THE BAPTISM IN THE HOLY SPIRIT AS PARADIGM SHIFT[1]

Paul W. Lewis

In 2006, we celebrated the 100th anniversary of the beginning of the Azusa Street revival. A revival that not only was important in establishing the modern Pentecostal movement in North America, it also was influential in the expansion of the movement worldwide. The Azusa Street revival had the international influence in establishing the baptism of the Holy Spirit as a corporate tradition, as opposed to either as purely an individual experience or as a theological rationality. As such, I will look at the role of the baptism in the Holy Spirit as foundational to the formulating of the 'Pentecostal Paradigm' that is distinctive, yet part of the broader Christian orthodoxy. In this essay, I will argue that rather than a set of 'doctrines' *per se*, in one sense it was a 'spirituality'[2] that was a 'shift' from a previous paradigm indicative due to the baptism of the Holy Spirit. In this essay, by 'Pentecostal,' I am referring to the Classical Pentecostal and those of the Neo-Pentecostal or Charismatic classification who uphold Classical Pentecostal beliefs and practices in relation to the baptism of the Holy Spirit with the concomitant *glossolalia*.[3] It is not within the parameters

---

[1] Part of this essay will relate to my previous essay (2000) "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics" and this essay was presented in an earlier version at the Asia Pacific Theological Association's Theological Commission Symposium in Manila, Philippines, September 2007.

[2] Even though some might prefer the use of 'spirituality' to represent the basic concept (e.g. Albrecht, Land), the term spirituality in protestant circles was divorced from theology historically (Sheldrake 33-64) and recently the term has been protean in definition (Schneiders).

[3] Note that for this essay I am not including 'Oneness' Pentecostals or those Pentecostals who believe that the Baptism in the Spirit and tongues is necessary to salvation within the parameters of Classical Pentecostal.

of this essay to deal with the relationship of the baptism of the Holy Spirit and *glossolalia*, nor give an explanation of glossolalic activity; these will be assumed as the norm for 'Pentecostals.' This essay will consist of two main parts: First will be a discussion on the nature of 'paradigms,' 'paradigm shifts' and related material in reference to the baptism of the Holy Spirit. The second section will look at specific elements of a 'Pentecostal Paradigm.' Following these some appropriate concluding remarks will be made.

Paradigms, Religious Experience and the Baptism in the Holy Spirit

The concept of 'paradigm' has reached prominence and expression with the publication of Thomas Kuhn's *The Structure of Scientific Revolutions*. (see also Kuhn 1977, esp. 293-319; and Kuhn 2000, esp. 13-32) Whereas Kuhn originally used the term 'paradigm' and the changing of 'paradigm shifts' within the history of scientific discovery, the terms have seen usage in various other fields of study.[4] Kuhn's definition of 'paradigm' is a scientific unitary outlook or 'disciplinary matrix,' which contains "not only theoretical postulates, but presuppositions about the world which those postulates were to fit, about how they ought to fit that world, about the proper procedures for trying to make them fit, and criteria for judging when such attempts were or were not successful." (Ratzsch 45) Following N. R. Hanson's often quoted dictum, "all data are theory-laden," Kuhn recognizes that the paradigm is the epistemological 'sorting' filter by which all input is adjudicated. (see also Barbour 95-98; Ratzsch 45-56) The transference from the original paradigm to a different paradigm is called a 'paradigm shift' or 'gestalt switch.' This occurs not due to the rational or logical transfer, rather the old paradigm develops a number of anomalies that adjustments or self-blindness can no longer account for. This environment fosters a 'conversion' from the old paradigm to another paradigm. These 'revolutions' are distinct from normal science or the normal accumulation of knowledge; it is a shift of the whole perspective fundamentally.[5] Hans Küng and Stephen Toulmin also

---

[4] For instance, in theology: Barbour, Küng, Martin, and van Huyssteen; in Biblical studies see Shedinger; for use in other religions see for example LaFleur; Note later Kuhn further develops these parameters in Kuhn 1977, and Kuhn 2000.

[5] Kuhn sees that there are 3 possible solutions to these crisis situations: 1. Solution within the old paradigm (e.g. epicycles), 2. No solution because there

suggest that there are likewise 'micro-revolutions' which make major changes in assumptions, perspectives or data, but are not a shift from the paradigm itself. (Küng 134-5; Toulmin; see Barbour 107-110) In other words, the 'paradigm' may have some 'repackaging' but the primary paradigm is retained. For example, the shift from the Terra-centric system to a Solar-centric system is a 'paradigm shift'—where all pertinent data had to be reapplied in light of the new paradigm; but the shift from the planetary circular orbits to the elliptical orbits was a 'micro-revolution'—where the current data verified the revised position. As this example demonstrates, the paradigm is likewise perpetuated by certain 'exemplars' (i.e. select prominent examples) through which the tradition is transmitted. (Barbour 9) Further for Kuhn, although the paradigms are distinct, they are not 'incommensurable' with each other. As such, there can be communication between paradigms, although the data and evidence will be sorted differently. However, the language and its terms in one paradigm do not necessarily mean exactly the same to someone in another paradigm, nor can someone in one paradigm completely understand all the components of another paradigm. (Kuhn 2000, 33-57; Ratzsch 50, 53; Sharrock and Read 58-65, 140-98) These paradigms are endorsed, strengthened and propagating within communities. Further, it is the communities that verify the elements and the usefulness of the paradigms pragmatically. The communities not only participate in the verification, but it also articulates the appropriateness of the paradigm. (Kuhn 1970, 145-157; Kuhn 2000, 33-57)

The most prominent 'paradigm shift' in a Christian's life is the conversion experience. For some the conversion experience is a dramatically, punctiliar crisis experience, while for others the conversion experience itself may be in one point in time, but the process and perceived 'crisis event' took place over time. (Alston 1989) The New Testament terminology attests to this 'paradigm shift' by the usage of the terms 'old man,' 'new creation' and other similar expressions (i.e. new wine in old wineskins). As William Alston notes the reality claims made to put Christians in touch with the physical environment is vastly different than the general perceptual practice of discerning the physical environment, and thereby the procedures to put us in touch with the environment, cognitively, is likewise different. (1983, 103-34) In other words, there is a Christian paradigm that is

---

is no new proposed paradigm and 3. A scientific revolution (paradigm shift). Ratzsch 47.

different from the non-Christian paradigm. The Pentecostal paradigm is inseparable from the Christian paradigm, since the Pentecostal life is Christian.[6] Whereas the Christian paradigm is a result of a conversion paradigm shift, the Pentecostal paradigm with the baptism of the Holy Spirit results from a 'micro-revolution.' The baptism of the Holy Spirit can be related to Abraham Maslow's 'Peak Experiences' where the experience has intrinsic value, is gestalt in itself, and is a self-actualized experience which is "more a shift in attention, in the organizing of perception, in noticing and realizing, that occurs." (77; see 59-78) Likewise H. Richard Niebuhr (1941) calls this paradigmic shift 'revelation.' As Niebuhr states to attain knowledge of Christ as Lord means that "Only a decision of the self, a leap of faith, a *metanoia* or revolution of the mind can lead from observation to participation and from observed to lived history. . . .Revelation means for us that part of our inner history which illumines the rest of it and which is itself intelligible." (61, 68) Generally speaking, Pentecostals do not espouses beliefs, doctrines or practices that are not found within other times of church history.[7] What the Pentecostals have done in a unique way, at least since the late second century AD, is to put these doctrines together into a coherent whole, thereby, creating what I will call a 'Pentecostal Paradigm.'[8] It is this paradigm with the inherent beliefs, practices and experiences of God in one's day to day life, which informs Pentecostal self-understanding. The Pentecostal paradigm is essentially the same elements of orthodox Christianity—doctrines (e.g. Diety of Jesus Christ), practices (e.g. Water Baptism) and experiences (e.g. feeling

---

[6] Here I am clearly not including the 'less Christian' Pentecostals referred to in Ma 2005, 74-75.

[7] W. Menzies (1985, 1-2) notes that possibly the direct connection between the Baptism in the Spirit and tongues is the one unique doctrine of Pentecostals, excluding the first two centuries AD. Obviously, Pentecostal belief, experience and practice are much broader than given, but these were given as they directly or indirectly pertained to the discussion. For more detailed studies in Pentecostal belief and practice, here is a partial list of helpful works, Anderson; Dayton; Gause; Hocken; Hollenweger; MacDonald; Poloma; and the JPT supplemental series.

[8] The idea of the uniqueness of Pentecostalism as not being a pure Spirit-baptism issue, but as a 'gestalt' of theological, spiritual and various other concerns is not new: Dayton; Kärkkäinen; Lewis; Macchia 2002; and Petersen 1999.

remorse due to own sin), but the package has shifted into a very difference epistemological filter. This paradigm is not a world-view, but a conglomeration of understanding (including various political, social, theological and ecclesiastical elements [Küng 173]) related to what might be called 'the Pentecostal tradition.' The Pentecostal paradigm is promulgated and traditioned by Pentecostal communities in Pentecostal tradition (see Chan), and it is pragmatic in orientation which allows for the ease of verification. The community plays a significant role in the propagation, expression and explanation of Pentecostal experience. (see Deutsch) The social element of experience is perpetuated and communicated through narrative (Gelpi 121-57; see also Ambler; Oden 1987, 338-9), which within the Pentecostal community can take the form of testimonies whether oral or written as in writing historical accounts (e.g. Bartleman; see Cerillo). The narrative provides both continuity with past and present, and helps the community formulate ethically, culturally, and socially as a group, and perpetuates this paradigmic perspective. Experience has a narrative quality and this extends to people in a narrative community. Narrative binds the community together [9] ; and narrative can provide the parameters by which religious experience is understood and interpreted. (Yamane) It is for this reason why the Azusa Street revival provided the necessary communal experience (and an exemplar) by which the baptism of the Holy Spirit and the 'Pentecostal paradigm' became traditioned (Chan) and incorporated into the Pentecostal movement worldwide. This is not to imply that Azusa Street was the only Pentecostal revival during the early part of the 20th century. Rather if it is assumed that this revival was of God, then to have simultaneous similar revivals elsewhere is not just possible, but it is probable if not certain. However, of all the revivals of the period, whether non-Pentecostal (e.g. Welsh revival) or Pentecostal-like (e.g. Ramabai Mukti Mission, Kedgaon, India), the Azusa Street revival provided the

---

[9]   The role of testimonies, stories of early Pentecostal experiences and the general Christian narrative have greatly influenced Pentecostal communities. H. Richard Niebuhr and Stephen Crites were important early proponents of narrative in regard to experience. Since then, Alasdair McIntyre (1984), Stanley Hauerwas (1981), and James McClendon Jr. (1988) have espoused the importance of narrative in theology and ethics, especially character or virtue ethics. For a good collection of works on narrative with essays by the first four authors mentioned above see Stanley Hauerwas and L. Gregory Jones, eds., *Why Narrative? Readings in Narrative Theology* (Grand Rapids: Eerdmans, 1989). See also Moltmann 1992, 25.

corporate understanding and through the missions emphasis (partially due to the belief that the *glossolalia* was *xenolalia*), the baptism in the Holy Spirit, *glossolalia, charismata,* etc. was established in a framework which was perpetuated and traditioned internationally. (e.g. Smylie) The baptism of the Holy Spirit was verified biblically and communally, and just as importantly cross-culturally.

