

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

2002

The Empirical Development of a Curriculum on Identification of the "Tongues" of 1 Corinthians 14 Utilizing a Socio-Exegetical Approach to Interpretation

Angel Hernandez
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Biblical Studies Commons](#), and the [Curriculum and Instruction Commons](#)

Recommended Citation

Hernandez, Angel, "The Empirical Development of a Curriculum on Identification of the "Tongues" of 1 Corinthians 14 Utilizing a Socio-Exegetical Approach to Interpretation" (2002). *Dissertations*. 435.
<https://digitalcommons.andrews.edu/dissertations/435>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document by
not duplicating or distributing additional copies
in any form without the author's express written
permission. Thanks for your cooperation.*

NOTE TO USERS

Page(s) not included in the original manuscript and are unavailable from the author or university. The manuscript was scanned as received.

218, 233

This reproduction is the best copy available.

UMI[®]

Andrews University

School of Education

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON
IDENTIFICATION OF THE “TONGUES” OF
1 CORINTHIANS 14 UTILIZING A SOCIO-
EXEGETICAL APPROACH TO
INTERPRETATION

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Angel Hernandez

November 2002

UMI Number: 3098154

Copyright 2003 by
Hernandez, Angel Manuel

All rights reserved.

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform 3098154

Copyright 2003 by ProQuest Information and Learning Company.

All rights reserved. This microform edition is protected against unauthorized copying under Title 17, United States Code.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

Copyright by Angel Hernandez 2003
All Rights Reserved


THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON
IDENTIFICATION OF THE "TONGUES" OF
1 CORINTHIANS 14 UTILIZING A SOCIO-
EXEGETICAL APPROACH TO
INTERPRETATION

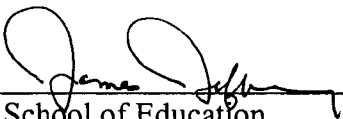
A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by


Angel Hernandez

APPROVAL BY THE COMMITTEE:

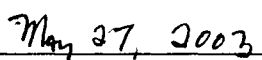

Chair: Roy C. Naden


Dean, School of Education
James Jeffery


Member: William E. Richardson


Member: Nancy Carbonell


External: Gary Land


Date approved

ABSTRACT

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON
IDENTIFICATION OF THE “TONGUES” OF
1 CORINTHIANS 14 UTILIZING A SOCIO-
EXEGETICAL APPROACH TO
INTERPRETATION

by

Angel Hernandez

Chair: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE EMPIRICAL DEVELOPMENT OF A CURRICULUM ON THE
IDENTIFICATION OF THE "TONGUES" OF 1 CORINTHIANS 14
UTILIZING A SOCIO-EXEGETICAL APPROACH TO INTERPRETATION

Name of the researcher: Angel Hernandez

Name and degree of faculty chair: Roy C. Naden, Ed.D.

Date completed: September 2002

Problem

The Corinthian tongues is a subject that has been extensively covered in the literature, especially in exegetical Bible commentaries, but no empirically developed curriculum for college-level instruction has been found. The purpose of this study was to develop such a curriculum. The approach to the interpretation of the tongues of 1 Corinthians 14 was interdisciplinary: both theological and sociological.

Method

The instructional product development method formulated by Baker and Schutz and revised by Naden was used in this study. The process consisted of ten steps including: assessment of the need for a new curriculum, identification and description of the learners, formulation of measurable behavioral objectives, preparation of pre- and post-tests, development of test item criteria, development of an instructional outline, preliminary tryout of instructional product with a small group of participants, modification of instructional product based on multiple exposures to members of the target population, presentation of the developed instructional product in a regular college class setting and statistical analysis of the cognitive and affective test scores.

Results

The standard of performance required that 80 percent of the participants score 80 percent or higher in the cognitive post-tests in each of the twelve behavioral objectives of the curriculum. The test results showed that the empirically developed curriculum was effective. More than 80 percent of the participants scored above 80 percent in each of the twelve behavioral objectives. The difference between the mean of the pre- and post-test scores was statistically significant and ranged from 85 to 89 percent. Modification of affect was also discernable. The results of the Likert scale instrument in pre- and post-test format showed a positive change in students' attitude and learning experience.

Conclusion

The statistical analysis of the data was carried out by the use of the *t*-test to compare the pre- and post-test scores. The scores were correlated with the level of

significance set at .05 (critical $t=2.0167$, $t_{42}=4.81$). Therefore, it was assumed that the learners were adequately motivated and that the empirically tested method used in this study contributed to cognitive mastery of the curriculum.

TABLE OF CONTENTS

LIST OF TABLES	v
ACKNOWLEDGMENTS	vi
Chapter	
1. INTRODUCTION	1
Background of the Problem	1
Statement of the Problem	7
Purpose of Study	7
Significance of the Study	8
Definitions of Terms	8
Delimitations of the Study	10
Organization of the Study	10
2. REVIEW OF RELATED LITERATURE	11
Review of Theological Sources	12
Review of Sociological Sources	36
Summary	60
3. METHODOLOGY	63
Introduction	63
Population Sample	69
The Empirical Product Development Methodology	70
Modification of Affect	74
4. RESULTS	76
Topic Selection	76
Learners	77
Behavioral Objectives	77
Design of the Pre- and Post-tests	77

Criteria for Evaluation	78
Lecture Outlines.....	78
Product Tryouts.....	78
Revisions.....	79
Tryouts and Revision Process.....	79
Final Tryout and Analysis.....	80
Cognitive Behavior	84
Affective Behavior.....	93
Summary	95
 5. SUMMARY, FINDINGS, AND RECOMMENDATIONS.....	 97
Statement of the Problem.....	97
Summary of the Literature.....	97
Summary of Methodology	101
Summary of Findings.....	102
Recommendations.....	103
Further Study	104
 Appendix	
A. PRODUCT DEVELOPMENT JOURNAL.....	107
B. INSTRUCTOR'S MANUAL.....	127
C. LECTURE OUTLINE.....	186
D. COGNITIVE INSTRUMENT	197
E. COGNITIVE CRITERIA.....	207
F. AFFECTIVE INSTRUMENT.....	215
G. SLIDE PRESENTATION.....	217
 BIBLIOGRAPHY	 290
 VITA	 302

LIST OF TABLES

1. Cognitive Pre/Post-Test Scores of First Tryout	81
2. Cognitive Pre/Post-Test Scores of Second Tryout.....	82
3. Cognitive Pre/Post-Test Scores of Third Tryout.....	83
4. Cognitive Pre/Post-Test Scores of Final Tryout: Objectives 1, 2 with 31 Participants.....	86
5. Cognitive Pre/Post-Test Scores of Final Tryout: Objectives 3-12 with 44 Participants.....	87
6. Affective Pre/Post-Test Results of 44 Participants.....	96

ACKNOWLEDGMENTS

There are many individuals I wish to acknowledge for having helped me achieve this milestone in my professional life. First, I would like to recognize the important contributions of my dissertation chair, Roy C. Naden, who supported me through the entire process. His genuine Christianity was reflected in the classroom as well as in his willingness to dedicate retirement time to the direction of eight dissertations, of which I was the last.

I am ever thankful to my beloved wife Frances Hernández, who offered her strength and love, sharing with me the arduous journey of doctoral studies. Her encouragement and inspiration made it possible for me to continue down a path whose endpoint was often dimly seen. For the moments, the days, and often months of separation she withstood to see me take the final step of this road, I would like to dedicate this thesis in tribute to her patient love.

To my children, Aldy and Marice Hernández, thank you for supporting your dad, who was too-often absent.

With gratefulness, I acknowledge my step-mother, Dilia Rodríguez, who early in life instilled in me the goal of a higher education.

While they are unable to celebrate this happy culmination with me, my father Ángel Manuel Hernández, Sr., and mother, Nereida Galagarza, are vividly present in my memory, and to them I dedicate this thesis.

I also wish to recognize with appreciation the administrators at Pacific Union College who believed in me and provided vital economic support.

CHAPTER 1

INTRODUCTION

Background of the Problem

A high point for Adventism¹ in the investigation of the phenomenon of speaking in tongues came in 1972 when the General Conference appointed an Ad Hoc Committee² to study the phenomenon. According to reports prior to 1972, "speaking in tongues" had been described as the "fastest growing fad in U.S. Protestant churches."³ Also for the first time a Seventh-day Adventist⁴ in association with the charismatic movement⁵ claimed to

¹The terms Adventist(s), Adventism, and Seventh-day Adventist(s) are used interchangeably in this paper in reference to the Seventh-day Adventist denomination.

²A partial report of the committee by N. R. Dower, secretary of the General Conference appeared in "Glossolalia and the Charismatic Movement," *The Review and Herald*, May 10, 1973, 22.

³"Taming the Tongues," *Time*, July 10, 1964, 66, quoted in Watson E. Mills, "A Theological Interpretation of Tongues in Acts and First Corinthians" (Th.D. diss., Southern Baptist Theological Seminary, 1968), 1.

⁴Reginald L. Low related his personal testimony in an article that appeared in the *Full Gospel Business Men's Voice*, January 1973, 23-30. The article was published under the title, "A Seventh-day Adventist and Glossolalia."

⁵According to Roland R. Hegstad, a chapter of the Full Gospel Business Men's Fellowship International committed \$2.5 million to "sharing the gifts of the Spirit with the spiritually impoverished," including Adventist ministers. *Rattling the Gates* (Washington, D.C.: Review and Herald Publishing Assoc., 1974), 17.

have received the baptism of the Holy Spirit and the ability to speak in tongues. In describing the concern of the church during this time, Roland Hegstad commented: "Charismatic enthusiasts had given the Seventh-day Adventist Church gate a few tentative nudges through the years without conspicuous success. But in the spring of 1972 the gate was rattled."¹

More than thirty years later, the intensity of the debate has somewhat subsided. Yet the debate is far from settled.² Adventist writers and religion teachers seem to be in general agreement as to what "tongues" meant on the day of Pentecost, but its meaning in 1 Cor, the fertile ground of glossolalic speculation, is still unclear.

Since the birth of Adventism, there have been marked differences in the interpretation of 1 Cor 12-14. In the *Review and Herald* of 1858, for example, editor Uriah Smith expressed the view that the tongues referenced in 1 Cor 14 were not necessarily understood by men. "What says Paul? Hear him. 1 Cor xiv, 2. 'For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him.'"³ Elaborating further Smith said,

What? Is not the tongue given for the express purpose that men may understand?

¹Ibid.

²In 1991, the Adventist Theological Society held a meeting at Andrews Theological Seminary. The book by Gerhard F. Hasel, *Speaking in Tongues Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia* (Berrien Springs, Mich.: Adventist Theological Society Publication, 1991), was presented. The purpose of the lectures and as well as the book leaned toward the conclusion that tongues in 1 Cor were intelligible. The purpose of the meeting was to dispute the view that tongues in Corinthians were unintelligible.

³Uriah Smith, "The Gift of Tongues," *The Review and Herald*, May 6, 1858, 196.

But here we have the declaration of Paul that sometimes, at least, the gift of tongues is conferred when no man understands it. . . . Now if the gift of tongues was conferred upon the disciples only that they might preach the gospel to those of other languages, where would be either the necessity of an interpreter or any propriety in Paul's language? There would be neither.¹

The same was true in relation to early Adventist experiences with speaking in tongues.² Church leaders such as James White did not show any hesitation accepting the incomprehensibility of tongues, in fact he seemed to have approved of it. During a meeting in which Adventists were debating the time limits of the Sabbath, James White related:

There has been some division as to the time of beginning the Sabbath. Some commenced at sundown. Most, however, at 6 p.m. A week ago Sabbath we made this a subject of prayer. The Holy Ghost came down, Brother Chamberlain was filled with the power. In this state he cried out in an unknown tongue. The interpretation followed which was this: "Give me the chalk, give me the chalk."³

In James White's mind there appeared to be no question about God using an unknown tongue to speak to those attending the meeting. But there was no explanation as to why God would use supernatural means to communicate the simple need for chalk!⁴

On the other hand, Ellen White was not completely comfortable with the unintelligibility of tongues. When a woman claimed a similar kind of gift and sought

¹Ibid.

²Ibid

³Ibid.

⁴James White wrote, "We have never been fully satisfied with the testimony presented in favor of six o'clock. . . . The subject has troubled us, yet we have never found time to thoroughly investigate it." Arthur White, "Bible Study Versus Ecstatic Experiences," *The Review and Herald*, March 22, 1973, 7.

approval, Mrs. White hesitated to give her endorsement.¹ Among the arguments she gave were that the language spoken by some were not even understood by God.² To the best of her knowledge, what these people spoke was mere gibberish.

In more recent times in religion classes in Adventist schools there has been tension over the interpretation of tongues. In the year 1966, Bailey Gillespie and John Alspaugh both wrote research projects for a course in SDA History at Andrews University Seventh-day Adventist Theological Seminary. The papers addressed the issue of the relationship between charismatic renewal and the Seventh-day Adventist Church. Both authors concurred that information from Ellen White and Scripture was insufficient to determine with certainty the nature of tongues in 1 Cor 14. On the other hand, although careful not to sound dogmatic, Gillespie noted in his paper that whatever the nature of tongues in 1 Cor 14, it was different from the day of Pentecost tongues. From his point of view, 1 Cor 14 could represent a kind of psychological expression that permitted the glossolalic individual to experience a closer intimacy with God.³

According to Alspaugh, even the Andrews Theological Seminary professors were not in agreement in interpreting Acts 2 and 1 Cor 14. For example, Alspaugh quoted

¹Mrs. White's conversation with Mrs. Mackin (the presumed tongue speaker) was taken down stenographically by her secretary Clarence C. Crisler, and was published in full for the first time in a series of three articles. Arthur White, "The Ralph Mackin Story, Parts 1-3," *The Review and Herald*, August 10, 1972, 1, 6-8; August 17, 1972, 4-7; August 24, 1972, 7-9..

²E. G. White, *Testimonies for the Church*, vol. 1 (Boise, Idaho: Pacific Press Assoc., 1948), 412.

³Bailey Gillespie, "The Charismatic Renewal and Its Relationship to Seventh-day Adventism," unpublished paper, May 1966, 9, 27.

Sakae Kubo to illustrate a departure from a conventional interpretation.

He [Paul] does not forbid it (vs. 39); he speaks of it as speaking only to God so that he assumes that there is no one who understands it (vs. 2); . . . it is possible to exercise it without understanding on the part of the one who speaks so that an interpreter is required. All of this makes no sense if a foreign language is meant. If a foreign language was meant, would not Paul have dealt with the problem on the basis of whether there were people present who understood the language or not?¹

Alspaugh also quoted Seminary professor, Dr. Earle Hilgert. In 1955 Hilgert wrote, "The gift of tongues refers to the ability to speak a language under the presence and influence of the Holy Spirit. This may refer to the speaker's own language or to a language not previously known by him."²

Despite the surge of research occasioned by the influence of the Pentecostals, it appears that the issue of tongues is not yet clear for most Adventists. A review of Adventist literature indicates that the polarity continues, including Adventist theological training centers.³

¹Sakae Kubo, "What Shall We Think About the Gift of Tongues"? Unpublished paper, quoted in John Alspaugh, "The Seventh-day Adventist Church and the Gift of Tongues," unpublished paper, May 1966, 20.

²Earle Hilgert, quoted in Alspaugh, 20. The reference appeared originally in Earle Hilgert, "The Gift of Tongues," *The Ministry*, August 1955, 11. Eleven years later, however, Hilgert appeared to have shifted views. Alspaugh stated: "In an interview on May 4, 1966, he [Hilgert] indicated that he views the gift of tongues in a broader perspective now. When asked if he believes that the gift is more than languages, he stated that the possibility is worth considering that the Holy Spirit might fill a man to such extent that he is unable to express his spiritual experience in his own vocabulary or a known language" (20).

³An example of this is the contrast between Gerhard F. Hasel's recent publication, *Speaking in Tongue*, and William E. Richardson's, "Liturgical Order and Glossolalia: 1 Corinthians 14: 26c-33a and Its Implications" (Ph.D. diss., Andrews University, 1983). Hasel subscribes to the idea of intelligibility of tongues in 1 Corinthians while

This is the problem: How do college professors deal with questions regarding 1 Cor 14 and Acts 2, especially when there are such disparate interpretations inside Adventism? Are the tongues of 1 Cor intelligible speech, or are they a vehicle of devotional expression used to communicate more intimately with God? If tongues heighten one's devotional life, should Bible professors encourage such means of communication? Should Bible teachers begin with Acts 2, as some Adventist theologians advocate, or should Acts 2 be reinterpreted in the light of 1 Cor 14? There is a hermeneutical principle that a clear text should interpret the obscure. Would this apply to the question of tongues? What is the best way to address the problem, through systematic theology or exegesis?

There is also the question of the best method of interpretation, behavioral science, or theological approach? Traditionally, it has been an either/or situation. But the question of the dual nature of the problem of tongues needs to be addressed. Is it both, behavioral and theological? At Corinth, for example, Paul addressed the Corinthians in relation to their conduct during their worship service. It was characterized by unguarded enthusiasm and overt emotional expressions. On this situation Paul gave practical guidelines, including speaking by turns and avoiding any semblance of disorder before unbelievers. On the other hand chaps. 12 and 13 contain an extended theological explanation of the nature and purpose of the spiritual gifts, which presumably set the background to chapter 14's treatment of the problem of speaking in tongues. Also

Richardson's thesis is that glossolalia is a charisma intended for a personal uplift and devotion with God but not necessarily one that follows normal language patterns or syntax.

relevant is the divisive atmosphere described in earlier chapters of the letter. Considering the possible dual nature of the problem (behavioral and theological), it seems appropriate to ask whether there is need to adopt a more interdisciplinary approach that would give a different perspective to the problem of tongues in 1 Cor 14. An empirically developed curriculum for ministerial training, including a discussion of tongues, as part of the study of New Testament Epistles also deserves attention yet has been lacking.

Thus, several reasons justify the need for a fuller examination of the issue of tongues in ministerial education including: (1) the lack of agreement in Adventist literature, (2) conflictive methodologies, (3) and the need for college-level curriculum.

Statement of the Problem

Few aspects of Christian life and practice have been subject to such vigorous scrutiny in this century as tongues. Since the birth of the Pentecostal movement, several interpretations of the phenomenon have emerged, each yielding a different understanding. Studies have tended to focus either on the phenomenology and behavioral aspects of the modern experience, or to concentrate strictly on the theological aspects. But questions continue to be raised, and there is a noticeable absence of an integrative and interdisciplinary approach that incorporates both the behavioral sciences and exegesis. In addition, there appears to be a lack of any empirically developed curriculum for teaching effectively this subject to students.

Purpose of Study

The purpose of this study is to elucidate the nature of the tongues in 1 Cor 12-14 and to develop an empirically tested curriculum suited for college-level instruction of religion in Adventist colleges utilizing a socio-exegetical approach. The curriculum will

be incorporated in a unit of a course in Pauline epistles. The content will be based on specific behavioral objectives for seven, 50-minute class periods. The designated learners will be third-/fourth-year (juniors/seniors) students who already will have completed at least two lower division courses in religion.

Significance of the Study

Since ministers play a central role in the religious education of SDA church members, and since the modern Pentecostal movement continues to constitute a significant cause of confusion among members, a curriculum that would introduce students to the background and understanding of what constituted the tongues in Corinth could be a source of nurture and unity for the Adventist church.

Definition of Terms

Seventh-day Adventists: "The church that teaches both the keeping of the Seventh-day Sabbath and preparation for the coming of the Lord."¹

Behavioral objective: "The planned result or specified out-come of instruction as it relates to pupil behavior or product."²

Charismatic Movement: The inter-denominational movement that emphasizes the baptism of the Holy Spirit and the gift of tongues as the ultimate expression of His reception.

Cryptomnesia: The experience in which individuals suddenly speak words in a foreign language with which they have had only indirect or incidental previous contact.

¹"Adventist," *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, D.C.: Review and Herald Publishing Association, 1978).

²Robert L. Baker and Richard E. Schutz, eds., *Instructional Product Development* (New York: Van Nostrand Reinhold Co., 1971), 253.

Glossolalia: An extemporaneous and emotional utterance of uncomprehended speech sounds presented in a religious/devotional atmosphere. It is said to heighten a sense of intimacy when communicating with God. Forms of expression can include unintelligible or coded vocalizations.

Glossolalists: Individuals who practice glossolalia, speaking ecstatic tongues. Although most are known to be members of Christian communities, there are individuals in non-Christian churches who practice or experience this phenomenon.

Product development: Has been described by J. F. Hennig as "production and refinement of an instructional sequence through trial-revision until it can accomplish its specified objectives with or beyond a specified degree of reliability."¹

Product revision: "The stage of the product development cycle in which the results of field try-outs are used to improve the product."²

Religious ecstasy: A state of overwhelming emotions and elation beyond reason and self-control, often accompanied by ritual-like animation.

Target population: "A group to whom the results of research and development activities are directed."³ In this study the target population is defined as: junior and seniors in SDA college classes.

¹James Frederick Hennig, "An Empirically Validated Instructional Product for Private Pilot Ground Training: A Developmental Project" (Ph.D. dissertation, Purdue University), 1970, 2f.

²Baker and Schutz, 258.

³Ibid., 260.

Xenolalia: A supernatural ability to speak a previously unknown but humanly intelligible language.

Delimitations of the Study

The delimitations of this study fall in two areas: the target population and the methodology.

1. The target population: The population has been delimited to SDA junior and senior college students.
2. The methodology: The curriculum development method of Baker and Schutz revised by Naden has been followed.

Organization of the Study

This study includes five chapters. Chapter 2 reviews the literature related to the issue of tongues. The discussion is divided into: literature covering the biblical perspective and the literature covering the social sciences perspective. Chapter 3 discusses the methodology and details the basic curriculum development method of Baker and Schutz.¹ It also outlines the population and sample, and the analysis of the modification of cognition and affect of participants. Chapter 4 presents the results in the process of the curriculum development, and chapter 5 presents the conclusions, recommendations, and issues for further study.

¹Ibid., 131-165.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The review of literature is divided into two sections: a discussion of theology, and a discussion of sociology. The first section of the review deals with a pertinent exegetical bibliography on 1 Cor 14. Although topical and phenomenological studies are the most abundant, exegetical commentaries and articles usually treat the subject from a textual perspective.¹

The second section of this review deals with the social world of early Christians. Particular attention is given to works that study the boundaries of fellowship, group tensions, social stratification, and church governance and conflict. Inasmuch as these specific issues are considered to have an important bearing on the Corinthian problem, they have guided the literature reviewed.

¹Phenomenological studies usually are concerned with the psychological and psycho-linguistic dynamics of modern tongue-speaking. See William J. Samarin, "Glossolalia as Learned Behavior," *Canadian Journal of Theology* 15 (January 1969): 60-64; John P. Kildahl, *The Psychology of Speaking in Tongues* (New York: Harper & Row, 1972); E. Mansell Pattison, "Behavioral Science Research on the Nature of Glossolalia," *Journal of the American Scientific Affiliation* 20 (1968): 73-86. However, the fact that these studies concentrate on the modern phenomenon does not mean that they are of no value in the study of the glossolalia. In as far as it has been demonstrated that glossolalia is a universal human phenomenon, phenomenological studies are an important resource for comparative research.

In both the theological and the sociological literature, representativeness rather than comprehensiveness was pursued.

Review of Theological Sources¹

In 1886 Thomas C. Edwards published an exegetical work that was informed by the use of the New Testament Greek and frequently referred to the LXX as a background to the development of Greek terminology.² Although an early work, Edwards's exegesis showed an awareness of the complexity of the issue of tongues and recognized the difficulty of relating Acts 2 with 1 Cor 14.

If we had only the narrative in Acts no one would have supposed the gift of tongues meant anything else than the power of speaking in languages colloquial knowledge of which had not in the ordinary way been acquired by the Apostles. If on the other hand, we possessed only the references to it in this Epistle, it is hard to believe anybody would have suspected that the gift of tongues meant this, though it would be difficult to say what it did mean.³

¹Theology is difficult to define. It is a broad term used in reference to the study of God in general. It is used for the themes of biblical books (e.g., messianic kingship in Matthew), as a field of study, as a methodology to interpret Scripture (e.g., systematic theology, biblical/exegetical theology, pastoral theology). In this research we will refer to theology in relation to the latter definition, theology as a method of biblical interpretation, specifically as exegetical methodology. This methodology considers the Bible as a literary work of a unique spiritual character. It assumes a biblical message that is trans-historical and trans-cultural, one that is expressed through but not conditioned by time or culture. Theology, as viewed here, refers to the application of a hermeneutic that deals strictly with the biblical text as its source, reference, and norm. This methodology of interpretation stands in contrast with the anthropological and the social approaches to the Bible, which explain religious thought and behavior in tandem with socio-cultural influences. (A definition of sociology as a model for biblical interpretation will be discussed in the second section of this literature review, under "Sociology.")

²Thomas C. Edwards, *A Commentary on the First Epistle to the Corinthians* (Broadway, N.Y.: A. C. Armstrong & Son, 1886).

³*Ibid.*, 318f.

Edwards disagreed with the scholars of his time who defended xenolalia and suggested specific reasons why the notion of intelligible tongues was untenable: (1) Paul's allusion to tongues as a means of communication with God or with one's self, and (2) the statement that tongues were meant for private use. Edwards also raised the question of Paul's depreciation of tongues and the liability it represented for unbelievers. The depreciation of tongues, he argued, seemed inconsistent with the multilingual culture of Corinth and in conflict with the value of tongues in the conversion of unbelievers in Acts 2.¹ However, Edwards's understanding of the phenomenon of tongues in 1 Cor 14 is not completely clear. His definition of glossolalia includes, among other possibilities, "speaking in foreign languages as one kind of tongues."²

Published just one year after Edwards's work and with a similar methodology was the work of Charles J. Ellicott.³ Like Edwards, Ellicott viewed glossolalia as the best explanation of tongues. Prayer, praise, and thanksgiving were seen to be the forms whereby tongues were expressed in the church of Corinth. As in Edwards's work, the door was left open to include "ordinarily known language" in the phenomenon of glossolalia. However, except for a few brief comments given in the discussion of I Cor 12:10, Ellicott's work was flawed in contrast with Edwards's in that Ellicott failed to elaborate the reasons for his conclusions.

Shortly after Ellicott, F. Godet's *Commentary on St. Paul's First Epistle to the*

¹Ibid., 320.

²Ibid., 322.

³Charles J. Ellicott, *Saint Paul's First Epistle to the Corinthians* (London: Longmans, Green, and Co., 1887).

Corinthians appeared. The work was first published in French and in English in 1890.¹

In approaching the text, there was little difference between Godet and the works that preceded him. He assumed, like Edwards and Ellicott, that the tongues were tongues of ecstasy.

Godet's contribution to the study of glossolalia lay, however, in the insights to be gained from his dialogue with the different theological positions of his time. Godet provided valuable information when discussing various points that differed from his own: for example, the rebuttal of Holsten, who identified Corinthian tongues with the "unutterable tongues" (groans) mentioned in Rom 8:26. Holsten believed that the oppressive conditions created by "the tyranny of the emperors" and the "despair of poverty" provided the natural background to the Christian's need to groan,² thus glossolalia. According to Godet that could hardly have been the case in Corinth. Paul thanked God that he was able to speak in tongues more than anyone else in Corinth (I Cor 14:18,19). "The gift of . . . tongues must therefore have been something more elevated."³

Another view entertained during that time, with which Godet took issue, was the notion that glossolalia was equivalent to the "lingua secreta" of the Greek "mantis."⁴

This view was held by Ernesti and Bleek, who claimed that the glossolalia in Corinth

¹F. Godet's *Commentary on St. Paul's First Epistle to the Corinthians*, 2 vols. (Edinburgh: T. & T. Clark, 1889-1890). The commentary consisted of two volumes, the first volume was published in 1889 and the second, which contains a discussion of 1 Cor 14, was published in 1890.

²Ibid., 204.

³Ibid., 203.

⁴Ibid., 202.

consisted of cryptic utterances in the “archaic forms of the learned language.”¹ In response to this Godet contended:

It is impossible to imagine why, in a community composed of traders, artisans, sailors, etc., the most profound emotions of the saved soul should have found expression either in ancient and unusual words, or by means of compositions formed of wholly new terms.²

Having taken glossolalia to be strictly an emotional phenomenon, Godet saw serious difficulties in relating tongues with any sort of activity requiring the intervention of the intellect. Cryptic language was out of the question in “a state wherein the influence of feeling controlled that of the understanding.”³ More important, tongues were an emotional and joyous response of gratitude for God’s salvation.⁴ Thus, Godet asked, How could one’s gratitude to God be related to cryptic language, and for what purpose?

In the tradition of *The International Critical Commentary* series, Robertson and Plummer (1911)⁵ wrote one of the finest exegetical critical commentaries on 1 Corinthians. The work filled the need for an advanced study of the Greek text. It provided numerous references to manuscript variance and suggested various textual

¹Ibid., 319.

²Ibid., 202f. The view of glossolalia’s low social status was further developed by Gerd Theissen and is discussed in the review below.

³Ibid., 203.

⁴Godet believed that because God’s Kingdom was not yet materialized, tongues served the purpose of transporting the individual to the heavenly reality. Through tongues, earth was transformed into heaven. Whereas the body was the instrument of communication with the material world, through the Spirit the individual experienced the transcendental (251, 279, and 320).

⁵Archibald Robertson and Alfred Plummer, *First Epistle of St. Paul to the Corinthians*, International Critical Commentary (New York: Scribner’s & Sons, 1911).

reconstructions.

However, except for the stated position on ecstatic tongues and against xenolalia, elaboration was sparse. It would appear that the ecstatic utterance understanding of tongues in Robertson and Plummer's time was so well established that the authors felt no need for elaborations, only to affirm it. The phenomenon was simply defined as an emotional and spiritual soliloquy addressed to self and to God.¹ It needed to be interpreted, governed by love and order, but never suppressed.

In the preface of his commentary, *The First Epistle of Paul to the Corinthians*,² James Moffatt (1938) outlined the objective and nature of his work. He wrote,

The aim of this commentary is to bring out the religious meaning and message of the New Testament writings. To do this, it is needful to explain what they originally meant for the communities to which they were addressed in the first century³

For Moffatt, this meant comparing the phenomenon of tongues with the Greek and Roman world sibyl and oracles.⁴ In the pagan cults the participants entered into states of unconsciousness while babbling meaningless syllables. Accordingly, Moffatt described the Corinthian tongues as "broken murmurs, incoherent chants, low mutterings, staccato sobs, screams, and sighs."¹ The principal distinction between the Corinthian tongues and the pagan cults was that in Corinth the phenomenon received the name of "tongues."

¹Ibid., 268, 306.

²James Moffatt, *The First Epistle of Paul to the Corinthians* (New York: Harper and Brothers Publishers, 1938).

³Ibid., v.

⁴Ibid.

The question of the interpretation of tongues was also cast in an interesting light by Moffatt. He described the mechanics of interpretation as “a power of piecing together the relevant essence of disjointed sayings or inarticulate ejaculations.” He believed that the work of the interpreter was essentially to transform “old-fashioned, cryptic, uncanny sounds”² into fluent speech.

What is surprising about Moffatt’s view, however, is his admission that the biblical text does not exactly address the nature of the phenomenon of tongues. He acknowledged that the physical accompaniments characteristic of the phenomenon in later history were not described in 1 Corinthians. He further admitted that there is no mention in Paul of any jerks, gestures, or convulsions, or reference to any state of unconsciousness. This raises the question of Moffatt’s handling of the biblical evidence. What were the sources, if the text itself is silent on the physical descriptions of tongues? It seems that despite the best intentions of Moffatt to look at the text objectively, his exegesis and theology were colored by understandings of the tongues phenomenon as it was manifested in his day, rather than by the text itself.

There have been occasional attempts to argue in favor of foreign tongues. Richard C. Lenski’s work³ is representative of such an approach.

Decisive for Lenski, was the assumption that Acts took precedence over 1 Corinthians. He argued that it was Acts, not Corinthians, that contained the clearest

¹Ibid., 208.

²Ibid., 209.

³Richard C. Lenski, *The Interpretation of St. Paul’s First and Second Epistle To the Corinthians* (Minneapolis: Augsburg Publishing House, 1940).

discussion and the more complete details about the nature of tongues. In his view, 1 Cor 14 contained limited information. Its attention focused on the proper use of tongues, not its nature. In Acts 2, on the other hand, it is unambiguously clear and well documented that *glossa* referred to humanly known languages.

Lenski's use of Acts 2 as criterion led him to oppose any suggestion that tended to compromise the intelligibility of tongues. Even those options that suggested glossolalia could be a combination of both non-intelligible and intelligible elements were considered unacceptable.

Some say that the tongues were whisperings and mutterings; that they were a mixture of elements and rudiments that were taken from many languages; that they consisted of archaic, extremely poetic, and odd provincialisms that were put together in a confusing fashion; that they were inarticulate cries. Those who hold such views say that, not the ego of the person spoke, but only his tongue, and that his speech consisted of incomprehensible sounds, partly sighings, partly cries, disjointed words, strange combinations, that were uttered in a highly excited state, and that for this reason the hearers thought they heard a medley of languages.¹

Lenski agreed that the individuals who were speaking in the Spirit were unaware of what they said and that the content of their message was veiled from them. But he disagreed with semi-unintelligible tongues. He argued that the worshipers knew that they were speaking, though they might not have been aware of what they were speaking. The experience was indeed conscious, but the mind's understanding was *akarpos*, "barren."² For this reason, interpretation was necessary.

However, Lenski's position comes somewhat as a surprise, especially since Acts 2 was his point of departure. Acts 2 contains no indications that the apostles were in a

¹Ibid., 508. Cf. Moffatt above.

²Ibid., 592.

semi-conscious state or that they were unaware of what they had spoken. Moreover, there is no mention in Acts that any translation took place on the day of Pentecost.¹

Representative of Adventist scholarship is the multi-volume *Seventh-day Adventist Bible Commentary*.² Although its treatment of glossolalia is not as extensive or as exegetical as those of other major commentaries, its analysis of the subject is instructive and balanced.

Two issues received particular attention in this work: the differences between the tongues in the books of Acts and Corinthians, and the parallelism between extra-canonical manifestations and the biblical phenomenon.

Concerning the purpose of the tongues of Pentecost, the *SDABC* noted a contrast with the gift of Corinth. The gift at Pentecost consisted of “an ability to speak in foreign languages. Its purpose . . . was to facilitate the spread of the Gospel” and to provide evidence of Heaven’s approval (as in the case of the Gentiles in the house of Cornelius).³

But in Corinth, the characteristics of the gift were noticeably different.

1) The gift is inferior to prophecy. . . . 2) The speaker in tongues addresses God, not men. . . . 3) No man understands the speaker in tongues. . . . 4) The speaker is “in the spirit,” that is, in an ecstatic state. . . . 5) The speaker utters mysteries. . . . 6) The speaker edifies himself, not the church. . . . 7) The speaker should pray that he may interpret so that the church may be edified 8) The understanding, or the mind, is unfruitful when one prays in a “tongue.” . . . 9) The gift was to be used in the church only if the interpreter was present.⁴

¹Lenski mentioned translation in relation to Pentecost on p. 583 of his commentary, but never explained how he had arrived at this conclusion.

²“Additional Note on Chapter 14,” *SDABC*, 6:795.

³*Ibid.*, 795.

⁴*Ibid.*

On defining the nature of tongues, however, the *SDABC* presented a more reserved point of view. In contrast to some commentaries that defended ecstaticism and made parallels between 1 Corinthians and extra canonical manifestations, the Adventist commentary rejected any such associations. The reasons for this rejection were based on the “Scriptural specifications of the gift of tongues.” Thus, “incoherent ejaculations,” such as they were known in pagan worship and in contemporary circles, were considered at variance with rather than resembling the true biblical phenomenon.¹

On the other hand, the *SDABC* sought to avoid the pitfall of rejecting and closing the door to the manifestation of the genuine gift. According to the commentary, “the presence of the counterfeit must not lead us to think meanly of the genuine.” What Paul denigrated was the improper use of the gift, such as its overestimation, not the gift itself. Indeed, Paul considered the proper manifestation of the gift to have performed a useful function in the church of Corinth.²

Thus, despite its brevity, the *SDABC* may be considered one of the few balanced treatments on the discussion of glossolalia. In contrast to other works that have subordinated 1 Corinthians to Acts and vice versa, the Adventist Commentary avoided such theological viewpoints. Rather, each book (Acts and 1 Corinthians) has been considered as independent and distinct from the other, and hence a different biblical expression of tongues. And regarding glossolalic manifestations outside of the New Testament, the commentary avoided the temptation of unwarranted parallelism in order to

¹Ibid., 796.

²Ibid.

support the position of the unintelligibility of tongues. Neither were the attempts to discriminate between the genuine and the spurious allowed to eclipse the value of the manifestation of tongues in Corinth. In essence, the Adventist Commentary can be characterized as an abbreviated commentary, with limited exegetical impact, yet one that deals candidly with the text avoiding both theological subordination and unwarranted parallelism.

In C. K Barrett's commentary, *The First Epistle to the Corinthians*,¹ the problem of the relationship of 1 Cor 14 and Acts 2 was brushed aside. Probably as the result of the notable consensus,² Barrett did not feel compelled to reflect on alternate interpretations. Ectatic tongues was assumed with minimal elaboration.

The new insights that Barrett brought to the study of 1 Corinthians were contained in his discussion of the social aspects of the Corinthian community. He shared the idea³ that the church at Corinth, as well as Christianity in general, was composed mostly of people who were uneducated and who belonged to the lower stratum of society. He referred to 1 Cor 7:21's mention of slaves and quoted Celsus, a second-century critic of Christianity who described the community of Christian believers:

Their injunctions are like this. "Let no one educated, no one wise, no one sensible draw near. For these abilities are thought by us to be evils. But for anyone

¹C. K. Barrett, *The First Epistle to the Corinthians* (New York: Harper & Row Publishers, 1968).

²The consensus is true particularly in relation to exegetical works and commentaries. A few exceptions are R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*, and Robert Gundry, "'Ecstatic Utterance' (N.E.B.)?" *Journal of Theological Studies*, n.s. 17 (October 1966): 299-307.

³Moffatt, xix.

ignorant, anyone stupid, anyone uneducated, anyone who is a child, let him come boldly.” By the fact that they themselves admit that these people are worthy of their God, they show that they want and are able to convince only the foolish, dishonorable and stupid, and only slaves, women, and little children.¹

Barrett also studied the church’s internal organizational structure and found that it was undeveloped, with “little or no formal leadership.” The church community, for example, rallied around the names of Paul, Apollos, and Cephas, because of the absence of internal organization.² In substitution for the more formal role of ecclesiastical leadership (e.g., elders and bishops) there is the distribution of spiritual gifts.

A correct understanding of the social makeup of the Corinthian church is no doubt useful when clarifying some of the issues relating to its membership. In that sense, the work of Barrett is a contribution to the interpretation of 1 Corinthians. However, such important explanatory comments might have been more profitable had they been incorporated into the main discussion of the work and related to the particular issues of the epistle, for example, the relation between the church’s lack of organizational structure and the internal strife over spiritual gifts (including tongues) as ecclesiastical supremacy. Thus, although the analysis of the social and ecclesiastical constitution of the church was appropriate, Barrett failed to follow up and elaborate its inferences.

In important ways the volume *1 Corinthians*, in the Anchor Bible series (1976) by William F. Orr and James A. Walther,³ represents a different kind of commentary. The

¹Barrett, 57.

