

A Closer Look at the Charismatic Movement

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Descent of the Holy Spirit (1619)
Peter Paul Reubens

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*“It always has been the mystics dream that
God should give a private revelation of
Himself to each individual throughout
the whole of human history.”*

Joseph Dillow

1. A study of the modern day Charismatic movement should be studied because of widespread differences of opinions that exists within the body of Christ and because of false understanding leading people to seek a personal experience rather than the power of God to win souls. Those who do not speak in tongues are often charged with
 - not wanting to be Spirit filled;
 - not wanting all the blessings of God;
 - not willing to suffer reproach for God;
 - being against the fullness of the Holy Spirit;
 - and not knowing by personal experience enough to speak a heavenly language.

2. The central and most important Bible passage on the tongues question is found in Acts 2:1-11. *“And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.”*

3. This is the first time in the New Testament that the tongues question is discussed. In Acts 2, a detailed description is given of speaking in tongues.
 - In Mark 16:17 only one verse mentions tongues.
 - In Acts 10:46 only one verse mentions tongues.
 - In Acts 19:6 only one verse mentions tongues.
 - In 1 Corinthians 12 twenty words in four phrases are used.
 - In 1 Corinthians 14 the abuse of tongues is reprovod.

- 4 Only in Acts 2 can we be sure that we have an account of the miraculous gift to speak in tongues or sixteen foreign languages.
5. In Acts 10:46 tongues, *glossa* could refer to Latin or Aramaic language. They could have done that without any special gift of tongues.
6. In Acts 19:6 natural languages learned in a multi-cultural city could be in view.
 - Acts 2:4 speaks of “*other tongues*”
 - Mark 16:17 speaks of “*new tongues*”
 - Acts 10:46; 19:6 speak “*with tongues*”

All of these expressions mean the same thing.

7. In Acts 2, the word “*tongues*” clearly means regular languages already in use by some people.
8. The word tongue in Acts 2:4 is *glossa*. It is used in the New Testament fifty times.
 - 16 times the word refers to a literal human organ.
 - 1 time it is used of cloven tongues like as of fire.
 - 33 times it is used of languages (note Rev. 5:9).
9. Not one time in the Bible does the word “*tongue*” mean something mysterious or a language unknown to some group of people.
10. Speaking in tongues was not given as a sign of the Baptism of the Holy Spirit. The power to see souls saved was the sign of the Baptism of the Holy Spirit (Acts 1:4, 5; Luke 24:49).
11. Speaking in tongues is utterly profitless unless those who hear understand what is spoken (1 Cor. 14:6, 9).
12. True speaking in tongues means speaking in other languages, when those hearing can understand what is spoken, whether it be a special revelation of God, or knowledge of God's Word, or some prophecy, or doctrine which is why Paul wrote 1 Corinthians 14:14 and 14:16.
13. While it is a duty to be filled with the Holy Spirit, it is not a duty to speak in tongues (cp. Eph. 5:18). Nowhere is speaking in tongues said to be a duty, a necessity, or even a privilege. It is after all, the least of the gifts. Only the flesh will exalt it to be among the greatest of the gifts.
14. There are only three times or three cases in the book of Acts where Christians spoke with other tongues when filled with the Holy Spirit.

- Acts 2:1-11
- Acts 10:44-46 (eight years after Pentecost; cp. Acts 11:15-17)
- Acts 19:1-6 (no one knows for certain if this was miraculous) To speak in tongues is the supernatural ability to speak in languages previously unknown to the speaker.

15. There are many biblical examples of people filled with the Holy Spirit who never spoke in tongues at the moment they were filled.

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|---------------------------|----------------------|
| • John the Baptist | Luke 1:15,16 |
| • Jesus Christ | Luke 4:1; 4:14; 4:21 |
| • The Converts in Samaria | Acts 8:14-17 |
| • Paul | Acts 9:17 |
| • Elizabeth | Luke 1:41 |
| • Zacharius | Luke 1:67 |
| • Disciples | Acts 4:31 |
| • Stephen | Acts 6:5 |

16. Other gifts are to be sought rather than the miraculous ability to speak a foreign language without the burden of study (1 Cor. 12:31). The various gifts of the Spirit are listed in 1 Corinthians 12:4-11:

- The Word of Wisdom
- The Word of Knowledge
- Faith
- Healing
- Miracle
- Prophecy
- Discerning of spirits
- Tongues
- Interpretation of tongues

17. If one is to covet a gift, then the best gifts of the Spirit are to be coveted. What is the best gift? 1 Cor. 12:31. The answer is found in 1 Corinthians 13. Love.

18. The reason why tongues are not to be sought is stated in 1 Corinthians 14:2. Therefore, seek to love, and seek to prophecy or speak words of exhortation and revelation.

19. There are definite restrictions on Speaking in Tongues.

- Restriction One. No tongues or foreign languages are to be used in the Church except when people present understand what is said (1 Cor. 14:27, 28). The Church is to be edified (1 Cor. 14:6), not confused (1 Cor. 14:8). If an interpreter is known to be present FIRST, all is fine.

- Restriction Two. There should never be any more than 2 or 3 people in any service speaking in other languages and then only 1 at a time (1 Cor. 14:27) with an interpreter.
- Restriction Three. When tongues speaking causes confusion, then the service should be stopped immediately for the spirits of the prophets are subject to the prophets (1 Cor. 14:32). This eliminates an uncontrollable worship service whereby a "spirit" takes over in the name of God (Jer. 20:9).
- Restriction Four. ALL women are to keep silent in the services when foreign languages are spoken (1 Cor. 14:34).
- Restriction Five. Tongues are not to be forbidden but regulated (14:39) so that there is decency and order (14:40).

What in the World is Happening?

Something, which can appear strange and unusual, is happening in many churches on a regular basis. There is the utterance of voices to be heard and many are forced to ask, "*What in the world is going on?*" Critics of the phenomena say simply enough that people are acting weird. They are working themselves up into an emotional fit. Others insist that people are being filled with the Holy Spirit and so are able to speak in tongues.

Commenting upon this subject, Kittel's *Theological Dictionary of the New Testament* makes a very interesting statement concerning glossa as used in 1 Corinthians 14. *It thus seems most likely that the word glossa has here the sense of "language" and that it is used as a "technical expression for a peculiar language," namely, the "language of the Spirit," a miraculous language which is used in heaven between God and the angels (1 Cor. 13:1) and to which man may attain in prayer as he is seized by the Spirit and caught up into heaven (2 Cor. 12:2ff; cf. 1 Cor. 14:2,13ff; Acts 10:46; 2:11).*

The Voice of History

Turning to the historians for comment on the phenomena of speaking in tongues, we find this fact. *It was not a speaking in foreign languages, which would have been entirely useless in a devotional meeting of converts, but a speaking in a language differing from all known languages, and required an interpreter to be intelligible to foreigners. It had nothing to do with the spread of the gospel, although it may, like other devotional acts, have become a means of conversion to susceptible unbelievers if such were present. It was an act of self-devotion, an act of thanksgiving, praying, and singing within the Christian congregation, by individuals who were wholly absorbed in communion with God, and gave utterance to their rapturous feelings in broken, abrupt, rhapsodic, unintelligible words. It was emotional rather than intellectual, the language of the excited imagination, not of cool reflection (Phillip Schaff, Vol. 1 Church History).*

Ecstasy in the Early Church

1. During the early church service it was not uncommon for someone to fall into an ecstasy and pour out a torrent of unintelligible sounds in no known language.
2. This was a highly coveted gift because it was supposed to be due to the direct influence of the Spirit of God. To the congregation it was completely meaningless.
3. Sometimes the person so moved could interpret his own outpourings, but usually it required someone else who had the gift of interpretation.
4. Paul never really questioned the reality of the gift of tongues. He was well aware that it had its dangers for ecstasy and a kind of self-hypnosis is very difficult to distinguish.
5. What Paul did insist upon was order in the exercise of tongues and moderation because the speaking in tongues was known to the non-Christian community.

6. In the Greek religion there was a comparable phenomenon from the enthusiastic cult of the Thracian Dionysus. Kittle comments on this point by saying, Paul “*is aware of a similarity between Hellenism and Christianity in respect of these mystical and ecstatic phenomena. The distinguishing feature as he sees it is to be found in the religious content (1 Cor. 12:2). He can accept speaking with tongues as a work of the Holy Spirit, as a charisma (1 Cor. 14:39; 1 Thess. 5:19). Indeed, he can lay claim to it himself (1 Cor. 14:18; 13:1; 2 Cor. 12:4). But he demands that its exercise before the assembled community should be subordinated to the principle of general exhortation, order, limitation, and testing (1 Cor. 14:26; 1 Thess. 5:24)*”.
7. Of more importance than the gift of tongues is the gift of prophecy and superior to all the gifts of the Spirit is love.
8. The church at Corinth with its pagan background was inclined to view the gift of tongues as the spiritual gift par excellence.
9. They were wrong to focus undue attention upon this gift though it is easy to understand the sensational nature of this gift.
10. There is another body of information that might help to put the tongue movement in perspective. The information is found in the *Old Testament*.
11. On a number of occasions ecstatic fervor came upon people to rob them of their individuality as they were overpowered by the Spirit (1 Sam. 10:5; 19:20; 1 Kings 18:29f) or a spirit.
12. Expressions of broken cries and unintelligible speech could be derided as the babbling of madmen (2 Kings 9:11).
13. Drunkards could mock Isaiah's ecstatic babbling of obscure words, and he can give the sharp answer, *Yea, verily, with stammering lips and another tongue will Yahweh speak to this people* (Isa. 28:10f).
14. When the elders were appointed by Moses, the Spirit came and there were expressions of ecstatic frenzy, that is, in raving gestures and outcries (Num. 11:25ff). It did not last and was followed by more sober expressions.
15. The conclusion of the matter is that emotions have always played a vital role in religion. Emotional forms such as the Shakers and the Charismatics tend to offend many people as irrational, exhibitionism, and unnecessary. The counsel comes.
 - Be careful not to ascribe to Satan the work of God. Paul calls the people of Corinth “*saints*” and brethren.
 - Do not forbid speaking in tongues.
 - Regulate the expression of tongues.
 - Seek after better gifts, the gift of prophecy and the gift of love.

Conflict in the Church at Corinth

The book of Acts is the history of a new relationship of God with His people. Three great moments are recorded in three different places.

1. God revealed Himself in Jerusalem on a day called Pentecost. Thousands of national Jews were converted to Christ (Acts 2:14-41).
2. God revealed Himself in a special way in Caesarea and many Gentiles were brought into the body of Christ (Acts 9:30-31).
3. God revealed Himself at Ephesus where many of the Old Testament saints resided who knew nothing but the ministry and baptism of John. After the gospel was preached they found new faith in the Lord Jesus Christ (Acts 19:1-20).

As the gospel was going ever outward from Jerusalem to the uttermost parts of the world, it found its way to Corinth. Corinth was a city of culture, commerce, religion, and vice. It was a place that needed spiritual salt and light (Matt. 5:13-16). It was from Athens that Paul had come to Corinth with all of its prosperity, sports, politics, and immorality. When he first entered the city, Paul was discouraged with what he saw. So great was his despondency that he was ready to leave. But the Lord spoke to His apostle in a dream confirming that there would be spiritual success (Acts 18:9, 10). Paul was to stay in Corinth and he did.

The first contacts the apostle made in Corinth were with a married couple, Aquila and Priscilla, victims of a Jewish expulsion from Rome under Claudius Caesar. Because they were tent makers, Paul stayed with them (Acts 18:1-3). Soon Silas and Timothy, who had been in Macedonia, came to Corinth. This gospel team presented the gospel of Jesus Christ every Sabbath in the local synagogues with good results (Acts 18:4-5).

In time, two influential men were converted--Justus, whose house was next door to the Synagogue, and Crispus the chief ruler of the synagogue. A New Testament church was established consisting of Jews and Gentiles, male and female, rich and poor, educated and uneducated (Acts 18:7-8). For almost two years Paul lived in Corinth, teaching, preaching, and organizing the church. Then he moved on to other cities including Ephesus, where he stayed for more than two years (Acts 19:8-10).

While he was at Ephesus, Paul received some letters from Corinth asking his counsel concerning marriage and the problem of eating meat that had been offered to the idols of the Temple. In addition, Paul also received word about the spiritual decay of the Church. Out of pastoral concern, he wrote a response to the questions and then proceeded to correct the Church that was failing in its Christian experience. Instead of victory, there was tragedy! Instead of a holy witness, there was shame. Instead of evangelism, there was deserved ridicule.

- 1 Corinthians 14:23 *If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?* The church tolerated immorality.

- 1 Corinthians 5:1 *It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.* Some members were actually involved with temple prostitution.
- 1 Corinthians 6:15-18 *Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.* In addition, the Love Feast was marred by drunkenness.
- Overall, there was an attitude of pride. 1 Corinthians 5:2 *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*
- Heresy had infiltrated the church. The doctrine of the resurrection was being questioned. 1 Corinthians 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*
- The church had moved from the simplicity in Christ. 2 Corinthians 11:3 *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*
- It was time for the church members to examine themselves to see whether or not they were in the faith. 2 Corinthians 13:5 *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*
- Despite the pride, the immorality, and the drunkenness, the church abounded with spiritual gifts. 1 Corinthians 1:7 *So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:*
- What the church was lacking in was gospel grace. 1 Corinthians 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

But spiritual gifts and spirituality are not synonymous. Despite the abundance of gifts, the church was spiritually out of control. They were immature. But why? The spiritual immaturity of the church could not be traced to a lack of knowledge because there was no lack of knowledge.