The baptism in the Holy Spirit is specifically a Pentecostal religious experience. It must be understood that the term 'experience' is one of the most difficult to define; experience and in particular, religious experience.[10] As such, contemporary discussions on religious experience and in particular, mysticism will help with some of the issues involved. Within the arena of religious experience, there have been 3 prominent positions which are pertinent to this essay: perennial philosophy, 'the constructivists,' and 'the essentialists.' It was typical historically that the goal of the study of religious experience was to discuss the possibility of a commonality of an interfaith religious experience or a 'core experience' found in all the world's religions, this perspective was/is attached to perennial philosophy.[11]   Perennial philosophy, as exemplified by such authors as Aldous Huxley, Frithjof Schuon and Huston Smith, emphasize the universality of mystical experience due to the commonality of the 'absolute,' and thereby the transcendental unity of religions which is primordial in its claim. Perennial philosophy, in other words, proposes that all mystical experience (i.e. experience of the 'absolute') is, in fact, the experience

---

[10] Whereas the ambiguity and general difficulty in discussing 'experience' was noted earlier by Hans-Georg Gadamer (310-25); more recently Paula Cooey (326-7) and Jürgen Moltmann (18) have noted the same difficulties. Donald Gelpi states that "the term "experience" enjoys a certain pride of place among the weasel words of the English language." (1-2) He further develops in his book the wide variety of definitions and descriptions of experience in contemporary theology before articulating his own position. A definition of experience that I will use for this essay is that "experience refers to a complex conscious, affective, psychological phenomenon, involving both cognitive awareness of external events and internal physiological, affective, and conscious reactions to such events." (Parker 15) Thomas and Cooper (1978) have likewise pointed to the problems of measurement techniques of religious or mystical experience.

[11] Some socio-psychological studies on the possibility of a 'core experience' are Hay; Hay and Morisey; c.f. Margolis and Elifson.

of the same entity, in spite of the different religious frameworks and terminologies. Further, although perennial philosophy does not specifically focus on religious experience or mysticism, it does discuss it as it pertains to its emphasis on religious metaphysics.

The study of religious experience itself has been greatly influenced by the work of Friedrich Schleiermacher, William James, Rudolf Otto, W. T. Stace, Evelyn Underwood, R. C. Zaehner and more recently William Alston, Robert Forman, Steven Katz, and Wayne Proudfoot among others. Wayne Proudfoot's significant study on the nature of religious experience describes some important features of religious experience. "Religious experience cannot be identified without reference to concepts, beliefs, grammatical rules, and practices." (Proudfoot 1985, 228; 190-227) Likewise, Katz (1978) in his classic essay states "There is NO pure (i.e. unmediated) experiences". Katz (1978 ed.; 1983 ed.), Proudfoot (1985), Ann Taves (1999) somewhat similarly Alston (1991), called 'the constructivists,' expressed that there is no religious experience apart from religious belief and the socio-linguistic setting (Brainard 359-62). In the same way, for Jonathan Edwards and John Wesley, religious experience was by necessity Christian, and the nature of this Christian experience is predetermined by the Christian belief.[12] Religious experience was seen as formulated from the subject's point of view with reference to their religious beliefs. In other words, the beliefs precede the experience and its explanation, not the other way around. George Lindbeck (1984; see Shuman 1997), following Ludwig Wittgenstein's language games,[13] similarly notes the importance of the cultural-linguistic approach to doctrine, while Stanley Hauerwas (1981; 1983) also emphasizes the cultural-linguistic community as formative in a person's ethics. In other words, doctrine, ethics, and religious experience are limited to the community of the cultural-linguistic grouping. In contrast, Forman (1990 ed; 1999) as a member of the 'essentialists' argues that there is a potential of a pure consciousness event (PCE) independent of the socio-linguistic setting, and thereby allows for an 'unmediated experience.' Forman's contention is that there is a possibility for an unmediated religious experience. He turns,

---

[12]On Edwards, see Proudfoot 1989; and Edwards; On Wesley, see Runyon (1987, 1990). Note that Edwards and Wesley's paradigm of Christian experience were based upon the work of John Locke. (Brantley)

[13] Gill; Nicholson (1996) argues that Lindbeck actually misinterprets Wittgenstein and his 'language games.'

however, to the individual consciousness and suggests the abilities of humans to be aware of their own consciousness, independent of the socio-linguistic group.

Whether following Katz, Proudfoot et al. or Forman's allowance for a PCE, the understanding seems to suffer from a Feuerbachian limitation and limits the Divine by reducing religious experience and theology to anthropology without the Divine ability to immediately impact the individual, [14] by allowing that all religious experience is located in a socio-linguistic framework with no 'unmediated,' that is direct experience.   Further, experience is not experience itself or consciousness itself rather it is intentional—an 'experience of' or 'consciousness of' something. (Althouse; Gelpi 140, 145-8; Proudfoot 1985, 192; Schner) This does not mean that the object of the experience must be whom the experiencer believes, but the experience can still be intentional. Other parameters play the role of setting the pattern of discernment in religious experience (i.e. Bible, community of faith etc.). The problem with the 'constructivists'' or 'essentialists'' positions is that they do not adequately account for a living God who directly interacts with the present world.   It makes human experience as a 'closed system.'   A basic tenet of Pentecostal belief is potential of an unmediated experience of the Divine (or the Demonic) with the life of the person, thereby allowing an 'open system.' (c.f. Macchia 1993) Yet, there is little doubt of the decidedly important and normal aspects of the cultural-linguistic limitations. This approach should be seen as the norm without being a certainty. [15]   Contrary to the perennial philosophers, a person can talk about a universal religious or mystical experience as part of anthropology, but fundamental to the Pentecostal paradigm is the difference between the divine and the demonic. Thus,

---

[14] Note that Katz does recognize this fact, Katz 1993.

[15] Someone may ask why this is such an important distinction.   First, we recognize that as a whole, beliefs predispose people to certain experiences and preclude them from others. Abraham Maslow notes this tendency in his studies of 'peak-experiences,' 19-29. Second, while we understand that these beliefs and ultimately, the cultural-linguistic production of these beliefs are normal, we as Pentecostals know and believe that God can and has worked beyond these limitations sovereignly. I know of occasions when a person within another culture, language group and/or religion through a vision of Christ, an angel, a dream, or by reading the Bible became converted to become a follower of Christ without a church, cultural-linguistic group or foundation. However, we are, likewise, cognizant that this is the exception.

there is a clear distinction in content and source between Christian religious experience and other religious experience by the very nature of foundational Christian beliefs which in turn determine, inform and interpret the religious experience. Although there can be general descriptions of aspects of the religious experiences as part of humanity's anthropological elements, these do not describe the substance of the experience. In other words, description and interpretation of religious experience must ultimately be based upon the beliefs, and practices of the person, since the description is nothing more than a description of the human condition, and not necessarily proof for the divine.[16] This is not to say that the answer is a spiritual reductionism; rather there must be a spiritual-physical balance in any discussion of religious experience. (Hardy 372; Taves) Furthermore, as to the descriptions of mystical experience, such as 'nonordinariness' and 'profundity' (Brainard) or 'ineffability' and 'noetic quality' (Proudfoot 119-54; James 299-336), Pentecostal experience and belief diverge from these descriptions. (Schner) Pentecostal experience is not anomalous as Brainerd (372-5), Proudfoot (148), and James (299-336) state describing mystical experience, rather it is enigmatic—which seems to be contrary to the natural order, but is fundamentally within the natural order. So perennial philosophers confuse the universality of the phenomenon of religious experience with the content or source of such an experience. Further, whether the religious experience is able to convey moral content is debatable, but it can be said to verify already know moral stances.[17]

This discussion on religious experience has some implications concerning the baptism in the Holy Spirit. First, the baptism in the Holy Spirit is intentional; it is an experience of the Triune God. Note that this experience is both an experience of the Holy Spirit and prominently Christocentric (see below). Second, although there is little doubt about the socio-linguistic elements of the baptism in the Holy

---

[16]Brainard describes the three major schools of thought in regard to mystical experience. A good general discussion of some of the issues from an interfaith perspective is Jerald Gort et. al., eds., *On Sharing Religious Experience* (Grand Rapids: William B. Eerdmans Publishing Company, 1992).

[17] Wainwright 1976, 29-36; on the debate of the possibility of moral content in a mystical experience see Danto 1972, 1976; Proudfoot 1976; and Wainwright 1976.

Spirit and *glossolalia*, the nature of the baptism of the Holy Spirit emphasizes an I-Thou encounter with God (Buber) that is both revelatory and unmediated. (e.g. Sepúlveda) Third, as to whether the baptism in the Holy Spirit includes moral content is debatable within Pentecostal circles; some suggest that moral development is intrinsic to the reception of the baptism of the Holy Spirit (Holiness Pentecostals), while others have them as independent in development (Baptistic Pentecostals). Further, some Pentecostal scholars emphasize the action orientation of the baptism of the Holy Spirit (e.g. R. Menzies; Williams), while others see the baptism in the Holy Spirit as holistic or for 'life' including its moral implications. (Chan 1997, 2000; Dempster 1987; Kärkkäinen 2005, 49-50; Macchia 1992, 68-70) In either case, it can be reasonably argued that the baptism of the Holy Spirit can verify moral positions (i.e. to allow women in ministerial roles), rather than either having no moral ramifications or having total moral implications.

The baptism in the Holy Spirit also has certain implications about the nature and usage of religious language. (e.g. Yong 1998) Pentecostals would agree with the church fathers as Thomas C. Oden's articulates that religious language for the early church fathers by necessity must at least represent the 'truth' about salvation. Pentecostals use religious language in descriptions of the experiences, practices and beliefs in which they participate. They 'raise hands,' 'speak in tongues,' receive the 'Baptism in the Holy Spirit,' etc., in each case basing the terminology of the activity, or experience upon Biblical (albeit for North Americans somewhat King Jamesish) texts. Further, for instance, Pentecostals even use the phrase "Thus saith the Lord. . ." as a preparatory formula for delivering prophecies or interpretations. Pentecostal religious language demonstrates the inbred belief of Pentecostals that there is a Divine continuity of experience from the early church (as in the book of Acts) to our own experiences. For Pentecostals, religious language generally is reflective of the nature of things, but if there are times when 'words' are inadequate in prayer, *glossolalia*, expresses the inexpressible to God (Macchia 1992; Spittler 2002a); perhaps based on the pre-linguistic reality touched directly by God. (Barnard 1987, 242-4; Short; c.f. Cox 81-3) It is for this reason, at least in part, why Romans 8:26 is emphasized as showing the His strength in our weakness (Fee 1997) in praying with 'groanings too deep for words." (Bertone; Chan 1997, 84; Macchia 1992) *Glossolalia* is directly tied to religious language for Pentecostals. (Troeltsch) As such, *glossolalia,* is an expression of one aspect of Pentecostal religious language usage. Further, it demonstrates the authority that the

Pentecostals place upon the Bible. In other words, the experiences are authenticated because the Bible testifies of them.

