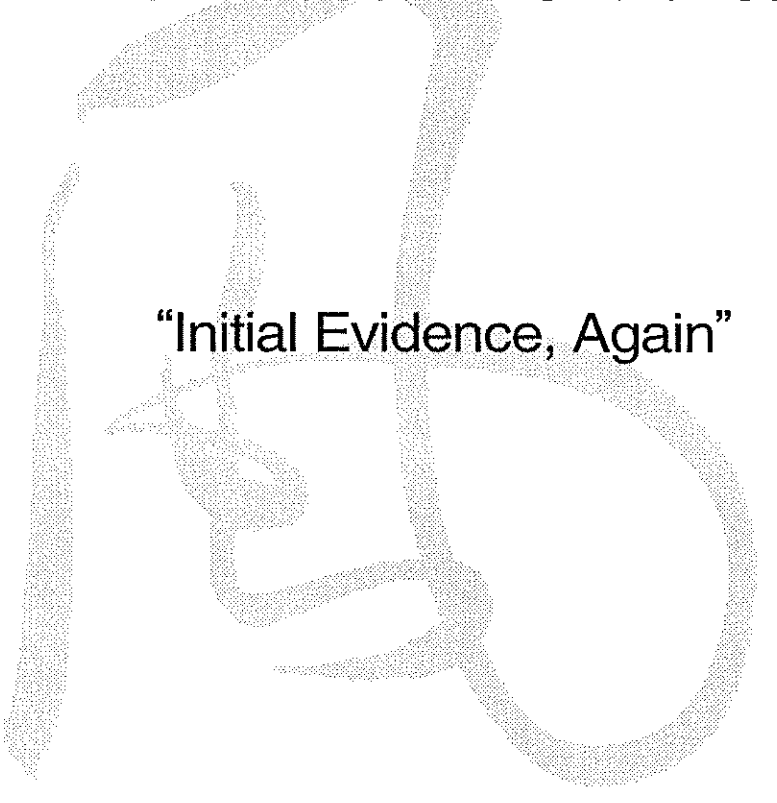
Asian Journal of Pentecostal Studies



"Initial Evidence, Again"

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"Initial Evidence, Again"

EDITORIAL

ARTICLES

RESPONSES

CONTRIBUTORS

Simon K. H. CHAN (schan@ttc.edu.sg) is Lecturer in Systematic Theology at Trinity Theological College, Singapore.

Narciso C. DIONSON (cim@iloilo.net) pastored two churches in Cebu City in the Philippines and now Director of Central Institute of Missions, Iloilo City, Philippines.

Gerard J. FLOKSTRA, III (garyflok@aol.com) is Director of Library Services for Africa Library Services, Springfield, MO, U.S.A.

Robert J. GLADSTONE (gladstorm@msn.com) is Academic Dean of the Brownsville Revival School of Ministry, Pensacola, FL, U.S.A.

David LIM (david.lim@graceaog.org) is Senior Pastor of Grace Assembly of God Church in Singapore.

Wonsuk MA (wonsukma@iname.com) is Associate Editor of the *Asian Journal of Pentecostal Studies* and Academic Dean of Asia Pacific Theological Seminary, Baguio City, Philippines.

Robert P. MENZIES (apts@xc.org) teaches New Testament at Asia Pacific Theological Seminary, Baguio City, Philippines.

William W. MENZIES (WWMenzies@cs.com) is Editor of the *Asian Journal of Pentecostal Studies* and Chancellor of Asia Pacific Theological Seminary, Baguio City, Philippines.

Jean-Daniel PLÜSS (jdapluss@swissonline.ch) is President of European Pentecostal Charismatic Research Association and teaches part time at Continental Theological Seminary, Belgium.

Max TURNER (max.turner@cwcom.net) is Senior Lecturer in New Testament and Vice Principal for Academic Affairs at London Bible College, Middlesexx, England.

[*AJPS* 2/2 (1999), pp. 223-232]

A REFLECTION ON THE "INITIAL EVIDENCE" DISCUSSION FROM A PENTECOSTAL PASTOR'S PERSPECTIVE

David Lim

I have been asked by the editors of the *Journal* to present, from a pastoral viewpoint, my perspective on the Pentecostal distinctive of tongues as the initial evidence of the baptism of the Holy Spirit. At this stage of my ministry, pastoral responsibilities more than take up my time and energy, and they prevent me from doing more research to interact with the literature and to do extensive footnoting or bibliography normally related to a scholarly article. Beyond that, other Pentecostal scholars have arisen that are better able to debate the issues and creatively come up with insights.

Having apologized for my inadequacies, however, I will attempt to share my observations that may help awaken crucial issues. The subject is too vast because of historical, theological, experiential, and hermeneutical methodology implications. The question for the local church is the life transforming experience of God. The month I am writing this article we have had over one hundred of our children and youth filled with the Spirit and speaking in tongues for the first time.

ISSUES

At heart the issue is: Can the experience of speaking in tongues be considered normative? Can this experience be phrased in doctrinal terms? Some say there is no "smoking gun"-- no verse commanding "You Shall All Speak in Tongues."[1] Others suggest love, character, or miracles are

[1] For instance, F. F. Bosworth, *Do All Speak With Tongues?* (New York: Christian Alliance Publishing, n.d.), pp. 9, 17-18.

equal, if not better, evidences that one has been filled with the Spirit.[2] They may go as far as to say tongues may be normal and expected in the early church, but not normative.[3]

The early twentieth century Pentecostals had to stake out a position. Other churches were casting judgment on Pentecostals as being doctrinally wrong and emotional.[4] Some even labelled Pentecostals demonic! But Pentecostals saw a basis in Acts for a separate experience of grace called the baptism of the Holy Spirit whereby all could expect to speak in tongues, and that the doctrinal position and emphases of most churches did not reflect the reality of the Acts experiences. In short, theology made no room for the experience, and the experiences of the early church did not inform the theology of that time. J. Roswell Flower, perhaps trying to reconcile differing perspectives, felt one may be filled with the Spirit before speaking in tongues but that the initial outward evidence was tongues. He implied there may be a time gap between actually being filled with the Spirit and speaking in tongues but that the empirical knowing was the evidence of tongues. [5]

Today great revival is sweeping the church worldwide, more souls are being added to the church, and the charismatic Pentecostal revival is seen as the strongest force in Christianity, bringing in up to 80% of conversions from the non-Christian world. Instead of the Lord's despised few, Pentecostals are at the forefront of leadership in Christianity! Within this great revival are several positions:

1. Tongues are only one of the signs of the baptism of the Spirit. It is a prayer language that all may seek, but not all may obtain.[6] This

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[2] For instance, M. F. Abrams, *The Baptism of the Holy Ghost and Fire*, 2nd ed. (Kedgaon, India: Mukti Mission Press, 1906), pp. 69-70.

[3] For instance, Larry W. Hurtado, "Normal, But Not A Norm: 'Initial Evidence' and the New Testament," in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, MA: Hendrickson, 1991), pp. 189-201 (190).

[4] One example is the older Holiness churches such as the Church of Nazarene and Fundamentalist churches.

[5] Joseph Roswell Flowers, "How I received the Baptism in the Holy Spirit," *Pentecostal Evangel* (January 21, 1933; reprinted September 7, 14, 1952); *Idem.* "Is It Necessary to Speak in an Unknown Tongue?" (n.d.).

[6] For instance, Henry I. Lederle, "Initial Evidence and the Charismatic Movement: An Eccumenical Appraisal," in *Initial Evidence*, pp. 131-41 (131-32, 136-38).

view avoids the doctrinal issue and moves to the pragmatic "experience all the Holy Spirit has for you!" Amazingly in these congregations often 80% or more of the people speak in tongues! Wimber said this about the Vineyard church in Anaheim.

2. To claim Holy Spirit baptism as a second work of grace by faith. Outward signs either will come later or are not significant. Bill Bright of Campus Crusade promotes this.[7]
3. To focus on the value of tongues. Jack Hayford describes it as our privilege or God's provision for us.[8] Robert Menzies rightly focuses on the missiological emphasis.[9] Simon Chan speaks of intimate experience with God that breaks forth in tongues as a natural consequence of being full of the Spirit.[10] Frank Macchia in seeking to pursue new ground on the meaning of tongues, helps us to see tongues as essential to the gift. To him, tongues reveals human speech is limited in describing the mystery of God's redemptive presence.[11] We do not know how to pray. We long for more in the midst of a suffering creation and a limited humanity. It pushes us beyond human and cultural boundaries to see the missionary vision of God. Many Pentecostals had only focused on the outward evidence as a test of orthodoxy. In doing so they fell into the same trap that the early evangelicals and fundamentalists of the early twentieth century fell into: that doctrinal rightness was more important than what the experience did for us. As a result, many Pentecostals speak in tongues but have not applied that

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[7] Bill Bright, *The Holy Spirit: The Key to Supernatural Living* (San Bernardino, CA: Campus Crusade for Christ International, 1980); *How to Be Filled with the Spirit* (Manila, Philippines: Philippine Campus Crusade for Christ, 1971, 1981).

[8] Jack Hayford, *The Beauty of Spiritual Language: My Journey Toward the Heart of God* (Dallas: Word, 1992), pp. 95-98.

[9] Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, JPTSup 6 (Sheffield: Sheffield Academic Press, 1994).

[10] Simon Chan, "The Language Game of Glossolalia, or Making Sense of the 'Initial Evidence'," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 80-95.

[11] Frank D. Macchia, "Sighs Too Deep for Words: Toward a Theology of Glossolalia," *Journal of Pentecostal Theology* 1 (1992), pp. 47-73; "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience," *Pneuma* 15:1 (Spring 1993), pp. 61-76; "Discerning the Truth of Tongues Speech: A Response to Amos Yong," *Journal of Pentecostal Theology* 12 (1998), pp. 67-71; *idem*. "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence," *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 149-73.

> experience to revolutionize their lives. Russell Spittler, focusing further on the experience, shares in classes at Fuller Seminary: that there are many experiences in the Holy Spirit that culminate in the experience of speaking in tongues.[12] That was obvious in the disciples' lives. They had seen signs and wonders as they walked with Jesus, they had performed miracles themselves, Jesus had breathed on them in John 20:21, and finally on the day of Pentecost, they spoke in tongues. Well known Latin American evangelist Carlos Annacondia places a major experiential emphasis on tongues in his book, *Listen to Me, Satan!*

We must clarify what we mean by the baptism of the Holy Spirit and why tongues is integral to that definition. Just as Marshall McLuhan said, "The medium is the message," tongues, properly understood is not only the evidence but the essence of the baptism of the Holy Spirit![13]

TONGUES: INITIAL EVIDENCE

Let me clarify my position before I raise what I consider to be crucial issues for our movement. I believe tongues is the initial outward evidence of the baptism of the Holy Spirit. I believe it is normative and not merely normal. Can God fill someone with the Spirit apart from tongues? Of course He can! God can do anything. We cannot force God into a mould. To me the doctrine of tongues falls into the area of biblical knowability, of the outward evidence. How else can we know (biblically) and not just subjectively that we have been filled? Miracles in Samaria did not prove they were filled. Being struck by sunlight and having God talk to someone on the Damascus road was not filling. Seeing Jesus rise from the dead was not "it." The apostles knew because the Holy Spirit came upon others in the same way they received at Pentecost. The practice of tongues, however, falls in the category of privilege and universal need.

The Pentecostal movement has sometimes faced the wrong direction, answering the wrong questions, isolating the doctrine of initial evidence as a test of orthodoxy. We have focused on the initial evidence without

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[12] Russel P. Spittler, "Glossolalia," *Dictionary of Pentecostal and Charismatic Movements*, eds. Stranley Burgess, Gary McGee and Patrick Alexander (Grand Rapids: Zondervan, 1988), pp. 335-41.

[13] Marshall McLuhan, *The Medium is the Message: An Inventory of Effects* (New York: Bantam, 1967).

understanding the fullness. Tongues is spiritual experience, not just doctrine to be analyzed. We must not merely react to those who oppose our position, we must be visionary. See the purpose, not just the orthodoxy. New Testament theology is theology on purpose.

Pentecostals sometimes fight the nineteenth century Holiness issue: Is the second work of grace for holiness (Holiness tradition) or power (Keswickian position)? The problem with the Holiness position was how to determine whether one attained such holiness. Then, holiness dealt with issues as theatre going, drinking, anger, wrong thoughts, etc. But holiness means a holy God invites sinful humans into relationship and service!

Pentecostals fight issues of normal vs. normative. Gordon Fee has helped Evangelicals stretch their thinking to the possibilities of tongues as normal New Testament experience.[14] Pentecostals have focused on the Luke-Acts material to show possibilities of normativity through theological intent.[15] This may have forced us into further defending the orthodoxy test.

In the outpouring of the Holy Spirit at the beginning of the twentieth century, hungry hearts sought to be true to all that God has said in his word. It was the bringing back of an old truth that would foreshadow the greatest revival the world has ever seen. This revival spread rapidly among the denominations and in the Roman Catholic Church. Full Gospel Businessmen's Fellowship was strong on tongues as the evidence of the baptism in the Spirit. Many Charismatics, however, were simply happy with the new experience but did not define it in the same ways classical Pentecostals did. They saw millions filled with the Spirit and speak in tongues, not focusing on doctrinal necessity but rather experiential reality.

We must re-examine our position on what tongues means and show how vital it is to whole Pentecostal worship and lifestyle. Theological rightness does not always lead to experiential fullness. As the classical Pentecostal movement we should have been the key resource for the Charismatic movement on tongues, gifts and deliverance. We have not developed further the whole context of Spirit-empowered living. At times

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[14] Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* (Grand Rapids: Zondervan, 1982); Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991).

[15] Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984) and Menzies, *Empowered for Witness: the Spirit in Luke-Acts*.

we have forfeited our mandate for the defense of one aspect of the mandate. We have been afraid to say the wrong thing for fear of censure by our colleagues, so we have not said much that is new.

The baptism of the Spirit transforms our relationship to God, helps us to expect the hand of God in the present and look to the future. By its very nature, when we focus on the rightness of the initial point, we miss the point! The best reinforcement of the Pentecostal doctrine must be in the lives of Pentecostal pastors, congregations, and ministries.

The intrinsic nature of tongues makes it the suitable gift evidencing Spirit baptism. That intrinsic nature must be understood and exercised to find fruition in our lives. "He who speaks in a tongue edifies himself" (1 Cor 14:5). Tongues edifies because at heart it represents a communication in our spirits through the Holy Spirit to God! It is not a mystical, super-spiritual attainment. There is a divine purpose, and fulfilment of that purpose must be examined. Tongues is both outward evidence and internal operation in one!

My former colleague and good friend Roger Stronstad argues that throughout the Bible, Spirit-enduement had outward sign and vocational purpose. He argues strongly that we are not only a priestly people, but a prophetic people as well.[16] I believe that can only happen when we see that the outward sign as also part of the inward equipping. In the Old Testament, miracles, prophecy, wisdom, visions were given, not only as outward signs but also were part and parcel of the equipping for vocation. When the dove descended upon Jesus, He spoke under prophetic anointing to the crowd fulfilling the Isaiah 61 passage and confirming His calling. Tongues and empowering are not two separate things.

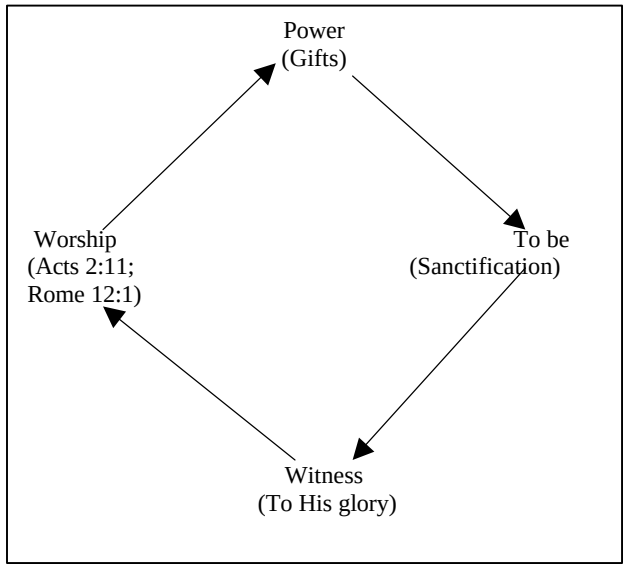
Tongues is the very tool that enhances our witness and walk with the supernatural Lord. There is power in fruitful living, in obeying the word of God, in organizational structure, in good scholarship, and in the miraculous. None of us would deny that. But the tongues is unique in that it is God's Spirit touching our spirit in praise—that highest possible communication and priority for our lives. From this position of powerful worship we step beyond ourselves to God's power to confront the enemy, deliver from bondage, and minister to one another. Tongues, if applied correctly, becomes powerful.

[16] Stronstad, *The Charismatic Theology*, pp. 59-62.

WHY TONGUES?

It is time to take another look at the vital significance of tongues and how it relates to the ultimate evangelisation of the world. Early Pentecostals felt the reason God chose tongues as the initial evidence were as follows: tongues indicate a missionary gospel for all peoples on earth; tongues indicate control of the most unruly member of the body, tongues is a new sign for a dispensation in which God is doing a new thing. These were all good reasons, but I believe a close look at Acts 1:8 will reveal a wholistic perspective that may make tongues a living vital experience everyday in our lives. I see four key reasons why God chose tongues: power, sanctification, witness, and worship.

Firstly, God gives power. Those who minister to the Lord in tongues frequently tend to move readily in gifts. The early church experienced Pentecost. They knew of the shaking of God in their lives. They went forth in the boldness of that experience, ministering gifts of the Spirit. Gifts flow out of communion with God, being close to the heart of God and seeing the greatness of God. The empowerment is not simply to speak forth a witness but a release of all that God desires to do in our beings.



Secondly, God gives power to be. The Greek word marture" refers, not simply to a point of witness, but to a lifestyle dedicated to God. This is sanctification. It is being separated to serve God. Miracles without holiness will destroy witness. There is no staying power. A life of integrity and holiness is essential to true power with God. Holiness without miracles can become a self-serving, spirituality that leads to pride. But holiness and miracles keep us humbled before the awesomeness of God. We can claim no credit. We just want to be yielded to Him. We want to be cleansed channels of His blessings.

Thirdly, God gives power to be witnesses. What are we to be witnesses of? The answer is in the passage: the glory of God and the kingdom of God. Some witness to sadness and defeat. A victorious Christian has seen the greatness of God inspite of his own situation. He reflects joy and freedom. The major theme of the entire Bible is the glory of God and God's victory over Satan. We witness to the greatest issue of Scripture! Jesus is conqueror!

Fourthly, there is a close correlation between Acts 1:8 and Acts 2:11; 10:46, and 1 Cor 14:2, 15-16. The essential nature of speaking in tongues is the Holy Spirit touching our spirit to worship Him! Why do we feel edified when we speak in tongues? God touches our spirit with His greatness and awesomeness. Why do we wish to praise God when we have tongues and interpretation! This is not always the case with prophetic utterance. It is because when God's Spirit touches a fellow believer, the individual is overawed at the greatness of God. We want to rejoice with the believer over God's victory experienced at that very moment in the congregation. Usually an interpretation of tongues will challenge people to see God's goodness, love, holiness, heart, and concern, and we shall respond in praise.

We must see how each of these four reasons helps the other three. Worship enhances power! Where is our power from! Is it in magical incantations, psychic abilities, or inborn sixth sense? No, it is in relationship with God, knowing His heart, seeing His hand. That is where the gifts flow! We are nothing in ourselves. We desperately need His touch every day! That is why Paul says, "I speak in tongues more than all of you. (1 Cor 14:18). He needed to enter God's presence and see what the Father is doing! Then he could be the vessel God wanted him to be.

Worship enhances sanctification. We have power to be. When we truly worship God, we want none of the glory. Rather, we want our lives to glorify God in every aspect. We see His holiness. We want to be cleansed. We see His will, and we want to obey. Our walk will back our talk. We will love our brothers and sisters because God loves him. We

will see God's overall perspective instead of be overwhelmed with our problems.

Worship enhances our witness. We have power to be witnesses. If we must witness to His glory, how better to do that than in the victory of Jesus Christ. When we are released in praise, our lives are changed. People will not only hear the words, they will know the music of our Christian experience.

All four of these purposes go together. Some try to move in power without really giving God the worship due only to Him. Perhaps their lives are not backing up their claims. They justify immoral actions, mishandling finances, mistreating family. In turn, this lack of integrity hurts Christian witness.

Some worship without seeing how that worship should help them touch the world. Then, God's power does not touch the non-believer. Sanctification becomes inward – that which defines how Christians behave amongst each other rather than how we are to be the salt of the earth. Witness is weakened and fewer souls are saved.

Some try to witness without a daily victorious relationship with the Lord. They feel dry and stressed out. No longer are they sensitive to the Spirit's leading. No wonder just speaking in tongues without realising the purposes of the baptism of the Holy Spirit can become a dry ritual.

In years gone by, Pentecostals have taken the position that the baptism of the Holy Spirit has two aspects: empowering and the outward evidence of tongues. I propose that this twofold division is not the case in either the Old or New Testaments. In the Old Testament, the outward evidence was part of the enduement of power, the equipping!

Examine the case of Gideon, Samson, the judges, the prophets, all who moved in the Spirit. The outward sign and the empowering were closely intertwined. When a prophet received an anointing from above, he prophesied. When Samson received an anointing to destroy the Philistines, power was revealed in his life. When Gideon was anointed for leadership, all Israel saw it, and followed. When Bezalel and Aholiab received an anointing for building the tabernacle, God showed them how to do it. Just so, in the New Testament, tongues is far more than an outward sign of an inner empowering. It is part of the empowering that should be used daily and effectively in our lives.

CONCLUSION

My prayer is that we, as a Pentecostal movement, will be Pentecostal in practice and in understanding. For instance, the Assemblies of God has grown from 300 in 1916 to thirty million today, and this means God's hand has greatly blessed the Pentecostal movement as a dynamic spiritual force in twentieth century Christianity. We Pentecostals have attained strength and maturity. We no longer need to simply defend the orthodoxy of a doctrine. We need to move from here to the understanding and development of that doctrine to all that God meant for it to be. If we realize how powerful this gift is, we will not relegate it to the shelf nor to the archives of past experience. We will be practicing Pentecost every day of our lives!

[*AJPS* 2/2 (1999), pp. 161-162]

INITIAL EVIDENCE, AGAIN?

When the first thematic issue of the *Journal* chose to deal with the initial evidence doctrine, the editors hoped to encourage readers, particularly Asian Pentecostals, to re-think the century-old belief with the changing cultural and historical context in their mind. In the process, we intended to have a wide range of views presented, so that the issue could be revisited within a larger context. As a result, the *Journal* issue contained articles from young scholars from two classical Pentecostal traditions (Wesleyan and non-Wesleyan), reflections from two geographical orientations (Southern Africa and Asia in the way of responses), and two Evangelical views.

With its popular reception, it became clear to the editors that the issue deserves a through re-thinking in two vital areas: in its theological validity and in manners in which the belief is articulated. For this reason, another *Journal* issue has been dedicated to this important theme. In this issue, various authors, representing three continents, probe the issue from several approaches: two from biblical studies, one from theological/historical reflection from Europe, still another from a more philosophical theology, and two from practical perspectives. The main section concludes with a helpful bibliographical essay on the subject.

Also, included in this issue are a variety of valuable responses. There is a general response to the entire "Initial Evidence" issue of the *Journal*, distinctly from a classical Pentecostal viewpoint. Then three young scholars, one European Evangelical, one Asian Pentecostal and one western Pentecostal, are engaged in a candid and yet friendly dialogue with one another.

In several ways, the two "Initial Evidence" issues exemplify one of the goals the *Journal* has set to achieve. That goal is to encourage an academic dialogue among intra-Pentecostal traditions (geographical and theological) and between Pentecostals and other Christian traditions. For this reason, the editors would like to express their deep gratitude to the contributors representing these various orientations and traditions.

In the near future, we hope that the readers, as well as Asian Pentecostalism, may be enriched by reflections on the topic from other

Pentecostal traditions, such as South American and Roman Catholic Charismatics. At the same time, the editors would like to issue an invitation to Asian Pentecostals to probe how his or her own Pentecostal tradition views the initial evidence issue in a given context. Considering the diverse nature of Asia, various reflections will definitely enhance our ability to comprehend, in what creative ways, how the Spirit has been working among His people in Asia.

Again, we roll out the carpet for you and extend the invitation to you, the readers, to join us in this fruitful endeavor.

Editors

[*AJPS* 2/2 (1999), pp. 243-259]

SOURCES FOR THE INITIAL EVIDENCE DISCUSSION: A BIBLIOGRAPHIC ESSAY

Gerald J. Flokstra, III

INTRODUCTION

Initial Evidence was the distinctive theology that was basic to a revival movement. At least that is the culture that I caught growing up.[1] It is a doctrine discussed throughout the 20th century. There have been times that the issue caused discussion within a denomination. Usually a flow of writing followed. In the Assemblies of God there has been a steady production of tracts, pamphlets, and articles on initial evidence. It will be clear that this study focuses on North American sources, particularly on material from the Assemblies of God, U.S.A.

This article is divided into three parts. The first part is a discussion of basic sources when starting a study on initial evidence. A bibliographic essay makes up the second part focusing on works that are not mentioned in the various articles or books cited in part one. The last part lists works on initial evidence with some annotations. The goal is to provide the most complete list in print. It is not meant to index the subject of initial evidence in all periodical literature. *Paraclete*, *Enrichment*, *Pneuma*, *Advance*, and *Pulpit* are indexed in the bibliography.[2]

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[1] I am not the only one that sees the impact and influence of this distinctive doctrine. For example see William Menzies "Frontiers in Theology: Issues at the Close of the First Pentecostal Century," in *Asian Issues on Pentecostalism: Theological Symposium for Asian Church Leaders, 18th Pentecostal World Conference, Seoul, Korea* (Seoul: International Theological Institute, 1998), pp. 15-30 (16-17) and Watson Mills, *Glossolalia: A Guide to the Research* (Grand Rapids, MI: Zondervan, 1986), p. 7.

[2] There are over 50 articles on the "Baptism" in the *Pentecostal Evangel*. An index is available on-line.

SOURCES TO START A STUDY[3]

A few sources are vital at the start. These would include *Initial Evidence* edited by Gary McGee (Peabody, MA: Hendrickson, 1986); the July 1998 issue of the *Asian Journal of Pentecostal Studies*,[4] the articles by Klaude Kendrick and Ben Aker on initial evidence in the *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1988); and J. Gordon Melton's *Encyclopedia of American Religions*, 3rd ed. (Detroit, MI: Gale Research, 1989) and the sister set *Religious Creeds*. Another work that makes hard-to-find documents available is *Readings on the Doctrine of Initial Evidence* compiled by Gary B. McGee (Springfield, MO: Assemblies of God Theological Seminary, 1996).[5]

There are a few historical studies of initial evidence in these sources. Harold Hunter's "Aspects of Initial-Evidence Dogma" in *Asian Journal of Pentecostal Studies* 1:2 (July 1998) is an overview that reveals issues that are still being dealt with today. The bibliographic data is sound and there is good breadth to the article. McGee covers a short span with "Early Pentecostal Hermeneutics: Tongues as Evidence in the Book of Acts" in *Initial Evidence*. There are plenty of references to documents most researchers can only wish to see or handle. Other historical studies in these works are on Parham and Seymour by Goff and Robeck respectively.

The theological approaches to initial evidence are more complex and harder to manage in an article or a book. Aker's article in *Dictionary of the Pentecostal and Charismatic Movements* blends various stances. Both *Asian Journal of Pentecostal Studies* (July 1998) issue and *Initial Evidence* by McGee provide a platform for a number of interpretations. Society of Pentecostal Studies (SPS) papers and *Pneuma* have done the same.

There has been a vigorous exchange of writing in the area of Pentecostal hermeneutics and how it relates to initial evidence. Gordon

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[3] Details of references mentioned in this section can be found in the bibliographical section.

[4] These two are also indexed in the bibliography.

[5] McGee concentrates the selections on articles written prior to 1925 which are by far the hardest to locate. The majority of the articles cover the Bosworth-Kerr debate. Parham, Barratt, McPherson, and other key figures are included. Two articles from the mid-1980s debate hermeneutical stances within Pentecostalism. Two from the 1990s finish the readings.

Fee, Robert Menzies, William Menzies, and Roger Stronstad are well published as to their understanding of hermeneutics and initial evidence. Harold Hunter, Howard Ervin, and James Dunn are important outside the Assemblies of God. *Pneuma* and *Paraclete* also have a series of articles on Pentecostal hermeneutics. This article cannot interact with all of them, but lists some of the articles in the bibliography.

J. Gordon Melton provides excellent tools in *The Encyclopedia of American Religions* and *American Religious Creeds*. They are based on the methodology of Arthur Piepkorn's *Profiles in Belief: Holiness and Pentecostal*, vol. 3 (New York: Harper & Row, 1979). Melton expanded the coverage and included more information on official publications and statistics. Piepkorn gave better bibliographies. *Religious Creeds* brings together the source documents of a multitude of Pentecostal groups that are variously called creeds or articles of faith.

THE ESSAY

There are many bibliographies on Pentecostalism and the Holy Spirit. Only one (Schandorff) uses "Initial Evidence" as a subheading for "Baptism in the Holy Spirit." Because of this, bibliographies are useful only in pointing to a large body of literature leaving the sorting into those dealing with initial evidence as a second step. The best sources for keeping current are the *SPS Newsletter* and ATLA's indexes. There has yet to be a bibliography specifically reflecting Pentecostal interests. Such specific indexing of all works about, by, or on a group would necessitate a specific heading like initial evidence.

Two works by Edwin Jones, *A Guide to the Study of the Pentecostal Movement*, 2 vols. (Metchuen, NJ: Scarecrow, 1983) and *The Charismatic Movement* (Lanham, MD: Scarecrow, 1995), are vital to those studying any aspect of Pentecostalism and I send him my gratitude for such work. Use this index to find the dozens of works on glossolalia and baptism in the Holy Spirit. There are also works under the denominational headings that can be directly related to initial evidence. The first major attempt at a bibliography of the Holy Spirit is the work by Esther Schandorff, *The Doctrine of the Holy Spirit* (Lanham, MD: Scarecrow, 1995). There are sub-divisions under "Baptism in the Holy Spirit" entitled "Evidence." Browsing through the 10 pages on the "Baptism in the Holy Spirit" will be beneficial as will going to the "Subject Analysis Index" in the back of vol. 2 and running down some of

the denominational studies. One needs to exercise caution, however, when consulting the bibliographies by Watson Mills.

The interesting survey by David Reed, "From Movement to Institution" in *Summary of Proceedings* (Toronto: American Theological Library Association, 1991) is often overlooked. By dealing with people in three groups (crisis experience, second crisis experience, and second crisis experience accompanied by tongues) he provides an interesting glimpse into behavior claims that were frequent in early Pentecostal circles. Other surveys of tongue-speakers have been done without terminology that would equate it as easily with initial evidence.[6]

The Th.D thesis by Wessels in 1966, *The Doctrine of the Holy Spirit among the Assemblies of God* seems to be overlooked in the footnotes of the books on initial evidence. His study came at a time when the argument for and against initial evidence may have crystallized. Since that study is over 30 years old, it might be time for a replication to see if the trends he notes and the conclusions Poloma drew in 1988 continue to be a part of the Assembly of God clergy worldview.[7]

One of the tracts that is not discussed in any work above is Donald Gee's *Speaking in Tongues: The Initial Evidence of the Baptism in the Holy Spirit* (Springfield, MO: Gospel Publishing House, Evangel Tract No. 961). This tract was also published in Canada and probably in Great Britain in the 1930s. Gee uses manifestation and evidence throughout and sign is used only once. Gee uses a classical Pentecostal hermeneutic when defending the doctrine. John R. Rice's *Speaking in Tongues* (Wheaton, IL: Sword of the Lord, n.d.) devoted a chapter entitled "Tongues Not the Bible Evidence" to refuting Gee's tract. In some ways reading these two tracts is a microcosm of the Pentecostal/non-Pentecostal monologue that still shows up occasionally, but was the rule until the early 1960s.

An example of oversimplification that can occur in this debate of initial evidence is the tract *The Baptism of the Spirit* by A. W. Kortkamp in "What the Bible Says About…" series put out by Gospel Publishing

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[6] For example Nancy Fields, *Pentecostal Charismatic Experiences* (Houston, TX: McGwinn, 1985) provides loads of data without the coherence of Reed.

[7] Margaret Poloma, *The Assemblies of God at the Crossroads* (Knoxville, TN: University of Tennesee Press, 1988), and also Roland Wessels, *The Doctrine of the Baptism in the Holy Spirit among the Assemblies of God* (Berkeley, CA: Pacific School of Religion, 1966). It should be noted that the journal *Paraclete* started in this mileau of the crystalization and the beginnings of the Charismatic movement as well as the beginnings of a new generation of Pentecostals.

House. Even the title shows that the Assemblies of God had not learned from earlier experience that baptism *in, with* or *Spirit Baptism* was much more correct than baptism *of*.[8]

There are regular treatments of initial evidence in the curriculum of the Assemblies of God. The Teacher's Manuals entitled *Fundamentals of the Faith, Our Faith and Fellowship*, and *Holy Spirit* contain lessons or expansions of the shorter tracts and statements of the Assemblies of God. One lesson is entitled "Initial Evidence of the Baptism" from Frank M. Boyd's *Holy Spirit*. None are as thorough as Donald Gee's analysis. The latest addition to this official group of literature is a pamphlet written by Richard Dresselhaus with a title that fills the front page called *The Assemblies of God, Our Distinctive Doctrine: The Baptism in the Holy Spirit*.

An important aspect of the early debate on the baptism in the Holy Spirit was the understanding that the Bible gives other names to the experience besides "the baptism." Many non-Pentecostals were brought into Pentecost when they were challenged by the biblical phrases like the "promise of the Father." One of P. C. Nelson's early writings that stayed in print for decades was *The Baptism that Christ Gives*. He closes with "you will receive just as they did, and have the same evidence." The influence of such tracts is hard to determine.[9] They can still be found in the tract racks of Assemblies of God churches and in Bible schools around the world.

The Assemblies of God produced its official position in many formats, and so did its ministers. Some examples include *Be Filled with the Spirit* by C. M. Ward (Springfield, MO: Revivaltime, 1975); *Filled with the Spirit: What the Scriptures say about the Pentecostal Baptism* by Robert Cunningham (Springfield, MO: Gospel Publishing House, 1972); *The Baptism in the Holy Spirit* by Harold Horton (London: Assemblies of God Publishing House, n.d.); *The Baptism in the Holy Spirit* by Jimmy Swaggart (Baton Rouge, LA: Jimmy Swaggart Ministries, 1972); *The*

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[8] An example is Allan A. Swift's *The Spirit Within and Upon* (Green Lane, PA: Maranatha Park, n.d.), 31 pages all together. T. J. McCrossan argues a case I heard many times at Central Bible College in *Are All Christians Baptized with the Holy Ghost at Conversion?* (Seattle, WA: T. J. McCrossan, 1932). Of course, he leaves out tongues altogether and so does not discuss initial evidence, but he does state the *upon* argument. Using "baptism of" by Pentecostals is an on-going problem like the repeated articles on correct use of "Assemblies of God church".

[9] My grandfather, Gerard John Flokstra, Sr., came into the Pentecostal experience after determining for himself that there was a baptism that Christ gives. He lost his Baptist pastorate in due course.

Baptism of the Holy Spirit and Speaking with God in the Unknown Tongue: What Is It? Is It for Everyone? What Is the Evidence? by Willard Cantelon (Springfield, MO: Gospel Publishing House, 1951; revised ed. Plainfield, NJ: Logos, 1971); and *The Baptism in the Holy Spirit: The Doctrine, the Experience, the Evidence* (various publishers and titles from 1939-1942) by P. C. Nelson.

These books followed the same format in dealing with the reception of the Spirit in Acts, followed by a discussion of the difference between fruit, gifts, and baptism. Then a warning that initial means at the beginning and that there should be on-going evidence of the Spirit. There is a universal pastoral and theological concern that gift might become more important than the Gift-Giver. The oral nature of Pentecostalism shines through these writings as various anecdotes, illustrations, analogies, and comparisons are applied to the arguments for initial evidence and the baptism in the Holy Spirit.

The healing evangelists in the fifties produced volumes of pamphlets. Many of these evangelists started in the Assemblies[10] and for the most part, their theology of initial evidence shows their roots. Gordon Lindsay, A. A. Allen, Kenneth Hagin, Lester Sumrall, Kenneth Copeland, and others spent varying amounts of time as credential holders in the Assemblies of God.[11] These were very popular writers and their periodicals and pamphlets can be found in all parts of the globe. They seem to be ignored in most of the scholarly literature and in libraries. These writings were for the popular audience. And they were popular. Some titles were printed in the thousands and distributed wherever the mail went.

Overlapping this period was the productions of the Full Gospel Businessmen's Fellowship International (FGBFI). Although the personal testimonies always speak of tongues, they do not promote the doctrine of initial evidence. Awareness of and publishing about the baptism in the Holy Spirit were hallmarks of the FGBFI. Twenty years later the same would hold true for Logos International publications that produced many titles on the baptism in the Holy Spirit. One of the most popular works was *The Holy Spirit and You* by Dennis and Rita Bennett (Plainfield, NJ:

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[10] See David Harrell, *All Things are Possible: The healing and Charismatic Revivals in Modern America* (Loomington, IN: Indiana University Press, 1975). He gives fairly good biographies of many of the "healing evangelists." For example, he does not mention that Lester Sumrall was with the Assemblies of God early in his life. The bibliographic essay (pp. 240-54) is complete.

