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Glossolalia in Korean Christianity: An Historical Survey

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1. Introduction

THE matter of glossolalia (speaking in other tongues) has been a hot issue in Korean pneumatological controversies since 1960.¹ Nowadays there are many people who speak in other tongues in many denominations, and this phenomenon is very popular world-wide. In most parts of Africa and of South America, people no longer regard the

glossolalia or miraculous healing as extraordinary experiences. It is very evident that the matter of glossolalia is one of the important issues of contemporary churches theologically and phenomenologically.

Speaking in other tongues has greatly influenced not only the traditional Pentecostal denominations but also the Reformed churches and Wesleyan-Holiness groups. In fact, Reformed and Wesleyan-Holiness theological traditions have dealt with the matter negatively for a long time, resulting in serious disharmony between pastoral and theological fields.

On the other hand, classical Pentecostalism has always focused on the glossolalia as the initial sign of Spirit baptism. However, in spite of the growing tendency to practise glossolalia, most of the churches now seem to regard it as one of the spiritual gifts rather than the sign of the Spirit baptism. This raises questions about the

¹ For more about the conflicts in the Reformed area which have been the core of Korean pneumatological controversies, refer to Bonjour Bay, *HanGukGyoHoiWa SungLyungSeLei* (Korean Church and the Spirit Baptism) (Anyang: Sungkyul University Press, 2004), pp. 75-140.

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way the pastoral and theological perspectives can be reconciled.

This paper will present points for the answer to these issues rather than give a definitive solution. It will present and evaluate historically the matter of glossolalia in the Korean context. Now, I believe, is the time for pursuing the theological answer that will harmonize the matter within a pastoral context among Reformed, Wesleyan and Pentecostal heritages.

2. The Late Nineteenth Century: Trends in America before glossolalia was introduced into the Korean Church

Spiritual movements that stressed glossolalia were derived from Wesleyan-Holiness and Reformed movements in late nineteenth century America. The earlier was the Wesleyan-Holiness Movement. To search for the origin of that movement, there first needs to be an understanding of 'the Third Blessing'. The Third Blessing was a radical thought which was mainly brought in from the Wesleyan-Holiness group.² There seemed to be some peo-

ple in the Wesleyan Holiness group who already confessed that they were 'wholly sanctified' yet this experience did not seem to produce a dynamic working of God in their lives, and any accompanying 'power for service'. Moreover, many among the Holiness camp had experiences in which they claimed to have received special power for service subsequent to entire sanctification. As a result, the position was advanced that the second blessing was entire sanctification. This was to be followed by a subsequent third blessing which was the baptism of the Holy Spirit.³

The most radical of the Wesleyan-Holiness movements was the Fire-Baptized Holiness Church, which had its beginning in 1895, and the founder of which was Benjamin Hardin Irwin. Being a studious young man, he began to examine the Scriptures and the writings of John Wesley and those of his colleague, John Fletcher. Irwin was most influenced by the writings of Fletcher, who seemed to teach an experience following sanctification, sometimes called a 'baptism of burning love' although more often the terminology 'baptism with the Holy Ghost and Fire' was used. Fletcher also taught that one could receive several baptisms, if such were needed. In other passages he spoke of those who were 'baptized with fire' and thereby 'endued with power from on high'.⁴ These and other state-

2 Representative writings on this subject were Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1981), and also Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1997). The Korean translation of the latter book was YoungHun Lee and MyungSoo Park (tr.), *SeGe i SungGyulUnDongEi YergSa* (Seoul: Seoul MalSSumSa, 2000).