The baptism of the Holy Spirit commonly called the 'second crisis event' (or 'third crisis event' for Holiness Pentecostals) is accompanied by *glossolalia*. *Glossolalia* functions partially as a conduit by which discernible transformation takes place within the person. In fact, some studies have demonstrated a noticeable difference in some attitudes between non-baptized in the Holy Spirit respondents, non-glossolaliac neo-Pentecostals and glossolalic neo-Pentecostals (Maloney and Lovekin 1985, 192, 183-5; Niesz and Kronenberger; c.f. Duggan; Malony and Lovekin 1977) or between Pentecostal and non-Pentecostal ministerial students. (Kay and Francis) Further, old glossolalics were seen to spend more time in religious activity weekly, and rated religion as more important than either new glossolalics or non-glossolalic believers. (Malony and Lovekin 1977) These studies demonstrate that in at least some attitudes or behavioral elements, *glossolalia* can have a 'shifting' factor within a person. In the early part of the twentieth century to the 1960's, the vast majority of the psychological studies on *glossolalia* looked at this experience through contemporaneous psychological theorists—Freud, Adler, Jung, etc. As such, there psychological perspectives undoubtedly influenced their interpretation and findings, so personality studies, using everything from MMPI to the Rorschach test varied from positive to negative results. (Kay 2006; Maloney and Lovekin 1985, 161-85; Mills 1986b; 1986c) The early treatments tended to see *glossolalia* as pathological (see Hine 441-2; Mills 1986, 20-27; Maloney and Lovekin 1985, 78-93). However, in recent studies glossolalics were see to be less likely to have depression, "more open to feeling and to the affective dimension of their experience . . .and more spontaneous and better able to cope with anxiety." (Maloney and Lovekin 1985, 185) Beginning with the 1960s-1970s, there has been a developing consensus that *glossolalia* is not, in fact, pathological. (Hine 442-444; Kay 2006, 180-5; Kay and Francis 261; Richardson; see also I. M. Lewis) Reflecting on the literature through sociological analysis, Richard Hutch (1986) has separated the literature between those who define *glossolalia* as aberrant, extraordinary or anomalous behavior. Linguistically, though many glossolalics believe that tongues are *xenolalia*, several linguists emphasized that the *glossolalia* is not interpretable as a modern

language.[18] Furthermore, other scholars have noted that *glossolalia* is often based upon local linguistic phonemes. (Holms 1987; Hopkins) Numerous other findings from psychological and sociological studies have helped explain the nature of *glossolalia.* Further studies have suggested that there are feelings of physical well-being due to *glossolalia*. (Hine; Maloney and Lovekin 1985, 149-60) Likewise, attitudinal changes such as feelings of joy, sense of peace, a greater ability to love, and comfort have been repeatedly noted, as well as a confidence in beliefs (Hine; Kay and Francis; Maloney and Lovekin 1985, 188-99; Stanley, Bartlette and Moyle) with clergy also noting greater job satisfaction. (Kay 2006, 202-3) Further, British Pentecostal ministerial candidates (from British Assemblies of God and Elim) were seen to be 'more stable' then men and women in general. (Kay 2006, 197, 199, 202; Kay and Francis) In one case-study, it was noted that *glossolalia* functioned "as a kind of self-therapy to relieve stress, deal with negative emotions, and to otherwise 'strengthen' the psyche." (Poloma 2006, 167) This is in line with the finding that glossolalic Anglican clergy has lower neuroticism than non-glossolalic Anglican clergy, thus pointing to *glossolalia* as tension-reducing. (Kay 2006 198; Newberg and Waldman 197) Behavior changes from drug addiction and homosexuality were likewise noted but only as part of a glossolalic community. (Maloney and Lovekin 1985, 198-208) Newberg and Waldman using Single Photon Emission Computed Tomography (SPECT) studied in contrast to non-participants the function of prayer in Catholic nuns and mediation in Buddhists with those Pentecostals 'speaking in tongues.' The findings in the glossolalics showed "significant differences. . . .[and was] very unusual . . . for it suggest[ed] that the language was being generated in a different way, or possibly from someplace other than the normal processing centers of speech." (200-1) Further contrary to the nuns and Buddhists, there was no decrease in function in the parietal lobes "which suggests that speakers in tongues do not lose their personal sense of self." (205) Furthermore, a recent study by Ron Philipchalk and Dieter Mueller (2000) has demonstrated that there are physiological changes in the brain due to

---

[18] Hilborn, 111-7; Holms 1991; Maloney and Lovekin 1985, 196-7; although they note that the glossolalic messages were not an interpretable language, they do note times of interspersed known words of a different language. Perhaps the handwriting on the wall (Daniel 5) may be used analogously to help understand the nature of *glossolalia* and interpretation.

glossolalic utterance noted by an infrared camera, where contrasting to praying or reading the Bible, *glossolalia* was visibly working in both hemispheres of the brain.

So as *glossolalia* plays a role in the formulation of a paradigm shift, it is part of the whole individual and corporate experience. To further define the nature of the 'Pentecostal Paradigm,' then an articulation of the prominent elements are in order.

Elements of a 'Pentecostal Paradigm'

Although this will not be exhaustive, I will highlight nine elements that are part of the Pentecostal Paradigm. I do not mean by using these that other Christians do not likewise interact with these elements, rather it is that Pentecostals (especially the early Pentecostals) assumed them in tandem and interrelated among themselves. These elements of the paradigm are noticeable in some attitudes between non-baptized in the Holy Spirit respondents, non-glossolaliac neo-Pentecostals and glossolalic neo-Pentecostals (Maloney and Lovekin 1985, 192, 183-5; Niesz and Kronenberger), thus showing a distinction between non-baptized and baptized (showing the paradigm shift), and between old and new glossolalics. (Malony and Lovekin 1977) As such, not all elements will be in all Pentecostal believers but collectively these elements will be found.

Era of the Spirit

The early Pentecostals were dogmatic about the certainty of the Spirit's presence and guidance in a Pentecostal believer's life. It is the expectation that at any moment the Spirit can lead or direct a person into a situation, through a situation or out of a situation in a way that is not possible in the natural. Howard Kenyon (1988) has noted that this perspective is fundamental to the self-understanding and the very ethical existence of early Pentecostalism. Early Pentecostal literature highlighted this expectation.

An integral part of living in the era of the Spirit was/is the emphasis on the *charismata*. For Pentecostals, the *charismata* functions as God's divine impact into the community of faith. They are not only for the edification of the body (I Cor 14: 3), they also function as proof of the divine presence. This perspective is both personal and communal.

Further, living in the era of the Spirit had certain assumptions about history. Pentecostals from Charles Parham on have emphasized the point that there is a historical continuity between the working of the Holy Spirit in the New Testament times and the current work of the Spirit in the world. Although some believe in the restorationist move of the Spirit in the early church and in the modern times (see Faupel; c.f. Dayton), while others believe in the continued work of the Spirit in the church throughout church history (Burgess; Kydd, etc.), all believe that the work of the Spirit today is essentially the same as the experiences of the early church. This runs in opposition to those who subscribe to a cessationist perspective of the Spirit's charismatic manifestations in church history (see Ruthven) or to Dispensational beliefs (see Sheppard 1984). Related to this, Pentecostal thought actually has an implied historiography, which emphasizes the inseparability of history from God's work in the world. In other words, contrary to Rudolf Bultmann and his demythological enterprise, God's work in and through history is not limited to the pre-scientific age nor is it essentially different today.[19]

Practicality

Pentecostal experience is not 'ineffable' as ascribed by mystics; rather Pentecostal perspectives demand the concreteness of the experience. Pentecostal experience is concrete in that it takes the form of the *charismata*, missiological endeavors, participatory worship, among other things, which are and needs to be testable by the leaders and the community. (Robeck 1983) It is this practicality and concreteness, which also expresses the Pentecostal necessity for practicality while still emphasizing the supernatural.[20] Partially due the zeitgeist at the formulation of Pentecostal thought, Pentecostal thought has been fundamentally practical. (Kenyon)

---

[19] It is partially for this reason why I believe that there is also an implied Pentecostal perspective on the development of doctrine. Ultimately, this undercuts a strict 'restorationist' perspective from a historical or doctrinal framework.

[20] Poloma 1989, 66-7; Note also the prominent element in recent Pentecostal writings on the role of praxis, C. Johns; J. Johns; Land; Solivan.

Divine Healing

Healing has likewise played a dominant role in the Pentecostal psyche. It, with other miraculous actions, is an expression of being in the 'era of the Spirit.' Further, the nature of the 'laying on of hands' with the prayer of faith, fundamentally challenges the traditional spiritual-physical dichotomy of the Western post-Enlightenment world. As one of the 'pillars' of the Pentecostal message, healing is perceived as both the right of believers in this world, and yet ultimately within the hands of the sovereign God. (Kydd 2002, 710-11) Whether healing is based in the atonement or as part of divine grace, healing has been a fundamental identifying mark for Pentecostals. (e.g. Holms 1991, 146-9; Macchia 2002, 1134-37; Petersen 1999, 85, 88-94)

Christocentric

The early Pentecostals believed that the Pentecostal experience lead the believer to Christ. Christ was the center; the Holy Spirit himself guided a person to Christ. Even the 'Jesus only' controversy highlighted the importance of Christ within the Pentecostal experience. Note that the common model espoused by early Pentecostals of the five-fold Gospel (or four-fold Gospel) was based upon the person of Jesus: Jesus as savior, Jesus as sanctifier (not separate for the four-fold gospel Pentecostals), Jesus as baptizer, Jesus as healer, and Jesus as soon coming King. (Dayton; Land; Macchia 2002; Thomas 1998)

A common misunderstanding of Pentecostals is that they are 'pneumacentric.' Pentecostals, while understanding the role of the Holy Spirit in their lives, emphasize in their beliefs, focus and energies the priority of Jesus. They understand, as Moltmann notes in his *Trinity and the Kingdom*, that each member of the Trinity points to the other members. The Holy Spirit always points to Christ, Christ points to the Father. The very essence of the three persons of the Trinity is to point to other members of the Trinity. In other words, the concomitant relationship between the authority of the Bible and Pentecostal experience is necessarily "Christ-centered" and Trinitarian. (Macchia 2002; Moltmann 1991b) As such, the Spirit 'bears witness' and points to Jesus: His life and work.