²Ibid., 24.

³W. F Orr and James Arthur Walther, *1 Corinthians*, Anchor Bible, vol. 32 (Garden City, N.Y.: Doubleday & Co., 1976).

work was a response to an effort to bring together the best of Protestant, Catholic, and Jewish scholarship with “international and interfaith scope.”¹

The commentary’s contribution was less distinct in the area of the interpretation of tongues. The developing trend (that tongues in 1 Cor 14 were ecstatic) seemed to have been accepted by Orr and Walthers as an indisputable fact. They agreed with the majority of the exegetical commentaries that the Corinthian tongues were a function of the emotions and that the problem with the phenomenon consisted of immoderation, not of practice. They further defined tongues as a state of hypnotic trance but did not offer any Scriptural evidence.

The social conditions of Corinth described by Orr and Walthers followed also the traditional trend. Like Barret, they assumed that the Corinthian Christians were essentially poor and “had no part in the power structures of society.” The validity of a low status Christianity assumption was not questioned. Nor were there attempts to explore the possible relationship between the Corinthian’s social characteristics and the problems that had arisen within Corinth’s community of believers. This deficiency is somewhat surprising in the face of Orr and Walther’s statement that a meticulous study of the social aspects is required in order to have a correct understanding of the Corinthian situation.²

In the 1980s, several exegetical works were produced that informed the social and cultural aspects of glossolalia. Of these, two particular works stand out in their relevance

¹Ibid., iii.

²Richardson, 161.

to the interpretation of tongues: William E. Richardson's 1983 Ph.D. dissertation and Gordon D. Fee's commentary on 1 Corinthians.

Richardson's "Liturgical Order and Glossolalia: 1 Corinthians 14:26c-33a and Its Implications," had two stated purposes: (1) To do an exegesis of the text by which the topic of glossolalia may be better explicated, and (2) to examine the positive statements made by Paul in relation to speaking in tongues with a view to determine whether the text supports the anti-glossolalia attitudes held by many non-Pentecostals, and (3) to make contemporary applications in the context of the present situation.¹

The central thesis of the dissertation focused on the function of glossolalia within the liturgy of the Corinthian church. It was sustained that glossolalia was a charisma intended for personal uplift and devotion to God, but that it did not follow normal language patterns or syntax.² Indeed, its ecstatic nature made the glossolalia susceptible to abuse, but in no way did the abuse nullify the gift. In fact, through the establishment of the rules to guide its use, the gift was endorsed and legitimized.³

Richardson approached the issue of glossolalia candidly. He asserted that a definition of tongues was extremely difficult to formulate.⁴ Paul referred to "various

¹Ibid., 1f.

²Ibid., 2, 250.

³Ibid., 241.

⁴Ibid., 112. The struggle to define glossolalia was exemplified in the works of Vern Poythress, "The Nature of Corinthian Glossolalia: Possible Options," *Westminster Theological Journal* 40 (January 1977): 132, 133, 135; Ernest Best, "The Interpretation of Tongues," *Scottish Journal of Theology* 28, no. 1 (1975): 57 and Ernst Kasemann, *Perspectives on Paul* (Philadelphia: Fortress Press, 1971).

kinds of tongues” but he never explained or defined what he meant.¹ Richardson conceded the inherent difficulties and obscurities in the text, but he also believed that there were certain conclusions, detailed below, that could be extracted from the information provided by the apostle Paul and a study of the historical background.

An important point brought out was the reference to the pagan background of the Corinthians: “You know that when you were heathen, you were led astray to dumb idols, however you were moved” (1 Cor 12:2). This text suggested to Richardson “that a certain influence from the former activity had subtly affected [the Corinthians’] ecstatic behavior patterns.”² The inference seemed logical: near Corinth were the Delphic oracle cult and the temple of Aphrodite, worship centers characterized by ecstatic manifestations. However, Richardson was cautious not to overstate the similarities between the pagan phenomena and the Corinthian experience.³

Another text that was used to clarify the nature of tongues was 1 Cor 14: 23-25. The *idiotai* text indicated that the Corinthian tongues were “not an asset for the conversion of the (outsiders).”⁴ Richardson stated:

¹Richardson, 112, 115.

²Ibid., 132.

³Ibid., 132. A brief list of differences is given in the footnotes. Quoted in the footnotes was Richard and Catherine Kroeger, “An Inquiry into Evidence of Maenadism in the Corinthian Congregation.” *Society of Biblical Literature Seminar Papers 2* (1978): 334, “While the pagan deity might seize upon the subject with irresistible force, the Apostle insisted upon the Christian’s ability to control his or her ecstatic activities. No more than one person might speak at a time, and speech with meaning was preferred. A glossolalist must refrain from public utterance unless there was an interpreter available, and prophets must yield the floor to another upon demand.”

⁴Ibid., 106.

If the phenomenon had been a foreign language ability, Corinth, with its cosmopolitan character, would have been the place where it could have been used well for the conversion of the curious. Here in the city where nationalities of the East and West often met, a visitor happening upon the worship service would have been duly impressed if he had heard his mother tongue being used to tell the Christian story.¹

Though the purpose of Richardson was to examine exegetically the problem of tongues in Corinth, he did more than exegesis. His dissertation touched on questions of social significance. Of particular interest was the discussion of the social classes represented in the church of Corinth.

Assertions have been made suggesting that glossolalists belonged to the lower social strata. For example, Anthony C. Thiselton advocated that persons of poor social and literary background could, by speaking in tongues, gain a sense of accomplishment by an experience for which vocabulary had limited or insignificant value.² Richardson rejected the connection between glossolalia and the lower class.

Though he acknowledged that the “social spectrum in Corinth was broad,” the “under-privileged group,” he concluded, “must have been small.” Typical Corinthians were characteristically dominated by the socially pretentious segments of the population.³ In his letter, Paul indicated that a fair amount of upper-ranked individuals formed part of the Corinthian church. The letter also mentioned lawsuits concerning property. Such material interests were certainly congruent with the privileged class.

¹Ibid., 106f.

²Ibid., 149. Richardson referred to A. C. Thiselton’s article, “The ‘Interpretation’ of Tongues: A New Suggestion in the Light of Greek Usage in Philo and Josephus,” *Journal of Theological Studies* 30 (April 1979): 34.

³Richardson, 150.

On the other hand, Richardson argued, for the Corinthian problem to have reached the proportions evidenced in Corinth required a certain level of notoriety in terms of the size and influence of the group causing the disturbance. Such was at odds with the notion of a reduced component of illiterates and have-nots.

The argument presented by Richardson is convincing: There must have been a good number of well-to-do individuals in cosmopolitan Corinth. But there is still the question of Paul's description of the social conditions that prevailed in Corinth.

For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world. (1 Cor 1:26-28)

According to Paul not many of the Corinthian members were wealthy, educated, or powerful. This seems inconsistent with Richardson's suggestion.

Gordon D. Fee's commentary on 1 Corinthians¹ represented one of the earliest attempts to bridge the gap between social studies and theology. The thesis suggested religious conflicts in Corinth were the result of social tensions between church members and Paul.²

The source of the problem, according to Fee, dealt with a small segment of the church that took exception to Paul's instructions and questioned his apostolic authority

¹Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids: William B. Eerdmans Pub. Co., 1987).

²The thesis formulated by Fee was an elaboration of German scholar Gerd Theissen, who suggested that divisions in Corinth sprang from tensions between groups that belonged to different social classes.

and spirituality.¹

This thesis was inferred from several apologetic passages, where Paul was seen to be defending himself from invectives launched by the church (1 Cor 2:1-6; 4:18-21; and especially 1 Cor 9).² The issue treated in the passages concerned the marks of spirituality: wisdom, rhetorical skills, and the right to collect money from church members, all of which qualifications Paul was said to be wanting in the eyes of the Corinthians.

Tongues were interpreted by Fee in the same light, that is, through the lens of existing polemics between Paul and the church. He concluded, like Moffat, Godet et al., that tongues in Corinth were unintelligible,³ but he refused to treat the phenomenon in isolation from the larger debate between the church and its founder.

According to Fee the discussion of tongues in 1 Cor 14 was an outgrowth of Paul's attempt to set the record straight between himself, as *pneumatikos*,⁴ and the Corinthians. He referred to passages such as 1 Cor 14:18: "I thank God that I speak more tongues than you all," and 1 Cor 14:37: "If any one thinks that he is . . . spiritual, he should acknowledge that what I am writing to you is a command of the Lord." Fee argued that the issue underlying these statements reflected Paul's response to

¹Fee viewed the tension between the church and its founder consummated in Paul's second letter to the Corinthians (7f.).

²Although the tension between Paul and the church is somewhat evident in 1 Cor 4 and 9, the evidence is less convincing in chaps. 12-15.

³However, unlike Godet (203), Fee believed that the glossolalists of Corinth were in control of their minds when speaking in tongues.

⁴Fee, 662.

church members who earlier accused him of being unspiritual because in his previous visit to the church he did not speak in tongues. The question, in Fee's opinion, triggered Paul's vindication of himself, namely, that he indeed spoke in tongues, even more than the Corinthians. The reason why he did not speak in tongues in his visit to the church was that he preferred to speak in tongues privately, as this was its rightful place.

Fee explained tongues also in close association with the theological understructure of the epistle. He saw a link between the concept of tongues and the Corinthians' rejection of the idea of a corporal resurrection in chap. 15; the abolition of sex genders in chap. 11;¹ and the concern for celibacy in chap. 7.² The connection seen by Fee was that in a bodiless state of existence there would be no need for sex, distinction of sexual gender, or human language.³ The theory was further harmonized with reference to 1 Cor 13:1 "if I speak in the tongues of angels." The text was considered a non-hypothetical Pauline statement describing the spiritual angelic state acclaimed by the Corinthians⁴ where conceptual language was unnecessary.

From the standpoint of originality, Fee's work could hardly be considered unique.

¹Ibid., 631.

²Ibid.

³Fee, however, did not see with Walter Schmithals, *Paul and the Gnostics* (Nashville: Abingdon Press, 1972), any connections of the Corinthian theology with dualistic gnosticism.

⁴In an earlier discussion of 1 Cor 4:8, Fee observed similar expressions of a *supra natura* existence. For example, the exclamation "already . . . you have begun to reign." Fee saw here reflections of an over-realized eschatology, the future life already materialized with the "earthly" and "fleshly" transcended, 172.

Godet¹ before him had given similar considerations to tongues. Yet Fee's treatment may be considered among the most extensive works and one of the most consistent arguments presented concerning this theory.² Also his social theory (the tension between the church and its founder), though not represented with equal force in each chapter of the epistle, provided a logical setting by which 1 Corinthians as a whole could be more clearly understood.

After 1940 practically no major work was published defending foreign tongues in 1 Corinthians.³ This trend was broken in 1991 with Gerhard F. Hasel's publication, *Speaking in Tongues*. The work offered an overview of the current phenomenon of glossolalia as seen by psychologists, sociologists, and anthropologists.

What most concerned Hasel in his work was the misguided association of glossolalia and biblical tongues. It was observed that the modern subjective experience of glossolalia had exerted a major influence in the interpretation of tongues, and had taken precedence over the Bible. This modern trend inverted the natural order of exegesis

¹Godet, 203.

²Some, however, disagree with Fee's reconstruction of 1 Corinthians. Scott J. Hafemann, , for example, refuted the apologetic theory in 1 Corinthians. Hafemann asserted that "nowhere in the letter [did] Paul argue for his own authority as an apostle *per se*." Gerald F. Hawthorne and Ralph P. Martin, eds., *Dictionary of Paul and His Letters* (Downers Grove, Ill.:1993), 174. Second, Paul referred to himself as their father, and enjoined the Corinthians to follow him as their example, something difficult to imagine if the relationship was so impoverished and strained.

³Cf. Richard C. Lenski's, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians*, 1940. A few articles, however, were produced that advocated foreign languages in 1 Cor 14: J. M. Ford, "Toward a Theology of 'Speaking in Tongues,'" *Theological Studies* 32 (1971): 3-29; R. A. Harrisville, "Speaking in Tongues: A Lexicographical Study," *Catholic Biblical Quarterly* 38 (1976): 35-48.

and contradicted the most fundamental hermeneutical principle, namely the Bible as its own interpreter.¹

Hasel's line of reasoning against glossolalia was clear and unwavering. First, the modern interpretation of glossolalia violated basic biblical principles. Second, glossolalia was suspect in that it often was associated with paganism. According to Hasel, studies demonstrated that glossolalia was not a uniquely Christian phenomenon. It had been observed in many "native non-Christian living religions around the world"² and included "atheists and agnostics."³ This raised the question of whether glossolalia could be of God. "Can glossolalia be practiced in pagan, non-Christian religions as well? Is the Holy Spirit speaking through the shamans, priests, and witch doctors of other religions and the mediums of sorcerous seances?"⁴ In Hasel's opinion the biblical teaching was unequivocal, the Holy Spirit "is promised only to the followers of Jesus Christ (John 17)."⁵ Hence, for Hasel, the association of glossolalia with biblical tongues was ruled out.

Dealing more directly with the biblical phenomenon, Hasel concluded there was no solid biblical evidence to support the assumption of unintelligibility. After doing a lexicographical study of the term *glossa*, he declared that the evidence uniformly⁶ pointed

¹Hasel, 22.

²Ibid., 24.

³Ibid., 27.

⁴Ibid., 31f.

⁵Ibid., 32.

⁶Hasel disregarded modern Greek dictionaries rendering *glossa* as ecstatic. He

in the opposite direction, towards intelligibility. This was true of the New Testament and the Septuagint where the term, outside 1 Cor 14, ranges from the physical organ of speech to different forms of language, but never refers to unintelligible language.¹

With regard to the specific exegesis of 1 Cor 14, Hasel was equally uncompromising.² He asserted that a lexicographical study of 1 Cor 14 showed that it better represented xenolalia. The lexicographical evidence seemed overwhelming, if not incontrovertible, he contended. Outside the debated text of 1 Cor 14 the terms *glossa* and *laleo* were consistently used in the New Testament (e.g., Mark. 16; Acts 2;10; 19) to denote language.³ *Laleo* appeared in 1 Cor 14 in relation with women talking in church but without the accompaniment of glossolalic manifestations.⁴ Paul employed the noun *hermeneia*, “interpretation,” twice in 1 Cor 12-14 and the verb *diermeneuein*, “interpret,” four times. Their usage both in and out of the New Testament typically referred to translation from one known language to another known language.⁵ Tongues and

argued that the modern renditions resulted from the desire to harmonize modern phenomena with biblical tongues rather than from a direct study of ancient manuscripts, documents, and papyri (47).

¹Ibid., 48.

²Unless specific biblical terms such as *glossa* could be found in pagan worship (e.g., the Delphic Oracles), no connection could be entertained. Exact linguistic correspondence was necessary to establish a theological/religious relationship between paganism and the Bible.

³Ibid., 118f.

⁴Ibid., 121.

⁵Ibid., 141-144. However, different information was obtained in an earlier study done by A. C. Thiselton in 1979. Thiselton researched *hermeneia* and *diermeneuo* in Philo and Josephus and showed the terms often referred to “translation,” but also to a wider range of meanings. Lexicographical evidence in Philo and Josephus demonstrated

prophecy in 1 Cor 14 were described as two distinct phenomena; however, in “the cult of Delphi and the cult of Dionysus mantic divination [was] identified as prophesying,” not as glossolalia.¹ Relevant vocabulary used in pagan ecstatic cults is missing in 1 Cor 12-14, for example “*mantis*” (diviner), and *ekstasis* (ecstasy).²

The case against unintelligible tongues could hardly have been more strongly and eloquently defended. Hasel’s statistics and lexicography were impressive and made plausible the case for xenolalia. But the study leaned too heavily towards etymological analogies and lexicography to be considered determinative. The larger theological landscape of the epistle, relevant for understanding tongues, was neglected in the work as well as the discussion of the social and cultural contexts. For example, missing in Hasel’s book was the discussion of the Corinthian view of an incorporeal resurrection; a view many scholars today agree was at the root of the Corinthians’ peculiar social behaviors and the issue of tongues.³

that “interpretation” could mean “putting (ideas or feelings) into words.” For example, Aaron served as Moses’ “interpreter.” According to Philo, Aaron was Moses’ “interpreter” in the sense that he was more skillful with words and able to put Moses’ thoughts into words. The term *hermeneia* appeared also in Classical Greek in Aristotle’s reference to nonverbal communication between animals.. Thiselton, 15-36. However, this important source was omitted by Hasel.

¹Hasel, 144.

²Ibid., 131. Hasel admitted that the term *mainesthai*, “to be out of one’s mind,” is found in the Delphic Oracles and in 1 Cor 14, but he argued that the two experiences were “completely separate and distinct from each other.” The experience at Delphi had to do with “spirit-mediumship,” but not so the experience described by Paul in 1 Cor 14, p. 144.

³Fee, for example, maintained there was a logical connection with tongues, 1 Cor 13:1, and the Corinthians’ rejection of a bodily resurrection (598, 630f.).

Hasel's use of the *Sola Scriptura* principle also seemed confused. Is it necessary to find exact terminological correspondence between the Bible and other phenomena described in ancient Greek literature before a correlation can be established? Are the terms *mantis* or *theia mania* needed in 1 Cor 14 in order to conclude that pagan influences may have been affecting the church in Corinth? Does the specific term *glossa* need to appear in the Delphic Oracles? Hasel gave the impression that the presence (or lack) of specific Scriptural vocabulary is determinative in defining the nature of tongues in 1 Cor 14. One glaring omission in his work is a discussion of syncretism.¹ The phenomenon accounts for a mixture of religious beliefs, symbols, and vocabulary.² The tendency towards syncretism was widespread throughout the Roman world and its presence is discernable even in the New Testament (e.g., Colossians).³

¹The presence of syncretic tendencies in Corinth was discussed by Richardson in his dissertation, "Liturgical Order and Glossolalia," 48-52.

²An explanation for the amalgam between paganism and biblical tongues was offered by Nils G. Holm in his article, "Sunden's Role Theory and Glossolalia," *Journal for the Scientific Study of Religion* 26 (1987): 383-389. It was explained that the Corinthians were children of their social and religious environments. By virtue of sheer exposure they reflected the influences of both their newly acquired religious concepts as well as the influence of their culture. Conversion, rather than annulling cultural identity, gave shape to it and provided a channel of expression. Thus the Pentecostal experience, not soon to be forgotten by the Christian community, would have gained forms of expression compatible with Corinthian cults, borrowing the vocabulary of Pentecost and infusing it with new meanings and behaviors.

³Among the interpreters who defined the heresy of Colossae in terms of Hellenistic syncretism were: Joseph B. Lightfoot, *St. Paul's Epistle to the Colossians and to Philemon* (London: Macmillan, 1875), 73-113; Edward Lohse, *A Commentary on the Epistles to the Colossians and to Philemon* (Philadelphia: Fortress Press, 1971), 115f.; Gunther Bornkamm, "The Heresy of Colossians," in *Conflict at Colossae* (Cambridge, Mass.: Scholars Press, 1975), 126; and Samuele Bacchiocchi, who noted the influence of syncretism on the issue of the Sabbath in the book of Colossians, *From Sabbath to Sunday* (Rome: Pontifical Gregorian University Press, 1977), 339-364.

Other issues addressed but which were equally unclear with Hasel were the relationship of Acts with 1 Cor 14 and the purpose of tongues. Hasel contended that the clear texts (did he assume Acts?) ought to be used in clarifying obscure ones (did he assume 1 Cor 14?). But regardless of the worth and logic, the methodology faced the question of whether the criterion of clarity alone can be regarded as a blanket principle. Roland Hegstad, in his work, *Rattling the Gates*, struggled with this dilemma but concluded, contrary to Hasel, that the contexts of Acts and 1 Corinthians were too dissimilar to establish a parallel. In the study 16 differences were listed that precluded any association.¹

Thus, although Hasel's concerns for correct principles of biblical interpretation may be justified, his application of those principles were often too confusing and raised serious questions regarding the validity of his methodology. The socioreligious complexity of the Corinthian phenomenon simply required more than what was provided by Hasel's logical but misdirected lexicographical study.

¹Hegstad, 64. Hegstad's book resulted from research funded by the Seventh-day Adventist General Conference to help clarify the issue of tongues. This source, however, was never cited by Hasel.

Review of Sociological Sources¹

The inclusion of the social sciences in the study of Early Christianity is considered a relatively recent development, particularly in its association with theology and the interpretation of the New Testament.²

Its antecedent dates back to the lexicographical study of Adolf Gustav Deissmann, *Light from the Ancient East*, 1910.³ The work was a reaction against the “view that the New Testament was written in a language of its own, a Holy Spirit Greek.”⁴ It consisted of a comparison between the New Testament vocabulary and the vocabulary in use at the time, which were demonstrated to be similar. Although Deissmann’s study was never

¹The use of the term has been debated in recent times. A question raised is whether “sociology” can be considered a suitable descriptor for the methodology used in contemporary publications. Philip J. Richter, for example, distinguished between a protosociological research and a sociological one. He defined true sociological research as involved not only with describing data of social worth (protosociology), but as research that analyzes data through the prism of specific sociological theories/models. “Recent Sociological Approaches to the Study of the New Testament,” *Religion* 14 (1984): 78. According to this definition many of the works that have been published will have to be classified as social history, not as social science or sociological. For example, E. A. Judge, Gerd Theissen, and Wayne Meeks, three of the most prominent scholars in this field, never referred to any specific sociological model or theoretical platform. Also the theological orientation of these works needs to be taken into account. The new publications are driven by a dual (mutual) interest in social behavior and theological information. They are not purely sociological. Therefore any reference in this research to terms such as “sociology” or “sociological” should be understood not as sociology proper but as Richter’s protosociology.

²Abraham J. Malherbe, *Social Aspects of Early Christianity*, 2nd ed., enlarged (Philadelphia: Fortress Press, 1983), xi, 2-5.

³The work by Adolf Gustav Deissmann, appeared originally in German, in 1908. It was soon translated into English as *Light From the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World* (London: Hodder and Stoughton, 1910).

⁴Malherbe, 35.

intended as a sociological treatise, it is valuable in that it contains an important analysis of the social conditions of the Early Christian community. It made use of archaeological discoveries and literary analysis of ancient texts that described the social milieu of the Early Christian community.

According to Deissmann the church during the first century consisted largely of members from the lower strata of society.¹ He stated:

The social structure of early Christianity points us throughout to the lower and middle strata. In the beginning relations with the higher stratum are quite rare. Jesus of Nazareth was a carpenter, Paul of Tarsus a tentmaker, and the word of the tentmaker concerning the provenance of his congregations from the lower strata of the big cities belongs to the historically most important information from early Christianity about itself. Early Christianity teaches us what every other springtime teaches: the sap rises from below. To the ancient higher culture early Christianity stood in a natural opposition, not primarily as Christianity, but because it was a movement of the lower social strata.²

Deissmann derived his conclusion by comparing the language of the New Testament *koiné* with a newly found set of fifth century A.D. Egyptian papyri associated with the lower class.

Though Deissmann's assumption of a lower class Christian community held sway and was accepted virtually as an undisputed fact by scholars of his time, that view has been challenged in recent years. Being a pioneering work, Deissmann's study was

¹Deissmann represents the consensus that dominated from the end of the nineteenth century to the year 1960. Wayne A. Meeks suspected that behind this consensus was the assumption that Celsus, the early church critic, was correct. Celsus had charged that Christianity was a religion that was attractive only to "the foolish, dishonorable and stupid," and that only "slaves, women, and little children" became followers. *The First Urban Christians: The Social World of the Apostle Paul* (New Haven: Yale University Press, 1983), 51.

²Adolf Deissman, quoted in Bengt Holmberg, *Sociology and the New Testament: An Appraisal* (Minneapolis: Fortress Press, 1990), 28f.

limited. It lacked the methodological sophistication and data to correctly evaluate the broad social conditions of Early Christianity. Deissmann set out a model for social investigation, and must be acknowledged for his contribution, but his conclusion was incomplete, based on limited information. More recent data confirm a divergent composition of the Early Church than the one suggested in Deissmann's study.

E. A. Judge upset the long-accepted view of Deissmann in *The Social Pattern of the Christian Groups in the First Century*. Two aspects distinguished this work: it constituted a significant step in the direction of the application of sociology to the study of the New Testament and its novel thesis that the early "Christians were dominated by a socially pretentious section of the population of the big cities."¹

According to Judge, the case for a well-to-do Christian community was well supported. It was founded upon the knowledge of the patronage system dominant in ancient Roman societies.²

The ancient structure of the patronage system, as viewed by Judge, ensured the solvency of the new Christian community. Wealthy patrons who converted to Christianity provided the resources that were tapped to keep missions and local churches operating. For example, Joanna (the wife of Chuza Herod's steward), and Susanna are referred to as wealthy, influential persons who were sponsors of Jesus' ministry.³

¹E. A. Judge, *The Social Pattern of the Christian Groups in the First Century: Some Prolegomena to the Study of New Testament Ideas of Social Obligation* (London: Tyndale Press, 1960).

²Ibid., 30-39.

³Ibid., 54.

Another indicator of the socioeconomic condition of the early church concerned the “Hellenists” in Jerusalem, a group of Diaspora Jews considered to be affluent.¹

According to Judge’s interpretation of Acts, their expulsion from Jerusalem (after the stoning of Stephen) marked a period of economic decline for the church.² Conversely, their contributions from abroad helped the church to survive in the face of a fierce economic crisis.³

Judge also pointed to Pauline Christianity which suggested that at least a small group of church members belonged to the higher stratum of society. A text that Judge found especially illuminating was 1 Cor 1:26: “not many wise . . . , not many mighty, not many noble.” Judge stated, “Taking the words at their face value, they merely imply that the group did not contain many intellectuals, politicians, or persons of gentle birth. But this would suggest that the group did at least draw upon this minority to some extent.”⁴ Judge also referred to the accounts of continuous traveling and individual members hosting delegations for generous periods of time. He considered this to be evidence against the long-held theory of a depressed Christianity.

Who were the church’s well-to-do? Judge identified a few names: the “pro-

¹Ibid., 55.

²The expulsion is believed to have produced the relocation of missionary energy from Jerusalem to the Diaspora. The shift according to Judge represented not only an increase in non-Jewish members, but ultimately resulted in the creation of the literature of the (Greek) New Testament canon--a fact which in itself showed the degree of cultivation Christianity had achieved (Judge, 55, 57).

³Ibid., 55.

⁴Ibid., 59.

Jewish woman who was the business agent for the luxury textile industry based in Thyatira” (Acts 16:15); the city jailor of Philippi (Acts 16:33); “Stephanas, who earned a reputation as a benefactor of the Christians” (1 Cor 1:16; 16:15); “the chief ruler of the synagogue” (Acts 18:8); and Gaius, whose means permitted him to host Paul along with the whole church (Rom 16:23).¹

The relevance of Judge’s work, however, cannot be evaluated solely on the basis of his reinterpretation of the broad social conditions of early Christianity. Judge’s analysis opened the door to methodological possibilities that enabled exploration of the connections between the early church and the society out of which it emerged. Before 1960 theology had considered the spiritual mind as virtually socially disembodied and disconnected from social reality; the social aspects were treated as “prolegomenon,” prefatory, but not intrinsic to biblical interpretation. Judge’s work brought a decisive shift in the approach to biblical interpretation. It emancipated the study of the New Testament from what Robin Scroggs has termed “methodological docetism.”²

Building on insights gained from Deissmann and Judge, Gerd Theissen examined the social conditions in early Christianity in *The Social Setting of Pauline Christianity*:

¹Ibid., 36, 37. In a later publication, Judge identified as many as 40 persons who at one time or another had sponsored Paul’s activities. They were “all persons of substance, members of a cultivated social elite.” Idem, “The Early Christians as a Scholastic Community: Part II,” *Journal of Religious History*, 1, no. 2 (1960): 130.

²Robin Scroggs, “The Sociological Interpretation of the New Testament: The Present State of Research,” *New Testament Studies* 26 (1980): 165f. Traditionally, the term “docetism” has been used in reference to Christ’s nature as a heterodoxical view which presents the incarnation of Jesus only in terms of appearance, but not real.

Essays on Corinth, 1982.¹ These insights have been acknowledged by many scholars as one of the most decisive contributions to the study of the New Testament in general, and of the study of 1 Corinthians in particular.²

The work consisted of four compiled essays and represented Theissen's conceptualization of the early Christian communities. The first essay, "Legitimation and Subsistence: An Essay on the Sociology of Early Christian Missionaries," helped to set the framework for understanding the origin of the Corinthian conflict.

The second essay, "Social Stratification in the Corinthian Community: A Contribution to the Sociology of Early Hellenistic Christianity," turned to the question of the economic level of Hellenistic congregations. The thesis proposed that Hellenistic Christianity drew from a broad socioeconomic spectrum, including the upper classes. The evidence for affluence was found in Paul's various references to (1) *oikia*, houses;³ (2) court litigations;⁴ (3) prominent church members holding particular offices such as

¹Gerd Theissen, *The Social Setting of Pauline Christianity: Essays on Corinth* (Philadelphia: Fortress Press, 1982).

²E. A. Judge identified the work of Theissen on Corinth as "a remarkable *tour de force*." "The Social Identity of the First Christians: A Question of Method in Religious History," *Journal of Religious History* 11, no. 2 (1980): 204. Wayne Meeks referred to Theissen's series of published articles as "the most careful, consciously, sociological analysis" (52).

³Theissen, 86. Although the physical structure of the Corinthian houses received almost no attention in Theissen, he mentioned that some houses in Corinth must have had a large enough room if they were able to accommodate the entire congregation. Also houses of this sort could have been provided only by those who were well-off (105).

⁴Theissen postulated that court litigations mentioned in 1 Cor 6 would be possible only for people with property or some significant economic interest. *Ibid.*, 97.

Crispus, the synagogue ruler; and (4) Erastus, ¹ Corinth's city treasurer.²

Theissen's third and fourth essays concentrated on issues of food offered to idols and the Lord's Supper. With regard to sacralized meat, Theissen argued that the question related mainly to the upper class.³ The diet of average people consisted mostly of cereal and grain foods.⁴ The temptation therefore to eat meat fell to those who had the ability and means to obtain it. Theissen reasoned that since meals were an important form of social interaction, it would have been especially difficult for individuals of the social level of Erastus to avoid social occasions where meat was served.

Concerning the Lord's Supper, Theissen raised the question of quantitative and qualitative differences in the portions served at the meal. Differences in food were often used to demonstrate social superiority. Larger portions of food were given to

¹Holding a particular office signified having substantial wealth since officials were expected to fund part of the administrative expenses of the offices they held.

²That Erastus was the city treasurer seemed to have been confirmed by second century inscription discovered in 1929. In the inscription the name Erastus appears as the treasurer (*aedile*) of the city of Corinth. Ibid., 80. Identification of Paul's Erastus with the inscription seemed justified on three accounts: (1) "the inscription can be dated to the middle of the first century"; (2) the name was rare in Corinth; (3) the term *oikonomos* used by Paul "describes with reasonable accuracy the function of a Corinthian *aedile*." Bruce W. Winter, *Seek the Welfare of the City: Christians as Benefactors and Citizens* (Grand Rapids: Wm. B. Eerdmans, 1994), 191f.

³Theissen noted that the word Paul used to refer to the meat eaters, "the strong," was used in other contexts to designate people of the higher classes, namely the socially strong, for example, 1 Cor 1:26ff., 4:10ff., and Rom 15:1 (124f.).

⁴Theissen, p. 125f. Theissen quotes from an ancient source (Hullin 84a) the following: "A man having one *maneh* may buy a *litra* of vegetables for his bowl; if ten a *litra* of fish; if fifty *maneh* a *litra* of meat. If someone has a hundred *maneh* he may have a pot cooked for him every day. And how often for the others? From Sabbath eve to Sabbath eve" [or once a week] (126).

distinguished hosts, patrons, and benefactors of high social ranking, especially on occasions where people of lower status were present. Theissen believed the attitudes and behaviors that were manifested at the Lord's Supper were consistent with the social customs of the time.

Although a discussion of tongues was missing from Theissen's essays, the groundwork was laid for the study of glossolalia from a social perspective. The thesis that social class tensions were the center of the Corinthian conflict was developed to include glossolalia in Theissen's later work, *Psychological Aspects of Pauline Theology*.

The discussion of Christian origins and social stratification was taken to a different level in Wayne Meeks's study, *The First Urban Christians: The Social World of the Apostle Paul*, 1983. The work assumed the perspective of the "emerging consensus" (higher social status) but probed further into areas not previously explored in the literature. Of significance were his description of the Greco-Roman urban phenomenon and the concept of "status discrepancy." It offered a new perspective on the study of glossolalia.

One of the most revealing aspects of Meeks's study was the connection he made between the city, the rise of the Christian church, and the Corinthian conflicts. Meeks viewed the city as the vital link in social and political innovation. As he described it, the *polis* was "at the leading edge of the great political and social changes that occurred during the six and a half centuries from Alexander to Constantine."¹ The cities were "the place where . . . change could be met and even sought out." It was where "the new

¹Meeks, 11.

civilization could be experienced, where novelty would first be encountered.”¹ But more importantly for Meeks, the city was also a significant source of tension in the church. According to Meeks, many of the problems of the Corinthian church found their roots here, in the city’s diversity and novelty.²

One of the most pervasive problems in the cities that Meeks discussed concerned status. City dwellers from diverse origins and social background often experienced status ambiguity. Meeks observed that in addition to diversity in wealth and education, there were issues of occupational prestige, gender, ritual purity, and family and ethnic-group position. Further, there was the weighing of status factors. All factors were not weighted equally by society. For example, individuals with an education could be ranked low because of origin or gender; slaves who could legally run their own businesses, and in turn own their own cohort of slaves, still remained stigmatized.

Meeks’s discussion of status is relevant and illuminates the study of glossolalia. First, the description of the Greco-Roman cities helped to locate glossolalia in a context open to diversity and novelties. Second, the social and religious aspects of status were

¹Ibid., 15, 16. Meeks contrasted the city and the village and their attitude towards change. He noted that the stringent economic conditions of the villages, (barely above subsistence level) did not provide for an atmosphere that was conducive to change. Meeks elaborated: “If some extraordinary circumstance should compel a villager to seek change—a lucky inheritance, a religious vision, or even, rarely, the accumulation of a little real money through frugality, shrewdness, and hard work—it must be in the city that he would work out his new life” (15). This view of the city’s openness also finds expression in the Hawthorne and Martin, 884.

²Though Meeks never directly connected the problem of glossolalia with the city’s openness to novelty, the relation is presupposed. In Meeks, every aspect of the church, whether good or evil, is filtered through the notion that Pauline Christianity is an urban phenomenon.

perceptively and appropriately correlated by Meeks. He observed that it was plausible for those experiencing status inconsistency to seek new forms of religious expression in their religious community.¹ Third, Meeks applied status inconsistency to tongues. He saw glossolalia as a “currency of social power” and suggested that prime candidates for glossolalia were those members who experienced status dissonance.

Meeks’s thesis of status dissonance seems to be consistent with the history of Corinth. Corinth was destroyed in 146 B.C. and repopulated in 44 B.C. with freedmen, not indigenous aristocracy. It was predictable that there would be competition for social class and an attempt to become a new aristocracy. Meeks’s suggestion that the competitive attitude was expressed by new converts in the religious symbols and beliefs also seemed tenable.² However, though providing an important development in the study of glossolalia, Meeks faltered in his discussion of the identity of the glossolalists. It was not clear whether Meeks believed glossolalia was utilized by the poor or the wealthy. Different interpretations appeared in the same work.³

¹Meeks found that the obverse relation was also true, namely that “some kinds of religious symbols, beliefs, and attitudes [could] enhance, inhibit, or channel social mobility” (23).

²According to Meeks, in a community which prized enthusiasm so highly, a person aspiring to a position of leadership would have been compelled to perform the ritual of tongues. For without it a person would be unable to maintain any significant status within the group. Without the religious symbol of glossolalia, the individual would have no “currency of power” (121).

³Comments on p. 120 were particularly difficult to evaluate. Meeks stated that the difference between the wealthy and the poor could lead to the exercise of different forms of power: the wealthy, the more articulated forms of power, and the poor the less structured (e.g., glossolalia). But Meeks cautioned that the “prominent members of the Pauline congregations did not enjoy unambiguously high status, but showed instead many signs of status inconsistency.” It was not made clear whether status discrepancy was

In 1987, Theissen turned his attention to another facet of social science. Just five years after his *Social Setting of Pauline Christianity*, he published another book emphasizing the Psychological Aspects of Paul's Theology.¹ Theissen's purpose in the second volume was to apply the knowledge of psychology to the process of exegesis. According to Theissen, it was impossible to fully understand the text without considering the totality of the human experience. Religious phenomena could not be properly studied while neglecting the psychological and social dynamics.

An important aspect of Theissen's work involved analyzing religious traditions² that may have influenced the Corinthian community. For example, the Bacchanalian cult³ had been historically characterized by its irrational behavior and sexual immoderation. Theissen noted several parallels between 1 Corinthians and the Bacchanalian cult. In 1 Cor 6:12 the Corinthians were quoted claiming that: "All things are permitted!" and in 1 Cor 11:2-16 there is "a vague indication that the identity of sex roles [was] being dissolved."⁴ Theissen also observed that later forms of the Bacchanalian cult developed

independent of social level; or the degree of discrepancy, whether it could include status inconsistent individuals from the lower than wealthy brackets. If discrepancies are considered independent of social level, then candidates for glossolalists could come from different positions in society. However, this issue did not receive sufficient attention in Meeks.

¹Gerd Theissen, *Psychological Aspects of Pauline Theology* (Philadelphia: Fortress Press, 1987).

²"Traditions," stated Theissen, "contain religions' storehouse of roles" (49). They functioned as raw material from which religions draw whether by way of acceptance, rejection, or modification.

³Also known as the Dionysus cult.

⁴Theissen, *Psychological Aspects*, 280.

into a more settled, distinguished group and that it had grown more formal and less ecstatic as it became part of the mainstream of society. Theissen wondered if Christianity, through glossolalia, could have provided for the newly disenfranchised “what the former cult had lost in momentum.”¹

Though the tradition analysis was helpful, it was Theissen’s psychological discussion of the text that was most insightful. Theissen dealt directly with the issue of the identity of the glossolalists. He associated the glossolalists as the separatist and spiritualist faction of the church and differentiated them from the groups who defended sexual abstinence and considered meat offered to idols taboo.² Theissen elaborated:

The “strong” who were free with regard to ancient food taboos probably belonged to the higher classes in Corinth, which were comparatively well integrated into the “world” and which were reluctant to refrain from contacts and invitations; one who favored openness to the world in eating would probably also feel repelled by an esoteric group language. Conversely, glossolalia could have exerted great attraction precisely for the less educated and the weak. For this, after all, an ability that is not tied to educational presuppositions but that, according to the conclusions of modern linguist, is present universally in a latent manner independently of social stratification. Anyone can produce unintelligible utterances. Danger of embarrassment does not exist, since the clear criteria necessary for that are lacking.³

Theissen also pondered whether the identity of glossolalists could be related to gender. He hypothesized that women tongue speakers could have been a source of tension in the early post-apostolic church. For example, note the textual location of 1 Cor 14:33b-36: “women should keep silence in the churches”: the injunction seemed

¹Ibid.

²Ibid., 300.

³Ibid., 301.