3 Richard Gilbertson, *The Baptism of the Holy Spirit* (Camp Hill, Pennsylvania: Christian Publications, 1993), p. 149.

4 Joseph Benson, *The Life of the Rev. John W. De La Flechere* (London: John Mason, 1838), p. 146. quote from Wood, *Wesleyan Theological*

ments led Irwin to conclude that there was a third experience beyond sanctification called 'the baptism with the Holy Ghost and Fire' or simply 'the fire'.⁵

The main wing of the holiness movement denounced the doctrine as 'the third blessing heresy' and forbade its being preached in their churches. Despite this opposition, the 'Fire-Baptized' movement continued to grow, especially in the rural areas of the Middle West and South.⁶ Irwin organised the Fire-Baptized Holiness Associations in Kansas, Oklahoma, and Texas.

In 1899, the first issue of *Live Coals of Fire* appeared. With Irwin as editor, and a Canadian, A. E. Robinson, as printing assistant, the paper was distributed throughout the United States. It was the first publication in the nation that taught that the baptism of the Holy Ghost and Fire was subsequent to sanctification. Although the Fire-Baptized movement did not teach that the glossolalia was the initial evidence of receiving the baptism with the Holy Spirit, those phenomena were quite common among those who received 'the fire'. W. E. Fullers, a Negro minister, wrote to the *Live Coals of Fire* about

'the blood that cleans up, the Holy Ghost that fills up, the fire that burns up, and the dynamite that blows up'. In addition to this, he maintained that man might see the physical manifestation when the Holy Spirit was out-poured.⁷ The Fire-Baptized Holiness Church served as an important link in the chain that later produced the modern Pentecostal movement.

Charles F. Parham, a supply pastor in the Methodist Episcopal Church, was well acquainted with the teaching of entire sanctification as the Second Blessing. In the 1890s, he began to receive the more radical teaching of the holiness movement, 'faith healing as a part of the atonement' and 'baptism with Holy Ghost and fire', as the Third Blessing. It was Parham who first singled out 'glossolalia' as the only evidence of one's having received the baptism with the Holy Ghost, and who taught that it should be a part of normal Christian worship rather than a curious by-product of religious enthusiasm.⁸ It was his teaching that laid the doctrinal and experimental foundations of the modern Pentecostal movement. His influence brought worldwide expansion of Pentecostal faith which directly connected the glossolalia with Spirit Baptism.

Journal (Spring, 1999), 25-6; refer to Laurence W. Wood, 'Pentecostal Sanctification in Wesley and Early Methodism', *Wesleyan Theological Journal* (Spring, 1999), Vol.34. No.1, pp. 31-9.

5 J. H. King, 'History of the Fire-Baptized Holiness Church', *The Pentecostal Holiness Advocate* (March 24, 1921), p. 4.

6 Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1981), p. 63.

3. Before and after 1930s: Lack of Understanding of Glossolalia

There are hardly any references to

7 Gilbertson, *Baptism of the Holy Spirit*, p. 150.

8 Synan, *The Holiness-Pentecostal Movement in the United States*, p. 99.

glossolalia in the Korean church from her establishment in the 1880s to 1900. Furthermore, little description of glossolalia can be found in the observations of some of the missionaries who led the Korean revival after 1903. However most of them seemed to shy away from direct expression of glossolalia because Presbyterian and Methodist missionaries stood in a doctrinal tradition in which there was no room for the gift of glossolalia.

There was a rapidly growing interest in pneumatology since 1903 because of the influence of the revival movement in places like GaiSung and WonSan. So pneumatology was a very important subject for all the revival meetings of Presbyterian churches in PyungYang, and the PyungYang Presbyterian Seminary considered pneumatology as a necessary subject in the curriculum. While there was no appropriate pneumatology textbook that was suitable for the seminarians, *Pneumatology* [SungLyungLon] written by OkMyung Ga, the Chinese professor (together with his other systematic writings), had been read by the PyungYang Presbyterian seminarians since before the 1930s. Therefore it is clear that this book has important significance in understanding the pneumatological history of the Korean church. In this book, OkMyung Ga said that the sign of Spirit baptism was not only glossolalia but also spiritual virtue, spiritual ability, spiritual power and spiritual fruit.⁹ While Professor Ga

did not strongly deny glossolalia,¹⁰ it was evident that he placed great emphasis on the 'power for service' as well as the fruit of the Holy Spirit.