[11] I list at least one pamphlet from each evangelist named in the bibliography.

Logos, 1971). A second work to reach the hundreds of thousands in print from this time period was Don Basham's *A Handbook on Holy Spirit Baptism*. Basham answers two questions on the evidence issue. One is pro and the other non-committal.

In the 1970s, classical Pentecostals were far enough removed from the strictures of denominational culture to rethink, review, and renew their stance on initial evidence.[12] There are a few articles in the SPS papers and *Pneuma* that are historical. Some of these are indexed in the bibliography portion of this article. Many of the histories of Pentecostalism or the Assemblies of God deal with some of the initial evidence controversies.[13]

The bibliography that follows is meant to provide a bridge from the past understanding of initial evidence to the present grappling with the same topic by pointing to articles in every decade of the 20th century. It is also meant to span scholarly writings and popular writings as both writers and readers are seeking biblical truths. Most of all it should make research on the topic a bit easier by providing author indexing to a portion of the works already produced on initial evidence.

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[12] Doug Oss points to Anthony Palma as the person that one re-thinking. See his article in *Enrichment*. Margaret Poloma contributes the re-stating to the maturing aspects of the denomination. Certainly, the transitions of the life of the denomination have caused a greater reflection on the distinctives and purposes of the denomination by a new generation. This is reflected in the flurry of writings on initial evidence and Pentecostal hermeneutics. There have also been a number of writings dealing with the beginnings of Pentecostalism. There has also been and some revisioning of the early history to the point of claiming that certain events are in reality myths.

[13] Two bibliographic essays that are becoming dated, but would point to many historical works on Pentecostalism are Cecil Robeck's and David Faupel's *Guide to the Study of the American Pentecostal Movement*. Another short introduction to Pentecostal history is a chapter in *Twentieth-Century Evangelicalism: A Guide to the Sources* (New York: Garland, 1990) by Edith Blumhofer and Joel A. Carpenter.

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[*AJPS* 2/2 (1999), pp. 213-222]

INITIAL EVIDENCE OR EVIDENT INITIALS? A EUROPEAN POINT OF VIEW ON A PENTECOSTAL DISTINCTIVE

Jean-Daniel Plüss

INTRODUCTION

Pentecostalism is a comparatively young and fast growing movement. Not surprisingly, it is also ideologically in motion. The theologizing of Pentecostals is a result of experiences they have come to cherish and reflections in view of these experiences, relating them to the religious and other traditions they are acquainted with. As their ideas on the significance of Spirit baptism and speaking in tongues (glossolalia) developed, they were at the same time interacting with cultural trends, social changes and new worldviews. From that point of view, it can be expected that Pentecostals in different parts of the world would put different emphases and generate a variety of reflective material on an experience they believe they have in common.

Hence, writing as a European I make no claims to be able to speak in the name of European Pentecostals, not even of Pentecostals north of the Alps,[1] but I would like to illustrate how easy it is to reach different conclusions by making a few comparisons. With my musings, I would like to engage in a dialogue on the significance of speaking in tongues as a gift of the Holy Spirit, ask a few questions relating to the value of an "initial evidence" doctrine and finally suggest where the present discussion could take us.

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[1] I will be focusing on Scandinavia, the British Isles and the German-speaking area, because there the missionary influence of North American missionaries, for instance the Assemblies of God or the Church of God, has been relatively limited or contained within their own group.

BAPTISM IN THE SPIRIT AND SPEAKING IN TONGUES IN NORTHERN EUROPE

News of baptism in the Holy Spirit and of speaking in tongues spread in Europe quickly through the writings and travels of T. B. Barratt, a Norwegian minister, who had visited the revival at Azusa Street, Los Angeles. The acquaintance with the notion of Spirit-baptism, that the Holiness circles had preached and sought for about two decades, and the phenomenon of speaking in tongues melted together as a dramatic experience empowering people to serve Christ. The gift of the Holy Spirit as described in Acts 2 was suddenly a new reality. However, the interrelatedness of glossolalia and being blessed by God's Spirit, did not automatically produce a doctrine of "initial evidence." In many European countries, it is common parlance to refer to glossolalia as a gift of the Spirit or sign[2] of the baptism in the Spirit, hence allowing for a greater theological context for that self-transcending experience. The words "sign" and "gift," of course, are common biblical terms with a generous semantic meaning, whereas the word "evidence" is rather scientific and rational in nature.

In Finland, the Pentecostal movement always retained its identity as a movement rather than as an institution or denomination. Consequently, there are no official statements on Spirit baptism,[3] and its theology can be seen as in dialogue with the only other large Protestant body left in that country, namely the Lutheran Church. Theological books by Pentecostals that devote a section on baptism in the Holy Spirit, are careful to mention that the connection between tongues and Spirit-baptism is mainly practical and not dogmatic.[4] Mauri Viksten's *Terveen opin pääpiirteitä*, which was most commonly used before Kuosmanen's book, does not even mention tongues in his section on the "Baptism in the Holy Spirit." He does, however, say in his chapter on "Discernment of the Spirits," that speaking in tongues is a sign of Spirit-baptism based on Acts, and adds that not all speak thereafter, but

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[2] For Scandinavia, a personal letter by Jan-Ake Alvarsson, Oct. 6, 1998. This is also the case for Great Britain (see below), the Netherlands and the German-speaking countries.

[3] A letter by Veli Matti Kärkkäinen, Oct. 6, 1998.

[4] Juhani Kuosmanen, *Raamatun opetuksia* (Vantaa: RV-Kkirjat, 1993), pp. 148-50.

for some it is a permanent gift.[5] It seems clear that in the Finnish context there was no need for argumentation or justification, and consequently, no need to elevate the phenomenon of speaking in tongues to a dogma.

In Great Britain, there are two large white Pentecostal denominations, the Assemblies of God and the Elim Church. The first, as the name indicates, has affinities with the mother church in the U.S.A. Consequently, it can be expected that the Assemblies of God of the British Isles teaches that speaking in tongues is the "initial evidence" of the baptism in the Holy Spirit. Donald Gee, the most prominent leader of their movement from the early 1920s to the late 1950s, has defended the theory that speaking in tongues is directly related to the baptism in the Spirit. But it is worth pointing out that he himself testified to being baptized in the Spirit weeks before he ever spoke in tongues.[6] The influential British Pentecostal magazine *Confidence* provides an excellent case study for teaching on the baptism in the Holy Spirit during the first decade of the movement. Various European authors contributed articles under the editorship of A. A. Boddy. Allen White conducted a study of the pneumatology of early European Pentecostalism and concluded,

> The writers of *Confidence* present a balanced approach to the work of the Holy Spirit in the life of the community of believers. Their de-emphasis of tongues... provides a clearer perspective of the place of tongues in the church. Tongues are regarded as a sign of the Spirit's work, yet the sign is not to be held in high regard, but rather what the sign points to, the person of Jesus Christ. In this perspective the

[5] Mauri Viksten, *Terveen opin pääpiirteitä* (Vantaa: RV-Kirjat, 1980), pp. 102-106, 142-47. I am indebted to V. M. Kärkkäinen for the research and translation of the above.

[6] "... as I declared my faith it seemed as if God dropped down into my heart from heaven an absolute assurance that these promises were now being actually fulfilled in me. I had no immediate manifestation, but went home supremely happy, having received the Baptism of the Holy Spirit 'by faith'." Donald Gee, *Pentecost* (Springfield, MO: Gospel Publishing House, 1932), p. 8 as quoted in David Bundy, "A New look at Donald Gee: The Pentecostal Who Grew in Wisdom and Stature," *Assemblies of God Heritage* 12:3 (fall 1992), pp. 9-11, 28-30 (10).

> Scriptures, love, the fruit of the Spirit, and the mission of the church are all held above tongues.[7]

If we look at the Elim Pentecostal Church, we find, in line with their more moderate theological views, a rejection of the "initial evidence" theory[8] or at least diverging opinions.

The Pentecostal experience, if we may call it like that, came to Germany and Switzerland through Norwegian missionaries. It met fertile ground in the context of Holiness and Pietistic groups. Here the experience met considerably more opposition, especially among the traditional evangelicals. Authors like Jonathan Paul, Christian Krust and Leonard Steiner clearly stated that it could not be argued responsibly that every person baptized in the Holy Spirit had to speak in tongues by necessity.[9] They were also concerned to remain in dialogue with the Reformed tradition to which they were indebted. Further more, they were busy to defend glossolalia from criticism that claimed it to be uncontrolled (i.e., unholy) behavior and as such a manifestation of the demonic.[10]

If we look at the contexts in which Pentecostalism arose in those countries, we can point to the following: a) The religious discussion among the Evangelical churches was very much centered on sanctification, the gifts and the fruit of the Holy Spirit, perhaps a reaction to the academic theology of the day. Scientific arguments smacked of worldliness; b) The philosophical context was characterized by the waning influence of idealism (e.g., Hegel), anti-rationalism (e.g., Kierkegaard) and agnosticism (e.g., Nietzsche). To put it differently, the

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[7] Allen White, "The Pneumatology of European Pentecostalism, as Recorded in *Confidence* Magazine," *Assemblies of God Heritage* 12:3 (fall 1992), pp. 12-15, 31 (31).

[8] Walter J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (London: SCM, 1972), p. 200.

[9] See for instance, Chr. Krust, *Was wir glauben, lehren und bekennen* (Altdorf bei Nürnberg: Missionsbuchhandlung, 1963), pp. 74-75; also Leonard Steiner, *Mit folgenden Zeichen: Eine Darstellung der Pfingstbewegung* (Basel: Mission für das volle Evangelium, 1954). For a summary see Hollenweger, *The Pentecostals*, pp. 236-37, 330-341.

[10] Hollenweger devoted a whole chapter in his book *The Pentecostals* to this topic, pp. 218-30.

mood was somber, reflecting the fact that an age of distrust and suspicion had begun (e.g., Freud, Heidegger, Bultmann); and c) The social context of those early Pentecostals was perhaps not as turbulent as in the United States as we shall see. Those who did travel to spread the news of a new Pentecost where a few ministers and missionaries, not the common believers. Unlike in the U.S.A., there was no extraordinary demographic shift to urban areas, no need for extraordinary mobility. The industrial revolution in Europe had caused that a century earlier.

A COMPARISON WITH THE UNITED STATES OF AMERICA

If we compare the religious, philosophical and social contexts of Northern Europe with those of the United States we can notice remarkable differences.[11] Let us first look at the various emphases.

A) As is generally known, the religious context significant for emerging Pentecostalism was largely influenced by the Methodist movement, especially the Holiness groups. There was a yearning for the blessing of the "latter rain," an equipping of the saints for the last days. Sermons were preached on the necessity for a new Pentecost.[12] But also the new religious sects experienced a parallel interest in the transcendent, some with phenomena similar to what Pentecostals would experience: Mormonism (visitations and visions), Jehovah's Witnesses (prophecy) and Christian Science (healing) just to mention a few. They seemed to respond to a similar thirst for direct spiritual guidance in a quickly changing world.

B) The most significant philosophical influences in the United States at the turn of the century were probably pragmatism and a scientific optimism. People like William James argued, "If it works it is

[11] For the sake of argument I will focus on those American groups upholding an "initial evidence" theory. I am aware that some American Pentecostals have followed a somewhat different path, cf. Harold D. Hunter, "Aspects of Initial-Evidence Dogma: A European American Holiness Pentecostal Perspective," *Asian Journal of Pentecostal Studies* 1:2 (July 1998), pp. 185-202.

[12] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Reading, MA: Addison Wesley, 1995), pp. 47-48.

true."[13] Empiricism gave a boost to the developing sciences and new inventions kept people in awe. There was a sense of analytic optimism, verification by method was possible.

C) Finally the social context was characterized by rapid urbanization and increased mobility. Floods of new immigrants, unprecedented mass migration, the hope for job opportunities in the West set the stage for immense social upheaval (racial conflicts and appalling urban infrastructures to mention just two) and a fertile ground for the Pentecostal message.[14] The new frontier was like a "second work of grace" a new chance for a new beginning. A new century had started with a new agenda. The people were not tradition-oriented as in the Old World, but were eager to seize new opportunities and look for new answers.

Hence we see that the early Pentecostals in the United States were reacting with a different set of tools as they were trying to reply to the questions of the critics or outsiders. They explained the new power and peace they found through the infilling by the Holy Spirit *in no uncertain terms.* A biblical paradigm such as Acts 2 was *proof* that *legitimated* their experience. Their testimonies of healing were *pragmatic evidence* of the divine blessing. Speaking in tongues was *obviously* a missionary gift etc.

To make it clear, I do not intend to ridicule the early Pentecostal testimonies and explanations. They do make perfect sense given the circumstances. Neither can or should they be reasoned away. Even today they do have a fundamental claim on us. However, it has been my intention to show that whereas the North Americans were occupied with *legitimization* of glossolalia, the Europeans sought for a *validation* of tongues. While most Pentecostals in the U.S.A. developed a notion of "evidence," their brothers and sisters in Europe preferred to speak about a "gift" and a "sign."

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[13] He even applied it to religion saying, "If the hypothesis of God works satisfactorily in the widest sense of the word it is true," Colin Brown, *Philosophy and the Christian Faith* (London: InterVarsity, 1969), p. 146.

[14] For an impressive account of the development of Los Angeles between 1880 and 1910, see Cox, *Fire from Heaven*, pp. 50-53.

THE PRESENT DISCUSSION

At present many Pentecostal leaders, especially in the western world, are faced with an uncomfortable realization that less and less members in their churches can testify to a religious crisis experience in their life, which they can attribute to the working of the Holy Spirit. Whereas in the past, an experience like speaking in tongues often led to a deeper commitment to service and devotion, many believers now seem content with other, perhaps more superficial, forms of religious affirmation. Some statistics in the United States claim that only 30% or even less, of people regularly attending a Pentecostal church do or have ever spoken in tongues.[15] At stake is, that the third and fourth generation of Pentecostals are apparently loosing a Pentecostal distinctive. At the same time the rise of charismatic groups like the Third Wavers, the emergence of new spiritualities and esoterism, the emphasis on the subject and the fancies associated with an approaching new millennium seem to create competition in the spiritual domain. It is quite understandable that a new discussion on "initial evidence" has arisen. In this regard we can notice three different approaches: a) a dogmatic response, b) a programmatic answer, and c) an approach that seeks to redefine the issues.

The dogmatic response can, for instance, be noticed in some circles of the Assemblies of God in the United States of America. The teaching on "initial evidence" has developed in to "initial physical evidence."[16] Recently, some have suggested an amendment to "initial, immediate, physical evidence." The fear of loosing a Pentecostal identity prompts these leaders to further qualify an original distinctive. After all, has not Pentecostalism been known as the tongue speaking movement? The problem is that by adding qualifiers one makes a notion less but not more meaningful, because the concept becomes overloaded. In the beginning there was a teaching based on a normal experience, then it

[15] An informative survey on current attitudes among the Pentecostal Assemblies of Canada on Spirit baptism, tongues and their utilitarian purposes can be found in, Randal Holm, "Chapter 5: Spirit Baptism" [http://www.epbc.edu/chapter5c.html].

[16] "The Initial Physical Evidence of the Baptism in the Holy Spirit," Position Paper of the General Council of the Assemblies of God, approved by the General Presbytery of the Assemblies of God on August 18, 1981.

was made normative, i.e., elevated to a doctrine, now those that choose a dogmatic response seem to aim at dogmatizing a dogma.

A programmatic answer can be noticed in Europe. The aim there is to popularize the teaching on the baptism in the Holy Spirit, the practice of speaking in tongues etc., by publishing books on pneumatology[17] and by offering special weekends, 4-day seminars and the like, where the baptism in the Spirit, or should I say the experience of speaking in tongues, is being sought.[18]

The third group is trying to redefine the notion of baptism in the Spirit and/or the value of speaking in tongues. A good example is the articles on "Initial Evidence" in the July 1998 issue of the *Asian Journal of Pentecostal Studies*.[19]

I believe all three approaches express valid concerns, but at the same time they may run the danger of missing the mark. Let me briefly point to some positive and some negative aspects. The dogmatic response laments the "loss of power" in many Pentecostal churches. Their valid concern is to rekindle "power for ministry," which in a typical Pentecostal fashion is related to obedience to the Holy Spirit's control in the believers lives. The negative aspect is, as stated above, that they dogmatize an experience which is fundamentally a mystery. It is, in my opinion, an inappropriate response to a gift from above.

The second group, providing a programmatic answer, wants to counteract the waning of Pentecostal phenomena quickly by introducing practical measures. Positively, they directly address their constituency

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[17] For instance David Petts, *The Holy Spirit: An Introduction* (Mattersey: Mattersey Hall, 1998), 140 pages and Werner Kniesel, *Der Heilige Geist im Leben der Christen* (Zürich: Jordan Verlag, 1986), 186 pages.

[18] So at present in Germany and Switzerland at Christian convention centers and Bible schools.

[19] To mention just three examples, Robert Menzies, "Evidential Tongues: An Essay on Theological Method," *Asian Journal of Pentecostal Studies* 1:2 (1999), pp. 111-23 does some redefining by shifting emphasis from biblical to systematic theology; Roli G. de la Cruz, "Salvation in Christ and Baptism in Spirit: A Response to Robert Menzies, 'Evidential Tongues: An Essay in Theological Method'," pp. 125-47 by pointing to other emphases in a Asian context; Frank D. Macchia, "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence," pp. 149-73 by suggesting that tongues can be seen as a self-transcending sign with far reaching theological and socio-religious implications.

and focus on their spiritual needs. The potential problem may lie in the overemphasis on experience at the expense of sustaining teaching. Or to put it differently, once the experience of speaking in tongues has been popularized again, what will the next experience be that the believers will want to turn to?

Finally, we have the group that is concerned with re-definitions. Their valid concern is to find appropriate responses to the issues involved for the present time. Glossolalia, for instance, has hardly been considered in terms of its psycho-linguistic function. The Christian is, especially in his or her use of language, aware of his or her sinfulness. With one's tongue (i.e., language) the individual is capable of telling lies, or at least formulating thoughts that mislead people. The medium of communication is stained. On the other hand, he or she praises God and His holiness with it. At least subconsciously the person is aware of this unworthy tool of doxology. By speaking in tongues, however, the believer has an opportunity to praise God in a language that was never defiled.[20] This too is a truly Pentecostal expression, a gift of grace that has hardly been recognized. However, the "re-definers" must not forget that they may run the risk of being misunderstood, in the sense that some people will respond to their teaching simply by talking about their ideas; but to talk about a potential reality is not the same as being in touch with that reality.

CONCLUSION

I would like to suggest three tasks which seem essential for the fruitful continuation of dialogue on the issue of "initial evidence." First, those involved are called to discern the fundamentals. What is at the core? Maintaining a distinctive (at least verbally) or responding to the transcending prompting of the Spirit? Walter Hollenweger rightly points out that for most Pentecostals baptism in the Holy Spirit is a crisis experience; i.e., of the Spirit's presence and power, usually manifested by speaking in tongues, but also through other charisms such as healing,

[20] We may, for instance, read the first part of Romans 8 in that context.

foreknowledge, communication through art, and a variety of other gifts, that are unmistakably contributing to the Christian ministry.[21]

Second, the dialogue with the leaders, teachers and the churches will benefit from encouragements in faith and practice. What is needed are exemplary life styles and helpful teaching. In a globally communicative world, this may mean sharing the testimonies of non-westernized Pentecostals, to those who, to a large extent, have lost touch with the dynamic power of the Spirit promised in the books of the Bible. This could be taken a step further, namely by listening to Christians of other traditions; how they encountered the power of God's Spirit and how they testify to the gift of God's presence in this world.

Finally, I believe that we need to maintain a sense of mystery (not magic) in matters pertaining to the gifts of God. It means respecting the Spirit's work in and with us -- receiving it as a gift that calls us to acknowledge, praise and commit ourselves to the Giver. Here we can rejoin the experiences of the Spirit that are already evident in the Old Testament; a humbling vision of God's magnitude and glory (Ezek 1:1-28), being lifted up and strengthened by the Spirit (Ezek 2:2, 6; 3:12-14) and focusing on a commission on behalf of others (Ezek 2:3-3:11).

[21] Walter J. Hollenweger, "Wie erlebten die ersten Christen den heiligen Geist," *Sexauer Gemeindepreis für Theologie* 12, 9./10. (Dez. 1995), pp. 1-22 (8-10).

[*AJPS* 2/2 (1999), pp. 297-308]

A RESPONSE TO THE RESPONSES OF MENZIES AND CHAN

Max Turner

"UNIVERSALITY"?

Robert Menzies and Simon Chan have graciously given a generous amount of time and space to consider my awkward questions about the alleged potential universality of tongues, and concerning their significance. I have greatly enjoyed reading both eirenic and penetrating responses, and am most grateful for this further brief opportunity to reconsider the issue in the light of their comments and criticisms. In this rapid-response rejoinder, I will simply (and informally) address some particular points raised, first by Menzies, then by Chan.

I. R. P. MENZIES AND THE UNIVERSALITY OF TONGUES

It is clear that Menzies and I agree on significant areas. Not least (against a scholarly majority) we concur in a robust assertion of Paul's confidence in tongues as a spiritual gift of value both to the congregation (when interpreted) and to the individual (in private prayer). And in case any readers were left in doubt, I should perhaps confess that I do regularly use the gift (very pale shades of 1 Cor 14:18!). It is on the claim that Paul affirms tongues to be *universally* "available" to believers that we differ. Even on this issue we agree substantially on the "shape" of the exegetical problem. Menzies fully recognizes that we cannot simply read into Paul a paradigm taken from elsewhere (whether from Luke-Acts or from our Pentecostal/Charismatic church traditions). He agrees that the only place in Paul where there is any hint of the claim to universality of tongues is 1 Cor 14:5 (though he thinks there is more than just a hint there!), and that 1 Cor 12:30 very clearly presumes that "*not* all speak in tongues" in the church, which he

takes to mean that only some exhibit the gift in times of public worship (hence, if 14:5 asserts potential universality of glossolalia, it must be of tongues for private prayer).[1] Menzies further agrees that the exegesis should make sense of "the problem at Corinth", and broadly accepts my portrayal of it. With all that agreement, it is not surprising that our difference lies in subtle (over-subtle?) nuancing of the balance between 1 Cor 12:30, 1 Cor 14:5 and contextual factors. Specifically, he claims against my position:

1. The reconstruction of the situation may underestimate the size of the self-styled "elite" of tongues-speakers (and if I am right, Menzies argues, 14:5 would be explicable as a especially appropriate *counter-elitist* universalising statement).[2]
2. The connection with 1 Cor 12:27 makes it clear that 1 Cor 12:30b only concerns tongues speech *in the church assembly* (i.e., 12:30b is not denying a far more widespread, potentially universal, glossolalia outside that context).[3]
3. Structural and other considerations make it clear that 1 Cor 14:5a expresses a wish which Paul considers to be a genuinely realizable state of affairs.[4]

Menzies has been able, through his critique, to offer a much more detailed and sophisticated defence of the traditional Pentecostal understanding of the passage than has hitherto been offered. I venture the following brief reflections on his argument on these points in more detail, in the assurance that they will not constitute anything like the last word on the matter, and in the sure hope of some further illuminating contribution from Menzies!

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[1] The way might be open, of course, to claim 1 Cor 12:30 merely speaks about actuality (not all *do* speak in tongues), while 1 Cor 14:5 states what Paul thinks *ought* to be the case (all should speak in tongues, albeit on different congregational occasions), but Menzies rightly eschews such a "solution," which would be subverted by Paul's whole argument for diversity and interdependence in the one body.

[2] Robert P. Menzies, "Paul and the Universality of Tongues: A Response to Max Turner," *Asian Journal of Pentecostal Studies* 2:2 (1999), pp. 183-95 (184-86).

[3] Menzies, "Paul and the Universality of Tongues," pp. 186-90.

[4] Menzies, "Paul and the Universality of Tongues," pp. 191-93.

1.1 The Problem at Corinth

I had argued (with Theissen and Forbes) that those dominating the assembly with (uninterpreted) tongues were doing so because they understood glossolalia in an elitist sense -- for them tongues was a badge of special spirituality; perhaps even demonstration of divine possession; which set them apart from "ordinary" believers. Menzies concurs. *But for them to be able to think this way would only be possible if they had reason to believe that many or most other Christians did NOT practice the gift* (whether in the congregation, or anywhere else).[5] Menzies states,

> It is certainly possible to envision the elitist group reveling in their public display of tongues, regardless of whether or not there were others who exercised the gift in private....This public display of "speaking mysteries" (14:2) would be sign enough of their special knowledge and position, superior to any private usage.[6]

I find that puzzling. It would be a strange mentality, surely, that would sense superiority and find gratification merely in doing in public something one knows most or all regularly do in private, and so *could* presumably do in public too at the drop of a hat. What could it really matter *where* one "speaks mysteries" in the Spirit (especially if they are

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[5] G. Theissen, *Psychological Aspects of Pauline Theology* (Edinburgh: T. & T. Clark, 1987), pp. 267-342; Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment* (Tübingen: Mohr, 1995). To set the record straight, I was not impying that *only* those who spoke in the assembly had the gift of tongues; there may indeed have been others besides, and they may or may not have had an elitist view of their gift. And there were probably yet others who did not themselves speak in tongues, but nevertheless *accepted* that it was a mark of special spirituality (for only off such an understanding could the elitist ego feed). Fee may be right that the majority at Corinth fell into a hellenistic and elitist conception of pneumatikoi/ pneumatika, but that does not mean they were most or all tongues-speakers. For more detail, see my "Tongues: An Experience for All in the Pauline Churches?" *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 231-53 (235-36). Still others in Corinth, however, were sufficiently unsure to ask Paul to clarify: hence 12:1.

[6] Menzies, "Paul and the Universality of Tongues," p. 186.

uninterpreted), compared with the *fact* of one's doing so? Indeed Menzies appears to concede this very point in the next sentence, where he continues, "In this case, Paul's words in 1 Cor 14:5 would serve to remind the elitist group of the larger reality reflected in their midst: ... all can be edified through the private manifestation of the gift."[7] This, of course, could only be thought of as a corrective if Menzies is prepared to admit that it is *not the public display as such* that might attract superiority and pride amongst the Corinthians, but *glossolalia* itself, wherever experienced. Nor does it seem to me that 1 Cor 14:5 is cast as an anti-elitist corrective, affirming the (at least potential) universality of tongues; its function in the rhetoric of that passage is, I think, quite different -- but we shall return to that later.

Menzies is correct to note that we must distinguish between what was actually happening at Corinth -- where the elitist stance on the issue may suggest only a minority spoke in tongues -- and the possibility that Paul himself desired, and expected, a universal practice. But the reconstruction of the situation suggests that the Corinthians were entirely unaware that "all" could (or should be able to) speak in tongues. This would seem strange if one assumes either a) all regularly spoke in tongues at reception of the Spirit and/or b) Paul himself introduced tongues at Corinth. The strangeness of the former might be muted by suggesting that some "manifestation" of tongues (or prophecy) was merely considered as "initial" evidence, without any implication that the believer would continue to experience the gift thereafter (I have argued there are plausible analogies for such an understanding in Judaism). Were that the case, however, it would raise the sharp question why Paul should expect glossolalia to be generally (let alone *universally*) available *beyond* the initial moment of Spirit-reception, e.g., for use in private prayer. As for b), if tongues came to Corinth through Paul (which, with Forbes, I consider strongly probable),[8] and if Paul commended it as

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[7] Menzies, "Paul and the Universality of Tongues," p. 186. It would be possible to argue that the elitist tongues-speakers did not know that others practiced the gift in private. But that would surely be special pleading. If the gift and its use were sufficiently controversial to bring the matter to Paul, then it will have been a subject widely spoken about within the church. And Paul shows no awareness that he is giving new teaching when he obliquely refers to private glossolalia in 1 Cor 14.

[8] That is, *contra* the majority critical explanation, tongues was *not* simply a variant on hellenistic ecstatic speech, but a Jewish Christian novum: see

universal practice (in accord with Menzies understanding of 14:5a), it is difficult to explain how an elitist stance on the issue ever got off the ground.

The Corinthians' *experience* -- that only some spoke in tongues (and even fewer in the public assembly) -- would thus probably incline them to read Paul's question in 1 Cor 12:30b ("Not all speak in tongues, do they?") in a perfectly general way, rather than thinking the question was restricted in scope to the matter of glossolalia in congregational worship. It is to 12:30, and its co-text that we should now turn.

1.2 Paul's Rhetorical Question in 1 Cor 12:30

Here I suspect the perhaps convoluted and over-subtle presentation of my argument has led to some misunderstanding. That can only be my fault. I was attempting to argue that: a) a reader approaching 1 Cor 12:28-30 will recognize that Paul is not just speaking in that verse about the church at Corinth, and b) far less is he just speaking about what is the case when the church gathers *as a public assembly*, e.g., to partake together in the public reading of Scripture, exhortation, teaching, celebration of the Lord's Supper, etc. With respect to a), while in 12:27 he has assured them they are "the body of Christ" -- for Paul every local congregation is an expression of that -- in 12:28 he addresses Corinth from the more general perspective of what God has "set in" the wider body/church.[9] This is signalled by the initial reference to a plurality of apostles (to which we return in a moment). Concerning b), I was attempting to point out that to talk about what God has "set in the church" (whether general or local) is *not* to speak exclusively of what happens in the formal congregational assembly of the church for worship. Rather it speaks of what is the case in the whole sphere of Christian -- essentially relational, corporate, and serving -- existence.

Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and Its Hellenistic Environment* (Tübingen: Mohr, 1995), pp. 75-84.

[9] I do not hold quite the position Menzies implies when he says I argue, "Paul has here in mind the church universal *rather than* [I would say 'including'] the local assembly in Corinth" (Menzies, "Paul and the Universality of Tongues," p. 188). Similarly, I was not conceding any "weight of evidence" (as Menzies suggests) when I said "Even if Paul has the Corinthian church primarily in mind (cf. 12:27)...." I was making the one point: namely, that "in the church" does not simply mean "in a meeting of the local assembly for worship."

Certainly, God did not regularly, if ever, "set in the congregational *assembly*" at Corinth, a multiplicity of apostles, such as 1 Cor 12:30a indicates; and, I argued, it is important to Paul that he is an apostle in the church even when he is not in a congregational assembly. 1 Cor 12:28, then, takes the reader notionally from what is specifically the case of the Corinthian church (in *and* outside its activities "in assembly"), to what is true of the body of Christ more generally (both in Corinth and elsewhere), before later coming back to the question of meetings for public worship in Corinth itself. We do well to remember that the letter is not just sent to a single congregation at Corinth (there were probably several), but also to *all* the congregations in the area (1 Cor 1:2b; cf. 2 Cor 1:1). In the context of 1 Cor 12:28-30, to ask "not all are all apostles, are they?" (the first rhetorical question in 12:29) is not simply asking a question about what happens in any particular *assembly* -- far less about any one specific *Corinthian* meeting (or even some series of these). It is to illustrate from the implied Corinthian understanding of the *whole* being and activities of the church more widely, both inside and outside formal "assemblies" for worship. I might add, somewhat teasingly, I am surprised to read a missionary and Pentecostal scholar attempting to affirm that the things described in 1 Cor 12:28-30 are envisaged primarily if not exclusively as activities within "the assembly", rather than distributed through the wide variety of Christian social engagements, intercourse and activities.

Now we come to the crunch - following 1 Cor 12:28-29, Paul cannot expect his readers to assume that 12:30b is a rhetorical question about whether or not "all" speak in tongues merely in the *context of public assembly for worship* -- that is, with some sort of qualitatively distinct "congregational" gift (for which there is no secure exegetical basis).[10] The question appears to embrace *any* kind of glossolalia "in the

[10] Nor is there any reason for supposing the question means something like: "not all have a specialized ministry of speaking in tongues [in the congregation], do they?" Such a position is sometimes argued on the basis of analogy with the earlier question in 12:29, "Not all are prophets, are they?" ("prophets" understood as a specialized group, compared with the broader class who are expected *occasionally* to prophesy [14:31]). But the analogy breaks down for lack of a distinctive phrase to distinguish those with a specialized/regular ministry from those who exercised the gift of tongues in the congregation much less frequently. On the assumption that many at Corinth were able to speak in tongues in private, or in informal meetings of Christians for one purpose or another, the latter group might be expected to be sizable - for it is not obvious

church", whether corporate (e.g., in small groups, or households) or in "the assembly", and cannot exclude "private" glossolalia, if there is a widespread assumption of that (either by the author or by the readers).[11] This should again be clear from the context of "the problem at Corinth." The elitists are presumably not exercising what a traditional Pentecostal might regard as the special "congregational" gift of tongues -- for their usage is not divinely prompted and correspondingly orchestrated with an interpretation. They are simply vaunting in the assembly a gift God gave them for use in other contexts (mainly, but not necessarily exclusively, private).[12] But in that case, the question "not all speak in tongues do they?" (12:30b) cannot differentiate between "private" tongues and the real McCoy; because "private" tongues is manifest in the congregation too. Were the Corinthians to be asked by the apostle to identify those who "speak in tongues" at Corinth, their number would surely include

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why anyone who could pray in tongues might not feel prompted to exercise glossolalia in the congregation. As argued earlier, Paul would need a more precise question -- mh pante" diakonia" ecousin glwsswn? -- if he wished to make the distinction proposed.

[11] Menzies argues that with the shift in 1 Cor 12:29-30 from "people" to "gifts and deeds", the thrust comes upon what is experienced in the church meeting. He adds "all of the functions listed here could and quite naturally would have taken place in the local assembly in Corinth and, especially in light of v. 28 ("in the assembly"), Paul's readers most naturally would have viewed the list this way" (Menzies, "Paul and the Universality of Tongues," p. 189). I did not dispute that these gifts were experienced in the assembly; nor that Paul is primarily concerned with such when he considers tongues, and its misuse. I merely maintained they were also widely experienced "in the church" (e.g., at Corinth), *outside* the formal "assembly." Menzies' translation of en th ekklhsia of 12:28 by "in the assembly", of course, presumes precisely his own position on the disputed question in point. I agree too, with Menzies, that 1 Cor 12:28-30 mainly addresses gifts within the interdependent "body", and hence primarily public, not merely private, gifts. But if the apostle anticipates the view that all can speak in tongues privately and that this edifies members of the body who use the gift (or if he wishes to commend such a view), then the question "Not all speak in tongues, do they?," simply becomes potentially confusing. A more precise question, such as "Not all speak in tongues to/for the church, do they?," would be more apt.

[12] Similarly, many Pentecostal and Charismatic churches expect spontanteous uninterpreted tongues (sometimes individual, sometimes corporate) in settings of informal worship, thanksgiving, intercession, counselling, etc.

those who used it "incorrectly." 1 Cor 12:30b thus seems potentially to embrace *any* known kinds of tongues-speech at Corinth, not exclusively the manifestations Paul regards as most appropriate for the congregational setting. And if, as Menzies fleetingly hypothesizes, most or all were involved in the error, then Paul's rhetorical question would simply elicit the *contradictory* retort, "But yes, Paul, virtually all *do* speak in tongues, even in the assembly."

What appears to be the Corinthians' experience -- that not all speak in tongues, whether in formal assembly, in smaller groups, or in private -- would privilege an inclusive reading rather than an exlusive one.

1.3 1 Corinthians 14:5

I argued that the expression "I would that you all speak in tongues, but rather...," in 14:5, expresses a genuine "wish" (in the sense that such a state could be regarded as eminently desirable), but does not necessarily imply Paul's belief that all can, will, or should, speak in tongues. He earlier asserts a similar desire -- "I would that all..." (1 Cor 7:7) -- but in that case it concerns a "wish" that all might be celibate, like himself. The reader will have appreciated from the co-text that Paul can express wishes that he certainly does *not* consider realistic. In 1 Cor 7, it is clearly a rhetorical device, used as a empathetic foil to introduce a preferred position. In 14:5, he is patently using the same rhetorical device -- he wishes to "prefer" prophecy in the church to tongues; so why should readers think he means 14:5a is a more realistic possibility than 7:7a, to the extent that it is for him a normative expectation? Menzies argues that the co-text *explicitly* negates the wish of 7:7a, and that this is not the case for 14:5a. But it could equally be replied that both the context and the co-text (12:30b) *implicitly* negate the wish of 14:5. Even if that were denied, the point remains that expressions of wishes/desires may, but do not necessarily, entail belief that the hopes they express should or will be realized. The fact that Paul does not explicitly negate the possibility raised by the "desire/wish" formula, does not tell us very much, if anything, about his concrete expectations. Had Paul wished to assert 14:5 as a *corrective* to an elitist misunderstanding that tongues was restricted to the "spirituals", this would surely need to have been far less ambiguous. Something like, "I tell you, all *can* (pa" dunatai), and indeed each *should* (kai dei ekasto"), speak in tongues, if only in private -- that none of you may boast -- but I would rather...," would be much nearer what Menzies requires.