“formally outside the train of thought” with respect to the rest of the passage.¹ Also, the unqualified silence of women was at variance with Paul’s style and women prophesying in church mentioned in 1 Cor 11:5.² But the “insertion” of this text makes sense if in fact women were part of the problem of glossolalia. Theissen summed it up well in his reading of 1 Cor 14:33b-36:

Even though it could be an interpolation, it is hardly coincidental that it stands in this place. One may surmise that glossolalia occurred more frequently in women, in other words, in a group that in all strata was socially disadvantaged but that in principle had equal rights in the early Christian communities (Gal. 3:28). It cannot be coincidence that ecstatic phenomena are attested precisely for women in early Christianity. Think of the soothsaying girl (Acts 16:16), the prophesying daughter of Philip (Acts 21:9), the prophetess Jezebel in Thyatira (Rev. 2:20), the Montanist prophetesses Priscilla and Maximilla, the prophetess Amma in Philadelphia, or the prophetesses of the Gnostic Marcus. Ecstatic phenomena were also connected with women elsewhere in antiquity. Bacchanalian frenzy first seized women. The manticism of inspiration made use of female mediums, the Pythia of Delphi, the priestesses of Dodona, or the sibyl. The apocalyptic heavenly language was spoken by the daughters of Job. Prophetic women are well attested in Corinth (1 Cor 11:2ff.).³

Theissen explained why glossolalia may have been so appealing, especially, to the disenfranchised. Glossolalia served as a “symbol of belonging to a group,” and it functioned as a visible, legitimating sign.⁴ Historically, speaking in tongues had been viewed by the church as a sign of God’s acceptance. Cornelius (Acts 10:44-48) and the disciples of John (Acts 19:1-7) spoke in tongues in the presence of the apostles and were

¹Ibid., 274.

²Sunday Olusola Aworinde also noted the tension between 1 Cor 11:5 and 1 Cor 14:33-36. “First Corinthians 14:33b-36 In Its Literary and Socio-Historical Contexts” (Ph.D. diss., Southern Baptist Theological Seminary, 1985), 8.

³Theissen, *Psychological Aspects*, 302.

⁴Ibid., 294.

acknowledged as bonafide recipients of God's Spirit. Therefore, the Corinthians could appropriate glossolalia as a fitting symbol of their own special spirituality and claim it as the supreme "sign for believers" (1 Cor 14:22).¹

Although Theissen's analysis of glossolalia cannot be considered a grand elixir for understanding 1 Cor 14, the thesis set forth by Theissen stands as one of the most comprehensive theories available. The observations related to the social-status identity of the Corinthian glossolalists; the relationship between gender, social class, and ecstasy in the Bacchanalian cult and in Corinth; and the psychodynamic function of glossolalia as a legitimating symbol for the disenfranchised, formed a consistent and systematic explanation in the study of 1 Cor 14.

However, Theissen's work suffered from a lack of historical support in its comparison of the glossolalists of Corinth with the Gnostics (Montanists) of the second century; such association contradicts the thesis of an uneducated disenfranchised group. Historically the Gnostics have been identified as a cultic group of intellectuals with "higher than average status."² Also, there is the question of the marginal status view of glossolalia. Is it historically and culturally consistent? Was the low status perception of ecstaticism characteristic of the larger Roman-Greek societies? How was ecstaticism viewed by the local people of Corinth?

¹Ibid., 303.

²Dale B. Martin, "Tongues of Angels and Other Status Indicators," *Journal of the American Academy of Religion* 59 (Fall 1991): 560. Theissen recognized the connection of Gnosticism with the upper class in his earlier work, *The Social Setting of Pauline Christianity*.

Another ground-breaking study was the dissertation by Harry Adams Stansbury.¹ In some aspects the study resembled the work of Meeks, who analyzed urban life and emphasized the pursuit for social status as the origin of the Corinthian conflict. Like Theissen, Stansbury's work considered the wealthy elite of Corinth as part of the crucible in the quest for social recognition. But Stansbury's dissertation aimed to demonstrate that honor and shame, not wealth and status, (as defended by Theissen and Meeks) were the determinative values of ancient urban society, and the reason for strife in Corinth. The endeavor of the study was to provide a broad social interpretative criterion that integrated the "pivotal values" pervading both urban society and early Christian community.

According to Stansbury, wealth and status were insufficient criteria to explain the complex characteristics of Greco-Roman society. Indeed, wealth and status were aspects that were subordinate to honor and important only to the extent they helped in the attainment of honor.

The importance of the honor/shame hypothesis was supported in Stansbury by an extensive study of the history of Corinth. Four major sources for the honor/shame ethos were identified: the warrior culture of the Homeric age, the institution of slavery, the Roman system of patronage, and the authoritarian patriarchal family. "These four," stated Stansbury, "cover[ed the] basic systems of power relations which shaped social expectations, symbols, and even political structures."² The Homeric literary corpus with its emphasis on honor "received universal canonization and acceptance in [Greek]

¹"Corinthian Honor, Corinthian Conflict: A Social History of Early Roman Corinth and its Pauline Community" (Ph.D. diss., University of California, Irvine, 1990).

²Ibid., 32.

education.”¹ Slave ownership fostered a “sense of honor among masters.” The patronage system provided a breeding-ground for the honor/shame ideology with its sponsorship of large banquets, public spectacles, and the construction of public buildings and temples by wealthy patrons.²

The modes by which honor was pursued and dispensed in Corinth were also carefully studied. Stansbury observed that the nobility and individuals holding public office were considered the illustrious members of society. But he also noted that the number of privileged public positions available in Corinth were comparatively small. The limitations, according to Stansbury, led the public to an “incessant quest” to find and develop alternate channels for the attainment of honor which included rhetorical demonstrations, attachments to persons of higher rank, selective seating in public events (as in the Isthmian games), and religion. In the attainment of honor, all was important, the secular and the religious.

Stansbury found that similar dynamics were at work in the Christian church of Corinth. After doing a correlation between Greco-Roman society and 1 Corinthians it was noted that the characteristic quest for honor displayed in the larger society existed in the Pauline community. The Corinthians, for example, contended for public displays of wisdom, rhetorical skills, and spiritual prowess. The categories were not unique but common sources of honor in Greco-Roman society. The only difference was that Christianity now provided a new milieu in the incessant quest for honor. Stansbury

¹Ibid.

²Ibid., 33.

observed: “Since any new association became a new milieu of power and honor, the early Christian community at Corinth experienced a scramble to define what is honorable and thus legitimize claims to distinction.”¹

The limitation of channels for honor at the time of the rise of Christianity as a new milieu of power and honor suggested to Stansbury an explanation for additional aspects of 1 Corinthians. It explained, for example, Christianity’s great appeal to such a wide variety of people including Gentiles, women, the rich, and the poor. For rich patrons, Christianity represented the sponsorship of a new association and the broadening of the scope of their clientele and the web of honorific exchange. For the disenfranchised, Christianity represented “an opportunity to gain meaning and assert a sense of worth.”² Stansbury classified women and glossalists in this category.

Unfortunately for this present study, glossolalia did not receive a substantial discussion. Except for statements concerning the low status of glossolalia (which seemed premature), reference to the phenomenon was almost non-existent. The omission is somewhat surprising and dissonant with the importance suggested for religious ceremonies serving as a venue for honor and power. Though evidence was shown demonstrating that religious ceremonies served the objectives of the influential class in Corinth, no attempt was made to investigate the possibility of wealthy patrons exploiting glossolalia as a means of spiritual and social enhancement. At the same time the inference seemed evident.

¹Ibid., 472.

²Ibid., 483.

While Stansbury saw no relation between glossolalia and wealthy patrons, the results are quite different in John K. Chow's, *Patronage and Power: A Study of Social Networks in Corinth*.¹ Chow suggested that behind all of Corinth's conflicts was a group of wealthy patrons struggling for personal power.

The model he used to understand 1 Corinthians was Roman patronage. The approach had significant advantages. It employed the societal structure by which social relationships were organized in Roman Corinth. The model takes into account the interaction that existed between multiple social networks instead of viewing individuals in isolation.

In this study, patronage was defined as an exchange relation between a patron and a client where patrons give clients what they need: protection, tenancy, financial security; and in return the patrons gain prestige, honor, and recognition.

With patronage as a backdrop, Chow proceeded to illuminate difficult passages in 1 Corinthians. An example is the case of the immoral man in 1 Cor 5. Chow suggested that the boasting referred to in this chapter, which seems enigmatic and out of place, is logically explained if the stepson was a powerful patron of the Corinthian community.² Clients of this patron would have found it difficult to challenge their benefactor without putting in jeopardy their patronal ties and dependent status. For Paul, the immoral man is compared to a *pleonektes*, an ambitious man, eager to have more. This suggested to

¹John K. Chow, *Patronage and Power: A Study of Social Networks in Corinth* (Sheffield: JSOT Press, 1992).

²It is of interest to note that discussion of the immoral man is found in a section where Paul addresses legal and economic issues (chaps. 5 and 6), rather than in the section where sex and marital issues are treated (chaps. 7 and 8).

Chow the motive for the immoral union. Roman laws stipulated higher taxes for single people. In Roman society, bachelors could not receive inheritance or legacies, and childless widows could receive only half of a bequest. By marrying his stepmother, the patron might “preserve . . . his stepmother’s dowry to his father and might even have access to the possessions of his wife’s family.”

Like Stansbury, Chow did not elaborate on the issue of glossolalia. Yet his brief comments were of significance. His stand on the issue was consistent with the central thesis of the work, namely that all Corinthian conflicts in the Christian community involved powerful patrons. In agreement with this view, Chow identified the glossolalists with the wealthy patron members of the Corinthian community.

One of Chow’s strongest arguments for powerful glossolalists concerned Paul’s body metaphor in 1 Cor 12. Chow noted particularly the use of the word *asthene*, “weak,” in reference to the “weaker members in the body.” He commented: “As some of the words used to designate the weak in this passage clearly recall earlier usages in contexts where the socially strong are addressed, it is feasible to suggest that the socially strong were the intended audience.”¹ In other words, according to Chow, the metaphor of the body was used by Paul to defend the socially weak. But in the metaphor the weak are denigrated because they do not speak in tongues. Thus, Chow concluded that the glossolalists could be grouped with the socially powerful of Corinth.

Two other observations informed Chow’s conclusion. First, it was not uncommon in Corinth for men of influence to be interested in religious power. Second, individuals

¹Chow, 178.

who manipulated miraculous phenomenon were known to attain privileged status. This suggested to Chow that it was not inconceivable for wealthy patrons of Corinth, accustomed to exploiting religious rituals, to manipulate the glossolalic phenomenon to enhance their prestige and further their power. In their roles as household priests, this would have been common practice.

For the student seeking an in-depth understanding of glossolalia, Chow's brief discussion of the issue may be disappointing. However, the social analysis of the relationship between wealth, power, and religion makes the work a helpful resource. The dual role of patrons, political and religious, provides a necessary bridge between the socioeconomic and the theological models of interpretation. It helps to explain the interest of wealthy individuals in issues of religious rituals and ceremonies. In relation to Paul's body metaphor, Chow's conclusion is suggestive and warrants a re-examination of 1 Cor 12 and thus the identity of the glossolalists.

The issue of glossolalia and its relationship to status reached the height of polarization with Dale Martin's publication on Paul's body metaphor.¹ Of the various studies on the issue, Martin's has been the boldest and the most emphatic in attributing to glossolalia an evidence of high status and in rejecting glossolalia as an experience of the uneducated and economically depressed.

¹Dale Martin, *The Corinthian Body* (New Haven: Yale University Press, 1995). As the reader will note, the present review contains reference to two different publications with overlapping contents that are written by the same author. The first is the book under review, *The Corinthian Body*, and the second is the article "Tongues of Angels and Other Status Indicators," The article, it should also be observed, later came to be adapted as part of chapter 4 of *The Corinthian Body*. However, unless otherwise indicated, the text of the book will be followed, as it is the latest of Martin's publication.

Like Chow, Martin relied heavily on 1 Cor 12 to demonstrate his thesis that glossolalia was a high-status phenomenon. But unlike Chow, Martin did an extensive study of Paul's body metaphor, positioning the metaphor in the larger Greco-Roman context.

Martin approached the issue by examining extra-biblical sources in which body analogies appeared. He reviewed, for example, the *homonoia*, or "concord," speeches in Cicero, Seneca, and Dio Chrysostom. This literature revealed that body analogies were commonly used to validate the hierarchical priority of the upper class. Martin studied the ancient works of Livy and Polyeanus with similar results. Social unity, or concord, was promoted for the express purpose of maintaining the status quo, thus benefiting the governing class.

The stories contained in Livy and Polyeanus constituted an important part of Martin's argument. A story in Livy referred to a group of "plebs" who went on strike *en masse* against the ruling class. In the story a senator by the name of Menenius persuaded the plebs to return to their work using the body analogy and successfully restored "concordia" between the plebs and the upper class. Martin gave the highlights of the story:

Once upon a time . . . the members of the body went on strike against the belly, complaining that they did all the work only to turn over all the produce to the belly, who simply stuffed himself with the fruits of their labors. . . . Their strike eventually led to the death of all the members.¹

Like Paul, Livy made use of a negatively perceived body organ (such as the belly) and turned it into an apologetic illustration. The difference with Livy's narrative was that in

¹Martin, *The Corinthian Body*, 93.

Livy the metaphoric apology served the powerful, not the weak.

A similar ideology was said to be present in Polyaeus's *Stratagems of War*, where an "army marshalled for action" was compared to the human body. In the narrative the "ruling part" (the head or general) was regarded not only as an integral part of the body (analogous to the belly) but as the most necessary. This aspect of necessity, explained Martin, was an ideological development not found in the earlier traditions of the analogy.

According to Martin, "Paul's use of the body analogy [stood] squarely in the Greco-Roman rhetorical tradition." It contained familiar elements from *homonoiia* speeches: the theme of mutual benefit; the theme of the different and the same, emphasizing both diversity and unity; and the stress placed on interdependence of the members. Martin also observed that Paul used a variety of terms containing status implications which appeared frequently in *homonoiia* speeches, for example: *ta dokounta* (the esteemed), *time perissotera* (abundantly honored), *aschemona* (unpresentable, ugly), and *euschemona* (beauty). However, Paul's treatment offered a different perspective. Martin stated: "Whereas traditionally the body analogy is invoked to solidify an unquestioned status hierarchy, Paul's rhetoric questions that hierarchy."¹ In Paul's metaphor, the worldly attribution of honor and status suffers a reversal: The members who are weaker (of lower status), and without "honor" or "beauty," are considered indispensable (1 Cor 12: 22-25).

Allusions to spirit and mind in 1 Cor 14 were also analyzed from the perspective

¹Ibid., 94.

of status. As others before him, Martin considered 1 Cor 14 against the backdrop of Platonic tradition: Plato, Philo, and Iamblicus. But instead of focusing on the traditional dichotomy of spirit/mind, that is, irrationality vs. rationality, Martin concentrated on the hierarchical function of the spirit/mind dyad. He observed that in Platonic tradition, especially in Philo and Iamblicus, *nous* was continuously placed in a category below *pneuma*. Still more, language, as function of the *nous*, was depreciated in Philo. Martin elaborated on the Philonic logic: “In true Platonic fashion, Philo distrusts the body, sense perception, and speech. Speech is misleading because it attempts to reveal ‘the particulars of underlying realities’ . . . by means of ‘common language’.”¹

In Martin’s view, Philo’s “distrust of the common provides the logic for the . . . high appraisal of speech acts that are outside common discourse.” It also illuminates Paul’s problem with the *pneuma/nous* hierarchy where the special is favored over the common. According to Martin, the privileging of the esoteric over the common is precisely what Paul is trying to correct in 1 Cor 12-14. Martin explained the strategy of Paul:

Paul admits (in agreement with the Platonic understanding) that the *nous* is the realm of common sensibility, as opposed to esoteric knowledge (note v. 16: *ho topos tou idiotou*); but then, by insisting that all discourse in the assembly be accessible to the *nous*, the “common,” he raises the status of the common over the esoteric.²

In other words, the issue was not merely rhetorical. Paul’s real objective was to overturn the high-class ideology and defend the case of the “common” members through

¹Ibid., 99.

²Ibid., 101.

the reversal of the *pneuma/nous* hierarchical tradition.

But who were the common and the high-class members, and how were their social identities established from the text? Martin referred to Paul's interpretation of the mind/spirit dichotomy. As Paul argued that "the higher element, the spirit, should yield to the lower element, the mind," it seemed appropriate for Martin to identify the glossolalists with the upper class members of Corinth. Martin commented:

Elsewhere in 1 Corinthians Paul has repeatedly argued that the stronger should yield to the weaker, although he agrees with the theoretical position of the stronger: In Chapters 8 and 10 Paul agrees that we all have knowledge" (8:1), that "an idol is nothing and that there is one God" (8:4), and that, at least in some sense, "everything is permitted" to the truly wise man (10:23). . . . In each case, however, Paul then turns around and calls on the strong . . . to give up their perquisites for the sake of the weak."¹

Martin found further support for his thesis in Paul's interpretation of the body analogy. The reversal of the hierarchy of "strong" and "weak," "beautiful" and "ugly," according to Martin, constitutes a very powerful argument. "if the tongue-speakers are actually those that are at the top of the Corinthian hierarchy." Relevance of the argument could further be observed if the tongue-speakers "accepted as unproblematic the traditional correlation between esoteric speech and high status."

Indeed, analyses of the body metaphor and the *pneuma/nous* dichotomies constitute but a small aspect of the vast study of glossolalia. Yet, the relevance of Martin's analyses for exegesis of the text and understanding the social implications of the phenomenon is significant. Martin's exegesis overcomes the difficulties of earlier authors, such as Theissen, who in order to identify the glossolalists with the

¹Martin, "Tongues of Angels and Other Status Indicators," 577.

disenfranchised were forced to break the rhetorical strategy of Paul and the thematic unity of the epistle. Paul in 1 Corinthians characteristically addresses the “strong” as problematic and follows up with a devaluation of their activity; this pattern is disrupted in Theissen (which has Paul addressing the “weak” as problematic), but is preserved in Martin. The study of the body metaphor and the *pneuma/nous* dichotomies in the Greco-Roman literature is another contribution by Martin which opens up new methodological possibilities for studying the problem of glossolalia and Paul’s response to the issue.

Summary

A review of the literature demonstrates that, with few exceptions (e.g., Lenski and Hasel), biblical scholars support glossolalia rather than xenolalia when interpreting 1 Cor 14. While the treatment of 1 Cor 14 varies from scholar to scholar, most theological scholars consistently maintain esoteric speech (Orr, Walther, Richardson). Similarities between Acts 2 and 1 Cor 14 have been recognized, but they seem insufficient to establish a credible parallel. The differences that exist between the two chapters far exceed the similarities. 1) The Corinthian tongues are not associated with any specific or identifiable human language, as is the case in Acts 2. 2) Normal human languages and speaking in tongues are treated in 1 Cor 14 as two separate phenomena (1 Cor 14:19). 3) The cultural, religious, and ethnic contexts are notably different. The Corinthians were converted pagans who were still struggling with former religious beliefs and behaviors that continued to reflect the cultural and religious climate of their time, while the converts at Pentecost were non-pagan, Diaspora Jews who were well established in Jewish traditions and forms of worship.

Exegesis of 1 Cor 14 yielded similar results. Scholars agree that the evidence for xenolalia is conflicting but consider it consistent with unintelligible tongues. Independent of cultural backgrounds, Acts 2, and Pentecost, 1 Cor 14 is supportive of glossolalia on several counts. The word *mystery* appears in close connection with speaking in tongues. Paul contrasts the tongue phenomenon with normal rational thought processes. Tongues had a negative impact on the church and its newcomers. Paul compared the effect of tongues to the confusion created by indistinguishable notes played by various musical instruments and described the problem from the perspective of the encoder. The problem is not so much attributed to the lack of language skills of a few members of the congregation (decoders), but to the inability of the tongue speaker to encode the message properly and speak intelligently, thus resulting in chaotic worship and ultimately in alienation.

The study of phenomenological aspects of tongues produced a different result. Behavioral scholars continue to debate whether tongues in 1 Cor 14 were hypnotic, rhapsodic, or psychologically induced. With the exception of the reference to unintelligible tongues, Paul's discussion of the phenomenon seemed ambiguous and provided insufficient information to determine objectively the true nature of the Corinthian phenomenon. A similar ambiguity resulted in the analysis of the social status of the glossolalia. It is unclear whether the glossolalists in 1 Cor 14 are disenfranchised individuals (Godet, Orr and Walthers) in search for elevated personal status (Theissen), or the upper-class members that used glossolalia as means of ensuring prestige to maintain personal power (Chow and Martin). Scholars disagree on this issue.

The scholars who discussed the issue of status treat glossolalia as an either/or

issue, an experience of the upper or the lower class. There is barely a suggestion in the literature that glossolalia may have been a multifactor (rather than a monolithic) phenomenon. Meeks came close to this view in his discussion of “status inconsistency,” but was indecisive in his classification of glossolalia. Stansbury observed that by associating with high-status citizens and the emulation of upper class ideology, individuals of lower ranks were able to bolster their personal status. Nevertheless, glossolalia was treated as a lower status, homogeneous phenomenon.

An examination of the issue of status suggests that there is historical and biblical evidence that ties glossolalia with the upper class elite (Chow and Martin). It also indicates that glossolalia as a phenomenon of psychological and social compensation (Theissen) is historically and biblically difficult to demonstrate. However, although the case for upper class glossolalia may be more defensible, it is difficult to maintain class homogeneity as a characteristic of the glossolalists. As Stansbury has shown, many of the upper class’s ideologies were assimilated by the lower classes with the purpose of bolstering their status. Thus, it seems reasonable to conceive of glossolalia as a socio-religious phenomenon utilized by powerful individuals or patrons whose ideology was emulated by lower ranking classes or dependent clientele. This view as well as the unintelligible nature of the Corinthian tongues will be further elaborated in the curriculum designed in this dissertation in Appendix B.

CHAPTER 3

METHODOLOGY

Introduction

Since the early decades of the twentieth century, there have been numerous attempts to define curriculum and to document its historical development. As an area of specialization, curriculum development is a relatively modern concept. Its beginnings are associated with Franklin Bobitt's publication, *The Curriculum*, in 1918. Definitions of curriculum have ranged from considering curriculum as a subject in a course of study, to a plan of instruction.

Is curriculum an instructional guide or a corpus of academic material? This point has received diverse treatments from scholars. By the middle of the nineteenth century, curriculum was used synonymously for content. Philip W. Jackson cites the *Webster's New International Dictionary*, a nineteenth-century source which offered a definition of curriculum, as: “a A course, esp., a specified fixed course of study, as in a school or college, as one leading to a degree. b The whole body of courses offered in an educational institution, or by a department.”¹

¹Philip W. Jackson, “Conceptions of Curriculum and Curriculum Specialists,” in *Handbook of Research on Curriculum: A Project of the American Educational Research Association* (New York: Macmillan Pub. Co., 1992), 5.

A similar definition was issued by the Department of Education of the General Conference of Seventh-day Adventists: “A systematic group of courses or sequences of subjects required for certification or graduation in a particular field of study.”¹ A content-oriented definition continued to draw adherents as late as 1977, in the *International Dictionary of Education*.² On the other hand, a contemporary author, David Pratt, defined curriculum as a “a plan or blueprint for instruction.”³

Other definitions have emphasized different aspects and issues concerning curriculum. For example, in the *Dictionary of Education*, the intentionality of learning experiences and outcomes are considered an integral aspect of curriculum. The added dimension of the intentionality of outcomes is said to help to determine whether learning objectives are actualized in the experience of the learner. Yet a different conclusion was arrived at in the “Eight-Year Study” report, published in 1942. The report which is cited by H. H. Giles et al., in *Exploring the Curriculum*,⁴ concluded that “the curriculum is now seen as the total experience with which the school deals in educating the young people.” While this definition ignores the issue of the desirability of the learning experiences assuming they are all positive, it does offer a perspective that acknowledges

¹General Conference of Seventh-day Adventist, *Nomenclature and Terminology: [A] Glossary* (Washington, D.C.: General Conference of Seventh-day Adventist Department of Education, 1971), 11.

²G. Terry Page, J. B. Thomas, and A. R. Marshall, *International Dictionary of Education* (London: Nichols Pub. Co., 1979), 95.

³David Pratt, *Curriculum Planning: A Handbook for Professionals* (Philadelphia: Heartcourt Brace College Publishers, 1994), 343.

⁴H. H. Giles, S. P. McCutchen, and A. N. Zechiel, *Exploring the Curriculum*

influential factors unreferenced by the regular school program.

Because of the variety of existing definitions many scholars have despaired that researchers will ever agree on a comprehensive definition. Gress and Purpel stated, “It is a truism, perhaps, to say that one can find at least as many definitions of curriculum as one can find curriculum textbooks.”¹ Macdonald declared the definitional phenomenon to be in a state of “confusion,”² while Foshay spoke of the field of curriculum as one “driven into disarray.”³ Philip Jackson asked, “What shall we make of all [the] efforts to redefine the word ‘curriculum’?”⁴ How shall we judge their significance?”

Tanner and Tanner viewed the diversity of curriculum definitions more optimistically. They argued that the accumulation of definitions could be conceived as a “conceptual progress.” Zumwalt shared a similar sense of optimism. He observed that the present state of definitions may be interpreted as a “more sophisticated” view of curriculum and that it represents an improvement to the standard dictionary definition.

Though an increased knowledge of curriculum could not be denied, Jackson disagreed with the notion of a universal definition of curriculum. Jackson argued that the definitions served practical purpose: “[they] provide a language for helping us to think

(New York: Harper and Row, Publishers, 1942), 293.

¹Gress and Purpel, quoted in Jackson, 4.

²Ibid.

³Ibid.

⁴Ibid.

and talk about a variety of curricular issues that might otherwise be overlooked.”¹

Definitions of curriculum, he contended, “are pieces of arguments” that “reflect the interest of . . . person[s] or groups putting them forth.”² This open-ended view of curriculum is not isolated but seems to be gaining acceptance from a growing number of contemporary researchers.³

If Jackson is correct that the function of forming definitions is to help researchers think through various curricular objectives, and that definitions reflect individual and group interests, the question is, What are the objectives and concerns that have occupied curriculum writers and researchers?

An early influence on the conceptualization of curriculum was Charles A. McMurry (1857-1929) and his brother Frank. The McMurrays believed that “education should prepare a person for life” through the instruction of “the highest ideals of the culture.”⁴ Pursuing that purpose, a classical core, including history and literature, was considered appropriate.

While the McMurrays’ approach focused on the subject matter, for Dewey the starting point in curriculum began with the students, their present experience, and their

¹Ibid., 12.

²Ibid., 10.

³This is attested by recent essays published in modern dictionaries and encyclopedias of curriculum (e.g. Arie Lewy, *The International Encyclopedia of Curriculum*, (Oxford: Pergamon Press, 1991). Some scholars have stated that curriculum is not a concept but a cultural construction. Shirley Grundy, *Curriculum: Product or Praxis* (London: Falmer Press, 1987), 5.

⁴John McNeil, *Curriculum: A Comprehensive Introduction*, 5th ed. (New York:

capacity to learn. The learner's interest formed the ground for effective education. McNeil observed, In contrast to the Herbatians' assumption that there was a body of known knowledge, which was indispensable and which could be made interesting to the pupils, Dewey argued that subject matter was interesting only when it served the purposes of the learner.¹

In the twentieth century an expansion of the scientific method occurred. Scientific techniques were employed in agriculture, manufacturing, and eventually in education. In his book, *The Curriculum*,² Franklin Bobbit applied scientific analysis in the identification of specific job skills and behavior to develop corresponding school curricula. Bobbit compared education with industry. He asserted: “Education is a shaping process as much as the manufacture of steel rails.”³ Therefore, it is possible to establish standards and measures in education that ensure quality products. Scales and measurements in curriculum are important to determine “whether the product [the student] rises to standard.” This utilization of “precise measurement of student progress” toward desired goals⁴ continues to influence curriculum making today.

Harper Collins College Publishers, 1996), 410.

¹Ibid., 415.

²Franklin Bobbitt, *The Curriculum* (Boston: Houghton Mifflin Co., 1918).

³Franklin Bobbitt, *The Supervision of City Schools: Some General Principles of Management Applied to the Problems of City-School Systems*, Twelfth Yearbook, Part I, National Society for the Study of Education (Bloomington, Ill.: Public School Publishing Co., 1913), 11.

⁴Herbert M. Kliebard, “National Systems of Education: United States,” in *The International Encyclopedia of Curriculum*, ed. Arie Lewy (Oxford: Pergamon Press, 1991), 247.

In 1949 Ralph W. Tyler proposed a more systematic and comprehensive approach to curriculum development. In his work, *Basic Principles of Curriculum and Instruction*, Tyler asked four primary questions: (1) What educational purposes should the school seek to attain? (2) What educational experiences can be provided that are likely to attain these purposes? (3) How can these educational experiences be effectively organized? (4) How can we determine whether these purposes are being attained?¹ The questions served as a sequential plan in developing curriculum, which included: identifying objectives (based on the needs of the learner, society, and subject specialists); selecting means by which objectives would be achieved; organizing the instructional matter, and evaluating the outcomes.² Although modifications to Tyler's model have been suggested, it remains the pattern on which curriculum developers continue to build.

A refinement of Tyler's model was that of Lauror F. Carter's eight-step approach to curriculum. Carter offered a comprehensive view of curriculum, dealing with such issues as curriculum implementation, evaluation, and feedback. The approach suggested that an effective achievement of objectives made necessary various cycles of revisions and modifications in the development of curriculum. In other words, the process of developing curricula is not linear.

Baker and Schutz, like Carter, viewed curriculum as a process: “developed”

¹Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949), 1.

²Daniel Tanner and Laurel Tanner, *Curriculum Development: Theory into Practice*, 3rd ed. (Englewood Cliffs, N.J.: Prentice Hall, 1995), 235.

rather than “dispensed.”¹ Three fundamental elements characterized the curricular process, according to Baker and Schutz: a cycle of trial and revisions that “continues until defined performance criteria are attained”; a developmental effort that rests on teamwork rather than on the work of single individuals; an educational endeavor that is learner oriented rather than knowledge-oriented.

The method employed by Baker and Schutz was revised by Roy Naden in 1998.² Naden retained the original elements of the method but reformulated the method in order to achieve greater clarity. His modification of the method included an adaptation of the educational objectives based on Bloom's taxonomy in the cognitive domain and the measuring of the modification of affect.

Population Sample

Seventh-day Adventist college students in upper-division religion classes were the target population for this study. The sample group consisted of Pacific Union College students enrolled in RELB 460, Paul and His Letters. Three pilot group studies were conducted consisting of 3, 5, and 11 summer college students,³ staff members, and

¹Baker and Schutz, xv.

²Roy Naden, *Empirical Development of Curriculum Materials*, 1998. Unpublished paper.

³ The number of pilot group participants selected in this study follows the standard instructional product development method of Baker and Schutz revised by Roy Naden. For other references see Theodore J. Ewing, “The Empirical Development of a Curriculum on Psalms Utilizing a Modified Form-Critical Approach” (Ph.D. diss., Andrews University, 1996); Ruzica Gregor, “The Empirical Development of a Curriculum on the Issues Concerning the History of Ancient Israel” (Ph.D. diss., Andrews University, 1996).

faculty. Age (18-38) and educational level (sophomore, juniors and senior) were used as the primary criteria in the selection of the participants.¹

The Empirical Product Development Methodology

The instructional product development method formulated by Baker and Schutz and revised by Naden was used in this study and consisted of ten steps. The ten-step sequence was considered adequate to meet the objective of this study, since empirical testing with a representative sample of subjects has been established as an effective means of curriculum development.

The first step addressed the need for an instructional product. It approaches the question, Is the product justified or necessary? This criterion was essentially met by consulting the literature. A review of the literature revealed that there were no empirically tested curricula on 1 Cor. 14 suited for college-level instruction.

The second step involved a description of the learners, with the objective of preparing appropriate content and methodologies. Identification of the learner was necessary in order to adapt instruction levels to the learner's capabilities.

The third step concerned the formulation of non-ambiguous, measurable behavioral objectives. It is suggested that the objectives be expressed in terms of the learner's post-instructional behaviors. The acceptable level of performance was established at 80/80 (80 percent of the learners mastering at least 80 percent of each of

¹College faculty and staff were asked to participate in the two final pilot group studies in order to obtain feedback from the perspectives of both the students and education professionals.

the objectives). The twelve behavioral objectives for this study were stated as follows:

1. The learner will construct definitions of glossolalia, xenolalia, and cryptomnesia that show the differences between them, as presented in class, with 80 percent accuracy.

2. The learner will identify the names of four Adventist leaders and their respective interpretations concerning tongues in 1 Cor 14, as presented in class, with 80 percent accuracy.

3. The learner will identify four (4) scholars and their respective interpretations of glossolalia in 1 Cor. 14, as presented in class, with 80 percent accuracy.

4. The learner will identify six (6) verses from 1 Cor 14 that seem to support the view of glossolalia as unintelligible utterances, and will describe the aspects of the verses that give validity to that interpretation, given the text of chapter 14, with 80 percent accuracy.

5. The learner will name four differences between the tongues phenomena recorded in Acts 2 and 1 Cor 14, as presented by Roland Hegstad, with 80 percent accuracy.

6. The learner will name and describe two pagan cults of Corinth that were characterized by ecstatic manifestations, as presented in class, with 80 percent accuracy.

7. The learner will name two (2) individuals within the Platonic tradition, and describe their views of ecstatic inspiration, as presented in class, with 80 percent accuracy.

8. The learner will describe two socioeconomic factors that prepared the atmosphere for some of the disputes mentioned in 1 Corinthians, as presented in class, with 80 percent accuracy.

9. The learner will explain two ways in which the Corinthian church reflected the larger society and its struggles for social status, as presented in class, with 80 percent accuracy.

10. The learner will identify three (3) verses in 1 Cor. 14 that seem to conflict with the view of glossolalia as unintelligible utterances and include the aspects or phrases contained in the verses that seem inconsistent with that view, as presented in class, with 80 percent accuracy.

11. The learner will identify two (2) solutions for 1 Cor. 14's conflicting verses, as presented in class, with 80 percent accuracy.

12. The learner will name three (3) reasons why it is hermeneutically unsound to use 1 Cor. 14 tongues as criterion for contemporary Christian practice, as presented in class, with 80 percent accuracy.

The fourth step of Naden's product development concerned the preparation of pre-test and post-test items. The identical set of questions was used in both the pre-test and the post-test. The tests sought to explore mastery of the behavior noted in the verbs in the product's behavioral objectives and at various levels as noted in Benjamin F. Bloom's taxonomy.

The fifth step involved formulating specific criteria to determine the degree to which the objectives had been attained. To ensure objectivity in the evaluation process,

correct answers were provided with specific details for every test question.

The sixth step requires the development of an outline of the instructional product. The objectives and their criteria were used to organize the instructional outline: The main headings corresponded to the objectives and the subheadings referenced the criteria.

The seventh step involved the preliminary tryout of the instructional product. The process sought feedback from learners in the pilot group. Since curriculum objectives were not always met, the new information was useful to develop alternate curricular approaches to achieve mastery.

In the eighth step, the results of the original tryout were incorporated into the modified version of the instructional product. Information from verbal and post-test feedback was combined to improve the instructional product's effectiveness. At this point the instructor and learner's manual were further developed. The instructor's manual included a word-for-word presentation of the lectures, and the learner's manual contained detailed outlines of presentations, illustrations, study guides, and reading materials.

The modified product is re-tested in step nine. At this stage, the number of subjects was increased (five to eleven individuals). The process was repeated until the 80/80 standard was reached. After appropriate testing and modifications, the product was considered ready for the final tryout.

The last stage of the development of the instructional product required the presentation of the final version of all the materials. The completed product was presented to the class "Paul and His Letter" followed by statistical evaluation of the data. When the pre-and post-test scores yielded a statistical difference of .05, and 80/80

mastery level was achieved by the target group, the development process was considered complete and ready for use.

Modification of Affect

Baker and Schutz and Naden highlighted the importance of attitudes in learning. The notion that learning is enhanced by positive affect has been well established in the literature. Curriculum specialists, Tanner and Tanner, affirmed: “The organic interdependence of affective and cognitive processes is supported by research [and] consistently shows a causal link between affect and achievement.”¹

Benjamin F. Bloom, in an earlier study concluded: “The relatively high relation between cognitive behaviors and effective characteristics under most school conditions suggests that instruction must take these into consideration in determining what is necessary to develop . . . high cognitive learning outcomes.”²

Pratt identified four “course characteristics that seem[ed] to be most important to students,” improved motivation, and correlated with student achievement: good organization, creative and interesting teaching, student participation in discussion, and formative course evaluations (evaluations that give students immediate feedback but that are not permanently recorded).³

¹Tanner and Tanner, 287.

²Benjamin S. Bloom, *Human Characteristics and School Learning* (New York: McGraw-Hill, 1976), 106; quoted in Tanner and Tanner, 287.

³Pratt differentiated between formative and summative assessment. Formative assessment referred to data which shows how students are changing, while summative assessment is concerned with information relating to how students have changed.

In addition to Pratt's suggested improvements to curriculum this study incorporated the following instructional strategies: a participant's manual, including a day-by-day course outline, all the behavioral objectives, note-taking aids, study guidelines with formative evaluation questions, PowerPoint-formatted lecture slides, and time allocated for summary and questions at the end of each session.

Modification of affect was examined through a Likert-scale questionnaire (see appendix E). Statistical analysis of the data was carried out by the use of the *t*-test to compare the pre- and post-test scores. The scores were correlated with the level of significance set at .05. The computation used for statistical analysis included the following formula:

$$t = \frac{SD}{\sqrt{\frac{N \times SD^2 - (SD)^2}{N-1}}}$$

In this formula, *SD* represents the sum of the difference between pre- and post-test scores, *SD*² represents the sum of the squared differences between pre- and post-test scores, and *N* represents the total number of participants.

According to Pratt, “the purpose of summative assessment is to prove learning, while the purpose of formative assessment is to improve learning (109).

CHAPTER 4

RESULTS

The instructional development process formulated by Baker and Schutz and revised by Naden was used in this study. The target population for this study was Seventh-day Adventist college students in North America. The subjects in the first three experimental groups consisted of a total of twenty participants, representing college students, faculty, and staff. The final sample included forty-four students enrolled in the course RELB 460 Paul and His Letters at Pacific Union College.

Topic Selection

The first step addressed the need for an instructional product on Tongues. It asks the question, Is the product justified or necessary? The need for the product was primarily assessed through the review of the literature. The literature revealed an abundance of material written on the issue of tongues, but no empirically developed curriculum to teach the subject to college students. Thus, the absence of empirically developed curriculum indicated that an examination of the issue of tongues was probably justified. A second factor in the selection of the topic was the instructor's experience teaching New Testament, particularly 1 Corinthians. The quality of an instructional product depends to a certain degree on the instructor's expertise in the content area. A

third factor in deciding for this topic is the developer's conviction regarding the nature of the "tongues" in first-century Corinth, which departs from the main views traditionally taught in Adventist college Bible classes.

Learners

The learners in this study were Pacific Union College undergraduate students. The final sample group consisted of 36 seniors, 7 juniors, and 1 sophomore, enrolled in the course RELB 460 Paul and His Letters. All learners had at least an introductory course in religion. It was important to identify the learners and their education level to facilitate a learning experience that would meet the needs and capacity of the students for which the curriculum was designed.