Glossolalia, Eschatology and Outreach

The imminent second return of Christ has been especially influential within Pentecostal thought and a dominant theme of Pentecostal spirituality, theology, missiological endeavors, and charismatic realization.[21]   In Pentecostal perspective as especially noted at the Azusa Street revival (McClung 1999; see also Kärkkärken 1999), *glossolalia* has been directly tied to both eschatology and outreach. In early Pentecostal thought, *glossolalia* demonstrated that they were living in the last days, so the urgency to present the gospel to every person was emphatic. Similarly, *glossolalia* evidenced the baptism of the Holy Spirit which was an empowerment for witness (Acts 1:8). This mission likewise helps 'usher in' the Lord's return. (Mt 24:14; 2 Pet 3:11-12; see McClung 2002; Wilson 2002)   For Pentecostals, although some emphasize overseas missions (e.g. Assemblies of God—USA) while others domestic missions (Church of God in Christ—USA), the work of international evangelism was fundamental to both their understanding of the imminence of the return of Christ and the empowerment of the baptism of the Holy Spirit (Poloma 1990; Poloma and Pendleton; see also Dayton; Faupel; Land) both evidenced by *glossolalia.*

Social Concern

From the Holiness background, there was a strong emphasis on social issues. Historically, various Pentecostal leaders saw outreach as holistic. (Kärkkäinen 2002, 880-1)   For instance, Charles Parham worked with orphans and the unemployed, as well as overseeing 'faith houses' providing healing for both physical and spiritual needs. Others promoted racial equality (e.g. William Seymour), orphanage work (e.g. Lillian Thrasher), work among the poor (e.g. A. J. Tomlinson) and even wrote on social, ethical and political issues (e.g. Frank Bartleman). In particular, many if not most of the early Pentecostals were strong pacifists. Frank Bartleman, Howard and John Carter, Donald Gee, Charles Mason, Charles Parham among many others were strong pacifists, with Howard Carter, and Charles Mason being imprisoned for this stance. Likewise, many have noted Pentecostalism's initial pull among the lower classes of society (e.g. Cox), what may not be noticed is that it is not just the Pentecostal message of the poor, it is also to and

---

[21] Dayton 143-71; Faupel; Land; Petersen 1999; Spittler 2002a; D.J. Wilson.

for the poor. So the Pentecostals have seen to it to reach out to the poor as part of who they are as producers of social change. (Petersen 1996) In recent literature, the role of social concern which was significant early on as a normal part of the Pentecostal life has once again been emphasized.[22]

Orality

Pentecostalism has been noted as being pre-literate and oral based. (McDonald 59; Hollenweger 6; Spittler 2002b, 1097) Thus, theology takes place in sermons and worship songs, and the testimony service is a dominant rite. (Albrecht 1992, 2000; Chan 2000; Land; Poloma 1990, 934) Testimony as an oral element plays a crucial role as epistemologically significant (Cartledge 52-7), as placing people in the social matrix and simultaneously promoting the desire to changing social position by having a 'deeper experience of God' (Kroll-Smith), and as also an outreach to non-believers. (McGuire 1977) Actually this points to a very important feature of Pentecostalism that is the presence in Pentecostalism of aspects of an oral culture. Oral cultures tend to be relational, communal, and tend to emphasis the pragmatic. Further, the role of the narrative, normally important in ethical formulations and development, becomes much more important as the source of knowledge and understanding. (Hollenweger; Land 52) Further, with Pentecostals coming from this oral orientation, it may provide a point of contact with the biblical world with their hermeneutical enterprise, especially in reference to narrative and the book of Acts.[23] *Glossolalia* is the force by which the reintroduction of orality into the oral/literate dichotomy which was lost in post-printing press Christianity. (see Ellul) Due to this orality among Pentecostals, they are not caught in the objectivism/subjectivism dualism (Jardine; C. Johns), and the overemphasis of the image over the Word, which is control-oriented in an I-it sense. (Ellul; see also Ong) Pentecostalism looks for knowledge

---

[22] On various aspects of modern Pentecostal social concerns see B. Alexander; P. Alexander; Cook; Dempster 1989, 1993, 1999, 2004; Hollenweger 1972, 80, 101-7, 151, 165, 469-70, Kenyon; Palmer; Robeck 1987; Shuman 1996.

[23] On the role of understanding orality for biblical studies see Harvey; Jaffee; and Niditch; on general aspects of orality see Ellul, Graham, Naudé and Ong. This point of contact is especially true with the connection between orality and narrative which is a major emphasis with Pentecostals (Acts).

relationally within the relationship with God[24] and balances the image with the Word—the visual with the oral. Many of the difficulties within Pentecostalism are actually the difficulties inherent within the interaction and interrelationship between the oral cultural elements and the literate cultural elements. Therefore, Pentecostals are not in a 'pure' oral culture, rather they function between the oral culture and the literate culture (of the printing press) in what Walter Ong calls the 'manuscript culture.' (119-23) As such, Pentecostalism may be best suited for the contemporary 'second oral culture' (Ong 135-8), but it also explains why many writers confuse Pentecostalism with Postmodernity. [25]

The Whole Life

For Pentecostals, their life as a Christian is holistic—experience, belief and action are bound together. Christian experience, orthopathy or 'right experience,' is interrelated with belief or orthodoxy, 'right belief,' and practice or orthopraxy, 'right action.' So, within this context when experience is discussed it must be thought of in its relationship with beliefs and practices. [26]   Orthodoxy emphasizes doctrinal understanding[27]; orthopraxy includes theological reflection that leads to action; and orthopathy emphasizes the passions or affections, or as Samuel Solivan notes "personal first-hand engagement" (11) which is a direct experience of my neighbor. Whereas Stephen Land's 'orthopathy' emphasizes the affections toward God and neighbor, Solivan sets it as 'being one' with the marginalized and suffering. (See also C. Johns; J. Johns)

For Pentecostals Acts 1:8 operates as a heuristic key for self-understanding. However, the 'empowerment for witness' was not for

---

[24]Jardine; C. Johns; Johns and Johns; This is also has points of contact with Polanyi's concept of 'tacit knowing' and in a different way with Loder's 'convictional knowing.'

[25] Lewis 2002; This can also be seen in Cox's clash of two paradigms, 299-318.

[26] This is a point made by Pentecostals (C. Johns; Land; Solivan), Wesleyans (Runyon 1987, 1990) and Evangelicals. (Stevens)

[27] Note that originally 'orthodoxy' meaning 'right glory' was much broader in its parameters. Over the course of church history it narrowed to meaning more doctrinal or theological in emphasis, losing the practical and affective elements inherent in the original meaning.

service only, but for the whole life, as Simon Chan (1997 93; 2000 54-5) has noted. The in-filling of the Holy Spirit was considered by the early Pentecostals to be broader than just enablement for witnessing. For them, the Spirit enables all parts of life—in ethics, in relationships, in everyway. This empowerment is to be for ethical living as well as evangelistic and missiological outreach.[28]

Pentecostals have historically been accused of falling into emotionalism. No doubt some such occasions existed, but Pentecostals do not seek 'emotions.' Rather they see emotions as part of the whole God created nature of humanity—physical, spiritual, emotional, social, intellectual, and psychological [29]—where each aspect of humanity needs to make an appropriate response to the holy, transcendent, and sovereign God. The Pentecostal experience of God, salvation and the eschaton is holistic; each facet of a person has an appropriate and necessary response. Pentecostals see a more holistic world such as described as a 'spiritual ontology.' (Nichols) So for Pentecostals, the emphasis is holistic—oral/literate, evangelism/social concern, physical/spiritual etc.

Worship

For Pentecostals, worship "results in an altered perception of reality." (C. Johns 89) Worship within the Pentecostal paradigm is participatory, holistic and equal. Participatory in that Pentecostals emphasize the participation of all worshipers. Interestingly, within the Azusa Street Mission (circular) and in contemporary fan-shaped charismatic churches, the architecture is not just conducive but actually invites participatory worship. Worship is likewise holistic in that Pentecostal worship invites the whole person to be involved in worship: physically with hands raised, knees bent and dancing; emotionally with joy, sorrow and at times, remorse; socially through testimony, holding hands, and greeting one another; mentally through songs and the sermon etc. Each aspect is highlighted and allowed within the rituals inherent in the Pentecostal worship service. (Albrecht 1992; 2000; Spittler 2002b; see also Wilson and Chow) These rituals are

---

[28] This is a point noted in my previous article see Lewis 1998.

[29] MacDonald 64-5; Gause 114-5. Note that McClendon (78-109) and Cooey emphasize the physical side of the experience and ethics. Interestingly, Pentecostal ethics is not foundationally emotive or cognitive; instead it tends to have an intuitive or affective foundation.

meaningful, are transformational (Driver) and are themselves manifestations and reflections of the Spirit's powerful presence. Pentecostal practices as in Pentecostal rituals, such as the raising of hands, the testimony service, etc., legitimize Pentecostal experiences and beliefs, such as modern continuity with the early church. (Albrecht 1992; 2000; Israel/Albrecht/McNally 146-54; see also Schouten) Thereby, Pentecostal belief, practice and experience are intimately intertwined and cannot be separated (Land). The rituals, symbols, experiences, beliefs, and practices are necessarily communal and are inseparable from the Pentecostal community and from each other. (Albrecht; Cooey 326) Worship is equal in that it is expressed in the participatory multi-cultural, diverse racial and various socio-economical levels of the worshipers. (C. Johns, 90) As is commonly stated, all are 'equal' at the foot of the cross.

The worship service is also meant to be a demonstration of the corporate infilling of the Holy Spirit as found in the book of Acts. The baptism of the Holy Spirit is not only an individual event, it is also a corporate event, in which each worship service is to be a conduit of God's presence and activity. As such, God can speak individually to the hearts through His Spirit immediately or through songs and the Word preached. The service is also the place where the utterance gifts of the *charismata* can be exercised corporately to the edification of the body. The Pentecostal church operates as Moltmann's calls, 'The Church in the Power of the Spirit.' (1991a; See also Albrecht 2000) Within the worship service, *Glossolalia* functions within the church service as 'silence' does in a Quaker service, or liturgy does in a Roman Catholic service (Baer; Macchia 1993); this draws the corporate and individual worshipers into what Mihalyi Csikszentmihalyi calls a 'flow experience.' (Csikszentmihalyi; Neitz and Spickard 1990; Poloma 2006, 153)

Pentecostal Hermeneutics and the Bible

Due to the high view of scripture by Pentecostals, hermeneutics is a natural emphasis by Pentecostals. By hermeneutics, it is meant 'the principles of interpretation' or 'the science of understanding.'[30] The

---

[30] The former definition being the more traditional definition, while the later is a definition perpetuated by Friedrich Schleiermacher and those who follow his scheme. I prefer the former definition, but with the realization that the latter emphasizes an aspect of hermeneutics essential to proper hermeneutics (i.e. the importance of understanding, that is, the interpreter, within hermeneutics).

importance of the Bible for Pentecostals can not be overstated. For Pentecostals, their belief in the authority of scripture is not determined by cognitive constructs alone nor is there 'paradigm' cognitively derived; rather it is greatly determined by the Pentecostals' immediate experiences of God in and through the text. Thereby, they are not overly concerned by Evangelical debates of inerrancy and the like. (Ellington; Spittler 1985) Brainard notes about mystical texts, which likewise relates to the Bible, that "severing the text from the experience is very difficult when the texts themselves so frequently deal in the experience." (385; see also Neuman) Pentecostals see the Bible as foundational to their beliefs, practices and experience, thereby, their very existence as a group. These allowances of Pentecostal belief inform Pentecostal experience and practice. As Mark McLean has noted Pentecostal hermeneutics should be based upon God's continued presence in the world, working the same today as He did in the Biblical times. With this Biblical foundation and Pentecostal understanding, it is possible to note that for Pentecostals there is a concomitant relationship between Pentecostal experience and the Bible. Pentecostal experience informs one's understanding of the text (McKay)[31]; yet the text testifies of the same experiences among the early church and the apostles. However, the authenticity of the Scriptures is *a posteriori* to Pentecostals. (Ellington) Pentecostal hermeneutics perpetuates the perspective as a Pentecostal reads the Bible, one sees oneself and is informed by this and looks for this Divine, I-Thou relational experience (e.g. *glossolalia*). After receiving such an experience by God, one is all the more convinced of God's reality and the Bible's authority. An experience that does not line up with the Bible must be jettisoned; however, allowances are made for a new deeper understanding of Scripture (e.g. women in ministry, *glossolalia*). So, in one sense, Pentecostals exist in a dialectic relationship by having an "experience-certified theology" (MacDonald 64), while simultaneously being "Bible-certified." The balance is only possible because Pentecostals are Christocentric (MacDonald 64; Macchia 2002), not Pneumacentric.