- The Corinthians loved knowledge to the point that they were not always careful from what source knowledge came from. 1 Corinthians 3:18,19 *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*

- Nor did the church of Corinth lack in quality teachers. 1 Corinthians 2:12,13 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*
- What the saints did lack was a spirit that thought of others. A basic root for so many of the problems at Corinth was selfishness. Believers were misusing their Christian gifts and taking liberties with no thought of what such spiritual abuse and misuse of gifts would do to others. 1 Corinthians 8:9,11-13 *But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

Out of this spirit of fundamental selfishness came other sins and divisions. There was a Paul Party, an Apollos Party, a Peter Party, and a Christ party (1:12).

- These divisions invited personal criticism and here, even Paul was not exempt. Some of the people thought they were now more spiritual than he. 1 Corinthians 4:3 *But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.* 2 Corinthians 10:10 *For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.*
- As horrendous as all of these things were, the worst yet was that Christians were tolerating evil IN the church. Their sensibilities toward sin had been dulled. What once shocked and sickened and horrified people repelled the saints no longer. They saw nothing wrong with quarreling in the courts. Blatant immorality, self-indulgence in the sins of the flesh, gluttony, and drunkenness was commonly displayed.

In Corinth, what gave an air of respectability to all of their corruption was the constant misuse of spiritual gifts, especially the gifts of speaking in tongues. The misuse of the gifts came in part because the church was ignorant about the purpose of the gifts (12:1). Not understanding the gifts they supernaturally possessed (1:7), the saints were going out of control as they behaved in ecstatic, emotional hysteria that involved shaking and falling prostrate on the ground while babbling like a bunch of idolaters! 1 Corinthians 12:2 *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*

The biblical mandate is that all worship should be done decently [i.e., with propriety] and in order (1 Cor. 14:40). The Holy Spirit does not ever produce what idolatrous worship produces, which is chaos and confusion. Moreover, the spirits of the prophets are always to be subject to the prophets (14:32). The reason for this spiritual self-control is simple. It is the ministry of the Holy Spirit to exalt Christ.

John 16:7, 13,14 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.*

The Holy Spirit has not come to glorify Himself or to be glorified in an inordinate manner but to glorify the resurrected Christ and continue the work the Lord has accomplished at Calvary. One of the ways that the Holy Spirit exalts the Lord is by sovereignly bestowing a spiritual gift upon every believer. 1 Corinthians 12:11, 19, 28 *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. And if they were all one member, where were the body? And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

This passage is very important to understand because it teaches that God has already given All spiritual gifts. Therefore, no Christian has to pray or plead, or fast or weep in order to get a spiritual gift. The gifts of God are already given. Because God the Holy Spirit has already decided who shall do what, it would be silly to seek to be what the Lord never meant to be. 1 Corinthians 12:21 *And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

The problem with the Corinthian believers is that they were seeking showy gifts that would bring undue attention to them. Speaking in tongues was one example. By the way, it is interesting that no one has started a helps ministry movement or a showing mercy movement. But a tongues and healing movement attracts attention before men. However, what attracts God's attention is living a holy, spiritual life. And the true spiritual life is a life controlled by the fruit of the Spirit and not the gifts of the same. It is so important to understand that there is a difference.

SPIRITUAL FRUIT

Galatians 5:22, 23

Love
Joy
Peace
Long-suffering
Gentleness
Goodness
Faith
Meekness
Temperance

SPIRITUAL GIFTS

1 Corinthians 12:7-12

Word of Wisdom
Word of Knowledge
Faith
Healing
Miracles
Prophecy
Discerning of spirits
Tongues
Interpretation of tongues

Romans 12: 4-9

Prophecy
Ministry
Teaching

Exhortation
Giving
Ruling
Mercy

Ephesians 4:11

Apostles
Prophets
Evangelist
Pastor/Teacher

Love is defined
in 1 Cor. 13

Prophecy is defined
in 1 Cor. 14:24-25
edification
exhortation
encouragement

A Brief History of the Charismatic Movement

One of the most disturbing facets of the Charismatic movement is that which invites individuals to suspend their reason or understanding and pray in the spirit. Justification for this practice is appealed to on the basis of 1Corinthians 14:14. However, this passage should not be read out of context for in verse 15 Paul says, "*What is it then? I will pray with the spirit, and I will pray with the understanding.*"

The suspension of the intellect in order to communicate with the deity is a philosophy that is well documented to be of ancient pagan origin. The Osiris cult of Egypt, the Mithra cult of Persia, the Eleusinian cult of Macedonia, and the Ophic cult of Greece invited members to suspend their reason in order to allow their spirit the freedom to engage in ecstatic utterances. The Pythoness of Delphi was described by Chrysostom (ca. 345-407) as being a female who *would "foam at the mouth, and in a frenzy utter the words of her madness."* Today, people bark like a dog and are slain in the spirit. The question arises: "*Does the Holy Spirit really promote an unholy display of immodesty which is often manifested in meetings which allow people to sprawl out in such a way that altar clothes are needed to cover the ladies*" (cp. 1 Cor. 14:32-32)? To ask the question is to answer it. Any Christian who desires to pray in a manner pleasing to the Lord, and acceptable to God the Father, should simply follow the principles of prayer established by Christ in Matthew 6:5-15.

Of course, not all of the glossolalia is demonic or occultist in origin. Sincere Christians should not have ascribed to them the words and works of Satan when they want to honor the Lord. And yet, the attempt of Satan to infiltrate the Church should not be easily dismissed either (note 2 Cor. 11:14-15). There is an alternative explanation to glossolalia beyond demonic activity that is more innocent and simple and may be readily understood. Consider this truth. We are all familiar with common distortions of normal speech. When we are excited, we may stutter, we may forget what we were saying, or we say something other than what we meant to say. Sometimes when we talk we get confused and twist our tongues so that we articulate a garb of sounds and syllables. Contagious laughter can leave a person too weak to move or talk in a sensible manner. And there you have it. Glossolalia may occur whenever conscious, willful control of speech is interfered with. Much of the Charismatic behavior may be understood by a willful interfering of speech. Speech is a complex phenomenon involving both conscious, willful elements and unconscious, automatic patterns in psychological and physiological circuits. Those who want to short circuit normal speech in the name of religion for a religious experience may certainly do so. *Glossolalia* behavior is easily learned as those within the movement can honestly testify to.

It should not be forgotten that the Church of Jesus Christ has been strongly silent on the issue of *glossolalia* for almost 1800 years. This silence is not because the Church of Christ has been spiritually impoverished as the study of Church history reveals. Rather, the silence is due to the scriptural support against aberrant behavior and mindless noise (note Matt. 6:7). The modern day Charismatic movement has a recent origin that can be attributed to a former Methodist minister, Charles F. Parham.

In October of 1900, Parham opened a Bible college in Topeka, Kansas. He believed that sanctification was a second work of grace whereby all inbred sin is destroyed. Just before Christmas in 1900, Parham asked his students to study the Bible and learn what the evidence was for being baptized with the Holy Spirit. He would return in three days. When Parham returned, he was astonished to discover that all forty of his students had come to the same conclusion: speaking with other tongues was the indisputable proof that the blessing of Pentecost had come. (What should have amazed Parham even more is that Augustine, Martin Luther, John Calvin, George Whitefield, Charles Wesley, Charles Spurgeon, and a host of other godly and scholarly men over a nineteen hundred-time period had not noticed that.) The young people began to actively seek a baptism with the Holy Spirit manifested by speaking in tongues.

On January 1, 1901 the group found what it was seeking. Something happened. Miss Agnes Ozman began to speak in tongues, after Parham had laid hands on her. Soon other students began to speak with tongues. Mr. Parham joined them. The modern Pentecostal revival had begun. From this dubious beginning a movement of strange fire has come forth to circle the globe. But is it of God? A careful study of Acts 2, 8, 10/11, and 19 along with 1 Corinthians 12-14 will find no parallel between the modern movement and the Word of Truth.

The Changing Doctrine of the Charismatics

Divisions

Old Pentecostal Teaching (As a distinct denomination)

Entire sanctification is necessary to receiving the baptism of the Spirit which is accompanied by glossolalia.

Charles E. Parham at whose Bible school the modern movement first began did believe in this "*second work of grace.*"

Glossolia always accompanies the baptism of the Spirit (Present view)

Tongues are an actual human language known to man (Pre-dominate view)
(Stanley H. Fredsham,
With Signs Following)

Neo-Pentecostal Teaching (Crosses denominations)

One does not have to be so sanctified.

Tongue speaking is one of the evidences of Spirit baptism but is not the only evidence.

Tongues are a heavenly language not understood by man or the devil

Ten Tests for Genuine Speaking in Tongues

1. It must be a foreign language spoken on Earth. Modern linguists have proven that modern tongues are not a language based on seven items.
 - The high frequency of repetition; similar sounding syllables are repeated over and over.
 - The similarity of tongues speech to the speakers' own language background.
 - The excessive use of one or two vowels.
 - The absence of any language structure.
 - The noticeable greater length of the interpretation as compared with the tongues utterance.
 - The inconsistency of the interpretation of the same phrase or clause.
 - The predominance of sixteenth century King James English.
2. It must be used as a judicial sign to unbelieving Jews (1 Cor. 14:21, 22).
3. It must be used publicly and not privately (1 Cor. 12:7; 14:12, 13, 25; Eph. 4:11, 12).
4. It must be accompanied with a translation (1 Cor. 14:28). And the translator must be known to be present prior to speaking.
5. It must be limited to three instances of tongues at any one service (1 Cor. 14:27).
6. It must be done one at a time (1 Cor. 14:27).
7. It must be limited to one interpretation (1 Cor. 14:27).
8. It must be exercised by men only in the church (1 Cor. 14:34).
9. It must be in balanced distribution (1 Cor. 12:17, 19).
10. It must be exercised in love as per 1 Corinthians 13.
 - Love is patient. A person with a true spiritual gift will wait patiently and not just burst out speaking (1 Cor. 14:27, 28).
 - Love envieth not. Believers should not covet nor be encouraged to covet what God has not been pleased to give (1 Cor. 12:7, 11, 18).
 - Love is not puffed up. A Christian should not feel superior.
 - Love does not behave itself unseemly. Physical convulsions and shaking is unseemly (1 Cor. 14: 23, 40).
 - Love seeketh not her own. Stress is often put on the use of tongues for personal edification. That is a by-product, not a goal (1 Cor. 14:4, 12).

Important Words to Define

1. In order to understand the biblical teaching on tongues, it would be useful to know the meaning of certain words.
 - *Glossa* is found 50 times in the New Testament and is translated "*tongues*" all 50 times. However, sometimes this same word refers to different things.
 - ❖ The word *glossa* refers to the tongue as an organ of the body and is so used sixteen times.
 - ❖ The word *glossa* refers to languages as per Revelation 10:11 and is so used thirty three times.
 - ❖ Only once does the word *glossa* refer to something symbolic. "*Tongues like as of fire,*" (Acts 1).
2. Never is the word *glossa* ever used for some ecstatic language to be addressed to God alone. There is still a debate as to whether or not the Bible sanctions the concept of an unknown tongue. The word unknown in 1 Corinthians 14 is printed in italics which means that the term or concept is not found in the Greek MSS but is a word added by the translators.
3. The tongues spoken in the New Testament at Pentecost was a known language to some race or people (Acts 2:1-4 cp. 2:7-12).
4. The gift, *charisma*, of being able to speak suddenly in an "*unknown*" language is a marvelous gift indeed.
5. Concerning the word *charisma*, it should be noted that it is found seventeen times in the Greek New Testament. It is translated in the English bible fifteen times as "*gift*" and two times as "*free gift.*"
6. With one exception, exclusively Paul uses the term. The apostle uses *charisma* to refer to something besides speaking in tongues. For example.
 - Romans 6:23 says, "*the gift [charisma] of God is eternal life.*"
 - In 1 Corinthians 12 *the word charisma is used five times to speak of the gifts of the Spirit including the gift of tongues.*

A Theological Evaluation

1. It cannot be proved with finality that all of the miraculous gifts of the Spirit, which include tongue speaking, are still in the Church today. Nor can it be disproved.

Ordinary Gifts

Romans 12:6-8

- prophecy
- ministry
- teaching
- exhorting
- giving interpretation
- showing mercy

Extra-ordinary Gifts

- | | |
|----------|--------------|
| healing | 1 Cor. 12:9 |
| miracles | 1 Cor. 12:10 |
| apostles | Eph. 4:11 |
| tongues | 1 Cor. 12:10 |
| ruling | 1 Cor. 12:10 |

2. The extra-ordinary gifts of the Spirit, or *charismata*, were given

- to authenticate the apostles as messengers from God
- and were able to be bestowed by the apostles to others. There is no record of these gifts being bestowed by the laying on hands to others except by an apostle.

3. Some things have ceased.

- Jesus did not abolish the Jewish altar and its sacrifice - yet we are certain that this mode of worship has ceased. In fact, Jesus gave instructions about the proper mode of worship (Matt. 5).
- In 1 Cor. 12:28 apostles are mentioned in association with tongues. Yet, we are not compelled to affirm there are apostles today.