The tendency to link Spirit baptism directly with glossolalia first occurred in the 'glossolalia sect' before and after 1930. The 'Glossolalia sect' was a group of people who highlighted glossolalia, and who were affected by American and English Pentecostal missionaries arriving in Korea from 1928 to 1931. However, their activities were strongly rejected by the mainline denominations in Korea such as Presbyterian, Methodist and SungKyul (Holiness). Meanwhile, the contemporary syncretistic revivalists such as GukJoo Hwang, MyungHwa Ryu and NamJoo Baik¹¹ expanded the religious pluralistic spiritual movement by introducing false revelations, tongue speaking and prophecy from other oriental religious systems.¹²

10 OkMyung Ga's following sentences denoted that seeking the sign of Spirit Baptism, he stressed the more accurate sign transcending glossolalia rather than denied it totally; 'the sign is not only the glossolalia' (p. 103), 'how can we say that only glossolalia is the sign?' (104), 'how can we insist that only glossolalia is the sign?' (p. 104), 'Spirit Baptism cannot be signed only by glossolalia' (p. 104)

11 For more study about these persons, refer to Bonjour Bay, 'A Historical Insight for the Radical Pneumatologies in Korea', *Sung-GyungGoa SinHag (Bible and Theology)*, Vol. 20 (1996), pp. 436-7.

12 For instance, refer to the writings of O. E. Goddard who was the secretary of foreign mission of Southern Methodist and of MyungJik Lee the SungKyul Reverend; O. E. Goddard, 'Receive the Fulness of Holy Spirit', *SinHak-SeGe (Theology World)* 13-2 (1928), 51-2;

9 OkMyung Ga, *SungLyungLon (Pneumatology)*, JaeMyun Jeong (tr.), W. D. Reynolds (sup.) (PyungYang: Presbyterian Seminary, 1931), p. 104.

4. After the 1960s: Glossolalia as the Main Issue of Pneumatology

The Assemblies of God,¹³ the most representative Pentecostal denomination, had a general meeting for organising the Korean work with Arthur B. Chestnut, the missionary of Assemblies of God US, in the chair. This meeting decided that the Articles of the Assemblies of God in Korea would follow the Articles of the American parent body. Since the 1960s, the Assemblies of God in Korea has grown rapidly due to the influence of the Rev. Yonggi Cho; his Yoido Full Gospel Church has become the biggest local church in the world. The Assemblies of God in Korea identifies the emphasis on glossolalia as one of the fundamental features of Pentecostalism, in accordance with the tradition of Assemblies of God in the United States.¹⁴

Rev. Yonggi Cho, as a leading Korean Pentecostal who maintains the classical position on Spirit Baptism, teaches that Spirit baptism is a totally different experience from regeneration. He believes both experiences may happen simultaneously, or each expe-

rience can occur at a different stage from the other.¹⁵ He also emphasizes that when a man receives the Holy Spirit, he must receive it as an authentic experience. If a person is not certain whether he has received the Holy Spirit or not, he should fight a ceaseless mental warfare to reach certainty. Then he would become a bold gospel witness. Cho says that when someone wants to lead another person to receive this experience, certainty that the experience is authentic can be reached only when there is a physical manifestation, that is, 'thing[s] you now hear and see'.¹⁶ The question now arises as to what is the evidence that a person has received the Holy Spirit? It is at this point that Cho introduced glossolalia as the typical outward sign.¹⁷

Three broad streams of pneumatologies appeared in this period. The first was the Pentecostal movement, the second was the Presbyterian spiritual movement, and the third was the Holiness spiritual movement. While the Pentecostal movement was the most characteristic, the other two pneumatologies appeared in the Korean context as a reaction against the Pentecostal movement.

