

Speaking in Tongues

The Evidence You Deserve to See

A Research Guide Based on Scholarly Sources

Presenting the Historical, Biblical, and Theological Evidence

Research Compiled by Paul Natekin

Third Edition — March 30, 2026

What's New in the Third Edition: This edition incorporates corrections from two rounds of independent deep-research verification, adds verified primary-source quotes from Fee (*God's Empowering Presence; Paul, the Spirit, and the People of God*), Carson (*Showing the Spirit*), Deere (*Why I Am Still Surprised by the Power of the Spirit*), Lloyd-Jones (*Joy Unspeakable*), and Grudem (*The Gift of Prophecy*). It engages the strongest current cessationist scholarship including Thomas Schreiner's *Spiritual Gifts* (2018) and Tom Pennington's *A Biblical Case for Cessationism* (2023), addresses the 2020--2025 cessationist resurgence, and responds to the Blosser and Sullivan historical redefinition challenge (*Speaking in Tongues: A Critical Historical Examination, 2022--2023*) including citation of John Gresham's award-winning rebuttal in the *Journal of Pentecostal Theology* 34 (2025): 269--289, which received the 2026 Award of Excellence from the Foundation for Pentecostal Scholarship. The Newberg brain scan study is now presented with full methodological limitations. All citations have been verified against primary sources where available.

About This Research

This guide covers the historical, biblical, theological, and empirical evidence for speaking in tongues from the apostolic era to today. Every claim is documented with primary and secondary source citations. If something is disputed, I say so. If a source is hagiographic (devotional biography rather than critical history), that's noted explicitly.

I'm not a scholar. I'm an apologist and a researcher. The arguments in this guide belong to the scholars I cite: Carson, Fee, Keener, Storms, Menzies, Thiselton, Dunn, Grudem, Deere, Lloyd-Jones, and many others. My contribution is in gathering their published work, cross-referencing it, and organizing it into one verifiable resource that a college student or a busy pastor can actually use.

This research is ongoing. I keep updating it as new scholarship emerges, and I welcome corrections. If you find an error, tell me. Accuracy matters more than being right.

Citation Standards

This document uses the following citation conventions:

- **Primary sources** (ancient texts): Author, *Title*, Book.Chapter.Section
- **Secondary sources** (modern scholarship): Author, *Title* (Publisher, Year), page/chapter
- **[Hagiographic]** --- indicates the source is a devotional biography or saint's life, not critical history
- **[Contested]** --- indicates scholarly debate exists about this claim
- **[Verified via SOURCE]** --- indicates the claim was cross-checked against a specific modern scholarly work

Abbreviation Key

Abbreviation	Full Reference
Storms	Sam Storms, <i>Practicing the Power</i> (Zondervan, 2017)
Keener, <i>Gift</i>	Craig Keener, <i>Gift and Giver: The Holy Spirit for Today</i> (Baker Academic, 2001)
Keener, <i>Miracles</i>	Craig Keener, <i>Miracles: The Credibility of the New</i>

	<i>Testament Accounts</i> , 2 vols. (Baker Academic, 2011)
Menzies, <i>Pentecost</i>	Robert P. Menzies, <i>Pentecost: This Story Is Our Story</i>
Menzies, <i>Christ-Centered</i>	Robert P. Menzies, <i>Christ-Centered: The Evangelical Nature of Pentecostal Theology</i>
Menzies, <i>Speaking</i>	Robert P. Menzies, <i>Speaking in Tongues: Jesus and the Apostolic Church as Models for the Church Today</i>
Menzies, <i>Empowered</i>	Robert P. Menzies, <i>Empowered for Witness: The Spirit in Luke-Acts</i>
W. Menzies, <i>Spirit</i>	William W. Menzies and Robert P. Menzies, <i>Spirit and Power: Foundations of Pentecostal Experience</i>
Kendall	R.T. Kendall, <i>Holy Fire: A Balanced, Biblical Look at the Holy Spirit's Work in Our Lives</i>
Horton	Stanley Horton, <i>What the Bible Says About the Holy Spirit</i>
Fee, <i>God's Empowering</i>	Gordon D. Fee, <i>God's Empowering Presence: The Holy Spirit in the Letters of Paul</i> (Hendrickson, 1994)
Fee, <i>1 Corinthians</i>	Gordon D. Fee, <i>The First Epistle to the Corinthians</i> , NICNT (Eerdmans, 1987; rev. 2014)
Enloe/Hurst	Tim Enloe, ed., <i>Helping Others Receive the Gift: Insights on Spirit Baptism from God's Word and Personal Experience</i> (Foreword by Randy Hurst)
Pew 2006	Pew Research Center, "Spirit and Power: A 10-Country Survey of Pentecostals" (2006)
Pew 2011	Pew Research Center, "Global Christianity" (2011)
Carson, <i>Showing</i>	D.A. Carson, <i>Showing the Spirit: A Theological Exposition of 1 Corinthians 12--14</i> (Baker, 1987)
Deere, <i>Power</i>	Jack Deere, <i>Why I Am Still Surprised by the Power of the Spirit</i> (Zondervan, 2020)
Lloyd-Jones, <i>Joy</i>	D. Martyn Lloyd-Jones, <i>Joy Unspeakable: Power and Renewal in the Holy Spirit</i> , ed. Christopher Catherwood (Kingsway, 1984; US: Harold Shaw)
Grudem, <i>Prophecy</i>	Wayne Grudem, <i>The Gift of Prophecy in the New Testament and Today</i> , rev. ed. (Crossway, 2000)

Start Here: Five Key Findings

If you only have five minutes, here is what this research guide demonstrates:

1. The theological basis for tongues never expired. The historical record --- from Irenaeus (c. 130 AD, one generation from the Apostle John) through Augustine, the medieval saints, the Moravians, and into the modern era --- shows evidence for charismatic phenomena in every major period of church history. The evidence is strongest in the patristic and modern eras; in

the medieval period it relies more heavily on hagiographic (devotional) sources that must be evaluated with appropriate caution. But the theological case for continuation does not depend on an unbroken historical chain. It rests on Peter's declaration that the promise of the Spirit is "for you and your children and for all who are far off" (Acts 2:39), Paul's expectation that the gifts continue until Christ's return (1 Corinthians 1:7; 13:8-12), and the absence of any biblical text teaching their withdrawal. The claim of a "1,500-year gap" is a gap in our knowledge of history, not a gap in the Spirit's work.

2. The Bible supports it. Paul practiced tongues personally ("I thank God that I speak in tongues more than all of you" --- 1 Corinthians 14:18), encouraged it for all believers ("I would like every one of you to speak in tongues" --- 1 Corinthians 14:5), and explicitly commanded it not be forbidden ("Do not forbid speaking in tongues" --- 1 Corinthians 14:39). The passage most often used to argue tongues have ceased (1 Corinthians 13:8-10) refers to Christ's return, not the completion of the Bible --- a point even many cessationist scholars now concede.

3. It's not just a Pentecostal thing. Over 600 million Christians worldwide (estimates range from 584 million Pentecostals and Charismatics combined per Pew Research [279 million Pentecostals + 305 million Charismatics] to over 700 million per the World Christian Database) --- Catholic, Protestant, Orthodox, and independent --- practice speaking in tongues. Scholars from diverse traditions (Reformed, Baptist, Anglican, Catholic) have affirmed the biblical and theological case for its continuation.

4. Science provides evidence consistent with it being real. A University of Pennsylvania brain scan study (Newberg et al., 2006) found that speaking in tongues produces a unique neurological pattern --- decreased frontal lobe activity --- suggesting it is not self-fabricated speech, not a trance, and not a seizure. The brain activity during tongues is unlike anything else researchers have measured.

5. The cessationist position is historically new. The idea that tongues and miraculous gifts ceased after the apostles has roots in John Calvin's *Institutes of the Christian Religion* (4.19.18--19) and was developed into a historical argument by Conyers Middleton in *A Free Inquiry into the Miraculous Powers* (1749). It reached its most influential modern form in B.B. Warfield's *Counterfeit Miracles* (1918). For 1,500 years before these developments, the church broadly assumed the gifts continued.

The evidence is presented in full below, with citations to primary sources, peer-reviewed scholarship, and the works of leading biblical scholars. Every claim can be verified.

PART ONE: HISTORICAL EVIDENCE --- Tongues

Throughout Church History

The claim that speaking in tongues ceased after the apostolic era and did not reappear until the twentieth century is historically unsupported by the available evidence. The following survey documents evidence for glossolalia, prophetic speech, and related charismatic phenomena from the first century through the birth of modern Pentecostalism. Each entry provides the historical figure or movement, dates, tradition, the nature of the claim, primary source citation, secondary scholarly source, and verification status.

As Sam Storms observes: "It may surprise some to discover that we have extensive knowledge of but a small fraction of what happened in the history of the church. It is terribly presumptuous to conclude that the gifts of the Spirit were absent from the lives of people about whom we know virtually nothing" (Storms, *Practicing the Power*, Appendix 2).

1.1 Apostolic and Sub-Apostolic Era (30--100 AD)

The Day of Pentecost (c. 30 AD)

- **Tradition/Location:** Jerusalem; the earliest Christian community
- **What is claimed:** The 120 disciples, gathered in the upper room, were filled with the Holy Spirit and "began to speak in other tongues as the Spirit gave them utterance" (Acts 2:4). Visitors from across the Roman world heard them declaring "the mighty works of God" in their own languages (Acts 2:5--12).
- **Primary source:** Acts 2:1--21
- **Secondary source:** R.P. Menzies, *Pentecost: This Story Is Our Story*, ch. 1; Keener, *Gift and Giver*, ch. 8--9
- **Significance:** This is the foundational event. Peter interprets it as the fulfillment of Joel 2:28--32 --- a prophecy with no stated expiration date. Peter declares: "The promise is for you and your children, and for all who are far off --- for all whom the Lord our God will call" (Acts 2:39).
- **Verification status:** [Biblical text --- universally acknowledged by all Christian traditions]

The Samaritan Believers (c. 35 AD)

- **Tradition/Location:** Samaria
- **What is claimed:** Samaritans believed Philip's preaching and were baptized, but the Holy Spirit had not yet "fallen on any of them." Peter and John came from Jerusalem and laid hands on them; they received the Spirit. The text does not explicitly mention tongues, but Simon the Sorcerer saw something visible and dramatic --- so much so that he offered money for the ability to confer the same experience (Acts 8:14--19).
- **Primary source:** Acts 8:4--25
- **Secondary source:** Menzies, *Pentecost*, ch. 3; Storms, *Practicing the Power*

- **Significance:** Something visible and audible occurred. Menzies argues the strong implication is prophetic speech, consistent with the pattern in Acts. [Verified via Menzies, *Pentecost*]

The Household of Cornelius (c. 40 AD)

- **Tradition/Location:** Caesarea; Gentile converts
- **What is claimed:** While Peter was still preaching, "the Holy Spirit fell on all who heard the word." The Jewish believers were astonished "because the gift of the Holy Spirit had been poured out even on the Gentiles. For they were hearing them speaking in tongues and extolling God" (Acts 10:44--46).
- **Primary source:** Acts 10:44--48
- **Secondary source:** Menzies, *Pentecost*, ch. 3; Keener, *Gift and Giver*
- **Verification status:** [Biblical text]

The Ephesian Disciples (c. 54 AD)

- **Tradition/Location:** Ephesus; disciples of John the Baptist
- **What is claimed:** Paul encountered about twelve disciples who had received John's baptism but had not received the Holy Spirit. Paul laid hands on them, "the Holy Spirit came on them, and they began speaking in tongues and prophesying" (Acts 19:6).
- **Primary source:** Acts 19:1--7
- **Secondary source:** Menzies, *Pentecost*, ch. 3
- **Verification status:** [Biblical text]

Paul's Personal Practice (c. 55 AD)

- **Tradition/Location:** Apostle to the Gentiles
- **What is claimed:** Paul testified: "I thank God that I speak in tongues more than all of you" (1 Corinthians 14:18). He also commanded: "Do not forbid speaking in tongues" (1 Corinthians 14:39).
- **Primary source:** 1 Corinthians 14:18, 39
- **Secondary source:** Fee, *1 Corinthians*; Menzies, *Speaking in Tongues*
- **Significance:** Paul, the greatest theologian of the early church, was a prolific practitioner of tongues. As Menzies notes from the Solid Foundation Texas Q&A: "At the end of chapter 14, he specifically says, do not forbid speaking in tongues. This is the one clear command Paul gives there." [Verified via Menzies, Solid Foundation Q&A; Fee, *1 Corinthians*]

The Didache (c. 70--100 AD)

- **Tradition/Location:** Early Christian manual of church order, likely Syrian provenance
- **What is claimed:** The Didache assumes the presence of active prophets in the church and provides guidelines for distinguishing true prophets from false ones. It instructs: "Do not test or judge any prophet who speaks in the Spirit" (Didache 11.7).

- **Primary source:** *Didache* 11.7--12
- **Secondary source:** The *Didache* is a widely known early Christian document; this reference is from the text itself, not a secondary scholarly citation.
- **Significance:** The *Didache* demonstrates that prophetic and Spirit-empowered speech was normative in the late first- and early second-century church. The challenge was not the absence of charismata but the need to regulate them.

The Shepherd of Hermas (c. 100--150 AD)

- **Tradition/Location:** Rome; widely circulated early Christian text
- **What is documented:** *Mandate XI* contains detailed instructions for distinguishing true from false prophecy, describing prophets who speak "in the Spirit" in the church assembly. The text presupposes that Spirit-inspired prophetic speech was a regular feature of early second-century worship.
- **Primary source:** *Shepherd of Hermas*, *Mandate XI*
- **Verification status:** [Biblical/historical text --- widely available]
- **Significance:** One of the most widely read texts in the early church (some lists included it in the NT canon). Its concern is not whether prophecy continues but how to distinguish true from false --- presupposing ongoing charismatic worship.

1.2 Patristic Era (100--500 AD)

Justin Martyr (c. 100--165)

- **Tradition/Location:** Christian apologist; Rome and Palestine
- **What is claimed:** Prophetic gifts are still active in the church.
- **Primary source:** *Dialogue with Trypho* 35; 82; 85
- **Secondary source:** Keener, *Gift and Giver*, ch. 5 (cites Justin's *Dialogue with Trypho* 35; 82; 85 as evidence of continuing gifts); verified via Storms, *Practicing the Power*, Appendix 2
- **Key quotation:** Justin "boasted to the Jewish Trypho 'that the prophetic gifts remain with us'" (*Dialogue with Trypho* 82).
- **Significance:** Justin explicitly testified that charismatic gifts, including prophetic gifts, were still operating in the mid-second century church. This is within one generation of the last apostolic writings.
- **Verification status:** [Primary source: *Dialogue with Trypho* 35; 82; 85; Verified via Keener, *Gift and Giver*; Verified via Storms]

Irenaeus of Lyon (c. 130--c. 202 AD)

- **Tradition/Location:** Bishop of Lyon, Gaul (modern France); disciple of Polycarp, who was a disciple of the Apostle John
- **What is claimed:** Tongues, prophecy, healing, visions, and other charismatic gifts are active in his churches.
- **Primary source:** *Against Heresies* 2.32.4; 5.6.1

- **Key quotations:**

- "We have heard of many of the brethren who have foreknowledge of the future, visions, and prophetic utterances; others, by laying-on of hands, heal the sick and restore them to health" (*Against Heresies* 2.32.4).

- "In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God" (*Against Heresies* 5.6.1, Roberts-Donaldson translation).

- "It is impossible to enumerate the charisms which throughout the world the church has received from God" (*Against Heresies* 2.32.4).

- **Secondary source:** Keener, *Gift and Giver*, ch. 5 (cites the early church fathers, including Irenaeus, as evidence of continuing gifts); verified via Storms, *Practicing the Power*, Appendix 2
- **Significance:** Irenaeus specifically mentions "all kinds of languages" (Roberts-Donaldson: *languages*; some translations render *tongues*) as active in his era. He is only one generation removed from the Apostle John via Polycarp. This is one of the strongest patristic witnesses to the continuation of tongues. As Eusebius later notes, Irenaeus was a well-respected, mainstream bishop --- not a fringe figure (Eusebius, *Ecclesiastical History* 5.7.6).
- **Verification status:** [Primary source: *Against Heresies* 2.32.4; 5.6.1; Verified via Keener, *Gift and Giver*; Verified via Storms]

Tertullian (c. 160--220)

- **Tradition/Location:** North Africa (Carthage); Latin church father
- **What is claimed:** Prophecy, visions, ecstatic prayer, tongues, and interpretation of tongues are active in his congregation.
- **Primary source:** *Against Marcion* 5.8; *De Spectaculis* 26
- **Key quotation:** Tertullian challenged the heretic Marcion to produce the charismata that were present in orthodox churches, including "interpretation of diverse kinds of tongues" (*Against Marcion* 5.8). He listed these as active gifts in his congregation --- present-tense realities, not memories of the past.
- **Secondary source:** Keener, *Gift and Giver*, ch. 5 (cites Tertullian's *De Spectaculis* 26 alongside other church fathers as evidence of continuing gifts); verified via Storms, *Practicing the Power*, Appendix 2
- **Significance:** Writing approximately 120 years after Pentecost, Tertullian testifies to the ongoing operation of tongues and interpretation. He uses these gifts as evidence against heresy.
- **Verification status:** [Primary source: *Against Marcion* 5.8; *De Spectaculis* 26; Verified via Keener, *Gift and Giver*; Verified via Storms]

Origen (c. 185--254)

- **Tradition/Location:** Alexandria, Egypt; one of the most influential early theologians
- **What is claimed:** Charismatic gifts including healing, exorcism, and "traces" of the Spirit's manifestations continue in the church.
- **Primary source:** *Contra Celsum* (Against Celsus) 1.2; 1.46; 7.8
- **Secondary source:** Keener, *Gift and Giver*, ch. 5 (Keener cites the early fathers broadly as evidence that "gifts such as prophecy and miracles continued in their own time"); verified via Storms, *Practicing the Power*, Appendix 2
- **Key quotation:** Origen defended Christianity against the pagan critic Celsus by pointing to ongoing miraculous phenomena: "traces of the Holy Spirit" are still evident among Christians, including healings and prophecy.
- **Significance:** Origen was a sophisticated intellectual operating in the major academic center of Alexandria. His testimony cannot be dismissed as that of an unsophisticated or credulous observer.
- **Verification status:** [Primary source: *Contra Celsum* 1.2; 1.46; 7.8; Verified via Keener, *Gift and Giver*; Verified via Storms]

Novatian (c. 210--258)

- **Tradition/Location:** Rome; presbyter and theologian
- **What is claimed:** The Holy Spirit continues to distribute charismatic gifts including tongues, prophecy, healing, and discernment.
- **Primary source:** *Treatise Concerning the Trinity* 29
- **Key quotation:** Novatian listed the Spirit's gifts as ongoing realities: "Indeed this is he who appoints prophets in the church, instructs teachers, directs tongues, brings into being powers and conditions of health, carries on extraordinary works..." (*On the Trinity* 29.10).
- **Secondary source:** Verified via Storms, *Practicing the Power*, Appendix 2
- **Significance:** Writing in the mid-third century in Rome itself, Novatian treats charismata including tongues as current realities, not past events.
- **Verification status:** [Primary source: *On the Trinity* 29.10; Verified via Storms]

Hilary of Poitiers (c. 310--367)

- **Tradition/Location:** Bishop of Poitiers, Gaul; "Athanasius of the West"
- **What is claimed:** The gifts of the Spirit, including the "gift of tongues" and the "gift of healing," are ongoing provisions for the church.
- **Primary source:** *On the Trinity* 8.30
- **Secondary source:** Verified via Storms, *Practicing the Power*, Appendix 2
- **Significance:** Hilary was one of the most respected bishops of the fourth-century Western church. His testimony places charismatic gifts in the mainstream of Latin Christianity.
- **Verification status:** [Primary source: *On the Trinity* 8.30; Verified via Storms]

The Cappadocian Fathers: Basil of Caesarea (c. 330--379), Gregory of Nazianzus (c. 329--390), and Gregory of Nyssa (c. 335--395)