Behavioral Objectives

Twelve non-ambiguous, measurable behavioral objectives were formulated. The objectives were expressed in terms of the learner's post-instructional behaviors. The acceptable level of performance was established as 80/80 (80 percent of the learners mastering at least 80 percent of the criteria of the objectives of each session). To assess mastery of the objectives, specific standards were established and included a consideration of the amount of instruction time, and the appropriate importance of the objectives.

Design of the Pre- and Post-tests

Identical sets of questions were used in both the pre-test and the post-test. The tests sought to explore the degree of mastery of the behavior indicated by the verbs in the

product's behavioral objectives, which covered the various levels noted in Benjamin F. Bloom's taxonomy. The test items were prepared in a variety of forms including, fill in the blanks, short answers, true-or-false, and short answers. The test-item formats were not chosen at random but were chosen to correspond with the instructional purpose indicated by the verbs of the behavioral objectives. The list of the behavioral objectives is found in chapter 3 and the pre- and post-tests are in appendix D.

Criteria for Evaluation

Specific criteria were developed to assess the degree to which the behavioral objectives had been attained. To ensure objectivity in the evaluation process, correct answers had specific details identified. The criteria were designed to minimize ambiguities in the evaluation process and to assist the instructor in giving focus to the content. The criteria are listed in appendix E.

Lecture Outlines

The objectives and their criteria were used to organize the instructional outline: the main headings corresponded to the substance of the test items and the subheadings referenced the criteria. Modifications to this pattern were allowed to include session reviews and background information. Transcripts of the lecture contents are found in appendix B.

Product Tryouts

Three pilot group studies were used in developing the instructional product. The first group consisted of two female and one male college junior students. The number of

participants in the second and third group (5 and 11 students) represented greater diversity in age, college level, and major. Three faculty and two staff members were asked to participate in the two final pilot group studies. The participation of students and faculty provided the instructor with valuable feedback from the perspectives of both the learners and the education professionals. Implementations of students' suggestions are discussed below.

Revisions

Because curriculum objectives were not met at first, information from the first pilot group study was used to develop alternate curricular approaches to seek to achieve mastery. The information received through verbal communications and test results suggested that students were interested in the selected topic but that more focused instruction was needed. Thus, changes were made in three areas of the second tryout of the instructional product: (1) the presentation of lectures; (2) the pre- and post-tests; and (3) the behavioral objectives. A learner's outline facilitating note taking was introduced at this stage, but no audiovisuals were designed. Details of changes and new implementations are found in the instructor's journal in appendix A.

Tryouts and Revision Process

The accumulated information received through verbal communications and pre- and post-test feedback was utilized to improve the effectiveness of the instructional product in the third preliminary tryout. Improvements included a word-for-word draft of the lecture manual for the instructor, refined note-taking outlines for the students, and

reading assignments. Based on students' suggestions, a PowerPoint presentation was added to the lecture presentations. The slide show provided several benefits: (1) visual and audio variety; (2) an interactive aspect for the lectures; (3) greater ease for students taking notes; (4) on-screen highlights and summaries of important aspects of the lecture; and (5) better time management. However, since it was the instructor's first use of PowerPoint, technical problems required corrections. The on-screen outline format also required some revisions to conform more closely to the students' lecture outline and to be less distracting. Details of the technical corrections and format revisions are found in the instructor's journal in appendix A. The test results and scores of the first three tryouts are listed in tables 1, 2, and 3.

Final Tryout and Analysis

The final tryout of the instructional product was conducted in Angwin, California, with a group of 42 students from Pacific Union College. The students were enrolled in the class RELB 460 Paul and His Letters scheduled for the spring quarter of 2001. All students were undergraduates and received regular academic credit for participation in the class/study. The class composition varied according to ethnicity, age, college level, and career interest.

In this final tryout, the revised instructional product was utilized. The product incorporated modifications, reorganizations, and new implementation of strategies suggested by the pilot group students, the instructor's experience, and interaction with the study groups. The presentations (seven sessions) were made using Microsoft PowerPoint software. The slides provided significant instructional flexibility. It made possible the

TABLE 1
COGNITIVE PRE/POST-TEST SCORES OF FIRST TRYOUT

Behavioral Objectives	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Session	1		2		3	4		5		6		7		8
Maximum Score	2	15	7	7	12	15	6	7	10	6	6	6	7	12
Mininum Score	2	12	6	6	10	12	5	6	8	5	5	5	6	10
Subjects														
1A	2	0	3	0	6	3	0	0	1	1	0	0	6	0
1B	2	11	3	7	12	15	6	6	4	6	4	6	7	11
2A	2	0	2	1	4	0	0	0	0	0	0	0	5	1
2B	2	12	6	7	11	12	5	7	6	5	5	6	7	11
3A	2	1	3	0	8	2	0	2	1	0	0	0	4	1
3B	2	14	6	7	12	15	6	6	10	5	6	6	7	10
Mean reaching 80%	100	67	67	100	100	100	100	100	33	100	67	100	100	100
Mean percent pre-test	100	2	38	5	50	11	0	10	7	6	0	0	71	6
Mean percent post-test	100	82	71	100	97	93	94	90	67	89	83	100	100	89
Difference in percentage	0	80	33	95	47	82	94	81	60	83	83	100	29	83

Note: A = pre-test; B = post-test.

TABLE 2
COGNITIVE PRE/POST-TEST SCORES OF SECOND TRYOUT

Behavioral Objectives	1	2	3	4	5	6	7	8	9	10	11	12
Session	1	2	3	4	5	6	7	8	9	10	11	12
Maximum Score	15	6	7	12	15	7	7	6	6	6	6	6
Minimum Score	12	5	6	10	12	6	6	5	5	5	5	5
Subjects												
1A	0	0	1	3	0	0	0	0	0	0	4	0
1B	14	6	7	8	15	7	7	3	4	6	6	6
2A	0	3	2	10	0	0	0	0	0	0	3	0
2B	15	6	7	12	15	7	7	5	5	6	5	6
3A	0	0	4	12	0	0	0	0	0	0	2	0
3B	5	5	6	12	14	4	3	3	2	6	2	6
4A	0	1	0	8	0	0	0	0	0	0	6	0
4B	14	6	7	11	15	7	6	4	6	6	6	6
5A	0	3	2	8	0	0	0	0	0	0	1	0
5B	9	4	5	11	11	5	7	4	6	6	6	6
Mean reaching 80%	60	80	80	80	80	60	80	20	60	100	80	100
Mean percent pre-test	0	23	26	68	0	0	0	0	0	0	53	0
Mean percent post-test	76	90	91	90	93	86	86	63	77	100	83	100
Difference in percentage	76	67	66	22	93	86	86	63	77	100	30	100

Note: A = pre-test; B = post-test.

TABLE 3
COGNITIVE PRE/POST-TEST SCORES OF THIRD TRYOUT

Behavioral Objectives	1	2	3	4	5	6	7	8	9	10	11	12
Session	1		2	3	4			5		6		7
Maximum Score	15	7	7	12	12	7	7	6	6	6	7	12
Mininum Score	12	6	6	10	10	6	6	5	5	5	6	10
Subjects												
1A	0	2	0	6	0	0	0	0	0	0	0	0
1B	15	5	3	12	12	7	7	6	6	6	7	12
2A	0	0	1	10	0	0	0	3	0	0	5	0
2B	12	3	7	11	12	5	5	6	6	6	6	10
3A	4	2	2	6	0	0	0	0	0	0	3	0
3B	15	6	7	12	12	7	7	6	6	6	7	12
4A	2	2	0	11	3	0	0	0	0	0	2	0
4B	15	3	6	12	12	6	7	6	6	6	6	12
5A	0	3	0	0	0	0	0	0	0	2	3	0
5B	15	6	7	12	12	7	7	6	6	6	7	10
6A	0	2	0	5	0	0	0	0	0	0	4	0
6B	15	4	6	11	12	0	0	6	4	6	5	8
7A	0	0	1	5	6	0	0	0	0			0
7B	12	6	7	12	12	7	7	6	6			12
8A	0	0	0	8	0	0	0	0	0	0	2	0
8B	15	4	6	12	12	4	4	6	5	6	7	12
9A	3	4	2	8	0	0	0	0	0	0	3	0
9B	15	7	7	12	12	7	7	4	5	6	6	12
10A	12	2	1	10	0	0	0	0	0	4	7	0
10B	15	6	7	12	12	7	7	6	6	6	7	8
11A	0	3	4	3	0	0	0	0	0	0	0	0
11B	15	6	7	12	12	5	6	6	6	6	6	12
12A			1	0	3	0	0	0	0	0	3	0
12B			7	10	11	7	5	5	5	6	7	12
Mean reaching 80%	100	55	92	100	100	67	67	92	92	100	91	83
Mean percent pre-test	75	62	67	89	69	51	54	68	61	64	64	60
Mean percent post-test	96	73	92	97	99	82	82	96	93	100	85	92
Difference in percentage	22	10	25	8	31	31	29	28	32	36	20	32

Note: A = pre-test; B = post-test.

presentation of lecture outlines, illustrations, and summaries on screen, while extending the students' attention span and minimizing the typical distractions of students trying to take notes while keeping up with the lectures. The slides used for the lecture presentations are in appendix G.

Cognitive Behavior

Cognitive pre- and post-tests were administered in each session. The pre-tests were given at the beginning of each lesson and the post-tests at the end of the lecture. The standard of performance required that 80 percent of the participants score 80 percent or higher.

The pre-test scores demonstrate that the 44 participants had a relatively low knowledge of the subject. The pre-test scores were far below the 80 percent mastery level in all 12 behavioral objectives. The post-test scores show a marked difference. All participants performed at or above the 80 percent mastery level in all behavioral 12 objectives. The difference between the mean of the pre- and the post-test scores was statistically significant and ranged from 85 to 89 percent. The results are discussed below and are listed in tables 4 and 5.

The mean pre-test score of objective 1 was 2 percent. The mean post-test score was 96, a difference of 94 percent. The results indicate that the instructional product was effective. Students were better able to discern the differences between xenolalia,

glossolalia, and cyptomensia, the three most popular theories concerning the issue of tongues.¹

The mean pre-test score of objective 2 was 16 percent. The mean post-test score was 94 percent, a difference of 78 percent. Though improvement in learning was notable, the difference in percentage was lower than the results in objective 1. This may be due partly because the test formats corresponding to objectives 1 and 2 varied. Test item #1 involved filling in the blanks, doing word analyses, and defining the theological significance of designated terms. The possibilities for guessing were minimal. Test item #2 was constructed following multiple-choice format. The format provided an opportunity for guessing, thus increasing the possibility of getting some of the answers correct even though options were written to minimize that happening.

The mean pre-test score of objective 3 was 16 percent. The mean post-test score was 90, a difference of 74 percent. The post-test scores indicate that students significantly improved their understanding of the various scholarly views and interpretations concerning 1 Cor 14. The difference in the pre- and post-test percentages

¹Two subject groups were used in the final tryout. The group used in session 1, which included objectives 1 and 2, was made up of 31 participants from the class, RELB 342 Biblical Interpretation. The group in sessions 2-7 consisted of 44 students from the class RELB 460 Paul and His Letters. The reason for using two subject groups was because the class of 44 failed to achieve mastery of objective 2 (cognitive post-test results = 74 percent), probably due to information overload. Therefore, a revised instructional product for session 1 and objectives 1 and 2 was developed and re-administered. The cognitive scores indicate that the modifications made to the instructional instrument were effective; the mean percentage of the post-test scores was 96 percent (see table 4). The revisions in the new instrument included, a more balanced and adequate information load and a newly designed pre/post-test that conformed to the instructional modifications (details of technical corrections and format revisions are found in the instructor's journal in appendix A).

TABLE 4
COGNITIVE PRE/POST-TEST SCORES OF FINAL TRYOUT
OBJECTIVES 1, 2 WITH 31 PARTICIPANTS

Behavioral Objectives	1	2
Session	1	
Maximum Score	12	10
Minimum Score	10	8
Subjects		
1A	0	2
1B	11	10
2A	0	0
2B	10	10
3A	0	2
3B	12	10
4A	0	0
4B	12	10
5A	0	0
5B	11	10
6A	2	4
6B	12	10
7A	0	4
7B	8	10
8A	0	4
8B	12	10
9A	0	2
9B	12	10
10A	0	0
10B	12	10
11A	2	0
11B	12	10
12A	0	2
12B	12	10
13A	3	4
13B	10	6
14A	0	2
14B	12	6
15A	0	2
15B	12	10
16A	0	2
16B	12	10

Note: A = pre-test; B = post-test.

Behavioral Objectives	1	2
Session	1	
Maximum Score	12	10
Minimum Score	10	8
Subjects		
17A	1	2
17B	12	10
18A	0	2
18B	12	10
19A	0	0
19B	12	10
20A	0	0
20B	12	20
21A	0	2
21B	11	6
22A	0	0
22B	12	10
23A	0	4
23B	12	10
24A	0	0
24B	12	10
25A	0	0
25B	10	10
26A	0	0
26B	12	10
27A	0	2
27B	12	10
28A	0	4
28B	11	10
29A	0	2
29B	12	6
30A	0	0
30B	12	10
31A	0	2
31B	11	6
Mean reaching 80%	97	84
Mean percent pre-test	2	16
Mean percent post-test	90	94
Difference in percentage	94	78

TABLE 5
COGNITIVE PRE/POST-TESTS SCORES OF FINAL TRYOUT
OBJECTIVES 3 -12 WITH 44 PARTICIPANTS

Behavioral Objectives	3	4	5	6	7	8	9	10	11	12
Session	2	3	4	4	5	6	6	7	7	7
Maximum Score	10	18	12	6	6	6	6	9	7	12
Minimum Score	8	14	10	5	5	5	5	7	6	10
Subjects										
1A	3	10	3	0	0	0	0	0	3	0
1B	10	18	12	6	6	6	6	9	5	12
2A	0	13	0	0	0	0	0	2	3	0
2B	10	17	12	6	6	6	6	9	6	12
3A	2	11	0	0	0	3	0	1	3	0
3B	6	18	12	6	6	5	6	9	7	12
4A	2	18	0	0	0	0	1	3	2	2
4B	8	18	12	6	6	6	5	9	7	11
5A	2	6	1	0	0	2	0	0	4	0
5B	10	18	12	5	6	6	6	9	7	12
6A	2	12				0	0	0	5	0
6B	10	18				6	6	9	5	12
7A	0	9	0	0	0	0	0	0	4	0
7B	9	18	12	6	6	5	5	9	7	12
8A	2	4	0	0	0	0	0	0	4	0
8B	9	18	12	6	6	5	6	9	7	12
9A	0	13	0	0	0	0	0	0	4	0
9B	10	18	12	6	6	5	5	9	3	12
10A	0	18	0	0	0	3	0	0	6	0
10B	10	18	12	6	6	6	6	9	7	12
11A	3					3	0	0	5	0
11B	9					4	6	9	6	12
12A	0	0	0	0	0	0	0	0	4	2
12B	7	18	12	6	6	4	6	9	7	12
13A	2	18	2	0	0	2	0	0	2	2
13B	10	18	12	6	5	3	6	7	7	11
14A	3	5	4	0	0	0	0	2	5	2
14B	10	18	12	6	6	6	6	9	6	12
15A	2	10				0	0	9	4	1
15B	9	18				2	2	9	7	9

Table 5—Continued.

Subjects	Behavioral Objectives											
	3	4	5	6	7	8	9	10	11	12		
16A	1	11	0	0	0	2	2	3	1	0		
16B	10	18	12	6	6	6	6	9	7	12		
17A	5		1	0	0			0	4	0		
17B	9		12	6	5			9	5	12		
18A	0	18	0	0	0	0	0	0	4	0		
18B	10	18	12	6	6	5	6	9	7	12		
19A	2	9	0	0	0	0	0	0	4	0		
19B	10	18	12	6	6	5	4	9	6	11		
20A	4	12	0	0	0	3	0	1	4	0		
20B	7	17	12	4	6	5	6	6	6	10		
21A	3	18	0	0	1	2	0	0	2	0		
21B	10	18	11	6	6	5	6	9	7	12		
22A	2		2	0	0	0	0	2	4	0		
22B	10		12	6	6	5	4	9	6	12		
23A	1	9	1	0	0	2	0	0	2	0		
23B	10	18	12	6	5	6	6	9	4	12		
24A	5	18	0	0	0	0	0	0	3	4		
24B	9	18	12	6	6	6	6	9	7	12		
25A	0	3	0	0	0	0	0	1	5	0		
25B	10	18	12	6	6	5	5	9	6	12		
26A	1	12	2	0	0	0	0	0	2	0		
26B	10	17	11	5	6	6	6	9	7	12		
27A	0	0	0	0	0	0	0	0	4	0		
27B	8	17	12	4	6	3	6	9	7	10		
28A	3	9	0	0	0	0	0	2	2	0		
28B	10	16	12	6	6	5	5	9	7	12		
29A	3	18	0	0	0	0	0	0	0	0		
29B	8	18	10	6	6	4	4	0	1	12		
30A	0	9	0	0	0	0	0	0	1	0		
30B	9	18	12	6	6	6	5	9	6	12		
31A	0	8	0	0	0	0	0	3	3	0		
31B	9	17	12	6	5	5	5	9	6	0		

Table 5—*continued*.

	Behavioral Objectives									
	3	4	5	6	7	8	9	10	11	12
Subjects										
32A	6	10	0	0	0	3	0	0	6	0
32B	8	18	9	6	6	6	5	9	7	10
33A	0	18	0	0	0	2	0	9	3	4
33B	10	17	12	6	6	6	6	9	6	12
34A	2	6	0	0	0	0	0	0	4	0
34B	10	18	12	6	6	5	6	9	6	12
35A	0	13	0	0	0	1	0	5	4	0
35B	8	18	12	6	6	5	5	9	5	12
36A	0	15	0	0	0	0	0	0	6	0
36B	10	18	12	6	6	5	5	9	7	12
37A	2	17	0	0	0	3	0	6	4	0
37B	4	18	12	6	6	6	5	9	7	10
38A	0	18	6	0	0	4	0	2	2	7
38B	10	18	12	6	6	5	5	9	7	12
39A	1		0	0	0	3	0	0	7	0
39B	6		12	5	6	3	5	3	5	12
40A	1	18	3	0	0	0	0	0	2	4
40B	10	17	12	6	6	5	6	9	7	12
41A	2	18	1	0	0	0	0	0	3	3
41B	10	18	12	6	6	5	5	9	6	12
42A	1	14	4	0	0	3	2	0	3	2
42B	9	18	12	6	6	6	5	9	6	12
43A	2	18	0	0	1	3	0			0
43B	10	18	12	6	6	5	6			12
44A	2	12				0	0	0	4	0
44B	6	18				6	6	9	6	12
Mean reaching 80%	86	100	98	95	100	84	91	95	83	98
Mean percent pre-test	16	66	6	0	1	17	2	13	51	6
Mean percent post-test	90	99	99	97	98	85	90	97	89	97
Difference in percentage	74	32	93	97	97	68	88	84	38	91

Note: A = pre-test; B = post-test.

were comparable to the results in test item #2 in session 1. This may be explained, in part, because of the similarity in the subject matter, instructional delivery, and test formats used in the two sessions. In both cases the subject matter included making distinctions between various scholarly views of tongues (session 1 involved Adventist views and session 2, scholarship in general). In both cases multiple-choice test formats were used.

The mean pre-test score of objective 4 was 66 percent. The mean post-test score was 99 percent, a difference of 33 percent. This is the highest pre-test score partly because of the nature of the question asked. The students were asked to identify six biblical verses and phrases that made tenable the interpretation of glossolalia in 1 Cor 14. An increasing familiarity with the subject matter made it possible for some of the learners to guess the correct answers.

The mean pre-test score of objective 5 was 6 percent. The mean post-test score was 99, a difference of 93 percent. The post-test score indicates that the learners made significant progress in discerning the phenomenological differences between Acts 2 and 1 Cor 14. It seems that the PowerPoint slides with the differences between Acts 2 and 1 Cor 14 presented side by side in a grid enabled students to learn more effectively.

The mean pre-test score of objective 6 was 0 percent. This low test score indicated that the participants were completely unfamiliar with the existing relationship between 1 Cor 14 and the pagan cults of Corinth, and also indicates that it was considerably more difficult for students to write out the answers from mental abstract, without clues or props normally provided in test items such as matching and multiple-

choice questions, thus, probably the zero percent score in the pre-test. The mean post-test score was 97 percent, a difference of 97 percent. The post-test scores show a significant improvement in the learners' ability to discern the similarities between 1 Cor 14 and the ecstatic religious phenomena in the Corinthian and Greek culture. Though the cognition level required to answer the questions corresponding to objective 6 ("name and describe") was higher than the cognition level required for objective 5 ("mention"), the final scores were comparable, 99 and 97 respectively.

The mean pre-test score of objective 7 was 1 percent. The mean post-test score was 98 percent, a difference of 97 percent. Like objective 6, this was the highest pre/post-test score difference. This indicates the learners were better able to understand the similarities between 1 Cor 14 and the ecstatic experiences described in the Greek literature and Platonic traditions. The students were better prepared to meet the exam criteria after the lecture was presented. The high post-test score may also be attributed to improvements made in the student outline, a more suitable and proportioned information load and a more balanced exam.

The mean pre-test score of objective 8 was 17 percent. The mean post-test score was 85 percent, a difference of 68 percent. The post-test score difference was not as high as the instructor had anticipated and somewhat disconcerting when compared with the results obtained in tryout 3 of this objective: 96 percent. The difference between the post-tests of the two tryouts represented a 21 percent decrease. The lecture material and test items were analyzed but were identical in both tryouts. Perhaps a variance in class-instructor interaction, or the instruction delivery, might be the reason for the drop in

performance. Still, 84 percent of the learners achieved at least 80 percent in the post-test which indicates that the learners effectively increased their knowledge concerning the social and economic conditions of Corinth as a source of the disputes (spiritual or otherwise) described in 1 Corinthians.

The mean pre-test score of objective 9 was 2 percent. The mean post-test score was 90 percent, a difference of 88 percent. The post-test score represented a significant improvement over the pre-test mean. This indicates that the learners progressed from almost no understanding of the nature of the Corinthian conflicts and how it reflected society's struggles for social and spiritual status.

The mean pre-test score of objective 10 was 13 percent. The mean post-test score was 97 percent, a difference of 84 percent. The results show that the learners significantly increased their ability to discern statements in 1 Cor 14 that appeared to be inconsistent with glossolalia (unintelligible utterances).

The mean pre-test score of objective 11 was 51 percent. The mean post-test score was 89 percent, a difference of 38 percent. This was the second highest pre-test mean because the test items were formulated using a true and false format, which increased the likelihood of guessing the correct answer. However, the increase in the post-test score indicates that the learners effectively increased their knowledge concerning the strategies that Paul used in dealing and correcting Corinthian problems.

The mean pre-test score of objective 12 was 6 percent. The mean post-test score was 97 percent, a difference of 91 percent. The post-test score difference was significantly higher than the results obtained in tryout 3 which was 32 percent. A

comparison with tryout 3 also shows a slight increase in the overall post-test scores (tryout 3 mean = 92 percent). The test results indicate that there was a discernable improvement in the students' ability to explain why it was unsound to use the tongues phenomenon in 1 Cor 14 as a norm for contemporary Christian practice.

Affective Behavior

Assessment of the cognitive domain provides important insight into students' learning experiences. But there are other indicators of curriculum effectiveness in addition to test data. Research consistently shows that there is a causal relation between affect and achievement.¹ Daniel and Laurel Tanner in their book, *Curriculum Development*, explain that performance is given force and direction through students' interests, attitudes, appreciations, and values. Conversely, an educational process might be considered unsuccessful if it leaves the pupil with dislike for the teaching material or experience. Thus, special efforts were put into developing a balanced curriculum that integrated both the cognitive and affective processes.

To achieve the objective of integrating cognition and affect, the following curricular strategies were considered: (1) making effective use of students' interests in learning new material/skills; (2) presenting lecture materials in an organized manner; (3) making presentations appealing using new computer audiovisual technologies (Microsoft PowerPoint software); (4) providing a classroom atmosphere open to dialogue; (5) facilitating lecture outlines designed to improve note-taking and reducing student frustration and distractions; (6) communicating interactively with the students and

¹Tanner and Tanner, 287.

providing a section for questions and answers; (7) expressing personal concern for the students' learning as well as a personal passion for the lecture material.

Changes were observed in the class atmosphere compared with the previous groups in the earlier tryouts. The subjects seemed to enjoy the lectures more. Student concentration increased as a result of clearer and improved (verbal and written) instructional communication. Student frustration due to the difficulty of taking notes while paying attention to lectures was significantly reduced. The outlines designed to facilitate note-taking enhanced students' efficiency and minimized distraction. A more dynamic, computer-generated slide presentation aroused greater interest in students than regular verbal-only lecture presentations. Students indicated in after-class conversations special appreciation for the openness with which the subject of speaking in tongues was approached and for the dynamic style of the instructor and the lecture presentations.

Modification of affect was assessed using a Likert scale instrument containing 9 questions (see appendix F). The instrument was prepared in pre/post-test format and was administered before session 2 and after session 7. The pre- and post-tests means and the scores of the 44 participants are listed in table 6 and show a positive change in students' attitude and learning experience. The results were statistically analyzed using the formula:

$$t = \frac{SD}{\sqrt{\frac{N \times SD^2 - (SD)^2}{N-1}}}$$

In this formula SD represents the difference between the pre- and post-tests scores, SD^2 represents the squared differences between the pre- and post-tests scores, and

N the number of participants. The actual figures used in this computation are: $SD=260$; $SD^2=4428$; $N=44$.

$$t = \frac{260}{\sqrt{\frac{44 \times 4428 - 67600}{43}}}$$

$$t = 4.81$$

The critical value of t with 42 degrees of freedom at .05 level of significance for two-tailed test is 2.0167; the value of t is 4.81. This indicates that the modification of affect is statistically significant. The level of significance of critical $t = 2.0167$ was exceeded, which suggests that the learners were motivated and thus contributed to the cognitive mastery of the curriculum (see table 6).

Summary

The objective of this study was to develop an effective instructional product for the class RELB 460 Paul and His Letters with an emphasis on the issue of tongues. The process required systematic formulation, testing, and revisions. Test scores and feedback of three pilot groups were utilized as the primary source to modify and refine the educational material. The final tryout group consisting of 44 participants supplied the primary evidence of the success of the revised instructional product. Mastery of the 12 behavioral objectives at the pre-established level of 80/80 was achieved while the t score demonstrated positive modification of affect. The conclusions and recommendations resulting from this study are discussed in chapter 5.

TABLE 6

AFFECTIVE PRE/POST-TEST RESULTS OF 44 PARTICIPANTS

Subjects	Pre-Test	Post-Test	Difference D	Difference Squared D2
1	26	32	6	36
2	28	35	7	49
3	19	19	0	0
4	27	27	0	0
5	29	35	6	36
6	23	23	0	0
7	18	38	20	400
8	25	20	-5	25
9	37	35	-2	4
10	18	27	9	81
11	19	36	17	289
12	28	29	1	1
13	26	30	4	16
14	23	35	12	144
15	16	50	34	1156
16	33	39	6	36
17	25	28	3	9
18	35	31	-4	16
19	27	33	6	36
20	19	29	10	100
21	22	23	1	1
22	31	28	-3	9
23	27	30	3	9
24	31	44	13	169
25	23	22	-1	1
26	15	37	22	484
27	26	29	3	9
28	26	40	14	196
29	33	32	-1	1
30	22	26	4	16
31	34	39	5	25
32	29	44	15	225
33	29	27	-2	4
34	33	37	4	16
35	32	36	4	16
36	26	29	3	9
37	27	44	17	289
38	24	24	0	0
39	31	30	-1	1
40	29	31	2	4
41	27	32	5	25
42	32	32	0	0
43	20	21	1	1
44	14	36	22	484
			$\Sigma D = 260$	$\Sigma D^2 = 4428$

CHAPTER 5

SUMMARY, FINDINGS, AND RECOMMENDATIONS

Statement of the Problem

1 Cor 14 has long been the subject of intense debate within the religious scholarship community. Several interpretations have emerged, each yielding a different understanding of the text. These interpretations have tended to focus either on the phenomenology and behavioral aspects of the modern experience of tongues, or to focus strictly on theology. One notable exception (Theissen and Martin) has utilized an integrative and interdisciplinary approach that incorporates both behavioral science and exegesis. However, the absence of an empirically developed curriculum for teaching this subject to religion students is notable. This study attempted to provide such a curriculum: one that is empirically developed, utilized exegesis, and explored the social settings of the glossolalic phenomenon in the time of Paul.

Summary of the Literature

A review of the literature revealed, that, with few exceptions (e.g., Lenski and Hasel), biblical scholars support glossolalia rather than xenolalia when interpreting 1 Cor 14. The arguments for xenolalia varied but focused mainly on three issues: (1) the

similarity of language of Acts 2 and 1 Cor 14 (both chapters use *glossa*, tongues and *laleo*, I speak); (2) the differences in vocabulary between pagan Corinthian worships and 1 Cor 14, key pagan worship terminologies as *eckstasis*, ecstasy and *mantis*, diviner, are missing in 1 Cor 14; and (3) the hermeneutical principle that designates a clear, unambiguous text (e.g., Acts 2) as the ruling guideline for interpreting an obscure text (e.g., 1 Cor 14). Other arguments for xenolalia derived from a direct analysis of 1 Cor 14 and included the comparison of tongues with the Assyrian language, the counsel not to forbid speaking in tongues, and the personal example of Paul as a gifted tongue speaker.

The biblical literature supporting glossolalia, which is abundant in comparison with support for xenolalia, consisted mainly of exegetical analyses of 1 Cor 14. Scholars who advocated glossolalia agreed that there were similarities between Acts 2 and 1 Cor 14 but believed that the differences greatly outweighed the similarities. The studies indicated distinct differences in 1 Cor 14. It was observed for example that: no one understood tongues in the congregation (Smith, Godet); rationality and tongues were treated as separate phenomena (Hegstad); disorderly behavior resulted from speaking in tongues and represented a liability for unbelievers (Moffat, Richardson). At the same time, significant parallels were observed between 1 Cor 14 and the pagan ecstatic Corinthian worships. Though the vocabulary differed, the cultural and phenomenological similarities were noticeable. The popularity and presence of the ecstatic Apollo and the Bacchanalian Cults in Corinth were not seen as coincidental but as the cultural and religious milieu in which the Corinthian tongues flourished (Richardson).

The socio-exegetical literature addressed different sets of issues from the theological literature. The literature agreed with the theological approach that tongues in 1 Cor 14 referred to esoteric speech, but its interest turned toward the behavioral and social aspects that enabled, shaped, and molded the practice of the Corinthian tongues. The social-exegetical literature analyzed the social status of glossolalia and raised the question of why glossolalia created divisions in the Corinthian community. Theissen¹ suggested that the glossolalists were disenfranchised individuals in search of elevated personal status while Chow and Martin suggested that the glossolalists were influential upper-class members who used religious symbols like glossolalia to advance their personal interests. On the other hand, Stansbury believed the problems and divisions that glossolalia created were mainly the result of the incessant quest for honor and personal prestige, and not the pursuit of wealth or class status as defended by Theissen. The dominating culture of Corinth centered on honor and shame, not on socioeconomic status. Though the socio-exegetical literature agreed on the esoteric nature of tongues, it showed less certainty concerning the nature of the Corinthian divisions and the identity of the glossolalists, and left uncertain the answer to the question, Were the divisions the result of high-class or low-class glossolalia?

There was barely a suggestion in the literature that glossolalia may have been a multifaceted rather than a monolithic phenomenon, bearing either/or, high/low, social

¹Though Godet and Walther and Or were discussed in the review of the theological literature, their analysis of 1 Cor 14 showed awareness of the social dynamics of glossolalia. Their expressions were also consistent with those of Theissen concerning the low social status of the glossolalists.

status.² Meeks came close to this view in his discussion of “status inconsistency.” He suggested that glossolalia was a “currency of social power” and considered the prime candidates for glossolalia those church members who experienced status dissonance. He observed that in addition to wealth and social class, occupational prestige, gender, ritual purity, and family and ethnic-group position were factors that affected status. This was an important development in the literature since it opened a window to interpret glossolalia as a complexly integrated theological, social, and behavioral phenomenon that included people of varying social status. For example, a former slave who had become free, but still suffered stigmatization, and a wealthy patron who had been seeking prestige could both benefit from using religious symbols (such as glossolalia) with its status-enhancing potential. Though Meeks’s status-inconsistency approach is not considered a hermeneutical panacea, it provided this study with significant and balanced insight concerning 1 Cor 14 and glossolalia in particular.

It bears repetition that though the case for upper- or lower-class glossolalia may be defensible, it is difficult from a Scriptural and sociological perspective to maintain class homogeneity as a characteristic of glossolalia. Meeks and Stansbury have shown that many of the upper class’s ideologies were assimilated by the lower classes with the purpose of bolstering their status. Thus, in the present study it seemed reasonable to assume that as socio-religious phenomenon and as a power-enhancing device, glossolalia

²Though Stansbury emphasized honor and shame over social status as the predominant culture of Corinth, he, nevertheless, assumed glossolalists were probably lower-class citizens. Stansbury observed that by associating with high-status citizens and the emulation of upper-class ideology, individuals of lower ranks were able to bolster their personal status. Thus, he treated glossolalia as a lower status, homogeneous phenomenon.

was utilized by the powerful and disenfranchised in varying ways yet yielding similar status enhancing results. It was common practice that dependent clientele would copy and emulate the ideology of their patrons and of the influential elite.

Summary of Methodology

The instructional product development method formulated by Baker and Schutz and revised by Naden was used in this study and consisted of ten steps:

1. Assessment of the need for an instructional product
2. Description of the learners in order to adapt the appropriate instruction levels to the learners' capabilities
3. Formulation of non-ambiguous measurable objectives described in terms of the learner's post instructional behaviors
4. Preparation of pre-test and post-test items designed to explore mastery of the behaviors noted in the verbs in the product's behavioral objectives and at the cognitive levels noted in Benjamin F. Bloom's taxonomy
5. Formulation of specific criteria to ensure objectivity in the pre-test and post-tests evaluation process
6. Drafting instructional product utilizing objectives and their corresponding criteria to organize the instructional outline
7. Preliminary tryout of the instructional product (The process sought feedback from learners in the pilot group. Since curriculum objectives were not always met, the new information was useful to develop alternate curricular approaches to achieve mastery.)

8. Modification of the instructional product (instructor's manual, learner's study guides, and slide presentations) based on learner's verbal and post-test feedback

9. Trial and revision of instructional product with increasing numbers of participants (three, five, and eleven respectively).

10. Presentation of the final version of all the materials to a representative group size comprised of some 40 students. The process allowed statistical analysis of the results and demonstrated significant modification of cognition requiring 80 percent of participants to achieve mastery of 80 percent of the criteria of the objectives.

Modification of affect was examined through a 5-point Likert-scale questionnaire administered before lesson 2 and after lesson 7 of the final series of lectures. The instrument contained nine questions and measured the change of attitude towards the instructional content and methodologies. The objective was to assess the learner's degree of interest and level of motivation to further address the study of 1 Cor 14. The questions covered aspects that probed the learner's level of motivation to acquire additional information and literature concerning the issue of tongues and the readiness to disclose and share the information with others. The results are discussed below in the summary of findings (see also appendix F).

Summary of Findings

As expected, the experimental groups used in this study showed a lack of mastery in each of the 12 objectives of the instructional product designed for the curriculum on the socio-exegesis of 1 Cor 14. Such deficiencies could be expected since the learners had (1) little or no training on principles of exegetical (and socio-exegetical)

interpretation; (2) limited or no exposure concerning the subject of 1 Cor 14, glossolalia; and in some cases (3) pre-established or biased conceptions of glossolalia and 1 Cor 14.

After various failed attempts to develop an effective instructional product to teach 1 Cor 14, a curriculum was designed that finally achieved the desired goal. The process required four trials of the curriculum with 3, 5, 11, and 44 participants respectively and produced gradual yet significant improvements on the instruction of lectures, the pedagogical methodologies utilized in the instruction, and the test performance of the students. The cognitive post-tests scores of at least 80 percent indicated that student cognition had significantly increased and that mastery of the curriculum had been achieved. Performance in affective post-tests also showed that the learners experienced positive changes in interest, attitudes, and appreciation towards learning. The statistical analysis of the data was carried out by the use of the *t*-test to compare the pre- and post-test scores. The scores were correlated with the level of significance set at .05 (critical $t=2.0167$, $t_{42}=4.81$). Thus, it was assumed that learners were adequately motivated and that this contributed to cognitive mastery of the curriculum.

Recommendations

1. Since the instructional product in this study was designed for college students, and many have demonstrated unawareness and misunderstandings concerning 1 Cor 14, it is recommended that this empirically developed curriculum be made available for adaptation in other Seventh-day Adventist colleges teaching New Testament and/or Pauline epistles.

2. Computer-generated slides shows are becoming increasingly popular in the market and business settings but they are not yet fully integrated in the academic environment, particularly in the area of religious training. It is recommended that dynamic software like PowerPoint with educational potential be combined with other traditional pedagogical tools and methodologies to enhance students' learning experience.

3. It is recommended that the instructor use discretion in the amount of material that is taught per session, especially in the sessions where the content is complex, abstract, dialectical, or highly conceptual. It is hypothesized that less material is better than too much material, particularly when higher thinking is demanded.

4. If the instructional product is presented in a seminar format in a larger, non academic setting, it is recommended that the instructor build additional learning founded on the original seven sessions (for example, discuss 1 Cor 12-14 as a unit), and make adjustments to balance the use of an interactive slide presentation with an increased interaction with the audience.

Further Study

The present research has shown that an empirically developed curriculum is an effective means for producing effective didactical material, objectives, methodologies, and testing procedures. This study has also shown that the use of varied computer-generated slides enhanced the interest and attitude of the learners. This was indicated by student verbal feedback and test results. However, there were other factors involved in creating an atmosphere that promoted learning. The expertise of the instructor and the passion for the subject were resources that were counted on and reported by students that

made the lectures in some degree more appealing. Note-taking aids for the students were also handed out in class that helped minimize distraction and improve learning. This raises some questions concerning the empirical development of instructional products and the elements and processes that promote the greatest learning. Therefore, several areas for further study are suggested concerning curriculum development:

1. Research that establishes the differences in learning between a dynamic computer-generated slide presentation (animated and unanimated, with and without sound effects) and a standard audio-visual over-head projector presentation
2. Research that examines and determines the nature and importance of various didactical elements, methodologies, or a combination of factors that affect learning (e.g., personal instructional style, interaction with students, question and answer sessions, note-taking aids, content, organization of lecture material)
3. Research that investigates the type, length, and use of audio-visuals that aid and hinder learning (For example, students who had been exposed to the lecture methods used in the first part of the class RELB 460 Paul and His Letters and the latter empirically developed curriculum sessions observed that the instructor's dependence on PowerPoint reduced the interaction with the students and compromised the strength of the instructor's passionate teaching style. However, due to the scope and limitations of the present study the validity of the students' assertions could not be established. It was not clear or explored whether PowerPoint needed to be used intermittently, more evenly balanced with regular lecture style teaching, or whether the overall length of the visual-aid

presentation needed to be minimized. Further study is needed to probe the appropriate balance of audio-visuals in learning events.)