The main characteristic of the Pentecostal pneumatology was the manifestation of the Holy Spirit (cf. 1 Cor. 12:7) such as glossolalia, prophecy,

MyungJik Lee, 'Speak in Other Tongue When We Receive Holy Spirit?', *HwalChon* No. 97 (1930.12), 2; MyungJik Lee, 'How Can We Experience Sanctification?', *HwalChon* No. 148 (1935.3), 8.

13 The denomination established by William H. Durham with his supporters at Hot Springs, Arkansas in 1914.

14 Full Gospel Education Institute (ed.), *HaNaNimWi SungHoi GyoHoiSa (History of the Assemblies of God)* (Seoul: Seoul Books, 1987), pp. 148-9.

15 Yonggi Cho, *SungLyungLon (Pneumatology)* (Seoul: YoungSan Pub., 1971), p. 139.

16 Yonggi Cho, *OJungBogUmGwa SamBagJa ChukBog (Five-fold Gospel and Three-beat Blessing)* (Seoul: Seoul Books, 1994), p. 154.

17 Yonggi Cho, *OJungBogUmGwa SamBagJa ChukBog*, pp. 117-8.

and miracle etc., and their use as tools for evangelism and church growth. Confronting them, Presbyterianism focused on the inward fruit of Holy Spirit. The Holiness group stressed the believer's repentance and instantaneous sanctification which were enforced from the time of the primitive Korean church.

Following the rapid growth of the Yoido Full Gospel Church, which might be attributed particularly to the experience of glossolalia and the practice of the healing ministry, there was growing criticism of Pentecostalism in Korean theological circles. It was especially said that the spiritual influence coming from this church tended to mass produce believers who underwent mystical experiences and accompanying physical manifestations which were, according to Korean evangelical theology, not supported by biblical teaching.¹⁸

In Presbyterian Churches, there were not so many controversies and there was less emphasis on pneumatology before the matter became a prominent issue. However, once the Presbyterian theologians felt keenly the necessity of developing a clearer pneumatological viewpoint, they strongly rejected any idea of the supernatural manifestation of the Holy Spirit or the existence of spiritual gifts in the present time.

Pneumatological controversies in Korean theological circles have occurred in the context of Pentecostal teaching about the receiving of the

Holy Spirit, especially whether it is instantaneous or continuous. Mostly orthodox Reformed pneumatology has provided a theological basis which resulted in a negative criticism of glossolalia. For example, Abraham Kuiper¹⁹ emphasized that it was never expected that the Holy Spirit would again be manifested in the same way as at Pentecost again in view of the omnipresence, continuity and unchangeability of Holy Spirit. B. B. Warfield considered that special gifts, such as prophecy, glossolalia and divine healing never occurred in the contemporary church because they ceased at the end of the apostolic age.²⁰ Anthony Hoekema also considered that the miraculous gifts were terminated at the end of the apostolic age, and insisted that contemporary phenomena of speaking tongues was a human response which had a psychological explanation.²¹ Richard B. Gaffin pointed that the fundamental problem with Pentecostal teaching about Spirit baptism arose from the way the Holy Spirit was isolated from Christ. Regarding the gifts, he also maintained

19 Abraham Kuiper was a Calvinistic Reformed theologian and politician who had worked until the early twentieth century, and his thought contributed greatly to the development of the modern Reformed theology.

20 B. B. Warfield, *Miracles: Yesterday and Today, Real and Counterfeit* (Grand Rapids, Mich.: Eerdmans, 1965), pp. 5-6; Richard Gaffin, *Perspectives on Pentecost: New Testament Teaching on the Gift of the Holy Spirit* (Grand Rapids: Baker Book House, 1979), p. 144.