4. What is the answer to this dilemma? Consider the following.

- Certain Scriptures associate the miraculous gifts of the Spirit with the work of the apostles.
 - ❖ *Acts 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*
 - ❖ *1 Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

- ❖ *Rom. 15:15-19 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

Light is shed on the question of the purpose of the special gifts of the Spirit by *Hebrews 2:3-4 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

- If the miraculous signs were intended to authenticate the apostles, they would no longer be needed after the work was done.
 - The Church no longer needs the confirmation gifts for we have the complete Bible cp. Luke 16:31 *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*
 - Besides, the gift of prophecy or proclamation of the Word is superior to other gifts as a means of evangelizing the lost. 1 Cor 14:24-25 *But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*
5. If the gift of tongues is so important, surely it would have been a qualification for elders or deacons (1 Tim. 3:1-13; Tit. 1:5-9).
 6. From c. AD 100 - 1900 the almost total absence of glossolalia speaks of its insignificance. Some of the reports of this phenomena is only associated with heretical groups like the Montanists. Why did God deliberately impoverish His people if this gift is so important?
 7. The teaching that every believer must have or seek a post-conversion Spirit-baptism, has no basis in Scripture. Nowhere are people told to ask for such a baptism or seek it. Rather, there is the command of Gal. 5:25: *"If we live in the Spirit, let us also walk in the Spirit."*
 8. The truth of the matter can be plainly stated. We must judge all teaching by the Word of God. Many who have had a recent Pentecostal experience have trouble giving a proper scriptural explanation for what has happened. Instead, they testify to an experience and build up a strange framework of doctrine from the book of Acts for the questionable doctrine of *"the baptism in the Spirit"* (Russell T. Hitt, *Eternity Magazine*, July 1963).

9. The Mormons often say that they are converted to that sect because of a "*burning in their bosom.*" If experience is the issue, how can a Mormon or Buddhist, or Hindu, or Moslem be wrong?
10. It is often taught that a spiritual blessing [tongues] must be attested to by a physical phenomenon. In the book of Acts there are only 3 cases of tongues speaking and 20 cases of non tongues speaking even when people had been filled with the Spirit.
11. Galatians 5:22-23 teaches that the true proof of being Spirit filled is not physical but spiritual. "*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*"
12. On the negative side, even Jesus said that the working of miracles does not prove that a person is spiritual. Matt. 7:22-23 "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*"

In the earliest times, "the Holy Ghost fell upon them that believed: and they spake with tongues," which they had not learned, "as the Spirit gave them utterance." These were signs adapted to the time.... If then the witness of the presence of the Holy Ghost be not now given through these miracles, by what is it given, by what does one get to know that he has received the Holy Ghost? Let him question his own heart. If he loves his brother, the Spirit of God dwelleth in him (Augustine).

13. Implicit in erroneous teaching is a kind of subordination of Christ to the Holy Spirit that is not in harmony with Scripture. The implication seems to be that if one is not Spirit filled, he is not living with his God-appointed Leader! *John 16:14 "He shall glorify me: for he shall receive of mine, and shall shew it unto you."*
14. The doctrine of error tends to create two levels of Christians: those who have received the Spirit baptism and those who have not. Yet in 1 Cor. 12:13 says that all have been baptized by the Spirit (cp. Gal. 3:28 "*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*")
15. The doctrine of error teaches that the Church has been without a leader, without adequate power, without full light, and without a fullness of Christian experience from the end of the first century to the beginning of the twentieth.

"It has always been a tract in fanatical movement to ignore and even deny the continuity of Christianity. The development of centuries is regarded virtually as a total failure."

H.J. Stoke, Speaking In Tongues

16. Is this doctrine of the devil (note 2 Cor. 11:14)? Of the Spirit (note Eph. 5:18-21)? Of the flesh?

That Which is Perfect

While we are impressed with spiritual gifts, God is not. In fact, He tells us that prophecies will fail, tongues will cease, and knowledge will vanish away (1 Cor. 13:8). The time when these spiritual gifts will cease is said to be "*when that which is perfect is come.*" Theologians are divided as to what is meant by the "*perfect*" which is to come.

1. Some believe the reference is to the Second Advent of Christ.
2. Some believe the reference is to the formation of the complete canon of Scripture.
4. Still others suggest that maturity of love is what is held in view.
5. While still others believe that the death of the individual Christian is the "perfect" to come for in death all things are made new.

While some spiritual gifts will cease, spiritual graces will not. The Spirit FRUIT of faith, hope, and love will endure Forever. It is interesting that Paul stated when knowledge and prophecy was to end but he said nothing specifically about when tongues would end at this point. The reason may lie in the fact that the apostle saves his final answer for chapter 1 Corinthians 14:22. According to this passage, tongues are for a sign not to Christians, but to the unbeliever. Specifically, the sign is for the unbelieving Jew that Israel had moved under Divine judicial judgment. The gift of tongues is not for the believer that he has received a greater work of grace or the baptism of the Holy Spirit.

Nor is the gift of tongues for the unbelieving Gentile. Having no Old Testament knowledge, the Gentiles would just think people who spoke in tongues were foolish (1 Cor. 14:23). But a thinking Jew who knew the Scriptures might come to see in tongues the sign of judicial judgment it was meant to be. 1 Corinthians 14:22 "*Wherefore tongues are for a sign, not to them that believe, but to them that believeth not.*" cp. 1 Corinthians 14:21 "*In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*"

By quoting the prophet Isaiah (28:11), Paul teaches that tongues were a sign gift of God's judgment upon national Israel. It is instructive to note that in the only three instances in Acts where tongues were spoken, Jews were present (Acts 2:1-12; Acts 10:44-46; Acts 19:1-7 [note 18:28]). Tongues ceased once their reason for existing ceased, probably around AD 70. But the Spirit controlled life goes on (note Eph. 5:18-20).

Distinct Teachings of the Tongues Movement

1. Though one receives certain fruits of the power of the Holy Spirit at the time of regeneration or conversion, he does not receive the Spirit as a Person who fills his life completely until the time of the baptism in the Holy Ghost. Of this Spirit-baptism, glossolia is the initial evidence.
2. The gift of tongues is twofold in its operation:
 - Devotional. Tongues may be used as a means of praying, thanksgiving, or singing
 - Congregational. Tongues should be used in the Church service as an expression of life even if the Pastor has to be interrupted.

“Better a little disorder and the Lord working than the apparent 'order' of the graveyard and of death.”

Donald Gee, Assemblies of God

3. The mind can be suspended while the spirit talks to God. *The privilege of God is privileged to have speech with God and no man understands this secret speech, for the saint is allowed to speak in the language of Divinity - a language unknown to humanity....The humblest saint can enjoy supernatural converse with Him who made the world, in a language not understood by man, or by the devil either (Stanley H. Frodsham)*
4. One who has not yet been baptized by the Spirit manifested in tongues does not have full consecration or full power for service. (If this were true, this would include Billy Graham, C.H. Spurgeon, Whitefield, Jonathan Edwards, Martin Luther, John Calvin, and Augustine)
5. There are conditions for the baptism.
 - separation from sin
 - repentance and baptism
 - the hearing of faith
 - obedience
 - intense desires
 - seeking by prayer the gift
 - tarrying or waiting before the Lord

Note: In Acts, there are no conditions (Acts 8-10-19). The Holy Spirit just came!

6. There is an absolute necessity for a post conversion Spirit baptism based upon Acts 2-8-10-19.

Special Note.

Many Charismatic scholars do admit that it cannot be proven from the book of Corinthians that *glossolia* is the initial physical evidence of the baptism with the Spirit.

7. There is a distinction between tongues as evidence for Spirit baptism and tongues as a gift that one may continue to use.

Distinct Teachings of a Modern Movement

- **The Mind and the Spirit**

- **The Teaching.** From 1 Corinthians 14:13-15 it is taught that there is a language of prayer associated with the spirit in the form of ecstatic utterances and those connected with the understanding in the form of known languages.

An Alternative Understanding. All prayer utilizes the human spirit (1 Cor. 14:14). It is impossible to pray apart from the spirit for man, made in the image of God, is a spirit. Now, when one prays in a tongue, the human spirit is praying, but the mind is not involved, the mind is not fully engaged.

However, the mind should be engaged. That is the point of Paul's full thought in context. Paul says that when one prays the mind is to be engaged which means he will pray with his native language. The contrast in view is not praying in the spirit (tongues) vrs praying in a native language. Rather, the contrast in view is praying with the mind not engaged vrs praying with the mind understanding what is being said. When put in that context, the Christian is to pray in a clear, manner for how else "*when the blessing is given others can say 'Amen' or 'I agree'*" with what has been said (1 Cor. 14:16).

- **Two Kinds of Tongues**

- **The Teaching.** It is often taught that there are two kinds of tongues: Acts 2 refers to the tongue of known languages here on earth while 1 Cor 12-14 refers to the tongues of ecstatic utterances. In 1 Cor 14:2 it is believed that the languages referred to is other than earthly, because only God understands it, and no one else.

An Alternative Understanding. This passage in 1 Cor 14:2 could just as easily mean that no one understands what is being said because the words are not spoken in a native tongue. If there are no other speakers of the language present, God is in effect the only person being addressed.

The "*mysterios*" of 1 Cor 14:2 may refer to the emotional gibberish that the Corinthians practiced in the Temple of Diana prior to their conversion (note 1 Cor. 12:1-3). In the Temple of the goddess, the worshipers would engage in speaking in intimate personal mysteries. Now, that same superstitious belief was being brought

into the church assembly. People thought that by having ecstatic utterances in the name of God [not Diana] was appropriate.

- **The Pattern for Tongues**

- **The Teaching.** It is taught that there are two different "*baptisms*." A distinction is made between being baptized with the Holy Spirit (Acts 1:5) and being baptized by the Spirit (1 Cor. 12:13).
- **An Alternative Understanding.** While the English prepositions "*by*" and "*with*" or "*in*" are faithful translations, the Greek word is "*en*." So however "*en*" is translated, it should be consistent. Therefore, there is no dramatic distinctions to be made between Acts 1:5 and 1 Corinthians 12:13. Actually there are seven passages that refer to the baptism with the Holy Spirit.

- ❖ Matthew 3:11
- ❖ Mark 1:8
- ❖ Luke 3:16
- ❖ John 1:33
- ❖ Acts 1:5
- ❖ Acts 11:6
- ❖ 1 Corinthians 12:13

Only one passage gives a definition of the baptism and that is 1 Corinthians 12:13.

- **Conditions for Speaking in Tongues**

- **The Teaching.** In order to speak in tongues there must be separation from all known sins, prayer, and an emptying or yielding of the mind, and then faith.

An Alternative Understanding. The Bible teaches that the condition for receiving the Holy Spirit is faith in Christ. Biblical faith is expressed apart from works (Rom. 3:28; Gal. 2:16). The Church at Galatia struggled with a faith without conditions (note Gal. 3:1,2 cp. Gal. 3:5, 14). In like manner the Church at Colossians also struggled with faith. They were looking for fullness beyond Christ. Paul taught they had a fullness because they are in Christ (note Eph. 1:3 cf. Col. 2:9, 10). There is no fullness beyond Christ. Luther, Calvin, Wesley, Whitefield, John Knox and Augustine knew the fullness of Christ, without tongues.

The Tongues of Angels

- **The Teaching.** Some believe that the "*tongues of men*" in 1 Cor. 13:1 refers to normal languages as per Acts 2 while tongues of angels refers to a heavenly language which may be used in public worship or in private devotion for prayer and praise.

An Alternative Understanding. It is most likely that Paul is using apostolic and sanctified exaggeration to make a point. The point is this: It does not matter if a person speaks in normal languages or even in an angelic language [if such even exist!] if there is no love present. The hyperbole of expression and hypothetical nature of Paul's comments are more clearly revealed by the thoughts of verse 2-3. Paul does not really know all the mysteries of the universe or he would be God. Nor does he have faith to remove literal mountains nor will he give his body to be burned. But even if he did all these things and more, without love, it would be meaningless. Here would be a good point to make another observation. The Church of Corinth had a lot of gifts but not much grace. The results in Corinth concerning the sensational was chaos.

1. There was an emphasis on ecstasy (1 Cor. 12:1, 2). The words "*led astray*" carry the force of being "*swept away*." And so it is that the ecstasy of experience is mistaken for the presence of the Holy Spirit.
2. There was an over emphasis on speaking in tongues (1 Cor. 12:4-6). While the Bible speaks of different gifts with tongues being the least, this gift has been exalted to the most important.
3. There was doctrinal error that was rooted in personal pride. There were some in the Church who thought they were closer to Christ than Paul (1 Cor. 1:12). They said Paul was not very spiritual and he was too authoritative (2 Cor. 13:3; 11:21-23; 12:1-4; 10:5-7). Why would people speak so ill of Paul? Because they were excited about the external and mystical side of the Christian life. There was a pre-occupation with signs, visions, fleeces, and experiences to the point that the authoritative teaching of Paul was forsaken.
4. There was an emphasis upon signs and revelations as the evidence of spiritual reality (2 Cor. 10-13). In 2 Cor. Paul had to respond to people who said that he lacked the evidences of power which the false teachers had established as signs of a true spiritual life. Proof was demanded that Christ was speaking through him (2 Cor. 13:2,3).

Paul's authority was in question (2 Cor. 10:10). How could Paul be full of the Holy Spirit if he was personally unimpressive and unattractive? Paul tells the false teachers that they were only looking at surface things (2 Cor. 10:7). Feeling the pressure to share some of his own spiritual experiences, Paul tells very briefly of his trials and tribulations (2 Cor. 11:16-33). But in the sharing, Paul will play down the importance of visions and revelations of the Lord (2 Cor. 12:1-2). While others thought and boasted in terms of spiritual strength associated with tongues, visions, and revelations, Paul boasted of his weakness (2 Cor. 12:5-10).