Some have argued that there is no such thing as a 'Pentecostal hermeneutics', but if by hermeneutics it is meant the whole hermeneutical process including pre-understanding, exegesis and application, then both pre-understanding and application will most

---

[31] Maslow notes that this kind of experience provides a kind of knowledge which "is more a shift of in attention, in the organization of perception, in noticing and realizing, that occurs." (77)

definitively have 'Pentecostal elements'. Further, it can also be suggested that there is a 'theological' or 'spiritual' exegesis within the exegetical process which provides a connection between the early church and the modern church—as already argued by the Pentecostals. (See Lewis 2000; Nassif 1996, 2002)

Concluding Remarks

The previous discussion implies some elements about the nature of the 'Pentecostal Paradigm.' First, unlike the scientific revolutions as noted by Kuhn (2000, 216-23), the paradigmic shifts within Christian experience allows for a 'reverse' shift. In Kuhn, the previous paradigm is still understood, but is not foundational to epistemic judgments, nor subject to a complete retrieval. In Christianity as a whole and the Pentecostal paradigm, the 'gestalt switch' can revert to the previous paradigm. Pentecostal can become Post-Pentecostal Christians or even Post-Christians. For the Pentecostal paradigm, the potential 'reversal' can take place individually and/or corporately. (see Wilson and Chow) As Stanley Burgess has noted, "If we believe that we can lose our salvation, why can we not also believe we can lose our baptism?" [32] Some noted examples of the influences that can bring about this dynamic: First, cultural influences (Dearman) can reverse certain perspectives within a Pentecostal paradigm. For example, in the wake of the Azusa Street revival initially during the revival, there was an assumed inter-racial, inter-cultural acceptance as part of the 'Day of Pentecost's' reversal of the cultural/racial/linguistic separation caused by sin at the 'Tower of Babel.'   By the 1920's, the North American cultural norm of racial segregation became the norm within most Pentecostal churches. (Kenyon)   Second, non-Pentecostal church influences can also reverse the initial positions found within Pentecostalism. For instance, both the interest in working ecumenically and also the role of women in ministry were initially dominant within the Pentecostal movement. However, both (in North America at least) waned under the dominant influence of Evangelicalism as typified by formal agreements and the usage of textbooks. (Kenyon; Lewis 2000; Robeck 1997)

Likewise implied by the above proposed understanding of Pentecostalism are the parameters of 'Pentecostalism.' In recent years,

---

[32] Personal conversation at Asia Pacific Theological Seminary, Baguio, Philippines, July 2001.

there has been a prominent emphasis on the numbers of Pentecostals and Charismatics in the world (over 500 million by some estimates). As Martin Marty has noted, historically Pentecostals 'knew' they were following God because they were small, the remnant, and persecuted, now they 'know' they are following God because they are large, and accepted. A definition of Pentecostalism that places itself within the domain of the Pentecostal paradigm both differentiates itself from glossolalic non-Christian groups such as found in the Delphic oracle soothsayers, those glossolalics in branches of Buddhism, and Hinduism and within glossolalic Christian cults like the Mormon Church. (see Gause; Spittler 2002a)   Further, it implies that much classified as Pentecostal today should not be classified as such. Phenomenological similarity does not equate as the same entity. Furthermore, probably one of the more pressing issues in the next decade for Pentecostals in the non-western world is the issue of syncretism.   This form of syncretism, contrary to the earlier Roman Catholic Saint—local deities correlation form, is found in the acceptance and the causal perspective of the supernatural and spiritual beings. As such, many from animistic backgrounds retain their animistic perspectives with new Christian terminology.[33] I would thereby argue since they do not demonstrate, at least initially, the 'Pentecostal paradigm' that they are not necessarily Pentecostals.

Likewise, many of the 'third wave' are actually 'Pentecostalized' Evangelicals, and are not necessarily Pentecostals (or Charismatics). (see J. Ma 2000; W. Ma 1997) The influence of Pentecostalism on conservative Christianity in recent years can be arguably traced back to mainly 4 elements: First is the influence of the Charismatic movement via the third wave (e.g. Jack Deere, John Wimber, C. Peter Wagner) in mainstreaming of Pentecostal worship, rituals and certain *charismata*. Second, is the growing prominence of Pentecostal scholars in the

---

[33] Note also for example that in China today some of the largest cults in the country exhibit 'Pentecostal' rituals—raising hands, praying loudly, 'falling under the power', insofar that the local officials do not always know how to tell the difference between the genuine Pentecostal Christians and adherents to this cult.   Many well-meaning foreigners give money or write about these 'Christians' not knowing that they are in fact cult members. Also phenomenologists like I.M. Lewis see Pentecostals in the context of ecstatic religion—trances, voodoo etc.; see Yong 2005.

broader theological discourse, such as Robert Cooley, Gordon Fee, Gary McGee, and Gerald Sheppard.   Third, there are prominent scholars who have brought Pentecostalism into their discussions as a legitimate interlocutor, such as Walter Hollenweger, Martin Marty, Jürgen Moltmann, and Clark Pinnock. Fourth, there has been a large number of scholars who either have had a Pentecostal background and are prominent Evangelical scholars, such as Lyle Dabney, David Hesselgrave, David Hubbard, and Roger Oleson, or were Pentecostal but have immigrated outside the classical Pentecostal ranks into mainline churches, such as Ronald Kydd, Donald Reed, James K.A. Smith, and Grant Wacker.   As such, the elements of the Pentecostal paradigm have become pervasive within segments of Evangelicalism.

As this was just a preliminary study of the Pentecostal experience (i.e. the baptism of the Holy Spirit with accompanying tongues), it is seen as fundamentally an individual and a corporate paradigm shift. To demonstrate this, contemporary sociological and psychological studies have been used in support. Whereas there was a purposeful attempt to demonstrate the international feature of this 'Pentecostal paradigm,' the dearth of relevant studies in Asia is obvious. One very valid test for the veracity of this proposed model is future sociological or psychological studies from the Pentecostal perspective from the non-western world. Further, to release these findings in an international forum by which appropriate interaction and use can evolve. It was the purpose of this essay to help formulate a description of the baptism in the Holy Spirit as a paradigm shift, and likewise to demonstrate the fundamental need for additional work to be produced in the Asian context, both for Asian Pentecostalism and Pentecostalism as a whole.

BIBLIOGRAPHY

Albrecht, Daniel. 1992. "Pentecostal Spirituality: Looking through the Lens of Ritual." *Pneuma* 14.2: 107-25.

Albrecht, Daniel. 2000. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality.* JPT Supplement 17. Sheffield: Sheffield Academic Press.

Alexander, Bobby. 1991. "Correcting Misinterpretations of Turner's Theory: An African-American Pentecostal Illustration." *JSSR* 30: 26-44.

Alexander, Paul. 2000. "An Analysis of the Emergence and Decline of Pacifism in the History of the Assemblies of God." Ph.D. dissertation: Baylor University.

Alston, Willaim. 1967. "Religious Language." In *Encyclopedia of Philosophy*. Vol. 7. New York: MacMillan Publishing Company. 168-74.

Alston, William.1983. "Christian Experience and Christian Belief." In *Faith and Rationality*. Edited by Alvin Plantinga and Nicholas Wolterstorff. Notre Dame: University of Notre Dame Press. 103-34.

Alston, William. 1989. "The Indwelling of the Holy Spirit." In *Divine Nature and Human Language: Essays in Philosophical Theology*. Ithaca: Cornell University Press, 1989. 223-52.

Alston, William. 1991. *Perceiving God.* Ithaca, NY: Cornell University Press.

Althouse, Peter. 2001. "Toward a Theological Understanding of the Pentecostal Appeal to Experience." *Journal of Ecumenical Studies* 38: 399-411.

Antes, Peter. 2002. "What do we Experience if we have Religious Experience?" *Numen* 49: 336-42.

Ambler, Richard. 1990. "A Sociological Critique of Human Evolution Theory." A paper presented at the regional SSR meeting on March 1990 in Dallas Texas.

Anderson, Robert. 1979. *Vision of the Disinherited*. Peabody, MA: Hendrickson.

Autry, Arden. 1993. "Dimensions of Hermeneutics in Pentecostal Focus." *JPT* 3: 29-50.

Baer, Jr., Richard. 1976. "Quaker Silence, Catholic Liturgy, and Pentecostal Glossalalia—Some Functional Similarities." In *Perspectives on the New Pentecostalism.* Edited by Russell Spittler. Grand Rapids: Baker Book House. 150-64.

Barbour, Ian. 1974. *Myths, Models, and Paradigms.* San Francisco: Harper Collins.

Barnard, G. William. 1987. "Explaining the Unexplainable: Wayne Proudfoot's *Religious Experience*." *JAAR* 55: 231-56.

Barnard, G. William. 1993. "Reponses and Rejoinders: Explaining the Unexplainable." *JAAR* 61: 803-12.

Bartleman, Frank. 1980. *Azusa Street.* South Plainfield, NJ: Logos International.

Bertone, John. 2003. "The Experience of Glossolalia and the Spirit's Empathy: Romans 8:26 Revisited." *Pneuma* 25: 54-65.

Boone, R. Jerome. 1996. "Community and Worship: The Key Components of Pentecostal Christian Formation." *JPT* 8: 129-42.

Brainard, F. Samuel. 1996. "Defining 'Mystical Experience'." *JAAR* 64: 359-93.

Brantley, Richard. 1990. "The Common Grounds of Wesley and Edwards." *HTR* 83: 271-303.