21 Anthony Hoekema, *What About Tongue Speaking?* (Grand Rapids, Mich.: Eerdmans, 1966), p. 128.

18 Bonjour Bay, 'A Historical Insight for the Radical Pneumatologies in Korea', pp. 439-40.

that glossolalia and prophecy vanished out of the church after the apostolic age.²²

In the 1970s, HyungYong Park introduced his pneumatology into *Sin-HagJiNam (Theology Guide)* serializing the article 'Baptism and Fullness of Holy Spirit' in the autumn and winter issues of 1971. Park's pneumatology was so influenced by the teaching of Charles Hodge and of B. B. Warfield, as a result of his period of study at Princeton Theological Seminary in US, that he stressed the un-repeatability of the Spirit's manifestation at Pentecost and the cessation of the spiritual gifts. From that time, writing in Korean Reformed theology focused on the identification of regeneration with Spirit baptism, which was a direct outcome of Park's *GyoWiSinHak (Dogmatic Theology)* (1972).

Thus, in the 1980s, SungJong Shin and HaiYun Kim and the like criticized glossolalia from the standpoint of the orthodox Reformed pneumatology which maintained the cessation of spiritual gifts. Shin said, 'Glossolalia does not originate only from the Holy Spirit, because the phenomena of glossolalia occurs not only in Christianity but also in other religions and philosophies.'²³ He insisted that the contemporary phenomena of glossolalia and prophecy could not be confirmed as spiritual gifts. Moreover, he took the view that prophecy and glossolalia which were

closely connected with apostolic and biblical documents ceased with the end of the apostolic period. Yet he also argued that there might be a reason that the glossolalia were not completely terminated because glossolalia originated not only from the Holy Spirit but also from the psychological, artificial and even Satanic sources.²⁴

HaiYun Kim pointed that there were some misunderstandings about Spirit baptism in the contemporary churches, and he said, 'I cannot possibly agree with the theories that when a man receives the Spirit baptism, he speaks in other tongues, and that only glossolalia is the sign of Spirit baptism. While there were people and disciples in the Acts who spoke in other tongues, the Bible does not say all believers and disciples spoke in other tongues.' He said, 'Since glossolalia that the Apostle Paul mentioned and glossolalia in the Acts are different from each other, it is not right to say that when a man receives the Spirit baptism, he must speak in other tongues.'²⁵

YoungBae Cha and YoungBok Ahn stood in the tradition of the recent

22 Richard Gaffin, *Perspectives on Pentecost*, p. 144.

23 SungJong Shin, 'New Testament Pneumatology: Especially focus on glossolalia', *Sin-HagJiNam* 48-2 (1981), p. 23.

24 Shin, 'New Testament Pneumatology', p. 38.

25 HaiYun Kim, 'Pneumatology(4): A Study on Baptism of Holy Spirit and Fullness', *HyunDaiJongGyo* (1984.9), 163.

Reformed Spiritual Movement.²⁶ They, on the one hand, defended the idea that their view of pneumatology was totally different from Pentecostalism which supported glossolalia; on the other, they emphasized that they followed the tradition of Spirit baptism in the recent Reformed Spiritual Movement and in the early Korean church revival.

Cha was cautious about the false phenomena of the various spiritual movements which confused the churches in those days, as he wrote the preface of the summer issue of *Sin-HagJiNam*. This referred especially to the warning about Pentecostalism and criticism of it which appeared in the Korean context as a big issue since the

1970s. 'Since Spirit baptism is the baptism which Christ alone gave by Holy Spirit, there must be a concrete consciousness of the death and resurrection of Christ when we experience it. Simple glossolalia without such consciousness is not the Baptism of Christ.'²⁷ As mentioned above, Cha's pneumatology does not seem to be related to Pentecostalism because he did not connect Spirit baptism with glossolalia.