- **Tradition/Location:** Cappadocia (modern Turkey); Eastern church fathers
- **What is claimed:** The Spirit's gifts, including healing and prophetic speech, continue to operate.
- **Primary source:** Basil, *On the Holy Spirit* 16.39; Gregory of Nazianzus, various orations
- **Secondary source:** Storms, *Practicing the Power*, Appendix 2; Burgess, *The Holy Spirit: Ancient Christian Traditions* (Hendrickson, 1984)
- **Significance:** The Cappadocians are the architects of Trinitarian orthodoxy. Their witness to ongoing charismatic experience places the gifts squarely within the theological mainstream of the fourth-century church.
- **Verification status:** [Verified via Storms]

Cyril of Jerusalem (c. 313--386)

- **Tradition/Location:** Bishop of Jerusalem; Eastern church father
- **What is claimed:** Cyril's catechetical lectures are among the most significant patristic evidence because they were *instructional* --- he was telling baptismal candidates what to *expect*. In Catechetical Lectures XVI--XVII, Cyril explicitly told candidates preparing for baptism that the Spirit would give gifts including wisdom, prophecy, healing, and the power to drive away demons. This is not retrospective description of past events but prospective instruction: a major fourth-century bishop preparing ordinary converts to receive charismatic gifts. This is precisely what Catholic scholars McDonnell and Montague highlight as decisive evidence.
- **Primary source:** Cyril of Jerusalem, *Catechetical Lectures* XVI--XVII
- **Secondary source:** McDonnell and Montague, *Christian Initiation and Baptism in the Holy Spirit* (Liturgical Press, 1st ed. 1991; 2nd rev. ed. 1994); Burgess, *The Holy Spirit: Ancient Christian Traditions*
- **Significance:** Cyril was not describing past phenomena but actively preparing candidates for present charismatic experience. This demolishes the claim that the fourth-century church had abandoned expectation of the Spirit's gifts.
- **Verification status:** [Verified via McDonnell & Montague; primary text widely available]

Pachomius (c. 292--346)

- **Tradition/Location:** Egypt; founder of cenobitic (communal) monasticism; Coptic tradition
- **What is claimed:** Pachomius, an uneducated Coptic speaker, reportedly spoke in Greek and Latin supernaturally after extended seasons of prayer --- a claim of xenolalia (speaking an unlearned language by the Spirit).
- **Primary source:** *Life of Pachomius (Vita Prima)* [Hagiographic]
- **Secondary source:** Storms, *Practicing the Power*, Appendix 2; Ensley, *Sounds of Wonder* (Paulist Press, 1977)

- **Additional note:** The *Lausiaca History* of Palladius and the *Historia Monachorum* contain parallel accounts of ecstatic prayer utterances among the desert fathers.
- **Significance:** Pachomius represents evidence for charismatic gifts within the desert monastic tradition --- a tradition often perceived as contemplative rather than charismatic.
- **Verification status:** [Hagiographic --- the *Vita Prima* is a devotional biography, not a critical-historical source. Storms lists Pachomius but does not detail the Greek/Latin claim specifically. The claim should be used with this caveat.]

Ambrose of Milan (c. 340--397)

- **Tradition/Location:** Bishop of Milan; Western church father
- **What is claimed:** References to the ongoing work of the Spirit including charismatic manifestations at baptism.
- **Primary source:** *On the Holy Spirit* 2.150; *On the Mysteries* 7.42
- **Secondary source:** Storms, *Practicing the Power*, Appendix 2; McDonnell and Montague, *Christian Initiation and Baptism in the Holy Spirit* (Liturgical Press, 1st ed. 1991; 2nd rev. ed. 1994)
- **Significance:** McDonnell and Montague document Ambrose's expectation that the Holy Spirit's charismatic work would accompany Christian initiation --- not merely as a doctrine about the past but as a present expectation.
- **Verification status:** [Verified via Storms; further documented in McDonnell and Montague]

Augustine of Hippo (354--430)

- **Tradition/Location:** Bishop of Hippo, North Africa; the most influential theologian of the Western church
- **What is claimed:** Augustine initially held a cessationist position regarding tongues. He later partially retracted his cessationism --- retracting his denial of ongoing miracles and healings, but specifically maintaining that tongues had ceased.
- **Primary sources:** *Homilies on 1 John* 6.10; *City of God* 22.8--10; *Retractions* 1.13.7 (c. 426--427)
- **Secondary source:** Verified via Storms, *Practicing the Power*, Appendix 2; Carson, *Showing the Spirit*, ch. 5 (Carson cites Augustine's trajectory as evidence that "some form of 'charismatic' gifts continued sporadically across the centuries of church history")

The full Augustine nuance (critical for accuracy):

Augustine's position on charismatic gifts evolved over his lifetime and requires careful qualification:

1. **Early position:** In his *Homilies on 1 John* (c. 407), Augustine stated that tongues were a sign for the apostolic era and had largely ceased. He argued that the gift of tongues had served its purpose as a sign to launch the church's mission and was no longer needed in the same way.

2. **Later retraction:** In his *Retractions* (c. 426--427), Augustine formally retracted his earlier cessationist stance regarding **miracles and healings** --- but not tongues specifically. He acknowledged that he had spoken too hastily in denying the continuation of miraculous phenomena.
3. **Documented miracles:** In *City of God* 22.8--10, Augustine catalogs almost **seventy instances of divine healing** (Latin: *prope septuaginta*) specifically from St. Stephen's relics at Hippo within a two-year period. These were primarily healings --- not xenolalia or glossolalia. He describes resurrections, healings from blindness, cancer, paralysis, and other conditions, all of which he personally verified or witnessed.
4. **The unresolved tension:** Augustine's earlier statement that tongues were a sign for the apostolic era remains in tension with his later acceptance of ongoing miracles. Scholars debate how fully he resolved this tension. What is clear is that Augustine --- the greatest doctor of the Western church --- was forced by the evidence he personally witnessed to walk back his broader cessationism.

What can be claimed with confidence: Augustine retracted his cessationism about miracles and healings. He documented extensive miraculous phenomena in his own diocese. His position undermines broad cessationism even if his specific statements about tongues are more ambiguous.

What should not be claimed: It is overstated to say Augustine witnessed or documented tongues specifically. His retraction of cessationism concerned the broader category of miraculous gifts, with healings as the primary evidence.

- **Verification status:** [Primary sources: *Homilies on 1 John* 6.10; *City of God* 22.8--10; *Retractions* 1.13.7; Verified via Storms; Verified via Carson, *Showing the Spirit*]

John Chrysostom (c. 347--407)

- **Tradition/Location:** Archbishop of Constantinople; "Golden Mouth"
- **What is claimed:** Chrysostom is the strongest patristic voice for cessationism. In *Homily 34 on 1 Corinthians*, he provided a brief but genuine theological rationale for the cessation of miraculous gifts, writing: "For if both these were brought in in order to the faith; when that is every where sown abroad, the use of these is henceforth superfluous." This is not merely an observation that gifts had become less visible --- it is an argument that the gifts served a temporary purpose (establishing the faith) and became unnecessary once that purpose was fulfilled.
- **Primary source:** *Homilies on 1 Corinthians* 29; *Homily 34 on 1 Corinthians*; *Homilies on Romans* 14
- **Secondary source:** Storms, *Practicing the Power*, Appendix 2; Burgess, *The Holy Spirit: Ancient Christian Traditions*
- **Significance:** Chrysostom articulated a brief but genuine theology of cessation --- the earliest such rationale in the patristic record. However, he did not develop a systematic cessationist framework comparable to later Reformed arguments (e.g., Warfield). His argument was a passing remark within a homily, not a sustained doctrinal treatment. Carson notes that "prophecy waned with the rise of Montanism because the church was

seeking to protect herself from the extravagant claims of the Montanists," attributing the decline to ecclesiastical reaction rather than divine withdrawal (Carson, *Showing the Spirit*, ch. 5). Continuationists should not deny what Chrysostom plainly wrote; cessationists should not overstate a brief homiletic comment into a full-blown patristic doctrine.

- **Verification status:** [Primary source: *Homilies on 1 Corinthians 29; Homily 34 on 1 Corinthians*; Verified via Storms; Verified via Burgess; Verified via Carson, *Showing the Spirit*]

Why Did Charismatic Gifts Decline? (Ronald Kydd's Thesis)

Historian Ronald Kydd, then of the Pentecostal Assemblies of Canada, whose work has been received as credible by scholars across traditions, demonstrated that the decline of charismatic gifts in the third century was caused not by divine withdrawal but by institutional factors: clericalization, the influence of Greek rationalism on Christian theology, the shift from house churches to basilicas, and the church's desire for respectability in Roman society. "The gifts declined when the church stopped expecting them, not when God stopped giving them." (Kydd, *Charismatic Gifts in the Early Church*, Hendrickson, 1984)

- **Verification status:** [Verified via Kydd]
- **Significance:** Kydd's thesis is particularly important because he was a scholar from the Pentecostal Assemblies of Canada (later Anglican), Emeritus Professor of Christian History at Tyndale University, Toronto. His conclusion that the decline was sociological, not theological, undermines the cessationist narrative that God withdrew the gifts.

1.3 Medieval Era (500--1500)

The medieval period presents particular historiographical challenges. Most evidence for charismatic gifts comes from hagiographic sources --- devotional biographies written to promote the veneration of saints. These differ significantly from critical-historical sources in their evidentiary standards. However, the sheer breadth of the claims, spanning centuries, cultures, and religious orders, suggests that charismatic phenomena continued to occur even when institutional structures did not encourage or officially sanction them.

As Eddie Ensley documents in *Sounds of Wonder: Speaking in Tongues in the Catholic Tradition* (Paulist Press, 1977), the Catholic Church's own records preserve extensive evidence of glossolalia and ecstatic prayer speech throughout the medieval period. Ensley's survey remains the most systematic treatment of this evidence within the Catholic tradition.

Celtic Christianity (5th--9th Centuries)

- **Tradition/Location:** Ireland and Britain
- **What is claimed:** Accounts of saints praying in unknown languages or being understood across language barriers.
- **Primary source:** Various hagiographic vitae (lives of saints) [Hagiographic]
- **Secondary source:** Ensley, *Sounds of Wonder* (Paulist Press, 1977)

- **Verification status:** [Hagiographic --- devotional sources, not critical history]

Symeon the New Theologian (949--1022)

- **Tradition:** Eastern Orthodox, Constantinople
- **What is documented:** Described ecstatic experiences of the Spirit including weeping, visions, and Spirit-filled prayer closely paralleling modern charismatic experience. Crucially, Symeon explicitly argued against those in the Eastern church who claimed such experiences had ceased --- making him one of the earliest anti-cessationists on record.
- **Secondary source:** Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Hendrickson, 1997)
- **Verification status:** [Verified via Burgess]
- **Significance:** Symeon demonstrates that the debate over cessation is not a modern invention --- it was already being contested in the eleventh century, with Symeon insisting from personal experience that the Spirit's gifts had not ceased.

Hildegard of Bingen (1098--1179)

- **Tradition/Location:** Germany; Benedictine abbess, mystic, theologian, composer
- **What is claimed:** Hildegard composed hymns and texts in what she called *Lingua Ignota* ("unknown language"), a language she attributed to divine inspiration. She also created an alphabet (*Litterae Ignotae*) for this language.
- **Primary source:** Hildegard's *Lingua Ignota* texts (preserved in the Wiesbaden manuscript); her letters describing visionary experiences
- **Secondary source:** Ensley, *Sounds of Wonder*; Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions* (Hendrickson, 1997)
- **Significance:** Hildegard's *Lingua Ignota* is one of the best-documented cases of Spirit-attributed speech in the medieval period. Whether it constitutes glossolalia in the Pauline sense is debated, but it demonstrates that the impulse toward Spirit-inspired non-native speech persisted in medieval Christianity.
- **Verification status:** [Primary texts are extant and verifiable. Interpretation as glossolalia is contested among scholars.]

Francis of Assisi (1181/82--1226)

- **Tradition/Location:** Italy; founder of the Franciscan Order
- **What is claimed:** Charismatic gifts including healing, prophecy, and reportedly ecstatic utterances.
- **Primary source:** Thomas of Celano, *First Life of St. Francis*; Bonaventure, *Major Life of St. Francis* [Hagiographic]
- **Secondary source:** Storms, *Practicing the Power-* **Verification status:** [Hagiographic; Verified via Storms as listed]

Anthony of Padua (1195--1231)

- **Tradition/Location:** Portugal/Italy; Franciscan friar and Doctor of the Church

- **What is claimed:** Gift of tongues --- reportedly understood by speakers of multiple languages simultaneously when he preached.
- **Primary source:** Canonization documents and hagiographic vitae [Hagiographic]
- **Secondary source:** Storms, *Practicing the Power-* **Verification status:** [Hagiographic; Verified via Storms as listed]

Thomas Aquinas (1225--1274)

- **Tradition/Location:** Italy/France; Dominican friar; preeminent scholastic theologian
- **What is claimed:** While Aquinas did not claim to exercise tongues himself, his theology explicitly affirmed the ongoing possibility of charismatic gifts. In his treatment of the charismata in the *Summa Theologica*, he does not argue for cessation.
- **Primary source:** *Summa Theologica* II-II, Q. 176--178 (on the "gratuitous graces")
- **Secondary source:** Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*
- **Significance:** The greatest systematic theologian of the medieval church did not teach cessationism. His theology leaves room for the continuation of all charismatic gifts.
- **Verification status:** [Primary text is verifiable; Verified via Burgess]

Vincent Ferrer (1350--1419)

- **Tradition/Location:** Spain; Dominican friar and missionary
- **What is claimed:** Gift of tongues --- reportedly preached in his native Valencian dialect but was understood by speakers of other languages.
- **Primary source:** Canonization documents (canonized 1455) [Hagiographic]
- **Secondary source:** Storms, *Practicing the Power-* **Verification status:** [Hagiographic; Verified via Storms as listed]

Clare of Montefalco (1268--1308)

- **Tradition/Location:** Italy; Augustinian nun
- **What is claimed:** Charismatic gifts including reported miraculous manifestations.
- **Primary source:** Canonization records [Hagiographic]
- **Secondary source:** Storms, *Practicing the Power-* **Verification status:** [Hagiographic; Verified via Storms as listed]

Louis Bertrand (1526--1581)

- **Tradition/Location:** Spain/Colombia; Dominican friar and missionary to South America
- **What is claimed:** Gift of tongues during missionary work among indigenous peoples of Colombia.
- **Primary source:** Canonization documents (canonized 1671); Butler's *Lives of the Saints* [Hagiographic]
- **Verification status:** [Hagiographic]

1.4 Reformation and Post-Reformation Era (1500--1700)

The Reformation period is critical for understanding the origins of cessationism. While Martin Luther and John Calvin made occasional statements suggesting certain miraculous gifts had ceased, neither developed a systematic cessationist theology. Their statements were occasional and unsystematic --- reflecting their own experience rather than a worked-out doctrinal position.

Francis Xavier (1506--1552)

- **Tradition/Location:** Spain/India/Japan/Southeast Asia; Jesuit missionary; co-founder of the Society of Jesus
- **What is claimed:** Xavier reportedly spoke in unlearned languages during his missionary journeys.
- **Primary source:** Later biographers and canonization documents (canonized 1622) [Hagiographic]

CRITICAL CAVEAT: Xavier's **own letters** repeatedly complain about language barriers in his missionary work in India, Japan, and Southeast Asia. He describes struggling to communicate and relying on interpreters. The claim that Xavier spoke in unlearned languages was **added by later biographers** and appears in canonization documents --- not in Xavier's self-testimony. This is a case where hagiographic tradition diverges from the subject's own account. The contradiction comes from Xavier's published correspondence, commonly referenced in scholarly biographies.

- **Secondary source:** Storms, *Practicing the Power*; noted with caveat in corrected research
- **Verification status:** [Hagiographic --- CONTESTED. Xavier's own writings contradict the tongues claim. This claim should not be used without the caveat.]

The Waldensians (12th--16th Centuries) [Contested]

- **Tradition/Location:** Northern Italy and Southern France; pre-Reformation reform movement
- **What is claimed:** Hostile inquisitorial records describe the Waldensians as practicing ecstatic phenomena.
- **Primary source:** Inquisitorial court records [Hostile witness testimony]
- **Secondary source:** Corrected research notes
- **Significance:** Evidence comes from opponents who had no motive to fabricate charismatic claims about a group they were persecuting. However, the claims may be distorted or mischaracterized.
- **Verification status:** [Contested --- evidence from hostile witnesses, not Waldensian self-testimony]

The Anabaptists (1520s onward)

- **Tradition/Location:** Continental Europe; Radical Reformation

- **What is claimed:** Various charismatic phenomena including prophecy and reported ecstatic speech.
- **Secondary source:** Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*; W. Menzies, *Spirit and Power*
- **Verification status:** [Verified via Burgess]

The Camisards / French Huguenot Prophets (Late 17th--Early 18th Century)

- **Tradition/Location:** Southern France (Cevennes region); French Protestants under persecution
- **What is claimed:** After the Revocation of the Edict of Nantes (1685), French Reformed (Huguenot) communities experienced widespread charismatic manifestations including prophecy, ecstatic speech, and reportedly speaking in languages unknown to the speakers. Children and unlettered peasants prophesied and some reportedly spoke in French (which they had not learned, being speakers of the Occitan dialect).
- **Primary source:** Various French and English contemporary accounts
- **Secondary source:** Storms, *Practicing the Power*- **Significance:** The Camisard prophets represent one of the best-documented pre-modern outbreaks of charismatic phenomena in a Protestant context.
- **Verification status:** [Verified via Storms]

The Quakers / Society of Friends (Mid-17th Century)

- **Tradition/Location:** England; founded by George Fox
- **What is claimed:** Trembling, ecstatic utterances, and prophetic speech were characteristic of early Quaker worship. The very name "Quaker" derives from their physical manifestation during Spirit-inspired experiences.
- **Primary source:** George Fox, *Journal*; various early Quaker writings
- **Secondary source:** Storms, *Practicing the Power*- **Verification status:** [Verified via Storms]

Scottish Covenanters (17th Century)

- **Tradition/Location:** Scotland; Reformed Presbyterians
- **What is claimed:** Reports of prophetic phenomena and supernatural manifestations during the periods of persecution.
- **Secondary source:** Storms, *Practicing the Power*
- **Verification status:** [Verified via Storms]

1.5 Late 17th--19th Century

The Jansenists (Late 17th--18th Century)

- **Tradition/Location:** Catholic reform movement, primarily France

- **What is claimed:** Miraculous healings and ecstatic phenomena documented at the tomb of the Jansenist deacon François de Pâris (died 1727). The "convulsionnaires of Saint-Medard" displayed charismatic-like phenomena.
- **Primary source:** Contemporary French accounts and official investigations
- **Secondary source:** Storms, *Practicing the Power*- **Significance:** The Jansenist miracles were so well-documented that the French government ordered the cemetery closed --- prompting the famous epigram: "By order of the King, God is forbidden to perform miracles in this place."
- **Verification status:** [Verified via Storms]

The Moravians (Early--Mid 18th Century)

- **Tradition/Location:** Herrnhut, Saxony (Germany); led by Count Nikolaus von Zinzendorf
- **What is claimed:** The Moravian community experienced a dramatic outpouring of the Spirit on August 13, 1727, which they compared to Pentecost. Reports include prophetic speech, ecstatic worship, and intense communal prayer.
- **Primary source:** Moravian community records; Zinzendorf's correspondence
- **Secondary source:** Storms, *Practicing the Power*- **Significance:** The Moravians launched the modern Protestant missionary movement and their 24/7 prayer meeting lasted over 100 years. John Wesley was deeply influenced by their experience.
- **Verification status:** [Verified via Storms]

John Wesley (1703--1791)

- **Tradition/Location:** England; founder of Methodism
- **What is claimed:** Wesley documented numerous charismatic phenomena in his journals, including instances of people falling under the power of the Spirit, prophetic utterances, and physical manifestations during meetings. While Wesley did not practice or emphasize tongues specifically, he was a continuationist who believed the gifts had diminished due to spiritual decline, not divine withdrawal.
- **Primary source:** *The Journal of John Wesley*
- **Secondary source:** Storms, *Practicing the Power*; W. Menzies, *Spirit and Power*
- **Significance:** Wesley's journal provides extensive firsthand documentation of charismatic-like phenomena in 18th-century Protestant worship. His influence created the Holiness movement, which in turn gave birth to modern Pentecostalism.
- **Verification status:** [Verified via Storms; Verified via W. Menzies]

Edward Irving and the Catholic Apostolic Church (1830s)

- **Tradition/Location:** London, England; Scottish Presbyterian minister
- **What is claimed:** In 1830--1831, members of Irving's congregation began speaking in tongues and prophesying. Irving did not speak in tongues himself but encouraged the exercise of charismatic gifts. This led to his removal from the Presbyterian ministry and the founding of the Catholic Apostolic Church.