4. Research that establishes whether the most colorful and artistic or plain computer-generated slide presentations are more effective for learning (For example, in the third and final tryouts two different slide templates were utilized, an elaborate template and a standard plain text template with minimal artistic display. According to verbal feedback in the fifth session of the third tryout where the elaborate template was used, the more artistic rendering was preferred. However, the pre/post-test scores did seem to be consistent with the verbal feedback. Thus, it was hypothesized that though the more elaborate templates were more artistically appealing and were preferred by the students, the templates may have been a distracting factor and diminished test performance. However, this could not be corroborated in the present study, therefore it is suggested that further study be carried out to determine the influence and limits of the technological arts in curriculum development and learning process.)

5. Research that critically examines and improves the present curriculum on 1 Cor 14 and makes applications for seminary-level training.

APPENDIX A

PRODUCT DEVELOPMENT JOURNAL

Product Development Journal

The task of developing a tryout instrument required meticulous organization. I spent approximately one and a half weeks arranging the material in preparation for the first tryout. Preparation consisted of:

1. Establishing the number of sessions. I decided on eight sessions to cover the curriculum.
2. Setting behavioral goals for each session. Twenty-three behavioral objectives were drafted.
3. Writing test items for each behavioral objective.
4. Writing the criteria for each test question.
5. Setting the mastery level standard for each test item.
6. Writing lecture outlines based on objectives and criteria.
7. Revising lecture outline to ensure conformance with behavioral objectives and test criteria.

July 12, 2000

I created a curriculum outline for 8 class sessions. No major obstacles were met. The process was simple, yet it provided a sense of personal satisfaction and progress.

July 13-16, 2000

I created the first draft of 23 behavioral objectives. The work seemed simpler than it really was. It required: 1) establishing the correct number of objectives; 2) establishing levels of cognition consistent with the curriculum material; 3) providing taxonomical variety. Modification and deleting some behavioral objectives became necessary. After serious reflection the 23 behavioral objectives were reduced to 14 as it became apparent that the number of objectives was overly ambitious, unmanageable, and disproportionate to the eight lectures planned.

July 17-21, 2000

I developed the first draft of pre/post tests for all eight sessions based on 14 behavioral objectives. The principal goals of this stage were 1) to provide taxonomical variety, and 2) diversity in test format items.

July 25-26, 2000

I wrote the test items for all 14 behavioral objectives. I tried to keep the wording of the test items as close as possible to the wording in the behavioral objectives and test criteria. I felt that it would enhance learning and minimize informational error. However, it was not always possible to keep wording intact so adjustments were made where necessary.

July 27-28, 2000

I developed test criteria in all eight sessions. As I had anticipated, the greatest difficulty involved the development of criteria where descriptions and explanations were necessary. Selecting key descriptive words that would serve as criteria required careful thinking. The process was tedious. However, it was necessary to achieve clarity and avoid confusion and frustration on the part of the student.

July 30, 2000

After completing the test items I began searching for a pilot group participants. In consultation with my adviser, I decided to use a group that was academically similar to my target audience. Although academic homogeneity was not essential for the preliminary stages of the development of the instructional product, I felt it would not

detract from and might enhance the study. Therefore, three summer school students attending Pacific Union College were selected for the first pilot group tryout.

July 31, 2000

The three pilot group participants were contacted and the first tryout was scheduled for August 8-11 of 2000 at 6:00 p.m. Two sessions of 50 minutes were planned for each day, including 5 minutes for pre and post-tests.

First Tryout

Tuesday, August 8, 2000

First day. I realized the enormous amount of work and organization required in preparing an empirically based curriculum. It became apparent how impractical it was to have two consecutive lectures per day. The level of alertness in participants gradually diminished and they showed signs of exhaustion by the end of the second lecture. I reevaluated the notion of having two consecutive lectures and decided to do single sessions in the second and following tryouts.

The students' feedback was valuable. The participants showed interest in the topic and gave helpful suggestions for improvements and changes. They made the following major comments.

Positive:

1. The material is complex yet comprehensible.
2. The introduction with an overview of the lecture is a great idea, it is helpful and provides students with a good overall perspective.
3. The use of the blackboard was appropriate and made it easy for note taking.

Areas for improvement:

1. Ask students to read Acts 2 and 1 Cor 14 in or before class.
2. Allow more time for students to process the views of the various scholars mentioned in class.
3. Clarify whether the list of scholars mentioned in lectures is arranged according to their views or chronology.
4. Ensure all points represented in the pre/post test are covered in class lectures.
5. Make a clearer distinction between xenolalia and glossolalia.
6. Include Rolland Hegstad in the list of authors presented in class to broaden the Adventist perspectives.

Tuesday, August 15, 2000

In the third and fourth sessions I implemented two changes. I provided the participants with: 1) a general course outline; 2) a lecture outline to assist with note taking. The participants expressed appreciation for the help the outlines represented but were concerned about the amount of time required to fill in the pre/post tests. The participants felt that either more time should be allowed or that the tests should be shortened.

Wednesday, August 16, 2000

I modified the student's lecture outline to conform closer to test item layout. Instead of the original format which only included key phrases, I reorganized the outline by verses followed by key phrases. The objective was to avoid unnecessary distractions and enhance test performance. I also introduced in the student lecture outline a brief overview with lecture emphasis, methodology, and key verse references. The students were appreciative of the changes but expressed that more class interaction was needed.

I made some changes in the test criteria to make the relationship between the behavioral objectives and the pre/post test more consistent. I noted that test criteria #10

for Session 3 was irrelevant to the discussion of glossolalia and eliminated the criteria. I also observed a discrepancy between pre/post test and test criteria in the same session. In the pre/post test the student was required to identify 6 verses while in the criteria I had specified only 5.

Friday, August 18, 2000

Lectures went smoothly. No significant changes were required except some fine-tuning to the instructor's and the students' outline by using consistent vocabulary in the two documents. The students made two suggestions: 1) that Hegstad's list of phenomenological differences between Acts 2 and 1 Cor 14 be abridged; and 2) that only stark differences be retained. One student recommended inclusion of a discussion of the similarities between the chapters for balance.

Monday 21, 2000

Lectures continue to go well. However, student feedback was not as substantial as in previous sessions. I am uncertain whether I need to feel satisfied or worried. Are the students trying to encourage the instructor by minimizing suggestions for changes? Or is the instruction actually meeting the curricular objectives? The post-test results seem to indicate that the curricular objectives are being met.

I have continued to monitor the flow of the outlines, journals, tests, and behavioral objectives to ensure consistency. I realize that information given to students about future lectures needs to be very limited. Unintended information biased the future results of pre/post tests.

Tuesday, August 22, 2000

The students continue to express satisfaction with instructor's lectures and lecture outlines. With the exception of the use of the NIV as the standard text, for both the instructor and the students, no other suggestions were offered. However, I did not feel completely satisfied with the presentation. I felt improvements were necessary in two areas: 1) the use and quotation of biblical texts (sometimes wrong textual references were given because they were not clearly written down in the instructor's outline; 2) the excess of technical and unfamiliar language (it created unnecessary distractions and elaborations).

Wednesday, August 23, 2000

I added one more question item to sections 1 and 2 of the pre/post test for representative coverage of lecture material. The behavioral objective and the pre/post test items corresponding to the first three questions required the identification of three verses; the test criterion only included two. The discrepancy was detected and corrected.

The statement that Paul spoke "in tongues more" than the Corinthians seemed to require more elaboration than the instructor was able to give in class. A clearer distinction needs to be made between the phrase: "speaking in tongues more" and "speaking more tongues." Another area that requires further elaboration is Paul's instruction to the Corinthians, "Do not forbid speaking in tongues." As anticipated the students experienced a degree of ambivalence towards Paul's words in verses 18 and 39.

Though the students expressed overall appreciation for today's lecture, they expressed concern about its length. They recommended condensing the lecture. I agreed! The lesson plan needs modification.

Thursday, August 24, 2000

Today was our last lecture. In the first part of the lecture I summarized the current debate over the issue of tongues. In the second part I discussed why it was hermeneutically unsound to use the Corinthian practice of tongues as the norm for modern worship. The students responded favorably to the summary and the hermeneutical guidelines for applying 1 Cor 14 to the contemporary situation. They felt the lecture provided additional perspective to the discussion of the issue of tongues. However, the students felt the hermeneutical guidelines needed rewording so they could be easily differentiated. They also suggested that the overall number of lectures be condensed, perhaps to seven.

A discrepancy between the behavioral objective and the pre/post test was observed. In the pre/post test I asked the students to explain three reasons why the Corinthian tongues should not be used as a norm for contemporary worship. In the behavioral objective, I specified only two. I felt the behavioral objective was understated.

Second Tryout

September 6, 2000.

I created a list of 11 potential participants for second tryout. The list included students, staff, and professors at Pacific Union College. The decision to include faculty

members in the second tryout was based on the suggestion that the development of the instructional product could benefit from professional academic advice. A diverse group would also be beneficial in providing wider and more diverse feedback.

September 7-12, 2000

I spent a number of days making contact with the potential participants. This involved making telephone calls and sending e-mail. Out of the 11 potential candidates, five agreed to participate in the second tryout, with 2 college students, two faculty members, and one graduate professional. The lectures were scheduled for September 18-27, 2000. The number of lectures was reduced to seven 7 (from eight) based on recommendations of the first pilot group students.

September 18, 2000

First lecture. I decided to use code names in pre/post tests to guarantee anonymity and relieve participants of any undue or perceived pressures. Since pre/post test question #1 used in the first tryout seemed to give students leads to answering question #2, the question was deleted in the second tryout. Other changes in the first presentation involved changing the reference to the work and view of McLennan to the work and view of Hilgert, since his role in the development of Adventist theology was more central. Overall, I felt I was better prepared in the second tryout than in the first. Revisions and changes to the lectures, student outlines, and pre/post tests made me feel that the instructional product was improved. I was better prepared to provide the participants with all of the materials necessary (course outline, student outline) on the first day of lecture.

Student feedback. The group shared valuable insights and gave relevant feedback.

Positive:

1. Instructor's animated presentation and discussion improved students' focus. Related trivia, instructional highlights, and anecdotes helped lesson retention.

Areas for improvements:

1. Make a sharper distinction between the authors' views.
2. Too much information in one lesson.
3. Combine definitions section with historical positions on glossolalia, xenolalia and cryptomnesia.
4. Question #4 in pre/post test was not covered in class (It was in my lecture notes, but I failed to discuss it).
5. Allow more time for questions and answers.

September 19, 2000

Second lecture. I felt the lecture went well. I felt the subject matter was presented clearly and in an organized manner. The students' feedback was good. They expressed appreciation for the instructor's enthusiasm and for the classroom atmosphere.

The following suggestions for improvement were made:

1. Give attention to the amount of lesson material: the quantity of information was overwhelming.
2. Use more anecdotes, related trivia, and illustrations to help students remember authors' names and views.
3. Make more incisive critique of Lenski. His clear/obscure text methodology deserves more criticism.
4. Reinforce argument against Hasel and Forbes by pointing out that the difference in language/terminology between 1 Corinthian and ecstatic religion in Corinth, may be partly due to the fact that Paul is Jewish and may have had limited knowledge of the cultural semantics.

September 20, 2000

Third lecture. Lectures #4 and #5 were condensed and synthesized into one. Three steps were taken to achieve this: 1) I eliminated behavioral objective #2 of session 4, since it overlapped with behavioral objective #1; 2) I combined the Behavioral objective of session 4 and 5; and 3) I revised behavioral objective #2 of session 5 to reduce the requirements.

Student feedback. Student input was minimal. It seems the first pilot group's suggestion to synthesize worked! The only comment of significance concerned the use of Scripture. Students were excited to analyze the text directly and for themselves, since other sessions involved only a limited and informal use of the Bible.

September 21, 2000

Fourth lecture. I continued working on lecture 4. I revised the student lecture outline to conform to the new session 4 lecture. For condensation, Hegstad's Acts 2 and 1 Cor 14 comparison list was abridged. Overlapping items were eliminated.

Student feedback. The students considered the lesson information valuable. They recommended the following:

1. Reduce information load
2. Create visual aids, information is at times too abstract
3. Allow more time to soak in material

September 25, 2000

Fifth lecture. I felt disappointed. Some of the participants did not show up for lecture today. The group may be overwhelmed, or exhausted. It's becoming apparent that 1) lecturing is insufficient, and perhaps overbearing; 2) visual aids may be needed to

balance lectures. I noticed also that students are not being precise in their test answers. I'm starting to worry. Perhaps the difference in performance may be due to the age characteristics and composition of the pilot group. The majority of the group are adult members.

Student feedback. The students made the following comments about today's lecture:

1. Material is relevant. It reflects upon the church's present condition.
2. Introduction information must be condensed.
3. Lesson material seemed well researched.

September 26, 2000

Sixth lecture. Lesson went smoothly. No major changes. One student observed that the instructor needs to guard against digressions. The lesson addresses multiple issues that may easily lead to distractions and lost of focus.

September 27, 2000

Seventh lecture. The lesson went well. Minor adjustments were made to the instructor's and students' outlines. Changes involved rephrasing sentences to make lesson content clearer. Student comments included the following:

1. The evidence for glossolalia seems overwhelming and convincing, however, the lectures were balanced and presented objectively allowing students to come to their own conclusions.
2. The interdisciplinary approach used in this course facilitated analysis from different sources and perspectives.

Third Tryout**October 4-6**

I started learning PowerPoint; the software program seems ideal for public presentations. I'm hopeful that it will enhance the learning experience of the students and make learning more efficient.

October 9, 2000

It has taken me a while to get used to PowerPoint. I'm still learning the skills but I have managed to craft the first slide show and inserted most of the text needed for class display. Special effects have not been added yet since I'm still getting acquainted with the sophisticated features of PowerPoint.

October 10, 2000

I reworked sessions 1 and 2 in PowerPoint format. I worked on the student's outline to make it consistent with the PowerPoint presentation. However, the new lesson format is still rudimentary. It will need additional work and refinements as well as new skills.

October 11, 2000

I worked on sessions 3 and 4. I added verse 27 to the list of arguments for glossolalia in the student's outline. I deleted the "musical analogy" phrase in verse 8 to make it consistent with the format of session 3's presentation. I also made changes to the "lecture overview" section of the students' outline in Session 4 and Hegstad's comparative list to make them consistent with the PowerPoint presentation.

October 12, 2000

I worked on lesson 5 and reorganized the lecture and the instructor's outline to fit PowerPoint slide show characteristics.

October 16, 2000

I worked on lesson 6. I continued to reorganize the students and the instructor's outline to fit the PowerPoint slide presentation. I rephrased section III in the lecture outline to improve clarity.

October 17, 2000

I worked on lesson 7. I reorganized the students' and the instructor's outline to fit the PowerPoint slide presentation.

October 18, 2000

I continued to work on lesson 7 doing technical adjustments (e.g. adjusting lesson/section titles to fit within a slide frame). A summary section in lesson 7 was added to enhance learning. The first and second tryouts did not include summary sections.

October 19, 2000

I continued to work on the PowerPoint presentations. I decided to include a summary at the end of each of the other six lessons, as was done in lesson 7. Revisions were done to all seven presentations to eliminate unnecessary overlaps. In some lessons the lecture order was changed to improve learning and increase clarity. For example in lesson 2 the order of Lenski's arguments was reversed. Lenski's use of Acts 2 as the

primary text for understanding 1 Corinthians was made clearer by first explaining his views concerning the “clear/obscure text principle.” The changes to the instructional product are finalized. I’m ready to begin class presentations.

October 23, 2000

First session. The results of the first lectures were good (learners performed above the 80% mastery level). However, I felt personally disappointed with the PowerPoint presentation. For example, students pointed out that: 1) PowerPoint animation effects are excessive; 2) greater command of PowerPoint is necessary; 3) synchronization between verbal instruction and visual slide show needs fine tuning. I also felt disappointed that a number of students did not show up and that two students showed signs of exhaustion during the first lecture.

October 24, 2000

Second session. The PowerPoint slide presentation went better tonight. I had greater command of the PowerPoint software. I eliminated some of the effects that were causing distraction. For example, the “typewriter” effect was changed to the “fly” effect. The typewriter effect, which consisted in a letter-by-letter typing on the screen, was perceived by the students to be too slow and out of pace with the verbal presentation. Other animations of the text were also reduced. As anticipated, the students were less distracted and showed greater interest than they had in the first presentation.

October 25, 2000

Third session. I revised PowerPoint presentation #3. I corrected a few grammatical errors and made a few adjustments to improve aesthetics (background and coloring). The students made several suggestions for further improvements: 1) lecture outline #3 should involve more active student participation; 2) correct typos in lecture outline; and 3) have more time for discussion.

October 26, 2000

Fourth session. I reviewed PowerPoint slide show #4; everything seem to be in order and ready for presentation. Pre/post test #4 was slightly modified. In previous tests (1st and 2nd tryouts) students were required to compare the tongues phenomena of Acts 2 and 1 Cor 14 and write five differences between the two experiences. I decided to reduce the requirements to four to make it proportionate to the new content material presented in lecture #4 (the new lecture material represents a combination of lessons 4 and 5 in 1st tryout). Corresponding changes were made in the behavioral objectives.

Student feedback was minimal. No corrections were suggested. Overall, the students found the presentation interesting.

October 30, 2000

Fifth session. I noted some discrepancies between the PowerPoint slide presentation and the lecture outline, especially in vocabulary usage. To avoid potential confusion and distraction, I decided to harmonize the vocabulary as much as possible. Changes were also made in the instructions of pre/post test #5 to improve clarity.

I experimented with a more colorful and artistic screen background to determine students' preference. I wanted to know what background was more appealing, the artistically subdued or the brighter and more colorful background? Most students responded favorably to the more colorful screen environment.

Concerning the subject matter, they perceived it as requiring a higher level of cognition. I took this as a positive feedback. However, one student felt that in some cases the vocabulary was too elevated and needed to be toned down to minimize distraction and increase concentration. Another student suggested further harmonization between the lecture outline and the slide presentation.

October 31, 2000

Sixth session. I followed students' advice and continue to harmonize lecture outlines and slide presentations. The students suggested editorial revisions in grammar and spelling in lecture outline.

November 1, 2000

Seventh session. I have found this group to be extremely helpful and cooperative. The group has been actively involved suggesting changes and improvements to the instructional product. They have provided the instructor with valuable suggestions in the areas of grammar, quality of slide show presentations, issues of clarity and organization, and the use of time.

However, I was surprised at the results of post-test #7. Three students failed to achieve mastery at the 80% level. It is possible that I may have over extended the summary of lessons 1-6 and did not spend enough time on the actual lecture.

Final Tryout**May 23-June 6, 2001**

I administered the final form of the instructional product to 44 students enrolled in the class, RELB 460 Paul and His Letters at Pacific Union College. The final product incorporated all the modifications, reorganizations suggested by the pilot group students. All lectures were presented in PowerPoint. The slide show represented a significant improvement over previous lectures. It made possible the presentation of lecture outlines, illustrations, and summaries on screen, maximizing students' attention.

A major challenge for the instructor was communicating the instructor's personal interest in the results of the study (Ph. D. dissertation) while ensuring student cooperation. The knowledge that the results in the pre/post tests would not affect their final grade seemed to have inspired confidence in some students but carelessness in others.

However, the cognitive results were mostly positive. The participants performed at or above the 80% mastery level in 10 of the 12 behavioral objectives. The reasons for failure on objective 2 were analyzed through student feedback and indicated problems in the following areas:

1. Names of scholars are difficult to learn
2. Differentiating between Richards and Richardson is difficult
3. Overuse of PowerPoint
4. Increased interaction with students is necessary
5. Redesign student outline, present outline makes students passive participants
6. Omit Hilgert theological shifts, it creates confusion

In consultation with Roy Naden, chair of the dissertation committee, re-administration of session 1 was planned for the fall quarter of 2001. The class, RELB 342 Biblical Interpretation was selected for the final tryout of session 1.

October 16, 2001

I re-administered the final form of the instructional product of session 1 to 31 students enrolled in the class, RELB 342 Biblical Interpretation at Pacific Union College. Modifications to the instructional product suggested by the tryout group of 44 were implemented. Lectures were presented in PowerPoint but with an increased level of instructor-student interaction. The introduction where I explain my personal interest (Ph. D. dissertation) was removed from session 1 and presented in an independent meeting with the students. This provided greater clarity for students since it decreased extracurricular distractions and increased time for lecture and class interaction. The extension of lecture time made it possible to make clearer distinctions between Adventist scholars and their theological views. It was now possible to give special attention to Adventist authors, Richards and Richardson, a source of confusion to some students because of the similarities of their names.

The pre/post-tests and the PowerPoint slides were also modified to conform to the newly designed instructional product. Changes in PowerPoint included a new lesson summary with a practice drill to ensure mastery of the subject matter, particularly the subject area related to Adventist views. Changes in the pre/post-tests included rephrasing questions 2 and 6 and eliminating questions 4 and 5. The changes were made to better assess learning and minimize distraction. According to student feedback Hilgert's

ambivalence towards glossolalia made it difficult for them to identify him (and his theological view). Thus, question 2 was rephrased to include only Hilgert's final position on the issue of glossolalia. Question 6 was edited for clarity. The phrase "early form of Gnosticism" was substituted for the phrase "incipient form of Gnosticism." Although the instructor considered the word "incipient" to be common English, students did not perceive it that way. Hence, the phrase was changed for a more common form of English. Questions 4 and 5 were eliminated to reduce redundancy in question items and provide a more time-balanced test (students had only 5 minutes to complete the test).

APPENDIX B

INSTRUCTOR'S MANUAL

Session 1**Adventist Views**

Lecture overview (slide 2)

Focus: the debate over the nature of 1 Cor 14 with emphasis on Adventist history
Method: historical analysis

RELEVANCE OF THE STUDY OF 1 COR 14

The first question that we need to address concerning the study of 1 Cor 14 is, Why is it important? The subject of chapter 14 appears to be well known and understood by the church body and scholars at large. It is about speaking in tongues, obviously. So why is it necessary to study this further? I'd like to suggest two reasons. First, despite the knowledge we have of 1 Cor 14, this chapter is wrongly associated with Acts 2 (slide 3). Second, there is much speculation and misunderstanding of this chapter, especially concerning the nature of the Corinthian tongues (slide 3).

Let me give you two examples of the present debate: the Adventist church and the Pentecostal church. Many Pentecostals believe that tongues in 1 Cor 14 involve unintelligible utterances. Some believe this involves speaking in the tongues of angels, as stated by the apostle Paul in 1 Cor 13:1. Others believe it involves actual human languages, a phenomenon similar to the one recorded in the book of Acts.

Debate also exists in the Adventist ranks. Most Adventists interpret 1 Corinthians 14 as foreign language and reject the notion of unintelligible utterances. Many are concerned about its association with modern Pentecostalism. Pentecostals claim to speak angelic tongues, but Adventists perceive unintelligible utterances as hypnotic, and in some cases even demonic. However, the view of unintelligible tongues is not entirely

missing in Adventism. Historically, there have been church members who have embraced the view. An example is Uriah Smith, a leader and founder of the Adventist church and the first editor of the Review and Herald. So, even in the Adventist ranks there is division.

Another reason why 1 Cor 14 is worthy of special attention is because this chapter contains the methods the apostle Paul employed to solve the Corinthian conflict over the issue of tongues. A study of those methods is helpful in solving similar problems that are causing divisions in the church today.

METHODS OF INTERPRETATIONS

In every field of study, the methods used are important. Methods determine outcomes. For this reason we will begin our study by briefly outlining the methods commonly used to analyze 1 Cor 14 and the issue of tongues. On the screen you can see an outline of the principal schools of interpretations and their approaches (slide 4)

The first school of interpretation you see on the screen is the School of History of Religions. The approach of this school is comparative. It involves a comparison of the tongue phenomenon in different religious groups and communities. The question that it asks is, how are the various experiences of speaking in tongues similar or different? The second school is the School of Psychology; it involves the study of tongues to determine its emotional (personal) value. It asks the question, what personal emotional benefit does speaking in tongues confer to the individual? The third school is the School of Sociology; it deals with the social (group) value of tongues. The question it asks is, what social benefit does tongues confer to the group/community? The fourth school is the

School of Linguistics; it deals with semantic and syntactical value of tongues. The question that it asks is, what value do tongues have as a language? In other words, is the tongues phenomenon a pseudo-language or is it a real language governed by specific rules of grammar and syntax? The fifth school is the Exegetical/Theological School; it involves detailed Scriptural analyses. The question that it asks is, what is the nature and role of tongues in the Bible? Does the Bible support intelligible or unintelligible language?

At this point you may be asking yourselves, which school of interpretation has the best approach? This is a very important question. As I mentioned earlier, methods determine outcomes. However, it is difficult to try to establish a hierarchy. Each school focuses on a different aspect of the problem and they all make a contribution. In other words, they supplement each other. However, I want to emphasize that there is no substitute for the study of Scripture. The Bible is foundational. As Christians, Scripture must be our starting point. And that is what we propose to do in this study.

DEFINITION OF TERMS

How many of you know the difference between glossolalia, xenolalia, and cryptomnesia? These terms are frequently used to refer to speaking in tongues. Most people refer to tongues assuming that everyone agrees on its definition. The reality is that different people use the expression differently. Some people use it to refer to speaking different languages such as Korean, Japanese, and Spanish. Others use it as a technical reference to Pentecostal tongues, in other words meaningless, unintelligible language. It is important, therefore, that we use specific vocabulary to distinguish

between the different interpretations of tongues and avoid confusion. So let's take a few minutes to define some of the terms we will be using during the course of our study.

The first word you see on the screen is xenolalia (slide 5). The term is composed of two root words from the Greek: *xeno*, foreign, and *laleo*, I speak. The theological definition of the term is foreign language, that is language such as Korean, Japanese, and Spanish.

The second word on the screen is glossolalia (slide 6). The term is composed of two root words from the Greek: *glossa*, tongues, and *laleo*, I speak. The theological definition of the term is ecstatic or unintelligible language. Note the distinction between glossolalia and xenolalia. Whereas xenolalia refers to actual foreign language governed by grammatical rules, glossolalia refers to unintelligible language with no recognizable grammar or syntax.

The third word on the screen is Cryptomnesia (slide 7). The term is composed of two root words from the Greek: *krypto*, obscure, and *mensia*, memory. The theological definition of the term is cryptic or obscure foreign language. The meaning of this term is not directly linked to the original root words, so I will explain it in more detail. The term cryptomnesia is used to describe the phenomenon of a partial or fragmented recollection of a language or multiple languages. It refers to the phenomenon experienced by certain individuals that on account of earlier incidental exposure to various languages are then able to speak the languages but in a fragmented and disjointed manner. This may take place in moments of great emotional intensity or ecstasy.

ADVENTIST VIEWS

So far, we have discussed the various views, methods, and definitions of tongues, now move to the study of Adventist views on this issue. In this section we cover a brief historical review of the two traditional positions of Adventists on the issue of tongues: xenolalia and glossolalia. However, I'd like you to note before we start that the present review is just representative, not comprehensive. The purpose is to give you an idea of the typical Adventist positions and arguments. We will consider first the arguments for xenolalia and then the arguments for glossolalia.

Xenolalia: its advocates and their arguments

Observe on the screen some of the arguments for xenolalia (slide 8). The first name you see on the screen is Earle Hilgert. Hilgert was a professor in the Seminary at Andrews University in 1955. He argued that the tongues in 1 Cor 14 referred to the ability to speak previously unlearned languages through the supernatural power of the Holy Spirit. He made the following statement:

The gift of tongues refers to the ability to speak a language under the presence and influence of the Holy Spirit. This may refer to the speaker's own language or to a language not previously known by him.

However, eleven years later Hilgert shifted views. In an interview in *The Ministry*, May 4, 1966, Hilgert indicated that he now viewed the gift of tongues in a broader perspective. When asked if he believed that the gift of tongues involved more than languages he stated that the possibility was worth considering. He declared that it

was possible that the Holy Spirit might fill a man to such extent that he would be unable to express his spiritual experience in his own vocabulary or a known language.

Another important scholar who defended xenolalia is the late Andrews University Seminary professor, Gerhard F. Hasel (slide 9). Hasel may be considered xenolalia's strongest advocate within Adventism. In his book, *Speaking in Tongues*, in 1994, he laid out his arguments for xenolalia. His arguments can be summed up into two basic arguments dealing with vocabulary. First, according to Hasel, the tongues of 1 Cor 14 must be considered intelligible since 1 Cor 14 uses exactly the same vocabulary as Acts 2 and Acts 2 refers to intelligible language. The key words are *glossa*, tongues and *laleo*, to speak. The same words appear in both chapters. Hasel's second argument consisted of the rejection of glossolalia. Though a rebuttal of glossolalia may not be exactly an argument for xenolalia, Hasel believed that it indirectly strengthened the case for xenolalia. He used the same criterion to reject glossolalia that he used to establish xenolalia: vocabulary. He noted that key terms that define glossolalia were missing in 1 Cor 14. For example, *ekstasis*, ecstasy, and *mantis*, diviner are terms found in the pagan literature describe unintelligible language, but they are missing in 1 Cor 14. In summary, the dissimilarity of vocabulary made the association of 1 Cor 14 with glossolalia untenable. According to Hasel, the case for xenolalia seemed much stronger.

Glossolalia: its advocates and their arguments

We have looked at the arguments for xenolalia, let us now take a look at the arguments for glossolalia. Who are the Adventist scholars that advocated glossolalia and what were their arguments? Perhaps the first Adventist leader to advocate glossolalia

publicly was Uriah Smith, an early church founder and editor of the *Review and Herald*. In a brief article in 1853, Smith discussed the issue of the Corinthian tongues. In the article he argued that intelligible tongues in 1 Corinthians 14 was unlikely. He emphasized the latter part of verse 2 which states that the congregation of Corinth was unable to understand those who were speaking in tongues. Note Smith's remark:

“What says Paul? Hear him. 1 Cor xiv, 2. “For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him.”

For Smith the key phrase was “no man understandeth him.” He considered the statement to be absolute and all-inclusive, meaning no human being whatsoever, in or outside of the congregation understood.

As surprising as it may seem the Seventh-day Adventist Commentary also defends glossolalia (slide 11). As Smith, the Adventist Commentary considers relevant verse 2. For example, the Commentary considers the expression in verse 2, “speaking in the spirit,” a description of an ecstatic state. Though its association with Pentecostal tongues is rejected, the Adventist Commentary believes the Corinthian tongues are unintelligible and different from the tongues of Acts 2. The Commentary cites at least nine differences between Acts 2 and 1 Cor 14.

Next on the screen outline is William Richardson (Slide 11). Richardson is the chair of the undergraduate religion department of Andrews University and is considered one of the leading experts on the issue of tongues. He wrote his dissertation on this topic in 1983 and later books containing a discussion of 1 Corinthians.¹ One of his leading

¹William E. Richardson, *Speaking in Tongues: Is It Still the Gift of the Spirit?* (Hagerstown, MD: Review and Herald Pub. Assoc., 1994).

arguments for glossolalia was the similarity that 1 Corinthians 14 shared with the local pagan worship (slide 11). Although the vocabulary was different, he noted that the Corinthian tongues held some resemblance with some of the religious practices of pagan worships, for example, the Apollo worship. A principle element of that worship involved a priestess speaking in strange and unintelligible language and then translating it to regular and normal language. A second argument consisted of the rejection of xenolalia. Richardson could see the resemblance of 1 Cor 14 with pagan worship but found great discrepancies with Acts 2. According to Luke the tongues at Pentecost were considered an asset accounting for the conversion of 3,000 souls, but according to Paul the Corinthian tongues represented a liability for unbelievers, impressing them negatively and turning them away. Thus, for Richardson the case for glossolalia was strong on two counts: first, its similarity with the tongues of pagan Corinthian worships; and second, its dissimilarity with the tongues of Acts 2. The result of Richardson investigation contrasts with that of Hasel.

The last name on our list of glossolalia advocates is Larry Richards, ex-P.U.C. professor and now professor at Andrews Seminary. Richards recently published a commentary on 1 Corinthians in which he presents gnosticism as the root of many of the Corinthian problems, including tongues (slide 11). Consistent with gnosticism, which seemed to have special attraction for the mysterious and esoteric, the tongues phenomenon fits reasonably well. However, Richards never really elaborated on the connection of the Corinthian tongues with gnosticism.

SUMMARY

A considerable amount of material has been presented during this session. You have been introduced to new terminology, names of important Adventist church leaders, and relevant historical developments concerning the interpretations of tongues. To process this information effectively it will be helpful to review the material briefly. So, please turn with me to the summary provided for you on the screen.

The first summary outline you will notice on the screen is a summary of the definitions of tongues (slide 12). The second summary outline concerns the main arguments for xenolalia and glossolalia. Take a few minutes to review.

Session 2**Other Scholarly Views**

LECTURE OVERVIEW (slide 2)

Focus: history of the debate over the nature of 1 Cor 14 with emphasis on the scholarly literature (outside of Adventism)

Method: historical analysis

INTRODUCTION

In our last session we examined the Adventist views on 1 Cor 14. Today, we will examine other scholarly interpretations. We will discuss the topical and the exegetical literature (slide 3).

The topical literature concerns articles and publications that discuss the issue of tongues from a wide range of interests. The topical literature may include psychological, sociological, linguistic, or even religious interests. This type of literature is distinguished from the exegetical literature, which has narrower focus. The exegetical literature is concerned strictly with Scriptural analysis.

The distinction is relevant since the principle concern of this study is the biblical view. We cannot analyze tongues from any other perspective, whether psychological or social, without first discerning the biblical point of view. Above all else the study of any biblical theme must start with the Bible.

For this reason we will concentrate on the exegetical literature, namely, the analytical biblical commentaries. (A clear distinction must be made between an analytical commentary and a homiletic commentary: the latter consists mostly of preaching ideas for ministers). The literature is divided into three areas: 1) xenolalia,

glossolalia, and cryptomnesia. We will begin our discussion with xenolalia following a chronological order. But before we begin the literature survey it must be noted that the list here is representative, not comprehensive.

XENOLALIA: ITS ARGUMENTS

Richard C. Lenski, 1940 (slide 4). In his commentary of 1 Corinthians he defended the view that 1 Cor 14 concerned foreign languages. He considered Acts 2 as the primary text for understanding tongues. But why start with Acts 2 and not 1 Cor 14? Lenski based his argument on the “clear text/obscure text” principle of interpretation. He argued that Acts, not 1 Cor contained a clear/unambiguous discussion of tongues.² Therefore, Acts 2 must be considered the norm. As a result of this analysis, Lenski concluded that the two phenomena were similar. The only difference he noted was that the speaker in 1 Cor 14 was unaware of the content of his speech, not that it was unintelligible.

Christopher Forbes, 1987 (slide 5). Forbes discussion of tongues is contained in his book, *Prophecy & Inspired Speech in Early Christianity and its Hellenistic Environment*. Like Lenski, Forbes defended xenolalia from a biblical point of view. However, Forbes paid more attention to the historical than to the Scriptural aspects of xenolalia. He studied the Greco-Roman culture giving special attention to the Corinthian culture. His study consisted of a comparison between the vocabulary of 1 Cor 14 and the

² The use of a clear text to illuminate an obscure text is a sound hermeneutical principle. However, it is not definitive. There are numerous texts in Scripture that are clear yet bear no light on the issue of glossolalia. The criterion of clarity by itself is insufficient. A connection between the texts must first be established. And this important step is missing in Lenski.

existing literature of the time. In particular, he found no existing parallels of ecstatic speech in the Greco-Roman culture and the Corinthian culture. Since many of the arguments supporting glossolalia depend on such parallels and none were found, this led Forbes to the conclusion that 1 Cor 14 cannot be ecstatic utterances.

It must be noted here, that Forbes used an indirect form of argument to defend foreign language. By invalidating glossolalia as an unlikely thesis, Forbes hoped to demonstrate the strength and greater likelihood of xenolalia.³

GLOSSOLALIA: ITS ARGUMENTS

Thomas C. Edwards, 1886 (slide 7). One of the earliest works supporting glossolalia is Edwards' commentary on 1 Corinthians. In his commentary he argued against intelligible tongues due to the liability it represented for unbelievers. In 1Cor 14: 23 Paul declared that individuals who spoke in tongues created the impression that they were out of their minds. Instead of converting unbelievers it turned them away. This contrasts with the effect that the tongues of Pentecost had on its audience.

Another reason why Edwards argued against intelligible tongues was its inconsistency with the multilingual and cosmopolitan characteristics of Corinth. It seemed unreasonable to Edwards that no one in multilingual Corinth would be able to understand. It would seem more logical that if true languages were involved, it would

³ Lexicography is an important source that may provide substantial information for the student of the Bible. But like the clear-text hermeneutical principle, it can be misguided and abused. The use of common vocabulary does not guarantee that different sources are speaking about identical phenomena. And conversely, distinct vocabulary does not necessarily prove variance. Forbes seems to have missed this point and exaggerated the importance of exact lexicographical correspondence.

have been an asset for the church in a multilingual community. But as it turned out, the Corinthian tongues were a liability and not an asset. It produced a negative impact on the audience.

Elliot F. Godet, 1889 (slide 8). Like Edwards, Godet argued for glossolalia, but did not go into details. His contribution consisted of a rejection of glossolalia as an outlet for feelings of oppression. A few scholars at the time believed that the oppressive conditions created by "the tyranny of the emperors" and the "despair of poverty," provided the natural background to the Christian's need to groan. For such scholars those groans were the essence of glossolalia. However, Godet considered such a narrow definition of glossolalia to go beyond the textual evidence. He argued that the Bible does not in any way associate tongues with imperial oppression, despair, or poverty. In his view, the evidence was lacking, Paul never discussed anything of that sort. Such conclusions were mere speculations.

Archibald Robertson and Alfred Plummer, 1911 (slide 8). Robertson and Plummer wrote one of the finest exegetical commentaries on 1 Corinthians. Their commentary belongs to the series of the *International Critical Commentary*, considered among the most reputable exegetical commentaries. The commentary assumed the position of glossolalia. But, except for the stated position on ecstatic tongues and against xenolalia, not much elaboration was offered. It appears that the ecstatic understanding of tongues in Robertson and Plummer's time was so well established that no need was felt for elaboration, only to affirm ecstaticism.

Gordon Fee, 1987 (slide 9). Fee's commentary is considered among the most authoritative works on 1 Corinthians. In his work, he explained that the problem of 1 Cor 14 could be viewed from the perspective of the Corinthian's negative attitude towards a physical resurrection, recorded in 1 Cor 15. According to Fee, the Corinthians believed in a form of resurrection that transcended all human and earthly categories. That form of resurrection involved a bodiless state of existence in which sex, gender distinctions, and human language were no longer necessary. Evidence for this view is found in 1 Cor 13:1: "if I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal." The text was considered a non-hypothetical Pauline statement describing the spiritual angelic state acclaimed by the Corinthians where conceptual language was unnecessary.

CRYPTOMENSIA: ITS ARGUMENTS

James Moffat, 1938 (slide 10). Moffat's commentary is unique among the commentaries on 1 Corinthians. His is one of the few works suggest cryptic tongues as a plausible explanation of 1 Cor 14. For example, he compared the Corinthian tongues to "broken murmurs, incoherent chants, low mutterings, staccato sobs, screams, and sighs." The interpretation of tongues he considered as, "a power of piecing together the relevant essence of disjointed sayings or inarticulate ejaculations."

SUMMARY

Today's session focused on theological scholars and the schools of interpretation. To help you put into perspective the information we have shared today I

have provided you with a summary (slide 11). The relevant points you need to learn are outlined on the screen. The summary focuses on names and arguments for and against xenolalia and glossolalia. Please take few minutes to review.