Likewise, there was an issue about spiritual gifts in the Korean pneumatological controversies, for the definition of Spirit baptism would become totally different, depending on the position taken on the cessation of spiritual gifts. GilSung Kim introduced the theological concern of YunSern Park who returned from study in US in 1930s. In those days Westminster Theological Seminary followed the cessation theory of spiritual gifts on which B. B. Warfield insisted. When Park returned to Korea, he found that charismatic phenomena such as glossolalia and divine healing were so dominant in the pastoral field that he could not ignore the situation.²⁸

As far as SungKyul churches were concerned, while their theologians and pastors focus their attention on sanctification theory, so far they have not dealt with glossolalia as an object of specific discussion. UngJo Kim, one of the representative pastors and theolo-

26 Recent Reformed Spiritual Movement and Orthodox Reformed Pneumatology: The late nineteenth century American Reformed spiritual movement generally followed the holiness conception which is based on the counteraction theory or Suppression regarding the sinful tendency, meanwhile, it rejected eradication of sinfulness which was held by the Wesleyan Holiness Movement. The recent Reformed Spiritual Movement explained that the continuous victory from sin came from the life empowered by the Holy Spirit, and moreover, it emphasized Spirit baptism as union with Christ and power for service. The representatives of the line were Evan Hopkins, Handley C. G. Moule, Asa Mahan, Charles Finney, Dwight L. Moody, Reuben A. Torrey, Adoniram J. Gordon and A. B. Simpson. Yet, in contrast to those people, the representatives of Orthodox Reformed pneumatology were Abraham Kuiper, Charles Hodge, B. B. Warfield, Richard Gaffin and John Stott. The Korean theologians was so influenced by those foreign scholars that they have developed one pneumatological line which stressed the discontinuity of spiritual gifts and the oneness of Spirit baptism. Bay, *HanGukGyoHoiWa SungLyungSeLei*, pp. 14-5.

27 YoungBae Cha, 'Preface', *SinHagJiNam* (Summer, 1981), p. 6.

28 GilSung Kim, 'Reformed Soteriology for Our Era', Reformed Bible Institute (ed.), *Sung-LyungGoa GyoHoi (Holy Spirit and the Church)* (Seoul: HaNa Books, 1996), pp. 104-5.

gians of SungKyul churches, said that Spirit baptism gave believers holiness and power. But he rejected glossolalia, thinking of it as a particular temporary gift only in the primitive church.²⁹ In this way, SungKyul churches have traditionally maintained a negative standpoint on glossolalia. For example, when the issue of glossolalia aroused public criticism nationwide in 1960s, SungKyul Theological Seminary (now SungKyul University) faculty published a 'Letter of Explanation of Glossolalia', which stated: 'We, Jesus Korea SungKyul Churches, believe the Bible as the God's Word revealed, and identify ourselves as a holiness group which highlights Regeneration, Sanctification, Divine Healing and the Second Coming as an experimental faith rather than the enthusiastic sect of glossolalia and of oscillation and fainting.'³⁰ In short, regarding the essential nature of the work of the Spirit, the Korean SungKyul holiness movement, unlike Pentecostalism, focuses on the transformation of human life rather than charismatic experience such as glossolalia, prophecy and fainting.

5. After 1980s: Glossolalia Popular Inter- denominationally

Third Wave spirituality, with its repre-

sentative Vineyard Movement, has become a serious issue in the Korean pastoral and theological context since the late 1980s. The Third Wavers mostly regard glossolalia as a spiritual gift which is given to believers, and one which is for spiritual ministry or for effective prayer, rather than a necessary sign of Spirit baptism. In the light of such thinking, there has been a growing recognition among the Pentecostal believers and pastors that glossolalia is not the sign of Spirit baptism but one of the spiritual gifts. On the other hand, Reformed or Wesleyan-Holiness churches who held a negative view of glossolalia now accept it widely in their pastoral situations.

Peter Wagner distinguished the Third Wave from classical Pentecostalism and from the Charismatic renewal. He thought that baptism with the Holy Spirit was mostly considered as another aspect of regeneration, and that the ongoing experience of being filled with the Holy Spirit made a person a consecrated Christian.³¹ Also he did not emphasize glossolalia as the authentic sign of receiving Spirit baptism.