Menzies argues that the co-textual structure of 14:2-5 clarifies the issue. He posits an interesting set of couplets, alternating between tongues and prophecy, that indicates the former as private and the latter as corporate. I am not sure the issues of "location" are nearly so clear-cut. Both 14:2 and 14:4 could as readily refer to (or at least include) uninterpreted tongues *in the assembly* (as in 14:5b) -- why assert people will not "understand" uninterpreted tongues (14:2, and that is the sense of akouein here, as Fee and Menzies agree),[13] if Paul is simply talking about prayer in private, *away* from the assembly? And why in 14:5b say, "I would you speak in tongues, but *rather* that you prophesy" (and continue to compare the value of prophecy and tongues speech for edification), *unless* the tongues speech of 14:5a specifically *includes*, even focuses, tongues-speech in a congregation? There is a subtle rhetoric going on here that needs more fully to be teased out.

More particularly, I am not quite sure how the structure is supposed to assist the argument. He seems to be asserting that if Paul can encourage all to prophesy (14:1, 31; cf. 14:5b), the parallel couplets in 14:2-5 imply all can (potentially) speak in tongues in private for edification, and should seek the gift. But Paul encourages all to seek prophecy (for oneself? for the church corporate?) because it is of especial importance for the building up of the congregation, and there is no indication that he thinks all will prophesy regularly (that would be the mark of a "prophet"?); tongues, by contrast, is not demonstrably more significant in building up the individual than other works of the Spirit (e.g., most closely, Rom 8:26), and Paul does not explicitly commend that people seek it, nor does he imply that all should regularly experience it. In short, the "couplets" do not raise strictly parallel expectations; the one for the individual and the other for the congregation.

In sum, I consider 1 Cor 14:5a is far more ambiguous than Menzies' account of it suggests. If one knew from *elsewhere* that Paul expected all to be able to speak in tongues, that would certainly clarify the exegetical issues; but 1 Cor 14:5a is itself the sole NT ground for assuming Paul thought in such a way.

[13] See Menzies, "Paul and the Universality of Tongues," p. 293.

II. S. CHAN AND NORMATIVE INITIAL EVIDENCE

My rejoinder to Simon Chan, must inevitably be much briefer.[14] While our central interests still engage, what Chan means by glossolalia is evidently quite different from mine. He uses it as a symbol for all kinds of what he calls "extraordinary language," within which he appears to include not only my mention of the "abba" prayer (Gal 4:6) and the spiritual songs of (e.g.,) Eph 5:19, but also my reference to *silent* adoration and to the *un*articulated groans of Romans 8:26. I welcome his view that these things might be considered "initial evidence" (and "on-going" evidence) of deep spiritual encounter, but I am not sure I yet see quite why it might be helpful to treat these as types of "glossolalia." And, even should good reasons emerge for its use in systematic theology or in the study of religions, it might still prove unhelpful for NT specialists (such as R. Menzies and myself) to adopt what in our field might prove so potentially confusing a sense.

I very much take the point that Christian life involves many "stages" or transformative encounters, any of which might be attended by Chan's broad concept of "glossolalia"; for all involve encounter and "receptivity." But I would offer three riders:[15]

First, from the NT perspective, the most crucial transformative encounter is that involved in conversion-initiation, seen as the transfer from the kingdom of darkness into eternal life, light, union-with-Christ, dynamic sonship, kingdom of God, new covenant, etc. This is certainly what John and Paul mean by receiving the Spirit, and I have argued the same applies for Luke-Acts. Conversion-initiation, then, is the crisis point which should par-excellence attract what Chan means by glossolalia. And, to judge by many Evangelical and missionary "testimonies," many if not most Christian conversions are indeed

[14] Not least because the version of his response to my essay is much shorter than that by Menzies, but also because I received an electronic copy that lacked his substantiating footnotes.

[15] I have argued these in more detail in Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Peabody: Hendrickson, 1998), chs. 10 and 20.

attended by such (very broadly understood!) phenomena (if only in awe, wonder and praise). Of course, things may be different for those who grow up in Christian households, and for whom a transition point is fuzzier.

Second, while agreeing there may be a series of transformative encounters in Christian life, it is unclear that there is any agreed set pattern, in church experience and spirituality, which could be taken as normative. It is even less clear that there is a unique one, subsequent to conversion-initiation, which one should legitimately call "Spirit-baptism", which can be mapped one-to-one onto Luke-Acts, and which should stand in privileged relation to glossolalia.

Third, I entirely agree with Simon Chan that unitary accounts of Spirit-reception -- ones which claim the NT gift of the Spirit is normally granted in conversion-initiation -- can lead to a nominal, formal christianity, which fails to press on into the christian life, and its dynamic experience. It need not be the case, however. Witness (*inter alia*) the early Puritan, Anabaptist, Baptist, Congregationalist, Brethren and contemporary Third Wave movements. Nor are churches with two-stage pneumatologies (conversion and Spirit-baptism) exempt from the dangers of formalism, and empty repetitive spirituality! But I suggest the key to active, experiential churches is dynamic expectation of *on-going* transformative and refreshing encounters with the God of grace, and of the experience of charismata (not a two-stage pneumatology as such). This needs to be held before us by the preaching of NT expectation and by enthusiastic modelling by our leaders and peers.

III. CONCLUDING REMARKS

Once again, I would wish to express gratitude to Menzies and Chan for their searching contributions. The remarks above do not offer any knock-down arguments. They do perhaps highlight, however, that traditional Pentecostal teaching on 1 Cor 14:5 and its relation to 1 Cor 12:30 is far less than "clear" in Paul. The doctrine is rather a very delicate hermeneutical construct, that inevitably will seem more plausible to some than to others -- as is the doctrine of Spirit-baptism and initial evidence more generally. I suspect the latter more general issue *is* ultimately capable of resolution; for there is so much textual material bearing on the subject. But it is disturbingly difficult to see what sort of research/analysis might be able to settle the tantalising

questions raised by 1 Cor 12:30 and 14:5. Careful speech-act analysis may be expected to throw a little more light. But perhaps all hypotheses advanced are liable to meet that rather bleak Scottish verdict, "not proven."

Not wishing to end on such a negative note, we might ask "Does it matter"? If exegesis cannot establish that 1 Cor 14:5 unequivocally asserts a universal expectation of tongues, what is lost? At least we know from the co-text that Paul warmly commends tongues, both in, and especially *outside*, the context of the assembly. Let he who has ears to hear, hear what the Spirit is saying to the churches. He who seeks, finds ... and if Menzies is right, more will find than even I anticipate!

[*AJPS* 2/2 (1999), pp. 233-242]

THE DOCTRINE OF THE BAPTISM IN THE HOLY SPIRIT:

FROM A PENTECOSTAL PASTOR'S UNEASY CHAIR

Narciso C. Dionson

INTRODUCTION

Students electing class officers in a Pentecostal Bible institute were advised to nominate only those who had received the baptism in the Holy Spirit. This was supposed to be in accord with the selection of church officials in Acts 6:3. As I began my pastoral ministry I followed without reservations the pattern I learned in Bible school. When the time came to organize the board of deacons, none of the people I thought were best qualified to assist me were Spirit-filled. They were good people and I thought they were full of wisdom—but they were not full of the Holy Spirit!

To remedy the situation I arranged a retreat where I taught about the baptism. I uncovered apprehensions, including being filled with unholy spirits! We began tarrying and I went around laying hands on the brethren. Praise the Lord that all of them gloriously received the baptism with speaking in tongues as evidence! In my second church I faced a slightly different situation: a brother for whom I had the highest regard just could not receive the baptism. It was puzzling because it was his conversion and testimony that opened the door for many new people to join the fellowship. A call to another assignment saved me from the dilemma of having to exclude him from nomination in the church board. Later on I learned that the succeeding pastor waived the qualification aside and nominated him anyway. Today he is one of the staunchest leaders of the congregation. As far as I know he has not yet spoken in tongues.

The two circumstances I have described illustrate my ambivalence towards the classic Pentecostal doctrine of the baptism in the Holy Spirit evidenced by speaking in tongues. On the one hand, there is appreciation for the experience itself, perhaps the most awe-inspiring experience of my entire life. I cannot but desire that others receive what I received. On the other hand, while I cherish the experience, the ecclesiastical stipulations that logically followed the doctrinal emphasis do not fit squarely with pastoral realities. Many times I asked myself, "Was my successor wise in waiving aside the baptism as qualification for church board membership, thus defying denominational policy?"

There are wider implications, as I would find out later. Since I cannot become a valid minister without this baptism, how can non-Pentecostal ordination be valid?[1] I find myself caught between a rock and a hard place. If I accept the validity of non-Pentecostal ministry, I undermine the necessity of Spirit-baptism in ordination, but if I hold rigidly to the baptism as the *sine qua non* for ministry, I lose fellowship with non-Pentecostals.[2] Puzzlement led to study and reflection. It crystallized into two issues both of which relate the question of the baptism of the Holy Spirit to my responsibility as a shepherd of the church.

First, there is the issue of definition. The term, "baptism in the Holy Spirit" as we Pentecostals understand it, was borrowed from Holiness revivalism with its emphasis on personal spirituality. Is it time to drop that linkage and locate Spirit-baptism within the larger experience of the entire people of God?

Secondly, there is the issue of unity in the local church and the churches. Rather than leaving it to each pastor to think through the ramifications of his or her Pentecostal faith, important as that exercise is, perhaps a century after Charles Parham the climate has become favorable to undertake a broad based consensus on questions affecting Pentecostal dogma. Could such a move serve to unite the churches of God regarding this issue?

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[1] See the *District Charter* (Western Visayas District Council of the Assemblies of God in the Philippines, 1994), article XX, section 3, a2, stipulating the "baptism of the Holy Spirit with initial physical evidence of speaking in tongues" as qualification for acceptance into the ministry of this District Council of the Assemblies of God.

[2] I have yet to find a Pentecostal church with a non-Pentecostal pastor although I have Pentecostal friends who have pastored in Methodist and Baptist churches.

These are questions from a pastor who also reflects upon his faith and the answers I propose are tentative.

DEFINING SPIRIT-BAPTISM

Recent debate about the baptism swings between two options: the baptism of the Holy Spirit as an aspect of conversion and as second stage experience.[3] Both options limit the scope of the baptism to a personal initiatory experience. I prefer a third option, one that locates Spirit baptism in the history of the church as people of God.

The latter half of the last century was marked by an earnest quest for personal sanctification. The distinguishing mark of the Holiness movement was its emphasis upon entire sanctification or sinless perfection as attainable in this life through a second work of grace. In 1867 a call was issued to churches in the United States "irrespective of denominational ties" by the National Camp Meeting Association for the Promotion of Christian Holiness to "furnish an illustration of evangelical union, and make common supplication for the descent of the Spirit upon ourselves, the church, the nation, and the world." It was hoped that those attending would "realize together a Pentecostal baptism of the Holy Ghost."[4] Vinson Synan marks the opening of this camp meeting on July 17, 1867 as the formal beginning of the Holiness movement. Actually the roots go back much further. As early as 1839 Asa Mahan, a colleague of Charles Finney, published a book entitled *Scripture Doctrine of Christian Perfection*. In 1870 the same author published *Baptism of the Holy Ghost*. Thus Spirit-baptism is not a uniquely Pentecostal terminology. Towards the end of the 1900s, a radical wing of the Holiness movement was emerging, "emphasizing such new doctrines as divine healing, the premillenial second coming of Christ, a 'third blessing' of 'the fire' and puritanical mode of dress."[5] "This shift, so helpful in understanding the rise of modern Pentecostalism, is but a strand in the thick cable that ties

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[3] Roger Stronstad, *Spirit, Scripture, and Theology* (Baguio City, Philippines: APTS Press, 1995), p. 97.

[4] Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1971), p. 36.

[5] Synan, *The Holiness-Pentecostal Movement*, p. 75.

this movement to its nineteenth-century origins."[6] The parting of the ways that would bring about modern Pentecostalism came when Charles Parham, himself a Holiness preacher, urged his students of Bethel College in Topeka, Kansas, "to search for the true evidence of Holy Spirit reception" directing them to Acts 2 and speaking in tongues.[7] Henceforth Pentecostalism would be distinguished by the belief in a personal experience of the baptism with the Holy Spirit which is subsequent to conversion and evidenced by speaking in tongues resulting in empowerment for service.

Parham's discovery is important both in what it abandoned and in what it retained. Parham abandoned the subjective Holiness evidence of Spirit-baptism and put in its place a visible outward experience verifiable by any onlooker.[8] He abandoned personal holiness as the object of Spirit-baptism and put in its place power for witness. But he left unchanged the nature of baptism in the Holy Spirit as a second stage personal experience of the individual Christian believer. I believe that by borrowing Holiness revival terminology, Charles Parham unwittingly led future Pentecostals (and those who disagree with them) into a theological *cul de sac*. Subsequence and evidence have since constituted a major stumbling block in the path of other Christians by accepting the Pentecostal doctrine of the baptism in the Holy Spirit. It is worth noting that the term "baptism in the Holy Spirit" itself is nowhere employed in the Scriptures. It is never found as a noun but as a verb and always in the future tense and only used of the experience of the church on the day of Pentecost: "He shall baptize you" or "You shall be baptized" with the Holy Spirit (Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5; 11:16). When Pentecost came they were said to be "filled with the Holy Spirit and began to speak in other tongues," *not* that they were *baptized* with the Holy Spirit. Recalling the outpouring of the Holy Spirit among the Gentiles of Cornelius' household, Peter did not say they were baptized with the Holy Spirit but that the Holy Spirit "came on them as he had come on us at the beginning" (Acts 11:15). When Paul met the Ephesian

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[6] Russell P. Spittler, "Theological Style among Pentecostals and Charismatics," in *Doing Theology in Today's World: Essays in Honor of Kenneth B. Kantzer*, eds. John D. Woodbridge and Thomas Edward McComiskey (Grand Rapids: Zondervan, 1991), pp. 291-98 (296).

[7] J. R. Goff, Jr., "Parham, Charles Fox," *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), pp. 660-61 (660).

[8] Speaking in tongues is not just initial evidence, but initial *physical* evidence.

believers, he did not ask them the question that is often asked of believers seeking admission to Pentecostal churches, "Were you baptized with the Holy Spirit with evidence of speaking in tongues?" He said, "Have you received the Holy Spirit when you believed?"

The absence of the term in Scripture, after the day of Pentecost, should alert us to the possibility that Spirit-baptism itself is basically a turning point, an historical event, a happening meaningful to the life of a people. There are two possible ways of looking at an event. We can think of it much like the Independence Day of the Philippines. We can celebrate June 12th today; we can remember it; we can even resolve to become more worthy of those who paid with their lives for our freedom because of our present reflection of it. But June 12, 1898 itself is an unrepeatable event; Rizal and Bonifacio and Aguinaldo are as dead as a doornail.

There is another way of looking at an event however. The eruption of Mt. Pinatubo is one example. It is an event that is still wreaking havoc upon the life of the people of Central Luzon in the Philippines. Pentecost as a historical event continues to touch our lives today because the Holy Spirit (like Pinatubo's lahar) is still with us. We are not left with a mere memory. What happened at Pentecost was unique in that it signaled a new beginning for a Spirit-filled people of God. Thus the fulfillment of the eschatological promise carries with it an imperative: Having been baptized in the Spirit, be filled with the Spirit.

This is not just a play on words. What is true of the life in the Spirit is also true of other New Testament categories. We are risen with Christ so we put to death the works of the flesh (Col 3:1, 5). The church is one so let us be united (Eph 4:3-6). Because we are children of God we walk like daughters and sons of God (Eph 5:1, 2). So we seek to be filled with the Holy Spirit not as a new experience with God but rather to realize what is potentially ours.

After Pentecost the Holy Spirit filled the believers, was received by them, fell or came on all of them; it is never said that they were baptized with the Holy Spirit (Acts 2:4; 11:44; 19:2, 6). It seems to me that in the baptism in the Holy Spirit, we are dealing with an expectation, an eschatological event, a future turning point in God's dealing with his people that was fulfilled in Pentecost. The baptism in the Holy Spirit was the event that ushered in the new age of the Spirit. Baptism in the Holy Spirit is the event: filling, receiving and coming upon are descriptions of Holy Spirit activity during and after the event. The Holy Spirit can come on all, not only to a chosen few as in Old Testament times, because the

promise of the Father that the people of God would be baptized in the Spirit was fulfilled on the day of Pentecost.

Although I agree with the formula, "one baptism, many fillings" unlike Stronstad I see the one baptism not in the individual personal initiation into the Holy Spirit but in the eschatological fulfillment of God's Old Testament promises to pour out His Spirit upon all flesh (all his people).[9] If we accept the definition of the baptism in the Holy Spirit as eschatological fulfillment, we no longer have to be drawn into the debate whether the purpose of Spirit-baptism is soteriological or missiological, whether it is conversion initiation or second stage blessing. I would rather suggest that we turn our attention back to the eschatological framework of NT theology. Peter's sermon is couched in eschatological longing fulfilled: "This is that...." Pentecost is the confluence of several OT eschatological streams. There was Moses longing that all the people of God would prophesy (Num 11:29). There was Ezekiel's vision of the rebirth of a new people of God (Ezekiel 37). There was Joel's hope of a universal outpouring of the Holy Spirit to reverse the years that the locusts have eaten (Joel 2:25, 28-32). And of course there was John's Coming One, the Baptizer with the Spirit and with fire, and Jesus' description of the Holy Spirit as gift and promise of the Father (Acts 1:4, 5). Pentecost then was like D-day, marking a turning of the tide in God's dealing with his people and the nations. It inaugurated a new day of the Spirit. Paul did not see the gift of the Spirit as completed in Pentecost however. The Spirit of God has come indeed but as earnest, as guarantee of what is yet to come (2 Cor 5:5). Thus we can speak of the Holy Spirit having come already in fulfillment of OT promises but whose fullness is not yet, still awaiting the terminus of this present age and the ushering in of the consummation of the kingdom of God in the age to come.

Between the two poles of the "already" and the "not yet" is the present experience of the church. Already we are being filled by the Holy Spirit. The Holy Spirit is no longer the possession of a few but is available to all, even to those who were formerly not people of God (Acts 10:45). On the other hand, not all who received Jesus received the Holy Spirit in this eschatological role—this is the significance of the Samaritan and Ephesian episodes (Acts 8:16; 19:2). Some believers are "known to be full of the Spirit" implying that others were not (Acts 6:3). Believers have to be exhorted to be filled with the Spirit (Eph 5:18), rather than to be drunk with wine implying that believers may be tempted to seek

[9] Stronstad, *Spirit, Scripture, and Theology*, p. 97.

substitutes for the authentic work of the Spirit. Today we groan inwardly, even though the Holy Spirit already helps us in our weaknesses and intercedes for us (Rom 8:23, 26-27). The Spirit has started His work in us but not perfected. We see through the glass, yes, but darkly. We are caught in the crosscurrent created by the new wind of the Spirit and the flow of the spirit of this age which still is. One has just begun; the other is passing away.

What Pentecostals say about being baptized with the Holy Spirit really ought to be understood as being filled with the Spirit which is the present, ongoing activity of the Spirit. I agree with Pentecostal scholars who see in Luke's language of "filling with the Spirit" not sanctification or conversion but prophetic inspiration.[10] Speaking in tongues definitely falls in the category of the prophetic. The Pentecostal crowd's interpretation that the disciples were drunk fits well into the observable behavior of people who are in the "prophetic state."[11] But there ought to be no confusion between happenings in an event and the event itself.

UNITY IN THE BODY

Although pastors may be aware of difficulties in communicating as well as applying Pentecostal doctrine, nevertheless there are constraints that prevent them from bringing these questions into the open. Pentecostal pastors have to declare loyalty to official church dogma. Churches desiring affiliation with a Pentecostal denomination have to include statements of faith in their constitutions and by-laws. I am not saying that pastors are blindly giving assent to denominational distinctives for fear of losing their credentials. There is a very strong conviction that Pentecostalism is "latter rain revival" and "the full gospel." It is not merely that Pentecostalism has an added doctrinal dimension that other Christian communions do not possess. The experience of the baptism in the Holy Spirit is in itself a highly emotionally charged event that contributes greatly to the conviction of having reached an apex of spirituality. There is actually a commitment to

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[10] Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson, 1984), p. 80.

[11] The new Hiligaynon *Maayong Balita Biblia* (Manila: Philippine Bible Society, 1983) translates "prophesied" of Num 11:25 as *nagsinggit sila nga nagwalay* meaning "they shouted and thrashed," i.e., in ecstasy.

the Pentecostal doctrine of the baptism in the Holy Spirit that strengthens the belief that Pentecostal dogma is faith once-and-for-all delivered to the saints. Stock answers are available to answer the usual questions. If some people do not get the baptism, it is due probably to their own unreadiness (it might even be a matter of unresolved sin). A subtle pressure to "produce" Spirit-filled people in the church (as verification of orthodox Pentecostal doctrine) sometimes results in unorthodox methods. Every so often we have evangelists visiting us with a guarantee of getting everybody to "receive the baptism" with embarrassing results for both the people and the pastor who are left behind.

So the statement of faith not only clothes the experience with words, but transforms it into a war cry. Frank Macchia cites a criticism of the dogma of tongues-as-initial-evidence as an attempt to turn an experience into a "shibboleth of orthodoxy."[12] Church history is replete with similar incidents. Hans Küng recounts how the word "catholic" evolved in two hundred years. When it was first mentioned by Ignatius of Antioch in 110 AD, it simply meant the entire body of churches. In the third century, during the struggle with heretics, the word shifted meaning to churches having official doctrine.[13] But here the contradictory nature of catholicism as orthodoxy began to reveal itself for even as the church proudly declared its catholicity in terms of orthodoxy it was denying its catholicity in terms of universality!

The process of orthodoxy in the early church developed over a period of centuries. Even the question of the New Testament canon was not put to rest until well into the fourth century with Luther reviving the issue by his rejection of the Book of James. Compare the slow evolution of creedal statements in the church of the first millenium with the rapidity in which doctrinal statements become rigid confessions of faith in Pentecostal churches. The doctrinal formulation of the baptism in the Holy Spirit was made at the turn of our century. Less than fifty years afterwards, the major Pentecostal denominations had been established, bearing the baptism of the Holy Spirit as a basis for fellowship.

Orthodoxy built a doctrinal wall that separated true believers from heretics, providing a sense of safety. Like the monarchial bishopry it was meant to protect the church. The same mechanism may also have the opposite effect, however. Cecil M. Robeck Jr. drew attention to the

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[12] Jean Daniel Plüss, quoted by Frank Macchia in "Groans Too Deep for Words," *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 149-73 (154).

[13] Hans Küng, *The Church* (New York: Shedd and Ward, 1967), pp. 297-98.

paradox of wall building in an article[14] inspired by Robert Frost's *The Mending Wall.* As an admirer of Frost's poetry myself, allow me to quote a more lengthy passage to better appreciate the poet's thought:

> He is all pine and I am apple orchard.
> My apple trees will never get across
> And eat the cones under his pines, I tell him.
> He only says, "Good fences make good neighbors."
> Spring is the mischief in me, and I wonder
> If I could put a notion in his head:
> "*Why* do they make good neighbors? Isn't it
> Where there are cows? But here there are no cows.
> Before I built a wall I'd ask to know
> What I was walling in or walling out,
> And to whom I was like to give offence.
> Something there is that doesn't love a wall,
> That wants it down." [15]

If you prefer pines rather than apple trees, why be free to do so. But we build our walls too eagerly and too soon and now we are afraid of cows intruding into each other's territories! The issue is not that Christians believe differently: the apostolic churches allowed room for a wide spectrum of diversity. But we build walls when we say to others, "Because of my experience of the Spirit, I live in a higher plane than you. You need me but I don't need you."

To Paul the very experience of the Spirit is a sign not of division but of the unity of the body: "There are different kinds of gifts but the same Spirit. There are different kinds of service but the same Lord.... There are different kinds of working, but the same God works all of them in all men. For we were all baptized by one Spirit into one body...we were all given one Spirit to drink" (1 Cor 12:4-6, 13). No exclusivist attitude here!

It is now nearly a century since Charles Parham and his students at Topeka, Kansas, defined the baptism of the Holy Spirit in terms which has since become the classic expression of Pentecostal belief. It is a good

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[14] Cecil M. Robeck, Jr., "Do Good Fences Make Good Neighbors?: Evangelization, Proselytism and Common Witness," *Asian Journal of Pentecostal Studies* 2:1 (1999), pp. 87-103.

[15] Robert Frost, "The Mending Wall," in *The Road Not Taken* (New York: Henry Holt, 1971), pp. 112-13.

sign that Pentecostals themselves (and not just their detractors) are taking a second look at Pentecostal dogma. Pentecostalism has made a deep impact upon Christianity worldwide. While there has been increasing acceptance of certain aspects of Pentecostalism such as in the domains of worship and spiritual gifts the same cannot be said of the baptism of the Holy Spirit and evidential tongues which is the heart of Pentecostalism. Has the time come for a Pentecostal *aggiornamento*? Rather than having each pastor to settle the matter for him or herself, perhaps a humble search for doctrinal clarity through a council of churches may be what is needed to settle theological differences that separate Pentecostals from their brethren. David S. Lim would like to see Pentecostals move into the stream of Evangelicalism but it is better I believe that the entire people of God move into the main stream of the Spirit![16]

CONCLUSION

The Pentecostal churches are coming of age. In less than a hundred years Pentecostals have moved from the margins to the center of action in the Christian world. More is the reason to turn the light upon our cherished beliefs. Awareness of the growing presence of Pentecostals moved James D. G. Dunn to write his critique of the classic Pentecostal formulation of the baptism in the Holy Spirit with initial evidence of speaking in tongues.[17] His was not the last word, of course. We believe that we are a prophetic people. Prophecy is of no private interpretation, however. "Let the prophet speak," Paul exhorted; he also added, "Let the others judge" (1 Cor 14:29). We Pentecostals have spoken indeed and with fervor. Now let others judge us and I say "amen" to that!

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[16] David S. Lim, "An Evangelical Critique of Initial Evidence," *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. p. 219-29 (223).

[17] See the Preface, James D. G. Dunn, *Baptism in the Holy Spirit: A Reexamination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970).

[*AJPS* 2/2 (1999), pp. 177-193]

SIGN LANGUAGE IN THE ASSEMBLY: HOW ARE TONGUES A SIGN TO THE UNBELIEVER IN 1 COR 14:20-25?[1]

Robert J. Gladstone

In this paper I consider a passage of scripture notorious for being difficult to interpret and apply. In 1 Cor 14:22 Paul makes the curious claim that "tongues" constitute a "sign" to unbelievers, while prophecy is a sign to believers. But the meaning of his statement is not clear in its context. Paul illustrates his assertions in vv. 23-25 by saying that unbelievers visiting the Christian assembly will think those speaking in tongues are mad. The question is: How is "tongues" a "sign," if it prevents understanding and thus conversion? Paul's next illustration describes unbelievers hearing prophecy and confessing God's presence. How, then, is prophecy a sign to *believers*, if Paul only depicts its impact on unbelievers? Though several answers to these questions have been offered, none maintains the structural integrity of the entire passage in its context. One way or another, v. 22 does not seem to match the illustrations or Paul's broader argument. Like a tightly tied knot of many strands, different solutions have loosed some strands while leaving others tied. My goal is to untie every strand, that is, to offer one solution that explains every part of the passage.

Here are two assumptions I will work from. Though space prevents me from explaining fully how I arrived at these positions, it is necessary to mention them at the outset. First, 1 Cor 14:20-25 incorporates a deliberate rhetorical structure which we must maintain in order to arrive

[1] An earlier version of this paper was presented at the 28th Annual Meeting of the Society for Pentecostal Studies, Springfield, MO, U.S.A. in March 1999.

at a legitimate solution. This is typically recognized.[2] We can outline the passage as follows:

1. Introductory exhortation (v. 20) [3]
2. Argument (vv. 21-25)
   a. Exemplar OT text (v. 21)
   b. Two interpretive assertions (v. 22)
   c. Two corresponding illustrations (vv. 23-25) [4]

Paul's word "so then" (wste) draws the assertions from the Isaiah text. The first assertion follows naturally, but the second does not. It says that prophecy is a "sign" to believers, yet Isaiah text never mentions prophecy (though it is itself a prophecy), nor its effect on believers. Further, then, it is unclear to whom "this people" refers in the Isaiah passage. In any case, Paul saw in Isaiah and the Corinthian situation an important, parallel contrast between tongues and prophecy as signs, and between their "recipients."

Next, Paul's word "therefore" (oun) draws the illustrations from the assertions. We rightly expect each illustration to correspond to each assertion. But the contrast between tongues, prophecy, and their respective recipients does *not* carry over to the illustrations. Instead both

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[2] Three recent commentators who properly stress the importance of this passage's rhetorical structure for its interpretation, and who agree on its basic arrangement are Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), p. 677; B. C. Johanson, "Tongues, a Sign for Unbelievers?: A Structural and Exegetical Study of I Corinthians XIV. 20-25," *New Testament Studies* 25 (1979), pp. 180-203 (186-90); and Joop F. M. Smit, "Tongues and Prophecy: Deciphering 1 Cor 14,22," *Biblica* 75 (1994), pp. 175-90 (178-80).

[3] Smit, "Tongues and Prophecy," p. 178 rightly points out that Paul's address to the Corinthians in v. 20 as "brothers," followed by a series of imperatives, demarcates the beginning of a new section in his present discourse, closing at v. 25 before the next (interrogative) "brothers" in v. 26. Keeping with his view that the text's solution necessitates a rhetorical analysis, Smit, pp. 178-79 labels Paul's introductory admonition in v. 20 as *exhortatio*, the exemplar *iudicium*, the assertions *propositio*, and the illustrations *exempla*.

[4] For a detailed discussion of the rhetorical parallelisms within the sentences as well as the paragraph as a whole, see Johanson, "Tongues, a Sign for Unbelievers?" pp. 186-92.

illustrations contrast the *effect* of each "sign" on the *same* category of persons: novices or unbelievers (idiwtai h apistoi, v. 23),[5] not the two different categories from the (directly preceding!) assertions. This inconsistency ties the most stubborn, and most consequential, loop in our interpretive knot. Why does Paul first refer to one sign given to one group (the quotation), then two signs to two groups (the assertions), then two signs to *one* group (the illustrations)? The knot tightens with one last twist: From where does Paul abruptly add idiwtai to the illustrations, even mentioning them first in v. 23, since neither the quotation or assertions mention them?

Clearly the assertions, at least on the surface, disrupt the continuity between the exemplar and the illustrations. Without v. 22, 1 Cor 14:20-25 unravels consistently and logically. For the sake of argument, if v. 22 were removed from the passage, we could explain it like this. First we would be able to assume that the Corinthians felt glossolalia would convince visitors that God's holy presence was among the Christian assembly and convert them. Paul would then argue against such a childish notion based on (his version of) Isa 28:11 which states that "this people" in fact will *not* respond obediently to foreign languages. The ensuing illustrations would illustrate this point, matching the "this people" of the ancient text to the "novices and unbelievers" who happened to visit a Corinthian worship service. During such a visit, if they heard all the Corinthians speak in tongues, the outsiders would speculate, not that those gathered worshipped the true God, but that they were mad (possibly possessed by a mantic spirit). Thus Isaiah's prophetic word concerning glossolalia would be fulfilled. However, Paul would offer the alternative illustration that if the Corinthians were to prophesy, those visiting – now confronted with the public declaration of their own thoughts – would fall prostrate, being forced to admit that "God is truly among you."

Most commentators in fact still see the preceding hypothetical explanation as the passage's essential meaning. It is difficult to miss both in view of the illustrations in vv. 24-25 and the previous discourse in chapter 14. There, Paul had to dispel the Corinthian notion that the manifestation of other tongues, without interpretation, had value for the community.[6] Paul's line of argument is consistent throughout: an

[5] Or the singular ti" apisto" h idiwth" in v. 24.

[6] Cf. 14:16-17.

unintelligible language cannot edify or convert. Granting that most writers capture the basic connotation of 1 Cor 14:20-25, they still do not satisfactorily resolve the problem of v. 22's relationship to its context.[7] Solving this problem will unravel our interpretive knot and give us a comprehensive understanding of 1 Cor 14:20-25.

My second assumption regards the term "sign" (shmeion). It is most natural and consistent with Paul's parallel rhetoric to understand both tongues and prophecy as "signs." I take the second half of v. 22 to be an ellipsis assuming the predicate of the first half. As tongues "are a sign," so is prophecy. By definition, in the present context a "sign" is a supernatural, perceptible manifestation of God's power that signifies His presence among His people, proving the truth of their message and implicitly demanding a response from outside observers. The present context leads to this narrow definition. Paul is not concerned here with the outsiders' "demand" for a sign (which was generally perceived as an evil request when uninitiated by the Lord, cf., 1 Cor 1:22; Matt 12:38-41), but with the offering of a sign to provoke faith. Thus, Paul assumes the Corinthians' ability to provide signs in public, and insists they avoid the one that has proven ineffective (indeed judgmental) in the past (Isa 28:11) and employ the one that would bring about the desired results. Though much more could be said about this important term, space requires my working definition to suffice.

SOLVING THE PROBLEM

Interpreters of v. 22 have tended in one of three directions. They either overlook v. 22 in favor of its context, force it into its context, or re-interpret it in light of its context. Conzelmann exemplifies the first tendency, actually disregarding the believers mentioned in v. 22. He says that the parallelism's wording is "overdone for the sake of rhetoric."[8] He

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[7] Fee, *The First Epistle*, p. 678 admits that, "Although [my] analysis does not resolve all the difficulties with the language of v. 22, it does point out the direction in which the resolution must lie."

[8] Hans Conzelmann, *1 Corinthians*, trans. James W. Leitch, Hermeneia (Philadelphia: Fortress, 1975), p. 242.

even states that Paul means the opposite of what he actually says.[9] But his view ignores the force of and reason for Paul's deliberate rhetoric. Barrett and Fee slip into the second tendency by forcing v. 22 into its context. They suggest that the second illustration portrays public prophecy as a sign to the *believers* even though it actually says prophecy's effect is on an unbeliever or novice. Such a solution attempts to square the illustration with the assertion while bypassing Paul's actual vocabulary. In my opinion, interpreters of 1 Cor 14:20-25 must deal with the fact that the "believers" in Paul's second assertion are not mentioned in his second illustration. Yet Fee and Barrett contend that we must infer implicitly the application of the second illustration to the second assertion. But if Paul intends for these illustrations to demonstrate his assertions, a search for implicit inferences in order to make them work is unnatural and digressive.[10]

Any solution that unravels 1 Cor 14:20-25 without compromising v. 22's rhetorical parallelisms must avoid falling into one of the first two tendencies. Only the third presents the opportunity to untie the knot. The assertions in v. 22 must be re-interpreted and re-translated in light of their context; the present reading of the text is simply misleading.

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[9] Fee, *The First Epistle*, p. 242 argues "...naturally, speaking with tongues is a sign *also* for believers, though not, of course, in the sense that it is unintelligible to them as a *process*.…And prophecy has an effect *also* on unbelievers..." (italics are author's). I prefer to look for a solution which assumes Paul's words as they stand, especially in this case where Paul's rhetoric *explicitly excludes* possibilities that Conzelmann, *1 Corinthians*, p. 242 expressly includes.

[10] Interestingly, both commentators come up with opposite inferences. Fee, *The First Epistle*, p. 683 presumes the second illustration portrays prophecy as a positive sign to believers: its convincing effect on unbelievers proves that God's favor is on the believers. C. K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York and Evanston: Harper & Row, 1968), p. 324 says the second illustration portrays prophecy as a negative sign to believers: Corinthian believers incur judgment because they prefer to listen to unintelligible tongues than to hear "their faults exposed and their duties pointed out in plain rational language." Barrett, p. 324 neglects the newly convicted unbeliever's positive announcement to believers that "God is among you." Both try to make the second illustration align with the second assertion when there is a blatant verbal inconsistency. They do not own up to the fact that *the second illustration simply does not refer to believers.*

By suggesting different renderings of v. 22, Johanson and Smit both approach viable solutions, but ultimately fall short by failing to make all the components of the passage work together coherently. Johanson proposes that the clauses in v. 22 express a rhetorical *question* which represents the Corinthians' view about tongues, to which Paul counters with his illustrations.[11] But this thesis overlooks what is clearly a monologue with each segment in the argument building upon the last, connected logically by "so then" (wste) and "therefore" (oun).[12]

Smit subtly changes the perspective of the whole passage. He suggests Paul is not so much concerned about the effect the community's worship etiquette has on potential converts. Instead, Smit says Paul is concerned about the visitors' opinion of the community, that is, how it appears to the outside world.[13] Smit reflects this proposal in his translation of the dative phrases in v. 22. He proposes that tongues are not "meant for" or "to" (directed toward) the visiting unbelievers, as typically translated. Instead tongues "belong to" or are "proper to" worshipping unbelievers. In other words, Paul uses the dative case to define the kind of worshippers tongues usually distinguish. So for Smit, Paul is saying that tongues indicate pagans at worship. In the meantime, prophecy is proper to – indicates – believers.[14] Smit re-translates the

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[11] Johanson, "Tongues, a Sign for Unbelievers?" pp. 193-94.

[12] Only in Gal 4:16 does Paul begin a rhetorical question with wste, which Johanson, "Tongues, a Sign for Unbelievers?" p. 193 cites. But the contexts are entirely different. In Galatians 4, Paul is not engaged in a diatribe (which he must be in 1 Cor 14:20-25, if Johanson is correct). Paul's question to the Galatians is sarcastic in light of (wste) an obvious foil. But in 1 Cor 14:20-25, Paul has just quoted an exemplary text which he now (wste) explains. Further, oun is an inferential conjunction which introduces the illustrations as elaborations on the assertions, not as their rebuttal. Finally, Paul has already established an assertion-illustration pattern in the immediate context, using the subjunctive particle oun to introduce hypothetical situations which support his points (e.g., 14:5-6, 13-14, as in 20-25). Therefore, we should not expect oun to begin a diatribal retort here.