Session 3**1 Corinthians 14**

Lecture overview (slide 2)

Focus: textual evidence of glossolalia (1 Cor 14: 2, 4, 6, 8, 9, 13, 14, 19, and 23)

Method: Scriptural analysis

INTRODUCTION

So far we have discussed Adventist and non-Adventist scholarly opinions on the issue of tongues. One group of scholars believes in xenolalia while another group believes in glossolalia. There are, as you may have already observed, strong arguments on both sides of the issue. But what does the Bible say?

It is a difficult question to answer. First, because all sides involved use the Bible to prove their points. Second, and as you'll become aware, 1 Cor 14 is not as clear as we would like it to be. So, what then, is the best course of action when we approach the Bible?

I'd like to suggest that 1) we study the Bible, specifically 1 Cor 14, as objectively as possible; 2) that we analyze closely the biblical evidence for glossolalia and xenolalia; and 3) that we evaluate their strengths and weaknesses.

In order to do this we will need to do a systematic, verse-by-verse analysis of 1 Cor 14. We will also need to compare 1 Cor 14 with Acts 2, since so much has been argued about their similarities. But today we will concentrate on 1 Cor 14. We will leave the comparison between 1 Cor 14 and Acts 2 for our next session.

TEXTUAL SUPPORT FOR GLOSSOLALIA

There are a few observations that need to be made concerning 1 Cor 14 before we analyze it. I'd like you to note that this chapter is part of a larger discussion that deals with spiritual gifts (chps. 12-14). This chapter also discusses, although briefly, the place of women in worship (14: 34-36). Both of these themes are important and worth studying. However, because of the focus of our present study we will concentrate only on those verses that are relevant to glossolalia and xenolalia. The texts that we will consider are, verses 2, 4, 6, 8, 9, 13, 23, and 27.

We will read each verse and then make a comment. For your convenience the texts will be shown on the screen (slide 3). We will begin with verse 2:

“For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.”

Paul's statement here seems to be quite categorical. Paul here declares that a person “who speaks in tongues does not speak to men.” The text seems to imply that the tongues phenomenon in Corinth involved something other than regular human language. This is reinforced by Paul's next statement: “no one understands.” The statement is all-inclusive and absolute. It does not say that few or some were unable to understand but that no one understood. The final words of the verse seem also indicative of the unintelligibility of the Corinthian tongues: “he utters mysteries with his spirit.” Whatever it was that was being uttered in tongues was considered a mystery by the apostle Paul.

Verse 4: “He who speaks in a tongue edifies himself, but he who prophesies edifies the church” (slide 3).

Paul's description is difficult to understand, especially if he was referring to xenolalia. It is unclear how an individual would benefit personally from speaking in tongues. Was Paul referring to the personal satisfaction that one might get by the public display of one's ability to speak foreign languages? This is a possibility. However, the second part of the verse makes it difficult to conclude that foreign languages were what Paul had in mind. Paul contrasts speaking in tongues and prophesying. But the contrast between tongues and prophesying conflicts with Act 2 where prophecy is closely associated with tongues. Hence it seems that Paul is referring to ecstatic utterance that is not the same as that in Acts 2.

Verse 6: Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? (slide 4)

The key words in this verse are revelation, knowledge, prophecy, and instruction. According to the apostle Paul tongues are void of those elements. He uses the conjunction "unless" which implies that those elements were not contained in or formed part of the experience of speaking in tongues. He also uses the adverb "some" implying that not even the minimal levels of revelation, knowledge, and instruction were present as part of the function of tongues. That raises a question concerning the intelligibility of tongues. Any foreign language contains as a bare minimum some level of knowledge. Communicating information is the essence of all languages, but the apostle says that the Corinthian tongues communicated no information or instruction.

To make this point clearer, I will paraphrase verse 6.

Now, brothers, if I come to you and speak in tongues, what good will I be to you (unless I bring you) without (some) revelation or knowledge or prophecy or words of instruction?

Intelligible tongues seem improbable in this context since Paul is requesting that tongues be accompanied by knowledge and instruction.

Verse 7: Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? (slide 4)

Paul makes an interesting analogy in this verse. He compares the playing of musical instruments to speaking in tongues. The comparison is interesting because it describes speaking in tongues in terms of indistinct notes or sounds. Advocates of xenolalia have argued that the sounds are indistinct because the listener might be unfamiliar with a language and the language may sound incoherent and confusing to that person's ear. However, Paul does not say that. Paul is not discussing tongues from the perspective of the listener but from the perspective of the speaker. Note that the emphasis is on how the instrument is played. Borrowing the vocabulary from the field of communication, the problem is not with the decoder of the message; the problem is with the encoder. The tongue speaker (encoder) does not make a distinction of sounds when he speaks and therefore it results in confusion for the listener (decoder).

Verse 8: Again, if the trumpet does not sound a clear call, who will get ready for battle? (slide 5)

Observe that in verse 8, like in the previous verse, the focus of attention is the musical instrument, which Paul uses as analogy for the tongue speakers. Note the emphasis on clarity. It is the trumpet that makes the unclear call. The problem once

again is with the playing not with the listening. Consider the question that Paul asks, “Who will get ready for battle? The question implies that without a clear call, not just some, but no one will be able to get ready for battle. In other words, no one in the congregation was able to understand, not because they were unfamiliar with the language but because the tongue speakers were not making any sense. Verse 8 is problematic if we interpret it as xenolalia but becomes clearer if we interpret it as glossolalia.

Verse 9: So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air (slide 5).

This text may be considered one of the clearest evidence for glossolalia. A key word in this text is the word, intelligible. Paul uses the word in relationship with tongues, but not as an element that describes the phenomenon, but as an element that is missing from it. He uses the conjunction “unless.” That conjunction usually denotes deficiency or a condition that is lacking. In this case the condition that is lacking is intelligible words. So the phenomenon of tongues as defined here seems to be one that is non-rational. And as a language that is not rational, Paul considers it as speaking “into the air.”

Verse 13: For this reason anyone who speaks in a tongue should pray that he may interpret what he says (slide 6).

In verse 13 Paul makes an unusual request. He asks the Corinthians to interpret what they say. The request is strange because the presence of an interpreter defeats the very purpose of speaking in tongues, which is to facilitate communication without mediation of any kind. For example, at Pentecost when the disciples spoke in tongues they communicated the gospel in different languages without the assistance of

interpreters. It was the direct communication with the people that made the preaching of the gospel so effective. In other words, the miracle at Pentecost consisted in speaking numerous foreign languages, supernaturally, without the human mediation of an interpreter. But that is not what we see in 1 Cor 14. At Pentecost interpretation was superfluous or unnecessary, in 1 Cor 14 it is vital.

Verse 14: For if I pray in a tongue, my spirit prays, but my mind is unfruitful (slide 6).

Paul gives us a new perspective of tongues in this verse. He discusses for the first time the nature of the Corinthian tongues and suggests that it involved a non-rational phenomenon. He contrasts the activity of the spirit (or emotions) to the activity of the mind. He considered the former, active and the latter, passive (or unfruitful). The contrast suggests that the Corinthian tongues were a product of the emotions and not a process of the rational mind.

Some have tried to reconcile verse 14 with xenolalia, but it is a task faced with considerable difficulties. For example, it has been suggested that the reference to the unfruitfulness of the mind should be considered from the perspective of the listener. In other words, the suggestion is that the inability of an audience to understand a language may render ineffective (or unfruitful) the work of a tongue speaker. However, that is not how Paul expresses it. Paul is talking about his own mind, that is his own understanding and not the mind or understanding of the audience. It is hard to conceive it otherwise; the pronoun used is the first personal singular, “my.” For one to arrive at the conclusion that “my mind” refers to the understanding (or lack of understanding) of the listener one must not only alter the meaning of the pronoun but give it different meanings in the same

sentence. For example, “my spirit” must be interpreted as a reference to Paul’s own spirit (or language skills) while “my mind” must be interpreted as a reference to the listener’s ability (or lack of) to understand. That is to say, that the same pronoun must mean both, “my” and “yours.” But such a construction is difficult and seems unlikely.

Verse 19: But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue (slide 7).

According to Webster’s Dictionary the purpose of a contrast is to make a comparison “in order to show unlikeness or differences.” It is relevant that in verse 19, Paul uses this literary device to describe the Corinthian tongues. He uses the adverb, rather and the conjunction, than, to express the desired contrast. Why is this relevant to mention? It is significant because through this device Paul distinguishes between intelligible words and speaking in tongues. The fact that he places the two phenomena in contrasting positions in the sentence indicates that the two phenomena are of a different nature and are not identical. The contrast would be moot if the elements of the contrast were similar.

Considering the grammatical evidence, it seems that glossolalia fits the context best and is the most probable interpretation of verse 19.

Verse 23: So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? (slide 8)

There are two statements in this verse worthy of consideration: that “everyone speaks in tongues,” and that unbelievers consider the Corinthians as out of their minds. Paul’s description of what took place in Corinth implies that that there was a great commotion in the church as the result of members all speaking at once. That the chaos

had created an unfavorable opinion in the eyes of the public and that many were turned away thinking that Christians were out of their minds is furthered confirmed in verse 27.

If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret (slide 9).

Paul was compelled to tell the Corinthians to speak in turns, two or three at a time, apparently, with the hope that it would help to establish order in the church (v. 27).

The negative conditions described in verse 23 and 27 appear to be more consistent with glossolalia than xenolalia. There are specific problems with xenolalia. For example, if we take Acts 2 as the model for xenolalia we will note that at Pentecost there is no indication of any disorderliness or confusion. All were not speaking at once, as is the case in 1 Cor 14. The impression of tongues was positive and the result was the conversion of 3,000. However, in 1 Cor 14 the impression of tongues was negative and resulted in the alienation of unbelievers.

SUMMARY (Slides 12-14)

The evidence we've explored at so far suggests that there is substantial support for glossolalia but minor support for xenolalia. However, we have yet to look at other verses which conflict with the glossolalic view. We will take a look at this evidence in lesson #6.

Session 4**Acts 2, 1 Cor 14, and the Pagan Literature**

LECTURE OVERVIEW (slide 2)

Focus: 1) analysis of the phenomenological differences of Acts 2 and 1 Cor 14; 2) analysis of the phenomenological similarities between 1 Corinthians 14 and the Pagan literature

Method: Scriptural analysis

INTRODUCTION

In the first and second sessions we discussed the rationales that advocates of xenolalia use to associate 1 Cor 14 with Acts 2: 1) the similarity of language, and 2) the “clear/obscure” text principle of interpretation. We also discussed the rationale that scholars use to distinguish between 1 Cor 14 and the ecstatic phenomena of pagan worship and culture. But we have not yet evaluated Acts 2 independently or analyzed the pagan phenomena to assess the validity of the differences and similarities that scholars have suggested. That is the next step we need to take, to view the text itself.

DIFFERENCES BETWEEN ACTS 2 AND 1 CORINTHIANS 14

Let’s begin with Acts 2. Are the similarities between Acts 2 and 1 Cor 14 substantial? An analysis of Acts 2 demonstrates that there are some connections between the two chapters. As was noted in an earlier session, the Greek terms, “tongues” and “speak” are used in both chapters. However, the differences between the two chapters far outnumber the similarities.

Let me illustrate the point by directing your attention to the chart on the screen (slide 3). The chart is based on a General Conference committee study and contains a list of 10 differences between Acts 2 and 1 Cor 14.⁴ On the left column are the Criteria/aspects being analyzed. In the second and third columns are the differences between 1 Cor 14 and Acts 2.

Criterion 1: the speakers. In 1 Cor 14 those who spoke in tongues were laymen; in acts 2 were apostles (slide 3).

Criterion 2: the hearers. In 1 Cor 14 the listeners were church members whereas in Acts 2 they were unbelievers (slide 3).

Criterion 3: the form. The form through which the Corinthians expressed themselves in tongues was through prayer, song, and thanksgiving. In Acts 2 tongues take the form of preaching (slide 3).

Criterion 4: the addressee. In 1 Cor 14 tongues are described as a communication between an individual and God. In Acts 2 tongues are described as a communication between men that reach out to multitudes of people (slide 3).

Criterion 5: audibility. According to Paul, individuals speaking in tongues may or may not be heard, depending on whether or not there is an interpreter to give meaning to what is said. In the absence of an interpreter it is requested that they remain silent, speak to themselves or to God. In Acts 2 audibility was not optional (slide 3).

Criterion 6: languages. No specific language is identified with the Corinthian tongues. However, at Pentecost tongues were identified with various languages. Acts 2

⁴ The original list consisted of 16 items and was adopted from Roland Hegstad's book, *Rattling the Gates*.

lists the languages of the Parthians, the Medes, the Elamites, the Arabs and many others (slide 4).

Criterion 7: interpretation. In 1 Cor 14 interpretation is required and is considered an essential part of speaking in tongues. Interpretation in Acts 2 is unnecessary and superfluous (slide 4).

Criterion 8: comprehension. In 1 Cor 14 Paul states that tongues are not understood by anyone in the congregation. At Pentecost all that were gathered were able to understand in their own language (slide 4).

Criterion 9: prophecy. In 1 Cor 14 Paul distinguishes between tongues and prophecy. In Acts 2 prophecy is identified as, and is considered equivalent to, speaking in tongues (slide 4).

Criterion 10: results. This is the last comparison, but it is an important one. It concerns the effect that tongues had on the respective audiences. In 1 Cor 14 it had the effect of alienating unbelievers. In Acts 2 the results were different; it had a happy ending. Three thousand souls were converted (slide 4).

In addition to the ten differences we have just outlined, there two other aspects that deserve attention. 1) Though Acts 2 and 1 Cor 14 use the Greek, *glossa*, for tongues, the grammatical constructions in the two chapters are different. Scholars (lexicographical specialists) agree that Paul's *glossa lalein* has no parallels in Scripture or in the ancient literature. 2) The word *dialectos* (dialect) is used in Acts 2 in reference to tongues, but this word is missing in 1 Cor 14.

SIMILARITIES OF 1 COR 14 AND THE PAGAN LITERATURE

We have now analyzed and compared Acts 2 and 1 Cor 14. And we have noted that an association of the Corinthian tongues with the tongues of Pentecost is problematic and seems unlikely. But what of the Corinthian tongues and the pagan culture, are there any similarities? I'd like to suggest that there are significant similarities. At least two aspects are noteworthy: the Corinthian cults and the literature of the time.

The Delphic Oracle (slide 5)

Just 6 miles from the Gulf of Corinth was the city of Delphi, considered the national religious center of Greece. On the slopes of Mt. Parnassus was located the Cult of Apollo, the most celebrated ancient Greek Oracle. One of the religious rituals consisted in inquiring of the god Apollo through a priestess called a Pythia. According to Greek historians, after chewing laurel leaves and while in an altered state of consciousness, the priestess would respond to her inquirers in obscure language. The message was then explained by a prophet acting as an interpreter.

The aspect involving an interpreter seems similar to the phenomenon described by the apostle Paul in 1 Cor 14. In both cases, in the Greek Oracle and in 1 Cor 14, interpretation played a central role and seemed indispensable. This is a significant difference with Acts 2 where interpretation has no function. This seems to suggest that the parallel with the Corinthian tongues is closer to the pagan oracle than to Acts 2.

The obscurity of the language in the Greek Oracle also bears resemblance to the phenomenon mentioned in 1 Cor 14. Unassisted, common people were unable to understand the utterances of the Pythia. Whatever the messages of the oracles or the

Corinthians were, they were incomprehensible to the listeners. Here again, the tongues have greater affinity with 1 Cor 14 than with Acts 2.

Obviously, not all scholars agree with the suggested parallels. There is disagreement especially over the nature of the unintelligibility of the language of the Delphi Oracles. For example, Christopher Forbes and others, accept that the language of the Pythias may have indeed been ambiguous, but they suggest that it was not unintelligible. They argue that a more likely explanation for the riddled utterances is the use of poetry. The suggestion is sound and has historical support. There is historical evidence that supports Forbes' claim that the Pythias some times used versification to convey their messages.⁵

However, the parallel of the Corinthian phenomenon with the Greek Oracles still stands. The argument of the parallel between 1 Cor 14 and the Greek Oracles is not based on the fact that the two phenomena are identical. The issue is focused on the obscurity of the language (however it is defined) and its interpretation. While that kind of dynamic, obscure language/interpretation, is not found in Acts 2, it is strangely present in 1 Cor 14 and the Greek Oracles. The crucial issue is not whether the phenomena are identical but if the pagan culture and Greek religious worship formed the milieu of Corinthian glossolalia. Syncretism, the practice of religious borrowing, was common during this historical period in the Greco-Roman culture. It was not rare to find religious groups adopting and adjusting other rituals and beliefs into their own belief systems.

⁵ A question that is not addressed by the proponents of the poetic view concerns the role of the prophet or interpreter. In what way is a prophet/interpreter better qualified to interpret a piece of poetry than its original author?

The Bacchanalian Cult (slide 5)

The priesthood at Delphi received the Bacchanalian Cult almost on equal terms with the Apollo worship. Though banned in Italy because of its riotous nature, the cult had become well established and accepted in Greece. The cult was characterized by emotional frenzy, chaotic religious ceremonies, excess, and sexual immoderation. Its god, Dionysus, was known as the god of wine and ecstasy. The cult's influence reached not only Delphi but also Athens where the cult became famous for the theater named after its god, Dionysus.

The parallels cannot be overdrawn. There is no exact correspondence with 1 Cor 14. For example, there is no evidence of any sexual immoderation in 1 Cor 14 to connect with the Bacchanalian Cult. Nor does Paul make any mention of drunkenness in relation to the Corinthian tongues. Yet there are aspects that suggest that the Corinthians were not immune to the surrounding pagan culture and their religious practices. 1) Paul encourages the Corinthians to remove themselves from their idolatrous background (1 Cor 12:3). This implies that the Corinthians had not totally disconnected themselves from their pagan roots and its influence. 2) Paul described the atmosphere of the church at Corinth as disorderly and chaotic. He asked the Corinthians to speak in an orderly fashion, in turns of 2 or 3 at the most. 3) He described as insanity (*mainesthe*) the impression the Corinthians were leaving in the minds of visitors and outsiders.⁶ 4) He also criticized the Corinthians for sexual misconduct in Chapter 6 and drunkenness in chapter 11.

⁶ Jeffery Lynn, *A Sociolinguistic Analysis of Glossolalia in Corinth* (Ph.D. diss.: Garrett/Northwestern University, 1997), 6.

This concludes our discussion of the Corinthian cults. We now turn to the study of the pagan literature.

Plato (slide 6)

As in the Corinthian cults there are significant parallels in pagan literature. Two sources are especially important: the writings of Plato (428 – 348 B.C.) and the writings of Philo of Alexandria (15-10 – 45-50 A.D.). A specific issue concerns the discussion of the nature of inspiration expressed in these writings.

For example, Plato described inspiration as a mental state in which individuals lost awareness of the words they spoke. He declared:

But it is not the task of him who has been in a state of frenzy [inspiration], and still continues therein, to judge the apparitions and voices seen or uttered by himself; for it was well said of old that to do and to know one's own and oneself belongs only to him who is sound of mind [*nous*]. Wherefore also it is customary to set the tribe of prophets to pass judgment upon these inspired divinations (Timaeus 72A-B).

The resemblance between Plato's words, "sound of mind" and Paul's statement in 1 Cor 14:14: "my mind [*nous*] is unfruitful" is notable. In both cases the mind is described as being in a passive state or a state of unawareness. Indeed, the vocabulary maybe different but the concepts are similar. Note also the role that interpretation plays in Plato and in Paul. Though Paul does not associate interpretation with prophets, it is clear that interpretation is as indispensable for him as it was for Plato. The influence of Plato's writings must also be taken into account when we read 1 Cor 14:1) the writings of Plato were highly regarded in the Greek culture; 2) the writings were widely circulated; and 3) Athens, Plato's city of origin, was a short distance from Corinth

(approx. 50 m.). It seems reasonable to assume that the Corinthians were in contact with Platonic traditions and were familiar with platonic ideologies. And vice versa, it seems doubtful that given the proximity of Athens and the prominence of Plato that the Corinthians would have been kept insulated from platonic influences.

Philo (slide 7)

The conception of inspiration as acquiescence of the mind was not isolated to the neighboring cities of Athens. It was widely disseminated throughout the Roman Empire, impacting even Hellenistic Jews living in extremely distant places far away from Greece and its culture. An example of this is Philo, a Hellenistic Jewish historian that lived in Alexandria, in the Northern part of Africa. In his commentary on Gen. 15: 12 he stated:

“So while the radiance of the mind [*nous*] is still all around us, when it pours as it were a noonday beam into the whole soul, we are self-contained, not possessed. But when it comes to its setting, naturally ecstasy and divine possession and madness fall upon us. For when the light of God shines, the human light sets; when the divine light sets, the human dawns and rises. This is what regularly befalls the fellowship of the prophets. The mind is evicted at the arrival of the divine Spirit. . . . Therefore the setting of reason and the darkness which surrounds it produce ecstasy and inspired frenzy.⁷

In conclusion, it seems that while there are major differences between the Corinthian tongues and Acts 2, there are significant parallels between Paul’s description of tongues and the Corinthian cults and the Platonic traditions.

SUMMARY

Let us briefly review what we have said so far about the differences between 1 Cor 14 and Acts 2 and the parallels of 1 Cor 14 with the Corinthian cults and the Platonic

⁷ ET: F. H. Colson and G. H. Whitaker, Philo vol. 4 (LCL, 1932), 417, 419.

traditions. In the first section of the study we looked at the General Conference committee report by Roland Hegstad. According to the report there were at least sixteen differences between the two chapters of which we outlined only ten. The criteria that were used to establish the differences are illustrated in the chart on the screen (slides 8 and 9). They show the differences are major and difficult to reconcile with the tongues phenomenon described in 1 Cor 14. In the second section we studied the Corinthian cults (slide 10), and noted that in the Delphic Oracles the priestess spoke obscure language and that disorderly rituals characterized the Bacchanalian cult (slide #). We also noted Plato's and Philo's descriptions of inspiration. Plato described inspiration as a mental state in which individuals lose awareness of what they speak. Philo described inspiration as mental state in which the mind is evicted by the spirit and compared the experience to the natural phenomenon of sunrise and sunset.

Session 5**Social and Economic Influences**

LECTURE OVERVIEW (slide 2)

Focus: the social and economical influences of pagan Corinth and the church's reflection of Corinthian society.

Method: Scriptural and historical analyses

INTRODUCTION

The theological approach has been a preferred method of interpretation when dealing with the issue of tongues. The method has provided scholars with important insights and has enhanced our understanding of 1 Cor 14. It has enabled us to view the problem from a religious perspective showing us the religious character of the problem. However, as useful as the theological method is, it has limitations. It fails to acknowledge the complexity of religious phenomenon and to take into consideration the broader social issues and other non-religious influences that may have contributed to the Corinthian problem.

It must be borne in mind that like any other phenomena, religious phenomena rarely, if ever, happen in a vacuum. There are historical, social, and psychological factors that serve as the milieu in which religious experiences are shaped and molded. Tongues, as religious phenomenon, must also be considered from that perspective. This is not to deny the religious dimension of tongues or the power of religion to influence human behavior and society. Indeed, it is evident that religious experiences affect society and culture. But the reverse is also true.

Take for example America. In order to understand who Americans are we must understand the country's history, including its religion. We cannot fully understand America's love and passion for freedom, its constitution, or institutions, without a study of the Mayflower and the Pilgrims. On the other hand, our picture of America would be incomplete if we ignore the influence that John Locke's and Jacob Rousseau's writings had upon the political leaders of our nation. Though political in nature their writings served to reinforce America's religious values and beliefs. They affected not only America's constitution but also America's religious consciousness.

I suggest that we look at tongues from a similar comprehensive perspective. What I mean is that we look not only at the theological aspects of glossolalia but also at the historical and social factors that may have reinforced its practice. A study of those factors may help us to gain a greater understanding of glossolalia and why it flourished in Corinth. So let's consider the Corinthian history, at least some highlights, particularly some of the social and the economic aspects.

THE SOCIOECONOMIC CONDITION OF CORINTH

The destruction and reconstruction of Corinth. There are two important dates in the history of Corinth: 146 B.C. and after 44 B.C. In the year 146 B.C. the Romans destroyed the city of Corinth and deported its citizens. For approximately 100 years the city remained desolate and in ruins. In 44 B.C. Corinth was reestablished as a Roman city and reoccupied by Roman veterans and freedman. A characteristic of the newly established city was the absence of an indigenous aristocracy. According to Stansbury, the lack of an aristocratic elite paved the way for competition between the lower classes.

A great part of the Corinthian life was absorbed in working to achieve status, to become if possible part of an aristocracy.

Commerce in Corinth. Studies in Corinthian topography show that Corinth's agricultural resources were extremely limited. It possessed a very small strip of arable land (in the central region of Corinth?) that could be used for farming. Yet the economy of city of Corinth rated very high. Corinth occupied a prominent place among the most powerful trade centers of the ancient world. One of the two principal roads of the Roman Empire, the Via Egnatia, ran through Corinth. It allowed Corinth control of the commercial traffic between the northern and the southern parts of Greece. A strategically located isthmus permitted an easy passage between the Adriatic and the Aegean Sea, thus giving it control of the commercial trade between the West (Rome) and the East (Asia Minor).

Sports and Competition in Corinth. Corinth was not famous just for commercial trade it was also famous for its games, particularly the Isthmian Games, celebrated every two years in preparation for the Olympics. The event was a great attraction for people from different parts of the world. It was attractive for a variety of reasons: 1) it was a source of amusement; 2) it offered expression to religious celebrations (the games were celebrated in honor of the Greek god, Poseidon); and 3) it provided commercial opportunities for merchants, craftsmen, and others. It was not uncommon to see philosophers, poets, and lawyers make public appearances, displaying their different skills for personal promotion during the Isthmian Games. Greek Historian, Dio Cocceianus describes one of the events:

Crowds of wretched sophists around Poseidon's temple shouting and reviling on another . . . ; writers reading aloud their stupid works, many poets reciting their poems . . . , jugglers, fortune-tellers . . . , lawyers innumerable perverting judgment, and peddlers not a few huckstering whatever they happened to have.⁸

It is worthy to note that Paul may have been present in one of the games, at least in 51 A.D., the time he visited Corinth for the first time. 1 Cor 9:24-27 may be reflection of his experience at the Isthmian Games.

Honor and Shame. Another important aspect of Corinth's history was the honor/shame culture that it shared with the larger Mediterranean society. Recent studies show that honor and shame were not just ordinary aspects of the Mediterranean but were core values of those societies. Above money and wealth was the desire for honor. Some scholars have suggested that an obsession with honor was one of Corinthian's greatest problems. L. L. Welborn, for example, argued that 1 Corinthians 1:12 evidences the community's struggle for honor and prestige. He sees their desire to be associated with important leadership an indication of that struggle. "What I mean is this: One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.'" Other scholars, like Gerd Theissen, see in 1 Cor 1:26 similar indications of power and status struggles. "Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth."

What may have motivated the struggles in Corinth, according to Stansbury, were its limited sources of honor. Those who were considered honorable in Corinth were either members of nobility, wealthy patrons, magistrates, or military men. The positions

⁸ *Biblical Archaeology Review*, May/June 1988, p. 25.

of privilege that were available were disproportionate to the needs of those looking for public recognition. The demand exceeded the supply.

Stansbury explained that to balance the ledger and expand the range of opportunities for honor, many of the Corinthians sought honor through alternate means, often in unexpected places. Some sought after honor through associations with persons of higher rank while others sought honor through public rhetorical demonstrations and selective seating in public events (e.g. seating in the Isthmian Games). Even religion was not overlooked as a source. Religious public ceremonies secured a certain visibility and measure of influence that were especially attractive for individuals interested in handling and manipulating religious symbols. This point is noteworthy since individuals that controlled religious symbols also exercised significant social and political influence. We will consider the relevance of this point in the study of tongues in the latter part of the lecture.

But for now, let us summarize what we have said so far about the Corinthian history. At the beginning of today's session we mentioned there were two historic moments of Corinthian history: its destruction in 146 B.C. and its reconstruction in 44 B.C. We noted that after approximately 100 years in ruins and desolation, Corinth was repopulated with war veterans and freedmen. We highlighted that a characteristic of the newly found city was that its lack of an indigenous aristocracy and how this led to competition between the social classes to become part of the new aristocracy. The importance of Corinth as a trade center and the central role the Isthmian Games played in the Corinthian culture were also pointed out. Another aspect to which we paid special

attention was Corinth's honor/shame culture, the scarcity of its sources, and the role religion played in satisfying the Corinthian's incessant quest for honor.

Now we turn to the crucial point of our study: the relevance Corinthian history and culture. What does it all mean? What is the relevance of Corinth's history and culture to the issue of tongues?

Though the relationship between Corinthian culture and tongues may not be apparent at first, a closer examination reveals that the cultural and socioeconomic conditions of Corinth provided the ideal elements for the development of the phenomenon of tongues. 1) The socioeconomic conditions of Corinth as a newly established city provided a fertile ground for social competition. 2) The city's heavy dependence on trade required competitive marketing and self-promotional strategies. 3) The honor/shame culture with its limited resources acted as reinforcement for competition. It is important to note that the Corinthian's incessant quest for honor did not rule out but included religion. Religion formed an integral part of the cultural honor/shame dynamic. Thus, it is likely that Christianity in general and tongues in particular, provided Corinth with a fresh opportunity for competition and honor.

Special reasons made speaking in tongues appealing. First, new forms of religion and religious symbols were welcomed in Corinth⁹, and second, tongues had a reputation in Christianity and had been historically recognized as a sign of God's favor. Tongues served as a symbol of belonging, it functioned as a visible, legitimizing sign.

Historically, the church had given special recognition to Gentiles that spoke in tongues.

⁹ Unlike Athens which showed resistance to novelty because of their long and venerated traditions, Corinth was welcoming of new ideas.

For example, Cornelius, a Roman centurion (Acts 10:44-48) and Apollos from Alexandria (Acts 19:1-7) spoke in tongues in the presence of the apostles and were recognized as bona fide recipients of God's Spirit. According to Theissen, tongues also provided opportunities for distinction among the disenfranchised: the women, the poor, and the uneducated.¹⁰

It is not difficult to discern a connection between honor and tongues in 1 Corinthians. The text clearly shows the Corinthians were engaged in a battle over honor and status. Listen to Paul's description of the problem of tongues in 1 Corinthians 12:

Verse 21: And the eye cannot say to the hand, "I have no need of you"; nor the head to the feet, "I have no need of you."

Verse 23: And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty,

Verse 24: but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it,

Verse 25: that there should be no schism in the body, but that the members should have the same care for one another.

¹⁰ Theissen suggested that glossolalia was used mainly by the uneducated and the lower classes. But that has been disputed. Dale Martin, for example, argues that historically tongues have been a distinction of the higher classes. Another, yet more moderate position has been taken by Wayne Meeks. Meeks argues that glossolalia cannot be treated as an either/or issue, an experience of upper or lower classes. Many people suffered from what he called "status inconsistency." For example, individuals with an education could be ranked low because of origin or gender; slaves who could legally run their own businesses and in turn own their own cohort of slaves, still remained stigmatized. Meeks suggested that prime candidates for glossolalia were citizens (and church members) that experienced status dissonance.

These texts give a clear indication that tongues and honor were closely associated. The words honor and honorable are repeated throughout the chapter, evidently constituting the central point of the discussion. It is evident that the members who spoke in tongues considered themselves superior to the rest of the church body. It seems reasonable to conclude that although the Corinthian members had experienced conversion, they continued to be participants of the general culture and to be affected by its concerns over status and honor. This is especially evident concerning the issue of tongues.

However, it must be made clear that the influence of the culture was not limited to the issue of tongues but extended to a wider range of church-related issues. A few examples will illustrate just how far reaching was the influence and how the Corinthian church reflected the society in which it lived.

The first example is 1 Cor 1:10-12. We referred to this passage earlier in our study.

Verse 10: I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

Verse 11: My brothers, some from Chloe's household have informed me that there are quarrels among you.

Verse 12: What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

L. L. Welborn, who we introduced earlier and who wrote an article on this passage, explains that the divisions mentioned in verses 10-12 are not ordinary divisions. They are divisions along party lines. The divisions refer to religious coalitions or factions. In

antiquity it was common practice to call a group by the name of its leader. So, the names Paul, Apollos, and Cephas may be considered technical references to religious factions within the church and not just simple names of prominent community leaders. The words themselves, “divisions” and “quarrels,” were also technical words used in political contexts. They were words of the times used to describe heated political disputes.

The second example is 1 Cor 4:8,10. It refers to the Corinthians’ self-proclamation.

V. 8 Already you have all you want! Already you have become rich! You have become kings--and that without us! How I wish that you really had become kings so that we might be kings with you!

V. 10 We are fools for Christ, but you are so wise in Christ! We are weak, but you are strong! You are honored, we are dishonored!

Observe the view the Corinthians had of themselves. They considered themselves royalty, wise, strong, and honorable. It is not difficult to observe that the Corinthians were a boastful community.

The third example is 1 Cor 11:22. It refers to the celebration of the Lord’s Supper.

Verse 22: Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

Notice the tone of Paul’s words. Paul expresses great disappointment at the discrimination that is taking place in the church. The wealthy are refusing to sit at the same table with the poor (1 Cor 11:21). Before the poor arrive the wealthy have already helped themselves with the better portion of the meal.

SUMMARY

We have covered two sections in today's study. In the first section we discussed the social and cultural background of Corinth. Two aspects of Corinth's social conditions and characteristics were highlighted: 1) their competitive nature, and 2) their incessant quest for honor. It was suggested that the Corinthian culture was partly shaped by its early history and the honor/shame society it shared with the larger Mediterranean culture. It was noted that as a newly reconstructed city, Corinth lacked an indigenous aristocracy and that the vacuum created a source of competition between the lower social classes. It was also noted that because of the scarce sources of honor people seeking status looked for alternate means outside of the traditional (nobility, wealth, public office). Honor was sought through association with influential leadership, public demonstration of rhetorical skills, selective seating in public events, and religion.

In the second part of study the connection between tongues and the Corinthian culture was explored. It was observed that similar elements of competition and desire for honor that were present in the larger Corinthian society were also present in the discussion of tongues in 1 Corinthians. Church members considered tongues a source of distinction since the phenomenon was recognized as a sign of God's special favor. Further explorations in 1 Corinthians demonstrated that competition and the quest for honor was not an isolated phenomenon but a characteristic of the church. The church's struggles for status were manifested in other areas: 1) in the members' desire for association with prominent religious leadership; 2) in their boastfulness; and 3) in their social discriminations.

Session 6

Paul's Conflicting Statements

LECTURE OVERVIEW (slide 2)

Focus: Pauline conflictive statements and management strategies concerning the practice of glossolalia
Method: Scriptural analysis

INTRODUCTION

Through the course of our study we have evaluated the evidence for and against glossolalia. We have seen that there is greater support for glossolalia than for xenolalia. However, there are conflicting statements in 1 Cor 14 that appear to contradict glossolalia. There are five such statements.

Today we will focus on those statements. The references are found in 1 Cor 14:5,6,18,21,39. We will analyze the texts, the difficulties they represent and will offer alternate interpretations of the texts.

PAUL'S CONFLICTIVE STATEMENTS

Let us begin with verse 14:5.

I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified (slide 3).

The difficulty with this text is the approval that Paul gives to speaking in tongues: "I would like every one of you to speak in tongues." His apparent approval seems paradoxical, if indeed, tongues in this text, is a reference to glossolalia. The question is,

would Paul knowingly approve of a phenomenon that showed so many similarities with pagan worship?

Verse 6: Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? (slide 3)

Verse 6 is specially challenging because Paul seems to identify himself as a tongue speaker. Did Paul speak unintelligible language? Was he, too, a glossolalist? Advocates of xenolalia argue that Paul's claim to speak in tongues can be easily reconciled with his well-known ability to speak various languages. For example, we know that he spoke Aramaic as well as Greek.

Verse 18: I thank God that I speak in tongues more than all of you (slide 3)

The word "more" is a key element in verse 18. According to advocates of xenolalia the idea of "more" refers to the number of languages that Paul spoke. Otherwise Paul must be seen as one who surpasses the Corinthians in an experience that is considered to be influenced by pagan worship. The idea seems rather inconceivable.

Verse 21: In the Law it is written: "Through men of strange 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 (slide 3).

Verse 21 is a reference to Isa 28:11. Similar phrases to "strange tongues" and "lips" of foreigners" are found in Eze. 3:5. The words are considered to be technical references to foreign languages (xenolalia). If this is correct, then Paul is comparing (and thus identifying) the Corinthian tongues with foreign languages.

Verse 39: Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues (slide 3).

This reference seems strange if tongues refer to glossolalia, especially if its practice is associated with pagan worship. If it is the case that glossolalia has been influenced by pagan worship, it would be logical to expect Paul to ban glossolalia from the church. However, that does not occur. Rather, Paul speaks against the prohibition of tongues in the church.

SUGGESTED SOLUTIONS

I'd like to make clear before suggesting any solutions that texts we have just analyzed are undeniably difficult. No easy explanations can be offered. However, there are some alternative interpretations that have been suggested. I will share with you some of those with you.

Hypothetical Statements

Let us begin with verses 14:5: "I would like every one of you to speak in tongues." This statement has been interpreted as Paul's endorsement of speaking in tongues. It has been argued that tongues in this text cannot be a reference to glossolalia because that would mean that Paul would have been endorsing a phenomenon associated with pagan worship. However, to arrive at this conclusion one must assume that glossolalia is a pagan practice. But that does not necessarily have to be the case. It may be that glossolalia shared features in common with pagan worship but that does not necessarily make the two phenomena identical. Hasel and Forbes have demonstrated that clearly. Symbols and ceremonies can often be borrowed by other religions but they are

reshaped, molded, and infused with new meanings into their own traditions. For example, Easter bunnies and Christmas trees are part of Christian celebrations dating back to ancient pagan traditions, although today they have been infused with new meanings.

Another point that needs to be made clear concerning verse 14:5 is that it is framed in hypothetical language and context (slide 4). For example, Paul does not say that he prefers that the Corinthians should speak in tongues. Actually his preference is that the Corinthians prophesy. That is made clear in the second part of the verse: “but I would rather have you prophesy. The first part of Paul’s statement must be considered as a point of argument, not as Paul’s actual desire or preference. Paul uses a similar form of argument 1 Cor 6:12: “ ‘Everything is permissible for me’—but not everything is beneficial.” The same pattern is followed in 6:13: “ ‘Food for the stomach and the stomach for food’—but God will destroy them both.” Paul avoids openly contradicting the church members. Rather, he validates the members by acknowledging their logic, but then refutes/corrects the logic by suggesting an alternative form of reasoning (this is usually found in the second part of his statements).

Let us turn now to verse 6 (slide 4). It is argued that since Paul counted himself among the tongue speakers that must automatically mean that tongues in verse 6 is a reference to xenolalia. Why? Well, because we know that Paul spoke several languages. That makes it likely that what he is alluding to in verse 6 is to his language skills.

The problem with that approach is that Paul’s ability to speak in other languages does not necessarily preclude the possibility that he might have practiced glossolalia.

Another and more significant problem is how the context defines tongues. What Paul describes as tongues brings no “revelation,” “knowledge,” or “Instruction.” This is a different phenomenon than regular languages. Foreign languages, whatever they are, are not void of some form of knowledge as is suggested in verse 6. As I mentioned in earlier sessions, it is imperative to take words in context to arrive at a correct interpretation of Scripture.