- **Primary source:** Contemporary newspaper accounts; Irving's writings
- **Secondary source:** Keener, *Gift and Giver*, ch. 5; Storms, *Practicing the Power*
- **Significance:** The Irvingite movement is the most extensively documented outbreak of glossolalia in the pre-Pentecostal era. It occurred within a well-educated, theologically sophisticated London congregation --- not among "uneducated enthusiasts."
- **Verification status:** [Verified via Keener; Verified via Storms]

Armenian Revival in Kara Kala (1880s)

- **Tradition/Location:** Armenia; Armenian Presbyterian community
- **What is claimed:** A revival broke out in the Armenian Christian community in Kara Kala involving prophecy, tongues, and Spirit-empowered phenomena --- decades before the Azusa Street Revival.
- **Primary source:** Family oral history; Demos Shakarian, *The Happiest People on Earth* (1975)
- **Secondary source:** Corrected research notes
- **Verification status:** [Documented via Shakarian family history. The primary source is popular rather than academic. Independent critical verification is limited.]

Dwight L. Moody (1837--1899)

- **Tradition/Location:** Chicago, Illinois; the most prominent American evangelist of the 19th century
- **What is claimed:** Moody had a dramatic "baptism in the Holy Spirit" experience. While walking down a street in New York City (where he had gone to raise funds after the Great Chicago Fire of 1871 destroyed his church), Moody was overwhelmed by the presence of God. He rushed to a friend's apartment and prayed. He later described the experience: the joy of the Lord was so intense that he thought he would die and cried out to the Lord to stop. This experience transformed his ministry. Two women in his congregation had been praying specifically that Moody would be baptized in the Holy Spirit.
- **Primary source:** Moody's own testimony, widely attested in multiple biographies
- **Secondary source:** R.P. Menzies, "Holy Spirit & Pentecostalism Q&A," Solid Foundation Texas (February 6, 2026). Dr. Robert Menzies and Paul Natekin. YouTube: <https://www.youtube.com/live/HbMx5GfKQ2Y> (recounted this testimony directly); W. Menzies, *Spirit and Power*
- **Significance:** Moody is universally respected across evangelical traditions. His testimony demonstrates that the experience of Spirit baptism as a distinct, subsequent empowering experience was not invented by Pentecostals but was recognized by evangelical leaders before the Pentecostal movement began.
- **Verification status:** [Verified via Menzies Q&A testimony; widely attested in Moody biographies]

R.A. Torrey (1856--1928)

- **Tradition/Location:** United States; evangelist, pastor, educator; superintendent of Moody Bible Institute
- **What is claimed:** Torrey taught and experienced Spirit baptism as a subsequent empowering experience. He wrote extensively on the ministry of the Holy Spirit and was "very clear that when we read through the book of Acts, that what is described is not conversion, not the reception of the Holy Spirit at conversion, but it's a subsequent empowering" (Menzies, Solid Foundation Q&A).
- **Primary source:** R.A. Torrey, *The Baptism with the Holy Spirit* (1895); *The Person and Work of the Holy Spirit* (1910)
- **Secondary source:** R.P. Menzies, "Holy Spirit & Pentecostalism Q&A," Solid Foundation Texas (February 6, 2026). Dr. Robert Menzies and Paul Natekin. YouTube: <https://www.youtube.com/live/HbMx5GfKQ2Y>
- **Significance:** Like Moody, Torrey is an evangelical figure beyond reproach. His teaching on subsequence anticipated the core Pentecostal distinctive.
- **Verification status:** [Verified via Menzies Q&A; Torrey's books are in print and verifiable]

Charles Spurgeon (1834--1892)

- **Tradition/Location:** London, England; Baptist pastor; "Prince of Preachers"
- **What is claimed:** Spurgeon's autobiography documents numerous instances of what Storms identifies as the gift of prophecy or word of knowledge --- Spurgeon would speak directly to individuals in his congregation, revealing specific details about their lives that he could not have known naturally. Spurgeon did not label these as spiritual gifts, but the phenomena described are functionally identical to what charismatics call "word of knowledge."
- **Primary source:** C.H. Spurgeon, *Autobiography*
- **Secondary source:** Storms, *Practicing the Power-* **Significance:** Spurgeon is perhaps the most respected Baptist preacher in history. The fact that he exercised what are functionally charismatic gifts --- while not identifying them as such --- demonstrates that the Spirit's gifts operate even when theological categories do not acknowledge them.
- **Verification status:** [Verified via Storms]

1.6 The Birth of Modern Pentecostalism (1901--1906)

Charles F. Parham and the Topeka Revival (January 1, 1901)

- **Tradition/Location:** Topeka, Kansas; Bethel Bible School
- **What is claimed:** On January 1, 1901, Agnes Ozman spoke in tongues after Parham laid hands on her. Parham had directed his students to study the book of Acts and identify the "Bible evidence" for the baptism of the Holy Spirit. They concluded independently that tongues was the consistent pattern. This event is generally considered the beginning of the modern Pentecostal movement.

- **Primary source:** Parham's own accounts; student testimonies
- **Secondary source:** W. Menzies, *Spirit and Power*; Vinson Synan, *The Holiness-Pentecostal Tradition* (Eerdmans, 1997)
- **Verification status:** [Standard historical account of Pentecostal origins; Verified via W. Menzies]

The Azusa Street Revival (1906--1909)

- **Tradition/Location:** Los Angeles, California; led by William J. Seymour, an African-American Holiness preacher
- **What is claimed:** On April 9, 1906, a dramatic outpouring of the Spirit with tongues occurred at a prayer meeting at 214 North Bonnie Brae Street (now 216, renumbered in 1914) in Los Angeles. Within days, the meetings moved to 312 Azusa Street (beginning around April 14, 1906), which became the epicenter of a global Pentecostal outpouring. Services ran continuously for approximately three years, drawing visitors from around the world. Tongues, prophecy, healing, and other charismatic gifts were regular occurrences. The revival was notably interracial at a time of strict racial segregation in America.
- **Primary source:** *The Apostolic Faith* newspaper (published from the mission); contemporary newspaper accounts (including the *Los Angeles Times*)
- **Secondary source:** W. Menzies, *Spirit and Power*; Synan, *The Holiness-Pentecostal Tradition*; Cecil M. Robeck Jr., *The Azusa Street Mission and Revival* (Nelson, 2006)
- **Significance:** Azusa Street is the launching point for global Pentecostalism. From this single mission, the movement spread to every continent within a decade.
- **Verification status:** [Well-documented historical event; Verified via W. Menzies; Verified via Synan]

1.7 Global Expansion (1906--Present)

Growth Statistics

The growth of the Pentecostal/charismatic movement from 1900 to the present represents one of the most dramatic developments in the history of Christianity:

Year	Estimated Pentecostal/Charismatic Believers	Source
1900	Fewer than 1 million	W. Menzies, <i>Spirit and Power</i> ; Menzies, <i>Christ-Centered</i>
1970	~70 million	Barrett & Johnson, <i>World Christian Encyclopedia</i> (2001)
2001	~400+ million	Keener, <i>Gift and Giver</i>
2006	10-country survey of Pentecostals conducted	Pew Research Center, "Spirit and Power" (2006)
2011	~584 million Pentecostals and	Pew Research Center, "Global

	Charismatics combined (Pew: 279M Pentecostals + 305M Charismatics); ~644 million incl. all renewalist Christians (CSGC/World Christian Database) (26% of all Christians)	Christianity" (2011); CSGC/World Christian Database
Early 2020s	~644--700+ million; estimates now reach 700--800 million when including all charismatics (World Christian Database). Note: All global estimates vary by definition and methodology; figures represent best available scholarly consensus.	<i>World Christian Encyclopedia</i> , 3rd ed. (Edinburgh UP, 2019); World Christian Database
2050 (projected)	Over 1 billion	Menzies, <i>Christ-Centered</i>

- **Daily growth rate:** Approximately 35,000 people become Pentecostal/charismatic every day (Barrett & Johnson, *World Christian Encyclopedia*, 2nd ed., Oxford University Press, 2001; also cited in *International Bulletin of Missionary Research*).
- **Percentage of global Christianity:** Approximately 25--27%, making Pentecostals/charismatics the second-largest grouping after Roman Catholicism.
- **Description:** Harvey Cox of Harvard called Pentecostalism "the fastest-growing form of worship on Earth" (*Fire from Heaven*, Addison-Wesley, 1995). Peter Berger of Boston University characterized it as "the fastest-growing movement in the history of religion" (*The Desecularization of the World*, Eerdmans, 1999). Allan Anderson has made similar observations (per Menzies, *Christ-Centered*).
- **Historical scale:** As W. Menzies notes: "In 1900, the Pentecostal movement did not exist. At the end of the century, if one includes Charismatics along with Pentecostals, the collective movement embraces a larger number of people than all the Reformation bodies together" (W. Menzies, *Spirit and Power*).
- As R.P. Menzies observes, the movement "in the space of a hundred years, had emerged as 'the largest aggregate of Christians on the planet outside the Roman Catholic Church'" (Menzies, *Christ-Centered*).

Regional Highlights

- **Sub-Saharan Africa:** Pentecostal/charismatic Christianity is the dominant form of Christianity in many African nations. Nigeria alone has tens of millions of adherents.
- **Latin America:** Brazil has the largest Pentecostal population of any country --- estimated at 50--60 million. Major denominations include the Assemblies of God (Brazil), Universal Church of the Kingdom of God, and *Congregação Cristã no Brasil*.
- **China:** Estimates of Chinese Christians range from 60--100+ million, with the majority in charismatic house churches where tongues, healing, and prophecy are normative.

- **South Korea:** Home to some of the world's largest churches, including Yoido Full Gospel Church (founded by David Yonggi Cho), which at its peak had over 800,000 members.
 - **Global South dominance:** The center of gravity has shifted decisively from North America and Europe to Africa, Asia, and Latin America. Philip Jenkins documents this tectonic shift in *The Next Christendom: The Coming of Global Christianity* (3rd ed., Oxford UP, 2011). As Kendall observes: "Fortunately the cessationist perspective did not hit the third world before the gospel spread into Latin America, South America, Africa, or Indonesia. Or Singapore. Malaysia. China. Christianity has invaded these countries with a tremendous surge of power in recent decades. Virtually all of them are charismatic or Pentecostal" (Kendall, *Holy Fire*).
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Having surveyed the historical evidence for charismatic gifts from the apostolic era through the birth of modern Pentecostalism, we now turn to the biblical and exegetical foundations upon which the case for the continuation of tongues rests.

PART TWO: BIBLICAL FOUNDATIONS --- The Scriptural Case for Tongues Today

2.1 Old Testament Foundations

Joel 2:28--32 --- The Foundational Prophecy

The prophecy that Peter cited on the Day of Pentecost is the single most important Old Testament text for the doctrine of Spirit baptism and tongues:

"And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days." (Joel 2:28--29)

Key features of this prophecy:

- 1. Universality:** "All people" --- not limited to prophets, priests, or kings. The Spirit is for sons and daughters, old and young, servants of both genders.
- 2. The prophetic nature of the gift:** The manifestation is prophetic speech --- prophecy, dreams, visions. As Menzies argues, this establishes the fundamental character of Spirit baptism as prophetic empowerment (*Pentecost: This Story Is Our Story; Christ-Centered*).
- 3. No stated expiration:** The text contains no limitation to the apostolic era.
- 4. Peter's application:** Peter explicitly applies this prophecy to the events of Pentecost (Acts 2:16--21) and then extends the promise to "all who are far off --- for all whom the Lord our God will call" (Acts 2:39).

Numbers 11:24--29 --- The Precedent of Moses

When the Spirit rested on the seventy elders and they prophesied, two men (Eldad and Medad) who had remained in the camp also prophesied. Joshua urged Moses to stop them. Moses replied: "Are you jealous for my sake? I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Numbers 11:29).

- **Significance:** Moses expressed the desire that characterizes Joel's prophecy and Pentecost's fulfillment --- the democratization of the prophetic gift. What Moses wished for, Joel prophesied, and Pentecost accomplished.
- **Source:** Menzies, *Pentecost*; Horton, *What the Bible Says About the Holy Spirit*

Isaiah 28:11--12 --- Tongues as a Sign

Paul cites this passage in 1 Corinthians 14:21: "In the Law it is written: 'With other tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord.'"

- **Significance:** Paul roots the phenomenon of tongues in the prophetic tradition of Isaiah, demonstrating Old Testament precedent for God speaking through unfamiliar languages.
- **Source:** Fee, *1 Corinthians*; Menzies, *Speaking in Tongues*

2.2 Tongues in the Gospels

Luke 11:9--13 --- Jesus' Promise of the Spirit

"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you... If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:9, 13)

This passage is critical for several reasons:

- 1. Addressed to believers/disciples:** Jesus is speaking to those who already follow him. This is not about conversion but about a subsequent gift. As Menzies explains in the Solid Foundation Texas Q&A: "Because this is addressed to believers, to disciples, this cannot be talking about the gift of new life. This is anticipating Pentecost."
 - 2. The verbs are in the present imperative (iterative):** "Ask and keep asking. Seek and keep seeking. Knock and keep knocking" (Menzies, Solid Foundation Q&A). This suggests ongoing, persistent prayer for the Spirit's empowering.
 - 3. Matthew's parallel has "good gifts"; Luke has "the Holy Spirit":** As Menzies notes: "Matthew has good gifts, Luke has the Holy Spirit. You see, what we see here is that Luke is applying this passage, this saying of Jesus, he's applying it to his readers" (Solid Foundation Q&A).
 - 4. The snake and scorpion imagery:** Luke's version includes the assurance that the Father will not give a harmful gift (snakes and scorpions --- which in the context of Luke 10:18--20 refer to demonic powers). As Menzies explains: "If the Holy Spirit comes with inspired speech, the mark of the prophetic gift that Joel describes, then sometimes it's going to be loud. And sometimes there may be those who have questions. And here we see that Luke... emphasizes, do not be afraid. Because the Father gives good gifts" (Solid Foundation Q&A).
- **Source:** Keener, *Gift and Giver*; Menzies, *Pentecost*; Menzies, Solid Foundation Q&A

Luke 3:16 / Matthew 3:11 / Mark 1:8 --- John's Prophecy

"He will baptize you with the Holy Spirit and fire." (Luke 3:16)

All four Gospels record John the Baptist's prophecy that the Coming One would baptize with the Holy Spirit. This prophecy is explicitly linked to Pentecost by Jesus himself in Acts 1:4--5.

- **Source:** Menzies, *Pentecost*; Keener, *Gift and Giver*

Luke 24:49 / Acts 1:4--8 --- The Command to Wait

"I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." (Luke 24:49)

"You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)

- **Significance:** The disciples were already believers. They had already been commissioned (Matthew 28:18--20; John 20:21--22). Yet Jesus told them to wait for a specific

empowering. This is the foundation of the Pentecostal doctrine of subsequence --- that Spirit baptism is a distinct experience from conversion.

- **Source:** Menzies, *Pentecost*; Menzies, *Christ-Centered*

Mark 16:17 --- Jesus and Tongues

"And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues." (Mark 16:17)

- **Note on textual criticism:** Mark 16:9--20 is absent from the two earliest complete Greek manuscripts (Codex Sinaiticus and Codex Vaticanus) and is widely regarded by textual critics as a later addition to Mark's Gospel. However, Menzies notes that this passage reflects early church belief about the signs that accompany believers.
- **Source:** Menzies, *Speaking in Tongues*

2.3 Tongues in Acts --- The Five Spirit-Reception Narratives

Luke records five distinct accounts of individuals or groups receiving the Holy Spirit. These form a consistent pattern that Pentecostal scholars identify as normative for the church:

1. Pentecost (Acts 2:1--4)

- **Who:** The 120 disciples in the upper room
- **What happened:** "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (2:4).
- **Tongues explicitly mentioned:** Yes
- **Significance:** The paradigmatic event. Peter interprets it through Joel 2.

2. The Samaritan Believers (Acts 8:14--19)

- **Who:** Samaritan converts of Philip's ministry
- **What happened:** Peter and John laid hands on them; they received the Holy Spirit. Simon the Sorcerer saw something and offered money to have the ability to confer the same experience.
- **Tongues explicitly mentioned:** No, but observable evidence occurred.
- **Significance:** As Menzies observes: "Something visible happened that made Simon the sorcerer want to BUY the ability to confer it. That's not coincidence --- that's a pattern" (Menzies, *Pentecost*).

3. Paul's Conversion (Acts 9:17--18)

- **Who:** Saul of Tarsus
- **What happened:** Ananias laid hands on him, saying the Lord "has sent me so that you may see again and be filled with the Holy Spirit."
- **Tongues explicitly mentioned:** Not in this passage, but Paul later testified "I speak in tongues more than all of you" (1 Corinthians 14:18).

- **Significance:** Paul's experience of being "filled with the Holy Spirit" through the laying on of hands is consistent with the pattern.

4. *The Household of Cornelius (Acts 10:44--46)*

- **Who:** Cornelius and his household --- the first Gentile converts
- **What happened:** "The Holy Spirit came on all who heard the message... For they heard them speaking in tongues and praising God" (10:44, 46).
- **Tongues explicitly mentioned:** Yes
- **Significance:** This is the "Gentile Pentecost." Peter explicitly compares it to the original Pentecost (Acts 11:15--17).

5. *The Ephesian Disciples (Acts 19:1--7)*

- **Who:** About twelve disciples of John the Baptist
- **What happened:** Paul laid hands on them, "the Holy Spirit came on them, and they began speaking in tongues and prophesying" (19:6).
- **Tongues explicitly mentioned:** Yes
- **Significance:** These were already believers who had not yet received the Spirit's empowering. This passage is a key text for the doctrine of subsequence.

The Pattern: In four of the five accounts, tongues are either explicitly mentioned or strongly implied. As Menzies summarizes: "In four Spirit-reception accounts in Acts (2, 8, 10, 19), three explicitly mention tongues and the fourth (Acts 8) strongly implies observable evidence" (*Pentecost*).

2.4 Paul's Teaching on Tongues (1 Corinthians 12--14)

The Context: A Problematic Church

Paul's teaching on tongues in 1 Corinthians 12--14 must be read in context. Corinth was, as Menzies explains, "an immature church" where some members viewed spiritual gifts --- particularly tongues --- as a mark of spiritual superiority. They were "creating chaos in the service" and "breaking into the service with speaking in tongues and not allowing for the proclamation of the gospel to take place" (Menzies, Solid Foundation Q&A).

Crucially, Paul's response was to **regulate**, not **eliminate**, the gifts. As Fee observes, Paul's instructions in 1 Corinthians 14 assume the continuation of tongues and prophecy; he regulates rather than abolishes them (Fee, *1 Corinthians*).

As Keener observes: "Were it not for their abuse of the Lord's Supper, we would not be aware that any of Paul's churches practiced it either" (*Gift and Giver*, ch. 8). The absence of correction elsewhere proves widespread healthy practice, not absence of the gift.

As Menzies writes in his published work: "Paul criticizes the abuse of tongues, not the gift itself" (*Speaking in Tongues*, ch. 6). This distinction is critical for reading 1 Corinthians 12-14 honestly.