Burgess, Stanley. 1988. "The Holy Spirit, Doctrine of." In *Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess and Gary McGee. Grand Rapids: Zondervan. 417-44.

Burgess, Stanley, ed. 2002. *International Dictionary of Pentecostal and Charismatic Movements.* Revised ed. Grand Rapids: Zondervan.

Cartledge, Mark. 2003. *Practical Theology: Charismatic and Empirical Perspectives.* Glasgow: Paternoster Press.

Cartledge, Mark, ed. 2006. *Speaking in Tongues: Multi-Disciplinary Perspectives.* Studies in Pentecostal and Charismatic Issues. Waynesboro, GA: Paternoster Press.

Cerillo, Jr., Augustus. 1997. "Interpretive Approaches to the History of American Pentecostal Origins." *Pneuma* 19: 29-49.

Chan, Simon. 1997. "The Language Game of Glossolalia, or Making Sense of the 'Initial Evidence." In *Pentecostalism in Context*. Edited by Wonsuk Ma and Robert Menzies. JPT Supplement 11. Sheffield, Eng.: Sheffield Academic Press. 80-95.

Chan, Simon. 2000. *Pentecostal Theology and the Christian Spiritual Tradition*. JPT Supplement 21. Sheffield, Eng.: Sheffield Academic Press

Cooey, Paula. 1989. "Experience, Body, and Authority." *HTR* 82: 325-42.

Cook, William. 1983. "Interview with Chilean Pentecostals." *International Review of Mission* 72: 591-595.

Cox, Harvey. 1995. *Fire from Heaven*. Reading, MA: Perseus Books.

Csikszentmihalyi, Mihaly. 1990. *Flow: The Psychology of Optimal Experience*. New York: Harper and Row.

Danto, Arthur. 1972. *Mysticism and Morality*. New York: Basic Books.

Danto, Arthur. 1976. "Ethical Theory and Mystical Experience: A Response to Professors Proudfoot and Wainwright." *JRE* 4: 37-46.

Dayton, Donald. 1987. *Theological Roots of Pentecostalism*. Grand Rapids: Francis Asbury Press.

Dearman, Marion. 1974. "Christ and Conformity: A Study of Pentecostal Values." *JSSR* 13: 437-53.

Dempster, Murray. 1987. "Pentecostal Social Concern and its Biblical Mandate of Social Justice." *Pneuma* 9: 129-153.

Dempster, Murray. 1989. "The Church's Moral Witness: A Study of Glossolalia in Luke's Theology of Acts." *Paraclete* 23 (Winter): 1-7.

Dempster, Murray. 1993. "Christian Social Concern in Pentecostal Perspective: Reformulating Pentecostal Eschatology." *JPT* 2: 51-64.

Dempster, Murray. 1999. "A Theology of the Kingdom—A Pentecostal Contribution." In *Mission as Transformation: A Theology of the Whole Gospel.* Edited by Vinay Samuel and Chris Sugden. Oxford: Regnum. 45-75.

Dempster, Murray. 2004. "The Structure of a Christian Ethic Informed by Pentecostal Experience: Soundings in the Moral Significance of Glossolalia." In *The Spirit and Spirituality*. Edited by Wonsuk Ma and Robert Menzies. London: T. & T. Clark. 108-40.

Deutsch, Eliot. 1985. "Knowing Religiously." In *Knowing Religiously.* Edited by Leroy Rouner. Notre Dame: University of Notre Dame Press.

Driver, Tom. 1991. *The Magic of Ritual.* San Francisco: HarperCollins.

Duggan, Michael. 1985. "The Cross and the Holy Spirit in Paul: Implications for Baptism of the Holy Spirit." *Pneuma* 7: 135-46.

Edwards, Jonathan. 1996. *Religious Affections*. Edited by James Houston. Minneapolis: Bethany House.

Ellington, Scott. 1996. "Pentecostalism and the Authority of Scripture." *JPT* 9: 16-38.

Ellul, Jacques. 1985. *The Humiliation of the Word*. Translated by Joyce M. Hanks. Grand Rapids: William B. Eerdmans Publishing Company.

Ervin, Howard. 1985. "Hermeneutics: A Pentecostal Option." In *Essays on Apostolic Themes*. Edited by Paul Ebert. Peabody, Mass: Hendrickson. 23-35.

Faupel, D. William. 1996. *The Everlasting Gospel*. JPT Supplement 10. Sheffield: Sheffield Academic Press.

Fee, Gordon. 1991. *Gospel and Spirit*. Peabody, MA: Hendrickson.

Fee, Gordon. 1997. "Toward a Pauline Theology of Glossolalia." In *Pentecostalism in Context.* Edited by Wonsuk Ma and Robert Menzies. JPT Supplement 11. Sheffield, Eng.: Sheffield Academic Press. 24-37.

Ford, J. Massingberd. 1971. "Toward a Theology of 'Speaking in Tongues'." *Theo Stud* 32: 3-29.

Forman, Robert K. 1993. "Mystical Knowledge: Knowledge by Identity." *JAAR* 61: 705-38.

Forman, Robert K. 1999. *Mysticism, Mind, Consciousness*. Albany, NY: SUNY Press.

Forman, Robert K., ed. 1990. *The Problem of Pure Consciousness*. New York: Oxford University Press.

Gadamer, Hans-Georg. 1982. *Truth and Method*. English translation. New York: Crossroad.

Gause, R. Hollis. 1976. "Issues in Pentecostalism." In *Perspectives on the New Pentecostalism*. Edited by Russell Spittler. Grand Rapids: Baker Book House. 106-16.

Gelpi, Donald. 1994. *The Turn to Experience in Contemporary Theology*. New York: Paulist Press.

Gill, Jerry. 1964. "Wittgenstein and Religious Language." *Theo Today* 21: 59-72.

Goodman, Felicitas. 1969. "Phonetic Analysis of Glossolalia in Four Cultural Settings." *JSSR* 8: 227-239.

Gort, Jerald, et al. 1992. *On Sharing Religious Experience*. Grand Rapids: Eerdmans.

Graham, William. 1989. "Scripture as Spoken Word." In *Rethinking Scripture: Essays from a Comparative Perspective*. Albany, NY: SUNY Press. 129-69.

Grube, Dirk-Martin. 1995. "Religious Experience after the Demise of Foundationalism." *Religious Studies* 31: 37-52.

Hardy, Douglas. 2003. "Implicit Theologies in Psychologies: Claiming Experience as an Authoritative Source for Theologizing." *Crosscurrents* 53: 368-76.

Harrison, Michael. 1978. "Commitment Mechanism and Routinization in a Social Movement." *JSSR* 17: 456-60.

Harvey, John. 2002. "Orality and Its Implications for Biblical Studies: Recapturing an Ancient Paradigm." *JETS* 45: 99-109.

Hauerwas, Stanley. 1981. *A Community of Character*. Notre Dame: University of Notre Dame Press.

Hauerwas, Stanley. 1983. *The Peaceable Kingdom.* Notre Dame: University of Notre Dame Press.

Hauerwas, Stanley and L. Gregory Jones. 1989. *Why Narrative? Readings in Narrative Theology*. Grand Rapids: Eerdmans.

Hay, David. 1979. "Religious Experience amongst A Group of Post-Graduate Students—A Qualitative Study." *JSSR* 18: 164-82.

Hay, David and Ann Morisey. 1978. "Reports of Ecstatic, Paranormal, or Religious Experience in Great Britain and the United States—A Comparison of Trends." *JSSR* 17: 255-68.

Hepburn, Ronald. 1967. "Mysticism, Nature and Assessment of." In *Encyclopedia of Philosophy*. Vol 5. New York: MacMillan Publishing Company. 429-434.

Hilborn, David. 2006. "Glossolalia as Communication: A Linguistic-Pragmatic Perspective." In Cartledge, Mark, ed. *Speaking in Tongues: Multi-Disciplinary Perspectives.* Studies in Pentecostal and Charismatic Issues. Waynesboro, GA: Paternoster Press. 111-46.

Hine, Virginia. 1986. "Pentecostal Glossolalia: Toward a Functional Interpretation." In *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 441-461.

Hocken, Peter. 1997. "A Charismatic View on the Distinctiveness of Pentecostalism." In *Pentecostalism in Context: Essays in Honor of William W. Menzies*. Edited by Wonsuk Ma and Robert Menzies. JPT Supplement 11. Sheffield: Sheffield Academic Press. 96-106.

Hollenweger, Walter. 1972. *The Pentecostals.* Translated by R.A. Wilson. Minneapolis: Augsburg Publishing House.

Hollenweger, Walter. 1986. "After Twenty Years' Research on Pentecostalism." *International Review of Missions* 75: 3-12.

Holm, Nils. 1987. "Sundén's Role Theory and Glossolalia." *JSSR* 26: 367-400.

Holm, Nils. 1991. "Pentecostalism: Conversion and Charismata." *International Journal for the Psychology of Religion* 1: 135-51.

Hood, Jr., Ralph W. 1991. "Holm's Use of Role Theory: Empirical and Hermeneutical Considerations of Sacred Text as a Source of Role Adoption." *International Journal for the Psychology of Religion* 1: 153-9.

Hopkins, Stephen. 2002. "Glossolalia, An Outsiders Perspective." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 676-7.

Hutch, Richard. 1986. "The Personal Ritual of Glossolalia." In. *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company. 383-395.

Huxley, Aldous. 1946. *The Perennial Philosophy*. London: Harper and Brothers.

Israel, Richard, Daniel Albrecht and Randall McNally. 1993. "Pentecostals and Hermeneutics: Texts, Rituals and Community." *Pneuma* 15.2: 137-61.

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

Jaffee, Martin. 1998. "Oral Cultures in Scriptural Religion: Some Exploratory Studies." *Rel Stud Rev* 24: 223-30.

James, William. 1961. *The Varieties of Religious Experience*. Introduction by Reinhold Niebuhr. New York: Macmillan Publishing Company.

Jardine, Murray. 1996. "Sight, Sound, and Epistemology: The Experiential Sources of Ethical Concepts." *JAAR* 64: 1-25.

Johns, Cheryl Bridges. 1993. *Pentecostal Formation: A Pedagogy among the Oppressed*. JPT Supplement 2. Sheffield: Sheffield Academic Press.

Johns, Jackie David. 1999. "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis." In *The Globalization of Pentecostalism*. Edited by Murray Dempster, Byron Klaus and Douglas Petersen. Oxford: Regnum. 70-84.

Johns, Jackie David, and Cheryl Bridges Johns. 1992. "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study." *JPT* 1: 109-34.

Kärkkäinen, Veli-Matti. 1999. "Mission, Spirit and Eschatology: An Outline of a Pentecostal-Charismatic Theology of Mission." *Mission Studies* 41: 73-94.

Kärkkäinen, Veli-Matti. 2002. "Missiology: Pentecostal and Charismatic." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 877-85.

Kärkkäinen, Veli-Matti. 2005. "Spirit, Reconciliation, and Healing in the Community: Missiological Insights from Pentecostals." *International Review of Mission* 94: 43-50.