Concerning the experience of Spirit baptism, unlike the Pentecostals, most Charismatics do not stress the importance of glossolalia, but rather they place more stress on the importance of signs and wonders and of power encounter. They seem to regard glossolalia as one of the gifts of Holy Spirit that serve for the spiritual ministry and effective prayer.

29 UngJo Kim, *SungSerDaiGangHai (Bible Exposition)* (Seoul: SungChungSa, 1981), John—Roman, 10:201.

30 'Oscillation' is the shaking of the body during prayer time. 'Letter of Explanation of Glossolalia', *SungKyul (Holiness)* No.321 (1963), p. 66.

31 Donald Kamner, 'The Perplexing Power of John Wimber's Power Encounters', *Churchman* 106:1 (1992), p. 47.

When Wagner acknowledged his belief as a Third Waver, he mentioned that glossolalia was not the sign of Spirit baptism which could distinguish whether a person was Spirit-filled or not. From my point of view, this position was derived from the tradition of Reformed pneumatology of which he was part.

The current trends regarding glossolalia can be described as follows:

(1) It is apparent that there has developed a gradual tolerance to spiritual gifts, with the preservation of the motive of 'purity and power', in the tradition of the late nineteenth-century Wesleyan Holiness Movement.³² This is markedly different from the frequent schisms of Wesleyan-Holiness groups in the period from the late nineteenth century to the early twentieth regarding spiritual gifts such as glossolalia.

(2) While Reformed theologians do not accept the use of charisma such as glossolalia and divine healing and the application of signs and wonders to practical evangelism, there are some cases where they try to allow them theologically.³³

(3) Meanwhile, in Charismatic Christianity, while classical Pentecostalism regards glossolalia as the initial sign of Spirit baptism, the Third

Wave, passing through the Charismatic Renewal, regards glossolalia as one of the various spiritual gifts. Accordingly, under the influence of such a trend, it is becoming clear that even classical Pentecostals are beginning to regard glossolalia as one of the spiritual gifts rather than the initial sign of Spirit baptism.

Moreover, Classical Pentecostalism reinforces the motive of 'Union with Christ' or 'purity' which were comparatively weak before. For instance, Yonggi Cho, the representative of classical Pentecostalism, said that his ministry became Spirit-filled again after he came to a new conviction about the Holy Spirit as the reality of the personal Lord in 1964. He also dealt with the subject of 'sanctification' or 'holiness' in the one chapter of the book *OJungBogUmGoa SamBagJa ChugBok* published in 1983 while he never mentioned this in his *SungLyungLon* in 1971.³⁴

Interviewing Full Gospel Church pastors, I have been told that there has been a gradual popularization among the young pastors of the view that glossolalia was one of spiritual gifts rather than the initial sign of Spirit baptism. The reasons for this development are that the Pentecostal church has been much influenced since 1980 by the Third Wave which regarded glossolalia as the one of spiritual gifts, and that the interpretation of glossolalia has changed from the Pentecostal emphasis into the general recognition since Yoido Full Gospel Church, the most

32 Bonjour Bay, 'Wesleyan-Holiness Movement, Its latest tendencies in North America', *YergSaSinHak NonChong* initial number, (1999), p. 287.

33 To study such trends, refer for example to: SungSoo Kwon, *JongMalGoa YoungSung (Eschatology and Spirituality)* (Seoul: HoiBbul, 1995), p. 101.; YongJo Ha, *SungLyungBaUn SaLamDul (People who received Holy Spirit)* (Seoul: Tyrannus Press, 1999), 1:522.

34 Yonggi Cho, *OJungBogUmGoa SamBagJa ChugBok*, p. 115.

representative Pentecostal church in Korea, has continually invited other denominational scholars and engaged in a lot of theological interchanges with them.