Boasting

Verse 18 appears to be saying that Paul spoke more languages than the Corinthians (slide 8). Is this a correct interpretation? A study of the text and its syntax demonstrates that is a misreading of the text. Note the text in the NIV reads: “I speak *in tongues more* than all of you,” not I speak *more tongues* than all of you. That is the way the text reads in the original Greek. Thus, Paul’s underlying argument in verse 18 is not about his greater skills as a linguist but ultimately about his greater spirituality.¹¹

It must also be noted that Paul’s central argument is that he speaks more tongues but privately.¹² This private use of tongues in one’s personal chambers does not fit with the purpose of speaking foreign languages.

¹¹ Richardson discusses this point in his dissertation and argues that “more” (in Greek, *mallon*) should be interpreted as a reference to frequency of speaking in tongues rather than to multiplicity of languages. If the idea was more tongues, meaning more languages the most natural word would have been *polus*. Richardson, 105f. F. F. Bruce suggest that “more” is a reference to “a richer endowment.” Paul’s use of the word is ambiguous. It can be interpreted quantitatively or qualitatively.

¹² Anthony C. Thiselton, *The First Epistle to the Corinthians: a Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans Publishing Co., 2000), 1117.

Use of Familiar Language

Verse 21 is adapted from Isa. 28:11 where the reference appears to be to languages, possibly Assyrian. The reference is problematic since Paul associates Isa. 28:11 with the Corinthian tongues. It seems inconsistent that Paul would choose a text that refers to true foreign languages (Isa. 28:11) to illustrate glossolalia, if that in effect is what is being illustrated. So, is there a solution?

The truth is that there are no easy solutions. This is a very difficult text to explain. First, there is no scholarly consensus on the interpretation of this text. Second, Paul's use Isa. 28:11 is not completely clear. The text as he quotes it seems more of a paraphrase than a direct quotation. There are words that are taken out of order and others seem to be Pauline additions, not found in the original text. Third, though actual languages seem to be referred to, possibly Assyrian, it is not clearly stated in Isa. 28:11.

However, I suggest that Isa. 28:11 may still be read in a manner that is supportive of glossolalia, or at least not in conflict with it. For example, it is possible that Paul may have used Isa. 28:11 to illustrate the effect of tongues but not by trying to establish a direct parallel between the two phenomena. If that is the case then the apparent contradiction may be solved.

Let us examine the textual evidence. To understand a text one must analyze its context. This principle applies to Isa. 28:11 as well. If we want to understand the meaning of this verse, we must first find out what the discussion was about. A study of the context shows that Paul was discussing the negative effect of tongues on outsiders. Paul feared that tongue speakers would be considered insane (v. 23) and advised the

church to exercise restraint in the use of tongues. The issue involved the perception, not the nature of tongues. So, it seems safe to assume that the meaning of Isa. 28:11 must be in some ways related to the negative impact of tongues.

But that still leaves the question open concerning the relevance of Isa. 28:11.

Why did Paul choose the text? How does Paul's quote from the Old Testament fit the New Testament context? How does it help to clarify the issue of the Corinthian tongues?

Larry Richards, professor of Andrews University answers this set of questions concisely.

This experience in Israel's Old Testament history is important for Paul because it is another example of how tongues do not work: Tongues did not work in ancient Israel. Paul wants to draw a parallelism between the use of tongues in Israel's history (where tongues did not work for unbelievers) and the use of tongues in Corinth where it also did not work for unbelievers.¹³

If we analyze Isa. 28:11 we will observe that the Jews rejected God's counsel because they perceived it as infantile chatter: "Do and do, do and do, rule on rule, rule and rule; a little here, a little there" (Isa. 28:10). They treated God's counsel as they treated foreign languages (Assyrian?) like strident and clumsy stuttering (Isa. 33:19). As punishment for their disbelief, God allowed the Assyrians, whose language they despised, to attack Israel. But that didn't change Israel's attitude. The Israelites continued their rejection. Hence the words, "Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me."

¹³ Larry Richards, *1 Corinthians: the Essentials and Nonessentials of Christian Living* (Nampa, Idaho: Pacific Press Pub. Asso., 1997), 238.

The point here is clear, “the two contexts match well.”¹⁴ The description in both, Isaiah and in 1 Corinthians speak about the negative results of tongues. Thus, it is plausible that Paul may have used the Old Testament reference because it was authoritative and also because he saw a clear parallel between the two outcomes. As Richards explained, Israel’s history “served as another example of how tongues do not work.”

Tact and Respect

The last verse in our list of difficult verses is 1 Cor 14:39 (slide 9). Paul tells the Corinthians “do not forbid speaking in tongues.” How does one explain Paul’s apparent endorsement to a phenomenon that has caused so much disruptiveness and is of such dubious origin?

It may sound somewhat repetitious, but the answer once again lies in the context. The context is decisive. We must not take Paul’s words as a blank statement or treat the verse in isolation. We must see this verse in the light of the guidelines Paul has established for the use of tongues in the church: 1) there needs to be an interpreter; 2) if there is no interpreter tongues must be spoken privately; 3) no more than three persons should speak at once. If these rules are followed then there are no valid reasons why speaking in tongues must be forbidden.

¹⁴ Thiselton, 1121.

SUMMARY

Let's take a few minutes now to review. We have discussed the texts that appear to contradict glossolalia. The texts and the key statements are shown on the screen (slide 10). There are five problematic texts: "I would like everyone of you to speak in tongues," verse 5; "If I come to you and speak in tongues," verse 6; "I speak in tongues more than all of you," verse 18; reference to Assyrian language, verse 21; "Do not forbid speaking in tongues," verse 39.

The alternative interpretations that we have discussed are also shown on the screen (slide 11): In our study we have discriminated between direct and indirect language. We have seen that Paul, as an able and resourceful communicator, used a wide range of rhetorical devices to drive home his arguments. We have suggested the possibility that hypothetical statements, boasting, use of familiar language, respect and validation of others may have been among Paul's communication strategies to curb the excessive behavior of the Corinthians.

Session 7**1 Cor 14 today: Should It Be Used As a Norm For Contemporary Practice?**

LECTURE OVERVIEW (slide 2)

Focus: The correct use and application of 1 Corinthians 14

Method: A study of basic principles of interpretation

INTRODUCTION

We've come to the final session of our study. We have studied Adventist and non-Adventist scholarly views on the interpretation of 1 Cor 14. We have noted that opinions are divided but that the preponderance of the evidence favors glossolalia over xenolalia. We have also studied the historical background of Corinth and have shown how the Corinthian and Mediterranean culture provided the appropriate milieu for glossolalia to flourish. We saw why religion and religious symbols became an issue of competition for honor in Corinth and how it might have impacted glossolalia.

All this information is valuable for a correct understanding of glossolalia, its origin, historical conditions, and its use. Yet, there are two questions we need to address before we complete our study of glossolalia. The first question is, why are Adventists resistant to accept the evidence supporting glossolalia? The second question is how do we apply 1 Cor 14 in the contemporary church? Should we consider glossolalia normative? Let's begin our discussion by analyzing the first question,

WHY ARE ADVENTISTS RESISTANT TO ACCEPT THE EVIDENCE
SUPPORTING GLOSSOLALIA?

One of the greatest challenges that Adventists face is that charismatic groups use 1 Cor 14 to support their own version and practice of glossolalia. Adventists are hesitant to accept 1 Cor 14 as glossolalia because it seems to give endorsement to charismatic practices. The fear is understandable since Adventists view the practice of modern glossolalia to be disruptive and contrary to Scriptural standards of orderliness. Adventists want to reserve the right to discern between acceptable and unacceptable church behavior. Acceptance of 1 Cor 14 as glossolalia seems to compromise that ability.

There is no doubt that Scriptural standards of orderliness must be considered seriously when judging the legitimacy of glossolalia. However, I believe a distinction must to be made between concerns about the modern use of glossolalia and the textual evidence for glossolalia in 1 Cor 14. The two issues are separate and should not be confused. The first issue deals with the meaning of the text, the second issue deals with the application of the text.

It is possible to take a biblical concept and apply it incorrectly, misusing it or abusing it. But that does not alter or invalidate the meaning of the text. Charismatics may misapply 1 Cor 14 yet glossolalia can be considered biblical. The two statements are not necessarily incompatible.

The bottom line is that it is possible to solve the Adventist dilemma. It is possible to uphold Scriptural standards of orderliness while affirming biblical support for glossolalia.

However, Adventists are not concerned only about orderliness in the church. Another reason why Adventists reject glossolalia is because of its association with pagan worship (Apollo and Bacchanalian cults). The notion that glossolalia is associated with pagan worship not only seems suspicious but inconsistent with the Scriptural evidence. It seems inconsistent on two accounts: 1) there is no textual evidence to indicate that Paul ever referred to tongues as pagan; 2) Paul referred to tongues as an authentic gift of the Spirit.

Let's analyze the first argument, the absence of the textual evidence referring to tongues as pagan. If by textual evidence we mean 1 Cor 14, then the argument is true. There are no references in chapter 14 to paganism. However, if we go back to 1 Cor 12: 1, 2 where the discussion of glossolalia begins, we will find that Paul associates the problem of tongues with the Corinthians' pagan experience.

Now about spiritual gifts, brothers, I do not want you to be ignorant. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols.

Paul's opening words are significant because normally introductory statements reflect the framework of the discussion. We can observe similar stylistic patterns in 1 Cor 5:1,2; 7:1,2; 8:1,2; and 11:17-19. In each case Paul gives a synthesis statement at the beginning of the discussion then briefly describes the issues and encapsulates the nature of the problems.

We turn now to the second argument: that Paul referred to the Corinthian tongues as an authentic gift. It seems paradoxical that Paul would consider tongues authentically Christian yet influenced by paganism.

Yet, there is a logical explanation. The problem is solved if we view tongues as conditioned by but not identical to pagan worship. Historical evidence shows that inter-religious borrowings of symbols and ceremonies were commonly practiced in Corinth. But the evidence also shows that the borrowings were not all embracing. Symbols and ceremonies were often transformed to fit the philosophy of the adopting institutions. Theologians refer to this phenomenon as syncretism. It is likely that some kind of syncretism or mixing of religious symbols may have occurred in Corinth with regard to tongues. For example, it is possible that the Pentecostal experience, not soon to be forgotten by the Christian community, may have gained forms of expression compatible with Corinthian cults. Borrowing the vocabularies from the Pentecostal experience and the Corinthian cults and then infusing them with new meanings and behaviors may have given tongues a new perspective.

If this is the case with glossolalia, and I suggest it is, it resolves the problem of why Paul referred to glossolalia as authentically Christian. As parenthetical note and for the purpose of clarification, I would like to add that syncretism was not peculiar to the Corinthian church. For example, the Colossians practiced a form of syncretism in relation to the Sabbath and the Jewish dietary laws (Col. 2:16-23).¹⁵ Another example is the contemporary Christian church. As the Corinthians and the Colossians, it too has been influenced by syncretism. Consider the Christmas tree and Easter bunnies. The two

¹⁵ Samuele Bacchiocchi discusses the issue of the Colossian syncretism in his book, *From Sabbath to Sunday* (Rome: The Pontifical Gregorian University Press, 1977), 339-364.

symbols originated in paganism but have acquired new meanings and characteristics and are now considered a part of Christianity.

HOW DO WE APPLY 1 COR 14 IN THE CONTEMPORARY CHURCH:
SHOULD WE CONSIDER GLOSSOLALIA NORMATIVE?

For the past two weeks we have been discussing issues related to xenolalia and glossolalia. And we have concluded that the glossolalia phenomenon is biblical. This leads us to the next question: is it therefore normative?

An instinctive response to this question would be: of course, whatever is biblical Christians must follow. And this is how some people approach 1 Cor 14 and the issue of glossolalia. However, the issue is not as simple and straightforward. There are certain aspects of biblical interpretation and characteristics of 1 Cor 14 that must be considered when applying glossolalia to the contemporary setting.

First, we must consider that not every idea contained in the Bible is normative (slide 3). There are numerous biblical stories that describe the lives of kings and religious leaders whose lives were exemplary but not perfect. The stories of their lives are included in the Bible so we may imitate their virtues but also avoid repeating their mistakes. For example, King David's adulterous relationship with Bethsheba is recorded in Scripture. That makes the story biblical, doesn't it? But that does not make the action normative. On the contrary, the purpose of the story is that we can learn from King David's mistake and not repeat it. The same can be said of Peter and Paul and the parable of the ten virgins there are aspects of these stories we are meant to follow and others we are meant to avoid. I suggest that we apply this the same principle of

interpretation to glossolalia. Glossolalia may certainly be considered a biblical idea but it is not a biblical ideal.

Second, we must consider that the practice of glossolalia was tolerated, not advocated (slide 3). It is clear in the context that Paul showed special preference for prophecy. He repeatedly emphasized prophecy/preaching over speaking in tongues in the church. Paul admitted tongues only under special circumstances: when it was interpreted, when it was used privately, and when it was done in an orderly fashion with a maximum of three speaking at once.

Third, we must consider that 1 Cor 14 is corrective not prescriptive (slide 3). The section comprising chapters 12-14 deals with divisions, excess, and wrongful attitudes. Tongues have created serious problems in the church causing some church members to feel proud and superior and to diminish their fellow members. It has created confusion and has become the subject of potential criticism from outsiders. Paul's purpose in this section is to put the use of tongues into proper perspective. He lays down guidelines that will serve as correction on the use of tongues. The objective is to curb the use of tongues and restore order and harmony in the church. There is no indication that Paul prescribed or recommended tongues to the church.

In conclusion, we must be cautious how we apply 1 Cor 14 today. We must avoid two extreme interpretations. First, we must avoid an interpretation that suppresses the biblical evidence of glossolalia because it is disharmonious with Christian standards of orderliness. It would be a mistake to turn the rejection or the misuse of modern glossolalia into a criterion for the interpretation of 1 Cor 14. Second, we must avoid an

interpretation that turns biblical glossolalia into a model for contemporary Christian practice. As we have seen it is not necessary to assume that all biblical ideas are normative. Tongues are, indeed, biblically supported, but they are not a biblical ideal. Tongues are tolerated in 1 Cor 14, but not advocated. Paul's purpose in writing 1 Cor 14 was corrective not prescriptive.

APPENDIX C

LEARNER'S MANUAL

Session 1
Introduction

LECTURE OVERVIEW

Method: historical analysis
Focus: history of the debate over the nature of 1 Cor. 14 with emphasis in Adventist history

I. RELEVANCE OF THE STUDY

II. PURPOSE OF THE STUDY

III. METHODS OF INTERPRETATIONS

- A. Psychological approach
- B. Sociological approach
- C. Exegetical approach
- D. Socio-exegetical approach

IV. DEFINITION OF TERMS

Term: *glossolia*

Root words _____, _____ and _____, _____

Theological definition _____

Term: *xenolia*.

Root words _____, _____ and _____, _____

Theological definition: _____

Term: *Cryptomnesia*

Root words: _____, _____ and _____, _____

Theological definition: _____

Adventist Views

I. THE ARGUMENTS FOR *XENOLALIA*

- a. Earle Hilgert (A.U. Seminary professor, 1955)

- b. Gerhard Hasel (A.U. Seminary professor, 1992)

II. THE ARGUMENTS FOR *GLOSSOLALIA*

- a. Uriah Smith

- b. Seventh-Day Adventist Commentary

- c. William Richardson

- d. Larry Richards

III. Summary

Session 2
Other Scholarly Views

LECTURE OVERVIEW

Method: historical analysis

Focus: history of the debate over the nature of 1 Cor. 14 with emphasis on the scholarly literature (outside of Adventism)

I. THE TOPICAL AND THE EXEGETICAL LITERATURE

- a. Topical, non-exegetical literature (disagreement)

- b. Exegetical literature (consensus)

II. EXEGETICAL LITERATURE

1. The arguments for *xenolalia* (intelligible/foreign language)
 - a. Richard C. Lenski (1940).

 - b. Christopher Forbes (1987) *Prophecy and Inspiration Speech in Early Christianity and its Hellenistic Environment*.

2. The arguments for *glossolalia* (unintelligible language)
 - a. Thomas C. Edwards (1886)

 - b. Elliot F. Godet (1889)

c. Archibald Robertson and Alfred Plummer (1911)

d. Gordon Fee (1990's)

3. The argument for *cryptomnesia*

a. James Moffat (1938).

III. SUMMARY

Session 3
1 Corinthians 14

LECTURE OVERVIEW

Method: Scriptural analysis

Focus: textual evidence of glossolalia

Key texts: 1 Cor. 14: 2, 4, 6, 8, 9, 13, 14, 19, 23, and 27

TEXTUAL EVIDENCE FOR *GLOSSOLALIA*

Verse 2

a.

b.

c.

Verse 4

a.

Verse 6

a.

b.

c.

Verse 8

a. Musical analogy

Verse 9

a.

b.

Verse 13

a.

Verse 14

a.

Verse 19

a. Better “five intelligible words . . . than . . .”

Verse 23

a.

Verse 27

a.

Session 4
Acts 2, 1 Cor. 14, and the Pagan Literature

LECTURE OVERVIEW

Method: Scriptural analysis

Focus: 1) phenomenological similarities of Acts 2 and 1 Cor. 14;

2) phenomenological similarities of 1 Cor. 14 and Pagan literature

I. HEGSTAD'S DESCRIPTION OF THE PHENOMENOLOGICAL DIFFERENCES OF ACTS 2 AND 1 COR. 14 (ABRIDGED)

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
1. The speakers:	_____	_____
2. The hearers:	_____	_____
3. Form:	_____	_____
4. Addressed to:	_____	_____
5. Audibility:	_____	_____
6. As languages:	_____	_____
7. Interpretation:	_____	_____
8. Comprehension:	_____	_____
9. As Prophecy:	_____	_____
10. Result:	_____	_____

II. PHENOMENOLOGICAL SIMILARITIES WITH PAGAN LITERATURE.

1. The Pagan cults of Corinth
Delphic Oracles Cult _____

Bacchanalian Cult _____

2. The Greek Platonic Traditions
Plato _____

Philo _____

III. Summary

Session 5
Social and Economic Influences

LECTURE OVERVIEW

Method: Scriptural and socioeconomic analyses

Focus: the social influences of pagan Corinth and the church's reflection of Corinthian society

I. A BRIEF HISTORICAL BACKGROUND OF CORINTH

1. The destruction and reconstruction of Corinth
2. The repopulation of Corinth
3. The geographical importance of Corinth
4. The Isthmian games at Corinth
5. The moral corruption of Corinth

II. THE SOCIOECONOMIC CONDITION OF CORINTH AND HOW IT MAY HAVE INFLUENCED THE CORINTHIAN CHURCH

1. Absence of indigenous aristocracy
2. Corinth's honor/shame based society
3. Religious symbols: a source of honor

III. THE CHURCH'S REFLECTION OF THE LARGER SOCIETY AND ITS STRUGGLES FOR STATUS

- a) Association with prominent religious leadership (1:9-12)

- b) Boasting (4:8-10)

- c) Lawsuits/cheating (6:7, 8)

- d) Discrimination at the Lord's Supper (11:20-22)

- e) Discrimination against members with perceived inferior spiritual gifts (12:21-23)

IV. Summary

Session 6
Paul's Conflicting Statements and Evaluation of Glossolalia

LECTURE OVERVIEW

Method: Scriptural analysis

Focus: Pauline conflictive statements and management strategies concerning the practice of glossolalia

I. PAUL'S CONFLICTIVE STATEMENTS

1. Verse _____ aspect _____
2. Verse _____ aspect _____
3. Verse _____ aspect _____
4. Verse _____ aspect _____

II. SUGGESTED SOLUTIONS

1. Hypothetical statements (v. 5, 6)
2. Strategic identification and diplomacy (v. 18)
3. The use of familiar language (vv. 21, 22)
4. Respect of others

III. SUMMARY

Session 7

1 Cor. 14 today: Should it Be Used as a Criterion for Contemporary Practice?

LECTURE OVERVIEW

Method: A study of basic principles of interpretation

Focus: The correct use and application of 1 Corinthians 14

I. WHY THE INTERPRETATION OF GLOSSOLALIA IN 1COR. 14 MEETS RESISTANCE

II. THREE REASONS WHY IT IS HERMENEUTICALLY UNSOUND TO USE 1 COR.14'S TONGUE PHENOMENON AS CRITERION FOR CONTEMPORARY CHRISTIAN PRACTICE

1. Glossolalia is biblically supported, not _____

2. Glossolalia is tolerated, not _____

3. 1 Cor. 14 is corrective, not _____

III. SUMMARY

APPENDIX D

COGNITIVE INSTRUMENT

Student _____

Code name _____

PRE/POST TEST

Test #1
Adventist Views

I. Short answer (15 pts.) Describe the difference between glossolalia, xenolalia, and cryptomnesia, in 1-3 sentences, as presented in class. Include in your answer an etymological analysis of each word.

Xenolalia:

Root words and meaning: _____, _____; _____, _____.

Theological definition: _____.

Glossolalia:

Root words and meanings: _____, _____; _____, _____.

Theological definition: _____.

Cryptomnesia:

Root words and meaning: _____, _____; _____, _____.

Theological definition: _____.

II. Match (7pts.) Match the correct Adventist leaders with the views listed below by placing the corresponding letter on the space provided next to the numbers on the left margin.

- a) Larry Richards b) Gerhard F. Hasel c) Uriah Smith d) William Richardson
e) Earle Hilgert

- ___ 1. Expressed the view that tongues in 1 Cor 14 referred to unintelligible utterances, in an article in the Review and Herald in 1858.
- ___ 2. Expressed the view that the gift of tongues in 1 Cor 14 “may refer to the speaker’s own language or to a language not previously known by him.”
- ___ 3. Believed that tongues in 1 Cor 14 were partly the result of influence of local pagan worship.
- ___ 4. Claimed that an early form of Gnosticism influenced the practice of glossolalia in Corinth..
- ___ 5. Argued against cultural and pagan influences based on the fact that terminology, such as *ekstasis* (ecstasy) and *mantis* (diviner), words that appear in pagan worship contexts, are absent in 1 Cor 14.

Student _____

Code name _____

PRE/POST TEST

Test #2
Other Scholarly Views

Match the correct scholars with the views listed below by placing the corresponding letter on the space provided next to the numbers on the left margin.

- a) Gordon Fee b) Thomas C. Edwards c) Christopher Forbes d) Richard Lenski
e) James Moffat

- ____ 1. Argued that in order to interpret the phenomenon of tongues correctly, Acts must be used as the norm because it is Acts and not 1 Corinthians that contains a clear and unambiguous discussion of tongues.
- ____ 2. Argued that ecstatic speech was not practiced in the Corinthian and the Greco-Roman culture.
- ____ 3. Defended the hermeneutical principle that clear biblical texts ought to be used to explain obscure texts.
- ____ 4. Suggested cryptic tongues as a plausible explanation of 1 Cor 14.
- ____ 5. Argued against intelligible tongues in 1 Cor 14 due to its liability for unbelievers.
- ____ 6. Found no record of ecstatic speech in Greco-Roman culture.
- ____ 7. Argued that intelligible tongues (foreign languages) were unlikely to create negative impressions in cosmopolitan and multilingual cultures such as Corinth.
- ____ 8. Suggested that the problem of tongues could be viewed from the perspective of the Corinthian's negative attitude towards a physical resurrection.
- ____ 9. Used 1 Cor 15 to explain the Corinthian tongues (1 Cor 14).
- ____ 10. Described the Corinthian tongues as "broken murmurs" and "incoherent chants."

Student _____

Code name _____

PRE/POST TEST

Test #3
1 Corinthians 14

Read 1 Cor 14 below and identify six (6) verses that give support to the view that tongues in Corinth were unintelligible. Write the verse numbers and the aspects or phrases of the verses that make unintelligible tongues a tenable interpretation in the spaces provided below.

1. Verse _____ aspect/phrase _____
2. Verse _____ aspect/phrase _____
3. Verse _____ aspect/phrase _____
4. Verse _____ aspect/phrase _____
5. Verse _____ aspect/phrase _____
6. Verse _____ aspect/phrase _____

1 Corinthians 14

1 Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

2 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

5 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

9 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

10 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.

11 If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me.

- 12 So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.
- 13 For this reason anyone who speaks in a tongue should pray that he may interpret what he says.
- 14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.
- 15 So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.
- 16 If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying?
- 17 You may be giving thanks well enough, but the other man is not edified.
- 18 I thank God that I speak in tongues more than all of you.
- 19 But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.
- 20 Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults.
- 21 In the Law it is written: "Through men of strange 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.
- 22 Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.
- 23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?
- 24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,
- 25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"
- 26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.
- 27 If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.
- 28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.
- 29 Two or three prophets should speak, and the others should weigh carefully what is said.
- 30 And if a revelation comes to someone who is sitting down, the first speaker should stop.
- 31 For you can all prophesy in turn so that everyone may be instructed and encouraged.
- 32 The spirits of prophets are subject to the control of prophets.
- 33 For God is not a God of disorder but of peace. As in all the congregations of the saints,

34 women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.

35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

36 Did the word of God originate with you? Or are you the only people it has reached?

37 If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.

38 If he ignores this, he himself will be ignored.

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

40 But everything should be done in a fitting and orderly way.

Student _____

Code name _____

PRE/POST TEST

Test #4
1 Corinthians 14, Acts 2 and the Pagan Literature

Short answer

1. Compare 1 Corinthians 14 and Acts 2, and mention at least 4 (four) differences between the gift of tongues, as described by Roland R. Hegstad.

<u>Criteria</u>	<u>1 Corinthians 14</u>	<u>Acts 2</u>
1. Speaker	1. _____	1. _____
2. _____	2. _____	2. _____
3. _____	3. _____	3. _____
4. _____	4. _____	4. _____

2. Name and describe two (2) pagan cults of Corinth that were characterized by ecstatic manifestations. Use 10-15 words per description.

A) Name _____ description _____

B) Name _____ description _____

3. Name two (2) writers within the Platonic tradition and briefly describe their references to ecstatic manifestations, using 10-20 words per description.

A. Name _____ reference _____

B. Name _____ reference _____

Student _____

Code name _____

PRE/POST TEST

Test #5
Social and Economic Influences

1. Describe two socioeconomic conditions of the city of Corinth that may have influenced the church and prepared the atmosphere for the disputes mentioned in 1 Corinthians, using 10-20 words per description.

Socioeconomic condition #1: _____

Socioeconomic condition #2: _____

2. Explain two ways in which the Corinthian church reflected the larger society and its struggles for social status. Use one biblical passage and 10-20 words in each answer.

A) Biblical text _____ explanation _____

B) Biblical text _____ explanation _____

Student _____

Code name _____

PRE/POST TEST

Test #6**Paul's Conflicting Statements and Evaluation of Glossolalia**

Identify three (3) verses in 1 Cor 14 that seem to conflict with the view of glossolalia as unintelligible utterances and include the aspects or key phrases contained in the verses that seem inconsistent with that view. Write your answers in the spaces below.

1. Verse _____ aspect _____
2. Verse _____ aspect _____
3. Verse _____ aspect _____

The statements below are related to Paul's strategies in dealing with the Corinthians. Some statements are correct and some are false. Leave unmarked those statements that are true and *cross out those that are false*, as presented in class.

1. A plausible solution to the enigma of why Paul encouraged the Corinthians to speak unintelligible tongues is that Paul's statement may be interpreted as hypothetical.
2. Paul consistently addressed church problems through unambiguous, direct language.
3. A plausible solution to Paul's enigmatic use of Isa. 28:11, 12 is that he used the text as a means of establishing a common ground (communication), since it contained religious language that was familiar to the Corinthians.
4. Paul viewed glossolalia as a product of demonic influences.
5. Being a nurturing shepherd, Paul used tact and diplomacy to moderate the practice of tongues.
6. Characterized by a sense of integrity and commitment to the truth, Paul consistently confronted the mistakes of the Corinthians by contradicting their flawed logic and arguments.
7. When Paul felt his reputation/credibility was threatened he sometimes resorted to boasting.

Student _____

Code name _____

PRE/POST TEST

Test #7

1 Cor 14 today: Should it Be Used as a Norm for Contemporary Practice?

1. Explain why it is unsound to use 1 Corinthians 14 as a norm for contemporary practice, as presented in class. Use 10-20 words for each answer.

1. Reason #1

2. Reason #2

3. Reason #3

APPENDIX E

COGNITIVE CRITERIA

Session 1

Adventist Views

Short answer. Describe the difference between glossolalia, xenolalia, and cryptomnesia, as presented in class. Include in your answer an etymological analysis of each word.

Xenolalia: *xeno*, foreign; *laleo*, to speak.

Theological definition: refers to foreign languages (e.g. Korean and French).

Glossolalia: *glossa*, tongue; *laleo*, to speak .

Theological definition: refers to unintelligible utterances/language.

Cryptomnesia: *kryptos*, hidden/obscure/cryptic; *mnesia*, memory;

Theological definition: refers to the experience of individuals who speak fragmented foreign language (probably because of previous incidental contact with the language).

1. Match the correct Adventist leaders with the views listed below by placing the corresponding letter on the space provided next to the numbers on the left margin.

- a) Larry Richards b) Gerhard F. Hasel c) Uriah Smith d) William Richardson
e) Earle Hilgert

- c 1. Expressed the view that tongues in 1 Cor 14 referred to unintelligible utterances, in an article in the Review and Herald in 1858.
- e 2. Expressed the view that the gift of tongues in 1 Cor 14 “may refer to the speaker’s own language or to a language not previously known by him.”
- d 3. Believed that tongues in 1 Cor 14 were partly the result of influence of local pagan worship.
- a 4. Claimed that an early form of Gnosticism influenced the practice of glossolalia in Corinth..
- b 5. Argued against cultural and pagan influences based on the fact that terminology, such as *ekstasis* (ecstasy) and *mantis* (diviner), words that appear in pagan worship contexts, are absent in 1 Cor 14.

Session 2

Other Scholarly Views

1. Match the correct Adventist leaders with the views listed below by placing the corresponding letter on the space provided next to the numbers on the left margin.

- a) Gordon Fee b) Thomas C. Edwards c) Christopher Forbes d) Richard Lenski
e) James Moffat

- d 1. Argued that in order to interpret the phenomenon of tongues correctly, Acts must be used as the norm because it is Acts and not 1 Corinthians that contains a clear and unambiguous discussion of tongues.
- c 2. Argued that ecstatic speech was not practiced in the Corinthian and the Greco-Roman culture.
- d 3. Defended the hermeneutical principle that clear biblical texts ought to be used to explain obscure texts.
- e 4. Suggested cryptic tongues as a plausible explanation of 1 Cor 14.
- e 5. Argued against intelligible tongues in 1 Cor 14 due to its liability for unbelievers.
- c 6. Found no record of ecstatic speech in Greco-Roman culture.
- e 7. Argued that intelligible tongues (foreign languages) were unlikely to create negative impressions in cosmopolitan and multilingual cultures such as Corinth.
- a 8. Suggested that the problem of tongues could be viewed from the perspective of the Corinthian's negative attitude towards a physical resurrection.
- a 9. Used 1 Cor 15 to explain the Corinthian tongues (1 Cor 14).
- e 10. Described the Corinthian tongues as "broken murmurs" and "incoherent chants."

Session 3**1 Corinthians 14**

Read 1 Cor 14 below and identify six (6) verses that give support to the view that tongues in Corinth were unintelligible. Write the verse numbers and the aspects or phrases of the verses that make unintelligible tongues a tenable interpretation in the spaces provided below.

1. Verse 2, “does not speak to men but to God,” or “no one understands,” or “he utters mysteries with his spirit.”
2. Verse 4, “edifies himself” not the church.
3. Verse 6, no “revelation, or knowledge, or prophecy or word of instruction.”
4. Verse 8, “the trumpet does not sound a clear call.”
5. Verse 9; “unless you speak intelligible words;” or “how will anyone know what you are saying;” or “your speaking into the air.”
6. Verse 13, “pray that he may *interpret* what he says.”
7. Verse 14, “my mind is unfruitful.”
8. Verse 19, “speak five intelligible words . . . than ten thousand words in a tongue.”
9. Verse 23, “will they not say that you are out of your mind”

Session 4

1 Corinthians 14, Acts 2 and the Pagan Literature

Short answer

1. Compare Acts 2 and 1 Corinthians 14, and mention at least 5 (five) differences between the gift of tongues, as described by Roland R. Hegstad.

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
1. The speakers:	Laymen	The apostles
2. The hearers:	Primarily church members	unbeliever
3. Form:	Prayer, song, thanksgiving	Preaching
4. Function:	Devotional-pastoral	Evangelistic
5. Addressed to:	God	Men
6. Audibility:	Audible or inaudible	Audible
7. As languages:	Not referred to as such	Referred to as such
8. Interpretation:	Required, to edify	Not required, to edify
9. Content:	Devotional (song, prayer)	Prophetic
10. Comprehension:	Hearers did not understand	Hearers understood
11. As Prophecy:	Distinct from	Equivalent to
12. Objective:	To express gratitude	To convert
13. Result	Unbelievers alienated	Converted
14. Edification:	No	Yes
15. Sign value:	Ineffective	Effective
16. Importance	Minor	Major

2. Name and describe two (2) pagan cults of Corinth that were characterized by ecstatic manifestations. Use 10-20 words per description.

A) **Name:** the Delphic Oracle. **Description:** a prophetess who inhaled toxic fumes and spoke in obscure language characterized the cult.

B) **Name:** the Bacchanalian Cult. **Description:** emotional frenzy and sexual immoderation characterized the cult.

3. Name two (2) writers within the Platonic tradition and briefly describe their reference to ecstatic manifestations, using 10-20 words per description.

A) **Name:** Plato. **Reference:** described inspiration as a mental state in which individuals lose awareness of the words they speak.

B) **Name:** Philo. **Reference:** described the mind as being evicted by the spirit in the moment of inspiration and compared the experience to the natural phenomena of sunset and sunrise.

Session 5**Social and Economic Influences**

1. Describe two socioeconomic factors that may have influenced the Corinthians and prepared the atmosphere for some of the disputes mentioned in 1 Corinthians, using 10-20 words per description.

Socioeconomic factor #1: the absence of an indigenous aristocracy provided a fertile ground for competition between the social classes to become the new aristocracy.

Socioeconomic factor #2: The limited sources for the pursuit and dispensation of honor increased the likelihood of competition between the social classes.

2. Explain two ways in which the Corinthian church reflected the larger society and its struggles for social status. Use one biblical passage and 10-20 words in each answer.
 - A) 1 Cor 1, the Corinthians reflected their disputes for status, quarreling over group boundaries and appealing to associations with important religious leadership.
 - B) 1 Cor 2, the Corinthians reflected their disputes for status, claiming to be intellectually superior to others, including the apostle Paul.
 - C) 1 Cor 4 the Corinthians reflected their disputes for status, claiming to be socially and spiritually superior to the apostle Paul.
 - D) 1 Cor 11, the Corinthians reflected their disputes for status, discriminating against the poor at the Lord's Supper.
 - E) 1 Cor 12 or 13, The Corinthians reflected their disputes for status, discriminating against church members who were perceived to have inferior spiritual gifts.

Session 6

Paul's Conflicting Statements and Evaluation of Glossolalia

I. Identify three (3) verses in 1 Cor 14 that seem to conflict with the view of glossolalia as unintelligible utterances and include the aspects or phrases contained in the verses that seem inconsistent with that view. Write your answers in the spaces below.

1. Verse 5, "I would like everyone of you to speak in tongues" or Paul encourages speaking in tongues.
2. Verse 6, "If I come to you and speak in tongues" or Paul counts himself among tongue speakers.
3. Verse 18, "I (Paul) speak in tongues more than all of you" or Paul boasts of his greater skills of speaking in tongues.
4. Verse 21, reference to foreign language or Assyrians speaking in their own language.

The statements below are related to Paul's strategies in dealing with the Corinthians. Some statements are correct and some are false. Leave unmarked those statements that are true and *cross out those that are false*, as presented in class.

1. A plausible solution to the enigma of why Paul encouraged the Corinthians to speak unintelligible tongues is that Paul's statement may be interpreted as hypothetical.
- ~~2. Paul consistently addressed church problems through unambiguous, direct language.~~
3. A plausible solution to Paul's enigmatic use of Isa. 28:11, 12 is that he used the text as a means of establishing a common ground (communication), since it contained religious language that was familiar to the Corinthians.
- ~~4. Paul viewed glossolalia as a product of demonic influences.~~
5. Being a nurturing shepherd, Paul used tact and diplomacy to moderate the practice of tongues.
- ~~6. Characterized by a sense of integrity and commitment to the truth, Paul consistently confronted the mistakes of the Corinthians by contradicting their flawed logic and arguments.~~
7. When Paul felt his reputation/credibility was threatened he sometimes resorted to boasting.

Session 7

**1 Cor 14 Today: Should It Be Used as Criterion for
Christian Contemporary Practice?**

Explain why it is unsound to use 1 Corinthians 14 as a norm for contemporary practice, as presented in class. Use 10-20 words for each answer

1. Glossolalia is biblically supported but it does not mean that it is a biblical ideal.
2. Glossolalia is tolerated by Paul, but it does not mean that he recommends its practice or that he is an advocate of glossolalia.
3. 1 Cor 14 is corrective, it not prescriptive.

APPENDIX F

AFFECTIVE INSTRUMENT

Student _____

Code name _____

PRE/POST TEST

RELB 460 PAUL AND HIS LETTERS
1 CORINTHIANS 14

- ____ 1. On a scale of 1-5, 1 being no interest and 5 being great interest, rate your interest in the subject of Speaking in Tongues.
- ____ 2. On a scale of 1-5, rate your interest in defining the nature of the tongues in Corinth?
- ____ 3. On a scale of 1-5, 1 being low likelihood and 5 being high likelihood, what is the likelihood of your buying a book on the subject of the gift of tongues in the next few weeks?
- ____ 4. On a scale of 1-5, 1 being low likelihood and 5 being high likelihood, what is the likelihood of your talking to a friend about the subject of the gift of tongues in the next few weeks?
- ____ 5. On a scale of 1-5, 1 being low likelihood and 5 being high likelihood, what is the likelihood of your participating in a discussion about the gift of tongues if people around you were talking about it?
- ____ 6. On a scale of 1-5, 1 being low likelihood and 5 being high likelihood, what is the likelihood of your inviting a friend to a presentation on the subject of Speaking in Tongues?
- ____ 7. On a scale of 1-5, 1 being little and 5 being much, what connection do you see between the subject of Spiritual gifts in general and the Gift of tongues in particular?
- ____ 8. On a scale of 1-5, 1 being little and 5 being much, how much motivation do you have to study the subject of the Spiritual Gift of Tongues outside of class?
- ____ 9. On a scale of 1-5, 1 being little and 5 being much, what relevance do you see in studying the subject of the Gift of Tongues for a contemporary Christian?

APPENDIX G

SLIDE PRESENTATION

NOTE TO USERS

Page(s) not included in the original manuscript and are unavailable from the author or university. The manuscript was scanned as received.

218, 233

This reproduction is the best copy available.