5. The trouble in Corinth is that people were living by experiences rather than the Word. Feelings often replaced the clear promises of Scripture embraced by faith.
6. There was division (1 Cor. 12:25). People divided in the name of unity, each feeling spiritual superior. Who started the divisions? Those who started to walk by sight: visions, tongues, revelations, whooping, and hollering and showed disrespect to the teaching and preaching of the Word of God.
7. Pride was manifested.
8. As was outright superstition and pagan culture (1 Cor. 12:1,2).

Tongues and Private Devotions

- **The Teaching.** Based upon 1 Cor. 14:28 it is taught that Paul recognizes private conversations between a person and God whereby tongues can be used.

An Alternative Understanding. Even if Paul is allowing for a private devotional use of tongues, it would be by way of permission and not by way of recommendation. However, it is not likely that Paul would approve of a practice he has taught to be without purpose or profit. In addition, there are a number of reasons not to use tongues for personal devotional practices.

- (1) Jesus forbids the use of repeating syllables without thinking or engaging the mind (Matt. 6:7;. 1 Cor. 14:13-15). It is interesting to note that many who have spoken in tongues believe that they worship and are closer to God than when they speak in their own native tongue. This concept should be reconsidered in light of Matthew 6:7 *"...for they think they will be heard because of their many words."*

It was the pagan idea that the gods heard when prayer was made without the mind engaged. The pagans believed that the "spirit" had direct access to deity through a passive mind and could pray for another person. Jesus warned against this practice. Jesus wants people to pray on the basis of the Cross. It is in the name of Jesus, not *battalogesette* that spiritual victories are won.

- (2) When Jesus taught His disciples to pray, He did not teach them to speak in tongues (Matt. 6:9-13).

- (3) When Jesus taught on prayer, He taught His disciples to be very specific. The Christian is to pray for

- food Matt. 6:11
- forgiveness Matt. 6:12
- wisdom James 1:5
- and strength Eph. 3:16

- **The Purpose for Tongues**

- **The Teaching.** It is often taught that the major purpose of the gift of tongues is for personal edification. Personal experiences are united with 1 Corinthians 14:4 to support this concept.

An Alternative Understanding. To begin, 1 Corinthians 14:4 does not state the purpose of tongues. Rather, what is referred to is a by-product that occurs when this gift is exercised. There is a universal truth here: every person is edified as his or her particular gift is used. When Billy Graham preaches, he is edified as he exercises his preaching skills. But it would not be right to say that the gift of evangelism is designed for personal edification. And so it is that the purpose of tongues is not for personal edification.

In reality, Paul is not commending the person who is speaking in tongues. He is rebuking them for the misuse of tongues. He that speaketh in a tongue speaketh not unto men, but unto God (1 Cor. 14:2). So why do it?

On the other hand, *"he that prophesieth speaketh unto men to edification"* (1 Cor. 14:3). To prophecy is not to tell the future as much as it is to bring the truth of God's word home to the heart so that people want to do right. This is the real work of the gifts: edification, exhortation, and comfort (1 Cor. 14:3). To edify means to build up a person, to inform and enlighten. A word of exhortation is needed for slumbering souls as is a word of comfort. Dr. Joseph Parker once addressed a group of young ministerial students and said, *"Young gentlemen, always preach to broken hearts, and you will never lack for an audience."* To use any gift for personal edification is a violation of its basic, intended purpose, and a violation of the Christian concept of love. The Church in Corinth was not very loving.

Biblical Examples of Speaking in Tongues

Because of the popularity of speaking in tongues today, it surprises many to discover that there are only three examples of God giving people the power to speak in a tongue that they did not already know.

- The first example is that which occurred on the Day of Pentecost as recorded in Acts 2. On this day the Holy Spirit came according to the promise of Christ (Luke 24:49) and the prophecy of John the Baptist (Luke 3:16). By giving the gift of languages to the church the Lord fulfilled two purposes.

(1) The Jews were given a sign (1 Cor. 1:22 cp. 14:21) and

(2) The nations were evangelized (Matt. 28:19-20).

- The second example of speaking in tongues occurred three years later at the house of Cornelius (Acts 10:34-48). Cornelius was an Italian Gentile who became a Christian. He was a centurion of the army of Rome. After Peter shared with Cornelius, he was saved with others of his household (Acts 11:14). Once more the power of the Holy Spirit was given and a Gentile Pentecost took place. Seven Jews learned that God was gracious to the Gentiles (Acts 10:45, 46; 11:12).
- The third biblical example of speaking in tongues did not take place until twenty two years later at Ephesus (Acts 19:1-7). Twelve men in the city of Ephesus claimed to be disciples of John. But they had not received the gift of the Holy Spirit. The Bible says that Paul laid his hands on them and the Holy Ghost came. The men spake in tongues and prophesied.

In addition to these three examples in Acts, the only other reference to tongues in the Bible is the abuse of this gift in the Church of Corinth. 1 Corinthians was written in 57 AD or about 30 years after the events that took place on the Day of Pentecost. Thirty years is long enough for a good gift to be misused and that is what has happened. It is not hard to understand why. Tongues, the ability to speak a foreign language miraculously, is a sensational gift. When people came to church, what did they want to show off? Their gift of tongues! Therefore, Paul set out guidelines.

Favorite Pentecostal Passages

- Isaiah 28:11, 12. Pentecostals find a prediction of tongues speaking. However, they do not recognize the context of judgment of this passage nor the last clause that says, "*Yet they would not hear.*"
- Joel 2:28-29. From this verse the argument goes back to 2:23 to find a reference to former and latter rain. Then, this verse is linked to James 5:7, 8.

Joel 2:28-29 "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit."

James 5:7-8 "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Since the passage in James refers to the Second Coming of the Lord, it is ingeniously assumed that the "*latter rain*" designates an event that will immediately precede the Lord's return. Therefore, the "*former rain*" must refer to Pentecost and the "*latter rain*" to recent times (beginning January 1, 1901). It is all sheer non-sense and without biblical support. Joel speaks of the blessings that will follow judgment and disaster. James speaks of a patient waiting for the Lord.

- Mark 16:17-18. This passage is not found in the two oldest uncials, the Vaticanus and the Sinaiticus (fourth century AD). But even if it were true, should poison be drunk and snakes handled? Where is the faith to do this? The verse is in the conditional form (*IF they drink...*). The part about the snakes is in the indicative mode (*THEY SHALL* etc. just like *THEY SHALL* speak in tongues.).
- 1 Corinthians 12:28. Does this passage prove the gift of tongues is still in the Church today? If so, then where are the Apostles? The truth of the matter is that we do not fully understand all the gifts of the early church: miracles (*dunamis*) gifts of healings (*charismata iamatōn*) helps (*antilempseis*) governments (*kuberneseis*) Leon Morris may be right when he says that, "We may make...conjectures.... But when we boil it all down, we know nothing about these gifts or their possessors. They have vanished without leaving a visible trace.
- There is a teaching to call other things: The Spirit baptism such as "*being sealed with the Holy Spirit*" (Eph. 1:13). But this cannot be for all believers are sealed (1:3-14) for all are in Christ (cp. Eph. 4:30). Being filled (Acts 2:4). But cp. Acts 4:31.

The Fullness of the Spirit

Ephesians 5:18-21 And be not drunk with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

1. This passage makes it very clear that the evidence of being filled with the Spirit is not a miraculous sign like glossolalia but consists of certain spiritual qualities and activities. A person is revealed to be filled with the Spirit:
 - by speaking one to another in psalms and hymns and spiritual songs (corporate worship)
 - by singing and making melody with your heart to the Lord
 - by giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father
 - and by subjecting yourselves one to another in the fear of God - which means that the Spirit-filled Christian will not be marked by self-assertion but rather by self-submission.
2. The verb is in the passive voice: be filled with the Spirit. The thought is: let the Holy Spirit fill you. How? By yielding wholly to the Spirit. *"If we live in the Spirit, let us also walk in the Spirit"* (Gal. 3:25); *"as many as are led by the Spirit of God, they are the sons of God"* (Rom. 8:14); *"who walk not after the flesh but after the Spirit"* (Rom. 8:4); *"quench not the Spirit"* (1 Thess. 5:19); *"grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption"* (Eph. 4:30).
3. The verb is in the present tense in the Greek. The command, therefore, could well be translated: *"keep on being filled with the Spirit."* Those addressed in this epistle are said to have been previously sealed in or by the Spirit (Eph. 1:13; 4:30).
4. Comparing Ephesians 1:13 and 4:30 with 5:18, we learn that, though every believer has been sealed with the Spirit, every believer does not remain filled with the Spirit.
5. What does it mean to walk in or by the Spirit? Two things:
 - living by the Spirit's guidance, and
 - living in the Spirit's strength.

Living by the Spirit's guidance means waiting upon the Spirit, asking what the Spirit would have us do, where the Spirit would have us go. This includes daily study of the Scriptures, since the Spirit does not lead apart from the Word. Never may alleged direct revelations from the Spirit be hailed as superior to Scripture, nor may we simply wait for a kind of mystical *"inner light."* The better we know the Bible, the better we shall know how to walk by the Spirit

A Sign Language

- **Tongues as a Sign to Unbelieving Jews.** To return to the stated purpose of tongues, Paul reveals that tongues are a sign to unbelievers (1 Cor. 14:21, 22). This is a quotation of a passage in the Old Testament, Isaiah 28:11-12. The context of the Isaiah passage takes place during the days of King Hezekiah of Judah (705-701 BC). In 722 the Assyrians had invaded Palestine and destroyed the Northern Kingdom of Israel (Ephraim). In 705 BC Isaiah warned the rulers of the southern kingdom (Judah) that they too were subject to destruction (28:7-15). Judah had made an unholy political alliance with the Egyptians against the Assyrians (28:15; 30:1; 31:1). When his words of warning were mocked (28:7,9), Isaiah announced a coming judgment. People in “*other tongues*” would instruct Judah.

When the Jews in the first century of Jerusalem and elsewhere heard the gift of tongues being manifested, they would know that judgment had come again. So tongues are not a sign of saving grace or of being baptized with the Spirit. Rather, tongues are a sign of judicial judgment against the Jews. With this biblical key in hand, Acts 2, 8, 10, and 19 should reveal a summary judgment -- and they do.

- **Tongues as a Seal of Authority.** In addition to a being a sign of judgment, tongues was also used as a seal of the validity of the Apostles and their message to Israel as per 2 Corinthians 12:12; Hebrews 2:4; and Romans 15:19.
- **Tongues as a Hope of Salvation.** Then third, tongues were significant because they declared to individuals that salvation was to be found in the Messiah called Christ. They could go outside the synagogue without fear of losing salvation just as later, the Protestants would discover spiritual life outside the church of Rome. And many came to faith (Acts 2:41). Wherever tongues are practiced, overcoming Jewish unbelief should be a focal point of concern.
- **Tongues as a Sign of Spirituality.** When tongues are present in Scriptures, it is for the edification of the Church as a whole and not for the individual (1 Cor. 12:7).
 - ❖ There was to be no Jewish Church (Acts 2 in opposition to a Samaritan Church (Acts 8) in opposition to a Gentile Church (Acts 10, 19).
 - ❖ The message of the apostles was validated.
 - ❖ The Church was to be distinct from the Judaism of Israel.
 - ❖ Souls were saved.
 - ❖ Saints were edified when tongues were translated.

The whole point of 1 Corinthians 12-14 is to argue against the use of tongues in personal devotion to praise God and thereby receive a purely personal and selfish personal up building. No other gift is used this way (Eph. 4:11, 12)

The Day of Pentecost: Act 2

1. John the Baptist said it would happen (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33).
2. In Acts 1:5 Luke quotes John the Baptist as a fulfillment of the parallel passages (cp. Acts 2:33).
3. This Pentecostal baptism was repeated in Acts 11:16. Peter is in Jerusalem retelling what had recently happened to him at the house of Cornelius in Caesarea. Here was a repetition of the baptism with the Spirit that occurred on Pentecost.
4. 1 Cor 12:13 is the only other place in the NT which speaks of a baptism with the Spirit.
5. The Spirit was given on this day to the disciples
 - as a sign that they had received the promised fullness of the Spirit.
 - as assurance that the Holy Spirit would enable them to communicate the truths of the gospel to the world.
6. It must be remembered that there were 3 signs at Pentecost: wind, fire, and tongues.

The Samaritans and the Holy Spirit: Acts 8

1. Acts 8:4-24 tells the story of Philip's preaching the gospel to the Samaritans.
2. Miraculous signs accompanied the gospel.
3. The story suddenly shifts to Simon the Sorcerer. For a long time the Samaritans had been impressed with him; now they were impressed with Philip.
4. Both the Samaritans and Simon were baptized.
5. When the apostles at Jerusalem heard about this, they sent Peter and John to Samaria.
6. John, realizing that the Holy Spirit had not yet fallen upon the Samaritans prayed for them to receive the Spirit. Hands were laid, prayers were offered, and the Spirit came.
7. When Simon saw what was done, he offered to buy the power of the Spirit only to be rebuked and urged to repent.
8. The difficulty with this passage is that the Holy Spirit had not yet "*fallen upon*" them though they believed. Why not? We know that the Holy Spirit indwells every person or they cannot be converted (Rom. 8:9; 1 Cor. 12:13 cp. Acts 2:38; 10:47; 19:2).
9. Perhaps the answer is this. The Holy Spirit did not come until Peter and John arrived because the Samaritans had not believed in Christ. They believed Philip (Acts 8:12) but not Christ until they repented (Acts 11:18). In the book of Acts possession of the Spirit is the distinguishing mark of the Christian.
10. On the basis of this, there is no interval of time between the Samaritans coming to true faith and receiving the Spirit. Also, this passage gives no basis for a believer seeking a post conversion baptism in the Spirit.
11. No tongues were spoken in the experience.