[13] The shift is subtle, but crucial. Hypothetically, Smit, "Tongues and Prophecy," pp. 184-85 suggests that Paul is answering not the question, "What sign will most effectively prompt obedience from the visitor?" but the question, "Who will the visitor think we are, if we speak in tongues and not prophesy?"

[14] Smit, "Tongues and Prophecy," pp. 184-85.

traditional understanding of the dative case in this passage[15] to reflect the way *glossolalia* and prophecy identify the worshippers to the world. If visitors hear tongues, according to Smit, they will recognize an ecstatic state appropriate only for unbelievers and will mistake the Christian group for a pagan group. If they hear prophecy, they will know the group is distinctly Christian. The ensuing illustrations follow this translation naturally.

Smit's proposal is attractive because it re-translates the dative cases in v. 22 and thereby accounts for the believers' absence in the illustrations. If the assertions address the utterances from only the visitors' point of view, the illustrations correspond to them. *Thus the entire passage ultimately deals with the signs' impact only on visitors.* Yet, as with most solutions to date, this proposal leaves at least one portion of this passage's argument tied by inconsistency. In Smit's case the neglected portion is the exemplar text.

Paul's quotation of Isa 28:11 in v. 21 sets the pericope's tone as fixed on the outsider's *conversion*, not merely the outsider's intelligent identification of the worshippers. Paul's misgiving regarding tongues is not merely that visitors would not recognize the assembly's Christian distinction, but that they would not finally embrace its God. Although Paul is certainly concerned with the impression the worshipping body makes on its visitors, he is ultimately concerned with the active *result* that impression makes. The language in the passage is clearly aimed at conversion. Paul speaks not only of the visitor's cognizant declaration of the group's "identity" (v. 25b, "God is really among you"), but also of their action demonstrating a change of mind (v. 21b, obedience; v. 25a, falling prostrate).[16]

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[15] From a simple indirect object or dative of advantage to, possibly, a dative of possession or something like a "dative of relevance" (my expression).

[16] Smit, "Tongues and Prophecy," pp. 186-87 misconstrues Paul's perspective on conversion by making two important errors. First, he misunderstands the role of Isa 28:11. He somehow fails to recognize that the quotation depicts God speaking through glossolalia, not God condemning "ecstatic speakers, present everywhere in the Hellenistic surroundings...the many oracles as well as the Bacchantic frenzy.…" Paul's modifications of Isaiah only underline what is already plainly stated: "In other tongues and by foreigners' lips will I(!) speak to this people and not *thus* will they listen *to me says the Lord*" (italics mine, indicating words not found in any text known to us). Though the outcome of glossolalic speech in Paul's Isa 28:11 turns unfamiliar listeners away, the edited

A NEW SOLUTION

The strands of our interpretive knot described up to this point, along with the attempts to untie it, narrow the fundamental problem of 1 Cor 14:20-25 down to the translation of the dative phrases in v. 22 and how it affects the assertions' relationship to their context. I maintain that Paul's primary concern in the passage is the conversion of the unbeliever. But the traditional understanding of the assertions' dative, indirect objects divides the signs' interest in the unbeliever to include the believer as well. Translators and interpreters typically render the dative phrases as *existing* indirect objects. Such a translation of the assertions leads the reader to suppose that Paul is considering each

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text explicitly describes God as its origin. To say the exemplar depicts glossolalia as ineffective to lead unbelievers to a conversion is not to say it depicts it simply as a pagan phenomenon. Paul has already established that tongues is a gift from the "same Spirit" as the others (12:10); it is just *not useful in a public setting* without interpretation. What is true for believers in the previous section (14:1-19) is true for unbelievers in the present one.

Second, Smit, "Tongues and Prophecy," pp. 180-82 argues that Paul contrasts the rhetorical functions of tongues and prophecy. He claims that glossolalia is a "sign" (shmeion) which, according to the handbooks, is not a compelling proof by itself. Prophecy, on the other hand, is a "refutation" (elegco") which cannot be invalidated: it is irresistible proof. Paul is informing the Corinthians, apparently as a teacher of rhetoric, what kind of verbal manifestation will convince outsiders that the worshippers are not pagans, but Christians. In the same way handbooks like *Rhetorica ad Alexandrum* define for their pupils the differing values of technical proofs; namely, the "sign" (shmeion) and the "refutation" (elegco"). The problem with this analysis is that Paul never calls prophecy an elegco". Only the verb elegcetai appears in the illustration (v. 24). Further, the ellipsis in the second assertion calls us to repeat the predicate already mentioned in the first assertion (ei" shmeion eisin). The missing predicate in v. 22b necessitates we seek to fill it in with what precedes in a parallel statement, not with a noun which is merely inferred from a verb appearing later in the passage. It is too difficult to accept that Paul would leave out a new word and idea which he intends to contrast with a word he already used. Finally, the handbooks not withstanding, Paul is not describing a speech, he is describing a worship meeting. The difference between shmeion and elegco" in ancient rhetoric is irrelevant to the difference between tongues and prophecy during ancient worship. 1 Corinthians 14:20-25 calls both tongues and prophecy "signs."

sign's impact on existing believers and existing unbelievers, not their impact on visiting unbelievers, as do the exemplar text and illustrations.

Therefore, I propose a translation of v. 22 that keeps the unbeliever's conversion at the center of the text and preserves, indeed establishes, the coherency and flow of all the text's components.

> Therefore tongues are a sign,
> not resulting in believers,
> but resulting in unbelievers;
> But prophecy [is a sign],
> not resulting in unbelievers,
> but resulting in believers.

Translated in this way the assertions follow cleanly from the preceding OT exemplar. There "other-tongues" and "lips of others" comprise a method the Lord used vainly to rouse obedience from "this people." For not *thus* did they listen. Consequently Paul asserts that, in contrast to the Corinthians' opinion, tongues will not lead its hearers to faith; it will in fact lead to unbelievers. Prophecy, on the other hand, will not lead to unbelievers (like tongues will), but believers. Paul's ensuing illustrations envision a typical Corinthian worship scenario with visitors present. Of course the results forecasted by the exemplar and assertions now occur in accordance with each utterance. Tongues confound the visiting outsiders; prophecy convinces them and they reply accordingly. So the present translation unravels the knot because the focal point remains the same throughout the entire passage: the conversion of the outsider. I base my translation on the following grounds.

Context

I believe the immediate context demands we see the whole passage addressing the relationship of tongues and prophecy to the conversion of visiting unbelievers. The Isaiah quotation deals with glossolalia's effect exclusively on unbelievers. The illustrations deal with the effects of glossolalia and prophecy exclusively on those visiting the Christian worship meeting.[17] Obviously this exhibits a specific inclination only

[17] With the implication that they are outsiders either because they are not believers in Kurio" !Ihsou" (12:3, thus apisto") or not familiar with the meaning of the pneumatiko" known as glwssai (14:16, idiwth"). Note that the

toward the unconverted before and after v. 22. Therefore, we should seek to reconcile the assertions to their immediate context, not *vice versa*. Stated a bit differently, the absence of a believer from the illustrations (and exemplar) should strongly insinuate that the assertions *which they illustrate* might somehow not deal with believers either. In addition, the illustrations define those who provide the signs as existing members of the worshipping body and those who hear them only as those who are not yet a part of the *whole* church.[18]

Therefore, the appearance of idiwth" in the illustrations is not a sudden, new, unrelated addition to the apisto" of the assertions. The assertions, according to my translation, speak of *potential* believers or unbelievers, not existing ones. The assertions deal with two possible terms in use for visitors confronted with tongues or prophecy: unbeliever (apisto") or believer (o pisteuwn). The visitors themselves, before the confrontation, fall into one of two existing categories: unbeliever or novice. So the present translation accounts for the apparently inexplicable addition of "novice" (idiwth") to the passage's equation.

The broader context also suggests that 1 Cor 14:20-25 deals exclusively with the conversion of visitors. Chapters 12-14 form a section which "concerns the spirituals" (12:1) within community worship. As is commonly recognized, these chapters argue for the Spirit's gifts as sources for and expressions of the unity of the Christian community dictated by love and aimed at edification. Having established the unity of the body and Spirit (ch. 12) and the superiority of love (ch. 13), Paul now applies these principles to the use of tongues and prophecy during worship (ch. 14). Only the gift which is intelligible to the assembled worshippers will edify them. So glossolalia without interpretation does not come from love. It is incomprehensible to its hearers and cannot build the body. The Corinthians must prefer prophecy "in the church" to tongues so they can "instruct others" (14:19). Paul argues this very point till v. 19.

At v. 20 he makes a definite transition. By now Paul has established the *maturity* of those who live according to love within the community,

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scope of this paper does not include a study of the meaning of these terms. It is enough to say that each has the potential, in Paul's mind, to be turned away by glossolalia or to be converted with the help of prophecy.

[18] !Ean oun sunelqh h ekklhsia olh epi to auto kai pante" lalwsin glwssai", eiselqwsin de idiwtai h apistoi....

seeking the edification of "the other person."[19] Now at vv. 20-21, he calls on them to make a mature decision in relation to yet another group. In my words, the thrust of vv. 20-21 exhorts that "your fondness for tongues is immature; it will not make outsiders listen in the sense of obeying." For 1 Cor 14:20-25 the principle of intelligibility founded on love remains the same as the preceding verses of chap 14, though Paul has now turned to consider those visiting the community. The remaining verses of ch. 14, in light of what edifies the believer and converts the unbeliever, give specific instructions on how to organize their worship "so that *all* may learn and *all* might be exhorted" (14:31), insider and visitor alike.

The Nature of toi" pisteuousin

Is it legitimate to translate this dative phrase as "resulting in believers?" I already argued that the context demands such a rendering, and will add to that below. But here it will help to approach the translation issue from the standpoint of Paul's general use of the substantive participle o pisteuwn or oi pisteuonte". For usually when Paul refers to "the believer(s)" in the present tense he does not simply mean "a Christian(s),"[20] but also includes in the term those who *might or will become* believers.

The exceptions to this point appear in the Thessalonian correspondence where the four occurrences of the phrase undeniably refer to existing "Christians." But note that two qualifying expressions limit the two occurrences in 1 Thessalonians to indicate specific local communities (1:7, "...pasin toi" pisteuousin *en th Makedonia kai en th !Acaia*") or specifically the Thessalonian community itself (2:10, "...*umin* toi" pisteuousin egenhqhmen..."). The participial phrases in 2 Thessalonians are aorist, technically disqualifying them from my consideration of the present tense participles. The references to believers in Romans and 1 Corinthians include any hypothetical believer(s), including potential ones.

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[19] See 13:11. Cf. 3:1-9 and chs. 8-9.

[20] So Gerhard Barth, "pisti", pisteuw," *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider, trans. John W. Medendorp and Douglas W. Stott (Grand Rapids: Eerdmans, 1993), III, pp. 91-97 (92).

Besides 14:22, the only instance where Paul mentions "believer(s)" is in 1 Corinthians is 1:21. Clearly in this instance Paul cannot refer exclusively to existing members of the Christian community. First, nothing grammatically or syntactically narrows the phrase to refer to believers already within the parameters of a certain group or location as in 1 Thess. Second, Paul's stated mission "not...to baptize but to proclaim the gospel" (v. 17) in order "to save"[21] those Jews and Greeks who believe require us to understand "the believers" as inclusive of those who have not yet even heard Paul's kerygma. In 1 Cor 1:21 Paul uses the substantive, present tense participle to define what *kind* of person is saved. If the believer is simply the kind of person who is saved, whether Jew or Greek, then the time – present or future – is irrelevant. The expression is comprehensive and hypothetical; it embraces anyone who already believes or will believe.

Paul's use of the participial phrase in Romans substantiates the present claims. With one exception, each instance of o pisteuwn or oi pisteuonte" in Romans applies to the hypothetical believer(s), not only the existing believers. Rom 4:24 is the only example where the phrase probably refers only to Christians. It is part of a relative clause which ultimately has "us" (hma") as its antecedent, explicitly limiting it only to those whom Paul is addressing.[22] But where hma" narrows the field of believers down in this one example in Romans, pa" or panta broadens it in every other example – still within the context of Paul's proclamation like 1 Cor 1:21 – to include those who might believe.[23]

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[21] swsai is an aorist infinitive of purpose.

[22] ...alla kai di! *hma", oi"* mellei logizesqai, *toi" pisteuousin* epi ton egeiranta !Ihsoun ton kurion hmwn ek nekrwn....

[23] Romans 1:16 is somewhat parallel to 1 Cor 1:17-23 in several aspects, but specifically for my purposes since it speaks both actually and hypothetically of "every believer, first Jew then Greek." See also 3:22; 4:11; 9:33 (in this case pa" is not mentioned since it's not part of the OT reference Paul quotes; however, Paul *adds* pa" to the reference when he quotes it again in 10:11); 10:4; 10:11. The latter verses especially illustrate my point since they speak of believing in the subjunctive mood as a future possibility dependent on the reaction of the one who hears the gospel: "...*if* you believe in your heart that God raised him from the dead, you *will* (future) be saved...for the scripture says, 'each one believing (pa" o pisteuwn) in him will not be ashamed...'." See also Gal 3:22.

Therefore, according to Paul's usage of the substantive "the believer(s)" when mentioned without an identifying qualifier, we should view it in 1 Cor 14:22 as at least *including* those who might believe. This seems especially true since his only other mention of it in 1 Cor, according to my argument, is inclusive. I have already concluded that the immediate context of 1 Cor 14:20-25 – the Isaiah quotation and illustrations – points exclusively toward the outsider's conversion. So with this certain constraint imposed on v. 22 by its context, added to the potential nature of "the believer(s)" in Paul, it is legitimate to translate the dative phrases in v. 22 as referring, not to existing believers or unbelievers, but potential ones labeled according to the way each sign will affect them.[24]

Concerning the substantive adjective unbeliever (apisto"): Each time Paul uses it outside of 1 Cor 14:22 it refers exclusively to someone outside the community without faith in Jesus as Lord.[25] In fact, the illustrations of vv. 24-25 use "unbeliever" to refer to one who has no faith, not one who *might* not have faith. However, the illustrations actually make the potentiality of "unbeliever" in v. 22 a real possibility. The visiting unbelievers or novices – both potential believers – will respond with or without faith contingent upon the intelligibility of the sign they hear. If they respond to glossolalia by saying the worshippers are mad, they both become "unbelievers" (apistoi). If they respond to prophecy by worshipping and confessing God's presence, they both become "believers" (oi pisteuonte"). The illustrations, coupled with the OT quotation (as we will see below), make the entry of the visitor a critical moment. The impact of the sign on the unbeliever or novice will

[24] Cf. also John 17:20-21a reads: Ou peri toutwn de erwtw monon, alla kai peri twn pisteuoutwn dia tou logou autwn ei" eme, ina pante" en wsin …. Here the participle clearly refers to "believers" who are not yet actual believers. In fact, the NRSV translates in the future tense, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one." We may also note the use of pante" here is similar to that in Romans. Acts employs the participle in the same way for actual believers by either limiting the present tense form (2:44, epi to auto; 22:19, kata ta" sunagwga") or using an aorist or perfect tense (4:32; 19:18; 21:20, 25). For inclusive "believers" Acts uses the present tense with pa" (10:43; 13:39).

[25] 1 Cor 6:6; 7:12; 10:27; 2 Cor 4:4; 6:14-15.

determine the outcome defined in v. 22 and illustrated in vv. 24-25: believer or unbeliever. Either is a possibility.

Paul's Version of Isaiah 28:11

Paul does not quote the LXX or MT for his version of Isa 28:11 in 1 Cor 14:21, though he appears closest to the MT. In any case, he (or a text unknown to us) subtracts and adds elements which align the quotation with Paul's objective in the passage. Regardless of the extent to which Paul intends to carry any of Isaiah's original context over to First Corinthians, his variations determine the relationship Isa 28:11 has with 1 Cor 14:20-25.

Paul actually quotes Isa 28:11-12, but omits most of v. 12 and picks up the stated consequence at its end.[26] This modification eliminates the reference to the prophet's previous, intelligible message and gives "other tongues" and "lips of others" prominence. In Isa 28 the conclusion that "they would not hear" refers to the prophet's intelligible message of rest. The people did not listen to the prophet in their native language so now they will hear foreign tongues (Assyrian). But Paul recasts their refusal to listen to the prophetic message into some contemporary visitors' *inability* to listen to a glossolalic one and, perhaps, the Corinthians' failure to provide the prophecy that Israel got a chance to hear. He does this by removing the prophetic words and adding "thus" (outw") to point directly back to the tongues, not the prophet's words, as the unheard message. So Paul does not use Isa 28:11(12b) by itself to contrast the strange languages with the intelligible language of the prophet. Instead he uses it to say only, and emphatically, that "other tongues" will not produce listening.

"Thus" (outw"), a demonstrative adverb, describes manner in specific reference to what precedes it.[27] In this case the manner described previously is speaking in other tongues and the action

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[26] NRSV: (11)Truly, with stammering lip and with alien tongue he will speak to this people, (12)[to whom he has said, "This is rest; give rest to the weary; and this is repose";] yet they would not hear.

[27] "outw"," *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, eds. Walter Bauer, William Arndt, F. Wilbur Gingrich, Frederick W. Danker (Chicago: University of Chicago Press, 1979), pp. 597-98 (597).

resulting from this method is "this people's" not listening. Its absence from any extant text makes outw" conspicuous here. Either Paul added it as his own gloss, or chose a text that would suit his purpose, to quote an exemplar which pronounces that *the specific manner* of glossolalia will fail to make "this people" listen and obey.

These very differences between Paul's and our versions characterize exactly how Isa 28:11 works in 1 Cor 14:20-25. In 14:20 glossolalia's result of dissuading obedience from "this people" follows (the inserted) outw" directly. Likewise, prophecy's result of evoking a response of faith from the visitor follows outw" directly in 14:25. Both applications of outw" seem to be in apposition to one another, paralleling the two results in the two different signs. This could help explain Paul's omission of Isa 28:12a in 1 Cor 14:20 and why he did not explicitly contrast prophecy with tongues at that point. Furthermore, the second outw" precedes another quotation of the OT from Isa 45:14. Not only does Paul draw a parallel between the two results introduced each time by outw" in reference to the respective signs, but he also draws a parallel through the use of two different quotations from Isaiah.[28] They form an exemplary framework for Paul's argument. We should see the passage, then, a bit differently than the outline at the beginning of this study suggests. I propose the following outline:

1. Introductory exhortation (v. 20)
2. Argument (vv. 21-25)
    a. Exemplar text from OT (v. 21)
    b. Two interpretative assertions (v. 22)
    c. Two illustrations (vv. 23-25a)
    d. Exemplary text from OT (v. 25b)

CONCLUSION

1 Corinthians 14:20-25 consistently addresses one main issue within the argument of chs. 12-14: the value tongues and prophecy have for the conversion of the visiting outsider. Once we re-translate v. 22 to fit its context and the potential nature of the terms "believer" and "unbeliever," we remove the inconsistency between the assertions and illustrations, untying the interpretive knot described above.

[28] Cf. also 1 Kings 18:39 and Zech 8:23.

We may assume that the Corinthians indulged the use of tongues with unbelieving or novice visitors present. Such visitors could have been commonplace during those times when the whole church gathered in one place.[29] In any case, their infatuation with tongues certainly created confusion among outsiders who could not understand. The Corinthians likely felt that a high-powered, ecstatic utterance like glossolalia created an unmistakable sign that would impress non-christians and lead them to a declaration of faith. That is, they felt that "tongues are a sign resulting in believers" (ai glwssai ei" shmeion eisin toi" pisteuousin). In the same spirit of his previous argument Paul replies that such an opinion is immature since it does not truly consider the perspective of the other person, in this case, the visitor from outside the Christian community. If a fellow believer cannot understand glossolalia to say "amen," than outsiders certainly will not know that their thoughts are being revealed and judged. "Tongues indeed are a sign," Paul says, "but not resulting in believers, as you say, but in *un*believers. Prophecy, on the other hand, is the sign that will lead to believers, not unbelievers."

SOME FINAL REFLECTIONS

In conclusion, let me briefly reflect on two matters drawn from 1 Cor 14:20-25 that are relevant to and important for Pentecostals today (or any age). The first concerns the use of spiritual gifts to attract outsiders to the gospel and its family. One thing that strikes me about this passage – indeed, all of chapters 12-14 – is that Paul assumes the supernatural reality of the Corinthians' manifest gifts. Even with their abuses, Paul never questions the validity even of unintelligible, divinely inspired speech. His corrective posture takes the divine origin of the Corinthians' exercise of the gifts for granted as he instructs them how to use the gifts lovingly and effectively to build and convert. Paul's mandate is not to curb spontaneous, supernatural speech, but to employ that form of divine utterance that is more readily understood by insider and outsider alike. Again, it should be heeded that Paul actually assumes that if these zealous, selfish, competitive, carnally-minded and -motivated Christians would just seek to use prophecy more often in love,

[29] Did they have their own "place" in the worship setting (1 Cor 14:17)?

they would have direct and convincing access to other people's thoughts. In other words, Paul respects the resident *power* of the Corinthian congregation and encourages their proper use of it for empowerment and evangelization.

So, in a modern, computer-literate, technologically advanced, media-soaked, and consumer-oriented society in which the worshipping church has become more sensitive to "seekers" than to the Spirit, where is the raw, supernatural power of the "Pentecostal" church? Remember, in our text, Paul did not remove tongues in favor of a more docile, "user-friendly" form of ministerial communication. He appealed for a gift just as "spiritual" and even more extraordinary – the immediate, revelatory prophetic word! When does prophecy really occur among meeting believers that pointedly identifies the hidden thoughts and motives *of visiting outsiders* to the point of their heart-piercing conviction and public conversion? Is it any wonder that our proclamation of the cross and righteousness does not bring about deep transformation in people's lives (if it exists at all)? Is it any wonder that we have now sought to rely on "earthly" ministry methods to perform a "heavenly" mission (e.g., the marketing techniques of popular culture, the mindless continuation of Pentecostal traditions that tame the Holy Spirit more than they rouse Him, or the attention to academia as an idolatrous replacement for power rather than a precious tool). Finally, what can we do as serious scholars within the so-called "Pentecostal tradition" to instruct and inspire our students toward a fresh move of the Holy Spirit – in terms of the revitalization of gifts and power – among our lifeless churches?

The second matter of reflection concerns the proper use and role of glossolalia. In no uncertain terms does Paul insist on the abrogation of uninterpreted tongues as a form of public communication. What then is the point of speaking in tongues? The restraint Paul put on the Corinthians was a narrow one. In fact, he confidently claimed he spoke in tongues more than the Corinthians (of all people). (By the way, how could he have known that?) I suggest that Paul's suppression of uninterpreted public tongues in no way undercuts the great, personal value he placed on the gift. In fact, its consistent private use surely gave rise to more significant public demonstrations in other areas. In any case, do we as Pentecostals, while following Paul's advice in public (at least halfway), assume what he assumed in private? To be consistent with these passages, we must embrace them all and practice what we teach. Has our tradition as a whole – *in practice* – thrown the proverbial baby out with the bath water? Or, are we as "Pentecostal" teachers,

pastors, and leaders leading the way into the vital, largely untapped resources of what we call Pentecost by our own practice and example, like Paul?

[*AJPS* 2/2 (1999), pp. 283-295]

PAUL AND THE UNIVERSALITY OF TONGUES: A RESPONSE TO MAX TURNER

Robert P. Menzies

In 1 Corinthians 12-14, Paul refers to glossolalia (tongues) as one of the gifts God grants to the church. A thorough reading of these chapters reveals that, in spite of the Corinthian's misunderstanding and abuse of this gift, Paul holds the private manifestation of tongues in high regards.[1] Although Paul is concerned to direct the Corinthians towards a more mature expression of spiritual gifts "in the assembly" - and thus he focuses on the need for edification and the primacy of prophecy over uninterpreted tongues in the corporate setting - Paul never denigrates the gift of tongues. Indeed, Paul affirms that the private manifestation of tongues is edifying to the speaker (1 Cor 14:5) and, in an autobiographical note, he thanks God for the frequent manifestation of tongues in his private prayer-life (1 Cor 14:18). Fearful that his instructions to the Corinthians concerning the proper use of tongues "in the assembly" might be misunderstood, he explicitly commands them not to forbid speaking in tongues (1 Cor 14:39). And, with reference to the private manifestation of tongues, Paul declares: "I would like every one of you to speak in tongues..." (1 Cor 14:5).

Paul's words at this point, particularly the wish expressed in 1 Cor 14:5, have led many to conclude that Paul viewed the private manifestation of tongues as edifying and available to every believer. As a result, most Pentecostals and many Charismatics believe and teach that potentially every believer can be strengthened through the manifestation of tongues during times of private prayer. This conclusion and reading of Paul has recently been challenged in a thoughtful and engaging article by Max Turner. In my opinion, Turner's article, irenic in tone and addressed to those in the Pentecostal community, serves to stimulate exactly the kind of dialogue that we in the

[1] So also Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), p. 659.

Christian community need. Turner's article and the ensuing responses will undoubtedly help us all better understand each other, our points of commonality, and why we may choose to differ on certain points. This sort of dialogue also challenges all of us to reexamine our positions in light of the Scriptures. Although this process will not always result in agreement, I believe that it will serve to build a sense of unity and mutual respect within the body of Christ. Ultimately, it will help us reflect more faithfully the mind of Christ. It is with this hope that I offer the following response to Turner's article, my attempt to contribute to this dialogue. Three major issues will be treated: first, the nature of the problem Paul addresses in 1 Corinthians 12-14 and its implications for our question concerning the potential universality of tongues; second, the force of the rhetorical question in 1 Corinthians 12:30b, "Do all speak in tongues?"; and third, the significance of Paul's wishful declaration in 1 Corinthians 14:5, "I would like everyone of you to speak in tongues...." I will conclude by highlighting several areas of argument that emerge in the midst of the discussion.

THE PROBLEM AT CORINTH

Turner notes that 1 Corinthians 12-14 is polemical. Here Paul is attempting to correct problems in the Corinthian's understanding and use of tongues. At least some of the Corinthians appear to have viewed tongues as an expression of a superior level of spirituality. Thus, they valued tongues above other gifts and, in the context of corporate meetings, their spiritual elitism often found expression in unintelligible outbursts that disrupted meetings and did not build up the church.[2] This basic reconstruction of the problem at Corinth has found widespread acceptance. However, as Turner notes, one matter is less clear. Were all of the Corinthians caught up in this elitist form of spirituality (and thus standing in opposition to Paul) or was the church itself divided over the issue? The former position has been advocated by Fee, the latter by Forbes.[3]

Turner himself opts for the latter position, following closely the lead of Forbes. Thus, he suggests that at Corinth the gift of tongues was exercised by

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[2] Max Turner, "Tongues: An Experience for All in the Pauline Churches?," *Asian Journal of Pentecostal Studies* 1/2 (1998), pp. 231-53 (235-36).

[3] Fee, *The First Epistle*, pp. 4-15; Christopher Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment* (Tübigen: Mohr, 1995), pp. 14-16, 171-75, 182-87, 260-64.

some to establish or reinforce their position as members of the spiritual elite. The exercise of tongues was, then, a part of the "power games" that divided the church at Corinth. Turner suggests that this in turn indicates that the exercise of tongues at Corinth "was a relatively restricted phenomenon."[4] He reasons, "if all or most could speak in tongues - if only as private prayer and doxology - then manifestation of the gift could provide no grounds for elitist claims."[5]

Yet Turner's reasoning here seems to miss a vital point: the central question is not whether or not all of the Corinthians *actually* spoke in tongues; but rather, did Paul teach or imply that this was potentially the case? Here it is worthwhile to note that if Turner's reconstruction of the problem is accurate - that is, that an elitist group was disrupting meetings with outbursts of tongues because they felt this marked them off as part of a super-spiritual group - then Paul's references to the potentially universal character of tongues as an edifying dimension of one's private prayer-life is readily explicable. An analysis of Paul's argument is instructive in this regard.

Paul seeks to correct the Corinthian's misunderstanding: he highlights the variety and origin of God's gracious gifts (1 Cor 12, especially, vv. 4-6), that everyone has a role to play (1 Cor 12:11-27), and that edification is the key goal (1 Cor 12:7). Specifically, with reference to tongues, he insists that in the assembly, unless tongues are interpreted, they do not edify the church and thus prophecy is to be preferred (1 Cor 14:2-5). In the context of his argument that prophecy is greater than tongues in the assembly, Paul also states that the private manifestation of tongues is edifying to the speaker and, furthermore, that it is not limited to an elite group, but rather available to all (1 Cor 14:5, 18). In other words, just as Paul notes that he is no stranger to tongues and thus qualified to speak of the gift's significance (perhaps here he bests the Corinthians at the own game of elitist claims; 14:18), so also Paul undermines the Corinthian's sense of superiority with his comments concerning the universality of the gift. If Turner's reconstruction of the problem is correct, this then may indeed be the thrust of 14:5: All can be edified by the private manifestation of tongues (this is not reserved to a select group), but in the assembly it is more spiritual to prophecy (since this is intelligible and edifying).

In short, Turner's reconstruction of the problem does not indicate that Paul viewed the gift of tongues as limited to a select group within the church. In fact, it is quite the opposite. Turner's reconstruction actually offers a positive reason for Paul to affirm the universality of tongues. In the face of

[4] Turner, "Experience for All," p. 237.

[5] Turner, "Experience for All," p. 237.

elitist claims, we can understand Paul's words in 14:5 ("I would like every one of you to speak in tongues...") as a subtle corrective. While Turner's reconstruction might suggest that only members of the problem group at Corinth actually spoke in tongues, this is by no means necessarily the case. On the one hand, as Fee suggests, it is quite possible that we should see the entire church standing in opposition to Paul. If this is the case, then tongues might have been widely exercised by the entire church. On the other hand, even if the problem was localized in a group within the church, it is still quite likely that that the private manifestation of tongues was not limited to this select group. The key problem at Corinth with reference to tongues was the abuse of the gift "in the assembly" (that is, when the church gathered together; cf. 1 Cor 12:28; 14:4-6, 9-19). It is certainly possible to envision the elitist group reveling in their *public display* of tongues, regardless of whether or not there were others who exercised the gift in private such as Paul (1 Cor 14:18).[6] This public display of "speaking mysteries" (14:2) would be sign enough of their special knowledge and position, superior to any private usage. Of course, with this flawed thinking, Paul cannot agree. In this case, Paul's words in 1 Cor 14:5 would serve to remind the elitist group of the larger reality reflected in their midst (of which, they may or may not have been aware): all can be edified through the private manifestation of the gift.

PAUL'S RHETORICAL QUESTION (1 Cor 12:30b)

Turner next moves to the rhetorical question in 1 Cor 12:30b, "Do all speak in tongues?" As the Greek grammar indicates, the anticipated answer is "no." For those not wishing to deal with the complexities of Paul's argument, this statement is often taken as the final word on this issue. However, Paul's treatment of tongues in 1 Corinthians 14 clearly warns us against making such a premature judgment. Upon closer analysis we see that Paul here is clearly dealing with the exercise of gifts "in the assembly" (1 Cor 12:28). In other words, when Paul asks, "Do all speak in tongues?," he is not asking, "Can all speak in tongues (in private or corporate contexts)?" Rather, he is making a point very much in line with what precedes in chapter 12: when we gather together, not everyone contributes to the body in the same way; not everyone

[6] The contrast between 1 Cor 14:18 ("I thank God I speak in tongues more than you all") and 14:19 ("But, in the church...") indicates that Paul's autobiographical comments in 14:18 refer to the private exercise of tongues.

speaks in tongues or interprets in the corporate setting do they?[7] Here Paul does not discuss the private manifestation of tongues. Questions pertaining to the sphere of usage for private tongues are simply not in view.

Elsewhere I have pointed out the faulty logic presented by those who, on the one hand, have been quick to cite this text as a clear statement limiting the manifestation of tongues (public or private) to a select group within the church, and yet, on the other hand, have affirmed that everyone can prophesy.[8] If, in spite of the rhetorical question in 12:29 ("Are all prophets?"), it is acknowledged that all can potentially prophecy (usually on the basis of 1 Cor 14:1, 31), why is it so different with tongues? If, as Turner notes, "The distinction between the narrower circle of those recognized as 'prophets' and a broader one of those 'able (occasionally) to prophesy' is...widely accepted," why is it so difficult to see the distinction between tongues exercised "in the assembly" (the corporate setting) and the exercise of tongues in private, particularly when Paul clearly speaks of these two distinct functions (e.g., public: 1 Cor 14:27-28; private: 1 Cor 14:5, 18)?[9] It is difficult not to feel that factors other than the text are controlling exegesis at this point. Turner, however, is helpful at this point in that he does offer reasons for his judgment.

Turner argues that there is little in the text which would "prepare the reader to think Paul's question, 'Not all speak in tongues do they?' refers exclusively or primarily to the use of tongues in public worship."[10] Turner acknowledges that the larger context clearly focuses on problems related to congregational worship (chs. 8-14), with chs. 12-14 focusing specifically on the abuse of tongues "in the assembly." The immediate context also focuses our attention on the corporate life of the church. Paul, who has just highlighted the importance and uniqueness of each believer's role in the corporate life of the church (note the body metaphor, 1 Cor 12:12-26), declares in 1 Cor 12:27, "Now you are the body of Christ...." The list of ministries, gifts, and deeds of service and the associated rhetorical questions follow immediately (1 Cor

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[7] Fee, *The First Epistle*, p. 623.

[8] See my critique of D. A. Carson's position (as expressed in *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* [Grand Rapids: Baker, 1987], pp. 50, 117-18) in R. P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994), p. 248.

[9] The question concerning whether or not there are two distinct gifts of tongues (one for private edification and one for use in the corporate setting) is not germane. What is essential and a point upon which Turner and I agree is that "Paul distinguishes two spheres of use of tongues - public and private..." (Turner, "Experience for All," p. 238).

[10] Turner, "Experience for All," p. 240.

12:28-30) and are prefaced with the phrase, "in the assembly" (1 Cor 12:28). Elsewhere this phrase very clearly refers to the corporate gathering of believers, the local assembly (1 Cor 11:18; 14:19, 23, 28, 33, 35). For most this is enough to indicate that Paul has the local congregation at Corinth in view.[11] Fee states the matter clearly: "Since [v. 28] is coordinate with v. 27, with its emphatic 'you are,' meaning the church in Corinth, there can be little question that by this phrase ['in the assembly'] Paul also primarily intends the local assembly in Corinth."[12]

Turner, however, remains unconvinced. In spite of these contextual markers, he argues that Paul here has in mind the church universal rather than the local assembly in Corinth. This judgment follows from Paul's reference to "apostles" (1 Cor 12: 28, 29): "There were not regularly (if ever) a plurality of apostles in the Corinthian meetings."[13] Nevertheless, no doubt feeling the weight of the evidence, Turner largely concedes this point and moves to his major objection:

> Even if Paul has the Corinthian church primarily in mind (cf. 12:27), his description of what God has set "in the church" cannot easily be restricted in reference to what goes on when "the church in Corinth" meets in formal assembly for public worship, as opposed to what happens through believers (individually or as groups) in the variety of contexts that Corinthian life provided.[14]

Turner argues that the rhetorical questions, "Not all are apostles are they?," "Not all are prophets are they?," "Not all work miracles do they?," "Not all have gifts of healings do they?," indicate that Paul is talking about activities which cannot be restricted to what takes place in the local assembly. Paul is an apostle whether he is shipwrecked at sea, fleeing from persecution, or "in the church." Similarly, prophets often prophesy outside the assembly (cf. Acts 21:4, 11) and the working of miracles and gifts of healings are normally described as happening outside the assembly (e.g., Acts 8:36-41; 28:7-8). In the light of all this, Turner asks, how can the reader be expected to discern that

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[11] Fee, *The First Epistle*, p. 618; James D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster, 1975), pp. 262-63; R. Banks, *Paul's Idea of Community* (Grand Rapids: Eerdmans, 1980), pp. 35-37.

[12] Fee, *The First Epistle*, p. 618 n. 13.

[13] Turner, "Experience for All," p. 240.

[14] Turner, "Experience for All," p. 240.

when Paul asks, "Not all speak in tongues do they?," he is asking only about the expression of tongues in the assembly?[15]

Actually, several reasons indicate that this is exactly what we would expect. First, as we have noted, the context clearly focuses our attention on the corporate life of the church. Paul has stressed the need for diversity in the body of Christ. He now illustrates this with concrete examples from the life of the church in Corinth. The list and rhetorical questions of 1 Cor 12:28-30 offer examples of the variety of ministries and gifts which are exercised in the corporate life of the church. In this context, the references to "apostles," "prophets," "teachers," etc., allude to the diverse *functions* these individuals exercise "in the assembly." This is confirmed by the shift in the list from people (apostles, prophets, teachers) to gifts and deeds, literally "miracles," "gifts of healing," "helpful deeds," "acts of guidance," "different kinds of tongues."[16] All of the functions listed here could and quite naturally would have taken place in the local assembly in Corinth and, especially in light of vs. 28 ("in the assembly"), Paul's readers most naturally would have viewed the list in this way. The thrust of the rhetorical questions is then abundantly clear: when we gather together, do all function in the same way to build up the body of Christ? Of course not.