Key Pauline Statements on Tongues

1 Corinthians 12:4--11 --- Diversity of Gifts

Paul lists tongues and interpretation of tongues among the gifts distributed by the Spirit "as he determines" (12:11). Tongues are placed alongside prophecy, wisdom, knowledge, faith, healing, and miracles --- all in the same category of Spirit-given charismata.

1 Corinthians 12:28--30 --- "Do All Speak in Tongues?"

Paul asks a series of rhetorical questions: "Are all apostles? Are all prophets? Are all teachers? Do all work miracles?... Do all speak in tongues? Do all interpret?" The Greek grammar (the particle *me*) expects the answer "no."

However, as Menzies explains --- both in the Solid Foundation Q&A and in his published treatment of the same passage --- this must be read in context. In *Speaking in Tongues*, ch. 5, Menzies argues at length that Paul's rhetorical question in 12:30b concerns the corporate assembly: "Paul's point is not to say, well, is it possible that everyone could speak in tongues... He's simply saying that the Holy Spirit gives gifts to people with the purpose of edifying and blessing the church. And he's emphasizing that we don't all do the same thing when we gather together" (Solid Foundation Q&A). Menzies's published argument demonstrates that "Paul undermines the Corinthians' sense of superiority with his comments concerning the universality of the gift" --- showing that 1 Corinthians 14:5 affirms the availability of tongues for all believers in private, while 12:30 addresses roles in corporate worship (Menzies, *Speaking in Tongues*, ch. 5).

Menzies further notes his published discussion with D.A. Carson on this point: Carson acknowledged that "it's possible for every Christian to prophesy" but maintained a different standard for tongues. Menzies argues this is inconsistent: "Just as it's possible that anyone who has the Spirit of God within them might prophesy, so also is it possible that all could speak in tongues" (Solid Foundation Q&A).

1 Corinthians 14:2 --- Tongues as Prayer to God

"For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit."

- This is foundational: tongues is primarily God-directed, not human-directed. It is prayer and praise, not primarily communication between humans.

1 Corinthians 14:4 --- Tongues Edify the Speaker

"Anyone who speaks in a tongue edifies themselves."

- Some critics use this to minimize tongues, but Paul does not present self-edification as negative. He assumes believers need and benefit from personal spiritual building.

1 Corinthians 14:5 --- "I Wish You All Spoke in Tongues"

"I would like every one of you to speak in tongues, but I would rather have you prophesy."

- Paul's preference for prophecy in corporate worship does not diminish his positive view of tongues. As Menzies observes: "Paul does say, he does say, I would like every one of you to speak in tongues. This suggests that that's at least a possibility" (Solid Foundation Q&A; *Speaking in Tongues*).

1 Corinthians 14:14--15 --- Praying and Singing in the Spirit

"For if I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding."

- This passage establishes that Paul practiced both praying and singing in tongues. The phrase "pray/sing with my spirit" becomes, as Menzies argues, "virtually a technical term for charismatic inspiration and typically includes glossolalia" (Menzies, *Speaking in Tongues*).

1 Corinthians 14:18 --- Paul's Personal Practice

"I thank God that I speak in tongues more than all of you."

- The greatest theologian of the early church was a prolific practitioner of tongues.

1 Corinthians 14:22--25 --- The Corinthian Quotation Theory

This passage has been widely misunderstood. Verse 22 reads: "Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers."

But verses 23--25 appear to contradict verse 22: if the whole church speaks in tongues and unbelievers enter, they will say "you are out of your mind" --- which means tongues are *not* an effective sign for unbelievers. Meanwhile, prophecy will convict the unbeliever and bring them to worship --- meaning prophecy *does* serve unbelievers.

Menzies resolves this tension by arguing that **verse 22 is a Corinthian quotation, not Paul's own position**. Paul is quoting back to the Corinthians what *they* have been claiming --- that tongues is a sign for unbelievers (i.e., an evangelistic tool that proves spiritual superiority). Paul then refutes this claim in verses 23--25 by showing what actually happens when unbelievers encounter a chaotic tongues-dominated service.

The evidence for this reading:

1. Paul regularly quotes the Corinthians and then responds (e.g., 1 Corinthians 7:1, where the NIV 2011 edition puts "It is good for a man not to have sexual relations with a woman" in quotation marks as the Corinthian position, not Paul's).
2. Verse 22, read as Paul's position, creates an irreconcilable contradiction with verses 23--25.
3. Read as a Corinthian quotation, the entire passage flows logically: the Corinthians claimed tongues was an evangelistic sign; Paul corrects this by showing the actual effect on unbelievers.

As Menzies explains: "I'm going to suggest to you that verse 22, this is not Paul's position. This is the position of the Corinthian church. The problem is that the Corinthians were using tongues as a sign of their spiritual superiority, and Paul corrects this misuse in the verses that follow" (Solid Foundation Q&A).

- **Source:** Menzies, Solid Foundation Q&A; Menzies, *Speaking in Tongues*; B. C. Johanson, "Tongues, a Sign for Unbelievers? A Structural and Exegetical Study of 1 Corinthians XIV.20--25," *New Testament Studies* 25 (1979): 180--203.

Note: The Corinthian quotation reading of 1 Corinthians 14:22 is one proposed scholarly solution among several. Other scholars, notably Gordon Fee (*The First Epistle to the Corinthians*) and Anthony Thiselton (*The First Epistle to the Corinthians*, NIGTC, 2000), offer alternative interpretations of this passage that do not require a quotation hypothesis. Readers are encouraged to consult these treatments for a fuller picture of the scholarly debate.

1 Corinthians 14:26--28 --- Order in Corporate Worship

"If anyone speaks in a tongue, two --- or at the most three --- should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God."

- These are regulations for the **public exercise of tongues as a message to the congregation** (with interpretation). They are not prohibitions against corporate prayer in tongues. The distinction between a "message in tongues" (requiring interpretation) and corporate prayer/worship in tongues is critical for understanding Paul's instructions.

1 Corinthians 14:39 --- The Command

"Therefore, my brothers and sisters, be eager to prophesy, and **do not forbid speaking in tongues.**"

- As Menzies emphasizes: "This is the one clear command Paul gives there" (Solid Foundation Q&A). In *Speaking in Tongues*, Menzies writes that Paul, "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)" (Menzies, *Speaking in Tongues*, ch. 5). Paul's final word on the subject is a direct prohibition against forbidding tongues.
- This verse parallels 1 Thessalonians 5:19--20: "Do not quench the Spirit. Do not treat prophecies with contempt" (Menzies, *Christ-Centered*).

2.5 Paul's Commands for Spirit-Led Worship

Ephesians 5:18--20 --- Be Filled with the Spirit

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit [pneumatikais --- spiritual songs]. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."

As Menzies demonstrates from the Solid Foundation Q&A, the phrase "spiritual songs" (*pneumatikais*) connects directly to 1 Corinthians 14:15, where "singing with my spirit" is Paul's description of singing in tongues. Menzies explains: "With that background from 1 Corinthians 14 in mind, when Paul talks about praying and singing in the spirit, it's hard to exclude the idea that he's including speaking in tongues as a part of this experience" (Solid Foundation Q&A).

The context is explicitly corporate: "speaking to one another." This is a description of congregational worship that includes Spirit-inspired singing --- which, in light of 1 Corinthians 14:15, includes singing in tongues.

Colossians 3:16 --- Spiritual Songs in the Assembly

"Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit [pneumatikais], singing to God with gratitude in your hearts."

The same term *pneumatikais* appears here, again in a corporate worship context.

Ephesians 6:18 --- Pray in the Spirit on All Occasions

"And pray in the Spirit on all occasions with all kinds of prayers and requests."

As Menzies notes, "praying in the Spirit" is Paul's established phrase for Spirit-inspired prayer, which includes (though is not limited to) praying in tongues (Solid Foundation Q&A; *Speaking in Tongues*).

The Corporate Worship Picture

Taken together, these passages paint a picture of early Pauline church worship that included Spirit-inspired singing and praying --- including singing and praying in tongues --- as a normal part of congregational life. As Menzies argues: "Paul would rejoice and participate with us in worship when we together are worshipping God and some are caught up in tongues, others are maybe using, speaking in a human language... I believe that Paul would be right there with us" (Solid Foundation Q&A).

2.6 The "Cessation" Passages Examined

1 Corinthians 13:8--12 --- "When the Perfect Comes"

"Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when completeness [to teleion --- 'the perfect'] comes, what is in part disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known."

The cessationist claim: "The perfect" (*to teleion*) refers to the completion of the New Testament canon. Once the Bible was complete, the gifts were no longer needed.

The continuationist response:

- 1. "Face to face" language:** Paul says that when "the perfect" comes, "we shall see face to face" and "know fully, even as I am fully known." Are we seeing God face to face now? Do we know fully as we are fully known? If not, "the perfect" has not yet arrived. This language points to the return of Christ, not the closing of the canon.

2. **Scholarly consensus:** Even most cessationist scholars now concede that *to teleion* does not refer to the canon. Gordon Fee argues firmly that it refers to the eschatological consummation (Fee, *1 Corinthians*). D.A. Carson, though not Pentecostal, agrees that *to teleion* refers to the eschaton (Carson, *Showing the Spirit*, Baker, 1987). Stanley Horton states that the gifts were "intended for the entire Church Age" (Horton, *What the Bible Says About the Holy Spirit*).
3. **Sam Storms' analysis:** "The perfect" as the canon is Storms' first "bad reason for being a cessationist." He notes: "Even most cessationists now concede this" (Storms, *Practicing the Power*).
4. **Keener's observation:** "I believe the position that supernatural gifts have ceased is one that no Bible reader would hold if not previously taught to do so. It is also a position based on a modern reading of the text shaped by Enlightenment culture" (Keener, *Gift and Giver*).
5. **Fee's eschatological analysis:** Fee is emphatic that "the term 'the perfect' has to do with the Eschaton itself, not some form of 'perfection' in the present age" (Fee, *The First Epistle to the Corinthians*, NICNT, Eerdmans, 1987, on 1 Corinthians 13:10). He cites Karl Barth's vivid analogy: "Because the sun rises all lights are extinguished" --- meaning the gifts will cease not because something lesser replaces them (like a completed canon), but because the full glory of Christ's return makes them unnecessary.
6. **Carson's reductio ad absurdum:** D.A. Carson approvingly cites Max Turner's observation that "Paul can only be accused of the wildest exaggeration in verse 12 if *that* is what he was talking about" (Carson, *Showing the Spirit*, ch. 2, citing Turner). [Verified against primary text.] Paul says when "the perfect" comes, we will know fully as we are fully known and see face to face --- language that is absurdly overstated if Paul merely meant the closing of the canon.
7. **Even Gaffin concedes the point:** Wayne Grudem notes that Richard Gaffin --- the leading Reformed cessationist --- agrees that the canon interpretation fails: "The view that they describe the point at which the New Testament canon is completed cannot be made credible exegetically" (Gaffin, quoted in Grudem, *The Gift of Prophecy*, ch. 12). This is significant because Gaffin is the most rigorous cessationist scholar alive, and even he rejects the proof-text most commonly used to defend cessationism.
8. **Carson's critique of Warfield's eschatological failure:** Carson identifies the deeper problem with Warfield's entire attestation-only framework: "It is the failure to recognize this essentially eschatological structure that mars Warfield's insistence that miracles ceased" (Carson, *Showing the Spirit*, ch. 5). [Verified against primary text.] In other words, the gifts belong to the "already/not yet" framework of the entire New Testament --- they are part of the age between Pentecost and Christ's return, not a temporary add-on that expired with the apostles.

Ephesians 2:20 --- The Foundation Argument

"Built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone."

The cessationist claim: The apostles and prophets were the "foundation" of the church. Once the foundation is laid, it is no longer needed. Therefore, apostolic and prophetic gifts have ceased.

The continuationist response:

1. Storms notes "numerous instances where prophecy was not linked to the apostles" --- prophecy in the NT is a broader phenomenon than apostolic ministry (Storms, *Practicing the Power*).
2. Even if apostleship as a unique foundational office has ceased, this does not entail the cessation of all charismatic gifts. Cessation of one gift does not prove cessation of all (Storms' fifth reason).
3. The "prophets" in Ephesians 2:20 may refer specifically to the foundational prophets of the apostolic era without implying that all prophetic activity has ceased.

Hebrews 2:3--4

"This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will."

The cessationist claim: The past tenses here indicate that miraculous gifts accompanied the founding generation and have since ceased.

The continuationist response: The past tense simply indicates that the author is describing events that occurred in the past --- not that they can never occur again. Historical narrative about past events does not constitute a theological argument for cessation.

2.7 Key Verses Supporting Continuation

Hebrews 13:8 --- The Unchanging Christ

"Jesus Christ is the same yesterday and today and forever."

As Kendall writes: "Charismatics use that verse to prove that God's power today is the same as it was in Jesus's day, and we are absolutely right to do so" (Kendall, *Holy Fire*). He adds the honest qualifier: "Whereas we have a perfect right to apply Hebrews 13:8 against cessationist teaching, the immediate context refers to doctrine." Even with this nuance, the verse establishes the principle of Christ's unchanging nature.

Menzies notes that older Pentecostals "often inscribed [this verse] on the walls of their sanctuaries" (Menzies, *Christ-Centered*).

Acts 2:39 --- The Promise Without Expiration

"The promise is for you and your children and for all who are far off --- for all whom the Lord our God will call."

The scope is universal and unlimited: "all who are far off" and "all whom the Lord our God will call." There is no expiration clause, no generational limit.

Ephesians 4:11--13 --- Gifts Until Christ's Return

"So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

The gifts are given "until" the church reaches full maturity and unity --- which has manifestly not yet occurred. As Horton observes, these gifts are intended for the entire church age until Christ's return (Horton, *What the Bible Says About the Holy Spirit*).

1 Corinthians 14:39 --- The Direct Command

"Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues."

A direct apostolic command. As Menzies says: "This is the one clear command Paul gives there" (Solid Foundation Q&A).

1 Corinthians 1:7 --- Gifts Until the Revelation of Christ

"Therefore you do not lack any spiritual gift as you eagerly wait for our Lord Jesus Christ to be revealed."

Paul connects the full range of spiritual gifts (*charismata*) with the period of waiting for Christ's return. The gifts are operative during the waiting period.

2.8 Confirmation from Non-Pentecostal Scholarship

The case for tongues does not rest on Pentecostal scholarship alone. Leading scholars from Reformed, Anglican, Catholic, and mainstream academic traditions have independently reached continuationist conclusions:

D.A. Carson (Reformed evangelical, Trinity Evangelical Div. School): Carson argues substantively that there is no exegetical warrant for thinking the gifts have ceased, stating: "Scripture offers no shelter to those who wish to rule out all claims to charismatic gifts today" (*Showing the Spirit*, ch. 2). [Verified against primary text.] Carson explicitly rejects the cessationist reading of 1 Corinthians 13:10, affirming that "the perfect" refers to the eschaton. He also identifies the critical flaw in Warfield's cessationism: "It is the failure to recognize this essentially eschatological structure that mars Warfield's insistence that miracles ceased" (*Showing the Spirit*, ch. 5). [Verified against primary text.] (Carson, *Showing the Spirit*, Baker, 1987)

Gordon Fee (premier Pauline scholar, Regent College): In his 967-page *God's Empowering Presence* --- the most comprehensive study of Paul's pneumatology ever written --- Fee dismantles the cessationist reading of 1 Corinthians 13:8--10 and concludes: "This particular 'answer' to the issue is raised not on the basis of reading the biblical text, but from the greater concern as to their 'legitimacy' today. But this is a hermeneutical question, pure and simple, and one that Paul could not have understood. His answer is plain: 'Of course they will continue

as long as we await the final consummation.' Any answer that does not follow in the footsteps of the apostle at this point may hardly appeal to him for support" (*God's Empowering Presence*, ch. 14 summary). Fee emphasizes that "the evidence is considerable that a visible, 'charismatic' dimension of life in the Spirit was the normal experience of the Pauline churches" (*God's Empowering Presence*, ch. 14 summary). [Both quotes verified against primary text.] In his popular-level summary, Fee restates: cessationism is "raised today not on the basis of reading Scripture but from the greater concern as to their present legitimacy. But this is a question of worldview, pure and simple" (*Paul, the Spirit, and the People of God*, Hendrickson, 1996). Fee's summary of his entire 967-page study is unambiguous: "We may conclude, therefore, that all the evidence points in one direction: for Paul and his churches the Spirit is not only the absolute key to their understanding of Christian life, from beginning to end, but above all else the Spirit was experienced, and experienced in ways that were essentially powerful and visible" (*God's Empowering Presence*, p. 895). (Fee, *God's Empowering Presence*, Hendrickson, 1994)

James D.G. Dunn (University of Durham, one of the most influential NT scholars of the 20th century): Dunn demonstrated in *Jesus and the Spirit* that charismatic experience was the foundation of earliest Christianity. Paul "evidently expects the charismata to be a regular feature of the community's worship." (Dunn, *Jesus and the Spirit*, SCM Press, 1975; US edition: Eerdmans, 1997)

Anthony Thiselton (conservative evangelical Anglican, University of Nottingham): In his over 1,400-page commentary on 1 Corinthians --- the most detailed in English --- Thiselton firmly rejects the cessationist "completed canon" interpretation of 1 Corinthians 13:10. He concludes that no NT text warrants expecting the gifts to cease. (Thiselton, *The First Epistle to the Corinthians*, NIGTC, Eerdmans, 2000)

David Garland (Southern Baptist, *1 Corinthians*, BECNT, Baker Academic, 2003): Agrees that "the perfect" is eschatological. Emphasizes Paul's final word: "Do not forbid speaking in tongues" (1 Cor 14:39) is not a grudging concession but a clear command.

Darrell Bock (Dallas Theological Seminary): His Acts commentary does not support cessationism. He treats Pentecost as a salvation-historical event with ongoing significance, and notes Acts 2:39 extends the promise beyond the apostolic generation. A DTS scholar whose exegesis doesn't support cessationism carries enormous weight. (Bock, *Acts*, BECNT, Baker Academic, 2007)

Kilian McDonnell & George Montague (Catholic scholars): Examined select major patristic sources from the first eight centuries and concluded that the expectation of charismatic experience --- including prophecy and tongues --- at Christian initiation was the NORM, not the exception. Their conclusion is particularly significant because it comes from rigorous Catholic scholarship --- McDonnell, a Benedictine monk, and Montague, a Marianist priest. (McDonnell & Montague, *Christian Initiation and Baptism in the Holy Spirit*, Liturgical Press, 1st ed. 1991; 2nd rev. ed. 1994)

Clark Pinnock (McMaster Divinity College, evangelical theologian): "Western theology has been a theology of the Word to the neglect of the Spirit. We have a lopsided theology that is

strong on Christ but weak on the Spirit." (Pinnock, *Flame of Love: A Theology of the Holy Spirit*, InterVarsity Press, 1996)

Wayne Grudem (Reformed evangelical, Trinity Evangelical Divinity School and Phoenix Seminary): In *The Gift of Prophecy in the New Testament and Today* (rev. ed., Crossway, 2000), Grudem argues that 1 Corinthians 13:10 ("when the perfect comes") refers to Christ's return, not the completion of the canon. He concludes: "there is no reason to think that [prophecy] would not continue in the church right up until Christ returns." Grudem systematically dismantles five incorrect assumptions in cessationist reasoning and builds a careful exegetical case that New Testament prophecy --- distinct from Scripture-level authority --- continues as an ordinary gift for the church age.

J.I. Packer (Reformed Anglican, Regent College): Packer, reviewing Puritan writings on personal revelations, noted that the Puritans "weren't cessationists in the Richard Gaffin sense" (personal fax from J.I. Packer to Wayne Grudem, September 9, 1997; cited in Grudem, *The Gift of Prophecy*, rev. ed., Appendix 7, pp. 353--356 of the revised edition). This is a striking admission from one of the most respected Reformed theologians of the twentieth century: even the Puritans --- often claimed as cessationist ancestors --- did not hold the hard cessationism that many modern Reformed theologians assume is the historic position.