A Gift of Grace for the Gentiles: Acts 10:44-46

1. There were six people who had gathered in the house of the Gentile named Cornelius.
2. While Peter was speaking the Holy Spirit was “*poured out*” (Acts 10:45) which means the Holy Spirit was received.
3. The gift of God was the Holy Spirit (Acts 10:45 cp. 11:15-17).
4. In Acts 11:15-17 this experience is called the baptism of the Holy Spirit. What Peter emphasizes is the coming of the Holy Spirit not the manifestation of tongues.
5. Peter draws a comparison between what had happened at Caesarea and what had occurred on the day of Pentecost (Acts 11:17).
6. The bestowal of the Holy Spirit was simultaneous with coming to faith (Acts 10:44).
7. The purpose of the specific gifts (of tongues) of the Spirit was in order for there to be a clear demonstration that Gentiles could be saved and that the Jewish Christian should not hesitate to receive converted Gentiles into the Fellowship (Acts 11:17-18).

Enjoyment of the Spirit at Ephesus: Acts 19

1. When Paul came to Ephesus on his third missionary journey, he found 12 disciples.
2. He asked them a question translated in the KJV: Have ye received the Holy Ghost since ye believed (Acts 19:2). Nestle's Greek translates it this way: "*And [Paul] said to them, If Spirit Holy ye received believing? And they [said] to him: But we heard not if there is Holy Spirit.*" *The most natural reading of the text is to ask: "Did you receive the Holy Spirit when you believed? (Literally, "did you receive the Holy Spirit believing?" (ASV)*
3. The answer of the 12 was, "*We have not so much as heard whether there be any Holy Ghost*" (KJV). "*Nay, we did not so much as hear whether the Holy Spirit was given*" (ASV). The Greek text literally read, "*We have never even heard that there is a Holy Spirit.*"
4. What the Ephesian believers meant is that they had not heard about the giving or outpouring of the Spirit –they were ignorant regarding the event of Pentecost.
5. Paul next discovered that the Ephesians had been baptized into John's baptism. It may be that they had been baptized by Apollos, who had visited at Ephesus prior to Paul's coming and who knew or understood only the baptism of John (Acts 18:25).
6. Paul now explains that since Christ had come and accomplished His mission on Earth and had been raised from the dead that the baptism of anticipation practiced by John was now inappropriate. People should be baptized into the name of Jesus.
7. After they were baptized, hands were laid on the disciples, the Holy Ghost came, they spoke with tongues and prophesied (Acts 19:6).
8. Does this experience prove that every believer must receive a Spirit baptism accompanied by tongues and prophecy following salvation? The answer is an emphatic no.
 - The faith of Christians in Ephesus was not a normal Christian faith but a faith which was very incomplete. They had not only the teaching of John but also the teaching of Paul with the full gospel.
 - There were special circumstances that invited the bestowal of glossolia on the believers at Ephesus. These circumstances do not constitute a normal pattern for all believers.

Random Notes

1 Corinthians 12-14

Part I

1. The word "*spirit*" in 1 Corinthians 14:2 does not mean the man's own spirit as distinguished from his understanding. The Scriptures do not distinguish between the *nous* (understanding/mind) and *pneuma* (spirit) as distinct faculties of the human intelligence. The phrase "*in the Spirit*" refers to Holy Spirit who gives gifts to men.
2. The word "*mysteries*" means divine truths: things that God has revealed. In Acts 2:11 they are called "*the wonderful things of God.*" To make the word mean, things not understood by the hearer is contrary to the usage of the word. A secret disclosed, is no longer a secret; and a mystery revealed ceases to be a mystery, for a mystery is something hidden.
3. When a person speaks in a foreign language in a congregation that does not understand that language, he speaks to God: for no man understands him (14:2). "*The Scriptures recognize no unintelligent worship of God, or any spiritual edification (in the case of adults) disconnected from the truth; whether that edification be sought by sounds or signs, whether by prayers or sacraments*" (Charles Hodge).
4. What about 1 Corinthians 14:14? "*If I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful.*" The reason is here given why the speaker with tongues is to pray for the gift of interpretation (14:13). The Scriptures recognize no unintelligent worship of God divorced from known and established truth. In this passage, "*the spirit*" is not the higher intellectual powers of the soul, as distinguished from the understanding. The Scriptures nowhere make a distinction between the reason and the understanding.

Unacceptable meaning: *For if I pray in an [unknown] tongue, my reasoning processes prayeth, but my understanding is unfruitful.* In this passage, the "*spirit*" is not referring to these affections. Such a concept is foreign to the passage.

Unacceptable meaning: My feelings find utterances in prayer, but my understanding is unfruitful. What this passage does teach, we believe, is that the phrase, "*my spirit,*" ultimately refers to the Holy Spirit's gift; or my spirit as the organ of the Spirit of God. Each man has his own spirit (14:12) and each man has his own spiritual gift. When a man prays in an [unknown] tongue, his spiritual gift is indeed exercised; the Holy Spirit is active in him, but others are not profited.

6. "*My understanding is unfruitful,*" This could mean,
 - I do not understand what I am saying. But then, that would contradict all the passages which teach that the speaker with tongues does understand himself or could understand himself.

- *My understanding produces no fruit. This would be consistent with the use of the word Eph. 5:11; Titus 3:14; 2 Pet. 1:8; Matt. 13:22. Paul had, from the beginning, been urging his readers to have regard to the edification of the Church, and he here says that if he prayed in an [unknown] tongue, though he acted under the guidance of the Spirit, his prayer could not profit others. This interpretation is confirmed by verses 16-17 (Charles Hodge).*

7. Another challenging passage is 1 Corinthians 14:22 “*Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*”

The meaning of this verse is that when a people are disobedient to God, He will send them teachers whom they cannot understand; but, when they are obedient, he sends them prophets speaking their own language.

When the Hebrews were disobedient, God sent foreigners among them; when obedient, He sent them prophets. Wherefore, i.e., hence it follows, that unintelligible teachers are for the unbelieving; those who can understand are for the believing.

8. Conclusion: speaking in a language which those who hear cannot understand is the cause of evil; whereas speaking in an intelligible language is the source of good.
9. The Bible predicts that the outcome of speaking in an unintelligible tongue will be the production of
 - confusion and disorder
 - disgust among observers
 - and the conviction that people are deranged (1 Cor. 14:23-25).

Random Notes

1 Corinthians 12-14

Part II

1. Tongues are not as vital a doctrine as some would like to believe for it is only discussed in one epistle and never mentioned in the others.
2. Are the tongues in Corinth the same as in Acts but with a different purpose? Answer: there were differences.

TONGUES IN ACTS

No interpreter needed

Purpose was for validation and confirmation of outpouring of Holy Spirit

Occurred under very special circumstances as an extension of Pentecost
An irresistible and temporary initial experience

Everyone in the group spoke

- 120 at Pentecost Acts 2
- Many at Samaria Acts 8
- 6 at Cornelius Acts 10
- 12 at Ephesus Acts 19

TONGUES IN CORINTH

Interpreter needed

For edification of congregation

No special circumstances present

A continuing gift under the control of the speaker
1 Cor.14: 27, 28

Not all spoke as per 1 Cor. 12:30.

Were the tongues of Corinth foreign languages, ecstatic utterances, or angelic utterances?

3. Glossolalia in 1 Corinthians has nothing to do with being filled with the Spirit. A distinction is often made between tongues as an evidence for Spirit-baptism and tongues as a gift which one may continue to exercise (1 Corinth)
4. From glossolalia in 1 Cor. it is believed that there is a two fold value:
 - it has a devotional purpose
 - it has a congregational purposes

5. The question arises as to whether or not Paul places a high value on glossolalia as modern movements do. The question must be answered in the context of the lead assembly of which it can be readily said it was a problem church. Paul had to deal with
- factionalism
 - continuousness
 - personal attacks
 - toleration of gross immorality
 - conducting of lawsuits
 - idolatry
 - abuse at the Lord's Supper
 - denial of the resurrection
 - abuse of spiritual gifts
 - Not lacking them (1 Cor. 1:7) but abusing them (1 Cor 12-14)
6. The prevalence of a kind of ecstatic speech practiced among the priests and priestesses of the Greek oracles (such as that of Apollo at Delphi, not far away) and the unseemly behavior of those associated with the worship of the goddess Diana account for the high value placed on tongues speaking by the Corinthians as per 1 Corinthians 12:1-2.
7. Paul will show that the gift is not as vital as was thought. This is immediately shown, for example, that in the two listings of spiritual gifts, tongues are mentioned last.

1 Corinthians 12:8-10

- word of wisdom
- word of knowledge
- faith
- healing
- working of miracles
- prophecy
- discerning of spirits
- tongues
- their interpretation

1 Corinthians 12:28

- apostles
- prophets
- teachers
- miracles
- healing
- helps
- government
- tongues

8. This placing of tongues at the end is intentional. While others placed the gift first, he placed it last.

9. In the other two Pauline lists of spiritual gifts and officers, tongues are not mentioned at all.

Ephesians 4:11-12

- apostleship
- prophesying
- evangelizing
- pastor-teacher

Romans 12:6-8

- prophesying
- ministering
- teaching
- exhorting
- giving
- ruling
- showing mercy

9. Paul is teaching that since tongues are so minor, why have they been exalted? The Church should not expect everyone to have the same gift (1 Cor. 12:12-27). Moreover, it is the Spirit who divides to all what He wants. Therefore, tongues speaking cannot have any connection with the baptism of the Holy Spirit in any significance as is sometimes taught.

10. In 1 Cor. 14:5 Paul is not wishing for something that is possible in actuality as per 1 Cor. 12:7. It would be like a seminary professor saying to his students, *"I would like to have you all play the piano, but I would rather have you preach the Word with power and persuasiveness."* While the first is *"possible"* the latter is *"probable"* and preferable. Calvin puts it this way: *"He [Paul] observes, therefore, an admirable medium [i.e. prophecy], by disapproving of nothing was useful [tongues], while at the same time he exhorts them not to prefer, by an absurd zeal, things of less consequence to what was of primary importance."*

11. In 1 Cor. 14:6-13 Paul continues to show that prophecy is superior to tongue speaking. And less anyone still over-rates the gift, he says sharply that one who speaks in tongues is wasting his breath; he is speaking into the air (1 Cor. 14:9).

12. Paul uses a third illustration following that of the musical instruments (14:7) and battle trumpet (14:8) which is that of two people having a conversation, neither of whom understands a word of what the other person is saying (14:10-11).

13. The conclusion:

- let there be words easy to understand in the Church (14:9)
- let the words be distinct (14:7)
- let them be interpreted, or let there be silence (14:13)
- and most of all, stop being selfish. Seek to edify the Church (14:12).

14. In the next section of the passage, 1 Cor. 14:14-19, Paul comforts those who thought that one could somehow get closer to God and penetrate more deeply into the supernatural world by leaving the understanding suspended—which happened when speaking in tongues. This was a pagan philosophy and practice well documented in non-Christian societies.

- The Report of Wenamon (1100 BC) from Byblos on the coast of Syro-Palestine records ecstatic speech in a frenzied speech.
- The Dialogue of Plato (429-347 BC) records an acquaintance with religious ecstatic speech.
- Virgil (70-19 BC) describes the Sibylline priestess on the isle of Delos who conferred great benefits upon certain individuals when out of their senses.
- Pythoness of Delphi described by Chrysostom as a female who could foam at the mouth, and in a frenzy to utter the words of her madness.
- The Mystery Religions of the Graeco-Roman world.
 - ❖ Osiris cult of Egypt
 - ❖ Mithra cult of Persia
 - ❖ Eleusinian cult of Thrace
 - ❖ Dionysian cult of Macedonia
 - ❖ Orphic cult of Greece

15. Paul teaches that it is a serious error, to pray without one understanding, and he will not do it (14:15).

16. 1 Cor. 14:18 is often quoted to show the value of tongues. But that misses the point. There is value in the gift, but very limited. Paul is reluctant to speak in tongues, not eager to. He devalues them all the more (14:19) because of his great ability.

17. The exaltation of tongues is a sign of spiritual immaturity (14:20-25).

18. All of this emotionalism did not succeed in bringing anyone to repentance in the OT (14:21) nor in the NT (14:23). The exercise of prophecy will lead an unbeliever to repent more than glossolalia (14:24-25).

19. Now, in 1 Cor. 14:26-33 Paul regulates the worship services. He teaches that,

- the main purpose of any spiritual gift is not the enhancement of the prestige of the worshipper, or even his own edification, but the edification of the Church.
- No more than 2 or 3 may speak in a worship service and only then by turn (14:26).