Secondly, while Turner correctly notes that some of the ministries noted in these verses (12:28-30) might possibly take place outside of the formal assembly, it must be noted that all of the functions listed here refer to activities that take place in a corporate setting. None of the ministries or actions which Paul lists here can take place in a private setting (that is, by an individual in isolation from others). The only possible exception would be Paul's reference to tongues. However, since elsewhere Paul clearly speaks of a corporate expression of this gift (in contrast to a private expression), Paul's readers would have quite naturally understood the text in this way. That this is indeed what Paul intended is confirmed, not only by the context, but also by the collocation of rhetorical questions pertaining to tongues and the interpretation of tongues (the latter demands a corporate setting; cf. 1 Cor 14:5) in 1 Cor 12:30.

Thirdly, Turner's lack of faith in the ability of Paul's readers to pick up on these contextual markers is striking when he himself acknowledges that Paul clearly distinguishes between the private and corporate expressions of the gift of tongues. If Turner can see this distinction in the text, why assume Paul's

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[15] Turner, "Experience for All," p. 241.

[16] Fee, *The First Epistle*, pp. 621-22.

readers could not? In light our discussion above, it would be odd if the Corinthians had missed this point. In any event, we need not.

One final point with reference to 1 Cor 12:28-20 is worth noting. Turner seeks to justify those, like D. A. Carson, who see this passage as restricting tongues to a select few, yet understand prophecy to be available to all. He notes that prophecy is "an established ministry," and thus some function in the gift more frequently and profoundly than others. While all might prophesy (1 Cor 14:31), not all are prophets. The problem with tongues, we are told, is that there was no established ministry of tongues, or at least the terminology to speak of such a ministry was lacking and certainly not employed by Paul. Yet is not the distinction between those who exercise the gift of tongues in a corporate setting with interpretation for the edification of all and those who exercise in the gift in a private setting for their own edification rather obvious? Although Paul does not coin a special term for individuals who exercise the gift of tongues in the corporate setting, the distinction between these distinct *functions* is very clear. Indeed, it would appear that the distinction between the corporate exercise of tongues (12:28-30) and the private exercise (14:4-5) is more easily discerned than the distinction between those who prophesy in a particularly profound way and those who do so only occasionally and less powerfully. Does Paul in 12:28-29 refer to the office of the prophet or the function of prophecy more generally? Fee states "the answer is probably Yes and No."[17] This ambiguous answer makes my point: the distinction here between the office of prophet and the function of prophecy (Paul actually seems to be stressing the latter) is not as clear as the distinction between the corporate and private expressions of tongues.

What is too often missed in this discussion is that Paul's concern here, whether in relation to prophecy or to tongues, is *not* to delineate who may or may not function in these gifts. Fee correctly notes that Paul's "rhetoric does not mean, 'May all do this?' to which the answer would probably be, 'Of course.' Rather, it means, 'Are all, Do all?' to which the answer is, 'Of course not.'"[18] In other words, just as Paul in these verses does not intend to exclude anyone from potentially uttering a word of prophecy (all may, but not all do); so also, Paul does not intend to limit anyone from potentially uttering a message in tongues (with interpretation) for the benefit of the church (all may, but not all do). What should be even clearer is that Paul's words here have absolutely nothing to do with limiting the scope of those who manifest tongues in private to a select few.

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[17] Fee, *The First Epistle*, p. 621.

[18] Fee, *The First Epistle*, p. 623.

PAUL'S WISH (1 Cor 14:5)

We now come to the *crux* of the matter. How shall we interpret Paul's words, "I would like every one of you to speak in tongues, but I would rather have you prophesy" (1 Cor 14:5a)? This passage has been frequently abused over the years, as Turner correctly notes.[19] Turner, along with Fee, rejects the notion that Paul here, as elsewhere, is "damning tongues with faint praise."[20] Turner specifically rejects the notion that in 1 Cor 14:5a Paul grants "what he will effectively withdraw through the strategy of the *whole* discourse."[21] He acknowledges that Paul values tongues quite highly. As we have seen, Paul explicitly states that the private manifestation of tongues is edifying to the speaker (1 Cor 14:4) and he himself frequently exercised the gift and was thankful to God for this fact (1 Cor 14:18). Thus Turner finds little evidence of irony in Paul's wish and regards it as genuine. Yet, and this is the key for Turner, all of this does not mean that Paul felt the wish would actually be realized. It is a genuine wish, but Paul does not expect it to be fulfilled. According to Turner, this judgment is supported by Paul's use of the grammatical construction, "I would like...but rather...," which is also found in 1 Cor 7:7. Here Paul expresses the wish that all could be celibate as he himself is: "I wish that all men were as I am. But each man has his own gift from God..." (1 Cor 7:7). Turner correctly notes that we would not want to press this "to mean Paul really does set forth that *everyone can* and (perhaps) *should* be unmarried and celibate." However, I would add that we know that this wish cannot and should not be universally fulfilled, not because of the grammatical construction Paul uses, but rather because the context explicitly tells us this is the case. As Turner notes, 1 Cor 7:2-6 tells us of the need that some have for sexual relations in the context of marriage, and the wish is qualified in vs. 7 so as to bring out this point. The context of 1 Cor 14:5 is strikingly different. In 1 Corinthians 14 there is nothing that suggests that here Paul's wish cannot or should not be fulfilled. The context actually suggests the opposite.

1 Cor 14:5 forms part of a larger unit (1 Cor 14:2-5). Paul's argument here can be analyzed in terms of the structure of the passage. The passage contains three couplets which consist of parallel statements concerning tongues

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[19] See Turner, "Experience for All," p. 245, and the references he cites in n. 30.

[20] The quote is from Fee, *The First Epistle*, p. 653. For Turner's comments, see Turner, "Experience for All," p. 245.

[21] Turner, "Experience for All," p. 245 (italics his).

and prophecy. Paul has just encouraged the Corinthians "to eagerly desire spiritual gifts, especially the gift of prophecy" (1 Cor 14:1). He then tells them why this should be the case ("for," 14:2). Each couplet moves from a description of tongues as beneficial for the individual and thus fitting for the private setting to a description of prophecy as beneficial for the body and thus fitting for the corporate setting. The couplets build to the final point: in the assembly, prophecy is preferred above tongues, unless interpreted, because it is edifying to all.

For
a) The one who speaks in tongues speaks to God (private setting)
Indeed, no one understands him
He speaks mysteries by the Spirit
b) The one who prophesies speaks to people (corporate setting)
edification, encouragement, comfort

a) The one who speaks in tongues edifies himself (private setting)
b) The one who prophesies edifies the church (corporate setting)

a) I would like every one of you to speak in tongues (private setting)
b) but I would rather have you prophesy (corporate setting)

(*Thus in the assembly*:)
He who prophesies is greater than he who speaks in tongues, unless he interprets, so that the church may be edified.

This analysis of the structure of 1 Cor 14:2-5 highlights several important aspects of Paul's attitude towards tongues. First, it is evident that for Paul, tongues is edifying and appropriate in its proper context, the private domain. Of course at least some at Corinth did not properly understand this point. Second, Paul's wish that all would speak in tongues (1 Cor 14:5a), must, as the structure and logic of his argument indicate, refer to the private manifestation of the gift. The contrast with 1 Cor 14:5b indicates that here Paul is talking about uninterpreted tongues. It would be incomprehensible for Paul to desire that all should speak in tongues without interpretation in the assembly. Third, since tongues like prophecy has a positive (albeit largely non-congregational and thus lesser) contribution to make, it would appear that both may be exercised by anyone in the community. As we have noted, nothing in the context suggests Paul's wish that all would speak in tongues cannot or should not be realized. And, the parallelism between 14:5a and 14:5b (and throughout 14:2-4) suggests that both prophesy and tongues are open to all within the community of believers. That is to say, since Paul seems to believe

that all may prophesy and indeed encourages the Corinthians to do so (1 Cor 14:5b; cf. 14:1, 31), it would seem that in light of 1 Cor 14:5 (cf. 14:18) it is most probable that Paul had a similar attitude toward the private manifestation of tongues. Indeed, if the gift of tongues has merit in its private expression, why would God withhold it?[22]

Of course Paul's primary intent in this passage is not to give his readers a detailed treatment of the private manifestation of tongues. He is, as we have noted, seeking to correct misunderstandings and abuses concerning the exercise of tongues in the assembly. Nevertheless, we may properly ask what implications emerge from Paul's instruction at this point for our question. Although Paul's wish of 1 Cor 14:5 forms part of a larger argument which seeks to encourage the Corinthians to value prophecy in the assembly, it does offer valuable insight into the mind of the Apostle on this issue. In view of Paul's positive attitude towards the private manifestation of tongues (1 Cor 14:2-4, 18) and the lack of any clear limitation for the wish beyond placing tongues in the private setting, it is most probable that Paul understood this wish, not only to be genuine, but to express a potentially realizable state of affairs.[23]

CONCLUSION

Biblical exegesis is the bedrock of sound systematic reflection. Our different and varied systematic formulations reflect our different appraisals of specific texts. In this essay, I have attempted to explain why I believe Paul encourages us to see the private manifestation of tongues as edifying and available to every believer. Max Turner will probably disagree with my assessment of the biblical data and thus want to formulate matters differently. Nevertheless, there are substantial areas of agreement. By way of conclusion, I would like to highlight several which I feel are particularly significant.

First, I do believe that Pentecostals are correctly challenging many to reassess their previous rather negative reconstruction of Paul's attitude toward

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[22] Turner notes that Judaism, and especially the OT, anticipated a universal outpouring of prophecy; yet with respect to tongues, the Jewish traditions are virtually silent. So Paul had "good scriptural grounds" for a universal expectation with respect to prophecy, but not for tongues (Turner, "An Experience for All," p. 246). However, this misses the important fact that tongues was clearly viewed, at least by Luke, as one expression of prophecy (Acts 2:17-18).

[23] Fee, *The First Epistle*, p. 623.

the gift of tongues. 1 Corinthians 12-14 is often treated as Paul's attempt to put down the practice of glossolalia, even though Paul's rhetorical flourishes often contain comments that might at first glance seem to affirm it. This reading of Paul needs to be challenged and, it is noteworthy, that on this point Turner and I are in full agreement.

Secondly, while I believe for the reasons stated above that Paul did believe all could be edified by the private manifestation of tongues, I would agree that the exercise of this gift does not take us to the center of Christian spirituality. There are a whole range of questions theologians must ponder, and while this question is not insignificant, it is not as significant as many. In short, the question of tongues does not take us to the core of the Christian faith and, indeed, does not in my opinion represent the most important theological contribution Pentecostals have to make to the larger body of Christ. I believe that the Pentecostal appraisal of Spirit-baptism has more far-reaching implications for the life of the church and is more clearly supported in the Scriptures.[24]

Thirdly, when Turner questions the appropriateness of seeing in tongues the "evidence" of Spirit-baptism, he challenges us to recognize the limitations of our human formulations.[25] All theological formulations represent human attempts to come to terms with the significance of the word of God. These human formulations often have strengths and weaknesses. While I believe that the classical Pentecostal doctrine of tongues as the "initial physical evidence" of baptism in the Holy Spirit captures well the sense of expectation inherent in Paul's words, I would acknowledge that the statement is not without its limitations. The focus on evidence can lead to a preoccupation with a single, crisis experience. Evidential tongues can also be easily confused with a badge of holiness, an experience which signifies that one has entered into a higher degree of spiritual maturity. At a popular level, Pentecostals have too often succumbed to this Corinthian temptation. Turner's article might serve as a call for Pentecostals to be clearer on these points.

I have found Turner's proddings on the issue of tongues, and particularly Paul's attitude towards the gift, to be extremely helpful. We Pentecostals have at times simply assumed that our position is correct and thus not always thought through carefully nor communicated clearly our various theological positions. We should value friends like Dr. Turner, who through their

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[24] See R. P. Menzies, "Evidential Tongues: An Essay on Theological Method," *Asian Journal of Pentecostal Studies* 1/2 (1998), pp. 111-23 (122-23).

[25] Turner, "Experience for All," pp. 249-50: "One does not receive the impression that the God of the Bible looks particularly favorably on the human search for 'proofs'...."

good-natured proddings challenge us to deal with issues that we might otherwise overlook. This dialogue has challenged me to engage the text in a fresh and rigorous manner and helped me better understand those with whom I disagree. This in turn gives me hope that we may indeed "follow the way of love" and encourage one another to all move toward the goal of more faithfully reflecting the mind of Christ.

[*AJPS* 2/2 (1999), pp. 195-211]

EVIDENTIAL GLOSSOLALIA AND THE DOCTRINE OF SUBSEQUENCE

Simon K. H. Chan

If there is one teaching that appears to have the least support in the larger spiritual tradition, it would be the doctrine of glossolalia as the initial evidence of Spirit-baptism. Although more recent studies like McDonnell and Montague's have given the Pentecostal-Charismatic experience a wider historical grounding, glossolalia particularly in the way that Pentecostals have understood it, remains highly problematic. It is one thing to show that there was some historical evidence of occurrences of prophetic gifts including tongues,[1] but quite another to show from history that it had the same significance that modern Pentecostals have given to it. No wonder theologically it is becoming something of an embarrassment, even while classical Pentecostals continue to maintain its special place of importance. Increasingly, even ordinary lay people are questioning if it is really that important. When we have no strong theological underpinning for a practice, it will eventually fall into disuse. Signs of its practical abandonment are already apparent in Pentecostal churches.[2]

The doctrine of "initial evidence" as it stands is difficult to defend as long as we try to do it on the basis of historical or biblical evidence. But I would like to argue in this essay that it can be coherently understood if we could establish the logical relationship between glossolalia and Spirit-baptism. These two terms have a theological

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[1] George Montague and Kilian McDonnell, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (Collegeville, MN: Liturgical, 1991), p. 323.

[2] Margaret Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville: University of Tennessee Press, 1988), p. 40.

coherence which can be established if the doctrine of Spirit-baptism is understood in terms of revelation and personal intimacy. When Spirit-baptism is understood in such a manner two consequences follow. First, Spirit-baptism can then be located within the larger Christian spiritual tradition, and within this context we can make better sense of glossolalia as initial evidence. Second, we can also make sense of the Pentecostal claim that their experience is "distinct from and subsequent to" conversion. While the doctrine of subsequence as it currently stands is not wholly satisfactory, yet without it, some of the distinctive realities in Spirit-baptism could potentially be lost as can be seen in the Evangelical concept of conversion.

I. GLOSSOLALIA AND SPIRIT-BAPTISM

Part of the difficulty in making sense of glossolalia as initial evidence lies in the fact that the reality, the baptism in the Spirit, of which glossolalia is believed to be the initial evidence, is itself in need of clarification and expansion. In other words, as long as baptism in the Spirit is narrowly defined as the enduement of power, it is difficult to see how glossolalia could be *theologically* related to it as its initial evidence. The early Pentecostal argument is based strictly on a straightforward reading of Acts where in many instances tongues accompany the phenomenon of being "filled with the Spirit." But modern biblical scholarship has shown us that building a doctrine is not a simple case of following a biblical precedent. A Pentecostal scholar like Fee concedes as much.[3] Others like Menzies, however, have sought to derive a distinctive charismatic theology from the Lukan narratives, but even these efforts fall short of establishing a *theologically coherent* relationship between glossolalia and Spirit-baptism.[4] That is to say, even

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[3] Gordon D. Fee, "Baptism in the Holy Spirit: The Issue of Separability and Subsequence," *Pneuma* 7:2 (Fall 1985), 87-99.

[4] Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994). See my critique of Menzies in "The Language Game of Glossolalia, or Making Sense of the Initial Evidence," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. W. Ma and R. P. Menzies (Sheffield: Sheffield Academic Press, 1997), pp. 80-95 (82-83). See also Max Turner's assessment in "Tongues: An Experience for All

if it could be shown that Luke does in fact associate tongues with baptism in the Spirit, the question of whether tongues can be regarded as normative for Spirit-baptism will always remain an open one as far as the Lukan narrative is concerned. At most, one could conclude with Larry Hurtado that as far as biblical evidence goes, tongues are "normal" but not the "norm."[5]

A number of Pentecostal scholars have sought to establish a theologically coherent relationship between Spirit-baptism and glossolalia. According to Murray Dempster, Spirit-baptism is the in-breaking of the eschatological kingdom by which history is remade, and this remaking of history is symbolized by glossolalia, the "remaking of language."[6] More recently, Macchia moved the initial-evidence debate a step further by viewing tongues as a sacramental sign of Spirit-baptism. To call tongues a "sacrament" implies an "integral connection" between the sign and the thing signified.[7] In other words, if we examine the nature of tongues and the nature of Spirit-baptism, we should be able to see some kind of deep coherence between the two. Macchia's explanation is well summed up in these words:

> Whether tongues were viewed as xenolalia or some form of transcendent glossolalia, their importance was the same. Here was a "baptism" in the Spirit that allowed a weak human vessel to function as a veritable oracle of God. Though this is true of all prophetic speech, tongues as a cryptic language revealed the unfathomable depth and ultimate eschatological fulfillment of all prophetic speech, pointing to both the limits and the meaning of the language of faith. Without this "glossolalic" understanding of Spirit baptism, there may not have been enough of a distinction between the Pentecostal and the

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in the Pauline Churches?" *Asian Journal of Pentecostal Studies* 1:2 (July 1998), pp. 231-53.

[5] Larry W. Hurtado, "Normal, But Not a Norm: 'Initial Evidence' and the New Testament," in *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary B. McGee (Peabody, MA: Hendrickson, 1991), pp 189-201.

[6] Cited by Frank D. Macchia, "Sighs Too Deep for Words: Towards a Theology of Glossolalia," *Journal of Pentecostal Theology* 1 (1992), pp. 47-73 (54).

[7] Frank D. Macchia, "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence," *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 149-73, esp. 156.

> Holiness understanding of the experience of the Spirit to warrant the founding of a separate movement.[8]

What Macchia has presented here is essentially a description of how Pentecostals themselves have come to what they believe about the nature of tongues in relation to Spirit-baptism. Macchia seeks to accurately describe how tongues as a sacramental sign functions within the Pentecostal faith community, using the "cultural-linguistic" theory of doctrine developed by George Lindbeck.[9] The "strangeness" of tongues corresponds to the "strangeness" of the Pentecostal experience. There is a certain "fittingness" between the sign and the thing signified. Within the Pentecostal "cultural-linguistic" community this was thought adequate. Among themselves, they were able to make sense of the fact that glosssolalia "fits" their experience of Spirit-baptism. But the challenge comes from outside: Is it right, then, to call tongues "*the* initial physical evidence"?

The issue, therefore, must be pressed further. Given the theological significance of tongues for the Pentecostal community, can that explanation be justified before the larger Christian community?[10] I have suggested elsewhere that it is justifiable to regard glossolalia as initial evidence when the experience to which it refers is characterised by receptivity.[11] The Pentecostal experience of Spirit-baptism entails a paradigm shift of such proportion that one spontaneously responds in tongues, much in the same way as we are accustomed to associating tears with sadness. This aspect of the Pentecostal experience is in fact very similar to the "passive" phases of contemplative prayer in the Christian mystical tradition. In Teresa of Avila prayer progresses from the active (ascetical) phase to the passive phase, from "acquired" contemplation to "infused" contemplation. The passive phase begins at

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[8] Macchia, "Groans Too Deep," p. 167.

[9] Cited by Macchia, "Groans Too Deep," p. 168.

[10] This is a valid point that Tan May Ling makes in her response to Macchia's essay, "A Response to Frank Macchia's 'Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence'," *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 175-83 (182).

[11] Simon Chan, "The Language Game of Glossolalia," pp. 87-95.

the fourth "mansion" which Teresa calls the prayer of quiet.[12] Here is the beginning of "supernatural experiences" given by God apart from any effort on our part.[13] The preceding three "mansions" of prayer engage the soul actively, whereas from the fourth level, the soul becomes increasingly receptive. Along with progression from active to passive prayer, the soul also experiences progression of joy. In the ascetical phases where discursive prayer and meditation are the main forms of prayer, the soul experiences "consolations." Consolations are the effects of ascetical prayers, although Teresa is quick to add that even here "God does have a hand in them."[14] But in the fourth mansion the soul receives "spiritual delight" from God. This spiritual delight does not come from our actively seeking it, although the ascetical phases of prayer prepared the way for it. Teresa uses the picture of two troughs to illustrate the difference between the active and passive phases of prayer. In the active phase, the trough receives its water "through many aqueducts and the use of much ingenuity," that is to say, through spiritual exercises such as meditation. But in the second phase, water is poured directly from God overflowing the trough and filling the soul with "spiritual delight."

> [God] produces this delight with the greatest peace and quiet and sweetness in the very interior part of ourselves…; this water overflows through all the dwelling places and faculties until reaching the body. That is why I said that it begins in God and ends in ourselves. For…the whole exterior man enjoys this spiritual delight and sweetness.[15]

Teresa's characterization of spiritual delight as a gift passively received reminds us of the way some early Pentecostals understood Spirit-baptism. Spirit-baptism was the occasion when the "yielded human vessel is controlled entirely by the divine Spirit—hence unlimited and unrestrained" and "when by the Spirit Himself, using their yielded, enraptured faculties, they [the believers in Acts 2] began to

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[12] Teresa of Avila, "The Interior Castle," in *The Collected Works of St. Teresa of Avila*, trans. Kieran Kavanaugh and Otilio Rogriguez (Washington, D.C.: ICS, 1980), II, p. 323.

[13] Teresa of Avila, "The Interior Castle," p. 316.

[14] Teresa of Avila, "The Interior Castle," pp. 317-18.

[15] Teresa of Avila, "The Interior Castle," p. 324.

magnify God…in divers languages."[16] I am not suggesting that every case of evidential tongues coincides exactly with Teresa's "fourth mansion" or beyond. It is likely that in most cases tongues represent the lower levels of passive prayer, or the transition from active to passive prayer. It would seem that the level of intimacy that tongues represent depends very much on the maturity of the glossolalic. The transition from ascetical prayer to the prayer of quiet is achieved by "prayer of recollection"[17] which Rowan Williams has vividly described as

> the state in which the inner gaze of the soul is becoming more and more steadily fixed on God's self-giving, and that steady regard finds expression in simple patterns of words; as this deepens and simplifies, God's activity engages us with greater completeness, and our deepest 'mental' activities are reduced to silence….[18]

The main difference between the Pentecostal and the mystic is that the former's receptivity is signaled by glossolalia while the latter's is signaled by silence. Glossolalia and silence are functionally equivalent, as Richard Baer has pointed out.[19] Both symbolize a response from the depth of the human spirit to the reality of God felt as an immediate presence. Such a response reveals the limits of human rationality and the need to transcend it. They may be regarded as sub-dialects within the same language game. Or, if we use Lindbeck's categories, we may say that each is operating according to its own cultural-linguistic "grammar."[20] Within the Catholic tradition, silence is the regulative

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[16] Cited by Gary B. McGee, "Popular Expositions of Initial Evidence," in *Initial Evidence*, pp. 119-30 (128).

[17] Teresa of Avila, "The Interior Castle," pp. 327-34.

[18] Rowan Williams, *Teresa of Avila* (Harrisburg, PA: Moorehouse, 1991), pp. 125-26.

[19] Richard A. Baer, Jr. "Quaker Silence, Catholic Liturgy, and Pentecostal Glossolalia—Some Functional Similarities," in *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler (Grand Rapids: Baker, 1976), pp. 150-64 (152-54).

[20] The need to understand glossolalia within its own cultural-linguistic context is shown in a recent article by Joel Shuman, "Toward a Cultural-linguistic Account of the Pentecostal Doctrine of the Baptism of the Holy Spirit," *Pneuma* (Fall 1997), pp. 207-23.

grammar for *evidencing* this focused presence of God, while in the Pentecostal community it is glossolalia. Each community develops its own distinguishing mark of recognition. Glossolalia, as Kilian McDonnell has pointed out, is a "commitment act" signalling a person's initiation into the Pentecostal community.[21] This does not mean that glossolalia is merely a socio-cultural marker. It is first a theological marker whose truth can be tested against certain spiritual experiences which Pentecostals share with other segments of the Christian community. Thus by locating glossolalia within the larger context of the mystical tradition, it is justifiable to say that tongues are the initial evidence of Spirit-baptism.[22] This is as far as Pentecostal apologetics could go. To look for a more "objective" defence of glossolalia (as some of our Evangelical counterparts think we should) implies that there is a larger context beyond Christianity against which the latter must be judged. I do not think this is what our non-Pentecostal brethren intend. Glossolalia as initial evidence is very much an issue within the household of faith.

II. THE PENTECOSTAL REALITY

But the necessary connection between glossolalia and Spirit-baptism can only be made if the meaning of Spirit-baptism is enlarged beyond the enduement of power. Previous efforts in developing an apologetic for the initial evidence doctrine have not been successful precisely because Spirit-baptism had been too narrowly defined in terms of the Lukan narratives. Empowerment, as Hocken has pointed out, has to do with the

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[21] Kilian McDonnell, "The Function of Tongues in Pentecostalism," *One in Christ* 19:4 (1983), pp. 332-54 (337).

[22] It should be noted in this connection that Lindbeck's cultural-linguistic theory of doctrine has been criticized for its inability to justify truth-claims. The criticism is valid in so far as Lindbeck's theory is all-embracing, comprehending the entire Christian faith as a cultural-linguistic system. But what we are concerned here is with the justification of glossolalia in the Pentecostal community, which could be understood as a sub-cultural-linguistic system within the larger Christian community. The justification of glossolalia as initial evidence is possible by showing that it fits the grammar of the larger community.

purpose or result rather than the meaning of Spirit-baptism.[23] The Assemblies of God Statement of Fundamental Truth has rightly stated what Spirit-baptism is *for*, but not what it *is*. What it is is stated in terms of a denial: that it is *not* the new birth, but distinct from and subsequent to it. Theologically, baptism in the Holy Spirit can be understood in relation to conversion-initiation or the initiatory sacraments of water baptism and confirmation.

The biblical witness to this doctrine is quite broad and varied, as modern biblical scholarship has made clear. Matthew, for instance, sees baptism in the Spirit not as Jesus' giving the Spirit to his disciples (as in Luke and John) but as participation "in Jesus' own inaugural empowerment by the Holy Spirit" at his baptism.

> The church has the Spirit…because, remaining with the church, Jesus baptizes with the Spirit through sharing his own baptism with the disciples of all ages. Jesus does not *give* the Spirit to the church but rather *receives* it *for* the church.[24]

Thus, for Matthew, believers are empowered through the abiding presence of Jesus who himself was baptized by the Spirit at his Jordan baptism. For Mark, baptism in the Spirit is both empowerment by the Spirit as well as anointing to be a servant and the sacrifice for sin. Mark describes Jesus' passion as a "baptism" (Mark 10:38-39).[25] Here again, the ethical dimension of the work of the Spirit is clearly in focus. Luke's pneumatology, on the other hand, needs a little more elaboration. A number of motifs appear to be quite widely accepted in current Lukan scholarship.[26] First, Luke seems to focus mainly on the charismatic work of the Spirit, particularly the *gift of prophecy*, a concept rooted in the Old Testament and inter-testamental literature. Luke's gospel links the work of the Spirit mostly to certain forms of inspired speech (especially Luke chs. 1 and 2). Secondly, Luke in Acts views the work of Spirit largely in terms of empowering for witness or mission (1:8; 2:33-36,

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[23] Peter Hocken, "The Meaning and Purpose of 'Baptism in the Spirit'," *Pneuma* 7:2 (Fall 1985), pp. 125-33 (125).

[24] McDonnell and Montague, *Christian Initiation*, p. 21.

[25] McDonnell and Montague, *Christian Initiation*, pp. 10-11.

[26] For an overview, see Max Turner, *The Holy Spirit and Spiritual Gifts* (Peabody, MA: Hendrickson, 1996, 1998), pp. 36-41.

etc.). Third, Luke "shows relatively little interest in the Spirit as the power of the spiritual, ethical and religious renewal of the individual."[27] Yet, as Turner has argued, against Schweizer and Menzies,[28] the distinctive Lukan emphasis does not preclude the soteriological and ethical elements.[29]

The Johannine writings, by contrast, appear to stand on the opposite end of the spectrum in relation to Luke. The focus is on Jesus as the giver of the Spirit after his death and resurrection (John 20:22-23). The Spirit in turn reveals the significance of Jesus' death and resurrection. The eschatological gift of the Spirit is fulfilled in the Easter event (14:26; 15:26; 16:7). The charismatic gifts are not directly focused upon, although they are clearly implied (14:12).[30] For John, unlike Luke, the "Spirit of prophecy" is "the power to *reveal* God, especially in the word of Jesus' teaching and preaching." John's focus is clearly on the revelatory role of the Spirit.[31]

It is in Paul's pneumatology that the soteriological and charismatic motifs achieve the highest integration. The soteriological motif can be seen in a number of ways. One is in terms of the strong Christocentric focus of Paul's pneumatology. The Spirit is called the "Spirit of Christ," and this is to be understood in two ways: first, as the Spirit indwelling the believers who creates the character of Christ in them (Eph 3:16, 17;

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[27] Turner, *The Holy Spirit*, p. 39.

[28] Robert P. Menzies, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts* (Sheffield: JSOT Press, 1991) and *Empowered to Witness: The Spirit in Luke-Acts*. Eduard Schweizer, "*pneuma* and *pneumatikos*," *Theological Dictionary of the New Testament*, ed. G. Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1968), VI, pp. 404-15.

[29] Turner, *The Holy Spirit*, pp. 14-18, 33-35, 42-56. Both Schweizer and Menzies think that Luke understands the gift of the Spirit as a *donum superadditum* or "second blessing" given exclusively for empowerment for service and not for salvation. Such a view allows Menzies, a Pentecostal, to develop a doctrine of subsequence as a distinctively Lukan doctrine. Turner, however, has questioned this too narrow a view: "[T]he same gifts of the Spirit that fuel the mission (charismatic revelation, wisdom, prophecy, preaching and doxology) also nurture, shape and purify the community, making it a messianic community of 'peace' conforming to the hopes for Israel's restoration" (p. 55).

[30] Turner, *The Holy Spirit*, pp. 56-62.

[31] Turner, *The Holy Spirit*, pp. 57-89.

Gal 2:20; Rom 8:9,10), and secondly as the "executive power" of Christ who relates to Christ in the same way as the Spirit is called the "Spirit of Yahweh" in the Old Testament.[32] Further, the Spirit is also the "Spirit of the new covenant." In Paul's contrast between the old covenant and new in 2 Cor 3, it is clear that the decisive and differentiating element is the Spirit. "The essence of the promised new covenant was that God would put his Spirit in men and women and thereby create in them a new heart and a new obedience." Thus, receiving the Spirit is the same as being regenerated by the Spirit (Gal 3:3-5, 14).[33] This new life is not thought of primarily as an individual reality but the result of being incorporated into Christ. In Christ, a new community or new creation is born (2 Cor 5:17). This new creation is also an eschatological community in that the Spirit who indwells the community is only a "downpayment" (2 Cor 1:22; 5:5; Eph 1:14).[34] The charismatic dimension is closely linked to the soteriological: Paul sees in the ministry of the new covenant, the Spirit's role of removing the veil of ignorance, and the Spirit does this "precisely by enabling the kind of wisdom or revelation that yields authentic understanding of the kerygma."[35] Also, as the "executive power" of Christ, the Spirit could be said to activate the gifts of Christ in the church (1 Cor 12:7-11).

All these pneumatological motifs must be taken into consideration if we hope to develop an adequate theology of Spirit-baptism from the whole of Scripture. Above all, the comprehensive integration of Pauline pneumatology makes it imperative that the soteriological dimension, which Paul develops most fully, be made a central issue to any discussion of Spirit-baptism. A Lukan theology of the Spirit, if we follow Schweizer and Menzies, does not provide an adequate basis for a Pentecostal theology. As Turner rightly notes, "The fact is…that Paul's conception of the gift of the Spirit is simply *broader* than Luke's, *while nevertheless containing everything that Luke implies*."[36] This means, among other things, that any doctrine about Spirit-baptism ultimately must deal with one's relationship to the God who reveals himself in

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[32] Turner, *The Holy Spirit*, pp. 122-23, 134.

[33] Turner, *The Holy Spirit*, p. 117.

[34] Turner, *The Holy Spirit*, pp. 119-21.

[35] Turner, *The Holy Spirit*, pp. 118-19.

[36] Turner, *The Holy Spirit*, p. 154. Author's emphasis.

Jesus Christ through the illumination of the Spirit. Power is only the result of that revelational encounter with the triune God. Fee sums it up well when he says that for Paul, the Spirit is "God's empowering presence."[37] One cannot properly speak of the actualization of Spirit-baptism without introducing personal categories into the discussion, and it is in the context of personal encounter and intimacy that tongues function most naturally and preeminently as evidence.

II. PENTECOSTAL UNIQUENESS AND THE DOCTRINE OF SUBSEQUENCE

As noted above, the Pentecostal community could make sense of the doctrine of initial evidence because the reality signified by glossolalia is believed to be distinct experience. Only a unique sign was thought to be adequate to signify a unique reality. We must now examine this claim of uniqueness: In what sense can Spirit-baptism be considered "distinct from and subsequent to" conversion, while remaining theologically one with conversion-initiation? The theological interpretation of Spirit-baptism as conversion-initiation may be called non-sacramental and has been vigorously argued by James Dunn and followed by most Evangelicals.[38] A rare exception is Clark Pinnock, a Baptist, who follows the sacramental interpretation.[39] Those in the sacramental tradition (mostly Catholics and Orthodox) link Spirit-baptism to water baptism and confirmation. The Jesuit Francis A. Sullivan, however, adopts a non-sacramental interpretation.[40] But whether sacramentalist or non-sacramentalist, it is commonly believed that there is a Pentecostal dimension in conversion-initiation and/or water baptism. Turner, who links Spirit-baptism to conversion, thinks that there is a greater "degree" of intensity in the Pentecostal dimension of life, although he would dispute the Pentecostal claim to a different "kind" of experience. The

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[37] Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), p. 8.

[38] James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM, 1984).

[39] *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), pp. 123-25.

[40] *Charisms and Charismatic Renewal: A Biblical and Theological Study* (Ann Arbor: Servant, 1982), pp. 69-70.

thrust of Turner's argument is that what the Pentecostals claim as unique is part of a reality that Evangelicals also possess.[41] The way for Evangelicals to become "charismatics" is only a matter of "redirect[ing] their emphases and expectations."[42] Turner's understanding reflects a tendency of Evangelicals to narrow the gap between Evangelicals and Pentecostals. This is partly due to the fact that Evangelicals already see conversion as an experiential reality, but a reality which needs further intensification without making it distinct from Spirit-baptism.[43] Turner's position, while theologically attractive, entails serious difficulty from the standpoint of spirituality, as we shall see later.

The sacramentalists, on the other hand, see Spirit-baptism as the "actualization" of a reality within a unified initiation ritual which includes water baptism and confirmation.[44] The two rites are distinct because they reveal or convey two distinct experiential realities in conversion-initiation. It is for this reason that perhaps a sacramental view of Spirit-baptism may be more useful in clarifying the nature of the Pentecostal reality. Classical Pentecostals, lacking a sacramental theology, have nonetheless sought to preserve their distinct experience by their doctrine of subsequence.

But what is it about this reality which makes Pentecostal-charismatics different from other Christians? We have noted previously that "revelation" rather than power is probably a more basic category for understanding the nature of baptism in the Spirit. There are different ways of looking at this revelation. David A. Dorman describes it as "a personal disclosure of God particularly as to His immediacy" resulting in "a qualitatively different life lived in the light…of that striking sense of the nearness of God."[45] Similarly, Macchia sees the Spirit's work of revelation as a "theophany" which highlights its irruptive and invasive

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[41] Turner, *The Holy Spirit*, esp. pp. 350, 356.

[42] Turner, *The Holy Spirit*, p. 357.

[43] Max Turner, "Tongues: An Experience for all in the Pauline Churches?" *Asian Journal of Pentecostal Studies* 1:2 (1998), pp. 231-53 (251).

[44] McDonnell and Montague, *Christian Initiation*, pp. 89, 97.

[45] David A. Dorman, "The Purpose of Empowerment in the Christian Life," *Pneuma* 7:2 (Fall 1985), pp. 147-65 (147-48).

nature.[46] The revelation resulted in a new relationship with God through the Spirit. There is a deep awareness of the nearness of God and a holy familiarity. Along with it, the extraordinary charisms are activated. Extraordinary charisms, from one perspective, could be regarded as a sign of highly focused personal activity. They are the "surprising works of God," which in traditional dogmatics are distinguished from God's works of providence. Here, again, is why it is necessary, from the standpoint of spirituality, to understand the *experience* of Spirit-baptism as a distinct reality within the conversion-initiation complex, rather than simply as a more intense form of conversion experience: It is for the same reason that we clarify the difference between the works of miracles and the works of providence. Miracles belong to the very nature of what it means to be a person. Of all creatures, only personal beings are capable of springing surprises because only they are truly free. Macchia sums it up well when he says, "The element of spontaneity and wonder in such theophanic encounters with God have always been the heart-throb of Pentecostal spirituality and attraction to tongues."[47] Yet, these surprises that interrupt the ordinary flow of life, making us deeply aware that life consists of more than just calculated predictability, are themselves part of the fabric of life. In this way the Pentecostal reality is both discontinuous as well as continuous with ordinary Christian living.