Katz, Steven. 1978. "Language, Epistemology, and Mysticism." In *Mysticism and Philosophical Analysis*. Edited by Steven Katz. New York: Oxford University Press. 22-74.

Katz, Steven. 1993. "Responses and Rejoinders: On Mysticism." *JAAR* 61: 751-7.

Katz, Steven, ed. 1978. *Mysticism and Philosophical Analysis.* New York: Oxford University Press.

Katz, Steven, ed. 1983. *Mysticism and Religious Traditions.* Oxford: Oxford University Press.

Kay, William. 2006. "The Mind, Behaviour and Glossolalia—A Psychological Perspective." In Cartledge, Mark, ed. *Speaking in Tongues: Multi-Disciplinary Perspectives.* Studies in Pentecostal and Charismatic Issues. Waynesboro, GA: Paternoster Press. 174-205.

Kay, William and L.J. Francis. 1995. "Personality, Mental Health and Glossolalia." *Pneuma* 253-63.

Kelsey, Morton. 1964. *Tongue Speaking.* Garden City, NJ: Doubleday.

Kenyon, Howard N. 1988. "An Analysis of Ethical Issues in the History of the Assemblies of God." Ph.D. dissertation: Baylor University.

King, Sallie. 1988. "Two Epistemological Models for the Interpretation of Mysticism." *JAAR* 56: 257-280.

King, Sallie. 1993. "Reponses and Rejoinders: On Mysticism." *JAAR* 61: 757-61.

Kroll-Smith, J. Stephen. 1980. "The Testimony as Performance: The Relationship of an Expressive Event to the Belief System of a Holiness Sect." *JSSR* 19: 16-25.

Kuhn, Thomas. 1970. *The Structure of Scientific Revolutions*. Rev. ed. Chicago: University of Chicago Press.

Kuhn, Thomas. 1977. *The Essential Tension.* Chicago: University of Chicago Press.

Kuhn, Thomas. 2000. *The Road Since Structure.* Chicago: University of Chicago Press.

Küng, Hans. 1988. *Theology for the Third Millennium*. Translated by Peter Heinegg. New York: Anchor Books.

Kydd, R. 1984. *Charismatic Gifts in the Early Church*. Peabody, MA: Hendrickson.

Kydd, R. 2002. "Healing in the Christian Church." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 698-711.

LaFleur, William.   . "Paradigm Lost, Paradigm Regained: Groping for the Mind of Medieval Japan" *Eastern Buddhist* 18 #2: 99-113.

Land, Stephen. 1994. *Pentecostal Spirituality*. JPT Supplement 1. Sheffield: Sheffield Academic Press.

Lederle, Henri, Mathew Clark et. al. 1983. *What is Distinctive about Pentecostal Theology?* Pretoria: University of South Africa Press.

Lewis, I. M. 1971. *Ecstatic Religion*. Baltimore: Penguin Books.

Lewis, Paul. 1998. "A Pneumatological Approach to Virtue Ethics." *Asian Journal of Pentecostal Studies* 1: 42-61.

Lewis, Paul. 2000. "Toward a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics." *The Spirit & Church* 2: 95-125.

Lewis, Paul. 2002. "Postmodernity and Pentecostalism." *Africa Journal of Pentecostal Theology* 1: 34-66.

Lindbeck, George. 1984. *The Nature of Doctrine*. Philadelphia: Westminster Press.

Loder, James. 1989. *The Transforming Moment*. 2nd Edition. Colorado Springs: Helmers and Howard.

Lord, Andrew. 1997. "Mission Eschatology: A Framework for Mission in the Spirit." *JPT* 11: 111-123.

MacDonald, William. 1976. "Pentecostal Theology: A Classical Perspective." In *Perspectives on the New Pentecostalism*. Edited by Russell Spittler. Grand Rapids: Baker Book House. 58-74.

McClendon Jr., James. 1986. *Systematic Theology: Ethics*. Nashville: Abingdon Press.

McClung, Jr., L. Grant. 1999. "'Try to Get People Saved': Revisiting the Paradigm of an Urgent Pentecostal Missiology." In *The Globalization of Pentecostalism.* Edited by Murray Dempster, Byron Klaus and Douglas Petersen. Oxford: Regnum. 30-51.

McClung, Jr., L. Grant. 2002. "Evangelism." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 617-20.

McGuire, Meredith. 1977. "Testimony as a Commitment Mechanism in Catholic Charismatic Prayer Groups." *JSSR* 16: 165-8.

McIntyre, Alasdair. 1984. *After Virtue*. 2nd ed. Notre Dame: University of Notre Dame Press.

McKay, John. 1994. "When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation." *JPT* 5: 17-40.

McKnight, Edgar. 1988. *Postmodern Use of the Bible*. Nashville: Abingdon Press.

McLean, Mark. 1984. "Toward a Pentecostal Hermeneutics." *Pneuma* 6: 35-56.

Ma, Julie. 2000. "Santuala: A Case of Pentecostal Syncretism." *AJPS* 3: 61-82.

Ma, Wonsuk. 1997. "A 'First Waver's Looks at the 'Third Wave': A Pentecostal Reflection on Charles Kraft's Power Encounter Terminology." *Pneuma* 19: 189-206.

Ma, Wonsuk. 2005. "Asian (Classical) Pentecostal Theology in Context." In *Asian and Pentecostal*. Edited by Allan Anderson and Edmond Tang. Oxford: Regnum International and APTS Press.

Macchia, Frank. 1992. "Sighs Too Deep for Words: Toward a Theology of Glossolalia." *JPT* 1: 47-73.

Macchia, Frank. 1993. "Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience." *Pneuma* 15.1: 61-76.

Macchia, Frank. 1998a. "Discerning the Truth of Tongues Speech: A Response to Amos Yong." *JPT* 12: 67-71.

Macchia, Frank. 1998b. "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence." *AJPS* 1: 149-73.

Macchia, Frank. 2002. "Theology, Pentecostal." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 1120-41.

Malony, H. Newton and A. Adams Lovekin. 1977. "Religious Glossolalia: A Longitudinal Study of Personality Changes." *JSSR* 16: 383-93.

Malony, H. Newton and A. Adams Lovekin. 1985. *Glossolalia: Behavioral Science Perspectives on Speaking in Tongues.* New York: Oxford University Press.

Margolis, Robert and Kirk Elifson. 1979. "A Typology of Religious Experience." *JSSR* 18: 61-67.

Marsden, George, ed. 1984. *Evangelicalism and Modern America.* Grand Rapids: Eerdmans.

Martin, David. 2006. "Undermining the Old Paradigm: Rescripting Pentecostal Accounts" *PentecoStudies* 5 #1: 18-38.

Maslow, Abraham. 1976. *Religions, Values, and Peak-Experiences.* New York: Penguin Books.

Mayers, Marvin. 1986. "The Behavior of Tongues." In. *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 407-422.

Mead, George Herbert. 1934. *Mind, Self and Society.* Edited by C.W. Morris. Chicago: University of Chicago Press.

Menzies, Robert. 1994. *Empowered for Witness: The Spirit in Luke-Acts.* JPT Supplement 6. Sheffield: Sheffield Academic Press.

Menzies, William. 1975. "The Non-Wesleyan Origins of the Pentecostal Movement." In Vinson Synan, ed. *Aspects of Pentecostal-Charismatic Origins.* Plainfield, NJ: Logos International. 81-98.

Menzies, William. 1985. "The Methodology of Pentecostal Theology: An Essay on Hermeneutics." In *Essays on Apostolic Themes.* Edited by Paul Ebert. Peabody, Mass: Hendrickson. 1-14.

Miller, Albert. 1996. "Pentecostalism as a Social Movement: Beyond the Theory of Deprivation." *JPT* 9: 97-114.

Mills, Watson. 1986a. "Glossolalia: An Introduction." In. *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 1-12.

Mills, Watson. 1986b. "Glossolalia: A Survey of the Literature." In. *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 13-31.

Mills, Watson. 1986c. "Glossolalia as a Sociopsychological Experience." In. *Speaking in Tongues: A Guide to Research*

on Glossolalia. Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 427-437.

Mills, Watson, ed. 1986. *Speaking in Tongues: A Guide to Research on Glossolalia.* Grand Rapids: William B. Eerdmans Publishing Company.

Moltmann, Jürgen. 1991a. *The Church in the Power of the Spirit.* Translated by Margaret Kohl. San Francisco: HarperCollins.

Moltmann, Jürgen. 1991b. *The Trinity and the Kingdom*. Translated by Margaret Kohl. San Francisco: HarperCollins.

Moltmann, Jürgen. 1992. *The Spirit of Life*. Translated by Margaret Kohl. Minneapolis: Fortress Press.

Nassif, Bradley. 1996. "'Spiritual Exegesis' in the School of Antioch." In *New Perspectives on Historical Theology*. Edited by Bradley Nassif. Grand Rapids: Eerdmans. 344-77.

Nassif, Bradley. 2002. "Antiochene Θεωρία in John Chrysostonm's Exegesis." In *Ancient & Postmodern Christianity: Paleo-Orthodoxy in the 21st Century.* Edited by Kenneth Tanner and Christopher Hall. Downers Grove: InterVarsity Press. 49-67.

Naudé, Piet. 1996. "Theology with a New Voice? The Case for an Oral Theology in the South African Context." *Journal of Theology for Southern Africa* 94: 18-31.

Neuman, H. Terris. 1996. "Paul's Appeal to the Experience of the Spirit in Galatians 3:1-5: Christian Experience as Defined by the Cross and Effected by the Spirit." *Pneuma* 9: 53-69.

Newberg, Andrew, and Mark Robert Waldman. 2006. *Why We Believe What We Believe.* New York: Free Press.

Niebuhr, H. Richard. 1941. *The Meaning of Revelation.* New York: Collier Books.

Niesz, Nancy and Earl Kronenberger. 1978. "Self-Actualization in Glossolalic and Non-Glossolalic Pentecostals." *Sociological Analysis* 39: 250-256.

Neitz, Mary Jo and James Spickard. 1990. "Steps toward a Sociology of Religious Experience: The Theories of Mihaly

Csikszentmihalyi and Alfred Schutz." *Sociological Analysis* 51: 15-33.

Nichols, D. R. 1984. "The Search for a Pentecostal Structure in Systematic Theology." *Pneuma* 6.2: 57-76.

Nicholson, Michael. 1996. "Abusing Wittgenstein: The Misuse of the Concept of Language Games in Contemporary Theology." *JETS* 39: 617-29.

Niditch, Susan. 1997. *Oral World and Written Word.* Louisville: Westminster/John Knox Press.

Oden, Thomas C. 1987. *The Living God*. San Francisco: Harper & Row, Publishers.

Ong, Walter. 1982. *Orality & Literacy: The Technologizing of the Word.* London: Routledge.

Otto, Rudolf. 1936. *The Idea of the Holy*. Translated by John Harvey. London: Oxford University Press.