PART THREE: THEOLOGICAL ARGUMENTS

3.1 Luke's Prophetic Pneumatology (R. Menzies)

Robert P. Menzies' academic contribution has been foundational for Pentecostal theology. His core thesis, developed across multiple works (*Empowered for Witness; Christ-Centered; Pentecost*), is that **Luke has a distinctive pneumatology --- a theology of the Spirit --- that is complementary to, but different from, Paul's.**

For Luke, the Spirit is primarily the source of **prophetic empowerment**, not soteriological (salvation-related) transformation. As Menzies writes: "Luke's theology of the Spirit is indeed different from that of Paul --- ultimately complementary, but different. Luke not only fails to refer to soteriological aspects of the Spirit's work, his narrative presupposes a pneumatology that does not include this dimension" (*Pentecost*).

This means:

- 1. Luke and Paul are not in conflict.** Paul teaches that the Spirit brings regeneration, sanctification, and empowerment. Luke focuses specifically on the Spirit's empowering work for witness and mission.
- 2. Spirit baptism (as Luke describes it) is distinct from conversion.** The disciples in Acts were already saved, already "clean" (John 15:3), but Jesus told them to wait for power. Spirit baptism is empowerment for mission, available to all believers as a subsequent experience.
- 3. Luke-Acts is not merely illustration but theology.** The old Reformed hermeneutic dismissed Luke's narratives as "merely descriptive, not prescriptive." Menzies and other Pentecostal scholars have argued persuasively that Luke-Acts contains a distinctive theology that can and should inform doctrine.

As Menzies explains: "First and foremost, Pentecostals are calling the church to take a fresh look at Luke-Acts. Only by hearing Luke's distinctive voice can we develop a truly holistic doctrine of the Holy Spirit" (*Christ-Centered*).

3.2 The Church as a Community of End-Time Prophets

Menzies argues that tongues signify the identity of the church: "Tongues also signify who we are: the end-time prophets that Joel anticipated" (*Speaking in Tongues*).

This is rooted in Acts 2:17--18, where Peter applies Joel's prophecy: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy." The church is, by definition, a prophetic community --- a community where every member has access to the Spirit's prophetic empowering.

As Menzies states: "Just as Jesus was anointed by the Spirit to fulfill His prophetic vocation, so also Jesus' disciples have been anointed as end-time prophets to proclaim the word of God" (*Pentecost*).

3.3 Tongues as Prayer, Praise, and Intercession

Menzies provides the most comprehensive treatment of the devotional functions of tongues in his *Speaking in Tongues*:

Tongues as Building Up Faith (Jude 20)

"But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit..." Menzies argues (following Harvey and Towner) that "pray in the Holy Spirit" refers to "prayer in a Spirit-given tongue (glossolalia)." He writes: "Praying in tongues strengthens the believers' sense of connection with the apostolic faith," and "the Spirit builds us up in our most holy faith by interceding through us and for us (Rom. 8:26--27)" (*Speaking in Tongues*).

Tongues as Communion with Christ (Romans 8:15--16; Galatians 4:6)

"The Spirit himself testifies with our spirit that we are God's children" (Romans 8:16). Menzies writes: "We are caught up in the love of Christ and filled with joy as we begin to glimpse in part the wonder of our adoption as God's children" (*Speaking in Tongues*).

Tongues as Doxological Praise (Ephesians 5:18--20; Colossians 3:16; 1 Corinthians 14:15--17)

James Dunn is cited: "Paul recognizes a kind of charismatic hymnody --- both a singing in tongues... and a singing with intelligible words." The term "spiritual songs" (*pneumatikais*) becomes "virtually a technical term for charismatic inspiration and typically includes glossolalia" (Menzies, *Speaking in Tongues*).

Tongues as Intercession (Romans 8:26--27)

"The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans" (Romans 8:26).

Menzies argues that Paul "has glossolalia primarily, though perhaps not exclusively, in view" here. His reasoning: "The one charismatic experience that fits Paul's description of inarticulate groans, that is cited in numerous New Testament documents, and that thus was clearly well known and established in the early church, is speaking in tongues" (*Speaking in Tongues*).

Tongues as a Sign of Weakness and Dependence

Menzies writes: "Speaking in tongues is not a sign of our 'maturity' or our 'strength'... Quite the contrary, our groaning serves to remind us of our utter dependence on and need for God" (*Speaking in Tongues*). Ernst Kasemann is quoted: "What enthusiasts regard as proof of their glorification [Paul] sees as sign of a lack."

Tongues as Proclamation (with Interpretation)

"Tongues with interpretation functions very much like prophecy" (Menzies, *Speaking in Tongues*).

3.4 The Six-Fold Value of Tongues (R. Menzies)

Menzies articulates six values of the practice of speaking in tongues (*Speaking in Tongues*, table of contents):

1. **Tongues are a sign of our connection to the calling and power of the apostolic church.** They link the contemporary church to the original Pentecost and demonstrate continuity with the apostolic pattern.
2. **Tongues signify who we are: the end-time prophets that Joel anticipated.** They mark the church as the prophetic community of the last days.
3. **The diversity of tongues reminds us of the scope and nature of our mission.** Just as Pentecost involved "every nation under heaven" (Acts 2:5), tongues point to the universal scope of the gospel.
4. **The intimacy of tongues reminds us that God is with us.** Tongues as prayer and praise foster personal communion with God.
5. **The strangeness of tongues reminds us of our need to rely on the Holy Spirit.** The very unfamiliarity of the experience pushes believers beyond self-reliance into dependence on the Spirit.
6. **The drama of tongues reminds us that a transcendent God delights to communicate with us.** Tongues testify that God is not distant or silent but actively speaks to and through His people.

3.5 The "Foolishness" Argument (Del Tarr)

Del Tarr, who held a PhD in Cultural Anthropology and Cross-Cultural Communications (University of Minnesota, 1980) and served as president of the AG Theological Seminary, argued that speaking in tongues embodies the principle Paul articulates in 1 Corinthians 1:27: "God chose the foolish things of the world to shame the wise."

Tarr's key points:

1. **Tongues is not a "real language" in the human linguistic sense --- and that is the point.** Paul's description in 1 Corinthians 14:2 ("no one understands them; they utter mysteries by the Spirit") precisely predicts what modern linguistics has found: structured speech that is not a decodable human language.
 2. **The argument "tongues is not a real language, therefore it's fake" commits a category error.** It assumes that the only legitimate speech is human natural language. But Paul explicitly references "tongues of men *and angels*" (1 Corinthians 13:1) --- a category outside human linguistic systems.
 3. **Tongues requires a surrender of control that offends the rational mind ---** which is precisely its spiritual value. It is an act of radical dependence, a willingness to look foolish for God. As Menzies writes: "The strangeness of tongues reminds us of our need to rely on the Holy Spirit" (*Speaking in Tongues*).
- **Source:** Del Tarr, "A Linguist Looks at the Mystery of Tongues" (widely circulated lecture/article); Menzies, *Speaking in Tongues*

3.6 Corporate Prayer in Tongues --- What Paul Actually Taught

A common objection to corporate prayer in tongues appeals to 1 Corinthians 14:27--28, which regulates the public exercise of tongues-with-interpretation. However, Menzies argues --- both in the Solid Foundation Q&A and in his published work --- that Paul's instructions must be understood in their proper context. In *Speaking in Tongues*, Menzies directly addresses this: "I believe that an overly rigid application of Paul's imperatives in 1 Cor. 14.27-28 misunderstands Paul's underlying concern and purpose. Paul appears to be quite open to various forms of Spirit-inspired prayer and praise (Eph. 5.19; 6.18)" (Menzies, *Speaking in Tongues*, ch. 6). Menzies further argues that "both Paul and Luke call us to recognize the value of uninterpreted tongues in corporate worship as long as they are expressed communally, such as in concert prayer or praise, and not disruptive of proclamation, instruction, or prophecy" (*Speaking in Tongues*, ch. 6). The key points:

- 1. Paul's regulations in 1 Corinthians 14:27--28 address the public delivery of "messages in tongues"** (tongues directed to the congregation, requiring interpretation) -- not corporate prayer and worship in which multiple believers are praying or singing to God simultaneously.
- 2. Paul himself describes singing and praying "in the Spirit"** (1 Corinthians 14:15; Ephesians 5:18--20; Colossians 3:16; Ephesians 6:18) in clearly congregational contexts. These passages assume that Spirit-inspired singing and prayer --- including tongues --- was a normal part of corporate worship.
- 3. The correction at Corinth was for a specific problem.** As Menzies explains: "Paul is dealing with a very specific situation and problem at Corinth" --- people were using tongues in a "self-centered way" to disrupt orderly proclamation of the gospel (Solid Foundation Q&A). Paul was correcting a chaotic, dysfunctional church, not writing a template for all churches.
- 4. The picture from Ephesians and Colossians** --- which are not addressing church problems --- shows that "spiritual songs," singing "in the Spirit," and praying "in the Spirit" were positive features of healthy church worship.

As Menzies states: "I firmly believe that Paul would rejoice and participate with us in worship when we together are worshiping God and some are caught up in tongues, others are maybe using, speaking in a human language... I believe that Paul would be right there with us" (Solid Foundation Q&A).

PART FOUR: RESPONDING TO CESSATIONISM

A Word to Our Cessationist Friends

Before presenting the case for continuation, we want to acknowledge something important: if you hold a cessationist position, you almost certainly hold it because sincere, godly teachers you trust taught it to you from a genuine love of Scripture. We respect that. The cessationist tradition includes brilliant theologians --- John Calvin, B.B. Warfield, Richard Gaffin, Thomas Schreiner --- whose commitment to biblical authority is beyond question.

Our disagreement is not about whether Scripture is authoritative. It is. Our disagreement is about what Scripture actually teaches on this specific question. We believe the biblical, historical, and empirical evidence points toward continuation. But we present this evidence as fellow believers seeking truth together, not as opponents in a debate.

We also want to acknowledge legitimate concerns that cessationists raise --- concerns we share:

- **Abuse and disorder** in some charismatic settings are real. Paul addressed them at Corinth. We address them too.
- **Unverifiable claims** and exaggeration damage credibility. That is why this guide flags hagiographic sources, notes contested claims, and corrects overstatements --- including from our own tradition.
- **Theological confusion** can result when experience is elevated above Scripture. We affirm that Scripture is the final authority and that all experience must be tested by it (1 Thessalonians 5:19-22).

With that spirit of mutual respect, here is the evidence.

4.1 What Is Cessationism? --- Origins and Development

Cessationism is the theological position that certain "miraculous" or "sign" gifts --- particularly tongues, prophecy, and healing --- ceased with the death of the last apostle or the completion of the New Testament canon. Here's how this position developed:

Pre-Reformation

No church father developed a systematic cessationist theology. John Chrysostom (4th century) was the strongest patristic voice for cessationism, articulating a brief theological rationale in *Homily 34 on 1 Corinthians* --- arguing that miraculous gifts became "superfluous" once the faith was established. However, this was a passing remark within a homily, not a sustained doctrinal framework. Carson notes that the decline of prophecy after Montanism was "an ecclesiastical reaction" to Montanist extremes, not evidence of divine withdrawal (Carson, *Showing the Spirit*, ch. 5). [Verified via Storms, *Practicing the Power*; Burgess, *The Holy Spirit: Ancient Christian Traditions*; Carson, *Showing the Spirit*]

Reformation Era

Martin Luther and John Calvin made statements suggesting certain gifts had ceased. Calvin went further than Luther, articulating explicit cessationist arguments in the *Institutes of the Christian Religion* (4.19.18--19), where he called Catholic miracle-claimers "ridiculous" and said they were "pretending" --- though his target was specifically Catholic sacramental theology, not charismatic experience broadly. Importantly, Calvin's cessationism was more careful than often represented. His full statement in 4.19.19 reads: "The Lord, doubtless, is present with his people in all ages, and cures their sicknesses as often as there is need, not less than formerly; and yet he does not exert those manifest powers, nor dispense miracles by the hands of apostles, because that gift was temporary." Calvin thus affirmed God's providential healing while denying the continuation of miraculous gifts through human agents. In *Institutes* 4.3.4, he also allowed for the possibility that God might revive extraordinary offices: "I do not deny that the Lord has sometimes at a later period raised up apostles, or at least evangelists in their place, as has happened in our own day" --- though he immediately qualified this as "extraordinary" and applying specifically to the Reformers' role in rescuing the church from papal corruption, not to miraculous charismata broadly. Calvin was the first major theologian to articulate cessationist theology as a doctrinal position, though he did not produce the kind of sustained historical argument that later cessationists would develop, and his own statements are more qualified than the hard cessationism often attributed to him (Kendall, *Holy Fire*; Burgess, *The Holy Spirit: Medieval Roman Catholic and Reformation Traditions*).

Conyers Middleton and the Historical Method (1749)

Before Warfield, the Anglican cleric Conyers Middleton published *A Free Inquiry into the Miraculous Powers Which Are Supposed to Have Subsisted in the Christian Church from the Earliest Ages* (1749). Middleton supplied the historical-critical method to cessationist theology, arguing from the patristic record that miracle claims after the apostolic era were unreliable. Middleton's work preceded Warfield by over 150 years and directly influenced him --- Warfield cited Middleton over 23 times in *Counterfeit Miracles*.

B.B. Warfield and *Counterfeit Miracles* (1918)

The most influential modern cessationist treatise was produced by Benjamin Breckinridge Warfield of Princeton Theological Seminary in *Counterfeit Miracles* (Scribner's, 1918). Warfield argued that miraculous gifts were given exclusively to authenticate the apostles and their message. Once the apostolic age ended and the canon was complete, the gifts ceased by divine design.

Warfield's work became the primary intellectual foundation for much of 20th-century Reformed and dispensational cessationism and was the principal framework used by those theologians to oppose the emerging Pentecostal movement.

The Calvin–Middleton–Warfield Lineage (Deere)

Jack Deere traces the development of cessationism across three decisive stages: Calvin was the first major theologian to articulate a clear cessationist framework in his *Institutes* (4.19.18–19), arguing miraculous gifts "perished partly on account of men's ungratefulness." Conyers

Middleton supplied the systematic historical method in *A Free Inquiry into the Miraculous Powers* (1749), arguing that a careful reading of history showed God had withdrawn miraculous powers after the apostles. Warfield fused both into the system all subsequent cessationists depend on. As Deere notes: "No cessationist has ever been able to produce a single verse of Scripture that says God has withdrawn the miraculous charismata" (Deere, *Why I Am Still Surprised by the Power of the Spirit*, ch. 12). Deere adds: "No one can become a cessationist by reading the New Testament. The Bible teaches that gifts like miracles and prophecy will be here until Jesus comes back" (ch. 5).

Menzies puts the question directly: "If Luke and Paul are to be our guides (rather than Calvin and Warfield), it would appear that they felt that speaking in tongues had an ongoing role to play in the life of the church" (*Speaking in Tongues*, ch. 4).

Grudem's Critique of Warfield

Wayne Grudem notes that Warfield's argument "is really a historical survey, not an analysis of biblical texts" and that Warfield was opposing Roman Catholic miracle claims, not mainstream evangelical charismatic practice. "It is open to question whether modern-day cessationists are right to claim Warfield's support when opposing something far different in doctrine and life from what Warfield himself opposed" (Grudem, *The Gift of Prophecy*, rev. ed., ch. 12, endnote 13).

Deere exposes the circularity in Warfield's method by quoting Warfield's own response to the Pierre de Rudder healing, where twenty-eight physicians unanimously concluded a miracle had occurred. Warfield wrote: "We are willing to believe that it happened just as it is said to have happened. We are content to know that, in no case, was it a miracle" (*Counterfeit Miracles*, cited in Deere, *Why I Am Still Surprised by the Power of the Spirit*, ch. 11).

Fee's Indictment of Western Rationalism

Gordon Fee delivers a stinging assessment of what cessationism has produced in the Western church: "It is perhaps an indictment on Western Christianity that we should consider to be 'mature' our rather totally cerebral and domesticated --- but bland --- brand of faith, with the concomitant absence of the Spirit in terms of his supernatural gifts! The Spirit, not Western rationalism, marks the turning of the ages, after all; and to deny the Spirit's manifestations is to deny our present existence as eschatological" (Fee, *God's Empowering Presence*, footnote on 1 Corinthians 13:8--12). [Verified against primary text.]

The Significance

As Keener observes: "It is in fact cessationism that is not well documented in earlier history; it seems no coincidence that it arose only in a culture dominated by anti-supernaturalism" (*Gift and Giver*). And as Kendall states: "Cessationism is a hypothesis. It is not a teaching grounded in Holy Scripture --- like the virgin birth, the deity of Christ, the resurrection of Jesus, and salvation by the blood of God's Son. Cessationists have *chosen to believe* that God does not reveal Himself directly and immediately today" (Kendall, *Holy Fire*).

4.2 The Biblical Arguments Against Cessationism --- Twelve Reasons (Storms)

Sam Storms provides the most systematic biblical and logical critique of cessationism in *Practicing the Power*, identifying twelve "bad reasons for being a cessationist":

- 1. Bad appeal to 1 Corinthians 13:8--12.** "The perfect" (*to teleion*) is not the canon. Even most cessationist scholars now concede this point.
- 2. Signs authenticated the message, not the apostles.** "Nowhere in the NT is the purpose or function of the miraculous or the charismata reduced to that of attestation." The gifts served multiple purposes: edification, comfort, intercession, worship, and witness.
- 3. The completed canon does not eliminate the need for gifts.** "No biblical author ever claims that written Scripture has replaced or in some sense supplanted the need for signs, wonders, and the like." The Bible tells us *about* the gifts; it does not replace them.
- 4. Continuationism does not require classical Pentecostalism.** One can be continuationist without affirming the doctrine of subsequence or initial evidence. Cessationists often argue against a specific Pentecostal position rather than against continuationism itself.
- 5. Cessation of one gift does not prove cessation of all.** Even if apostleship as a unique foundational office has ceased, this provides no warrant for concluding that tongues, prophecy, or healing have also ceased.
- 6. Revelatory gifts do not undermine Scripture.** The cessationist assumption that prophecy or tongues would compete with Scripture presupposes that these gifts "provide infallible truths equal in authority to the biblical text." But NT prophecy is not equivalent to canonical Scripture (see Wayne Grudem, *The Gift of Prophecy in the New Testament and Today*, Crossway, 2000). [Note: O. Palmer Robertson's *The Final Word* (Banner of Truth, 1993) was written specifically to rebut Grudem's *Gift of Prophecy*. Robertson argues that Christ is the "Final Word" (Hebrews 1:1-2), that NT prophecy carries the same authority as OT prophecy, and that affirming "fallible prophecy" introduces dangerous uncertainty into worship. While Grudem's revised edition (2000) does not contain a sustained response to Robertson, the debate between them represents one of the most focused exchanges in the cessationist-continuationist literature. Readers seeking the strongest cessationist critique of Grudem should consult Robertson's work.]
- 7. Bad appeal to Ephesians 2:20.** Storms notes "numerous instances where prophecy was not linked to the apostles." Prophecy in the NT is not exclusively a "foundational" gift.
- 8. Miracles not equal to apostolic quality does not mean no miracles.** If we insist that only apostolic-caliber miracles count, "we might be forced to conclude that no spiritual gift of any sort is valid today" --- including teaching, pastoring, and evangelism.
- 9. The "cluster argument" is unbiblical.** The claim that miracles occur only in "clusters" around key revelatory events has no biblical basis. "There were no cessationists in the Old Testament!"
- 10. Absence from church history is overstated.** As documented in Part One of this research guide, the evidence for charismatic gifts throughout church history is far more extensive than

cessationists acknowledge. And as Storms adds: "This was long before the printing press or the advantages of mass media. The absence of documented evidence for spiritual gifts in a time when documented evidence for most of church life was, at best, sparse is hardly good grounds for concluding that such gifts did not exist."

11. Bad experiences are not an argument. "The problems that emerged in the church at Corinth were not due to spiritual gifts, but to unspiritual people." Abuse of a gift is not an argument against the gift itself.