We will appreciate this Pentecostal claim that their experience is unique and distinct if we recognize that the *logic* of the Pentecostal reality is the same as the logic of play.[48] The very nature of play is that it requires the demarcation of specific times for play. There is a beginning and end of play, and within the period called play-time, the players step out of the ordinary world into a different world.[49] They are involved in what would be described in literary circles as "the willing suspension of unbelief." For many Christians, entering the Pentecostal world is like

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[46] Machia, "Signs Too Deep for Words," pp. 55-60 esp. 57. Theophany as a theological term refers to a more focused form of divine revelation and is therefore a more appropriate description of the Pentecostal reality than the broader term revelation.

[47] Machia, "Sights Too Deep," p. 55.

[48] See Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids: Eerdmans, 1995).

[49] The classic study of the character of play is Johan Huizinga, *Homo Ludens: A Study of the Play Element in Culture* (Boston: Beacon, 1955).

entering the world of play. The transition is just as definite as to be described as a major paradigm shift. To regard the Pentecostal reality as the intensification of a pre-existing reality, as many Evangelicals insist, simply does not ring true to Pentecostal experience.

Pentecostals try to capture the uniqueness of their experience with the doctrine of subsequence. This two-stage theory, whether in its Wesleyan or Pentecostal form has usually been criticized for fostering spiritual elitism. To the extent that the doctrine pictures Spirit-baptism as a kind of *superadditum* to being saved, the criticism is justified. But it is misplaced if the theological oneness of conversion-initiation and Spirit-baptism leads to the conclusion that the Christian life is a matter of getting saved and then getting more and more "Christ-like" without any clearly defined stages in spiritual development. By stages in spiritual development I do not mean that we can draw the line where one crosses from stage one into stage two. These are conceptual stages within the larger unified life in Christ, similar to, for example, Teresa of Avila's seven "mansions" of the "interior castle" of prayer. Evangelicals tend to see the Christian life as one big, indistinct blob. One is expected to grow, but what the expected pattern of development is seems always hazy. A common pattern, if it could be called a pattern, goes something like this: first, conversion, followed by three months of follow-up and discipling where one is taught the basic techniques of "quiet time" and witnessing. Then one is expected to serve the Lord faithfully to the end of one's life. It is no wonder that Evangelicals have not produced a spiritual theology that understands Christian progress in terms of some structure of growth. Incidentally, in the world of psychology there is a lot going on in the area of "developmental psychology."[50] What many Evangelicals have done is to baptize one of these theories and use it for structuring their own spiritual life. The result has often been quite disastrous. Christian life is turned into a weak version of pop psychology. There are those who think that a two-stage theory of the Christian life is unbiblical, but are quite ready to embrace the idea that spiritual maturity means having a healthy self-image, or a life patterned

[50] E.g., Erik Erikson, *Identity and the Life Cycle: Selected Papers* (New York: International Universities Press, 1959); *The Life Cycle Completed* (New York: Norton, 1982); Lawrence Kohlberg, *The Psychology of Moral Development: The Nature and Validity of Moral Stages* (San Francisco: Harper and Row, 1984); James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper and Row, 1981).

according to the vision of Abraham Maslow, Erick Erikson or Lawrence Kohlberg!

The importance of the doctrine of subsequence is that, properly understood, it provides the basis for sound spiritual development. It preserves vital aspects of the Christian life by giving them a distinct focus. This is what the Wesleyan multi-stage theory of the Christian life accomplishes, and is what the Pentecostals inherited. But its roots are much deeper. Within the mystical tradition of the church it is variously named and developed: the four degrees of love of St. Bernard, the seven mansions of Teresa of Avila. But mostly it is called the Three Ways: purgation, illumination and union.

Without some such doctrine of subsequence or distinctness, Evangelicals wishing to preserve some of the desirable elements of the Pentecostal-Charismatic movement, despite their best intentions, will not succeed in doing so in the long term. Turner, for example, thinks that one can maintain the essential features of the Pentecostal reality without a "second blessing" theology.[51] Turner is right, but only in the sense that conversion-initiation must be seen as a unified reality. But from the standpoint of spirituality it entails tremendous difficulty. Turner would like to see some kind of deepening, some "degree" of development in conversion-initiation without specifying any "kind" of change.[52] But when Spirit-baptism is collapsed into conversion-initiation without specifying the distinct realities that it contains, spiritual development tends to be seen as one big blob. The problem that this poses is that in time the distinctive experience of Spirit-baptism will be lost. We see this happening earlier when the Reformed Pentecostals collapsed sanctification into the conversion complex. In time, sanctification lost its distinctive character and focus. A position that grounds Spirit-baptism experientially in conversion will eventually lose its distinctive qualities unless conversion itself is interpreted in such a way as to highlight those realities contained in the concept of Spirit-baptism. This has been done, for the most part, in the sacramental traditions where Christian initiation is seen in two distinct acts: baptism and confirmation.[53] Low church Evangelicals, lacking such a tradition,

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[51] Turner, *The Holy Spirit*, p. 167.

[52] Turner, *The Holy Spirit*, pp. 350, 356-57.

[53] Ives Congar, *I Believe in the Holy Spirit* (New York: Seabury, 1983), I, p. 106 points out that confirmation theologically signifies that the Holy Spirit is distinct

are left without adequate conceptual tools to clarify the nature of spiritual progress. Turner's position, and most other Evangelicals', I fear, will not have the capacity for long-term traditioning of the Pentecostal dimension of life. As the history of Protestantism shows, the vitality of conversion could easily be reduced to a benign concept. Many Puritans in the seventeenth century developed a concept called "the seal of the Spirit" as a distinct experience from conversion, but over time its distinctiveness was lost as it was absorbed into the popular Evangelical concept of crisis conversion.[54]

Some kind of doctrine specifying the experiential distinctiveness of Spirit-baptism is needed for the long-term survival of Pentecostal-charismatic reality. Here, we can learn something from the sacramentalists. They have incorporated the Pentecostal distinctiveness into their sacraments of baptism and confirmation. Evangelicals are quite understandably suspicious of a theology that ties the grace of God too closely to the sacraments.[55] But properly understood, a sacramental view of Spirit-baptism has the advantage of preserving the distinctiveness of the Pentecostal experience (which the two-stage theory tries to do) and at the same time grounding the experience in the doctrine of conversion-initiation.

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from the word: We are baptized into Christ, confirmed by the Spirit. It also "points to the fact that Jesus received two anointings of the Spirit, the first constituting his human and divine holy being and the second constituting, or at least declaring, his quality of Messiah or minister of salvation." The apostles too were first constituted by their call which took place at their baptism; then they were sent (*apostello*) as witnesses and founders of the church at Pentecost. Confirmation clarifies the Pentecostal concept of the "second (or third) work of grace" while interpreting this subsequent "constitution" by the Spirit within the unified theological reality of Christian initiation.

[54] For a discussion of the Reformed sealer see Henry Lederle, *Treasures Old and New* (Peabody, MA: Hendrickson, 1988), pp. 5-9. A twentieth century attempt at reviving this concept can be seen in Martin Llyod-Jones, *Joy Unspeakeable: Baptism with the Holy Spirit* (Eastbourne, E. Sussex: Kingsway, 1984).

[55] Turner, *The Holy Spirit*, p. 163, for example, is rather dismissive towards the sacramental interpretation, and quotes with approval Lederle's view that to see Spirit baptism as the "actualization" of grace already given in the sacrament of baptism does not quite do justice to the powerful experiential reality of Spirit baptism. It is of interest to note that the Catholic Francis Sullivan, *Charisms and Charismatic Renewal*, pp. 69-70 voices the same reservation.

Pentecostals, having no sacrament of confirmation, nevertheless seek to preserve the experience of Spirit-baptism in their doctrine of subsequence. But if the doctrine of subsequence is to have any theological coherence it has to be interpreted within the complex of conversion-initiation. This has proved to be difficult without a sacramental theology. One way open to classical Pentecostals is to locate Spirit-baptism in the sacrament of holy communion. It is a distinct event, but at the same time it is part of a unified initiation ritual which includes baptism and confirmation.[56] Further, it is a continuous event and therefore capable of symbolizing the concept of repeatable "in-fillings." There is an important part of the communion ritual called the *epiclesis* when the Holy Spirit is invoked in connection with the consecration of the bread and wine. Thomas Cranmer's *Book of Common Prayer* of 1549 has it in this form: "With thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine." One could, of course, argue over what exactly the Holy Spirit does in relation to the bread and wine. Whether he "transubstantiates" or "consubstantiates" or illumines the believers to perceive the spiritual presence of Christ as Calvin believed—these are debatable issues. What this rite highlights is the truth that the on-going life of faith is dependent upon and sustained by the regular in-filling of the Holy Spirit. Just as the *epiclesis* is a specific prayer for a specific event, prayer for Spirit-infusion is also for a specific event to happen. These are occasions when the believers are given fresh infusions of the Spirit to make them grow more and more into the one charismatic Body of Christ.

[56] McDonnell and Montague, *Christian Initiation*, p. 143 note that this was the way Christian initiation was understood by many of the early church fathers including Tertullian and Hilary of Poitiers.

[*AJPS* 2/2 (1999), pp. 279-281]

A RESPONSE TO MAX TURNER

Simon K. H. Chan

Turner in his essay "Tongues: An Experience for All in the Pauline Churches?"[1] raises a number of questions regarding my understanding of initial evidence and the doctrine of subsequence. The foregoing essay, in part, addresses some of these questions. There are, however, a few points which my essay does not directly address that I would like to take up at this point.

Turner may well be right when he pointed out that the sharp distinction I made between tongues as initial evidence and tongues as prayer is "not found in the NT" (p. 251). But that is really beside the point. If the initial evidence doctrine is to be defended on grounds other than from direct biblical references to it, then the NT evidence regarding the nature of glossolalia cannot be used either to defend or debunk the view that Pentecostals do experience tongues in these two ways. My distinction is an attempt to make sense of the distinctive way Pentecostals have experienced glossolalia at the point of their initiation into a new relationship with God they termed Spirit-baptism. I have said that tongues as initial evidence makes the best sense when it is understood as denoting a relationship of intimacy characterised by receptivity or passivity. I believe that within such an understanding of Spirit-baptism a strong case can be made for tongues as the initial evidence on theological and philosophical grounds.

Turner, however, thinks that not all who claimed to be filled with the Spirit had an overwhelming sort of ecstatic experience. The key term is receptivity, and as a phenomenological description of Spirit-baptism, it has a much wider application than it at first appears. Receptivity does not refer to only one particular psychological state; there may well be

[1] *Asian Journal Pentecostal Studies* 1:2 (July 1998), pp. 231-53.

different degrees of passivity and different ways of expressing it, including what Turner describes as "power," "electricity" and "tingling" (p. 251). What I wish to maintain is that the element of receptivity to the "Other" must be present if the doctrine of initial evidence is to make any sense.

Perhaps a parallel situation could be cited to clarify this point. Phenomenologists of religion like Geehardus van der Leeuw, Rudolf Otto and Joachim Wach have long ago taught us to see that in any religious conversion there is always a transition from one state to another, not only "a reorientation of power but also of a surrender of man's own power in favour of one that *utterly overwhelms* him and is experienced as sacred and as 'wholly other'."[2] (Nowadays we would probably call it a paradigm shift.) But the fact that for some, conversion is a movement (or even series of movements) involving imperceptible changes in one's religious consciousness rather than a single crisis experience (as is most commonly reported in evangelical conversions) does not falsify this phenomenological description. The "ideal type" (or "stereotype" as Turner prefers) of conversion the phenomenologists are describing may well include a range of different experiences from the very dramatic to the relatively quiet type.[3]

Maintaining the distinction between the dual function of tongues does not mean that tongues that occurred at one's initial Spirit-baptism necessarily precludes anything less spontaneous, neither does it imply that tongues spoken subsequently are completely devoid of "ecstatic" elements. The kind of tongues that occurred at one's initial Spirit-baptism may well be repeated in the course of one's spiritual development much as the Three Ways are seen increasingly as repeatable events.[4] I had highlighted their difference only, but said nothing about their similarity. The one condition that must be met in

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[2] G. van der Leeuw, *Religion in Essence and Manifestation* (New York: Harper & Row, 1933, 1963), II, p. 534. Emphasis are mine.

[3] A. D. Nock in his classic study of conversion, *The New and the Old in Religion from Alexander the Great to Augustine of Hippo* (Oxford: Oxford University Press, 1933), ch. 1 has analyzed a range of psychological states that are compatible with it, and at the same time he could still speak of conversion in terms of radical reorientation.

[4] E.g., see Mark O'Keefe, "The Three Ways," *Studies in Formative Spirituality* 13:1 (February 1992), pp. 76.

order for us to say that the statement, "tongues is the initial evidence of Spirit-baptism," is true is that the initiation into the Pentecostal reality is marked by a sense of receptivity signaled by spontaneous breaking out in tongues.

Turner asked why tongues should be "the exclusive and privileged marker" (p. 251). But it is interesting that the alternative signs he mentioned are in fact different types of 'extraordinary' language: abba, silence, groans, spiritual songs (whatever it is). Even if it is one's "own language" that is spoken at Spirit-baptism it is still language that is stretched beyond the level of ordinary discourse. One should, rather, be asking why in Spirit-baptism there would inevitably occur some kind of strange *linguistic* phenomenon. What we are encountering here (on Turner's terms) are different languages functioning within the same language game. They are all, in a sense, "glossolalic."

It should be obvious that I have pushed the concept of glossolalia beyond its New Testament usage and transformed it into a theological symbol for the Christian's initiation into a kind of personal relationship with God characterized by receptivity. In this respect it is an experience not very different from that found in the mystical tradition of the church, although there are also significant differences, as the foregoing essay has sought to show.

I agree with Turner that theologically Spirit-baptism must be interpreted within the conversion-initiation complex. But conversion-initiation itself could be seen as having a number of distinct realities which the sacramental view helps to clarify. To date most evangelicals, including Turner, have not so much as rebutted the sacramental interpretation as simply dismiss it. I am suggesting that perhaps we need to see the doctrine of subsequence as the Protestant equivalent of the sacramental view of conversion-initiation. The doctrine is necessary for conceptualizing the nature of spiritual progress. Perhaps "subsequence" may not be as precise as any of the ancient theories (like the Three Ways) in schematizing the nature of spiritual progress, but without some such schematization it is questionable whether the present Pentecostal-Charismatic reality, that an increasing number of evangelicals have come to accept, could be successfully bequeathed to the next generation. The stakes are much higher than we realize.

[*AJPS* 2/2 (1999), pp. 261-278]

THE INITIAL EVIDENCE ISSUE: A PENTECOSTAL RESPONSE

William W. Menzies

In an earlier issue of the *Journal* (vol. 1, no. 2, July 1998), the stated theme was "Initial Evidence." Guest editor, Robert Menzies, gathered together an array of articles reflecting a variety of points of view, from classical Pentecostalism to Evangelical criticism. I have been requested, as one from within the classical Pentecostal position, to respond to the articles in that issue.

First, I would like to express my appreciation to the guest editor for assembling a useful collection of materials. Many of the current salient points in recent Pentecostal theology were addressed, or at least alluded to, in the articles. The quality of the articles, and the dispassionate addressing of issues, disclose a level of maturity that befit a reasoned, scholarly interchange—which is intended to be the character of the journal. I wish to record my response in that same congenial, collegial spirit.

Few will dispute the fact that Christianity in the current century has been marked by an unprecedented outpouring of the Holy Spirit. Certainly the Pentecostal movement is a significant part of this outpouring. A century ago, the Pentecostal movement did not even exist. Because of recent interest in the person and work of the Holy Spirit a spate of literature has been generated attempting to trace the origins and development of the modern Pentecostal movement. All would agree that the origins of the movement near the beginning of the twentieth century were, to say the least, humble and inauspicious. For more than half of the century because of near-universal ostracism by the larger church world, Pentecostalism developed in virtual isolation. Some Evangelicals classified Pentecostalism among the cults as late as 1950. In spite of almost total rejection by other Christian bodies, Pentecostal groups quietly grew, especially in non-American and non-European settings. The missionary enterprise of Pentecostal groups such as the Assemblies of God began to attract not only growing interest but also increasing

respect. In spite of tentative overtures to make room for Pentecostals within the larger context of Evangelical Christianity, and in spite of fairly steady growth during the first fifty years, Pentecostalism was still pretty much a stepchild of respectable Christianity. At mid-century, who would have dreamed of the dramatic growth of Pentecostalism, to say nothing of the spawning of "second-wave" and "third-wave" adjunct movements that have occurred in more recent years, especially in the last twenty-five years. Although Pentecostals are welcomed at the tables of Christian discourse in a variety of venues today—largely because they can no longer be ignored—nonetheless, there continues to be a questioning of the theological bases upon which Pentecostal experience and practice are erected.

Today Pentecostals are faced with a theological challenge. In an earlier generation, proclamation of a commonly accepted message was all that was required. Until mid-century, one was either a Pentecostal or one was opposed to Pentecostalism. Few adopted a middle ground. Pentecostals, convinced of their teaching and experience, felt little need to articulate a sophisticated defense. But the situation has dramatically changed. Young Pentecostals are confronted with a bewildering array of opinions about the work of the Holy Spirit. Much of this is because of the recent openness to the work of the Holy Spirit across the entire Christian spectrum—which has produced a wealth of theological materials. Many are seeking in fresh ways to understand the work of the Spirit within diverse traditions. The literature which has abounded has certainly competed for the attention of many Pentecostals, especially the younger generation of students and pastors. So, in addition to confronting theological opinions from beyond the boundaries of classical Pentecostalism, Pentecostals today are now discovering uncertainty and confusion within their own ranks. New questions are being asked, questions fostered in large measure by the growing body of Christians genuinely interested in the work of the Spirit today who are writing persuasively about the Holy Spirit, but with nuances that raise important questions for classical Pentecostals.

It is important for Pentecostals in this dynamic Age of the Spirit to recognize the questions that are being raised, questions that deserve serious answers. It is important that a movement known more for its activity than for its reflection encourage biblical and theological scholarship. The "Initial Evidence" issue of the *Asian Journal of Pentecostal Studies* is one endeavor in this direction—to give space for dialogue and interchange around significant questions being surfaced today. The *Journal* is a forum for more than mere proclamation, but is

intended as well to be a gathering place for the hearing of significant concerns about Pentecostal theology, and to provide a place where solutions, and directions for further study, may be indicated. The following pages engage the writers of the various articles that appeared in the "Initial Evidence" issue of the *Journal*.

Robert P. Menzies: Point of Reference

The article by Robert Menzies, "Evidential Tongues: An Essay on Theological Method" (pp. 111-23), establishes important markers for future discussion. Three critical problems facing Pentecostals are cited, and then Menzies offers his suggestions for addressing these issues. The three issues are 1) The Inadequacy of Two-Stage Patterns, 2) The Problem of Historical Precedent, and 3) "The Intention to Teach" Fallacy.

Menzies sees that evidential tongues is inextricably linked to the Pentecostal understanding of baptism in the Spirit as an experience distinguishable from conversion to Christ. Before the matter of "evidence" can be dealt with, Pentecostals must be able to argue convincingly about the larger context, the validity of baptism in the Holy Spirit. James Dunn's *Baptism in the Holy Spirit*[1] expresses a widely held Evangelical understanding. He asserts that the Pentecostal bestowal of the Spirit is the means by which the disciples enter the new age and experience the blessings of the new covenant. Hence, Spirit-baptism for the followers of Dunn is equated with conversion. Pentecostals, by contrast, see baptism in the Holy Spirit as an experience separable from conversion. It is not entrance into the new covenant, but for Pentecostals, baptism in the Spirit is a source of empowerment for witness (Acts 1:8). Thus, Spirit-baptism is logically, if not always chronologically, distinct from new birth. It is an experience available to those who already are participants in the new covenant. Menzies sees as the primary issue, then, the meaning of baptism in the Spirit. R. Menzies agrees with Dunn's criticism of typical Pentecostal argumentation that engages in conflation of various New Testament texts to reinforce the notion of a subsequent experience of the Spirit. It is not enough to string together proof-texts drawn from John, Paul, and Luke. The issue is really methodological.

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[1] James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gifts of the Spirit in Relation to Pentecostalism Today* (London: SCM, 1970).

Menzies agrees with Dunn's criticism of this methodology, but not with Dunn's conclusions. Menzies sees that the early Pentecostals were right in their insistence on baptism in the Spirit as an experience separable from conversion—but that a clearer hermeneutic must be employed to speak convincingly about this.

To address the first issue, Menzies appeals to the hermeneutical principle that asks each biblical author to be reviewed apart from what else other biblical writers may have taught or emphasized. For Menzies, the critical question to ask is "what did Luke teach about the Pentecostal experience?" If one narrows the question precisely to the teaching of, say, Luke, what Lucan theology of the Spirit emerges? Menzies sees that Luke's material clearly articulates a distinction between conversion and Spirit-baptism, and that Spirit-baptism has a clear purpose not to be confused with new birth. The solution to the first issue, then, is to deal discreetly with each biblical writer to capture the theological nuances of each, without resorting to the heterogenous listing of references from diverse authors.

The second issue Menzies identifies is the problem of historical precedent. Traditional Evangelical scholars tended to accept the principle that narrative materials of Scripture are not adequate to teach doctrine unless what is purported to be taught in a narrative passage is corroborated by an overtly didactic passage. If one were to resign oneself to this position, Pentecostals would be sore pressed to argue for a baptism in the Spirit, to say nothing about the matter of evidential tongues. However, I. Howard Marshall, in *Luke: Historian and Theologian*,[2] challenged the traditional Evangelical view. He contended that Luke, even though an historian, should be seen as a theologian in his own right, even though his material is largely narrative, rather than propositional. Since that time other Evangelical scholars have come to adopt this position, as well. The trend is clearly in the direction of the outline established by Marshall, so that today one must distinguish between "traditional" Evangelical opinion and "recent" Evangelical opinion. The tide seems to be moving in favor of the legitimacy of Lucan theology as a proper complement to Pauline theology. In such case, Pentecostals now have an important hermeneutical opportunity at hand to demonstrate the validity of their theology. For Menzies, then, given the right of Luke to be a theologian, one can argue successfully for Luke's

[2] I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1971).

teaching of an experience of the Spirit available to all believers, subsequent to conversion, as an eduement of power for evangelism.

The third issue Menzies addresses is what he calls the "intention to teach" fallacy. He points out that Pentecostals may be better served if they would approach the matter of evidential tongues as a different kind of question from that posed by baptism in the Spirit. He sees that Spirit-baptism is a theological item addressed by biblical theology—but he does not see evidential tongues coming under the same banner. By this he means that one must distinguish the functions of biblical theology and systematic theology. For Menzies, biblical theology is the task of listening to the various biblical authors discussing topics of their own choosing. Systematic theology, however, is the posing of questions contemporaries are asking—and seeking for biblical resources that will help to develop a consistent framework through which one can answer the question. Some questions we have, however, may not have absolute systematic answers. Menzies offers two cautions at this point: one is that Pentecostals should exercise care not to put evidential tongues into the biblical theology bracket, but rather should work through the implications of the biblical data for the construction of a viable systematic theology. Second, he cautions Evangelicals not to toss aside the matter of tongues-as-evidence doctrine too quickly, since the question posed is not illegitimate, and may, in fact, have a satisfactory systematic theology response, if pursued thoughtfully.

Menzies, in his summary (p. 121) sees the category of baptism in the Holy Spirit as of first priority, and is a matter for biblical theology. He goes through a descending hierarchy of affirmations that have been held dear by Pentecostals, concluding that further down the list is the evidence that one has been baptized in the Spirit. This, he has argued, must be dealt with on the basis of systematic, rather than biblical theology. One of the strategies Menzies advocates for Pentecostals as they face the future is the need to stress the relevance of our doctrine of evidential tongues, a topic fruitful for future exploration (p. 123).

Roli G. dela Cruz: "Salvation in Christ and Baptism in the Spirit"

Roli dela Cruz, colleague on the faculty of Asia Pacific Theological Seminary, has written a response to Robert Menzies' article I have reviewed above. He writes as an Asian Pentecostal (p. 126), acknowledging that he has been helped greatly by the influence of R. Menzies' thinking. He readily affirms the valuable contribution that

Pentecostal theology has made—and will continue to make to the larger Evangelical world. He sees that Pentecostals are under the gun to re-articulate their theological position more persuasively lest they be swallowed up within the folds of a broad Evangelicalism.

In his critique of Menzies' paper, dela Cruz has raised an important question respecting the connection between tongues-as-evidence and Spirit-baptism. He wonders if prophecy may not qualify equally with tongues as evidence of Spirit-baptism (pp. 129, 130). His challenge to Menzies is that he has acknowledged that Luke emphasizes the role of the Holy Spirit in prophetic utterance, rather than focusing on either the role of the Spirit in regeneration or in the working of miracles. If this be so, dela Cruz argues, one may present substantial textual material, not only in Luke, but in the Pauline literature, as well, that gives emphasis to intelligible speech (prophecy) over tongues. He concludes by saying, "Therefore, it appears to me that the very strength of Menzies' methodology is also its point of weakness" (p. 130). Consequently, may not the same methodology yield support for prophecy as functioning in the same manner as tongues?

Dela Cruz recognizes that Menzies has pointed the way toward a constructive engagement with Evangelicalism. He applauds Menzies' insistence on hewing to the same hermeneutical guidelines as the Evangelicals (modified, of course, by the recent development in opening up narrative materials for theological purposes). By this insistence, it becomes possible to speak the same language as the Evangelicals. He also applauds Menzies for equally insisting on faithfulness to the insights of Pentecostalism. This two-fold posture is at the heart of Menzies' contribution, according to dela Cruz.

Having said this, dela Cruz then goes on to say that Pentecostals—particularly in Asia—should not be under the constraint of limiting hermeneutical inquiry to the boundaries prescribed by current Evangelicalism. He wonders what might have happened if the theological agenda for Pentecostalism had originated in Asia, rather than in the West. Citing Wonsuk Ma, dela Cruz notes that the matter of "initial evidence" is not nearly as critical in much of Asia, as it appears to be in the West. Further, dela Cruz recognizes that narrative is a natural medium for the communication of truth in much of Asia—perhaps much more so than propositional doctrinal expression. He sees rich potential for theology arising from Pentecostal experience, and the reporting of these existential episodes. He poses an interesting question: "Would not the same Spirit interpret the Pentecostal experience the way he illuminates Evangelical biblical interpretation?" (p. 137). The author chooses to view this concept

with considerable reservation, since without careful qualification it appears to open the door to a sea of subjectivism. I would observe that one of the basic reasons for the survival of the modern Pentecostal movement has been the sincere attention the leaders of the movement gave to the principle that all belief, practice, and behavior should come under the judgment of the scriptures. Students of church history noted that those Charismatics of yesteryear who elevated experience to the level of the revealed word of God invariably fell into disastrous problems that effectively destroyed embryonic revivals.

Dela Cruz has posed an interesting question. In view of the basically different worldviews of East and West (at least since the Enlightenment), what might have happened to the theological agenda if Pentecostalism had arisen first in the East instead of the West? He notes that in the West Evangelicals were largely influenced by empirical science and consequently took refuge in positions that were more easily defended. This produced a "citadel" mentality that included such items as the "inerrancy of the autograph" theory of biblical inspiration and the "cessation of the charismata." Both of these concepts are key elements in the nineteenth-century "Princeton theology," a species of orthodox Christianity that established what was perceived to be a defensible perimeter around the core of Christian belief. A key to the apologetic strategy of this period was to limit the field of battle. By rejecting claims to extra-biblical miracles, these apologetes had only to argue for the validity of biblical miracles—which they did extremely well. However, the narrowing of the perimeter came at the expense of an expectation of the supernatural in the contemporary world. American Fundamentalism was deeply influenced by the Princeton apologetic. Much of animist Asia, to the contrary, never suffered through the assaults and counter thrusts of the rationalism that marked the Enlightenment, and impacted the shaping of modern western Evangelicalism. In a world in which the supernatural is accepted, Asian Pentecostals find a different set of challenges than those that occupy the attention of Pentecostals in the West. Having said all that, dela Cruz does not wish to chuck the entire theological contribution that grows out of western-based history. All he argues for is openness to encourage Asians to explore different ways of addressing the Asian theological agenda (p. 138).

Reflecting on recent history in the Philippines, dela Cruz observes that in the last twenty years, there has been a significant Charismatic eruption within the Roman Catholic Church. Filipino Pentecostals had been taught that Catholics were not saved, yet they saw them experiencing baptism in the Holy Spirit. How could this be? Were their

Evangelical friends in the Philippines misguided about the only sure way of salvation? This dilemma has forced Filipino Pentecostals to think more deeply about the meaning of salvation and how the Spirit works. He concludes by asking how these issues in the Asian context may be addressed with a view to a more useful missiology (pp. 143-46).

Dela Cruz has engaged thoughtfully the work of Robert Menzies, and has added important questions to the list for future exploration.

Frank D. Macchia: "Groans Too Deep for Words"

Frank Macchia has offered in his paper an appeal for a new dimension in Pentecostal theology. He deplores the paucity of theological reflection within Pentecostal circles on the meaning of glossolalia. This, he finds surprising, since speaking in tongues lies close to the heart of that which gives shape and form to Pentecostalism. Macchia goes on to cite some of the comments appearing in recent years that engage the connection between tongues and Spirit-baptism, statements fairly common in Pentecostal articles of faith. The comments he cites exhibit dissatisfaction with the terminology "initial evidence" for a variety of reasons. Macchia himself thinks that another term, such as "sign," might be less problematic, since "evidence" smacks too much of the intrusion of scientific proof into the realm of theology and experience (p. 153). However, Macchia is reluctant to cut the tie between tongues and Spirit-baptism.

Macchia explores implications of the desire to reject the essential connection between Spirit-baptism and tongues. Unlike Watson Mills, who opts for discarding the connection (p. 155), Macchia reaches for a fresh way to keep the connection. He sees something akin to a sacramental significance to tongues. "It may be argued that the bringing together of Jew and Gentile in the diverse but unified praise and witness of the Spirit to the goodness of God is the central theme of Acts" (p. 159). He sees in the experience of Spirit-baptism, testified to by speaking in tongues, an inherent value that somehow must be retained, if we are to maintain faith with the teaching of Luke. Although he is reluctant to limit Spirit-baptism to tongues, nonetheless Macchia appeals for some fresh way in our day to capture the significance of the connection. "Spirit baptism is fundamentally and integrally about what tongues symbolize. As such, the initial evidence doctrine has value even though it requires theological reflection and revisioning" (p. 165). Macchia is inviting Pentecostal scholars to join him in the search for new ways to articulate

the significance of what he sees as intuitively understood within Pentecostalism from the beginning—that somehow the empowering of the Spirit for impacting the world for Christ is central to the message of Pentecost—and tongues is a unique sign to this redemptive mission objective (p. 171). Macchia is attracted to Paul Tillich's conception of a true symbol—something that uniquely participates in that to which it points (p. 156).

As a suggestion toward the components of a revisioned statement about the connection between tongues and Spirit-baptism, Macchia points to J. Roswell Flower of the American Assemblies of God. "He shifted the focus from tongues as the necessary accompaniment of the reception of Spirit baptism to tongues as the fullness of expression toward which the experience leads" (p. 172). The consequence of this teaching is that the experience of Spirit-baptism does not come to full biblical expression and signification without tongues. Macchia, therefore, sees an inherent, perhaps an intuitive appreciation, of the connection between tongues and Spirit-baptism—and all he is asking for is that new ways of expressing this value be discovered.

Tan May Ling: A Response to Frank Macchia

Tan applauds the attempt of Frank Macchia to restate the core of traditional Pentecostal teaching on baptism in the Spirit and the accompanying sign of speaking in other tongues. Tan prefaces her response to Macchia with a short excursus on the disjunction between the academy and the church. She feels that whatever is achieved in the academy to provide a clearer Pentecostal statement must be articulated in ways the common person in the pew can appreciate. Somehow the nuances desired by astute leaders do not always register with ordinary people. One common consequence of this disjunction is for lay persons to "seek tongues," and miss that to which tongues is at best a witness. The mystery is that when we have done our best to capture the essence of the experience of baptism in the Spirit, we still find that God is larger than our categories. She recognizes that the effort to achieve verbal and theological clarity in tension with the mystery of deep spiritual experiences is a laudable endeavor, but is often misunderstood within the church (p. 178).

Tan, along with Gordon Fee,[3] rejects the terminology of "normative" to describe the connection of tongues with baptism in the Spirit (p. 180). She is inclined to believe that the term "normative" is reaching beyond the boundary of what scripture teaches in Acts. With Fee, she would opt for a turning of the tables, and the posing of the question differently. Instead of asking, "Must all speak with tongues?" she would ask, "Why not speak in tongues?" In other words, lifting the issue out of dogma to the level of an invitation to enter into a higher realm of possibility. She states, "Normalcy clarifies our position and experience better" (p. 180). She rejects what she perceives in traditional Pentecostalism to "make what is implicit explicit" (p.182).

I would ask Tan to examine the implications of her assertion. She is implying that there is, in fact, an inadequate theological base for the Pentecostal insistence on a connection between Spirit-baptism and speaking in tongues. Were this to be granted, she would be correct. However, in the face of spirited and fresh theological endeavors, especially among younger Pentecostal theologians such as Roger Stronstad, Robert Menzies, Donald Johns, and Frank Macchia, it may be a bit early to throw in the towel on the core of Pentecostal theology. The hermeneutical bias of earnest scholars like Gordon Fee, now somewhat discredited by an increasing litany of Evangelical and Pentecostal scholars, is not a very substantial platform on which to erect a credible theology. To slide into the terminology of "normal," as opposed to "normative" misses an important point: the term "normative" means simply, "the biblical pattern." All that Pentecostals are required to do is to articulate a clear foundation for a biblical pattern and then to proclaim it. Certainly there are fresh ways to express biblical values, and all theological affirmations must come under the judgment of the revealed word of God. The terms employed are subject to revision. But, in the revisioning, one must exercise care to insure that the inherent values discovered in scripture are kept intact.

History and experience are not in themselves autonomous witnesses to truth. However, it is useful to track, where possible, what has historically followed when certain teachings have been disseminated. Some have observed that in the latter half of the current century, there is

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[3] See Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* (Grand Rapids: Zondervan, 1988). In *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody: Hendrickson, 1991), Fee repeats all the issues that Pentecostals disputed in his previous writings. It should be noted, however, that in 1993, a second edition of *How to Read the Bible for All Its Worth* appeared with some slight concessions to complaints from fellow Pentecostals.

a discernible traffic pattern with respect to teaching about the work of the Holy Spirit. Fifty years ago, a significant component of Christian traditions rejected the terminology of baptism in the Holy Spirit, and scoffed at the notion that speaking in tongues was valid in the contemporary church. The exponents of "rejection" theology have largely disappeared. Many of those who ridiculed the possibility of the re-emergence of the gifts of the Spirit have now addressed the task of opening the windows of their theological worlds to embrace what God the Spirit is doing today. A fair number of Evangelicals now would say that baptism in the Spirit and speaking in tongues—long the benchmark of Pentecostalism—are not only "possible," but "normal."[4] By this, Evangelicals who espouse this position would affirm that experiencing such phenomena as speaking in tongues is a positive good to be encouraged. It is likely that this is the common position of a fair number of Evangelicals today. Although such a position is radically different from the rejection posture of but a few years ago for many, it still must be seen as a tentative theology.

On the other hand, moving from the classical Pentecostal position, those like Tan who are willing to jettison the "normative" language, have effectively embraced what is now fairly standard Evangelicalism. I see little difference between her position and that of many earnest Evangelical brothers and sisters. However, observers like Vinson Synan, who have surveyed church territory for many years, are inclined to see a direct connection between the teaching that tongues is an accompanying sign of Spirit-baptism and the continuing spiritual strength of Pentecostal churches. His observation is that when this teaching is discarded, it is not long before the concept of baptism in the Spirit is no longer advocated and eventually the demonstrable manifestations of the Spirit that mark Pentecostal worship soon decline.[5]

To be sure, one must be careful not to develop theology on the strength of empirical data. However, at what might be called the

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[4] See my "A Taxonomy of Contemporary Pentecostal-Charismatic Theologies," a paper presented at the annual meeting for the Society for Pentecostal Studies, November 1978, Valley Forge, PA. This paper, unpublished, was based on a study of significant exponents of various points of view respecting the Pentecostal teaching of baptism in the Spirit with the accompanying sign of speaking in tongues.

[5] Synan's observations were corroborated in a conversation the author had with Synan in Seoul, Korea, September 21, 1998.

"verificational level"[6] one should expect to see what the Bible teaches to be workable in daily life. When lessons from history throw up warning signals, prudence would suggest that caution should be exhibited, lest the baby be discarded with the bath water. Appealing for harmony with Evangelicalism as the term "normalcy" implies may, in fact, be a greater concession than such harmony warrants. For a continuation of this matter, note the following comments respecting Harold Hunter's paper and the paper of Matthew Clark immediately after.

Harold D. Hunter: "Aspects of Initial-Evidence Dogma"

Harold Hunter is the sole representative of the Holiness Pentecostal tradition in the "Initial Evidence" *Journal* issue. His paper provides an interesting and substantial history of tongues-as-evidence from inside the Holiness Pentecostal portion of the modern Pentecostal movement. In this there is nothing particularly different from the Keswickian stream of Pentecostalism. Noteworthy is that from the beginning, at least in North America, there was almost a universal acknowledgement that all who are baptized in the Spirit will speak in tongues. However, Hunter points out that there is considerable variety in how the theology of Spirit-baptism is expressed in other cultures. He points out that cultures strongly influenced historically by Reformed Christianity tend to move away from initial evidence language fairly readily. This he observes to be true in Korea and South Africa (p. 200).