Random Notes

1 Corinthians 12-14

Part III

1. Several characteristics must be remembered before studying this passage.
 - 1 Corinthians 14 does not exhort people to speak in tongues. It does not even encourage anyone to speak in tongues.
 - 1 Corinthians 14 sets forth the foolishness of speaking in tongues when people present cannot understand what is being said.
 - The gift of prophecy, which is speaking by the power of the Holy Spirit and God's revelation, is superior to talking in a foreign language, or an unknown tongue.
 - Specific restrictions are given to help eliminate the abuses and abominations and confusions that had arisen in Corinth.
 - There is not one authentic case of people speaking by gift of tongues, speaking in a foreign language in 1 Corinthians 14. This is a chapter on how NOT to speak in tongues.
 - 1 Corinthians 14 encourages other gifts to be sought rather than tongues.
2. The idea that speaking in tongues refers to some ecstatic utterances given from God, which the speaker does not understand-and those who hear it do not understand-is the invention of men's imaginations and emotional experiences.
3. A rational, objective belief is that the experience of the gift of tongues is the God given ability to talk in a foreign language, known to others, but previously unknown to the speaker.
4. The best example of this gift is Pentecost. The Spirit filled apostles were given the power to speak the gospel in 16 different nationalities of people who were present.
5. Many verses in 1 Corinthians 14 show that natural languages are meant.
 - Verses 10-11. There are so many kinds of foreign languages in the world, and everyone of them has a definite meaning. Anyone who hears such a language and does not understand the meaning of it would be a barbarian to the speaker and the speaker would be a barbarian to the hearer. Clearly this is a reference to natural languages.

- Verse 23-24. Again, there is no need to think that anything other than natural tongues, foreign languages, are in view. If all the Church should speak in foreign languages, and there come in unlearned people, i.e., people without the cultural advantage of a multilingual society, they would think that Church people are mad.

However, if all were to prophecy, that is, speak by Divine inspiration in their own language, then the unbeliever, and the unlearned would be convinced and convicted by what they would hear. Remember, that the word, glossa, tongues, is used in the New Testament, 50 times and never once is it used to teach that there is some heavenly speech that no mortal would understand.

6. Some people believe that 1 Corinthians 14:2 advocates the use of ecstatic utterances of some heavenly language, but that is not necessary. The Apostle is simply stating some common sense. If you talk in a foreign language to people who do not understand you, then you talk to yourself and God, but to no one else for no one else understands. That is the reason for verse 28: But if there be no interpreter, let him keep silent in the Church; and let him speak to himself, and to God.
7. Again, the implication of verse 28 is that self knows what is being said. No one talks to self in senseless gibberish. It is a scary thought that people will sit around talking to self while consciously not knowing what is being formulated.
8. It is not surprising to find carnal and confused Christians in Corinth abusing the gift of tongues. This is the same Church that had members coming drunk to the Lord's Table; had divisions preferring one leader to another; could not handle solid doctrine; went to law before unsaved men; and allowed adulterous relationships to be openly practiced.
9. A Church with such behavior would certainly be sympathetic to people pretending to be speaking a heavenly language. But there was no heavenly language. There were natural languages being misused. The people at Corinth had nothing to brag about as Paul made clear in verse 6.
10. Paul minimized the miraculous aspect by reminding his audience that what they knew, he knew in the sense that he too could speak with tongues more than all of them (14:18). In other words, if someone had a new language to work with, Paul still had him or her beat for he could speak Greek, Hebrew, Aramaic, and probably Latin. He could speak with tongues more than they all. But Paul would not do that in Corinth (14:19). Why? Because it was not profitable (14:19). Elsewhere, it was profitable for Paul to speak in tongues, or foreign languages. Paul preached at Jerusalem, Antioch, Pisidia, Ephesus, Athens, and Rome. He had wanted to preach in Spain (Rom. 15:24).
11. In various places Paul would switch languages and preach the gospel. In various places Paul would speak with more tongues than any prideful person in Corinth could even dream of speaking. With a right to instruct, Paul exercised his apostolic authority and placed specific restrictions on the practice of speaking with even a spiritual, gifted language. As the prohibitions are given, it will become obvious that what happens culturally, both then and now, does not conform to the Scriptures.

Restrictions on Speaking in Tongues

1. Other gifts are to be sought rather than the miraculous ability to speak a foreign language without the burden of study (1 Cor. 12:31). The various gifts of the Spirit are listed in 1 Corinthians 12:4-11.
 - The Word of Wisdom
 - The Word of Knowledge
 - Faith
 - Healing
 - Miracle
 - Prophecy
 - Discerning of spirits
 - Tongues
 - Interpretation of tongues
2. If one is to covet a gift, then the best gifts of the Spirit are to be coveted. What is the best gift? 1 Cor. 12:31. The answer is found in 1 Corinthians 13. Love.
3. The reason why tongues are not to be sought is stated in 1 Corinthians 14:2. Therefore, seek to love, and seek to prophecy or speak words of exhortation and revelation.
4. No tongues or foreign languages are to be used in the Church except when people present understand what is said (1 Cor. 14:27,28). The Church is to be edified (14:6), not confused (14:8). If an interpreter is known to be present FIRST, all is fine.
5. There should never be any more than 2 or 3 people in any service speaking in other languages and then only 1 at a time (1 Cor. 14:27) with an interpreter.
6. When tongues speaking causes confusion, then the service should be stopped immediately for the spirits of the prophets are subject to the prophets (1 Cor. 14:32). This eliminates an uncontrollable worship service whereby a "spirit" takes over in the name of God (cp. Jer. 20:9).
7. ALL women are to keep silent in the services when foreign languages are spoken (1 Cor. 14:34).
8. Tongues are not to be forbidden but regulated (14:39) so that there is decency and order (14:40).

The Work of the Holy Spirit in the Old Testament

1. The Holy Spirit was involved in the whole process of creation (Gen. 1:2; Job 33:4).
2. The Holy Spirit equipped men to be expert craftsmen (Ex. 31:3-5).
3. The Holy Spirit equipped men to be leaders (Judg. 3:10; Num. 11:17).
4. The Holy Spirit convicted men of sin (Gen. 6:3).
5. The Holy Spirit gave Joseph the interpretation of dreams (Gen. 41:38).
6. The Holy Spirit endwelt the saints of the Old Testament (Gen. 41:38; Psa. 51:11; Num. 24:2).
7. The Holy Spirit endwelt the many prophets (Heb. 1:1; 1 Pet. 1:10,11; Luke 1:70).
8. The Holy Spirit endwelt believers for motivation and direction (Zech. 4:4).
9. The Holy Spirit endwelt believers for the purpose of sanctification (Isa. 4:3,4; 28:5,6; 30:1; 31:3; 34:16; 44:3,4; 48:16; 59:19; 63:10-14; Lam. 2:9; Ezek. 1:12; 1:20; 2:2,3; 3:12,14,24; 8:3; 11:1,19,24; 37:1,13,14; 40:1,2 43:4,5; Dan. 6:3; Mic. 2:7; 3:6; Hag. 2:5; Zech. 6:8; Mal. 3:10).
10. Summary: The saints of the Old Testament had a wonderful relationship with the Person and work of the Holy Spirit.
 - The Holy Spirit "*CAME UPON*" individuals.
 - He "*ENDWELT*" them.
 - The Holy Spirit "*FILLED*", "*EMPOWERED*", gave "*WISDOM*", "*UNDERSTANDING*", and "*KNOWLEDGE*."

Doctrine of the Filling of the Holy Spirit

1. Nine words are used to translate "filled" in the New Testament.

- **gemizo** (ghem-id'-zo); to fill entirely: - fill (be) full. Mark 15:36 *And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.*
- **empiemi** (em-pip'-lay-mee); or **empletho** (em-play'-tho); to fill in (up), i.e. (by implication) to satisfy (literally or figuratively): - fill. Luke 1:53 *He hath filled the hungry with good things; and the rich he hath sent empty away.*
- **kerannumi** (ker-an'-noo-mee) to mingle, i.e. (by implication) to pour out (for drinking): - fill, pour out. Rev 8:5 *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*
- **pletho** (play'-tho); to "fill" (lit. or fig. [imbu, influence, supply]; spec. to fulfil (time):- to accomplish, full (...come), furnish Matt 27:48 *And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.*
- **pleroo** (play-ro'-o); to make replete, i.e.(literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: -accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply. Luke 2:40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*
- **pleroma** (play'-ro-mah); repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period): -- which is put in to fill up, piece that filled up, fulfilling, full, fullness. Mark 2:21 *No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.*
- **sumpleroo**, (soom-play-ro'-o), to implenish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (pass. be complete): (fully) come, full up Luke 8:23 *But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.*
- **teleo** (telos) to end, i.e. complete, execute, conclude, discharge (a debt): accomplish, make an end, expire, full up, finish, go over, pay, perform. Rev 15:1 *And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

- **chortazo** (khor-tad'-zo); to fodder, i.e. (generally) to gorge (supply food in abundance): - feed, fill, satisfy. Matt 5:6 *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

2. Scripture may be noted for each word.

- **gemizo** (ghem-id'-zo) to fill entirely: - fill (be) full.
 - ❖ Mark 15:36 *And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.*
 - ❖ Luke 14:23 *And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*
 - ❖ Luke 15:16 *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*
 - ❖ John 2:7 *Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.*
 - ❖ John 6:13 *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*
 - ❖ Revelation 15:8 *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*
- **empiplemi** (em-pip'-lay-mee) or **empletho** (em-play'-tho); to fill in (up), i.e. (by implication) to satisfy (literally or figuratively): - fill.
 - ❖ Luke 1:53 *He hath filled the hungry with good things; and the rich he hath sent empty away.*
 - ❖ John 6:12 *When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.* 3. Romans 15:24 *Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*
- **kerannumi** (ker-an'-noo-mee) to mingle, i.e. (by implication) to pour out (for drinking): fill, pour out.
 - ❖ Revelation 18:6 *Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

- **pletho** (play'-tho) to "fill" (lit. or fig.[imbu, influence, supply]; spec. to fulfil (time):- to accomplish, full (...come), furnish
 - ❖ Matthew 27:48 *And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.*
 - ❖ Luke 1:15 *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*
 - ❖ Luke 1:41 *And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:*
 - ❖ Luke 1:67 *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,*
 - ❖ Luke 4:28 *And all they in the synagogue, when they heard these things, were filled with wrath,*
 - ❖ Luke 5:7 *And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.*
 - ❖ Luke 5:26 *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.*
 - ❖ Luke 6:11 *And they were filled with madness; and communed one with another what they might do to Jesus.*
 - ❖ John 19:29 *Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.*
 - ❖ Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
 - ❖ Acts 3:10 *And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.*
 - ❖ Acts 4:8 *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*
 - ❖ Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

- ❖ Acts 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.*
- ❖ Acts 13:9 *Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,*
- ❖ Acts 13:45 *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*
- ❖ Acts 19:29 *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*
- **pleroo** (play-ro'-o); to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: -accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.
 - ❖ Luke 2:40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*
 - ❖ Luke 3:5 *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*
 - ❖ John 12:3 *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.*
 - ❖ John 16:6 *But because I have said these things unto you, sorrow hath filled your heart.*
 - ❖ Acts 2:2 *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*
 - ❖ Acts 5:3 *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*
 - ❖ Acts 5:17 *Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,*

- ❖ Acts 5:28 *Saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*
- ❖ Acts 13:52 *And the disciples were filled with joy, and with the Holy Ghost.*
- ❖ Romans 1:29 *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*
- ❖ Romans 15:14 *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.*
- ❖ 2 Cor. 7:4 *Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*
- ❖ Eph. 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.*
- ❖ Eph. 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*
- ❖ Phil. 1:11 *Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
- ❖ Col. 1:19 *For it pleased the Father that in him should all fullness dwell;*
- ❖ 2 Tim. 1:4 *Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;*
- **pleroma** (play'-ro-mah) repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period): -- which is put in to fill up, piece that filled up, fulfilling, full, fullness.
 - ❖ Mark 2:21 *No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.*
- **sumpleroo**, (soom-play-ro'-o) to implensih completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (pass. be complete): (fully) come, full up
 - ❖ Luke 8:23 *But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.*
- **teleo** (telos) to end, i.e. complete, execute, conclude, discharge (a debt): accomplish, make an end, expire, full up, finish, go over, pay, perform.