Gordon Fee reaches the same conclusion from his study of Paul: "Despite the fact that the ministries of the Spirit can be abused in the Christian community, Paul's own deep appreciation for the central role of the Spirit in individual and corporate life will not allow for correcting abuse by commanding disuse. Rather, the antidote for abuse is proper use" (Fee, *God's Empowering Presence*, on 1 Thessalonians 5:19-22).

12. Fear is not an argument. Fear of the unfamiliar or fear of excess is not a valid theological reason to deny what Scripture teaches.

4.3 The Historical Arguments Against Cessationism

The Unbroken Chain

As documented in Part One, the historical record shows an unbroken (if sometimes thin) stream of evidence for charismatic phenomena from the apostolic era to the present. From Justin Martyr through Irenaeus, Tertullian, the desert fathers, medieval saints, the Camisards, Quakers, Moravians, Edward Irving, and into the modern Pentecostal movement, the gifts have never entirely disappeared.

The Absence-of-Evidence Fallacy

Storms provides a challenging analogy: "If God intended for the Holy Spirit to continue to teach and enlighten Christians concerning vital biblical truths beyond the death of the apostles, why did the church languish in ignorance of [justification by faith] for almost 1,000 years?" The absence of a truth from church history does not mean God withdrew it. "Both theological ignorance of certain biblical truths and a loss of experiential blessings provided by spiritual gifts can be, and should be, attributed to factors other than the suggestion that God intended such knowledge and power only for believers in the early church" (*Practicing the Power*).

Fee makes the point with a sharp analogy: "Some indeed have tried to make a virtue of this lack, arguing that the more extraordinary phenomena were relatively limited in the early church. One may as well argue that the other Pauline churches did not celebrate the Lord's Supper, since it is mentioned only in 1 Corinthians" (Fee, *God's Empowering Presence*, p. 894).

The Routinization of the Spirit

As W. Menzies documents: "By the end of the first century, a problem churches were facing was how to recognize true itinerant prophets from self-serving hucksters of religion. A study of the following centuries discloses that the church routinized the offices and ministries of the Spirit

and rid itself of the spontaneous element of public worship. Few would report that the medieval church was improved by this excision" (*Spirit and Power*).

Gordon Fee traces the same pattern: "Spontaneity by the many gave way to performance by a few; prayer in the Spirit became fixed in the (often excellent) liturgy of the church; tongues did indeed generally cease and the prophetic word was relegated to the prepared sermon" (Fee, *God's Empowering Presence*, ch. 14 summary; also *Paul, the Spirit, and the People of God*, Hendrickson, 1996). [Verified against primary text of *God's Empowering Presence*.] Fee adds: "In our century some have made a virtue of this history, arguing that these gifts belonged to the apostolic period to establish and verify the gospel but are not needed after the end of the first Christian century, when all the New Testament documents had finally been written" (*Paul, the Spirit, and the People of God*). Fee's analysis is crucial: he acknowledges the historical decline while attributing it to institutional factors, not divine withdrawal --- directly supporting Kydd's thesis documented in Section 1.2.

D.A. Carson's Concession

Even D.A. Carson, a Reformed scholar who is not Pentecostal, acknowledges: "There is enough evidence that some form of 'charismatic' gifts continued sporadically across the centuries of church history that it is futile to insist on doctrinaire grounds that every report is spurious or the fruit of demonic activity or psychological aberration" (Carson, *Showing the Spirit*, ch. 5).

Engaging the Strongest Objections

In fairness, we should engage not only with Warfield's original arguments but with the strongest contemporary objections to tongues.

The Redemptive-Historical Argument (Richard Gaffin, *Perspectives on Pentecost*, 1979): Gaffin argues that the miraculous gifts were tied to the unique, unrepeatable events of redemptive history --- the death, resurrection, and ascension of Christ, and the founding of the church. Once these foundational events were complete and attested, the sign-gifts that authenticated them were no longer necessary. This is the most sophisticated cessationist argument because it does not depend on 1 Corinthians 13:10 but on a broader theological framework.

Response: While Gaffin's framework is carefully constructed, it faces several challenges. First, the New Testament itself does not frame the gifts as exclusively "authenticating" --- they also serve for edification (1 Corinthians 14:4-5), intercession (Romans 8:26), and worship (Ephesians 5:18-19). Second, Luke's editorial framework in Acts 2:17-21 explicitly places the gift of the Spirit in "the last days" --- a period that extends from Pentecost to Christ's return, not merely the apostolic generation. Third, non-apostolic believers throughout Acts exercise miraculous gifts (the seventy, Stephen, Philip, Ananias, believers at Antioch, Ephesus, Caesarea), suggesting the gifts were never restricted to apostles or their immediate circle.

Thomas Schreiner's Cessationist Case (*Spiritual Gifts*, B&H, 2018): Schreiner represents the strongest current academic cessationism. Notably, he concedes that "the perfect" in 1 Corinthians 13:10 refers to Christ's return --- removing the passage most cessationists rely on. Instead, he builds his case on Ephesians 2:20: the church is built on the "foundation" of

apostles and prophets, a foundation that has been laid and is now closed. He also rejects Grudem's "fallible prophecy" thesis, arguing that NT prophecy was infallible and inerrant, identical in authority to OT prophecy. Combined with Ephesians 2:20, this creates a dilemma for continuationists: if prophecy continues and is infallible, we have ongoing inerrant revelation competing with Scripture; if prophecy continues but is fallible, then the continuationist has (in Schreiner's view) redefined the gift beyond biblical recognition.

Response: The Ephesians 2:20 argument faces several challenges: (1) "Foundation" refers to the apostles' *doctrine* (their teaching about Christ), not a time-limited class of spiritual gifts --- Paul elsewhere treats gifts as ongoing until Christ's return (1 Cor 1:7; Eph 4:11-13). (2) The "prophets" in Ephesians 2:20 may refer to OT prophets (the phrase is "apostles and prophets," not "apostles and NT prophets"), as argued by several scholars. (3) Even if NT prophets are meant, the passage says nothing about tongues, healing, or other gifts --- extending the "foundation" argument beyond prophecy requires reasoning *beyond* what the text states. (4) Grudem responds that ordinary congregational prophecy (1 Cor 14) is distinct from the "foundational" prophetic authority of Ephesians 2:20 --- the church can have ongoing fallible prophecy without adding to the foundational canon. (5) Carson concludes that he "would make an exception of the gift of apostleship in the narrow sense" --- meaning apostleship is the only gift he considers obsolete (*Showing the Spirit*, fn. 78). [Verified against primary text.]

On Schreiner's infallible-prophecy argument specifically: if first-century prophetic revelation was truly infallible, why was virtually none of it canonized? Thousands of prophets spoke in NT churches, but their words were not treated as Scripture. Non-canonical revelation coexisted with canonical revelation throughout the apostolic era without threatening the canon's authority --- as Sam Storms has argued, this strongly suggests NT congregational prophecy operated at a different level of authority than apostolic or canonical speech.

Schreiner's work deserves serious engagement as the most rigorous current cessationist treatment, even though we believe the evidence ultimately favors continuation.

The Learned Behavior Hypothesis (Felicitas Goodman, 1972; Nicholas Spanos, 1986):

Some social scientists argue that glossolalia is a learned behavior acquired through social modeling --- people learn to produce tongues-like speech by observing others in their community. Spanos demonstrated that non-religious subjects could produce speech resembling glossolalia after brief training.

Response: This critique deserves honest engagement. It is true that social context influences how tongues is expressed. However, several factors complicate the learned behavior explanation: (1) The Newberg brain scan study (2006) showed decreased frontal lobe activity during tongues --- the opposite of what would be expected if the speaker were consciously performing a learned behavior. (2) Tongues occurs in highly diverse cultural contexts with no contact between groups --- from rural Africa to urban China to indigenous South America --- making a single social transmission model difficult to sustain. (3) The fact that a behavior can be imitated does not prove the original is not genuine. One can fake a sneeze; that does not mean all sneezes are fake.

A further honest acknowledgment is necessary: the Spanos et al. (1986) study demonstrated that 70% of untrained, non-religious subjects could produce fluent glossolalia-like speech after

brief modeling. This is a serious finding that continuationists must take seriously rather than dismiss. Two responses deserve consideration: (1) The theological case for tongues does not ultimately depend on empirical verification of a supernatural component. Paul's instructions about tongues in 1 Corinthians 12-14 treat them as a spiritual practice with theological significance regardless of what laboratory conditions can or cannot reproduce. (2) As Spanos's own earlier companion study (1979) demonstrated, glossolalics are psychologically normal --- refuting the "mental illness" dismissal of tongues, even if it does not prove supernatural origin. The empirical evidence for tongues is suggestive but limited; the biblical and historical evidence is where the strongest case resides.

4.4 The Enlightenment Bias (Keener)

Craig Keener argues that cessationism is, in significant measure, a product of Enlightenment anti-supernaturalism rather than biblical exegesis:

"So pervasively has Enlightenment culture's anti-supernaturalism affected the Western church, especially educated European and North American Christians, that most of us are suspicious of anything supernatural" (Gift and Giver).

"It is in fact cessationism that is not well documented in earlier history; it seems no coincidence that it arose only in a culture dominated by anti-supernaturalism" (Gift and Giver).

Keener concludes that cessationism is ultimately "a position based on a modern reading of the text shaped by Enlightenment culture" rather than one derived from Scripture itself (*Gift and Giver*).

[All three Keener quotes above verified against primary text of *Gift and Giver*, ch. 5.]

Fee identifies the same cultural forces at work: "Westerners are instinctively nervous about spirit activity, be it the Spirit of God or other spirits; it tends not to compute rationally and is therefore suspect" (*God's Empowering Presence*, p. 800).

Keener cites Dallas Willard's striking label for this phenomenon: some Christians today act as "Bible Deists," believing that "God withdrew as soon as the Bible was completed" (*Gift and Giver*, ch. 5, citing Willard).

Keener's argument is strengthened by the observation that cessationism is almost entirely a Western phenomenon. Christians in Africa, Asia, and Latin America --- who have not been shaped by the European Enlightenment --- overwhelmingly embrace continuationism. As Kendall notes: "Fortunately the cessationist perspective did not hit the third world before the gospel spread into Latin America, South America, Africa, or Indonesia" (*Holy Fire*).

4.5 Responding to John MacArthur's *Strange Fire* (2013)

The most widely read cessationist book of the past decade is John MacArthur's *Strange Fire* (Nelson, 2013), which argued that the modern charismatic movement largely dishonors the Holy Spirit. Several scholars responded:

Michael Brown, *Authentic Fire* (Excel Publishers, 2013): A point-by-point rebuttal arguing that MacArthur commits the logical fallacy of guilt by association --- condemning the entire charismatic movement based on its worst representatives while ignoring mainstream practice and serious scholarship. Brown (PhD, NYU, Near Eastern Languages) documented the massive positive fruit of the global charismatic movement and challenged MacArthur to apply the same standard to non-charismatic churches.

Craig Keener noted publicly that MacArthur dismisses hundreds of millions of believers' experiences without engaging the scholarly evidence. Keener's own *Miracles* (2011) --- two volumes, 1,200+ pages of documented miracle testimony --- was published before *Strange Fire* and never addressed by MacArthur.

Sam Storms responded that MacArthur's arguments are the same arguments cataloged as "twelve bad reasons for being a cessationist" --- none of them new, none of them exegetically sound.

R.T. Kendall, *Holy Fire* (Charisma House, 2014): Published the year after MacArthur's *Strange Fire*, Kendall's book positions itself as the balanced alternative. While not a point-by-point rebuttal like Brown's work, Kendall argues that BOTH "strange fire" (charismatic excess) AND "no fire" (cessationism) are wrong --- only "holy fire" matters. Kendall, a Reformed theologian who pastored Westminster Chapel in London for 25 years, brings unique credibility as someone respected by both camps. Jack Hayford's substantial foreword criticizes broad-brush condemnations of the charismatic movement. [Note: The specific phrase "categorical charges or institutional blackballing tactics" is widely cited from this foreword but could not be independently verified against the physical text. Verification pending.]

The significance for skeptics: the most prominent cessationist work of the decade was answered by scholars who demonstrated its arguments don't withstand scrutiny, while Kendall offered the balanced "third way" that neither dismisses the Spirit's work nor ignores genuine abuses.

4.6 The Cessationist Resurgence (2020–2025)

The cessationist position has experienced a notable resurgence in recent years, producing new works that merit acknowledgment:

- **Tom Pennington, *A Biblical Case for Cessationism*** (G3 Press, 2023) presents seven biblical arguments for cessation, endorsed by Richard Gaffin and with a foreword by John MacArthur. It represents the most significant new cessationist monograph of the decade.
- **Richard Gaffin, *In the Fullness of Time*** (Crossway, 2022) provides updated academic infrastructure for cessationism from a redemptive-historical perspective.
- **The *Cessationist* documentary** (2023, dir. Les Lanphere, G3 Ministries) brought the cessationist case to a wide popular audience, featuring Joel Beeke, Tom Pennington, and others.
- **Costi Hinn, *Knowing the Spirit*** (Zondervan, 2023) provides a cessationist treatment from the unique perspective of Benny Hinn's nephew.

Sam Storms published a substantial 15-part blog response to the *Cessationist* documentary, demonstrating that serious continuationist engagement with these arguments continues. The core cessationist arguments in these newer works remain substantially those cataloged by Storms in his "twelve bad reasons" (Section 4.2) and the redemptive-historical framework of Gaffin (Section 4.3), though presented with fresh rhetorical energy. Readers seeking the most current cessationist scholarship should consult Pennington (2023) and Gaffin (2022); readers seeking continuationist responses should consult Storms's blog series and Keener's ongoing work.

4.7 The Historical Redefinition Argument (Blosser and Sullivan, 2022--2023)

A different kind of challenge to Pentecostal tongues theology has emerged from two scholars who are *not* cessationists. Philip E. Blosser (Professor of Philosophy, Sacred Heart Major Seminary, Detroit) and Charles A. Sullivan (independent scholar and linguist) argue in their multi-volume *Speaking in Tongues: A Critical Historical Examination* (Pickwick/Wipf & Stock, Vol. 1: 2022; Vol. 2: 2023) that modern glossolalia, the unintelligible "prayer language" practiced in Pentecostal and charismatic churches, has no precedent in Christian writings before the nineteenth century.

Both authors identify as sympathetic insiders to charismatic Christianity. Their argument is not that tongues have ceased, but that the *form* has been redefined. They contend that for 1,800 years, every theologian in every Christian tradition understood tongues exclusively as xenolalia: the miraculous ability to speak previously unlearned human languages. The modern concept of glossolalia as Spirit-directed non-human speech, they argue, was introduced by German Higher Critical scholars responding to the Irvingite revival of the 1830s, and was adopted by early Pentecostals after a "Tongues Missionary Crisis" of 1906--1909, when missionaries discovered their utterances were unintelligible abroad. The term "glossolalia" was introduced into mainstream English usage primarily through the Anglican theologian Frederic Farrar in 1879, though the underlying concept had been developed earlier by German Protestant theologians.

The work has been reviewed in *Pneuma* (the flagship journal of the Society for Pentecostal Studies, published by Brill), *PentecoStudies* (Equinox), and *Antiphon* (Project MUSE), and carries endorsements from Cardinal Raymond Leo Burke and Pentecostal theologian Dale M. Coulter.

The Continuationist Response

The Pentecostal scholarly community has responded substantively on multiple fronts.

John Gresham's direct rebuttal: The most significant published response is Gresham's article "Tongues as Glossolalic Prayer --- A Pentecostal Invention? A Reply to Blosser and Sullivan," in *Journal of Pentecostal Theology* 34, no. 2 (2025): 269--289. Gresham, who holds a Ph.D. in Religion from Baylor University and previously taught at Sacred Heart Major Seminary alongside Blosser, advances three counter-arguments: (1) the early Pentecostal understanding

of tongues as glossolalia was a *rediscovery* rather than an invention; (2) the Higher Critical reinterpretation reflected a legitimate fresh reading of Scripture in historical context, not rationalistic bias; and (3) patristic evidence actually supports glossolalic tongues in the early centuries, with the xenolalic interpretation becoming dominant only after a decline in charismatic gifts. This article received the **2026 Award of Excellence from the Foundation for Pentecostal Scholarship**, indicating the Pentecostal scholarly establishment regards it as the standard-bearing response.

The biblical counter-evidence: Three Pauline texts are decisive against the xenolalia-only thesis:

- 1. 1 Corinthians 14:2** --- "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit" (ESV). The phrase "no one understands" is categorical. If tongues were real foreign languages, someone in cosmopolitan Corinth would have understood. Paul is describing speech that is unintelligible to all human hearers, directed to God, not to people. That is glossolalia by definition, described by Paul in the 50s AD, not invented by German critics in the 1830s. Gordon Fee argued this verse definitively shows Paul understood tongues as Spirit-inspired prayer, fundamentally different from the xenolalic communication of Acts 2 (*The First Epistle to the Corinthians*, NICNT, Eerdmans, 1987).
- 2. 1 Corinthians 13:1** --- "If I speak in the tongues of men *and of angels*." Paul explicitly introduces a category of tongue-speech that is not a human language. Fee drew attention to the *Testament of Job* 48--50, where Job's daughters receive charismatic sashes enabling them to "speak ecstatically in the angelic dialect," and concluded that the Corinthians, and probably Paul himself, understood tongues as angelic language. Cessationists counter that Paul is using rhetorical hyperbole. But as continuationist scholars note, Paul's hypotheticals typically assume real phenomena.
- 3. 1 Corinthians 14:14** --- "For if I pray in a tongue, my spirit prays but my mind is unfruitful" (ESV). This establishes a spirit-mind dichotomy in tongues-speaking where the speaker's own intellect does not comprehend the content. Fee argued this confirms tongues function as Spirit-directed prayer that does not engage the rational faculties. If tongues were simply foreign languages, even miraculously given, the speaker's mind would presumably be engaged in producing intelligible speech.

Paul's own description of tongues in 1 Corinthians is glossolalia by definition, not xenolalia. The "various kinds of tongues" (*gene glosson*) in 1 Corinthians 12:10 further suggests multiple categories, not a single type.

The forthcoming scholarly response: A 22-chapter response volume, *The Enduring Sign: Tongues and the Baptism in the Holy Spirit*, edited by Robert W. Graves, is scheduled for July 2026 from the Foundation for Pentecostal Scholarship. Contributors include Robert P. Menzies, Roger Stronstad, Vinson Synan, French Arrington, and other major Pentecostal scholars. Frank D. Macchia's *Tongues of Fire: A Systematic Theology of the Christian Faith* (Cascade Books, 2023) also represents the current state of Pentecostal theological defense.

An Honest Assessment

Blosser and Sullivan's strongest claim is their reading of the patristic evidence. They conclude that the Church Fathers understood tongues as real foreign languages. However, this conclusion is itself contested. Gresham's award-winning rebuttal argues that glossolalic tongues were present in the earliest centuries and that the xenolalic reading became dominant only after charismatic gifts declined. The patristic record is not as uniform as Blosser and Sullivan present it, and the scholarly debate on this point is ongoing.

Three further qualifications apply. First, and most importantly, the *biblical* evidence (1 Corinthians 14:2, 13:1, 14:14) predates the patristic writings by centuries. Even the sympathetic reviewer John P. Joy (S.T.D., Holy Apostles College and Seminary) acknowledged that "it is not obvious how St. Paul's treatment of tongues in 1 Corinthians fits with" the xenolalia paradigm (*Antiphon* 27, no. 3, 2023). Second, Blosser and Sullivan's most critical volume, Volume 3 on 1 Corinthians 12--14, has not yet been published. Until they engage Paul's most extended discussion of tongues, their thesis rests on historical survey while leaving its most vulnerable flank exposed. Third, a parallel scholarly work by Nicholas Harkness, anthropologist at Harvard University (*Glossolalia and the Problem of Language*, University of Chicago Press, 2021), independently traces the etymological history, confirming the scholarly seriousness of the question but from an anthropological rather than theological perspective.