Of interest is Hunter's comment on charismatic theologians. He says, "Ironically, while most early leaders of the Charismatic movements distanced themselves from the older Pentecostal formula, some Protestant Charismatics are reversing this judgment. The writings of J. Rodman Williams[7] serve as a good example" (p. 200). An analysis in chronological order of Williams' writings discloses to Hunter a clear move in the direction of a connection of tongues-speech to pneumatic experience. "With the release of *Renewal Theology* in 1990, he now uses the term "initial evidence" (p. 200).

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[6] William W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*, eds. Paul Elbert (Peabody: Hendrickson, 1985), pp. 1-14 (12-14).

[7] See J. Rodman Williams, *Renewal Theology*, 3 vols. (Grand Rapids: Zondervan, 1988-1992). Note particularly II, pp. 210-12.

Hunter further notes that although Catholic Charismatics have been among the most emphatic in their denial of this "Pentecostal baggage" many of their prayer groups have fostered more pressure for devotees to speak in tongues than found in classical Pentecostal churches (p. 201). Evidently many recognize intuitively that there is an important connection between speaking in tongues and baptism in the Spirit.

Matthew S. Clark: "Initial Evidence: A Southern African Perspective"

Matthew Clark, the single representative from Africa, a minister of the Apostolic Faith Mission, addresses the issue of baptism in the Spirit and the Pentecostal teaching of the accompanying sign of speaking in other tongues from a different vantage point from that of the other contributors to the "Initial Evidence" issue of the *Journal*. The introductory portion of Clark's paper provides for the reader a compact and illuminating history of South Africa as well as a summary of the history of Pentecostalism in his country. This furnishes a useful context for the development of his thesis.

Clark seems to accept the validity of the concept of baptism in the Spirit as an experience separable from new birth, and that the biblical model for this experience includes the accompanying sign of speaking in tongues. Evidently this is not dealt with in detail in the theological statements of southern African Pentecostal bodies, but it is apparent from Clark's paper that these concepts are generally assumed to be true. The Apostolic Faith Mission insists that all candidates for ministry be baptized in the Spirit with the evidence of speaking in other tongues (p. 209). However, Clark cites evidence that indicates that among the laity in his denomination the practice of charismata is declining. Inadequate teaching on the importance of the doctrine and inadequate emphasis on encouraging members to receive the Pentecostal experience in time may result in a denomination that is Pentecostal in name only, Clark affirms. He contends that baptism in the Spirit with the initial evidence of speaking in tongues is a relevant topic for serious consideration. "The issue of the 'initial evidence' of this experience cannot be other than crucial to the consideration of current Charismatic practice within the Pentecostal churches" (p. 211).

Clark sees the bulk of Pentecostal ministry, including praying for the sick, increasingly in the hands of the clergy. He views with uneasiness the move away from traditional evening prayer meetings common in southern African churches, in which people were encouraged to seek the

Lord for baptism in the Spirit. He is uneasy about the attention being given to "cell" groups, which follow the Ralph Neighbor form. These cell groups, which feature evangelism, tend to rule out meaningful Bible study and earnest prayer among believers. Although he cannot cite data to support his concern, Clark sees the substitution of the new form of church life emerging as not being conducive to development of strong Pentecostal spirituality among lay people (p. 212).

Two recent developments Clark sees as problems within the southern African Pentecostal churches. What he calls a "tongues cult" emerged in the 1970s, as a desperate reaction to the declining proportion of members reporting the experience of baptism in the Spirit. Some zealots sought to focus attention on tongues, without adequate attention to what the tongues should point. Eventually many pastors responded to this unfortunate diversion with stronger teaching that tongues, although the *initial* evidence, is not the *only* evidence (p. 213).

Clark speaks of a second issue that has troubled southern African Pentecostal churches in recent years. He observes with concern the emergence of urban "hyper-churches," which are marked by a governance structure that resembles the "shepherding" model that wreaked such havoc among charismatic churches in the 1960s and 1970s in the United States. A hierarchy of "anointed" pastors operates as a spiritual elite. Only those who "have the vision for the work" are qualified to make decisions. Those under this leadership are mere passive followers. Clark traces the roots of this "neo-gnosticism" to the revelation-knowledge teachings of Kenyon (p. 213).[8] Clark, by way of response to this elitist phenomenon, argues, "The experience of the baptism in the Holy Spirit with speaking in tongues, as recorded by Luke in Acts 2, was strongly egalitarian. *All* spoke in tongues" (p. 213). Clark refers appreciatively to the work of Roger Stronstad, whose essay titled "The Prophethood of All Believers: A Study in Luke's Charismatic Theology,"[9] reinforces precisely what Clark wishes to emphasize. Clark sees a profound truth in the Pentecostal teaching of baptism in the Spirit,

[8] See D. R. McConnell, *A Different Gospel* (Peabody: Hendrickson, 1988). This volume, reviewed by the author prior to its publication, is an expose of the roots of the hyper-faith teaching of some highly visible American evangelists, particularly Kenneth Hagin. His carefully documented study points to E. W. Kenyon as the fountainhead of this theological aberration.

[9] R. Stronstadt, "The Prophethood of All Believers: A Study in Luke's Charismatic Theology," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. W. Ma and R. P. Menzies (Sheffield: Sheffield Academic Press), pp. 60-77.

in which all share a common experience and participate in the objective of that experience, which is witnessing to the world.

A final note sounded by Clark is a brief assessment of the impact of post-modernism on Pentecostal theology. He cautions against the allure of dancing with post-modernist thinking. Clark emphasizes that "Pentecostals have always claimed that their teachings and experience in this area have been solidly Bible-based; indeed, it was Bible study that led to the seeking of the experience. A strong emphasis on glossolalia as initial evidence for Spirit-baptism is also a strong emphasis on the use of Scripture to evaluate, promote or reject the experiences that are being offered in the market place of spirituality" (pp. 214-15).[10]

Among the conclusions to his essay, Clark emphasizes that Pentecostals should bear in mind that baptism in the Spirit is an experience that Scripture describes as *observable* to the bystander. He points specifically to the episode in Acts 8, in which Simon wished to buy the power to communicate the Spirit. "That it is public, observable, and has dramatic impact upon the recipient and the bystanders is part of our Pentecostal heritage and ethos. It is this that led Pentecostals to speak of tongues as "evidence" of spiritual experience" (p. 216). Clark does add the cautionary note, however, that tongues is the *initial*, and certainly not the only evidence of Spirit-baptism.

Clark's final comment is worth noting: "I do not apologize for accepting and arguing the fact that a discussion of initial evidence inevitably becomes a discussion of the baptism in the Holy Spirit, and that therefore the relevance and authenticity of the one reflects on the relevance and authenticity of the other" (p. 217).

David S. Lim: "An Evangelical Critique of 'Initial Evidence' Doctrine"

David Lim, noted Evangelical scholar in the Philippines, is sympathetic to the Pentecostal/Charismatic movement, but finds difficulty fitting the doctrine of baptism in the Spirit with the accompanying initial evidence of speaking in tongues into Evangelical theology. Lim addresses his concerns in a series of four questions.

First, he asks, "Is Spirit-baptism normative?" Lim is concerned with the emphasis on the crisis-event character of Pentecostal Spirit-baptism.

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[10] He refers to the work of Timothy Cargal, "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age," *Pneuma* 15 (1993), pp. 163-88.

He is not convinced that empowering by the Spirit always comes in one event. In fact, he muses that contact with second-generation Christians discloses a high proportion who have difficulty in pointing to the precise moment of their conversion. So, his argumentation centers in the common problem Evangelicals find with too narrow a focus on a single-event conversion experience. This dilemma he transfers to the Pentecostal issue of a crisis experience of baptism in the Spirit. He calls for redefining of Spirit-baptism so as to include a possible succession of events. He wishes to emphasize "life in the Spirit," rather than a single baptism in the Spirit (p. 222).

Second, he asks, "Is the evidence necessary?" The heart of his complaint respecting the Pentecostal emphasis on speaking in tongues as the initial physical evidence of Spirit-baptism lies in a theme in Scripture that seems to run counter to the whole idea of seeking evidence. Lim quotes a variety of New Testament passages, ranging through the Gospels and Paul's Epistles, pointing out that the New Testament writers seem to disparage the notion of people seeking signs. He sees at the root of this desire for evidence a common human frailty reaching as far back as Cain (Gen 4:13-15). In summary Lim questions whether the seeking for visible signs may in fact be a mark of spiritual immaturity, not of maturity (p. 224).

A third question Lim addresses is: "Is initial evidence important?" Lim focuses attention on the concept of *initial*, as distinguished from *ultimate* evidence. He sees New Testament (Pauline) teaching emphasizing that the mark of Spirit-filled living is *love*. So, Lim wonders if there is not a lesson here that Pentecostals should consider—giving priority to the ultimate manifestation of Spirit-energized living, rather than focusing too much attention to the proof of receiving the Spirit initially. For Lim, it is a question of majoring on minor issues (pp. 224-25).

Lim's fourth question may be phrased, "Tongues: sole initial evidence?" Lim bases his concern on his understanding of tongues as one of the gifts of the Spirit mentioned in the New Testament. He sees little evidence, outside the possibility of the Book of Acts, for giving heightened attention to the single gift of tongues that seem to preoccupy Pentecostals. He is more comfortable with the host of Charismatics, and those Pentecostals who do not adopt the doctrine of initial evidence. He more readily identifies with those who advocate that tongues may be one of the signs of the Spirit's presence, but only one of several (pp. 225-26). Classical Pentecostals would respond to this by affirming that evidential

tongues (Acts episodes), though similar in form to the gift of tongues (1 Corinthians 12), have a different function.

In his summary, Lim calls for a redefinition of initial evidence, so that tongues may be considered a common, or even the usual, experience associated with the reception of the Spirit. He appeals for a new emphasis on *ultimate* evidence, rather than giving too much attention to the initial event.

A last recommendation of Lim is that Pentecostals need to consider how they can better actualize the doctrine of the priesthood of believers. He believes that the initial evidence teaching leads to a contradiction of this principle, since Christians are divided into two classes—those who speak in tongues and those who do not. Lim deplores the implicit introduction of a "spiritual elite" into the Christian fold.

By rethinking the four issues he has addressed, he thinks Pentecostals could strengthen their witness in the world greatly (p. 229).

Max Turner: "Tongues: An Experience for All in the Pauline Churches?"

Max Turner speaks from a sympathetic position, identifying himself as one who values tongues, but does not adopt a classical Pentecostal position. He is a Charismatic friend of Pentecostals. From this vantagepoint, the central concern in his paper is whether or not Paul intended to teach two types of tongues—an understanding crucial to Pentecostal theology. He appreciates that Pentecostals advocate a distinction between Luke's attention to evidential tongues and Paul's attention on the public manifestation of tongues in the congregation. The assumption among Pentecostals is that Paul assumes that believers who receive the Pentecostal experience speak in tongues in a more or less private manner, but Paul's concern is to deal with the matter of public practice of the gift of tongues in the worship setting. This understanding is important for development of an adequate Pentecostal theology.

But, for Turner, the question is whether or not Paul intended to teach such a two-fold function for the manifestation of tongues (p. 234). Turner considers two primary Pauline texts in developing his response to this question. The first is 1 Cor 14:5, in which Paul says, "I would like every one of you to speak in tongues…." Is this an allusion to the Lukan emphasis, a private expression of tongues intended for all believers? The second critical passage is 1 Cor 12:30, in which Paul asks the rhetorical question, "Do all speak in tongues?" Turner allows that Paul acknowledges two different *uses* of tongues—one private and one public,

but he questions if Paul intended to teach two different *types* of gifts (p. 238).

I will not in this article attempt to engage the closely reasoned argumentation of Max Turner. This Robert Menzies has done, and continues to do, in other forums. Suffice it to say that it is still an open question, an important question to be sure, that lies close to the heart of the development of a sound Pentecostal theology. Turner has provided a useful service for Pentecostals in identifying a central biblical and theological issue that requires further serious work, the question of whether or not two kinds of tongues, private evidential tongues and public ministry gift tongues, are supportable by scripture. In the second section of his paper, Turner acknowledges the contribution of two Pentecostal theologians for whom he has special respect, Robert Menzies and Simon Chan. For each of them, he raises further questions, welcoming from them additional responses.

In conclusion, Turner, although acknowledging the validity of speaking in tongues, reports that there is not sufficient evidence to show that any type of tongues was regarded as normative by Luke or Paul (p. 252). The challenge to Pentecostals to develop a more persuasive theology is clear.

Conclusion

The collection of articles in the "Initial Evidence" issue of the *Journal* has demonstrates, I believe, the usefulness of providing a forum for open and free discussion of issues crucial to Pentecostal teaching and practice. A service to Pentecostals is the framing of important questions by Evangelical friends who are sympathetic to Pentecostal and charismatic spirituality, but who do not affirm basic Pentecostal convictions. In addition, it is important to hear questions from within the ranks of Pentecostal believers. Only in the environment of open and friendly discussion is it possible to engage fruitfully the concerns of earnest and loyal colleagues.

The author of this response acknowledges that he is certainly not an official spokesman for any body, but here renders his personal opinions. He cheerfully invites responses to his response in future issues of the *Asian Journal of Pentecostal Studies*.

[*AJPS* 2/2 (1999), pp. 261-278]

THE INITIAL EVIDENCE ISSUE: A PENTECOSTAL RESPONSE

William W. Menzies

In an earlier issue of the *Journal* (vol. 1, no. 2, July 1998), the stated theme was "Initial Evidence." Guest editor, Robert Menzies, gathered together an array of articles reflecting a variety of points of view, from classical Pentecostalism to Evangelical criticism. I have been requested, as one from within the classical Pentecostal position, to respond to the articles in that issue.

First, I would like to express my appreciation to the guest editor for assembling a useful collection of materials. Many of the current salient points in recent Pentecostal theology were addressed, or at least alluded to, in the articles. The quality of the articles, and the dispassionate addressing of issues, disclose a level of maturity that befit a reasoned, scholarly interchange—which is intended to be the character of the journal. I wish to record my response in that same congenial, collegial spirit.

Few will dispute the fact that Christianity in the current century has been marked by an unprecedented outpouring of the Holy Spirit. Certainly the Pentecostal movement is a significant part of this outpouring. A century ago, the Pentecostal movement did not even exist. Because of recent interest in the person and work of the Holy Spirit a spate of literature has been generated attempting to trace the origins and development of the modern Pentecostal movement. All would agree that the origins of the movement near the beginning of the twentieth century were, to say the least, humble and inauspicious. For more than half of the century because of near-universal ostracism by the larger church world, Pentecostalism developed in virtual isolation. Some Evangelicals classified Pentecostalism among the cults as late as 1950. In spite of almost total rejection by other Christian bodies, Pentecostal groups quietly grew, especially in non-American and non-European settings. The missionary enterprise of Pentecostal groups such as the Assemblies of God began to attract not only growing interest but also increasing

respect. In spite of tentative overtures to make room for Pentecostals within the larger context of Evangelical Christianity, and in spite of fairly steady growth during the first fifty years, Pentecostalism was still pretty much a stepchild of respectable Christianity. At mid-century, who would have dreamed of the dramatic growth of Pentecostalism, to say nothing of the spawning of "second-wave" and "third-wave" adjunct movements that have occurred in more recent years, especially in the last twenty-five years. Although Pentecostals are welcomed at the tables of Christian discourse in a variety of venues today—largely because they can no longer be ignored—nonetheless, there continues to be a questioning of the theological bases upon which Pentecostal experience and practice are erected.

Today Pentecostals are faced with a theological challenge. In an earlier generation, proclamation of a commonly accepted message was all that was required. Until mid-century, one was either a Pentecostal or one was opposed to Pentecostalism. Few adopted a middle ground. Pentecostals, convinced of their teaching and experience, felt little need to articulate a sophisticated defense. But the situation has dramatically changed. Young Pentecostals are confronted with a bewildering array of opinions about the work of the Holy Spirit. Much of this is because of the recent openness to the work of the Holy Spirit across the entire Christian spectrum—which has produced a wealth of theological materials. Many are seeking in fresh ways to understand the work of the Spirit within diverse traditions. The literature which has abounded has certainly competed for the attention of many Pentecostals, especially the younger generation of students and pastors. So, in addition to confronting theological opinions from beyond the boundaries of classical Pentecostalism, Pentecostals today are now discovering uncertainty and confusion within their own ranks. New questions are being asked, questions fostered in large measure by the growing body of Christians genuinely interested in the work of the Spirit today who are writing persuasively about the Holy Spirit, but with nuances that raise important questions for classical Pentecostals.

It is important for Pentecostals in this dynamic Age of the Spirit to recognize the questions that are being raised, questions that deserve serious answers. It is important that a movement known more for its activity than for its reflection encourage biblical and theological scholarship. The "Initial Evidence" issue of the *Asian Journal of Pentecostal Studies* is one endeavor in this direction—to give space for dialogue and interchange around significant questions being surfaced today. The *Journal* is a forum for more than mere proclamation, but is

intended as well to be a gathering place for the hearing of significant concerns about Pentecostal theology, and to provide a place where solutions, and directions for further study, may be indicated. The following pages engage the writers of the various articles that appeared in the "Initial Evidence" issue of the *Journal*.

Robert P. Menzies: Point of Reference

The article by Robert Menzies, "Evidential Tongues: An Essay on Theological Method" (pp. 111-23), establishes important markers for future discussion. Three critical problems facing Pentecostals are cited, and then Menzies offers his suggestions for addressing these issues. The three issues are 1) The Inadequacy of Two-Stage Patterns, 2) The Problem of Historical Precedent, and 3) "The Intention to Teach" Fallacy.

Menzies sees that evidential tongues is inextricably linked to the Pentecostal understanding of baptism in the Spirit as an experience distinguishable from conversion to Christ. Before the matter of "evidence" can be dealt with, Pentecostals must be able to argue convincingly about the larger context, the validity of baptism in the Holy Spirit. James Dunn's *Baptism in the Holy Spirit*[1] expresses a widely held Evangelical understanding. He asserts that the Pentecostal bestowal of the Spirit is the means by which the disciples enter the new age and experience the blessings of the new covenant. Hence, Spirit-baptism for the followers of Dunn is equated with conversion. Pentecostals, by contrast, see baptism in the Holy Spirit as an experience separable from conversion. It is not entrance into the new covenant, but for Pentecostals, baptism in the Spirit is a source of empowerment for witness (Acts 1:8). Thus, Spirit-baptism is logically, if not always chronologically, distinct from new birth. It is an experience available to those who already are participants in the new covenant. Menzies sees as the primary issue, then, the meaning of baptism in the Spirit. R. Menzies agrees with Dunn's criticism of typical Pentecostal argumentation that engages in conflation of various New Testament texts to reinforce the notion of a subsequent experience of the Spirit. It is not enough to string together proof-texts drawn from John, Paul, and Luke. The issue is really methodological.

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[1] James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gifts of the Spirit in Relation to Pentecostalism Today* (London: SCM, 1970).

Menzies agrees with Dunn's criticism of this methodology, but not with Dunn's conclusions. Menzies sees that the early Pentecostals were right in their insistence on baptism in the Spirit as an experience separable from conversion—but that a clearer hermeneutic must be employed to speak convincingly about this.

To address the first issue, Menzies appeals to the hermeneutical principle that asks each biblical author to be reviewed apart from what else other biblical writers may have taught or emphasized. For Menzies, the critical question to ask is "what did Luke teach about the Pentecostal experience?" If one narrows the question precisely to the teaching of, say, Luke, what Lucan theology of the Spirit emerges? Menzies sees that Luke's material clearly articulates a distinction between conversion and Spirit-baptism, and that Spirit-baptism has a clear purpose not to be confused with new birth. The solution to the first issue, then, is to deal discreetly with each biblical writer to capture the theological nuances of each, without resorting to the heterogenous listing of references from diverse authors.

The second issue Menzies identifies is the problem of historical precedent. Traditional Evangelical scholars tended to accept the principle that narrative materials of Scripture are not adequate to teach doctrine unless what is purported to be taught in a narrative passage is corroborated by an overtly didactic passage. If one were to resign oneself to this position, Pentecostals would be sore pressed to argue for a baptism in the Spirit, to say nothing about the matter of evidential tongues. However, I. Howard Marshall, in *Luke: Historian and Theologian*,[2] challenged the traditional Evangelical view. He contended that Luke, even though an historian, should be seen as a theologian in his own right, even though his material is largely narrative, rather than propositional. Since that time other Evangelical scholars have come to adopt this position, as well. The trend is clearly in the direction of the outline established by Marshall, so that today one must distinguish between "traditional" Evangelical opinion and "recent" Evangelical opinion. The tide seems to be moving in favor of the legitimacy of Lucan theology as a proper complement to Pauline theology. In such case, Pentecostals now have an important hermeneutical opportunity at hand to demonstrate the validity of their theology. For Menzies, then, given the right of Luke to be a theologian, one can argue successfully for Luke's

[2] I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids: Zondervan, 1971).

teaching of an experience of the Spirit available to all believers, subsequent to conversion, as an eduement of power for evangelism.

The third issue Menzies addresses is what he calls the "intention to teach" fallacy. He points out that Pentecostals may be better served if they would approach the matter of evidential tongues as a different kind of question from that posed by baptism in the Spirit. He sees that Spirit-baptism is a theological item addressed by biblical theology—but he does not see evidential tongues coming under the same banner. By this he means that one must distinguish the functions of biblical theology and systematic theology. For Menzies, biblical theology is the task of listening to the various biblical authors discussing topics of their own choosing. Systematic theology, however, is the posing of questions contemporaries are asking—and seeking for biblical resources that will help to develop a consistent framework through which one can answer the question. Some questions we have, however, may not have absolute systematic answers. Menzies offers two cautions at this point: one is that Pentecostals should exercise care not to put evidential tongues into the biblical theology bracket, but rather should work through the implications of the biblical data for the construction of a viable systematic theology. Second, he cautions Evangelicals not to toss aside the matter of tongues-as-evidence doctrine too quickly, since the question posed is not illegitimate, and may, in fact, have a satisfactory systematic theology response, if pursued thoughtfully.

Menzies, in his summary (p. 121) sees the category of baptism in the Holy Spirit as of first priority, and is a matter for biblical theology. He goes through a descending hierarchy of affirmations that have been held dear by Pentecostals, concluding that further down the list is the evidence that one has been baptized in the Spirit. This, he has argued, must be dealt with on the basis of systematic, rather than biblical theology. One of the strategies Menzies advocates for Pentecostals as they face the future is the need to stress the relevance of our doctrine of evidential tongues, a topic fruitful for future exploration (p. 123).

Roli G. dela Cruz: "Salvation in Christ and Baptism in the Spirit"

Roli dela Cruz, colleague on the faculty of Asia Pacific Theological Seminary, has written a response to Robert Menzies' article I have reviewed above. He writes as an Asian Pentecostal (p. 126), acknowledging that he has been helped greatly by the influence of R. Menzies' thinking. He readily affirms the valuable contribution that

Pentecostal theology has made—and will continue to make to the larger Evangelical world. He sees that Pentecostals are under the gun to re-articulate their theological position more persuasively lest they be swallowed up within the folds of a broad Evangelicalism.

In his critique of Menzies' paper, dela Cruz has raised an important question respecting the connection between tongues-as-evidence and Spirit-baptism. He wonders if prophecy may not qualify equally with tongues as evidence of Spirit-baptism (pp. 129, 130). His challenge to Menzies is that he has acknowledged that Luke emphasizes the role of the Holy Spirit in prophetic utterance, rather than focusing on either the role of the Spirit in regeneration or in the working of miracles. If this be so, dela Cruz argues, one may present substantial textual material, not only in Luke, but in the Pauline literature, as well, that gives emphasis to intelligible speech (prophecy) over tongues. He concludes by saying, "Therefore, it appears to me that the very strength of Menzies' methodology is also its point of weakness" (p. 130). Consequently, may not the same methodology yield support for prophecy as functioning in the same manner as tongues?

Dela Cruz recognizes that Menzies has pointed the way toward a constructive engagement with Evangelicalism. He applauds Menzies' insistence on hewing to the same hermeneutical guidelines as the Evangelicals (modified, of course, by the recent development in opening up narrative materials for theological purposes). By this insistence, it becomes possible to speak the same language as the Evangelicals. He also applauds Menzies for equally insisting on faithfulness to the insights of Pentecostalism. This two-fold posture is at the heart of Menzies' contribution, according to dela Cruz.

Having said this, dela Cruz then goes on to say that Pentecostals—particularly in Asia—should not be under the constraint of limiting hermeneutical inquiry to the boundaries prescribed by current Evangelicalism. He wonders what might have happened if the theological agenda for Pentecostalism had originated in Asia, rather than in the West. Citing Wonsuk Ma, dela Cruz notes that the matter of "initial evidence" is not nearly as critical in much of Asia, as it appears to be in the West. Further, dela Cruz recognizes that narrative is a natural medium for the communication of truth in much of Asia—perhaps much more so than propositional doctrinal expression. He sees rich potential for theology arising from Pentecostal experience, and the reporting of these existential episodes. He poses an interesting question: "Would not the same Spirit interpret the Pentecostal experience the way he illuminates Evangelical biblical interpretation?" (p. 137). The author chooses to view this concept

with considerable reservation, since without careful qualification it appears to open the door to a sea of subjectivism. I would observe that one of the basic reasons for the survival of the modern Pentecostal movement has been the sincere attention the leaders of the movement gave to the principle that all belief, practice, and behavior should come under the judgment of the scriptures. Students of church history noted that those Charismatics of yesteryear who elevated experience to the level of the revealed word of God invariably fell into disastrous problems that effectively destroyed embryonic revivals.

Dela Cruz has posed an interesting question. In view of the basically different worldviews of East and West (at least since the Enlightenment), what might have happened to the theological agenda if Pentecostalism had arisen first in the East instead of the West? He notes that in the West Evangelicals were largely influenced by empirical science and consequently took refuge in positions that were more easily defended. This produced a "citadel" mentality that included such items as the "inerrancy of the autograph" theory of biblical inspiration and the "cessation of the charismata." Both of these concepts are key elements in the nineteenth-century "Princeton theology," a species of orthodox Christianity that established what was perceived to be a defensible perimeter around the core of Christian belief. A key to the apologetic strategy of this period was to limit the field of battle. By rejecting claims to extra-biblical miracles, these apologetes had only to argue for the validity of biblical miracles—which they did extremely well. However, the narrowing of the perimeter came at the expense of an expectation of the supernatural in the contemporary world. American Fundamentalism was deeply influenced by the Princeton apologetic. Much of animist Asia, to the contrary, never suffered through the assaults and counter thrusts of the rationalism that marked the Enlightenment, and impacted the shaping of modern western Evangelicalism. In a world in which the supernatural is accepted, Asian Pentecostals find a different set of challenges than those that occupy the attention of Pentecostals in the West. Having said all that, dela Cruz does not wish to chuck the entire theological contribution that grows out of western-based history. All he argues for is openness to encourage Asians to explore different ways of addressing the Asian theological agenda (p. 138).

Reflecting on recent history in the Philippines, dela Cruz observes that in the last twenty years, there has been a significant Charismatic eruption within the Roman Catholic Church. Filipino Pentecostals had been taught that Catholics were not saved, yet they saw them experiencing baptism in the Holy Spirit. How could this be? Were their

Evangelical friends in the Philippines misguided about the only sure way of salvation? This dilemma has forced Filipino Pentecostals to think more deeply about the meaning of salvation and how the Spirit works. He concludes by asking how these issues in the Asian context may be addressed with a view to a more useful missiology (pp. 143-46).

Dela Cruz has engaged thoughtfully the work of Robert Menzies, and has added important questions to the list for future exploration.

Frank D. Macchia: "Groans Too Deep for Words"

Frank Macchia has offered in his paper an appeal for a new dimension in Pentecostal theology. He deplores the paucity of theological reflection within Pentecostal circles on the meaning of glossolalia. This, he finds surprising, since speaking in tongues lies close to the heart of that which gives shape and form to Pentecostalism. Macchia goes on to cite some of the comments appearing in recent years that engage the connection between tongues and Spirit-baptism, statements fairly common in Pentecostal articles of faith. The comments he cites exhibit dissatisfaction with the terminology "initial evidence" for a variety of reasons. Macchia himself thinks that another term, such as "sign," might be less problematic, since "evidence" smacks too much of the intrusion of scientific proof into the realm of theology and experience (p. 153). However, Macchia is reluctant to cut the tie between tongues and Spirit-baptism.

Macchia explores implications of the desire to reject the essential connection between Spirit-baptism and tongues. Unlike Watson Mills, who opts for discarding the connection (p. 155), Macchia reaches for a fresh way to keep the connection. He sees something akin to a sacramental significance to tongues. "It may be argued that the bringing together of Jew and Gentile in the diverse but unified praise and witness of the Spirit to the goodness of God is the central theme of Acts" (p. 159). He sees in the experience of Spirit-baptism, testified to by speaking in tongues, an inherent value that somehow must be retained, if we are to maintain faith with the teaching of Luke. Although he is reluctant to limit Spirit-baptism to tongues, nonetheless Macchia appeals for some fresh way in our day to capture the significance of the connection. "Spirit baptism is fundamentally and integrally about what tongues symbolize. As such, the initial evidence doctrine has value even though it requires theological reflection and revisioning" (p. 165). Macchia is inviting Pentecostal scholars to join him in the search for new ways to articulate

the significance of what he sees as intuitively understood within Pentecostalism from the beginning—that somehow the empowering of the Spirit for impacting the world for Christ is central to the message of Pentecost—and tongues is a unique sign to this redemptive mission objective (p. 171). Macchia is attracted to Paul Tillich's conception of a true symbol—something that uniquely participates in that to which it points (p. 156).

As a suggestion toward the components of a revisioned statement about the connection between tongues and Spirit-baptism, Macchia points to J. Roswell Flower of the American Assemblies of God. "He shifted the focus from tongues as the necessary accompaniment of the reception of Spirit baptism to tongues as the fullness of expression toward which the experience leads" (p. 172). The consequence of this teaching is that the experience of Spirit-baptism does not come to full biblical expression and signification without tongues. Macchia, therefore, sees an inherent, perhaps an intuitive appreciation, of the connection between tongues and Spirit-baptism—and all he is asking for is that new ways of expressing this value be discovered.

Tan May Ling: A Response to Frank Macchia

Tan applauds the attempt of Frank Macchia to restate the core of traditional Pentecostal teaching on baptism in the Spirit and the accompanying sign of speaking in other tongues. Tan prefaces her response to Macchia with a short excursus on the disjunction between the academy and the church. She feels that whatever is achieved in the academy to provide a clearer Pentecostal statement must be articulated in ways the common person in the pew can appreciate. Somehow the nuances desired by astute leaders do not always register with ordinary people. One common consequence of this disjunction is for lay persons to "seek tongues," and miss that to which tongues is at best a witness. The mystery is that when we have done our best to capture the essence of the experience of baptism in the Spirit, we still find that God is larger than our categories. She recognizes that the effort to achieve verbal and theological clarity in tension with the mystery of deep spiritual experiences is a laudable endeavor, but is often misunderstood within the church (p. 178).

Tan, along with Gordon Fee,[3] rejects the terminology of "normative" to describe the connection of tongues with baptism in the Spirit (p. 180). She is inclined to believe that the term "normative" is reaching beyond the boundary of what scripture teaches in Acts. With Fee, she would opt for a turning of the tables, and the posing of the question differently. Instead of asking, "Must all speak with tongues?" she would ask, "Why not speak in tongues?" In other words, lifting the issue out of dogma to the level of an invitation to enter into a higher realm of possibility. She states, "Normalcy clarifies our position and experience better" (p. 180). She rejects what she perceives in traditional Pentecostalism to "make what is implicit explicit" (p.182).

I would ask Tan to examine the implications of her assertion. She is implying that there is, in fact, an inadequate theological base for the Pentecostal insistence on a connection between Spirit-baptism and speaking in tongues. Were this to be granted, she would be correct. However, in the face of spirited and fresh theological endeavors, especially among younger Pentecostal theologians such as Roger Stronstad, Robert Menzies, Donald Johns, and Frank Macchia, it may be a bit early to throw in the towel on the core of Pentecostal theology. The hermeneutical bias of earnest scholars like Gordon Fee, now somewhat discredited by an increasing litany of Evangelical and Pentecostal scholars, is not a very substantial platform on which to erect a credible theology. To slide into the terminology of "normal," as opposed to "normative" misses an important point: the term "normative" means simply, "the biblical pattern." All that Pentecostals are required to do is to articulate a clear foundation for a biblical pattern and then to proclaim it. Certainly there are fresh ways to express biblical values, and all theological affirmations must come under the judgment of the revealed word of God. The terms employed are subject to revision. But, in the revisioning, one must exercise care to insure that the inherent values discovered in scripture are kept intact.

History and experience are not in themselves autonomous witnesses to truth. However, it is useful to track, where possible, what has historically followed when certain teachings have been disseminated. Some have observed that in the latter half of the current century, there is

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[3] See Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* (Grand Rapids: Zondervan, 1988). In *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody: Hendrickson, 1991), Fee repeats all the issues that Pentecostals disputed in his previous writings. It should be noted, however, that in 1993, a second edition of *How to Read the Bible for All Its Worth* appeared with some slight concessions to complaints from fellow Pentecostals.

a discernible traffic pattern with respect to teaching about the work of the Holy Spirit. Fifty years ago, a significant component of Christian traditions rejected the terminology of baptism in the Holy Spirit, and scoffed at the notion that speaking in tongues was valid in the contemporary church. The exponents of "rejection" theology have largely disappeared. Many of those who ridiculed the possibility of the re-emergence of the gifts of the Spirit have now addressed the task of opening the windows of their theological worlds to embrace what God the Spirit is doing today. A fair number of Evangelicals now would say that baptism in the Spirit and speaking in tongues—long the benchmark of Pentecostalism—are not only "possible," but "normal."[4] By this, Evangelicals who espouse this position would affirm that experiencing such phenomena as speaking in tongues is a positive good to be encouraged. It is likely that this is the common position of a fair number of Evangelicals today. Although such a position is radically different from the rejection posture of but a few years ago for many, it still must be seen as a tentative theology.

On the other hand, moving from the classical Pentecostal position, those like Tan who are willing to jettison the "normative" language, have effectively embraced what is now fairly standard Evangelicalism. I see little difference between her position and that of many earnest Evangelical brothers and sisters. However, observers like Vinson Synan, who have surveyed church territory for many years, are inclined to see a direct connection between the teaching that tongues is an accompanying sign of Spirit-baptism and the continuing spiritual strength of Pentecostal churches. His observation is that when this teaching is discarded, it is not long before the concept of baptism in the Spirit is no longer advocated and eventually the demonstrable manifestations of the Spirit that mark Pentecostal worship soon decline.[5]

To be sure, one must be careful not to develop theology on the strength of empirical data. However, at what might be called the

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[4] See my "A Taxonomy of Contemporary Pentecostal-Charismatic Theologies," a paper presented at the annual meeting for the Society for Pentecostal Studies, November 1978, Valley Forge, PA. This paper, unpublished, was based on a study of significant exponents of various points of view respecting the Pentecostal teaching of baptism in the Spirit with the accompanying sign of speaking in tongues.

[5] Synan's observations were corroborated in a conversation the author had with Synan in Seoul, Korea, September 21, 1998.

"verificational level"[6] one should expect to see what the Bible teaches to be workable in daily life. When lessons from history throw up warning signals, prudence would suggest that caution should be exhibited, lest the baby be discarded with the bath water. Appealing for harmony with Evangelicalism as the term "normalcy" implies may, in fact, be a greater concession than such harmony warrants. For a continuation of this matter, note the following comments respecting Harold Hunter's paper and the paper of Matthew Clark immediately after.

Harold D. Hunter: "Aspects of Initial-Evidence Dogma"

Harold Hunter is the sole representative of the Holiness Pentecostal tradition in the "Initial Evidence" *Journal* issue. His paper provides an interesting and substantial history of tongues-as-evidence from inside the Holiness Pentecostal portion of the modern Pentecostal movement. In this there is nothing particularly different from the Keswickian stream of Pentecostalism. Noteworthy is that from the beginning, at least in North America, there was almost a universal acknowledgement that all who are baptized in the Spirit will speak in tongues. However, Hunter points out that there is considerable variety in how the theology of Spirit-baptism is expressed in other cultures. He points out that cultures strongly influenced historically by Reformed Christianity tend to move away from initial evidence language fairly readily. This he observes to be true in Korea and South Africa (p. 200).

Of interest is Hunter's comment on charismatic theologians. He says, "Ironically, while most early leaders of the Charismatic movements distanced themselves from the older Pentecostal formula, some Protestant Charismatics are reversing this judgment. The writings of J. Rodman Williams[7] serve as a good example" (p. 200). An analysis in chronological order of Williams' writings discloses to Hunter a clear move in the direction of a connection of tongues-speech to pneumatic experience. "With the release of *Renewal Theology* in 1990, he now uses the term "initial evidence" (p. 200).

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[6] William W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*, eds. Paul Elbert (Peabody: Hendrickson, 1985), pp. 1-14 (12-14).

[7] See J. Rodman Williams, *Renewal Theology*, 3 vols. (Grand Rapids: Zondervan, 1988-1992). Note particularly II, pp. 210-12.