- ❖ Revelation 15:1 *And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*
- **chortazo** (khor-tad'-zo) to fodder, i.e. (generally) to gorge (supply food in abundance): feed, fill, satisfy.
 - ❖ Matt. 5:6 *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*
 - ❖ Matt. 14:20 *And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.*
 - ❖ Matt. 15:37 *And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.*
 - ❖ Mark 6:42 *And they did all eat, and were filled.*
 - ❖ Mark 7:27 *But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.*
 - ❖ Mark 8:8 *So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.*
 - ❖ Luke 6:21 *Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.*
 - ❖ Luke 9:17 *And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*
 - ❖ John 6:26 *Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*
 - ❖ James 2:16 *And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*
 - ❖ Revelation 19:2 *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

3. A summary of the nine words for "filled" may be stated:

- *gemizo* is used 6 times
- *empilemi* is used 4 times
- *kerannumi* is used 1 time
- *pletho* is used 17 times
- *pleroo* is used 17 times
- *pleroma* is used 1 time
- *sumpleroo* is used 1 time
- *teleo* is used 1 time
- *chortazo* is used 11 times

4. Specific people in the New Testament were filled with the Holy Spirit.

- **John the Baptist.** Luke 1:15 *For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*
- **Elisabeth.** Luke 1:41 *And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:*
- **Zacharias.** Luke 1:67 *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,*
- **Jesus.** Luke 2:40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*
- **The 120 disciples** at Pentecost. Acts 2:2 *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
- **Peter.** Acts 4:8 *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*
- **Paul.** Acts 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,*

5. To be filled with the Holy Spirit is the normal Christian experience in life for all saints.

- ❖ Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*
- ❖ Acts 9:17 *And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,*
- ❖ Acts 13:52 *And the disciples were filled with joy, and with the Holy Ghost.*
- ❖ Eph 3:19 *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.*
- ❖ Eph 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*
- ❖ Phil 1:11 *Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
- ❖ Col 1:9 *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*

6. To be filled with the Holy Spirit means to speak about Christ with boldness.

- ❖ Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.*

7. A Christian is not filled with the Spirit when he is sinning against the Spirit.

- The Spirit can be grieved (Eph 4:30)
 - ❖ by lying lips (Eph 4:25)
 - ❖ by anger (Eph 4:26)
 - ❖ by stealing (Eph 4:28)
 - ❖ by evil speaking; speech (Eph 4:29; that is dishonest, impure (Eph 5:3,4) foolish, unseemly
 - ❖ by evil feelings; bitterness spite, railing (Eph 4:31)
 - ❖ the absence of goodness, forgiveness and love (Eph 4:32; 5:2)
 - ❖ fornication, uncleanness, covetousness, greed (Eph 5:3)
 - ❖ all that is evil and is committed under cover of darkness (Eph 4:11,12)
 - ❖ drunkenness (Eph 4:18)

- The Spirit can be resisted (Acts 7:51)
- The Spirit can be blasphemed (Matt 12:31)
- The Spirit can be lied to (Acts 5:3)
- The Spirit can be tempted (Acts 5:9)
- The Spirit can be quenched (1 Thess 5:19)

9. However, if there is no sinning against the Holy Spirit then it is the normal Christian life (state) to be filled with the Spirit. To be filled with the Spirit means to be led by the Spirit (Rom 8:14). The leading of the Spirit includes the following:

- *"To lead laying hold of"* The Holy Spirit convicts the sinner (John 16:9-11) and quickens the dead sinner resulting in conversion (John 3:5,6,8)
- *"To bring to the point of destination"* Phil 1:6; John 14:16,17; Eph. 1:13,14; 4:30
- *"To lead by accompanying to or into a place"* John 14:16,17,18
- *"To move and impell the mind"* The Spirit's leadership is inward, a *"leading by reason."* Prov. 3:5,6; 1 Cor. 2:16; Eph. 4:23; Rom. 8:5

The Spirit moves and impells the mind as He reveals the *"deep things of God"* in the inspired Scriptures (1 Cor. 2:9-16). The divine revelation of things unable to be discovered by imperial knowledge (1 Cor. 2:9,10) has been communicated infallibly by "Spirit taught words (1 Cor. 2:11-13). The Spirit always leads according to and through the Word of God (John 16:13).

- *"To become the author of good"* Rom 8:26-28; Eph. 2:10; Gal. 5:22,23

10. The Holy Spirit has not come merely to indwell souls but to fill them with power for witnessing (Luke 1:15, 41, 67; Acts 2:4; 4:8; 16:25-32), the strength to endure persecution (Acts 16:33), and the ability to know the will of the Lord.

Summary of Charismatic Experiences in Acts

1. In each of the four instances (Pentecost, Samaria, Caesarea, and Ephesus), the special gifts of the Spirit which included glossolalia were bestowed on entire groups.
2. In each case, tongues came upon those who did not ask for them (in accordance with the teaching of 1 Cor. 12:7). The baptism of the Holy Spirit is not something to be wrested from the Lord through agonizing prayer. This is especially true in the case of the Samaritans, the household of Cornelius, or the disciples of Ephesus.
3. There is no need to tarry for the Holy Spirit according to the situations of the Samaritans (Acts 8), Cornelius (Acts 10-11), or those at Ephesus (Acts 19).
4. Jesus did give His own disciples instructions for a specific event but it was only in preparation for a unique event. It was not to be the pattern unless one wants to expect wind and fire to come with the tongues.
5. There are no other incidents of *glossolia* in the book of Acts apart from these four events. So the subject is not a vital one. In addition, there are other instances of people being filled with the Spirit or full of the Holy Spirit and there is no mention of tongues speaking.
 - Acts 4:8 Peter before the Sanhedrin
 - Acts 4:31 the believers praying together
 - Acts 6:3 the seven servants (cp. Acts 6:5;7:55)
 - Acts 9:17 Saul at the time of his baptism
 - Acts 11:24 Barnabas
 - Acts 13:9 Paul on Cyprus
 - Acts 13:52 the disciples at Antioch of Pisidia
6. Only once in Acts is the expression "*filled with the Holy Spirit*" applied to people who received the gift of tongues.
 - This expression is not used in connection with the Samaritans, Cornelius, or the Ephesian believers.
 - In the other 9 instances where the expression "*filled with the Spirit*" is used in Acts, tongue speaking is not mentioned.
7. There are many instances of people brought to salvation who never spoke in tongues.
 - Acts 2:41 the 3,000 converted at Pentecost
 - Acts 3:7-9 the lame man healed
 - Acts 4:4 those converted after the healing of the lame man when the number of men came to about 5,000

- Acts 5:14 the many who became believers after the death of Ananias and Sapphria
- Acts 6:7 a great company of priests
- Acts 8:36 the Ethiopian eunuch
- Acts 9:42 the many who believed after Dorcas was raised from the dead
- Acts 11:21 those who turned to the Lord in Syria, Antioch
- Acts 13:12 the proconsul at Cyprus
- Acts 13:43, 48 the believers in Pisida, Antioch
- Acts 14:1 the believers in Iconium
- Acts 14:21 the disciples at Derbe
- Acts 16:14 the disciples at Lydia
- Acts 16:34 the Philippian jailer
- Acts 17:4 the believers at Thessalonica
- Acts 17:11-12 the Bereans
- Acts 17:34 the Athenians
- Acts 18:4 those at Corinth
- Acts 18:8 Crispus and other Corinthians
- Acts 28:24 Some of the Jews at Rome.

All of these people were Spirit baptized (1 Cor. 12:13) but not spoke in tongues then or following salvation.

8. It must be kept in mind that what happened at Caesarea was an extension of Pentecost to the Gentiles, just as what happened at Samaria was an extension of Pentecost to the Samaritans, and what happened at Ephesus was an extension of Pentecost to disciples who had not even heard that the Holy Spirit had been poured out.
9. Each case invited this extension by the special circumstances involved.
10. By far the majority of those who came to faith are not said to have spoken with tongues.
11. There is no proof that such expressions as "*sealed with the Spirit*" or "*filled with the Spirit*" point to a post-conversion Spirit baptism attested by tongue speaking.

A Psychological Phenomenon **Dr. Mansell Pattison**

Speech is a complex phenomenon involving both conscious, willful elements and unconscious, automatic patterns in psychological and physiological circuits. We are all aware of common distortions of normal speech. When excited we stutter, forget what we were saying, say something other than intended (slip of the tongue), or are rendered speechless! Sometimes when starting to talk we get confused and tongue-twisted, saying a garb of sounds and syllables. People talking in their sleep often utter unintelligible jargon. So also do patients under sedation or anesthesia, or in partial coma.

All of these examples indicate aberrations of our usual and normal speech patterns. We can observe that if our attention is diverted from our speech we may continue talking under the control of unconscious mechanisms that may or may not produce intelligible speech. Any of us could "*speaking in tongues*" if we adopted a passive attitude about controlling our body and speech and had an emotional tension pressing for expression. A familiar example is the explosive, contagious laughter of a group which reaches a point where everyone is too weak to move from laughing. Trying to talk while thus laughing results in vocalizations that have all the characteristics of *glossolalia*.

I can add my own observations from clinical experiences with neurological and psychiatric patients. In certain types of brain disorders resulting from strokes, brain tumors, etc., the patient is left with disruptions in his automatic, physical speech circuit patterns. If we study these "aphasic" patients we can observe the same decomposition of speech that occurs in glossolalia. Similar decomposition of speech occurs in schizophrenic thought and speech patterns, which is [sic] structurally the same as glossolalia.

This data can be understood to demonstrate that the same stereotypes of speech will result whenever conscious, willful control of speech is interfered with, whether by injury to the brain, by psychosis, or by passive renunciation of willful control. This corroborates our previous assessment that glossolalia is a stereotyped pattern of unconsciously controlled vocal behavior which appears under specific emotional conditions. The conclusion at which Dr. Pattison arrives is that glossolalia may occur whenever conscious, willful control of speech is interfered with, and that in its present day form it is usually a psychological accompaniment of intense or ecstatic, emotional experiences.

A Possible Solution to Speaking in Tongues
Dr. Donald W. Burdick

When a person asserts that the New Testament gift of tongues as a normal occurrence ceased at the end of the apostolic age, he is required by that denial to explain the current phenomenon that is being designated as biblical tongues. If the Lord is no longer giving the gift of tongues, what is occurring among Pentecostals and neo- Pentecostals today? One cannot fairly deny the continuation of New Testament glossolalia and yet refuse to face up to the present day phenomenon. As time passes more material of an objective nature is available as a basis for analysis. The appearance of neo- Pentecostalism on the religious scene has called new attention to glossolalia, with the result that additional analyses have been undertaken. Consequently, we are in a better position today to examine the phenomenon than ever before.

It must be emphasized that our discussion is in no way intended to be unkind or destructively critical. Those who believe that they have received the gift of tongues value the experience highly as being from God. We personally are aware that many of those who use tongues are deeply committed to our Lord and that their desire is to know Him as fully as possible. In no way is the following intended as a depreciation of such devotion and desire.

Is There a Christian Glossolia?

Many claims concerning instances of glossolalia in foreign languages have been heard. A student said that he had spoken in perfect Turkish in a public service. Sometimes bystanders have told tongues-speakers that their speech "*sounded like*" Japanese or Russian. The truth of the matter is that such stories, though many are hardly ever subject to verification. Since the invention of the tape recorder it has become possible to record glossolalic speech for later linguistic analysis by experts in the field. No taped utterance has ever been identified by qualified linguists as a specific language. Some may object that not all of the three thousand or more languages in use are known by linguists, and for this reason the taped speeches may not have been recognized. Such an objection is refuted in a letter written to *Christianity Today* by Williams E. Welmers, Professor of African Languages at the University of California at Los Angeles. He explains:

We do know something about representative languages of every known language family in the world. I am by no means unique among descriptive linguists in having had direct, personal contact with well over a hundred languages representing a majority of the world's language families, and in having studied descriptions of languages of virtually every reported type. If a glossolalic were speaking in any of the thousand languages of Africa, there is about a 90 per cent chance that I would know it in a minute.

William Welmers likewise reports on an analysis that he made of a sample of tongues-speech. He found the following to be true:

1. There were no more than two contrasting vowel sounds.
2. There was a most peculiarly restricted set of constant sounds.
3. These made up a very few syllable clusters which recur many times in various orders.
4. The intonation patterns are completely American English. Welmer's conclusion is that the sample does not sound like a language structurally. In a master's thesis presented to the Hartford Seminary Foundation, Walter A. Wolfram analyzes *glossalalic* texts of eight primary informants from the viewpoint of structural linguistics. His study reveals the following characteristics:
 1. The texts were clearly related to the language backgrounds of the speakers. They had obviously drawn phonemes (speech sounds) from languages with which they were familiar.
 2. There are similarities among the speakers which would not be present if they were speaking different languages. These included excessive use of the vowel a, a high frequency of open syllables, and a tendency to end breath groups in vowels and often the same vowel.
 3. There is a high frequency of repetition of certain words or clauses. One informant repeated the same clause "*more than ten times in succession.*" Some glossolalia is largely made up of a clause repeated over and over. Words, also, are repeated in numerous alternate forms. Two informants employed as many as twenty alternates for one term.

Wolfram concludes from these characteristics *"it is highly improbable that glossolalists are speaking in unlearned non-native language."* George B. Cutten, in a most thorough treatment of speaking in tongues written forty years ago, found similar characteristics in samples of tongues-speech that he analyzed. He called attention to alliteration and repetition, and he cited the following as examples:

*prou pray praddey,
pa palassate pa pau pu pe,
teli terattate taw,
terrei te te-te-te,
vole virte vum,
elee lete leele luto,
singe sirge singe,
imba imba imba.*

Cutten cites Mosiman, who wrote in 1911, to the effect that, although he had traced many claims of *"real speech in foreign languages,"* he had failed to find one case that was authentic. Cutten also examined many such claims and came to the same conclusion as Mosiman. Another subject which is related to the question under discussion is that of interpretation of tongues. If glossolalia is speech in foreign languages, certain translation characteristics will be present. In general it may be said that there will be a certain amount of correspondence between the text of the tongues utterance and the text of the interpretation. The two texts will not be greatly different in length. However, Welmers found a noticeable difference at this point. He says: *At the most generous estimate, the glossolalic utterance includes ten or eleven "sentences" or stretches of possible meaningful speech. But the "interpretation" involves no less than fourteen distinct and independent ideas. There simply can be no match between the "tongue" and the "interpretation."*

Another factor which militates against the possibility that glossolalia is actual foreign language is the inconsistency seen within given interpretations. Often the same clause when repeated is interpreted to mean something radically different. Analysts have noted that interpretations are usually couched in an English style that is remarkably similar to that of the King James Version. In addition the content reveals nothing which is not already set forth in the Scriptures. John Oman writes: *Speaking in tongues is never creative speaking, but when interpreted there are usually exhortations like those of the New Testament Pastoral Epistles. Rational thinking impels one to ask: What is gained by speaking in tongues if one does not produce any original material or new insights into the religious and spiritual life of a Christian?*

Although his comment is not very complimentary, G. Travers Sloyer puts his finger on a noticeable characteristic of much that is called interpretation when he says, *"If they are interpreted, the English is so vapid that one is reminded of the apocryphal human production of Joseph Smith in the Book of Mormon."* On the basis of such investigations and analyses stretching from 1911 to the present we may conclude that the cumulative evidence indicates that present day glossolalia is not foreign language speaking.