Such tendencies show that there might be some disagreement among the young Full Gospel Church pastors between their personal confession and their doctrinal creed. However, Cho's pneumatology, on the one hand, spoke for the Pentecostal position that emphasized glossolalia as the initial sign of Spirit baptism, while on the other hand, his pneumatology has been much changed in comparison with his early position. Such variation and development of Cho's pneumatology generally reflects the pneumatological development of classical Pentecostal pneumatology in Korea.³⁵ It can be admitted that current classical Pentecostalism is rapidly adopting a more reliable pneumatology, and taking a serious view of personal communication with Holy Spirit. Thus they are relating their pneumatology to Christology, in the same manner as the Reformed Spiritual movement, and they are accepting the dimension of holiness emphasized by the Wesleyan Holiness movement.

6. Conclusion

It was characteristic of classical Pentecostalism to identify glossolalia as the initial sign of Spirit baptism, an

experience which differed from regeneration. Yet in the current pastoral situation there is a growing understanding that glossolalia is one of the spiritual gifts rather than the definitive sign of Spirit baptism. Therefore, it seems that from now on, Pentecostalism will need to re-examine its theology of glossolalia.

It is hard to realize anymore that classical Pentecostalism could be characterized only by glossolalia. Since the Charismatic Renewal began, even people who were not classical Pentecostals have experienced glossolalia, and especially since the arrival of the Third Wave, glossolalia has been popularized inter-denominationally.³⁶

From my point of view, this means that the main issue for Pentecostalism is the development of a new theological understanding of glossolalia. In their study, modern Pentecostal theologians have found some problems regarding glossolalia such as: (1) glossolalia is not adequate as a characteristic to differentiate Pentecostalism from other religious movements; (2) as a consequence of concentrating on the practice of glossolalia, the analysts transferred their attention from the theological dimension to the sociological and psychological level; (3) their narrow focus on glossolalia obstructs wider understanding of Pentecostalism.³⁷

Meanwhile, glossolalia raises theo-

³⁵ Regarding the pneumatological development of Rev. Yonggi Cho, refer to Bonjour Bay, *HanGukGyoHoiWa SungLyungSeLei*, pp. 221-7.

³⁶ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, Michigan: Zondervan Publishing House, 1987), p. 15.

³⁷ Bonjour Bay, *GaiSinGyo SungLyungLonWi YergSa (A History of Protestant Pneumatology)* (AnYang: SungKyun Univ. Press, 2003), pp. 143-4.

logical issues not only for the Pentecostal church but also for other denominations, because there are now many people who speak in other tongues in various denominations. While orthodox Reformed pneumatology insists on the cessation of supernatural gifts such as glossolalia or prophecy following the apostolic age, it is hard to prohibit them in the pastoral situation. Most Wesleyan Holiness churches fol-

low a tradition that has rejected glossolalia theologically, but on the other hand, the situation is the opposite at the pastoral level. Since in each case, the pastoral situation is different from the official denominational doctrinal position, it seems to be inevitable that theological mediation is needed to reconcile the two and to develop a new theological approach which will be relevant and applicable to the pastoral situation.

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The Life and Times of Anthony Norris Groves

Robert Bernard Dann

Modest and unobtrusive, Anthony Norris Groves did not consider himself a gifted evangelist. His name is not usually mentioned alongside William Carey and Hudson Taylor, but Groves had a pioneering influence that went beyond his personal reach. He and his family followed God's call to Baghdad and India, leaving their comfortable

English lives behind. Though he doubted his success as a missionary, Groves' character and ideas shaped the people who followed him as he followed Christ. Exhaustively researched, *Father of Faith Missions* is not merely about the life of one missionary but also a record of Groves' influence on missionary initiatives and the Brethren movement. Drawing upon Groves' own journals and letters in addition to copious scholarship, this book is both a journey into history and a reminder that God's faithfulness is as true now as it was then.

Robert Bernard Dann is currently engaged in doctoral research on church and mission strategies, with particular reference to the life and work of Anthony Norris Groves.

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