UMI[®]

Lecture Overview

- **Focus:** the debate over 1 Cor 14; emphasis on Adventist history
- **Method:** historical analysis



Introduction

I. Relevance of study

- A 1 Cor 14 relatively unexplored
- Varying/speculative interpretations
 - Pentecostals (angelic/unintelligible)
 - Adventists (foreign language, with a few exceptions)



Introduction

II. Methods of interpretation:

- History of Religions
- Psychological
- Sociological
- Linguistics
- Exegetical/Theological



Introduction

III. Definition of terms

- Term: ***xenolalia***
- Root words: *xeno*, foreign;
laleo, I speak
- Theological definition: foreign language
(e.g. French, German, Spanish)

Introduction

III. Definition of terms

- Term: **glossolalia**
- Root words: *glossa*, tongue;
- *laleo*, I speak
- Theological definition:
ecstatic/unintelligible speech



Introduction

III. Definition of terms

- Term: **cryptomensia**
- Root words: *krypto*, cryptic/obscure; *mensia*, memory
- Theological definition:
cryptic/fragmented foreign language



Xenolalia: Its Arguments

Earle Hilgert (A.U. Professor, 1955).

- "The gift of tongues . . . may refer to the speaker's own language or to a language not previously known by him."

Xenolalia: Its Arguments

- **Gerhard F. Hasel (A.U. , 1994).**
 - Argued Acts 2 and 1 Cor 14 were similar
 - *Glossa* (tongue)
 - *Laleo* (speak)
 - Argued 1 Cor 14 was not influenced by local pagan worship. Relevant vocabulary missing in 1 Cor 14.
 - *Ekstasis* (ecstasy)
 - *Mantis* (diviner)



Glossolalia: Its Arguments

- **Uriah Smith (Review & Herald, 1858).**
 - **“What? Is not the tongue given for the express purpose that men may understand? But here we have the declaration of Paul that sometimes, at least, the gift of tongues is conferred when no man understands it. . . Now if the gift of tongues was conferred upon the disciples only that they might preach the gospel to those of other languages, where would be either the necessity of an interpreter or any propriety in Paul's language?**

Glossolalia: Its Arguments

- **SDABC, (1957).**
- **William Richardson (A.U. 1983).**
 - Noted similarities with local pagan worship.
 - Noted tongues was a liability for unbelievers (1 Cor 14:23).
- **Larry Richards (A.U. 1997).**
 - Claimed early form of gnosticism influenced the practice of glossolalia in 1 Cor 14.

Summary of definitions

Xenolalia: *xeno*, foreign; *laleo*, speak; foreign language (French, German)

Glossolalia: *glossa*, tongue; *laleo*, speak; unintelligible language

Cryptomensia: *krypto*, cryptic; *mensia*, memory; obscure/fragmented language



Summary of arguments

Arguments supporting ***xenolalia***: HH

1. Earle Hilgert (A.U. 1955, previously unknown language)
2. Gerhard F.Hasel (A.U. 1992, important vocabulary *glossa/laleo; ecstasy/mantis*)

Arguments supporting ***glossolalia***: URR

1. Uriah Smith (Review & Herald, 1858)
2. Wm. Richardson (A.U. cultural, liturgical parallels; liability for unbelievers)
3. Larry Richards (A.U. gnostic theory)



Exercise

- He stated that the gift of tongues in 1 Cor 14 “may refer to the speaker’s own language or to a language not previously known by him”
 - Earle Hilgert
- He stated that an early form of Gnosticism influenced the practice of glossolalia in Corinth
 - Larry Richards

Exercise, cont.

- He observed that pagan worship terminology, such as *ekstasis* (ecstasy) and *mantis* (diviner), are absent in 1 Cor 14
 - Gerhard Hasel
- He noted that there were significant similarities between the local culture, the pagan worship, and 1 Cor 14
 - William Richardson

NOTE TO USERS

Page(s) not included in the original manuscript and are unavailable from the author or university. The manuscript was scanned as received.

218, 233

This reproduction is the best copy available.

UMI[®]

Lecture Overview

- **Method:** historical analysis
- **Focus:** history of the debate over 1 Cor 14 (emphasis on non-Adventist literature)

Introduction to the Literature

- Exegetical Literature (consensus)
- Topical Literature, (disagreement)



Exegetical Literature Arguments for Xenolalia

- Richard C. Lenski (1940)
 - Argued for clear/obscure text principle of interpretation
 - Considered Acts 2 the primary text
 - Difference: speakers in 1 Cor 14 were unaware of content of their speech



Arguments for Xenolalia

- Christopher Forbes (1987)
 - Compared literature of Roman & Corinthian cultures with 1 Cor 14
 - Found no parallels of ecstatic speech in Corinthian or Roman cultures
 - Primary source of Gerhard F. Hasel



Critique of Lenski and Forbes

- Lenski exaggerated the importance of the clear text criterion
- Forbes exaggerated the importance of exact lexicographical and phenomenological correspondence

Arguments for Glossolalia

- Thomas C. Edwards (1886)
 - Argued that tongues represented a liability for unbelievers (1 Cor 14:23)
 - Argued that intelligible tongues was inconsistent with multilingual and cosmopolitan Corinth

Arguments for Glossolalia

- Elliot F. Godet (1889)
 - Accepted glossolalia without elaboration
 - Rejected the association of glossolalia with imperial oppression and poverty: no biblical evidence
- Robertson & Plummer (1911)
 - ICC, authoritative exegetical commentary
 - Glossolalia accepted as standard interpretation

Arguments for Glossolalia

- Gordon Fee (1987)
 - ICNT, comprehensive exegetical commentary
 - Viewed tongues from the perspective of 1 Cor 15 and its negative evaluation of a physical resurrection

Arguments for Cryptomensia

- James Moffat (1938)
 - Suggested cryptic tongues as plausible explanation of 1 Cor 14
 - Compared tongues with:
 - broken murmurs
 - incoherent chants
 - screams and sighs
 - Compared interpretations to:
 - “The power of piecing together . . . disjointed sayings and inarticulate ejaculations”

Summary

- Arguments for *xenolalia*
 - R. C. Lenski: Clear text principle, Acts 2 key text
 - C. Forbes: Greco-Roman literature, no parallels
- Arguments for *glossolalia*
 - T. C. Edwards: tongues, a liability for unbelievers; inconsistent with multilingual/cosmopolitan Corinth
 - G. Fee: 1 Cor 15's negative evaluation of physical resurrection
- Arguments for *cryptomensia*
 - James Moffat: cryptic tongues; incoherent chants

1 Corinthians 14

Session 3



Lecture Overview

- **Method:** *Scriptural analysis*
- **Focus:** *textual evidence of glossolalia*
- **Key texts:** *1 Cor 14: 2, 4, 6, 8, 9, 13, 14, 19, 23, and 27*

Textual Evidence for Glossolalia

- 1 Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy
- 2 For anyone who speaks in a tongue **does not speak to men but to God**. Indeed, **no one understands** him; he **utters mysteries** with his spirit
- 3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort
- 4 He who speaks in a tongue **edifies himself**, but he who prophesies edifies the church

Textual Evidence for Glossolalia

- 5 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.
- 6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, **unless** I bring you some **revelation** or **knowledge** or **prophecy** or **word of instruction**?
- 7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

Textual Evidence for Glossolalia



- 8 Again, if ***the trumpet does not sound a clear call***, who will get ready for battle?
- 9 So it is with you. ***Unless*** you speak ***intelligible words*** with your tongue, how will anyone know what you are saying? You will just be speaking into the air.
- 10 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.
- 11 If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me.
- 12 So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

Textual Evidence for Glossolalia

- 13 For this reason anyone who speaks in a tongue should ***pray that he may interpret what he says.***
- 14 For if I pray in a tongue, ***my spirit prays, but my mind is unfruitful.***
- 15 So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind.
- 16 If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying?
- 17 You may be giving thanks well enough, but the other man is not edified.

Textual Evidence for Glossolalia

- 18 I thank God that I speak in tongues more than all of you.
- 19 But in the church I would rather ***speak five intelligible words to instruct others than ten thousand words in a tongue.***
- 20 Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults.
- 21 In the Law it is written: "Through men of strange 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.

Textual Evidence for Glossolalia

- 22 Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.
- 23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, ***will they not say that you are out of your mind?***
- 24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,

Textual Evidence for Glossolalia

- 25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"
- 26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.
- 27 If anyone speaks in a tongue, ***two--or at the most three--should speak, one at a time***, and someone must interpret.
- 28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.



Textual Evidence for Glossolalia

- 29 Two or three prophets should speak, and the others should weigh carefully what is said.
- 30 And if a revelation comes to someone who is sitting down, the first speaker should stop.
- 31 For you can all prophesy in turn so that everyone may be instructed and encouraged.
- 32 The spirits of prophets are subject to the control of prophets.
- 33 For God is not a God of disorder but of peace. As in all the congregations of the saints,
- 34 women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.



Textual Evidence for Glossolalia

- 35 If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.
- 36 Did the word of God originate with you? Or are you the only people it has reached?
- 37 If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.
- 38 If he ignores this, he himself will be ignored.
- 39 Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.
- 40 But everything should be done in a fitting and orderly way.

Textual Evidence for Glossolalia

- **Verse 2**
 - “Does not speak to men, but to God”
 - “**No one** understands”
 - “He utters **mysteries** with the spirit”
- **Verse 4**
 - “He edifies himself” (not the church)
- **Verse 6**
 - No revelation
 - No knowledge
 - No prophecy
 - No instruction



Textual Evidence for Glossolalia

- **Verse 8**
 - “the *trumpet* does not sound a *clear call*”
- **Verse 9**
 - “Unless you speak *intelligible* words”
 - “Speaking into the air”
- **Verse 13**
 - “Pray that *he* may interpret what he says”
- **Verse 14**
 - “My mind is unfruitful” (dichotomy between spirit and mind, rational)



Textual Evidence for Glossolalia

- **Verse 19**
 - Better “five intelligible words . . . than ten thousand words in tongues.”
- **Verse 23**
 - “Will they not say that you are ***out of your mind?***”
- **Verse 27**
 - “Two—or at the most three—should speak, ***one at a time.***”

Acts 2, 1 Corinthians 14, and the Pagan Literature

Session 4



Lecture Overview

- **Method:**

- Scriptural analysis

- **Focus:**

- phenomenological differences of acts 2 and 1 Cor 14
- phenomenological similarities of Corinthians 14 and Pagan literature

Differences between 1 Corinthians 14 and Acts 2

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
Speakers	Laymen	Apostles
Hearers	Church members	Unbelievers
Form	Prayer, song, thanksgiving	Preaching
Addressed to	God	Men
Audibility	Inaudible/audible	Audible

Differences between 1 Corinthians 14 and Acts 2

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
Referred to as a language	No	Yes
Interpretation	Required	Not required
Comprehension	No	Yes
As prophecy	Distinct from	Equivalent to
Result	Alienation	Conversion

Similarities of 1 Cor 14 and the Corinthian Cults

- **Delphic Oracle**
 - Intoxicated priestess speaks obscure language
 - Prophet acts as interpreter
 - Principle cult of Corinth
 - Delphi 6 miles from Corinth
- **Bacchanalian Cult**
 - Disorderly rituals
 - Uninhibited behavior
 - Banned in Rome

Similarities of 1 Cor 14 and the Pagan Literature

■ Plato (428-348 B.C.)

- Describes inspiration as a mental state in which individuals lose awareness of the the words they speak

But it is not the task of him who has been in a state of frenzy [inspiration], and still continues therein, to judge the apparitions and voices seen or uttered by himself; for it was well said of old that to do and to know one's own and oneself belongs only to him who is ***sound of mind***. Wherefore also it is customary to set the tribe of ***prophets to pass judgment upon these inspired divinations*** (Timaeus 72A-B).

- Distance between Athens and Corinth: 2 miles

Similarities of 1 Cor 14 and the Pagan Literature

■ Philo (15/10 B.C.—45/50 A.D.)

- Described inspiration as a mental state in which the mind is evicted by the spirit
- Compared inspiration to sunset and sunrise

So while the radiance of the mind [*nous*] is still all around us, when it pours as it were a noonday beam into the whole soul, we are self-contained, not possessed. But when it comes to its setting, naturally ecstasy and divine possession and madness fall upon us. For ***when the light of God shines, the human light sets; when the divine light sets, the human dawns and rises. . . .The mind is evicted at the arrival of the divine Spirit.***

Summary

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
Speakers	Laymen	Apostles
Hearers	Church members	Unbelievers
Form	Prayer, song, thanksgiving	Preaching
Addressed to	God	Men
Audibility	Inaudible/audible	Audible

Summary

<i>Criteria</i>	<i>1 Corinthians 14</i>	<i>Acts 2</i>
Referred to as a language	No	Yes
Interpretation	Required	Not required
Comprehension	No	Yes
As prophecy	Distinct from	Equivalent to
Result	Alienation	Conversion

Summary

- **Delphic Oracle:** intoxicated priestess speaks obscure language
- **Bacchanalian Cult:** disorderly rituals; uninhibited behavior
- **Plato:** inspiration, a mental state in which individuals lose awareness of the the words they speak
- **Philo of Alexandria:** inspiration, a mental state in which the mind is evicted by the spirit
(Compared inspiration to the natural phenomenon of sunset and sunrise)

Social and Economic Influences



Session 5



Lecture Overview

- **Method:** Scriptural and socioeconomic analyses
- **Focus:** the socioeconomic influences of pagan Corinth and the church's reflection of Corinthian society

Introduction

(Methodology)

- **Benefits of theological studies**
- **Benefits of social studies**
- **The interrelation of theological and social studies**

Historical Background of Corinth

- **Destruction and reconstruction of Corinth (146 B. C. and 44 B.C.)**
- **Repopulation of Corinth**
 - War veterans and freedmen
- **Geography of Corinth**
 - Capitol of the region of Achaia
 - Controlled north-south commercial traffic (Via Ignatia)
 - Controlled West-East commercial traffic (Isthmus)

Historical Background of Corinth

- The Isthmian Games
 - Celebrated every two years
 - Preparation for the Olympics
 - Paul at the Isthmian games of 51 A.D.
- The Moral corruption

The Socioeconomic Condition of Corinth

- Absence of indigenous aristocracy
- Honor/shame based society
- Religious symbols: a source of honor

The Church's Struggles for Status

- Association with prominent religious leadership (1:9-12)
- Boasting (4:8-10)
- Lawsuits/cheating (6:7,8)
- Discrimination at the Lord's Supper (11:20-22)
- Spiritual discrimination (12:21-23; chp. 13)

Summary

■ Socioeconomic Conditions of Corinth

- Absence of indigenous aristocracy
- Corinth's honor/shame based society
- Religious symbols: a source of honor

■ Church's Struggles for Status

- Association with prominent religious leadership (1:9-12)
- Boasting (4:8-10)
- Lawsuits/cheating (6:7,8)
- Discrimination at the Lord's Supper (11:20-22)
- Spiritual discrimination (12:21-23; chp. 13)

Paul's Confictive Statements and Evaluation of Glossolalia

Session 6



Lecture Overview

- **Method:** Scriptural analysis
- **Focus:** analysis of Paul's conflictive statements and his strategies to control the practice of glossolalia

Paul's Conflicting Statements

- **1 Cor 14: 5:** "I would like everyone of you to speak in tongues."
- **1 Cor 14: 6:** "If I come to you and speak in tongues . . ."
- **1 Cor 14:18:** "I speak in tongues more than all of you."
- **1 Cor 14:21:** Reference to Assyrian language.
- **1 Cor 14:39:** "Do not forbid speaking in tongues."

Suggested Solutions

- **Hypothetical statements (v. 5,6)**
 - V. 5. I **would** like every one of you to speak in tongues, but I would **rather** have you prophesy.
 - V. 6. Now, brothers, **if** I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge, or prophecy or word of instruction?
 - Paul granted the possibility of tongues but negated its legitimacy?

Suggested Solutions

- **Strategic identification and diplomacy (v. 18)**
 - V. 18. I thank God that I speak in tongues more than all of you.
 - **Other Pauline examples**
 - 1 Cor 15:10: But by the grace of God I am what I am, and his grace to me was not without effect. No, I ***worked harder*** than all of them--yet not I, but the grace of God that was with me.

Suggested Solutions

- **Strategic identification and diplomacy**
other Pauline examples
 - 2 Cor 11: 23: Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have ***worked much harder***, been in prison more frequently, been flogged more severely, and been exposed to death again and again.

Suggested Solutions

- **Strategic Identification and Diplomacy**
Other Pauline Examples
 - 2 Cor 11: 5: But I do *not* think I am in the least *inferior* to those "super-apostles."

Suggested Solutions

- **Strategic Identification and Diplomacy: other Pauline examples:**
 - Phil. 3: 4-6: If anyone else thinks he has reasons to put confidence in the flesh, ***I have more:*** 5. circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; 6. as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Suggested Solutions

- **The use of familiar language (vv. 21, 22)**
 - V. 21. In the Law it is written: "Through men of strange 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.
 - V. 22 Tongues, then, are a sign not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.

Suggested Solutions

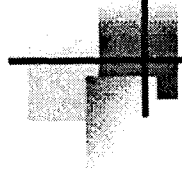
- **Respect of others (v. 39,40)**
 - V. 39. Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.
 - V. 40. But everything should be done in a fitting and orderly way.

1 Cor 14 Today: Should It Be Used as a Norm for Contemporary Practice?

286

Session 7

1



Lecture Overview

- **Method:** study of basic principles of interpretation
- **Focus:** application of 1 Corinthians 14

Why It Is Unsound to Use 1 Cor 14 As a Norm for Contemporary Practice.

- I. Glossolalia is biblically supported
not a biblical ideal
- II. Glossolalia is tolerated
not advocated
- III. 1 Cor 14 is corrective
not prescriptive

Summary/practice

▪ Complete the following sentences:

- Glossolalia is biblically supported; . . .
- Glossolalia is tolerated; . . .
- 1 Cor 14 is corrective; . . .

BIBLIOGRAPHY

BIBLIOGRAPHY

- “Adventist.” *Seventh-day Adventist Bible Commentary*. Edited by Francis D. Nichol. Vol. 10. Washington, D.C.: Review and Herald Publishing Association, 1957.
- “Additional Note on Chapter 14.” *Seventh-day Adventist Bible Commentary*. Edited by Francis D. Nichol. Vol. 6. Washington, D.C.: Review and Herald Publishing Association, 1957.
- Alspaugh, John. “The Seventh-day Adventist Church and the Gift of Tongues.” Unpublished paper, May 1966, Andrews University, Berrien Springs, Mich.
- Aristotle. “The Interpretation of Tongues: A New Suggestion in the Light of Greek Usage in Philo and Josephus.” *Journal of Theological Studies*, n.s. (April 1979): 15-36.
- Aworinde, Sunday Olusola. “First Corinthians 14:33b-36 in Its Literary and Socio-Historical Contexts.” Ph.D. diss., Southern Baptist Theological Seminary, 1985.
- Bacchiocchi, Samuele. *From Sabbath to Sunday*. Rome: Pontifical Gregorian University Press, 1977.
- Baker, Robert L., and Richard E. Schutz, eds. *Instructional Product Development*. New York: Van Nostrand Reinhold Co., 1971.
- Banks, Robert. *Paul's Idea of Community*. Rev. ed. Peabody, Mass.: Hendrickson Publishers, 1994.
- Barrett, C. K. *The First Epistle to the Corinthians*. Harper's New Testament Commentaries. New York: Harper & Row Publishers, 1968.
- Beare, Frank W. “Speaking with Tongues: A Critical Survey of the New Testament Evidence.” *Journal of Biblical Literature* 83 (1964): 229-46.
- Best, Ernest. “The Interpretation of Tongues.” *Scottish Journal of Theology* 28, no. 1 (1975): 45-62.

- Bloom, Benjamin S. *Human Characteristics and School Learning*. New York: McGraw-Hill, 1976.
- Bobbit, Franklin. *The Curriculum*. Boston: Houghton Mifflin Co., 1918.
- _____. *The Supervision of City Schools: Some General Principles of Management Applied to the Problems of City-School Systems*. Twelfth Yearbook, Part I, National Society for the Study of Education. Chicago: Public School Publishing Co., 1913.
- Bornkamm, Gunther. "The Heresy of Colossians." In *Conflict at Colossae*. Cambridge, Mass.: Scholars Press, 1975.
- Bridges, Carl B. "Paul and the Pneumatics: A Study in Social Control." Ph.D. diss., Union Theological Seminary, 1990.
- Callan, Terrence. "Prophecy and Ecstasy in Greco-Roman Religion and in 1 Corinthians." *Novum Testamentum* 27 (1985): 125-40.
- Chow, John K. *Patronage and Power: A Study of Social Networks in Corinth*. Sheffield: JSOT Press, 1992.
- Clarke, Andrew D. *Secular and Christian Leadership in Corinth: A Socio-historical and Exegetical Study of 1 Corinthians 1-6*. Leiden: E. J. Brill, 1993.
- Currie, Stuart D. "Speaking In Tongues: Early Evidence Outside the New Testament Bearing on 'Glossais Lalein.'" *Interpretation* 19 (1965): 274-94.
- Cutten, George B. *Speaking with Tongues: Historically and Psychologically Considered*. New Haven: Yale University Press, 1927.
- Deissmann, Adolf Gustav. *Light From the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*. London: Hodder and Stoughton, 1910.
- deSilva, David A. *Honor, Patronage, Kinship and Purity: Unlocking New Testament Culture*. Downers Grove, Ill.: InterVarsity Press, 2000.
- Dodd, Brian. *Paul's Paradigmatic 'I': Personal Example as Literary Strategy*. Sheffield: Sheffield Academic Press, 1999.
- Dower, N. R. "Glossolalia and the Charismatic Movement." *The Adventist Review*, May 10, 1973, 22.
- Dunn, James D. G. *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*. Grand Rapids: W. B. Eerdmans, 1997.

- Edwards, Thomas C. *A Commentary on the First Epistle to the Corinthians*. New York: A. C. Armstrong & Son, 1886.
- Ellicott, Charles J. *Saint Paul's First Epistle to the Corinthians*. London: Longmans, Green, and Co., 1887.
- Ellis, Earle E. *Paul's Use of the Old Testament*. Grand Rapids: Baker Book House, 1981.
- Engelsen, Nills Ivar Johan. "Glossolalia and Other Forms of Inspired Speech According to 1 Corinthians 12-14." Ph.D. diss., Yale University, 1970.
- Ewing, Theodore J. "The Empirical Development of a Curriculum on Psalms Utilizing a Modified Form-Critical Approach." Ph.D. diss., Andrews University, 1996.
- Fee, Gordon D. *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Pub. Co., 1987.
- Fiorenza, Elisabeth Schüsler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroads, 1983.
- Fontenrose, Joseph E. *The Delphic Oracle: Its Responses, and Operations*. Berkeley: University of California Press, 1978.
- Forbes, Christopher. "Early Christian Inspired Speech and Hellenistic Popular Religion." *Novum Testamentum* 28 (1986): 257-70.
- _____. *Prophecy and Inspired Speech: In Early Christianity and Its Hellenistic Environment*. Peabody, Mass.: Hendrickson, 1997.
- Ford, J. M. "Toward a Theology of 'Speaking in Tongues.'" *Theological Studies* 32 (1971): 3-29.
- Gad, El-Sayed M. "Social Status and Signs of Status in Classical Athens." Ph.D. diss., Johns Hopkins University, 1993.
- General Conference of Seventh-day Adventists. *Nomenclature and Terminology: [A] Glossary*. Washington, D.C.: Department of Education, 1971.
- Georgi, Dieter. *The Opponents of Paul in 2 Corinthians*. Philadelphia: Fortress, 1986.
- Giles, H. H., S. P. McCutchen, and A. N. Zechiel. *Exploring the Curriculum*. New York: Harper and Row, Publishers, 1942.

- Gillespie, Bailey. "The Charismatic Renewal and Its Relationship to Seventh-day Adventism." Unpublished paper, May 1966, Andrews University, Berrien Springs, Mich.
- Gillespie, Thomas W. "A Pattern of Prophetic Speech in First Corinthians." *Journal of Biblical Literature* 97, no. 1 (1978): 74-95.
- Godet, F. *Commentary on St. Paul's First Epistle to the Corinthians*. Vol. 1. Edinburgh: T. & T. Clark, 1889.
- Goodman, Felicitas D. *Speaking in Tongues: A Cross-Cultural Study of Glossolalia*. Chicago: University of Chicago Press, 1972.
- Green, Henry A. *The Economic and Social Origins of Gnosticism*. Atlanta: Scholars Press, 1985.
- Gregor, Ruzica. "The Empirical Development of a Curriculum on the Issues Concerning the History of Ancient Israel." Ph.D. diss., Andrews University, 1996.
- Grudem, Wayne. "1 Corinthians 14: 20-25: Prophecy and Tongues as Signs of God's Attitude." *Westminster Theological Journal* 41 (1979): 381-396.
- _____. *The Gift of Prophecy in 1 Corinthians*. Washington, D.C.: University Press of America, 1982.
- Grundy, Shirley. *Curriculum: Product or Praxis*. London: Falmer Press, 1987.
- Gundry, Robert. "'Ecstatic Utterance' (N.E.B.)?" *Journal of Theological Studies*, n.s. 17 (October 1966): 299-307.
- Harrisville, R. A. "Speaking in Tongues: A Lexicographical Study." *Catholic Biblical Quarterly* 38 (1976): 35-48.
- Hasel, Gerhard F. *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*. Berrien Springs, Mich.: Adventist Theological Society Publication, 1991.
- Hawthorne, Gerald F., and Ralph P. Martin, eds. *Dictionary of Paul and His Letters*. Downers Grove, Ill.: InterVarsity Press, 1993.
- Hegstad, Roland R. *Rattling the Gates*. Washington, D.C.: Review and Herald Publishing Association, 1974.
- Henderson, Jeffery Lynn. "A Sociolinguistic Analysis of Glossolalia in Corinth." Ph.D. diss., Northwestern University, 1997.

- Hennig, James Frederick. "An Empirically Validated Instructional Product for Private Pilot Ground Training: A Developmental Project." Ph.D. diss., Purdue University.
- Hilgel, John L. "Leadership in 1 Corinthians: An Exegetical Study in Paul's Ecclesiology." Ph.D. diss., Fuller Theological Seminary, 1999.
- Hilgert, Earle. "The Gift of Tongues." *Ministry*, August 1955, 11-14.
- Holm, Nils G. "Sunden's Role Theory and Glossolalia." *Journal for the Scientific Study of Religion* 26 (1987): 383-389.
- Holmberg, Bengt. *Paul and Power*. Philadelphia: Fortress Press, 1978.
- Holmberg, Bengt. *Sociology and the New Testament: An Appraisal*. Minneapolis: Fortress Press, 1990.
- Horsely, Richard A. "How Can Some of You Say That There Is No Resurrection of the Dead? Spiritual Elitism in Corinth." *Novum Testamentum* 20 (1978): 203-31.
- House, Wayne H. "Tongues and the Mystery Religions of Corinth." *Bibliotheca Sacra* 140 (1983): 134-150.
- Hunt, Allen Rhea. "The Inspired Body: Prudential Control in the Spirit-Filled Corinthian Community." Ph.D. diss., University of Yale, 1994.
- Isbell, Charles. "The Origins of Prophetic Frenzy and Ecstatic Utterance in the Old Testament World." *Wesleyan Theological Journal* 11 (Spring 1976): 62-80.
- Jackson, Philip W. "Conceptions of Curriculum and Curriculum Specialists." In *Handbook of Research on Curriculum: A Project of the American Educational Research Association*. New York: Macmillan Pub. Co., 1992.
- Johanson, Bruce C. "Tongues, a Sign for Unbelievers? A Structural and Exegetical Study of 1 Corinthians 14:20-25." *New Testament Studies* 25 (1979): 180-203.
- Judge, E. A. "The Early Christians as a Scholastic Community." *Journal of Religious History* 1 (1960): 4-15.
- _____. "The Social Identity of the First Christians: A Question of Method in Religious History." *Journal of Religious History* 11 (1980): 204.
- _____. *The Social Pattern of the Christian Groups in the First Century: Some Prolegomena to the Study of New Testament Ideas of Social Obligation*. London: Tyndale Press, 1960.

- Kasemann, Ernst. *Perspectives on Paul*. Philadelphia: Fortress Press, 1971.
- Keener, Craig S. *Paul, Women and Wives: Marriage and Women's Ministry in the Letters of Paul*. Peabody, Mass.: Hendrickson, 1992.
- Kelsey, Morton T. *Tongue Speaking: An Experiment in Spiritual Experience*. London: Hodder and Stoughton, 1973.
- Kildahl, John P. *The Psychology of Speaking in Tongues*. New York: Harper & Row, 1972.
- Kim, Kwangsoo. "The Social Function of 1 Corinthians 15: Resurrection as an Ideology of Purity." Ph.D. diss., The Southern Baptist Seminary, 1990.
- Kliebard, Herbert M. "National Systems of Education: United States." In *The International Encyclopedia of Curriculum*. Oxford: Pergamon Press, 1991.
- Kroeger, Richard, and Catherine Kroeger. "An Inquiry into Evidence of Maenadism in the Corinthian Congregation." *Society of Biblical Literature Seminar Papers 2* (1978): 331-38.
- Kubo, Sakae. "What Shall We Think About the Gift of Tongues"? In "The Seventh-day Adventist Church and the Gift of Tongues," ed. John Alspaugh. Unpublished manuscript, May 1966, Andrews University, Berrien Springs, Mich.
- LeBarre, Weston. "Speaking in Tongues: Token of Group Acceptance and Divine Approval." *Pastoral Psychology* 15 (May 1964): 48-55.
- Lenski, Richard C. *The Interpretation of St. Paul's First and Second Epistles to the Corinthians*. Minneapolis: Augsburg Publishing House, 1940.
- Lewy, Arieh, ed. *The International Encyclopedia of Curriculum*. Oxford: Pergamon Press, 1991.
- Lightfoot, Joseph B. *St. Paul's Epistle to the Colossians and to Philemon*. London: Macmillan, 1875.
- Lohse, Edward. *A Commentary on the Epistles to the Colossians and to Philemon*. Philadelphia: Fortress Press, 1971.
- Low, Reginald L. "A Seventh-day Adventist and Glossolalia." *Full Gospel Business Men's Voice*, January 1973; 23-30.
- Lowe, Harry W. *Speaking in Tongues: A Brief History of the Phenomenon Known as Glossolalia, or Speaking in Tongues*. Mountain View, Calif.: Pacific Press Publishing Association, 1965.

- MacGorman, J. W. "Glossolalic Error and Its Correction: 1 Corinthians 12-14." *Review and Expositor* 80 (1983): 389-400.
- Malherbe, Abraham J. *Social Aspects of Early Christianity*. 2nd ed., enlarged. Philadelphia: Fortress Press, 1983.
- Malina, Bruce J. *The New Testament World: Insights from Cultural Anthropology*. Rev. ed. Louisville: Westminster/John Knox Press, 1993.
- Marshall, Peter. *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians*. Tübingen: J.C.B. Mohr, 1987.
- Martin, Dale B. *The Corinthian Body*. New Haven: Yale University Press, 1995.
- _____. "Tongues of Angels and Other Status Indicators." *Journal of the American Academy of Religion* 59 (1991): 560.
- McNeil, John. *Curriculum: A Comprehensive Introduction*. 5th ed. New York: Harper Collins College Publishers, 1996.
- Meeks, Wayne A. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven: Yale University Press, 1983.
- Mitchell, Margaret M. *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians*. Tübingen: J. C. B. Mohr, 1991.
- Moffatt, James. *The First Epistle of Paul to the Corinthians*. New York: Harper and Brothers Publishers, 1938.
- Mueller, Theodore. "A Linguistic Analysis of Glossolalia." *Concordia Theological Monthly* 45, no. 3 (July 1981): 186-191.
- Murphy-O'Connor, Jerome. *Saint Paul's Corinth: Texts and Archaeology*. Collegeville, Minn.: Liturgical Press, 1990.
- Naden, Roy C. *Empirical Development of Curriculum Materials*. Unpublished paper, 1998.
- Neyrey, Jerome H. *Paul in Other Words: A Cultural Reading of His Letters*. Louisville, Ky.: Westminster Press/John Knox Press, 1990.
- Nigswander, Daniel L. "Paul's Use of Shame as a Sanction in 1 Corinthians." Th.D. University of Victoria, 1995.

- Orr, William F., and James A. Walther. *1 Corinthians: A New Translation*. The Anchor Bible Commentary. New York: Doubleday & Co., 1976.
- Osiek, Carolyn. *What Are They Saying about the Social Setting of the New Testament?* New York: Paulist Press, 1992.
- Page, G. Terry, J. B. Thomas, and A. R. Marshall. *International Dictionary of Education*. London: Ichols Pub. Co., 1979.
- Pagels, Elaine. *The Gnostic Gospels*. New York: Vintage Books, 1989.
- _____. *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters*. Philadelphia: Trinity Press International, 1992.
- Palmer, Robertson. "Tongues: Sign of Covenantal Curse and Blessing." *Westminster Theological Journal* 38 (Fall 1975): 43-53.
- Pattison, E. Mansell. "Behavioral Science Research on the Nature of Glossolalia." *Journal of the American Scientific Affiliation* 20 (1968): 73-86.
- Pilch, John J., and Bruce J. Malina, eds. *Biblical Social Values and Their Meaning: A Handbook*. Peabody, Mass.: Hendrickson, 1993.
- Pogoloff, Stephen M. "Logos and Sophia: The Rhetorical Situation of 1 Corinthians." Atlanta, Ga.: Scholars Press, 1992.
- Poythress, Vern S. "Linguistic and Sociological Analyses of Modern Tongues-Speaking: Their Contributions and Limitations." *Westminster Theological Journal* 42, no. 2 (1980): 367-88.
- _____. "The Nature of Corinthian Glossolalia: Possible Options." *Westminster Theological Journal* 40 (1977): 130-135.
- Pratt, David. *Curriculum Planning: A Handbook for Professionals*. Philadelphia: Harcourt Brace College Publishers, 1994.
- Richardson, William E. "Liturgical Order and Glossolalia: 1 Corinthians 14:26c-33a and Its Implications." Ph.D. diss., Andrews University, 1983.
- _____. *Paul Among Friends and Enemies*. Boise, ID: Pacific Press Publishing Association, 1992.
- _____. *Speaking in Tongues: Is It Still the Gift of the Spirit?* Hagerstown, MD: Review and Herald Publishing Association, 1994.

- Richter, Philip J. "Recent Sociological Approaches to the Study of the New Testament." *Religion* 14 (1984): 78.
- Robertson, Archibald, and Alfred Plummer. *First Epistle of St. Paul to the Corinthians*. International Critical Commentary. New York: Scribner's & Sons, 1911.
- Samarin, William J. "Glossolalia as Learned Behavior." *Canadian Journal of Theology* 15 (1969): 60-64.
- Schmithals, Walter. *Paul and the Gnostics*. Nashville: Abingdon Press, 1972.
- Schutz, John H. *Paul and the Anatomy of Apostolic Authority*. Cambridge University Press, 1975.
- Scroggs, Robin. "The Sociological Interpretation of the New Testament: The Present State of Research." *New Testament Studies* 26 (1980): 164-169.
- Sibenmann, Paul Charles. "The Question of Slogans in 1 Corinthians." P.h.D. diss., Baylor University, 1997.
- Smith, Uriah. "The Gift of Tongues." *The Review and Herald*, May 6, 1858, 96.
- Soards, Marion L. *1 Corinthians*. Peabody, Mass.: Hendrickson, 1999.
- Stansbury, Harry Adams. "Corinthian Honor, Corinthian Conflict: A Social History of Early Roman Corinth and Its Pauline Community." Ph.D. diss., University of California, Irvine, 1990.
- "Taming the Tongues." In Watson E. Mills, "A Theological Interpretation of Tongues in Acts and First Corinthians." Th.D. diss., Southern Baptist Theological Seminary, 1968.
- Tanner, Daniel, and Laurel Tanner. *Curriculum Development: Theory into Practice*. 3rd ed. Englewood Cliffs, N.J.: Prentice Hall, 1995.
- Theissen, Gerd. *Psychological Aspects of Pauline Theology*. Philadelphia: Fortress Press, 1987.
- _____. *Social Reality and the Early Christians: Theology, Ethics, and the World of the New Testament*. Minneapolis: Fortress Press, 1992.
- _____. *The Social Setting of Pauline Christianity: Essays on Corinth*. Philadelphia: Fortress Press, 1982.

- Thiselton, Anthony C. "Realized Eschatology at Corinth." *New Testament Studies* 24 (1978): 510-526.
- _____. *The First Epistle to the Corinthians: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids: W. B. Eerdmans, 2000.
- _____. "The 'Interpretation' of Tongues: A New Suggestion in the Light of Greek Usage in Philo and Josephus." *Journal of Theological Studies* 30 (April 1979): 15-36.
- Tyler, Ralph W. *Basic Principles of Curriculum and Instruction*. Chicago: University of Chicago Press, 1949.
- Watson, E. Mills. "A Theological Interpretation of Tongues in Acts and First Corinthians." Th.D. diss., Southern Baptist Theological Seminary, 1968.
- Wedderburn, A. J. M. "Romans 8:26—Towards a Theology of Glossolalia?" *Scottish Journal of Theology* 28 (1975): 369-377.
- Welborn, Laurence L. "A Conciliatory Principle in 1 Cor. 4:6." *Novum Testamentum* 29 (1987): 320-346.
- _____. "The Pursuit of Concord: A Political Ideal in Early Christianity." Ph.D. diss., Vanderbilt University, 1993.
- White, Arthur. "Bible Study Versus Ecstatic Experiences." *The Review and Herald*, March 22, 1973, 6-8.
- _____. "Ellen G. White and the Baptism of the Holy Spirit." *The Review and Herald*, April 19, 1973, 8-10.
- _____. "Face to Face with the Spurious." *The Review and Herald*, March 29, 1973, 9-11.
- _____. "God Given Criteria." *The Review and Herald*, April 26, 1973, 6-8.
- _____. "Miraculous Healing." *The Review and Herald*, April 12, 1973, 4-6.
- _____. "The Gift of Tongues at Portland, Maine." *The Review and Herald*, April 5, 1973, 6-7.
- _____. "The Ralph Mackin Story—1." *The Review and Herald*, August 10, 1972, 1, 6-8.

_____. "Tongues in Early SDA History." *The Review and Herald*, March 15, 1973, 1, 4-7.

_____. "The Ralph Mackin Story—2." *The Review and Herald*, August 17, 1972, 4-7.

_____. "The Ralph Mackin Story—3." *The Review and Herald*, August 24, 1972, 7-9.

White, Ellen G. *Testimonies for the Church*. Vol. 1. Boise, Idaho: Pacific Press Publishing Association, 1948.

Winter, Bruce W. "The Public Honouring of Christian Benefactors: Romans 13:3-4 and 1 Peter 2:14-15." *Journal for the Study of the New Testament* 34 (1988): 87-103.

_____. *Seek the Welfare of the City: Christians as Benefactors and Citizens*. Grand Rapids: Wm. B. Eerdmans, 1994.

Wire, Antoinette Clark. *The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric*. Minneapolis: Fortress Press, 1995.

Yamauchi, Edwin M. *Pre-Christian Gnosticism*. 2nd ed. Grand Rapids: Baker Book House, 1983.

VITA

VITA

Name: Angel Hernandez
Address: 26 Cold Springs Rd.
Angwin, CA 94508

EDUCATION

2002 Ph.D. in Religious Education, Andrews University
1977 M.A. in Religion, Andrews University
1975 B.A. in Theology, Antillean College

EMPLOYMENT

1994-2002 Associate Professor of New Testament, Pacific Union College
1987-1989 Associate Professor of New Testament, Antillean College
1984-1986 Assistant Professor of New Testament, Antillean College
1982-1984 District Pastor, East Puerto Rico Conference of Seventh-day Adventist Church
1976-1980 Bible High School Teacher, Academia Adventista Metropolitana