The Blosser-Sullivan challenge is a formidable one that deserves engagement rather than dismissal. The Pentecostal scholarly community has responded with institutional seriousness: a direct rebuttal in a top-tier journal that won a scholarly award, four formal academic reviews, and a forthcoming multi-scholar response volume. This is not a debate that is being avoided. It is being met head-on.

4.8 The "Functional Cessationist" Warning (Storms)

Storms identifies a category of Christians he calls "functional cessationists" --- those who affirm the gifts theologically but never actually expect or seek them in practice:

"What has or has not occurred in church history is ultimately irrelevant to what we should pursue, pray for, and expect in the life of our churches today. The final criterion for deciding whether God wants to bestow certain spiritual gifts on his people today is the Word of God... I admire John Calvin, but I obey the apostle Paul" (Practicing the Power).

Kendall's "scissors test" illustrates the point: "Consider how much the Bible has to say about God's power. Healing. Signs and wonders. Revelation of truth by the Holy Spirit. Consider what is left in Holy Scripture when you rule out the miraculous or the gifts of the Holy Spirit. Try this: take scissors; work your way through the New Testament and cut out every reference to healing, miraculous power, or spiritual gifts. See what you have left --- a Bible in shreds" (*Holy Fire*).

And as Martyn Lloyd-Jones stated: "The Bible was not given to replace the miraculous but to correct abuses" (cited in Kendall, *Holy Fire*). [Note: This quotation is widely attributed to Lloyd-Jones in Pentecostal literature and cited by R.T. Kendall in *Holy Fire*. The exact source

within Lloyd-Jones's published works has not been independently verified. Readers seeking the primary text should consult Kendall's citation.]

Lloyd-Jones captured the irony with characteristic bluntness: "There is no problem of discipline in a graveyard; there is no problem very much in a formal church. The problems arise when there is life" (*Joy Unspeakable*, ch. 1).

The preceding theological and exegetical arguments are further supported by empirical data from the global church and from scientific research. Before turning to the empirical evidence, some of the most compelling testimony comes from scholars who were trained as cessationists and changed their positions after examining the evidence.

4.9 Scholars Who Changed Their Minds

Some of the most compelling evidence for the continuation of tongues comes not from lifelong Pentecostals but from scholars who were trained as cessationists and changed their positions after examining the evidence.

Jack Deere --- From Dallas Seminary Cessationist to Continuationist

Jack Deere was a professor of Old Testament at Dallas Theological Seminary --- the flagship institution of dispensational cessationism. He was a committed, intellectually rigorous cessationist who taught his students that miraculous gifts had ceased. In the mid-1980s, he was challenged to show a single biblical text that explicitly teaches cessationism. He could not find one. After re-examining the evidence, he concluded his cessationism was based on theological tradition and philosophical assumptions, not Scripture. As Deere recalls: "My last day at seminary was December 18, 1987, exactly twenty-two years after I gave my heart to Jesus" (*Why I Am Still Surprised by the Power of the Spirit*, Zondervan, 2020). [Note: This biographical material appears across both the *Power* and *Voice* companion volumes.]

His key argument: Deere's extensive research documented that no theologian in the first 300 years of the church argued for the cessation of the gifts --- an argument he develops at length in *Surprised by the Power of the Spirit* (Zondervan, 1993). In the updated 2020 editions --- *Why I Am Still Surprised by the Power of the Spirit* and *Why I Am Still Surprised by the Voice of God* (Zondervan, 2020) --- Deere sharpened his central challenge to cessationism:

"There is one basic reason why otherwise Bible-believing Christians do not believe in the miraculous gifts of the Spirit today. It is this: they have not seen them" (Why I Am Still Surprised by the Power of the Spirit, ch. 5).

"It is common for charismatics to be accused of building their theology on experience. However, all cessationists ultimately build their theology of the miraculous gifts on their lack of experience, not on Scripture" (Why I Am Still Surprised by the Power of the Spirit, ch. 5).

This is a significant reversal of the standard cessationist accusation. It is not continuationists who build on experience --- it is cessationists who build on the *absence* of experience.

Sam Storms --- From Cessationist to Reformed Charismatic

Storms was raised in a cessationist environment and served as visiting associate professor of theology at Wheaton College (2000-2004). He was influenced by Wayne Grudem and by reading the biblical texts without cessationist presuppositions. He concluded that the exegetical case for cessationism was not merely weak but nonexistent. Storms is particularly significant because he is Reformed (Calvinist) --- demonstrating that continuationism is not an "anti-intellectual" position.

His key argument: "What has or has not occurred in church history is ultimately irrelevant to what we should pursue, pray for, and expect in the life of the church today. The issue is not what has God done, but what has God promised." (Storms, *Practicing the Power*, Zondervan, 2017)

Augustine of Hippo --- The Greatest Church Father Retracted His Cessationism

Augustine initially held cessationist views regarding tongues (*Homilies on 1 John* 6.10, c. 407). But after personally witnessing and documenting over 70 verified miracles in his own diocese, he publicly retracted his broader cessationism in *Retractions* (1.13.7, c. 426--427). He wrote: "But what I said should not be understood as though no miracles should be believed to be performed nowadays in Christ's name." He then cataloged the miracles he had witnessed in *City of God* 22.8--10.

Important nuance: Augustine's retraction covered miracles and healings. He still maintained in the *Retractions* that tongues specifically had ceased as a widespread phenomenon. We present this honestly --- but note that his willingness to retract based on evidence is itself significant.

D. Martyn Lloyd-Jones --- The Reformed Preacher's Preacher

Lloyd-Jones, arguably the most respected Reformed preacher of the 20th century, explicitly rejected cessationism. He first preached at Westminster Chapel on "the last Sunday in 1935" (Lloyd-Jones, *Preaching and Preachers*, pp. 293--97), served as associate pastor alongside G. Campbell Morgan from 1938, then as sole pastor from Morgan's retirement in 1943 until 1968.

His posthumously published *Joy Unspeakable: Power and Renewal in the Holy Spirit* --- sermons delivered at Westminster Chapel in 1964--65, edited by his grandson Christopher Catherwood and published by Kingsway Publications (UK, 1984) and Harold Shaw Publishers (US) --- argued that Spirit baptism is a post-conversion experience of empowerment. Lloyd-Jones's famous rhetorical challenge to cessationists asks pointedly why those who claim to have received everything at conversion lack the power and vitality of the New Testament Christians.

Lloyd-Jones was unambiguous in rejecting cessationism. In chapter 13 of *Joy Unspeakable*, he stated: "Joseph Smith regarded such things as being peculiar to the age of the apostles only. We disagree with him concerning that." He warned the church against over-caution: "Our greatest danger, I feel today, is to quench the Spirit. This is no age to advocate restraint; the church today does not need to be restrained, but to be aroused, to be awakened" (*Joy Unspeakable*).

His grandson and editor Christopher Catherwood confirmed Lloyd-Jones's position in his introduction to *Joy Unspeakable*: "he believed that all the gifts existed today" and "He was thus

both reformed and charismatic, in the biblical senses of the terms." This is significant: the most revered Reformed preacher of the twentieth century was, by his own grandson's testimony, a continuationist who believed all the gifts --- including tongues --- remained operative.

Lloyd-Jones warned that cessationist theology has structural consequences: "If your doctrine of the Holy Spirit does not leave any room for revival, then you cannot expect this kind of thing. If you say the baptism with the Spirit was once and for all on Pentecost and all who are regenerated are just made partakers of that, there is no room left for this objective coming, this repetition, this falling of the Holy Spirit in power and authority upon a church" (*Joy Unspeakable*, ch. 16).

J.P. Moreland --- Christian Philosopher

Moreland, professor of philosophy at Talbot School of Theology (Biola University) and one of the most respected Christian analytic philosophers, publicly described his journey from functional cessationism to openness to the gifts in *Kingdom Triangle* (Zondervan, 2007). He reported experiencing a prophetic word containing information the speaker could not have known, which challenged his philosophical skepticism.

Why These Stories Matter

When the smartest, most rigorous people in the room --- trained at cessationist institutions, with every reason to maintain their position --- examine the evidence and conclude cessationism is wrong, that is powerful testimony. These are not people who were swept up in emotional experiences. They are scholars who followed the evidence where it led.

PART FIVE: EMPIRICAL AND SCIENTIFIC EVIDENCE

5.1 Global Growth Statistics

The sheer scale of the global Pentecostal/charismatic movement constitutes a form of empirical evidence. Key data:

- **584 million** Pentecostals and Charismatics combined (279 million Pentecostals + 305 million Charismatics) worldwide as of 2011 (Pew Research Center, "Global Christianity," 2011); **644+ million** including all renewalist Christians (CSGC/World Christian Database), representing approximately 26% of all Christians.
- Current estimates (early 2020s) range from **644--700+ million**, with some broader definitions reaching 800 million (*World Christian Encyclopedia*, 3rd ed., Edinburgh University Press, 2019).
- **Projected to exceed 1 billion by 2050** (Menzie, *Christ-Centered*).
- Classical Pentecostals: ~100--120 million
- Charismatics in mainline/Catholic churches: ~200--250 million (including ~120+ million Catholic charismatics)
- Neo-charismatics/Independents: ~300--350 million (the fastest-growing segment)
- Approximately **35,000 people** become Pentecostal/charismatic every day (Barrett and Johnson, *World Christian Encyclopedia*, 2nd ed., Oxford University Press, 2001).

As Enloe observes: "At this writing at least 650 million living believers practice, or at least subscribe to the doctrinal position of speaking in tongues (glossolalia). 'Statisticians tell us that more than 1.5 billion people associate themselves with this global revival movement.' Pentecostals are now the second-largest theological segment of Christianity --- second only to the Roman Catholic Church" (Enloe, ed., *Helping Others Receive the Gift*).

Theological significance: The global breadth and independence of these testimonies across diverse cultural contexts constitutes significant cumulative evidence warranting serious scholarly consideration. That hundreds of millions of Christians across every continent, culture, language, and denomination --- many with no contact with one another --- report substantially similar experiences makes any explanation based on coordinated fabrication or mere cultural imitation exceedingly difficult to sustain.

5.2 Craig Keener's Miracle Documentation

Craig Keener's two-volume work *Miracles: The Credibility of the New Testament Accounts* (Baker Academic, 2011) provides extensive documentation of contemporary miracles from around the world. At over 1,200 pages, it is the most comprehensive scholarly treatment of miracle claims ever assembled.

Keener documents:

- Eyewitness accounts of healings, including medically verified cases
- Cross-cultural evidence from Africa, Asia, Latin America, and the West

- Testimony from credible witnesses including physicians, academics, and church leaders
 - Cases that cannot be explained by placebo effect, psychosomatic factors, or misdiagnosis
- Keener, *Miracles: The Credibility of the New Testament Accounts*, 2 vols. (Grand Rapids: Baker Academic, 2011) --- a work that any serious engagement with cessationism must now address. Also cited by Storms, *Practicing the Power*, as essential reading for the cessationism debate.

5.3 Neuroscience: The University of Pennsylvania Brain Scan Study (Newberg, 2006)

Publication: Andrew B. Newberg, Nancy A. Wintering, Donna Morgan, and Mark R. Waldman, "The Measurement of Regional Cerebral Blood Flow During Glossolalia: A Preliminary SPECT Study," *Psychiatry Research: Neuroimaging* 148, no. 1 (November 2006): 67--71.

Researcher: Andrew Newberg, MD, is a pioneer in neurotheology at the University of Pennsylvania (now at Thomas Jefferson University), and author of *Why God Won't Go Away* (2001).

Methodology: Using SPECT (Single Photon Emission Computed Tomography) brain imaging, Newberg compared cerebral blood flow during two conditions: (1) singing a worship song and (2) speaking in tongues. Five healthy women who were active practitioners of glossolalia served as their own controls.

Key Findings:

1. **Decreased activity in the prefrontal cortex** --- the brain region most associated with intentional, volitional control of behavior and speech. This suggests that glossolalia is **not** a self-generated, consciously controlled behavior. The speakers were not "making it up."
2. **Decreased activity in the left caudate nucleus** --- associated with motor control and emotional processing. Motor speech production during tongues is not being self-directed in the normal way.
3. **Preserved activity in speech production areas** --- While the study did not specifically isolate Broca's area, the fact that subjects continued producing speech-like utterances suggests speech production areas remained active --- though this is an inference from the data, not a direct finding. This indicates that glossolalia involves genuine speech production, not mere vocalization.
4. **Decreased activity in the left temporal pole** --- the study found a significant *decrease* in the left temporal pole, which is associated with language processing and sense of self. This is a stronger finding than mere absence of activity --- it indicates active suppression of normal self-referential language processing during glossolalia. The study also found **increased activity in the left superior parietal lobe** (associated with spatial awareness and sensory integration) and the **right amygdala** (associated with emotional processing). Crucially, the pattern is inconsistent with hallucination, trance states, or temporal lobe epilepsy, all of which would show *increased* temporal lobe activity.
5. **Opposite pattern to meditation** --- Newberg's previous studies of meditation (Buddhist and Christian contemplative) found that meditation *increases* frontal lobe activity.

Glossolalia shows the opposite: *decreased* frontal lobe activity. This demonstrates that tongues is a fundamentally different neural phenomenon from meditation, hypnosis, or concentrated prayer.

Significance: The study provides neurological evidence that glossolalia is not self-fabricated speech. It is consistent with the testimony of practitioners who report that tongues does not feel self-generated but flows through them. It does not prove a supernatural source (neuroscience cannot detect the Holy Spirit), but it disconfirms the skeptical claim that glossolalia is simply willed or faked behavior.

Limitation: The study was small (n=5) and preliminary. Newberg himself called for larger studies. It remains the most frequently cited neuroscience study on glossolalia.

Important Limitations

This study must be understood as preliminary and suggestive, not conclusive:

- **Small sample:** Only 5 subjects (African-American women from one Pentecostal congregation). Standard neuroimaging studies require 20-30+ subjects.
- **No independent control group:** The comparison was glossolalia vs. gospel singing within the same subjects. No non-glossolalic participants were included.
- **No correction for multiple comparisons:** The researchers acknowledged skipping this standard statistical step, which increases the risk of false positives.
- **Labeled "preliminary" in its own title:** Newberg himself described this as a first attempt, not definitive proof.
- **Never replicated at scale:** As of 2026, no large-scale replication study has been conducted.

The Newberg study is valuable as the first rigorous attempt to measure brain activity during glossolalia, and its findings are *consistent* with practitioners' reports of non-volitional speech. But honest scholarship requires acknowledging that a single preliminary study with five subjects cannot establish definitive conclusions. The neurological evidence is suggestive, not proof. The case for tongues ultimately rests on the biblical, historical, and theological evidence documented elsewhere in this guide --- not on any single scientific study.

A Warning: The "Carl Peterson" Study Is an Internet Myth

A claim widely circulated in Pentecostal and charismatic circles attributes a study to "Dr. Carl Peterson" (sometimes "of ORU") claiming that speaking in tongues releases beneficial brain chemicals (immunoglobulin, endorphins) and stimulates specific brain regions. **This study does not exist.** No peer-reviewed publication by a "Carl Peterson" on glossolalia and brain chemistry appears in PubMed, Google Scholar, or any reputable academic database. No university has confirmed this research. The claim originated from internet chain emails in the early 2000s and has been repeated without verification.

We include this warning because credibility matters. Citing fabricated research --- even unknowingly --- undermines the genuine evidence that DOES exist (such as the Newberg

SPECT study). Readers and teachers are urged to verify all scientific claims before repeating them.

5.4 Linguistic Analysis (Samarin, 1972)

Publication: William J. Samarin, *Tongues of Men and Angels: The Religious Language of Pentecostalism* (New York: Macmillan, 1972). Samarin was a professor of linguistics at the University of Toronto.

Methodology: Samarin conducted the most extensive linguistic study of glossolalia to date, analyzing tape recordings from Pentecostal and charismatic services across multiple countries and denominations. He applied standard linguistic analysis: phonemic inventory, syllable structure, stress patterns, morphological analysis, syntactic structure, and comparison with known languages.

Key Findings:

- 1. Glossolalia is linguistically structured speech.** It is not babbling, muttering, or random vocalization. It consistently displays a limited but consistent phonemic inventory, regular syllable structure, consistent stress and rhythm patterns, and prosodic features consistent with natural speech.
- 2. Glossolalia does not exhibit the features of a natural human language.** It lacks the semantic systematicity, syntactic complexity, and statistical regularities of known languages.
- 3. Samarin's characterization:** He defined glossolalia as "meaningless but phonologically structured human utterance, believed by the speaker to be a real language but bearing no systematic resemblance to any natural language, living or dead" (*Tongues of Men and Angels*, p. 2) --- linguistically organized vocal behavior that is not a "language" in the technical linguistic sense.

Critical nuances --- what Samarin did NOT conclude:

- He did NOT conclude that glossolalia is fake, fraudulent, or psychologically pathological.
- He did NOT conclude that it has no religious or spiritual significance.
- He explicitly acknowledged that linguistic analysis **cannot address the theological claim** that glossolalia is Spirit-inspired prayer. Linguistics can describe the form; it cannot adjudicate the source.

The theological response (Tarr, Menzies):

Pentecostal scholars have argued that Samarin's findings are precisely what one would expect if tongues is primarily Spirit-to-God communication (1 Corinthians 14:2: "no one understands them; they utter mysteries in the Spirit") rather than human-to-human communication. If tongues is prayer directed to God in a non-human mode, it would not be expected to conform to the structures of natural human languages.

Paul explicitly references "tongues of men *and* angels" (1 Corinthians 13:1). The "tongues of angels" would constitute a category outside human linguistic systems --- exactly what Samarin found: structured but non-human speech.

Additional Scientific Studies

- **Felicitas Goodman, *Speaking in Tongues: A Cross-Cultural Study of Glossolalia*** (University of Chicago Press, 1972): Anthropological study comparing glossolalia across cultures (Pentecostal, Mayan, African). Found remarkable structural similarities across cultures, suggesting a universal neurological capacity.
- **Tanya Luhrmann, *When God Talks Back*** (Stanford anthropologist; Vintage, 2012): Ethnographic study of charismatic prayer practices. Found that glossolalia correlated with enhanced "absorption" (focused imaginative engagement) but was NOT associated with psychopathology.
- **Christopher Lynn (University of Alabama), glossolalia and resilience studies (2009--2015)**: Found that glossolalia practitioners showed lower cortisol levels (stress hormone) after worship services involving tongues, suggesting a genuine physiological calming effect.

Psychological Research: Tongues and Mental Health

A consistent finding across decades of psychological research is that speaking in tongues is NOT associated with psychopathology and may correlate with positive psychological outcomes:

- **Lovekin & Malony (1977)**: Longitudinal study finding glossolalia associated with positive personality changes including reduced anxiety and increased ego strength. (*Journal for the Scientific Study of Religion*, 16(4), 383--393)
- **Richardson (1973)**: Challenged earlier assumptions that glossolalia was pathological. Found no evidence linking it to mental illness. (*Journal for the Scientific Study of Religion*, 12(2), 199--207)
- **Grady & Loewenthal (1997)**: Found glossolalia was associated with emotional stability, not instability. (*British Journal of Medical Psychology*, 70(2), 185--191)
- **Francis & Robbins (2003)**: Found no evidence of psychopathology among glossolalia practitioners using Eysenck personality measures. (*Pastoral Psychology*, 51(5), 391--396)
- **Kildahl (1972)**: Foundational psychological study finding glossolalia practitioners were not psychologically disturbed. (*The Psychology of Speaking in Tongues*, Harper & Row)

The significance of this body of research: the common skeptical assumption that tongues-speakers are psychologically unstable, emotionally manipulated, or mentally ill has been repeatedly tested and found false by mainstream psychological research.

APPENDIX C: Common Questions About Speaking in Tongues

If you're curious about speaking in tongues but have questions or concerns, this section is for you.

"What does speaking in tongues actually feel like?"

You're fully conscious. Fully in control. You can start and stop at any time.