Hunter further notes that although Catholic Charismatics have been among the most emphatic in their denial of this "Pentecostal baggage" many of their prayer groups have fostered more pressure for devotees to speak in tongues than found in classical Pentecostal churches (p. 201). Evidently many recognize intuitively that there is an important connection between speaking in tongues and baptism in the Spirit.

Matthew S. Clark: "Initial Evidence: A Southern African Perspective"

Matthew Clark, the single representative from Africa, a minister of the Apostolic Faith Mission, addresses the issue of baptism in the Spirit and the Pentecostal teaching of the accompanying sign of speaking in other tongues from a different vantage point from that of the other contributors to the "Initial Evidence" issue of the *Journal*. The introductory portion of Clark's paper provides for the reader a compact and illuminating history of South Africa as well as a summary of the history of Pentecostalism in his country. This furnishes a useful context for the development of his thesis.

Clark seems to accept the validity of the concept of baptism in the Spirit as an experience separable from new birth, and that the biblical model for this experience includes the accompanying sign of speaking in tongues. Evidently this is not dealt with in detail in the theological statements of southern African Pentecostal bodies, but it is apparent from Clark's paper that these concepts are generally assumed to be true. The Apostolic Faith Mission insists that all candidates for ministry be baptized in the Spirit with the evidence of speaking in other tongues (p. 209). However, Clark cites evidence that indicates that among the laity in his denomination the practice of charismata is declining. Inadequate teaching on the importance of the doctrine and inadequate emphasis on encouraging members to receive the Pentecostal experience in time may result in a denomination that is Pentecostal in name only, Clark affirms. He contends that baptism in the Spirit with the initial evidence of speaking in tongues is a relevant topic for serious consideration. "The issue of the 'initial evidence' of this experience cannot be other than crucial to the consideration of current Charismatic practice within the Pentecostal churches" (p. 211).

Clark sees the bulk of Pentecostal ministry, including praying for the sick, increasingly in the hands of the clergy. He views with uneasiness the move away from traditional evening prayer meetings common in southern African churches, in which people were encouraged to seek the

Lord for baptism in the Spirit. He is uneasy about the attention being given to "cell" groups, which follow the Ralph Neighbor form. These cell groups, which feature evangelism, tend to rule out meaningful Bible study and earnest prayer among believers. Although he cannot cite data to support his concern, Clark sees the substitution of the new form of church life emerging as not being conducive to development of strong Pentecostal spirituality among lay people (p. 212).

Two recent developments Clark sees as problems within the southern African Pentecostal churches. What he calls a "tongues cult" emerged in the 1970s, as a desperate reaction to the declining proportion of members reporting the experience of baptism in the Spirit. Some zealots sought to focus attention on tongues, without adequate attention to what the tongues should point. Eventually many pastors responded to this unfortunate diversion with stronger teaching that tongues, although the *initial* evidence, is not the *only* evidence (p. 213).

Clark speaks of a second issue that has troubled southern African Pentecostal churches in recent years. He observes with concern the emergence of urban "hyper-churches," which are marked by a governance structure that resembles the "shepherding" model that wreaked such havoc among charismatic churches in the 1960s and 1970s in the United States. A hierarchy of "anointed" pastors operates as a spiritual elite. Only those who "have the vision for the work" are qualified to make decisions. Those under this leadership are mere passive followers. Clark traces the roots of this "neo-gnosticism" to the revelation-knowledge teachings of Kenyon (p. 213).[8] Clark, by way of response to this elitist phenomenon, argues, "The experience of the baptism in the Holy Spirit with speaking in tongues, as recorded by Luke in Acts 2, was strongly egalitarian. *All* spoke in tongues" (p. 213). Clark refers appreciatively to the work of Roger Stronstad, whose essay titled "The Prophethood of All Believers: A Study in Luke's Charismatic Theology,"[9] reinforces precisely what Clark wishes to emphasize. Clark sees a profound truth in the Pentecostal teaching of baptism in the Spirit,

[8] See D. R. McConnell, *A Different Gospel* (Peabody: Hendrickson, 1988). This volume, reviewed by the author prior to its publication, is an expose of the roots of the hyper-faith teaching of some highly visible American evangelists, particularly Kenneth Hagin. His carefully documented study points to E. W. Kenyon as the fountainhead of this theological aberration.

[9] R. Stronstadt, "The Prophethood of All Believers: A Study in Luke's Charismatic Theology," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, eds. W. Ma and R. P. Menzies (Sheffield: Sheffield Academic Press), pp. 60-77.

in which all share a common experience and participate in the objective of that experience, which is witnessing to the world.

A final note sounded by Clark is a brief assessment of the impact of post-modernism on Pentecostal theology. He cautions against the allure of dancing with post-modernist thinking. Clark emphasizes that "Pentecostals have always claimed that their teachings and experience in this area have been solidly Bible-based; indeed, it was Bible study that led to the seeking of the experience. A strong emphasis on glossolalia as initial evidence for Spirit-baptism is also a strong emphasis on the use of Scripture to evaluate, promote or reject the experiences that are being offered in the market place of spirituality" (pp. 214-15).[10]

Among the conclusions to his essay, Clark emphasizes that Pentecostals should bear in mind that baptism in the Spirit is an experience that Scripture describes as *observable* to the bystander. He points specifically to the episode in Acts 8, in which Simon wished to buy the power to communicate the Spirit. "That it is public, observable, and has dramatic impact upon the recipient and the bystanders is part of our Pentecostal heritage and ethos. It is this that led Pentecostals to speak of tongues as "evidence" of spiritual experience" (p. 216). Clark does add the cautionary note, however, that tongues is the *initial*, and certainly not the only evidence of Spirit-baptism.

Clark's final comment is worth noting: "I do not apologize for accepting and arguing the fact that a discussion of initial evidence inevitably becomes a discussion of the baptism in the Holy Spirit, and that therefore the relevance and authenticity of the one reflects on the relevance and authenticity of the other" (p. 217).

David S. Lim: "An Evangelical Critique of 'Initial Evidence' Doctrine"

David Lim, noted Evangelical scholar in the Philippines, is sympathetic to the Pentecostal/Charismatic movement, but finds difficulty fitting the doctrine of baptism in the Spirit with the accompanying initial evidence of speaking in tongues into Evangelical theology. Lim addresses his concerns in a series of four questions.

First, he asks, "Is Spirit-baptism normative?" Lim is concerned with the emphasis on the crisis-event character of Pentecostal Spirit-baptism.

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[10] He refers to the work of Timothy Cargal, "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age," *Pneuma* 15 (1993), pp. 163-88.

He is not convinced that empowering by the Spirit always comes in one event. In fact, he muses that contact with second-generation Christians discloses a high proportion who have difficulty in pointing to the precise moment of their conversion. So, his argumentation centers in the common problem Evangelicals find with too narrow a focus on a single-event conversion experience. This dilemma he transfers to the Pentecostal issue of a crisis experience of baptism in the Spirit. He calls for redefining of Spirit-baptism so as to include a possible succession of events. He wishes to emphasize "life in the Spirit," rather than a single baptism in the Spirit (p. 222).

Second, he asks, "Is the evidence necessary?" The heart of his complaint respecting the Pentecostal emphasis on speaking in tongues as the initial physical evidence of Spirit-baptism lies in a theme in Scripture that seems to run counter to the whole idea of seeking evidence. Lim quotes a variety of New Testament passages, ranging through the Gospels and Paul's Epistles, pointing out that the New Testament writers seem to disparage the notion of people seeking signs. He sees at the root of this desire for evidence a common human frailty reaching as far back as Cain (Gen 4:13-15). In summary Lim questions whether the seeking for visible signs may in fact be a mark of spiritual immaturity, not of maturity (p. 224).

A third question Lim addresses is: "Is initial evidence important?" Lim focuses attention on the concept of *initial*, as distinguished from *ultimate* evidence. He sees New Testament (Pauline) teaching emphasizing that the mark of Spirit-filled living is *love*. So, Lim wonders if there is not a lesson here that Pentecostals should consider—giving priority to the ultimate manifestation of Spirit-energized living, rather than focusing too much attention to the proof of receiving the Spirit initially. For Lim, it is a question of majoring on minor issues (pp. 224-25).

Lim's fourth question may be phrased, "Tongues: sole initial evidence?" Lim bases his concern on his understanding of tongues as one of the gifts of the Spirit mentioned in the New Testament. He sees little evidence, outside the possibility of the Book of Acts, for giving heightened attention to the single gift of tongues that seem to preoccupy Pentecostals. He is more comfortable with the host of Charismatics, and those Pentecostals who do not adopt the doctrine of initial evidence. He more readily identifies with those who advocate that tongues may be one of the signs of the Spirit's presence, but only one of several (pp. 225-26). Classical Pentecostals would respond to this by affirming that evidential

tongues (Acts episodes), though similar in form to the gift of tongues (1 Corinthians 12), have a different function.

In his summary, Lim calls for a redefinition of initial evidence, so that tongues may be considered a common, or even the usual, experience associated with the reception of the Spirit. He appeals for a new emphasis on *ultimate* evidence, rather than giving too much attention to the initial event.

A last recommendation of Lim is that Pentecostals need to consider how they can better actualize the doctrine of the priesthood of believers. He believes that the initial evidence teaching leads to a contradiction of this principle, since Christians are divided into two classes—those who speak in tongues and those who do not. Lim deplores the implicit introduction of a "spiritual elite" into the Christian fold.

By rethinking the four issues he has addressed, he thinks Pentecostals could strengthen their witness in the world greatly (p. 229).

Max Turner: "Tongues: An Experience for All in the Pauline Churches?"

Max Turner speaks from a sympathetic position, identifying himself as one who values tongues, but does not adopt a classical Pentecostal position. He is a Charismatic friend of Pentecostals. From this vantagepoint, the central concern in his paper is whether or not Paul intended to teach two types of tongues—an understanding crucial to Pentecostal theology. He appreciates that Pentecostals advocate a distinction between Luke's attention to evidential tongues and Paul's attention on the public manifestation of tongues in the congregation. The assumption among Pentecostals is that Paul assumes that believers who receive the Pentecostal experience speak in tongues in a more or less private manner, but Paul's concern is to deal with the matter of public practice of the gift of tongues in the worship setting. This understanding is important for development of an adequate Pentecostal theology.

But, for Turner, the question is whether or not Paul intended to teach such a two-fold function for the manifestation of tongues (p. 234). Turner considers two primary Pauline texts in developing his response to this question. The first is 1 Cor 14:5, in which Paul says, "I would like every one of you to speak in tongues…." Is this an allusion to the Lukan emphasis, a private expression of tongues intended for all believers? The second critical passage is 1 Cor 12:30, in which Paul asks the rhetorical question, "Do all speak in tongues?" Turner allows that Paul acknowledges two different *uses* of tongues—one private and one public,

but he questions if Paul intended to teach two different *types* of gifts (p. 238).

I will not in this article attempt to engage the closely reasoned argumentation of Max Turner. This Robert Menzies has done, and continues to do, in other forums. Suffice it to say that it is still an open question, an important question to be sure, that lies close to the heart of the development of a sound Pentecostal theology. Turner has provided a useful service for Pentecostals in identifying a central biblical and theological issue that requires further serious work, the question of whether or not two kinds of tongues, private evidential tongues and public ministry gift tongues, are supportable by scripture. In the second section of his paper, Turner acknowledges the contribution of two Pentecostal theologians for whom he has special respect, Robert Menzies and Simon Chan. For each of them, he raises further questions, welcoming from them additional responses.

In conclusion, Turner, although acknowledging the validity of speaking in tongues, reports that there is not sufficient evidence to show that any type of tongues was regarded as normative by Luke or Paul (p. 252). The challenge to Pentecostals to develop a more persuasive theology is clear.

Conclusion

The collection of articles in the "Initial Evidence" issue of the *Journal* has demonstrates, I believe, the usefulness of providing a forum for open and free discussion of issues crucial to Pentecostal teaching and practice. A service to Pentecostals is the framing of important questions by Evangelical friends who are sympathetic to Pentecostal and charismatic spirituality, but who do not affirm basic Pentecostal convictions. In addition, it is important to hear questions from within the ranks of Pentecostal believers. Only in the environment of open and friendly discussion is it possible to engage fruitfully the concerns of earnest and loyal colleagues.

The author of this response acknowledges that he is certainly not an official spokesman for any body, but here renders his personal opinions. He cheerfully invites responses to his response in future issues of the *Asian Journal of Pentecostal Studies*.

[*AJPS* 2/2 (1999), pp. 163-175]

"IF IT IS A SIGN": AN OLD TESTAMENT REFLECTION ON THE INITIAL EVIDENCE DISCUSSION

Wonsuk Ma

INTRODUCTION

The doctrine of the "initial physical evidence" of baptism in the Spirit is increasingly under scrutiny, first by Evangelicals and now by younger Pentecostal scholars. McGee's edited book, *Initial Evidence* and articles in Pentecostal journals epitomize this on-going discussion.[1] The need for this new reflection is well justified for two reasons: 1) to re-examine the validity of the doctrine from a proper hermeneutical perspective; and 2) to re-articulate the belief in a changing socio-religious environment. The globalization of the age and Pentecostalism particularly calls for this new reflection. Asian thought processes are different from traditional western logical process. This needs to be considered when communicating in areas related to belief or matters of faith. Several scholars have pointed out the unique religious context from which the doctrine of "initial evidence" was born,[2] and this further justifies attempts to re-articulate the significance of the belief utilizing expressions with which the hearers can personally identify.

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[1] For instance, *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, ed. Gary McGee (Peabody, MA: Hendrickson, 1991) and eight articles published in *Asian Journal of Pentecostal Studies* 1:2 (1998) on the subject.

[2] E.g., Russell P. Spittler, "Maintaining Distinctives: The Future of Pentecostalism," in *Pentecostals from the Inside Out: A Candid Look at One of America's Fastest Growing Religious Movements*, ed. Harold B. Smith, Christianity Today Series (Wheaton, IL: Victor Books, 1990), pp. 121-34 (132). Also Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994), p. 253.

One modified proposal characterizes tongue-speaking as an/the "accompanying sign."[3] For a variety of reasons, this alternative is favored by younger Pentecostals. Being both a reference to, and a symbol of, the Spirit's presence, Macchia considers advantages of using the term "sign": 1) it "avoids the impression of a modernistic (positivistic) preoccupation with empirical proof," and 2) this avoids "the negative result of formalizing...or proving" an experience such as baptism in the Spirit.[4] The very term "sign" is certainly a biblical expression, especially in comparison with the "evidence" which is a heavily western, scientific term. Indeed, the US Assemblies of God has used "sign" almost interchangeably with "evidence" in its highest doctrinal expression called Fundamental Truths. The eighth section reads:

> The baptism of believers in the Holy Ghost is witnessed by the initial physical *sign* of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.[5]

This leads us to further explore the biblical implications and appropriateness of using the term "sign." In this brief study, several OT passages are investigated, first because the OT has been systematically ignored by Pentecostal scholarship when it comes to any Pentecostal doctrine, and secondly, the OT provides a surprisingly rich pattern for the current subject. One should be reminded that all the NT writers, including Luke and Paul, took OT developments for granted, and the S/spirit tradition is no exception.

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[3] E.g., William W. Menzies, "Reflections of a Pentecostal at the End of the Millennium: An Editorial Essay," *Asian Journal of Pentecostal Studies* 1:1 (1998), pp. 1-14 (5).

[4] Frank Macchia, "Groans too Deep for Words: Towards a Theology of Tongues as Initial Evidence," *AJPS* 1:2 (1998), pp. 149-173 (153).

[5] Approved as the official statement by the General Presbytery of the Assemblies of God on August 18, 1981. This and other position papers can be found at http://www.ag.org. Italics are mine.

SIGN IN THE OT

A good place to begin is to examine the general meaning of "sign" in the OT. The most common term for "sign" is ♦♘♋. This is often translated as "sign," but also "mark," "testimony," "omen," "good omen," "token" and the like.[6] Serving to convey a particular idea or meaning, this term often refers more than a mark or symbol such as a road sign: it potentially implies that the sign itself sometimes contains certain elements of the reality to which it attempts to point. As ♦♘♋ often appears as a pair word with ♦□⬥❍ "wonder" (Exod 7:3; Deut 4:34; 6:22; 7:19; 13:2,3 [Eng vv. 1, 2]; 26:8; 28:46; 29:2[3]; 34:11; Isa 8:18; 20:3; Jer 32:20, 21; Ps 78:43; 105:27; 135:9; Neh 9:10), it "denotes…signs of confirmation, of warning, of fear, and of prognostication."[7] Here, what we see is a "sign" that is more than just pointing.

Another significant implication we find is that, as with Gunkel, what is important is "not the sign itself or its execution, but its function and its meaning."[8] A sign varies from one period to another or from one place to another, as a sign is, first of all, just a sign, pointing to a true reality. Thus, a sign is culturally and historically conditioned.

SIGN PASSAGES

Now as we are going to select spirit[9] passages with explicit references to the sign, it is necessary to establish a working set of criteria as far as the sign is concerned. First, the sign should be distinguished from the intended consequence. For instance, the manifestation of Samson's supernatural power after the spirit of God came upon him (e.g., Judg 14:6; 15:14) is not viewed as a sign of the spirit's presence, but as

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[6] W. S. McCullough, "Sign in the OT," *Interpreter's Dictionary of the Bible*, IV, pp. 345-46 (345).

[7] F. J. Helfmeyer, "♦♘♋," *Theological Dictionary of the Old Testament*, trans. John T. Wills (Grand Rapids: Eerdmans, 1974), I, pp. 167-88 (168).

[8] Herman Gunkel, *Genesis: Übersetzt und Erklärt*, 3rd ed. Handkommentar zum Alten Testament 1. Abt., Bd. 1 (Göttingen: Vandenhoeck & Ruprecht, 1910), p. 150.

[9] For this point, the OT reference to the ♐✂✞❒ of God is written in a lower case, that is the "Spirit," since OT writers did not have an intention to refer to the third person in the Godhead.

the intended consequence of the spirit's coming.[10] Second, the sign, therefore, tends to be temporary in nature. It accomplished a function concurrently with the coming of the spirit so that it will signify the presence of the spirit. Third, the sign by nature should be external and demonstrable to be able to function as a sign.

After applying these criteria, we come up with an extremely small number of passages among the passages containing a reference to the spirit of God in the OT. So far, three can be identified: Num 11, 1 Sam 10 and 19. We will discuss the nature and role of the sign in each passage. This small number raises a question as to whether or not it is possible to deduce a pattern out of them. This study is intended to shed light on our initial evidence discussion, but never to prescribe what the NT or modern sign of the Spirit's presence should be.

Num 11:25

This wilderness narrative is commonly considered to have come from the northern E tradition during the 8 to 7th centuries, BCE. Although the exact motive for the selection of the seventy elders is debated, it is clear that they were to assist Moses administratively. As commanded and promised by God (11:17), "Yahweh came down in the cloud and spoke to Moses, and took some portion of the spirit which was upon him and place it upon the seventy men of the elders" (v. 25).[11] The presence of the spirit itself becomes the critical mark of divine approval for Moses' selection of the seventy. Although they were chosen by Moses to assist him, the choice must be ultimately divine. To make the human choice a divine one, their choice needed to be authenticated by God himself.[12] This was achieved by taking some of the spirit which was upon Moses and putting it upon the seventy (v. 25). At what point Moses had received God's spirit is beyond the range of the present discussion. As a result of the spirit's coming, the seventy prophesied (v. 25).

Now we need to examine the sign itself and for whom it was given. When the seventy prophesied at the Tent of Meeting, the holy presence of Yahweh is presumed. Joshua's dismay at the prophetic demonstration

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[10] As the work of the spirit of God is more temporary in the Old Testament era, especially in earlier periods, the spirit's "presence" and "coming" are used more synonymously.

[11] NRSV is used unless stated otherwise.

[12] Baruch A. Levine, *Numbers 1-20*, Anchor Bible (New York: Doubleday, 1993), p. 338, "... God ratifies Moses' choice!"

of two elders outside of the Tent of Meeting strengthens this argument. Here the prophesying is directly connected with the coming of God's spirit. That "…they prophesied. But they did not do so again"[13] shows the temporary nature of the sign. In addition, prophesying was perhaps one of the best phenomena which includes objectivity, demonstrability as well as its cultural acceptability among the Israelites. This visible demonstration of the spirit's presence was probably intended to provide an objective sign of God's authentication upon the seventy elders to the people.

The sign served not only the recipients, that is, the seventy, and Moses himself, but also the people to whom the seventy would eventually administer by assisting Moses. The election authenticated by the coming of the spirit (with the prophetic sign), in a sense provided God-given authority upon God's chosen sub-leaders[14] in the presence of the people. Although in a less significant way, this reaffirmed the leadership authority of Moses when God affirmed his choice of the seventy.

1 Samuel 10:5-13

The experience of the spirit took place in the large context of Saul's anointing by Samuel as the first king of united Israel. There is no doubt that this incident caught Saul by surprise and the ensuing three "signs" (10:7) were intended to authenticate the divine choice of Saul. Like a road sign, in this etiological episode, the revelation-sign fulfills its function simply by coming to pass as predicted. The last of the three was to take place when Saul would meet the "sons of the prophet" as they

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[13] There is a textual problem here. The Masoretic Text has ✞□♦▭▱💻 ♋●□, "they did not so any more," followed by several translations including RSV and the majority of scholars, e.g., Simon B. Parker, "Possession Trance and Prophecy in Pre-Exilic Israel," *Vetus Testamentum* 28 (1978), pp. 271-85 (276), although the Samaritan Pentateuch, the Targum and the Vulgate read ♦□♦♋ as BHS and KJV, "they did not cease," which is followed by Martin Noth, *Numbers: A Commentary*, Old Testament Library, trans. James D. Martin (Philadelphia: Westminster, 1968), p. 89; Robert B. Coote and David R. Ord, *The Bible's First History: From Eden to the Court of David with the Yahwist* (Philadelphia: Fortress, 1989), p. 294.

[14] "The Spirit of Moses' leadership" according to Coote and Ord, *The Bible's First History*, p. 272. However, Levine, *Numbers 1-20*, p. 340 argues that the verb ♐☝✞■, "to rest" (11:25-26) is never used in any heroic traditions. This can be indicative of the non-heroic nature of their task.

prophesied (10:5). The spirit of the Lord would come to Saul mightily and he would prophesy with them (10:6). He would also "be turned into a different person" (v. 6). These were later fulfilled as predicted by Samuel, although the Masoretic Text reads that "God gave him [Saul] another heart" (v. 9) as soon as he left Samuel.[15] This makes the role of the spirit uncertain in the change of heart, and the exact nature of the change is also unclear.

In this passage, "prophesying" was the sign of the spirit's presence upon Saul. Although the presence of the spirit itself was a sign, prophesying in turn became a sign for the spirit's presence. As Wilson argued forcefully, the Hithpael form of the verb נבא has its primary emphasis on the state or behavior of prophesying, rather than on any specific oracular aspect of prophesying.[16] This more demonstrable element is well reflected by the surprises people expressed: "When all who knew him [Saul] before saw how he prophesied with the prophets, the people said to one another, 'What has come over the son of Kish? Is Saul among the prophets?'" (10:11). This unusual prophetic behavior, often called ecstasy, is caused by the possession of an individual by the divine spirit. A good ancient Near Eastern parallel is found in the story of Wen Amon.[17] The ecstatic nature of this behavior is also supported by the presence of music among the "sons of the prophet," which is known to induce a spiritual experience (v. 5).

It seems obvious that the role of the spirit has to do with the emergence of leadership. More specifically, the spirit's presence authenticated the divine election of Saul over Israel. The affirmation was, first, for the sake of Saul himself. The series of events surrounding the lost donkey (1 Sam 9 and 10) might have raised questions in Saul's mind. In fact, the anointing took place in a rather private setting, and Samuel's

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[15] This prompts Hans William Hertzberg, *I and II Samuel: A Commentary*, Old Testament Library, trans. J. S. Bowden (London: SCM; Philadelphia: Westminster, 1964), pp. 77-78 and many scholars to move the clause to the end of v. 10.

[16] Robert R. Wilson, "Prophecy and Ecstasy: A Reexamination," *Journal of Biblical Literature* 98:3 (1979), pp. 321-37 (329-33), and also idem, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress, 1980), pp. 137-38.

[17] James B. Pritchard, ed. *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (New Haven, Princeton University Press, 1969), pp. 25-29.

explanation was not clear.[18] His low self-image expressed later (10:21-24) further reinforces a clear need within Saul for God's affirmation. The problematic sign of becoming a new man or having a new heart also attests to the inward impact, which could be sensed only by Saul himself. Second, the sign is also for Samuel, affirming not only what the Lord had asked him to do, but also his prophetic authority.[19] Finally, the sign is for the public who should later understand the full implication of this incident.

1 Samuel 19:18-24

This is another passage in which Saul and his army experienced the spirit of God. The entire context set Saul in an extremely negative position where he was seeking his political rival David's death. On three occasions, Saul sent his army to capture David, but the spirit of the Lord came upon them as they met the sons of the prophet in Ramah (19:20-21). Consequently they "prophesied" and became incapacitated to capture David who was under the protection of Samuel and his prophets. Finally, Saul himself set out, after these three unsuccessful attempts, with his own army. Then "… the spirit of God came upon him. As he began traveling, he fell into a prophetic frenzy, until he came to Naioth in Ramah" (1 Sam 19:23). Consequently, "He too stripped off his clothes, and he too fell into a frenzy before Samuel. He lay naked all that day and all that night" (v. 24).

Again, the sign of the spirit's presence was prophesying (♋♎♌■♦♒), the same expression we had for the seventy elders and Saul at the anointing. The primary emphasis is placed on the phenomenon. The ecstatic behavior became almost a stereotype of the spirit's presence. The radical behavior was clearly identified by the people as prophesying (v. 24). Some scholars argue that the evil spirit that had plagued Saul on many occasions caused his unusually radical and almost destructive behavior (e.g., 1 Sam 18:9-10).[20] However, this spirit is not a "bout of his maniacal, homicidal frenzy," but an experience

[18] The potential confusion during the ritual meal and the prophetic behavior is noted by Diana Vikander Edelman, *King Saul in the Historiography of Judah*, JSOTSup 121 (Sheffield: JSOT Press, 1991), p. 57.

[19] Peter D. Miscall, *1 Samuel: A Literary Reading* (Bloomington: Indiana University Press, 1986), p. 60.

[20] Wilson "Prophecy and Ecstasy," pp. 334-35.

of Yahweh's presence and power.[21] Also, there is no reason to believe that the spirit upon Saul is different from that upon Saul's army. Then the spirit upon the army must be the same spirit as that upon the "sons of the prophet (Samuel)" which caused them to prophesy (19:20).[22]

This passage may not fit neatly with any existing spirit traditions of the OT. The closest may be the spirit traditions of leadership and prophets. The best way to solve this question is to ask, "What is the spirit doing?" The passage consistently reveals the spirit's presence to immobilize Saul's soldiers as well as Saul himself, so that David will not be harmed. For this reason, the "prophesying" functioned as an intended consequence rather than as a sign. At the same time, it is not entirely convincing to view the spirit's coming negatively. In fact, the experience of Saul and his soldiers must have been as genuine as the prophets' experiences, that is, providing an opportunity to encounter God's reality. Finally, as in the previous two passages, the prophetic manifestation was temporary and not intended to transform the recipients into prophets. The prophetic phenomenon, as popularly perceived by the society as a typical sign of the spirit's presence, convinced them, as well as people surrounding them, of the spirit's coming upon them. However, the experience does not seem to have any further function than to provide an ecstatic experience with the spirit. Saul had been a leader by this time, but the soldiers were not chosen to carry out any leadership function. Nor did the experience have an empowering function to fulfill a God-given task. Rather, we see through the experience a "depowering" effect. Therefore, we can conclude that, even if there was no intention for them to fulfill a prophetic role, their experience provided them a prophetic experience with the spirit.

OBSERVATIONS

From the foregoing discussion, several important features emerge. They can be summarized below under a few questions.

1. On what occasions did signs appear?

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[21] John Mauchline, *1 and 2 Samuel*, New Century Bible Commentary (London: Marshall, Morgan & Scott, 1971), p. 144.

[22] Wilson, "Prophecy and Ecstasy," pp. 329-33; *Prophecy and Society in Ancient Israel*, pp. 137-38.

First, one can ask, "Why did signs occur on only a limited number of occasions?" Basically, this question is an argument of silence. That is, the absence of any reference to a sign does not warrant the assumption of the absence of any sign for the spirit's presence. In a sense, one can assume the presence of some kind of external and discernible signs even when there is a casual report of the spirit's presence (e.g., Judg 3:10).

Two (Num 11 and 1 Sam 10) of the three passages refer to the emergence of leadership, and hence, belong to one particular spirit tradition of the OT: the leadership spirit tradition.[23] Perhaps this is the only category where a sign plays a significant role, unlike other spirit traditions such as the spirit in creation. This argument is further reinforced by the fact that the two passages, and in fact all three for that matter, occur within the context of the pre-monarchical period. Since God elects a leader Himself, bypassing any human process, a confirmation to the people through a supernatural and yet recognizable sign becomes essential in their acceptance and recognition of the leader.

We concluded that the third passage (1 Sam 19) belongs to the prophetic spirit tradition. Both leadership and prophetic spirit traditions are categorized as charismatic, in the sense that the recipients are *equipped* to perform a God-given function. In addition, a sign is found only in these traditions.

2. What was the sign?

In all three cases, prophesying was the sign of the spirit's presence. In Num 11:25, the chosen elders "prophesied…." The emphasis of the passage on the behavioral display, rather than upon any pronounced oracle, is well established. The ecstatic state of the seventy "for the day" (v. 25) was perceived as the unmistakable sign of the spirit's presence, and consequently as God's authentication of the seventy chosen by Moses.

In 1 Sam 10, prophesying is again the primary sign for the spirit's presence, although the "turning into a new man," which we may call "renewal" (vv. 6, 9), is also mentioned. One can say this is a consequence or even purpose of the spirit's coming, rather than a sign. The matter is further complicated by the fulfillment of this prediction, which preceded the actual experience with the spirit according to the Masoretic Text.

[23] For other Spirit traditions, see a detailed discuss in Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah* (Sheffield: Sheffield Academic Press, 1999), pp. 29-32.

That is, unlike Samuel's prediction (v. 6), Saul had his renewal *before* he experienced God's spirit and prophesied, which gives a strong impression that the spirit accomplishes the renewal.

If one can establish a connection between the renewal and the spirit, the question remains whether the renewal served as a sign. By nature, this kind of experience lacks objectivity and concrete demonstrability, hence may be less qualified as an objective, identifiable and convincing sign for the spirit's presence. However, one needs to remember that Saul also needed a confirmation that all the series of events were truly God's design, thus confirming God's call as genuine. If the sign is going to serve Saul alone, then there was no need for an externally discernible one, but a sign that would impact his inner being, to assure him of God's presence. The "change of heart" would have been sufficient. Thus we can conclude that the renewal served as a sign primarily to Saul.

3. What role did the sign play and for whom?

The presence of the leadership spirit served two basic roles: authentication and empowerment. In the first passage, the primary role of the spirit's presence was to authenticate the choice of the seventy. It was particularly necessary because Moses did the actual selection. The spirit came upon them, as God's sign of approval, and prophesying was in turn the sign of the spirit's presence. Whether the spirit also performed the empowering role is not clear.[24] In this case, the sign, the spirit's presence itself and prophesying, was given for the sake of Moses, who had chosen them as the human agent of God, for the seventy, who had been chosen, and for the people over whom the seventy would perform their administrative roles.

1 Samuel 10 also shows a similar role of the spirit. The spirit's presence itself was one of three signs the Lord provided after Samuel's anointing of Saul. Along with the "change of heart" the first two signs were private in nature, that is, primarily serving Saul. As the series of events, which had transpired with the climax of anointing, were entirely unexpected, Saul most needed a clear and repeated confirmation. The third sign, the coming of the spirit, is the most elaborately recorded, and has more public elements: the witness of the "sons of the prophet" (10:5, 10) and town people (vv. 11-12). The primary role of the spirit's coming

[24] Norman H. Snaith, *Leviticus and Numbers*, NCBC (London: Nelson, 1967), p. 230 seems to be overly assuming when he sees the presence of "a supra-human power."

was again, like the first two signs, to affirm and authenticate the divine election of Saul as Israel's king. The prophesying, as the sign of the spirit's presence, served the prophets and the people who witness the spirit's coming upon Saul. It is assumed that this sign served Saul as well. The people and perhaps the prophets as well, except Samuel, witnessed the spirit's presence without fully comprehending its meaning. In this sense, the sign also affirmed the prophetic authority of Samuel. Unlike 1 Sam 11:6-11, there is no indication of an empowering role.

First Samuel 19 is more difficult to assess. First, being in the prophetic spirit tradition, there is no one to whom a proof of the spirit's presence is required or intended. Only indirectly, could Saul and his army have been convinced of God's divine favor and protection afforded to David and secondarily Samuel, through the immobilizing effect of the spirit. This would have also reminded Saul of David's election as much as God's grace shown to Saul through his spiritual experience. Implicitly, it is not difficult to assume that the sign had the same effect on the prophetic guild including their head, Samuel. More explicit is the effect of the spirit's presence among the people. Their reaction is almost identical to 1 Sam 10:12, and this indicates how unmistakably prophesying was as the sign of the spirit's presence.

4. Why prophesying?

As all the three passages show prophesying as the primary sign for the spirit's presence, then it is helpful to ask why prophesying served as the sign. In all three occasions, the sign served all three parties: the recipients (the seventy and Saul with his army), and bestowal agents (in this case, Moses, Samuel and the "sons of the prophet") and the populace. For the recipients, an internal and subjective sign would be sufficient to affirm God's election. However, for the public affirmation, a more objective, external and demonstrable (in this case visible as well as audible) sign was required, and the sign should be something that the culture could readily recognize as a sign of the spirit's presence or possession. This cultural relevancy provides possibility that different signs could appear as long as the conditions of a sign are met.

Prophesying, which is beyond the human realm in nature, thus provides a clear sign of divine control or possession. In that sense, this sign is more than a signpost. Rather, it contains certain elements of the reality to which it points.

AS A WAY OF CONCLUSION

From the outset, I made it clear that this study is not intended to set any prescription to the modern initial evidence discussion, but to shed light to the issue in debate. Then, what can we glean from the OT data?

On the day of Pentecost, Peter quoted Joel 2 to explain the coming of the Spirit upon the 120. Here, Peter was not referring to the tongue-speaking alone, but the advent of the Holy Spirit upon all the flesh, represented by the hundred twenty. In the Joel passage, prophesying was to be the ultimate purpose of the spirit's coming, but not a sign. At the same time, we recall that prophesying had served as a prime sign for the spirit's presence.

Modern Pentecostal movement is often accused of majoring in a minor, that is, tongue-speaking. One may ask, "Who needs a proof?" Yet, the OT passages clearly demonstrates the need for a sign, especially for the primary individual involved, the divine agent who facilitated the experience of the spirit, and the public.

To constitute a sign, it must be temporary in occurrence, objective, demonstrable and supernatural in nature, and culturally perceived as a sign for the spirit's presence. Also it has to include an element of divine control or possession, hence radically other-worldly. The consequence of the public appearance of the sign is not only the acknowledgment of the spirit's presence upon an individual, but also the spontaneous response of awe. The same effect is found in Acts 2. For this reason, it is legitimate to expect a sign.

Having argued the legitimacy of a sign, it will be helpful to stretch our thoughts to the question, "What fulfills the qualifications for a sign?" First, the consistent occurrence of prophesying in the OT implies a defined parameter for a sign. Then, "What are some prophetic phenomena the scriptures show?" Joel 2:28 catalogues "prophesying" (presumably in its narrow sense), dreaming or seeing visions. Of course, these candidates are legitimate only when two other criteria are met: demonstrability and cultural acceptability. For these reasons, tongue-speaking could have been one of the best candidates for the first century Christians and modern day Pentecostals.

Still a fundamental question remains: "Can the OT experience of the spirit be equated with baptism in the Spirit in the Book of Acts?" This question needs to be considered in order to apply the present study to the

modern tongue issue. However, this question has to be dealt with in another place.

Then, we have a more contextual question open to twentieth century Asian Pentecostals: "Can other phenomena, within the prophetic boundaries, function as a sign for the Spirits presence?" For instance, Korean Pentecostals, as well as non-Pentecostals, tend to accept other spiritual phenomena such as uncontrollable shaking of the body, a visionary experience and so forth as legitimate signs for their experience with the Spirit or their "baptism in the Spirit." If we do not find a good ground for these experiences in the Bible, the traditional religious traditions, or "cultural acceptability" as argued above, may provide another valid ground.

Through this brief reflection on OT evidence, we were able to affirm several issues: 1) the need for a sign of the S/sprit's presence, 2) a pattern of the sign emerging in the OT, 3) its elements and function, and 4) its primary role for diverse groups. This may strengthen the Pentecostal emphasis on the sign of the Spirit's presence. At the same time, however, there seems to remain some open-endedness issues regarding NT and modern issues such as: 1) Is the spirit's presence in the OT equated with baptism in the Spirit in the NT, 2) Is tongue-speaking the only physical initial evidence" or [DB1]simply one "accompanying sign" for baptism in the Spirit, 3) Is there a room for other signs in a different historical and cultural setting? If prophesying was a cultural phenomenon used handily by the OT world, this may challenge Asian Pentecostals to give a more serious look at the issue.

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