Otto, Rudolf. 1957. *Mysticism East and West.* Translated by B.L. Bracey and R.C. Payne. New York: Meridian Books.

Palmer, Michael. 2002. "Ethics in Classical Pentecostal Traditions." 2002. *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 605-10.

Parker, Stephen. 1996. *Led by the Spirit*. JPT Supplement 7. Sheffield: Sheffield Academic Press.

Petersen, Douglas. 1996. *Not by Might, Nor by Power: A Pentecostal Theology of Social Concern in Latin America.* Oxford: Regnum.

Petersen, Douglas. 1999. "Pentecostals: Who are They?" In *Mission as Transformation: A Theology of the Whole Gospel.* Edited by Vinay Samuel and Chris Sugden. Oxford: Regnum.76-111.

Philipchalk, Ron and Dieter Mueller. 2000. "Glossolalia and Temperature Change in the Right and Left Cerebral Hemispheres." *International Journal for the Psychology of Religion* 10: 181-185.

Polanyi, Michael. 1962. *Personal Knowledge.* Corrected ed. Chicago: University of Chicago Press.

Poloma, Margaret. 1989. *The Assemblies of God at the Crossroads*. Knoxville: University of Tennessee Press.

Poloma, Margaret. 1990. "Charisma and Institution: The Assemblies of God." *Christian Century* 107 #29: 932-34.

Poloma, Margaret. 2006. "Glossolalia, Liminality and Empowered Kingdom Building—A Sociological Perspective." In Cartledge, Mark, ed. *Speaking in Tongues: Multi-Disciplinary Perspectives.* Studies in Pentecostal and Charismatic Issues. Waynesboro, GA: Paternoster Press. 147-73.

Poloma, Margaret and Brian Pendleton. 1989. "Religious Experiences, Evangelism, and Institutional Growth within the Assemblies of God." *JSSR* 28: 415-31.

Proudfoot, Wayne. 1976. "Mysticism, The Numinous, and the Moral." *JRE* 4: 3-28.

Proudfoot, Wayne. 1985. *Religious Experience*. Berkeley: University of California Press.

Proudfoot, Wayne. 1993. "Reponses and Rejoinders: Explaining the Unexplainable." *JAAR* 61: 793-803.

Proudfoot, Wayne. 1989. "From Theology to a Science of Religions: Jonathan Edwards and William James on Religious Affections." *HTR* 82: 149-68.

Ratzsch, Del. 1986. *Philosophy of Science: The Natural Sciences in Christian Perspective.* Downers Grove, Il: InterVarsity Press.

Richardson, James. 1986. "Psychological Interpretations of Glossolalia: A Reexamination of Research." In *Speaking in Tongues: A Guide to Research on Glossolalia.* Edited by Watson Mill. Grand Rapids: William B. Eerdmans Publishing Company, 1986. 369-379.

Robeck, Cecil M. 1983. "Prophetic Authority in the Charismatic Setting: The Need to Test." *Theological Renewal* 24: 4-9.

Robeck, Cecil M. 1987. "Pentecostals and Social Ethics." *Pneuma* 9: 103-8.

Robeck, Cecil M. 1997. "The Assemblies of God and Ecumenical Cooperation: 1920-1965." In *Pentecostalism in Context.* Edited by Wonsuk Ma and Robert Menzies. JPT Supplement 11. Sheffield, Eng.: Sheffield Academic Press. 107-150.

Runyon, Theodore. 1987. "A New Look at Experience." *Drew Gateway* 57 #3: 44-55.

Runyon, Theodore. 1990. "The Importance of Experience in Faith." In Randy Maddox, ed. *Aldersgate Reconsidered.* Nashville: Kingwood Books. 93-107.

Ruthven, Jon. 1993. *On the Cessation of the Charismata.* JPT Supplement 3. Sheffield: Sheffield Academic Press.

Saliers, Don. 1994. *Worship as Theology: Foretaste of Glory Divine.* Nashville: Abingdon Press.

Samarin, William. 1972. "Sociolinguistic vs. Neurophysiological Explanations for Glossolalia: Comment on Goodman's Paper." *JSSR* 11: 293-6.

Schleiermacher, Friedrich. 1996. *On Religion: Speeches to Cultured Despisers.* New English ed. Cambridge: Cambridge University Press.

Schleiermacher, Friedrich. 1999. *The Christian Faith.* New English ed. Cambridge: Cambridge University Press.

Schneiders, Sandra. 1986. "Theology and Spirituality: Strangers, Rivals, or Partners?" *Horizons* 13: 253-74.

Schner, George. 1992. "The Appeal of Experience." *Theo Stud* 53: 40-59.

Schouten, Ronald. 2003. "'Rituals of Renewal': The Toronto Blessing as a Ritual Change of Contemporary Christianity." *Journal of Ritual Studies* 17: 25-34.

Schuon, Fritjof. 1953. *The Transcendental Unity of Religions.* New York: Pantheon.

Sepúlveda, Juan. 1989. "Pentecostalism as Popular Religiosity." *International Review of Mission* 78: 80-88.

Sharrock, Wes, and Rupert Read. 2002. *Kuhn: Philosopher of Scientific Revolution.* Key Contemporary Thinkers. Cambridge, UK: Polity Press.

Shedinger, Robert. 2000. "Kuhnian Paradigms and Biblical Scholarship: Is Biblical Studies a Science?" *JBL* 119 #3: 453-71.

Sheldrake, Philip. 1998. *Spirituality and Theology: Christian Living and the Doctrine of God.* Maryknoll, NY: Orbis Books.

Sheppard, Gerald. 1984. "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship." *Pneuma* 6.2: 5-33.

Short, Larry. 1995. "Mysticism, Mediation and the Non-Linguistic." *JAAR* 63: 659-75.

Shuman, Joel. 1996. "Pentecost and the End of Patriotism: A Call for the Restoration of Pacifism among Pentecostal Christians." *JPT* 9: 70-96.

Shuman, Joel. 1997. "Toward a Cultural-Linguistic Account of the Pentecostal Doctrine of the Baptism of the Holy Spirit." *Pneuma* 19: 207-23.

Smart, Ninian. 1967. "Mysticism, History of." In *Encyclopedia of Philosophy*. Vol 5. New York: MacMillan Publishing Company. 419-429.

Smith, Huston. 1987. "Is There a Perennial Philosophy?" *JAAR* 55: 553-66.

Smith, Huston. 1988. "Philosophy, Theology and the Primordial Claim." *Crosscurrents* 38: 276-88.

Smith, James K.A. 1997 "The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings." *JPT* 11: 49-71.

Smith, JoAnn. 2002. "Glossolalia, Manual." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 672-8.

Smylie, James. 1979. "Testing the Spirits in the American Context: Great Awakenings, Pentecostals, and the Charismatic Movement." *Interpretation* 33: 32-46.

Solivan, Samuel. 1998. *The Spirit, Pathos and Liberation: Toward an Hispanic Pentecostal Theology.* JPT Supplement 14. Sheffield: Sheffield Academic Press.

Spittler, Russell. 1985. "Scripture and the Theological Enterprise: View from a Big Canoe." In *The Use of the Bible in Theology: Evangelical Options*. Edited by Robert Johnston. Atlanta: John Knox Press. 56-77.

Spittler, Russell. 2002a. "Glossolalia." In *International Dictionary of Pentecostal and Charismatic Movements*. Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 670-6.

Spittler, Russell. 2002b. "Spirituality, Pentecostal and Charismatic." In *International Dictionary of Pentecostal and Charismatic Movements*. Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 1096-1102.

Stace, W. T. 1960. *Mysticism and Philosophy*. Philadelphia: J.B. Lippincott Co.

Stackhouse, Max. 1988. *Apologia*. Grand Rapids: Eerdmans.

Stanley, Gordon, W.K. Bartlett and Terri Moyle. 1978. "Some Characteristics of Charismatic Experience: Glossolalia in Australia." *JSSR* 17: 269-78.

Taves, Ann. 1999. *Fits, Trances and Visions: Experiencing Religion and Explaining Experience from Wesley to James.* Princeton: Princeton University Press.

Thomas, John Christopher. 1998. "Pentecostal Theology in the Twentieth Century." *Pneuma* 20: 3-20.

Thomas, L. Eugene and Douglas Cooper. 1978. "Measurement and Incident of Mystical Experience: An Exploratory Study." *JSSR* 17: 433-7.

Thomas, Owen. 1986. "Christianity and the Perennial Philosophy,." *Theology Today* 43: 259-266.

Toulmin, Stephen. 1970. "Does the Distinction between Normal and Revolution Science Hold Water?" In *Criticism and Growth of Knowledge*. Edited by R. Buck and R. Cohen. Cambridge: Cambridge University Press. 39-47.

Troeltsch, Ernst. 1931. *The Social Teachings of the Christian Churches.* 2 vols. New York: Macmillan.

Underhill, Evelyn. 1911. *Mysticism.* London: Metheun.

Van Huysteen, Wentzel. 1989. *Theology and the Justification of Faith.* Grand Rapids: Eerdmans.

Villafañe, Eldin. 1993. *The Liberating Spirit: Toward an Hispanic-American Pentecostal Social Ethic.* Grand Rapids: Eerdmans.

Wainwright, William. 1976. "Morality and Mysticism." *JRE* 4: 29-36.

Waltke, Bruce. 1994. "Exegesis and the Spiritual Life." *Crux* 30 #3: 28-35.

Wikström, Owe. 1987. "Attribution, Roles and Religion: A Theoretical Analysis of Sundén's Role Theory of Religion and the Attributional Approach to Religious Experience." *JSSR* 26: 367-400.

Williams, J. Rodman. 2002. "Baptism in the Holy Spirit." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 354-63.

Wilson, D.J. 2002. "Eschatology, Pentecostal Perspective on." In *International Dictionary of Pentecostal and Charismatic Movements.* Edited by Stanley Burgess. Revised ed. Grand Rapids: Zondervan. 601-5.

Wilson, John and Harvey Clow. 1981. "Themes of Power and Control in a Pentecostal Assembly." *JSSR* 20: 241-50.

Yamane, David. 2000. "Narrative and Religious Experience." *Sociology of Religion* 61: 171-89.

Yong, Amos. 1997. ""Tongues," Theology, and the Social Sciences: A Pentecostal-Theological Reading of Geertz's Interpretative Theory of Religion." *Cyberjournal for Pentecostal-Charismatic Research* 1.

Yong, Amos. 1998. "'Tongues of Fire' in the Pentecostal Imagination: The Truth of Glossolalia in Light of R.C. Neville's Theory of Religious Symbolism." *JPT* 12: 39-65.

Yong, Amos. 1998. "The Truth of Tongues Speech: A Rejoinder to Frank Macchia." *JPT* 13: 107-15.

Yong, Amos. 2005. "Academic Glossolalia? Pentecostal Scholarship, Multi-Disciplinarity, and the Science-Religion Conversation." *JPT* 14: 680.

Zaehner, R. C. 1961. *Mysticism, Sacred and Profane.* New York: Oxford University Press.