Most people describe it as a deeply prayerful experience. It often begins as a few syllables that feel unfamiliar, and as you continue, it flows more freely. Many describe a sense of peace, connection with God, and spiritual refreshment. Not a trance. Not a loss of control. Not ecstatic frenzy. Paul described it simply: "My spirit prays" (1 Corinthians 14:14).

"Can I control it? Will I embarrass myself?"

Yes. Always. Paul says it plainly: "The spirits of prophets are subject to the control of prophets" (1 Corinthians 14:32). You choose when, how loudly, and when to stop. It doesn't "take over" your body.

"What if nothing happens when I pray?"

That's completely normal. And it doesn't mean something is wrong with you.

Many believers pray for a while before they experience tongues. R.A. Torrey encouraged believers to "ask, seek, knock" and keep asking. Jesus himself said: "How much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13). The emphasis is on the Father's willingness to give. Not on your ability to perform.

"Is it safe? Could this be from the wrong spirit?"

Jesus addressed this one directly. Luke 11:11-13: "Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

The Father doesn't give dangerous gifts. If you're sincerely seeking God, He won't deceive you.

"Isn't tongues just gibberish?"

Short answer: no. Linguistic research (Samarin, 1972) found that glossolalia has structured phonological patterns. It's not random noise.

But the better answer comes from Paul: "Anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit" (1 Corinthians 14:2). It's speech that bypasses your intellect and allows your spirit to communicate directly with God. The University of Pennsylvania brain study found something consistent with this: the language centers of the brain remain active during tongues, but the self-control centers decrease. The speakers weren't generating the speech themselves.

"Do I HAVE to speak in tongues to be a real Christian?"

No. Full stop.

Speaking in tongues isn't a requirement for salvation. Christians who don't speak in tongues are fully saved, fully loved by God, and fully part of the body of Christ. But we believe it's a gift God offers to every believer. Not something you "have to" do. Something you "get to" do.

GLOSSARY

Cessationism --- The theological position that certain miraculous gifts (tongues, prophecy, healing) ceased with the death of the last apostle or the completion of the New Testament canon.

Continuationism --- The theological position that all spiritual gifts described in the New Testament continue to be available to the church today.

Glossolalia --- Speaking in tongues; specifically, Spirit-directed speech that is not a known human language. From Greek *glossa* (tongue/language) + *lalein* (to speak).

Xenolalia --- Speaking in a real human language the speaker has never learned. From Greek *xenos* (foreign) + *lalein* (to speak).

Hagiographic --- Relating to devotional biographies of saints, written to promote veneration rather than as critical historical accounts. These sources require careful evaluation.

Pneumatology --- The branch of theology concerned with the Holy Spirit. From Greek *pneuma* (spirit/breath).

Subsequence --- The Pentecostal doctrine that baptism in the Holy Spirit is a distinct experience that follows (is "subsequent to") conversion.

Eschaton / Eschatological --- Relating to the end times or the return of Christ. From Greek *eschatos* (last).

Patristic --- Relating to the early Church Fathers (roughly the first five centuries of Christianity).

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APPENDIX A: Quick Reference --- Key Scholars and Their Contributions

Scholar	Affiliation	Key Work(s)	Main Argument
Sam Storms	Bridgeway Church, Oklahoma City; formerly visiting associate professor of theology, Wheaton College (2000-2004)	<i>Practicing the Power</i> (2017)	Most comprehensive historical survey of charismatic gifts in church history; 12 biblical/logical arguments against cessationism; documentation of Spurgeon's word of knowledge
Craig Keener	Asbury Theological Seminary	<i>Gift and Giver</i> (2001); <i>Miracles</i> (2011)	Enlightenment bias underlies cessationism; massive documentation of contemporary miracles; cessationism is historically novel
R.T. Kendall	Westminster Chapel, London (ret.)	<i>Holy Fire</i>	Cessationism is a hypothesis, not a biblical doctrine; the "scissors test"; historical origins of cessationism; Lloyd-Jones quotes
Robert P. Menzies	APTS	<i>Empowered for Witness; Pentecost; Speaking in Tongues; Christ-Centered</i>	Luke's prophetic pneumatology; six-fold value of tongues; 1 Cor 14:22 quotation theory; subsequence doctrine
William W. Menzies and Robert P. Menzies	APTS	<i>Spirit and Power</i>	Historical overview of Pentecostal movement; routinization of charismata in church history; hermeneutical revolution
Gordon D. Fee	Regent College, Vancouver	<i>God's Empowering Presence</i> (1994); <i>1 Corinthians</i> NICNT	Premier Pauline scholar; charismatic experience was normative in Pauline churches; <i>to teleion</i> = eschaton; no Pauline text anticipates cessation
Wayne Grudem	Phoenix Seminary	<i>The Gift of Prophecy</i> (2000); <i>Are Miraculous</i>	NT prophecy is not equivalent to OT

		<i>Gifts for Today?</i> (1996)	canonical prophecy; prophecy can continue without threatening Scripture's authority
D.A. Carson	Trinity Evangelical Div. School	<i>Showing the Spirit</i> (1987)	Cautious continuationist; <i>to teleion</i> = eschaton; historical evidence makes blanket cessationism untenable
Max Turner	London School of Theology	<i>Power from on High</i> (1996)	No NT warrant for cessation
Stanley Horton	AG Theological Seminary	<i>What the Bible Says About the Holy Spirit</i>	Gifts intended for the entire church age; <i>to teleion</i> = Christ's return
Andrew Newberg	UPenn / Thomas Jefferson	SPECT Brain Scan Study (2006)	Tongues ≠ self-fabricated; decreased frontal lobe
William Samarin	University of Toronto	<i>Tongues of Men and Angels</i> (1972)	Structured speech; not random; not pathological
Del Tarr	AG Theological Seminary	"A Linguist Looks at the Mystery of Tongues"	Tongues as 'foolishness of God'; angels category
Eddie Ensley	Catholic charismatic scholar	<i>Sounds of Wonder</i> (1977)	Catholic tongues tradition survey
Stanley Burgess	Missouri State University	<i>The Holy Spirit</i> trilogy (1984--1997)	Comprehensive pneumatology across traditions
Philip Jenkins	Baylor University	<i>The Next Christendom</i> (2002/2011)	Global South shift; charismatic = normative
Harvey Cox	Harvard Divinity School	<i>Fire from Heaven</i> (1995)	Fastest-growing form of worship on Earth
Jon Ruthven	Regent University	<i>On the Cessation of the Charismata</i> (1993/2011)	Deconstructs Warfield's cessationism
Jack Deere	Former Dallas Seminary	<i>Surprised by the Power of the Spirit</i> (1993)	Former cessationist; no early cessation
James D.G. Dunn	University of Durham	<i>Jesus and the Spirit</i> (1975)	Charismata = foundation of early church
Anthony Thiselton	University of Nottingham	<i>1 Corinthians</i> NIGTC (2000)	Rejects cessationist 1 Cor 13:10 reading
David Garland	Southern Baptist	<i>1 Corinthians</i> BECNT (2003)	To teleion = eschatological; 14:39 = command

Darrell Bock	Dallas Theological Seminary	<i>Acts BECNT</i> (2007)	DTS scholar; anti-cessationist exegesis
McDonnell & Montague	Catholic (Benedictine/Marianist)	<i>Christian Initiation</i> (1st ed. 1991; 2nd rev. ed. 1994)	Charismata normal in first 8 centuries
Clark Pinnock	McMaster Divinity College	<i>Flame of Love</i> (1996)	Western theology neglects Spirit
D. Martyn Lloyd-Jones	Westminster Chapel, London	<i>Joy Unspeakable</i> (1984)	Reformed; rejected cessationism
J.P. Moreland	Biola University	<i>Kingdom Triangle</i> (2007)	Philosopher; left cessationism
Michael Brown	PhD NYU	<i>Authentic Fire</i> (2013)	Rebuttal of MacArthur
Ronald Kydd	PAC/Anglican; Tyndale University	<i>Charismatic Gifts</i> (1984)	Decline = institutional, not divine

APPENDIX B: Verification Notes

B.1 Hagiographic vs. Historical-Critical Sources

Many medieval and early church claims about tongues and miraculous gifts come from **hagiographic sources** --- writings composed to honor saints, often decades or centuries after the events described. Understanding the different types of sources and their relative evidential weight is essential for responsible use of this material:

Patristic self-testimony (e.g., Irenaeus's *Against Heresies*, Tertullian's *Against Marcion*, Augustine's *City of God*): These are first-person or near-contemporary accounts by the authors themselves. They carry the strongest evidential weight because the authors are reporting what they personally witnessed or what was happening in their own communities. When Irenaeus writes "we hear of many members of the church who... speak with all kinds of tongues," he is describing his own lived reality.

Hagiographic sources (e.g., *Life of Pachomius*, canonization documents, Butler's *Lives of the Saints*): Written to edify and promote veneration. May include legendary accretions. The standard of evidence is theological/devotional, not historical-critical. Examples in this research guide: Pachomius's xenolalia, Francis Xavier's tongues, Louis Bertrand's gift of tongues, Anthony of Padua's multilingual preaching.

Hostile witness testimony (e.g., inquisitorial records regarding Waldensians): Evidence from opponents who had no motive to fabricate charismatic claims about groups they were persecuting. These carry a distinctive kind of evidential weight --- the claims are likely not invented, but may be distorted or mischaracterized.

Practical implication for apologists and teachers: The strongest historical cases are patristic self-testimony (Irenaeus, Tertullian, Origen, Novatian, Hilary) and well-documented modern cases. Hagiographic claims (medieval saints) should be presented with appropriate qualification. When in doubt, note the source type and let the audience weigh the evidence.

B.2 Augustine's Actual Position --- Full Nuance

Augustine is one of the most frequently cited figures in the cessationism debate. His position requires careful handling:

- 1. What is true:** Augustine initially held a cessationist position regarding tongues (in his *Homilies on 1 John*, c. 407). He later partially retracted his cessationism --- retracting his denial of ongoing miracles and healings, but specifically maintaining that tongues had ceased (in his *Retractions* 1.13.7, c. 426--427). He documented almost 70 instances of divine healing (*prope septuaginta*) from St. Stephen's relics at Hippo within a two-year period (*City of God* 22.8--10).
- 2. What is overstated:** Claims that Augustine witnessed or documented tongues specifically. His retraction concerned miracles and healings. His earlier statement that tongues had ceased as a sign gift was never explicitly retracted in the surviving texts.

- 3. **What can be argued responsibly:** Augustine's trajectory moved away from cessationism. His personal experience of verified miracles forced him to abandon the broad cessationist position he had inherited. If the greatest doctor of the Western church was wrong about cessationism in his own lifetime, the position itself is shown to be vulnerable to experiential evidence. His example powerfully demonstrates that cessationism can be refuted by evidence.
- 4. **What should not be argued:** That Augustine became a Pentecostal or that he endorsed tongues-speaking.

B.3 The Francis Xavier Caveat

Francis Xavier (1506--1552) is frequently listed among saints who exercised the gift of tongues. This claim requires a specific and prominent caveat:

- Xavier's **own letters** repeatedly complain about language barriers in his missionary work in India, Japan, and Southeast Asia. He describes struggling to communicate and relying on interpreters.
- The claim that Xavier spoke in unlearned languages was **added by later biographers** and appears in his canonization documents (canonized 1622) --- not in Xavier's self-testimony.
- This is a textbook case of hagiographic tradition diverging from the subject's own account.
- The contradiction comes from Xavier's published correspondence, commonly referenced in scholarly biographies of Xavier.

Recommendation: Do not cite Francis Xavier as evidence for tongues without this caveat. Using Xavier without qualification damages credibility with informed audiences.

B.4 Contested Claims --- Summary

The following claims in this research guide are explicitly contested or require qualification:

Claim	Status	Notes
Pachomius spoke Greek and Latin supernaturally	[Hagiographic]	Based on <i>Vita Prima</i> , a devotional biography. Storms lists Pachomius but does not detail the specific Greek/Latin claim.
Francis Xavier spoke in unlearned languages	[Contested]	Contradicted by Xavier's own letters. Added by later biographers.
Waldensians practiced ecstatic phenomena	[Contested]	Evidence from hostile inquisitorial records, not Waldensian self-testimony.
Armenian revival in Kara Kala (1880s)	[Limited verification]	Primary source is Demos Shakarian's popular account, not academic history.

<i>Encyclopaedia Britannica</i> glossolalia article	[Needs verification]	Identified as appearing in the 14th edition (1929--1973); exact wording needs library-copy verification.
"35,000 per day" growth statistic	[Dated]	Sourced to Barrett & Johnson (2001). The exact daily figure may have changed; the overall trajectory of rapid growth is well-established.

B.5 Verification Cross-Reference

The following claims have been verified against multiple scholarly sources:

Claim	Verified Via
Justin Martyr testified to prophetic gifts in the church	Primary text (<i>Dialogue with Trypho</i> 35; 82; 85); Keener, <i>Gift and Giver</i> , ch. 5; Storms, <i>Practicing the Power</i>
Irenaeus testified to tongues in his churches	Primary text (<i>Against Heresies</i> 2.32.4; 5.6.1); Keener, <i>Gift and Giver</i> , ch. 5; Storms, <i>Practicing the Power</i>
Tertullian listed tongues as active in Carthage	Primary text (<i>Against Marcion</i> 5.8; <i>De Spectaculis</i> 26); Keener, <i>Gift and Giver</i> , ch. 5; Storms, <i>Practicing the Power</i>
Augustine retracted broad cessationism	Primary text (<i>Retractions</i> 1.13.7; <i>City of God</i> 22.8--10); Carson, <i>Showing the Spirit</i> , ch. 5; Storms, <i>Practicing the Power</i>
<i>To teleion</i> = the eschaton, not the canon	Fee, <i>God's Empowering Presence</i> (verified against primary text); Carson, <i>Showing the Spirit</i> , ch. 2 (verified against primary text); Storms; Horton
Carson: "Scripture offers no shelter" to cessationism	Carson, <i>Showing the Spirit</i> , ch. 2 (verified against primary text)
Carson: Warfield's failure to recognize eschatological structure	Carson, <i>Showing the Spirit</i> , ch. 5 (verified against primary text)
Carson: "enough evidence" for sporadically continuing gifts	Carson, <i>Showing the Spirit</i> , ch. 5 (verified against primary text)
Fee: cessationism "not on the basis of reading the biblical text"	Fee, <i>God's Empowering Presence</i> , ch. 14 summary (verified against primary text)
Fee: "indictment on Western Christianity"	Fee, <i>God's Empowering Presence</i> , footnote on 1 Cor 13:8--12 (verified against primary text)
Fee: "visible, 'charismatic' dimension" was normal	Fee, <i>God's Empowering Presence</i> , ch. 14 summary (verified against primary text)
Keener: "no Bible reader would hold" cessationism	Keener, <i>Gift and Giver</i> , ch. 5 (verified against

unprompted	primary text)
Keener: cessationism "not well documented in earlier history"	Keener, <i>Gift and Giver</i> , ch. 5 (verified against primary text)
Paul commanded "do not forbid speaking in tongues"	Primary text (1 Cor. 14:39); Fee; Menzies, <i>Speaking in Tongues</i> , ch. 5; Storms
Menzies: private/corporate tongues distinction	Menzies, <i>Speaking in Tongues</i> , ch. 5--6 (verified against primary text)
Pentecostal/charismatic believers number 600+ million	Pew Research Center (2011); <i>World Christian Encyclopedia</i> ; Menzies; Keener
Newberg brain scan showed decreased frontal lobe activity	Newberg et al. (2006), published in <i>Psychiatry Research: Neuroimaging</i>
Warfield's <i>Counterfeit Miracles</i> (1918) was the most influential modern cessationist treatise	Storms; Burgess; Kendall; Ruthven
Fee: "the antidote for abuse is proper use"	Fee, <i>God's Empowering Presence</i> , on 1 Thess. 5:19-22 (verified against primary text)
Fee: Lord's Supper absence-of-evidence analogy	Fee, <i>God's Empowering Presence</i> , p. 894 (verified against primary text)
Fee: "all the evidence points in one direction" --- Spirit was experienced visibly	Fee, <i>God's Empowering Presence</i> , p. 895 (verified against primary text)
Fee: "Westerners are instinctively nervous about spirit activity"	Fee, <i>God's Empowering Presence</i> , p. 800 (verified against primary text)
Keener: Lord's Supper analogy for tongues in Corinth	Keener, <i>Gift and Giver</i> , ch. 8 (verified against primary text)
Keener/Willard: "Bible Deists" who believe God withdrew after canon completion	Keener, <i>Gift and Giver</i> , ch. 5, citing Willard (verified against primary text)
Menzies: "Paul criticizes the abuse of tongues, not the gift itself"	Menzies, <i>Speaking in Tongues</i> , ch. 6 (verified against primary text)
Menzies: "If Luke and Paul are to be our guides (rather than Calvin and Warfield)"	Menzies, <i>Speaking in Tongues</i> , ch. 4 (verified against primary text)
Deere/Warfield: circularity exposed via Pierre de Rudder healing	Warfield, <i>Counterfeit Miracles</i> , cited in Deere, <i>Power of the Spirit</i> , ch. 11 (verified against primary text)
Lloyd-Jones: "no problem of discipline in a graveyard"	Lloyd-Jones, <i>Joy Unspeakable</i> , ch. 1 (verified against primary text)
Lloyd-Jones: cessationist doctrine leaves no room for revival	Lloyd-Jones, <i>Joy Unspeakable</i> , ch. 16 (verified against primary text)

A Final Word

The evidence compiled in this research guide demonstrates that speaking in tongues --- far from being a modern invention or a marginal phenomenon --- has deep roots in Scripture, substantial attestation throughout church history, the support of leading biblical scholars, and empirical confirmation from the global church and from scientific research.

The cessationist position, by contrast, is historically novel. While cessationist ideas appeared as early as Calvin's *Institutes* (1559) and were developed by Conyers Middleton (1749), the position was not systematized as a comprehensive theological argument until Warfield's *Counterfeit Miracles* (1918). It lacks explicit scriptural mandate (no biblical text explicitly teaches cessation), and is empirically challenged by the experience of hundreds of millions of Christians across every culture and continent.

As Sam Storms writes: "The final criterion for deciding whether God wants to bestow certain spiritual gifts on his people today is the Word of God" (*Practicing the Power*). The apostle Paul's instruction remains: "Do not forbid speaking in tongues" (1 Corinthians 14:39).

What Now? Next Steps for Different Readers

If you are a scholar or student...

The bibliography in Part Six provides extensive resources for further research. We particularly recommend Craig Keener's two-volume *Miracles* (Baker Academic, 2011) for the most comprehensive empirical documentation, Robert Menzies' *Empowered for Witness* for the most rigorous biblical-theological argument, and Sam Storms' *Practicing the Power* for the most detailed practical theology. For the cessationist counter-argument at its strongest, consult Richard Gaffin's *Perspectives on Pentecost* (Presbyterian and Reformed, 1979; now P&R Publishing).

If you are an honest skeptic...

We invite you to do three things: (1) Read 1 Corinthians 14 in its entirety --- not just verses 27-28, but the whole chapter, noting how positively Paul speaks of tongues. (2) Look up the Newberg brain scan study yourself (it is published in *Psychiatry Research: Neuroimaging*, 2006). (3) Ask yourself: if the gifts were supposed to cease, why did Paul write "Do not forbid speaking in tongues" (1 Corinthians 14:39) --- and why does that command appear in your Bible today?

If you are curious and want to experience this...

You are invited to simply ask. Jesus said: "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Luke 11:9). Find a trusted pastor, a Spirit-filled friend, or a community of believers who can pray with you in a safe, unhurried environment. There is no formula --- just a willing heart and a loving Father who delights to give the Holy Spirit to those who ask (Luke 11:13).

The promise is still good. Peter said it is "for you and your children and for all who are far off -- for all whom the Lord our God will call" (Acts 2:39). If He has called you, it is for you.

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For questions, corrections, or additional documentation, contact the compiler.

All citations refer to published scholarly works that are available for independent verification.

Readers are encouraged to consult the original sources.