Such a conclusion is based on:

- the high frequency of repetition in tongues- speaking;
- the similarity of tongues-speech to the speaker's language background;
- the excessive use of one or two vowels;
- the absence of any language structure;
- the markedly greater length of the interpretation as compared with the tongue utterance;
- the inconsistency in interpretation of the same clause or phrase;
- the predominantly King James style employed in interpretation.

In addition, no sample of tongue-speech which has been carefully analyzed by qualified specialists has proved to be an unlearned, non-native language. It is because of such factors as these that competent linguists who have made investigation do not regard glossolalia as speech in actual languages. Non-Christian Glossalia

When considering the phenomenon of glossolalia as it has appeared since New Testament times, it is necessary to give attention briefly to its appearance in non-Christian circumstances. The fact of such appearance may have some bearing on glossolalia as it currently occurs within the Christian Church. L. Carlyle May, in an *American Anthropologist* article entitled "*A Survey of Glossolalia and Related Phenomena in Non-Christian Religions*," has recorded extensive data concerning tongues, especially as employed by the shaman or priest and medicine man.

May points out that speaking the language of supernatural beings while entranced or religiously exalted occurs frequently in healing rituals. An example cited is the woman shaman among the Hudson Bay Eskimos who spoke to the spirits in their own language. In such cases the speaker is supposed to become the mouthpiece of the god, and he does not afterward remember what he has said. The shaman of North Borneo speaks to the celestial spirits in their own language, and in Micronesia in the Mortlock Islands, the spirits are said to open the mouth of the priest and speak through him in a language not his own.

Tongues also are associated with demon possession in various places. DC Graham tells of a girl in the Szechwan province of China who was possessed by demons and "*began to utter words incoherently.*" Edward Langston says that in East Africa many persons possessed by demons speak fluently in Swahili or English although under normal circumstances they do not understand either language. Junod reports that among the Thonga people of Africa when a demon is being exorcised the person sings a curative song that he himself composes. Usually the songs are in the Zulu tongue. Even if the person does not know this language it is claimed that he will be able to use it "*by a kind of miracle of tongues.*"

May conclude, *"This survey has shown that speaking in tongues is widespread and very ancient. Indeed it is probable that as long as man has had divination, curing, sorcery, and propitiation of spirits he has had glossalia."* Peter Freuchen, who lived among the Eskimos of Greenland for years, relates a tongues experience which he witnessed in a pagan ceremony. At the height of the frenzied rites a man and woman jumped up and began to speak in a strange tongue. Freuchen says, *"If there is such a thing as speaking in tongues I heard it then."*

Without making any attempt to explain these cases of so called glossolalia, we may at least be sure that, for one reason or another, people in various places and at various times have had experiences similar to glossolalia as found among some Christians today. Attempted explanations must take into consideration such possibilities as ecstatic production, self-hypnosis, demonic origin and playacting. Whatever the explanation, it is clear that pagans as well as Christians have their glossolalic experiences.

Possible Explanations for Speaking in Tongues

- **Ecstasy. Tongues** are the result of a highly emotional state which lifts a person out of his ordinary frame of mind and causes him to pour out impassioned utterances.
- **Hypnosis * AutoHypnosis.** In the former a person directs his undivided attention toward some particular object usually bright in nature. He then lets his mind become blank and yields to the hypnotist's suggestions. If the hypnosis is effective the subject falls into a kind of sleep in which he is in a state of complete rapport with the hypnotist and performs the acts suggested by the latter.

In the case of AutoHypnosis, associated with tongues being spoken in private, it is possible that a person so fixes his attention on an experience such as glossolalia that he himself provides the strong power of suggestion otherwise provided by the hypnotist. The glossolalic yields himself completely to what he conceives the tongues experience to be. In his mind he is yielding to the Holy Spirit so that the Spirit can speak through him. Because he knows what present-day tongues speech is like, he breaks forth in the same kind of utterance. The experience may only come after days and nights of prayer and seeking which magnify the original suggestion until it produces a kind of self-hypnosis resulting in glossolia.

- **Exalted Memory.** In these cases a person retains in his memory utterances in a foreign language which cannot be recalled under normal circumstances. However, when the necessary psychological conditions have been met, the foreign expressions are released and the person speaks fluently in the language previously heard. Since much of what a person hears is recorded more or less permanently in his mind, this explanation is very conceivable.

A Psychological Profile of a Charismatic

The glossolalic first of all is apt to be a person who is so constructed psychologically that he is susceptible to the tongues experience. As a result of heredity and of environmental conditioning it is possible for him to speak in tongues, whereas for someone else it may be difficult or impossible. In many instances this psychological preparation seems to be provided in part by problem home situations, which produce a marked feeling of insecurity as well as difficulty in maintaining satisfying interpersonal relationships. For such a person life is filled with problems, tensions, and conflicts.

It is only right that a person with this kind of problem should seek spiritual help from Christ and the Church. The principles of Scripture, when properly understood and applied, are capable of alleviating such difficulties and providing the longed-for sense of security and acceptance. Some persons, however, when they learn of the glossolalic experience seek in it the solution to the problem. They read in the New Testament accounts of the first century gift and hear the testimonies of the twentieth century experience, and the result is a growing desire to receive the gift. Note. Dr. Donald W. Burdick was a professor of New Testament at Conservative Baptist Theological Seminary, Denver, Colorado.

Summary

In summary, four truths can be stated.

- Biblical tongues were the supernatural ability to speak in known languages, which were not understood by the speaker. It was not babbling or ecstatic speech even when done in private prayer. When Paul prayed he always understood what he was saying. Even in Romans 8:26 the groaning spoken of can NOT be uttered!
- Tongues were for a special sign gift (1 Cor. 14:22) for the confirmation of the word of judgment before rebellious and unbelieving Israel until the destruction of Jerusalem in AD 70 when the nation was scattered among the Gentiles.
- Biblical tongues are no longer spoken for they are not needed. Jesus never spoke in tongues.
- The Corinthians became fascinated with tongues because of the personal attention they brought to the individual! The pre-occupation with self resulted in spiritual rot.

Conclusion

In conclusion, we do have to address the questions as to what is going on in the tongues movement and why are so many people attracted to it. If biblical tongues have ceased, what is this noise we hear? Is it of God? In response, it would be fair to ask another question. *"Since tongues is also spoken by people in the occult and people in the cults, is it of the Holy Spirit? Is the Holy Spirit blessing unbelievers and blasphemers?"* While Satan is not involved in every facet of the Charismatic movement, his presence cannot be easily dismissed. Concerning the individuals who are attracted to the Charismatic movement, it can be said in a general way that several distinct types of people are attracted to the tongues movement.

- Traditional Pentecostals
- Individuals from liberal churches who have been receiving stones instead of bread.
- Roman Catholic.
- Mainstream Protestants who are seeking more than philosophy and cold orthodoxy.
- Young people who desperately want more than free sex, drugs, and the occult.

All of these people have a common desire. They want to KNOW God, to FEEL God, and HAVE God in their lives. These are very holy objectives.

A Final Word

Since so much of the Charismatic enjoyment is based upon experience, it is imperative to argue that experiences must NOT be the standard of spiritual experience. All experience should be submitted to the authority of the Scripture and for reasons such as.

- Experiences are often contradictory.
- Experiences can be emotionally powerful and compelling but also dangerously deceptive. The Apostle Peter realized this and submitted his experiences to the Word (2 Peter 1:18-21).

By staying close to the Word of God, the saints will stay close to the true God of the Word.

Appendices

A Biblical Catechism for Charismatics

1. Define tongues.

Biblical Answer. Tongues may be defined as “*A spontaneous utterance of sounds in a language the speaker has never learned and does not understand*” (Anthony Hokema). *Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*

2. What was the Biblical purpose of tongues?

Biblical Answer. The gift of tongues was not a sign gift to the early church of a special blessing. Rather the presence of tongues in the church was a sign of judicial judgment upon national Israel. *1 Cor. 14:21-22 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*

That God would judge Israel by bringing people into their midst of a different language was foretold by the prophets from Moses to Isaiah to Jeremiah. *Deut 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; Isa. 28:11 For with stammering lips and another tongue will he speak to this people. Isa. 33:19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Jer 5:11, 15 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. 15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.*

3. Why would a Christian want to speak in tongues?

Biblical Answer. A Christian should not seek to speak in tongue but be pleased with the gift which the Holy Spirit has assigned for every gift is needed in the body of Christ. *1 Cor 12:14-18 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him.*

4. Is the gift of tongues for all believers to seek after?

Biblical Answer. No, if the secret motive is to show off. 1 Cor. 12:7 *But the manifestation of the Spirit is given to every man to profit withal.* Yes, if the inner desire is to communicate the gospel in whatever language is needed in order to spread the message of redeeming grace. 1 Cor 14:5 *I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*

5. Define the baptism of the Holy Spirit.

Biblical Answer. The baptism of the Spirit takes place at the moment of salvation whereby the new convert is placed into the body of Christ where he is secure and able to enjoy all the benefits of the death of Christ. 1 Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

7. What are the boundaries for speaking in tongues?

Biblical Answer.

- Only one, two, or at the most three should speak in any given meeting and then one at a time with an interpreter.

1 Cor 14:27 *If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.*

- Only a known language is to be spoken, not infantile gibberish. 1 Cor 14:9 *“...utter by the tongue words easy to be understood...”*
- An interpreter must be known to be present prior to speaking in tongues.

1 Cor 14:13 *Wherefore let him that speaketh in an unknown tongue pray that he may interpret.*

- If there is no understanding there is to be silence in the assembly.

1 Cor 14:28 *But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*

- Plain speech is to be preferred to speaking in tongue. This gift is not given pre-eminence by the apostle.

1 Cor 14:15 *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*

1 Cor 14:19 *Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue.*

8. Are women allowed to speak in tongues in the local assembly?

Biblical Answer. The simple answer is no. Women can pray or prophesy as they communicate the gospel message and the goodness of God but they are expressively told not to speak in tongues.

1 Cor 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 1 Cor. 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

9. Should a person be in control of his faculties prior to, during, and after tongues speaking?

Biblical Answer. At all times a person is to be in control of their mental faculties while worshipping God. In this way a true worshipper is distinguished from an idolater.

1 Cor. 14:32 And the spirits of the prophets are subject to the prophets.

10. Should the mind always be engaged in worship?

Biblical Answer. The mind is central to worshipping the Lord.

Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

1 Cor. 14:14-15 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

It is a dangerous doctrine to believe that the mind can be separated from the body in order to have access to God.

Matt. 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

11. Does God leave a sign gift after the need has passed for such a gift?

Biblical Answer. Once a spiritual gift has been properly utilized it is withdrawn.

1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Tongues and Languages

1. There is evidence that all the references in the *New Testament* refer to only one kind of tongues. The Greek word *glossa* is consistently translated "*foreign language*" in the *New Testament*. In the Greek Old Testament the reference is to a known language.
2. Tongues were designed to be a sign of judgment upon unbelievers. They were not meant to be a sign of being filled with the Spirit (1 Cor. 14:22).
3. In 1 Cor 12 Paul does not redefine or clarify tongues. Therefore, Acts 2 must remain the pattern.
4. In Matt 6:7 Christ instructs His disciples to avoid meaningless repetitions in prayer. The key word is *battalogesette* and means to stammer. The concept behind this word is to speak without thinking. Jesus forbids the repetition of meaningless sounds in prayer.
5. To interpret is *diermeneuo* in 1 Cor 14:13 and means to translate, not explain ecstatic speech. Again, the idea of a known language is in view.
6. Paul specifically says that tongues are foreign languages (1 Cor. 14:10, 11).

Doctrine of the Tongue

1. The Hebrew word for "tongue" is *lashon*, and means language; speech. This word is thought to have the root meaning, "to lick," but this is a conjecture. The noun occurs in Ugaritic, Akkadian (Lishanu), Phoenician, and Arabic. The word "tongue" refers to:
 - the organ of speech (Job 29:10; Psa. 39:3; 71:24; James 3:6),
 - a particular language of a people (Gen. 10:5; Dan. 1:4; John 5:2; Acts 1:19; 2:4).
 - speech in general (1 John 3:18; Prov. 25:15; Psa. 31:20).
 - the human tongue (Judg. 7:5; Mark 7:33);
 - the tongue of an animal (Job 20:16; Psa. 68:23);
 - a human being, especially in terms of the ideas expressed in speech (Isa. 45:23; 54:17);
 - the people speaking a language (Isa. 66:18).
 - a manner or style of speaking (Prov. 12:18; Hos. 7:16).
2. In the Hebrew Old Testament it appears 115 times, mainly in the poetic and, to a lesser extent, in the prophetically books.
3. The first occurrence is in (Gen. 10:5): *"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."*
4. The basic meaning of *lashon* is "tongue," which as an organ of the body refers to humans (Lam. 4:4) and animals (Exod. 11:7; Job 41:1).
 - The extended meaning of the word as an organ of speech occurs more frequently.
 - A person may be "heavy" or "slow" of tongue or have a stammering "tongue" (Exod. 4:10); or he may be fluent and clear: *"The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly"* (Isa. 32:4).

 And see the description of the "tongue" in (Ps. 45:1): *"My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer."*
5. The word is often better translated as "speech," because of the negative and positive associations of *lashon*. Especially in the wisdom literature the manner of one's "speech" is considered to be the external expression of the character of the speaker.

- The fool's *"speech"* is unreliable (Ps. 5:9), deceitful (Ps. 109:2; 120:2-3; Prov. 6:17), boastful (Ps. 140:11), flattering (Prov. 26:28), slanderous (Ps. 15:3), and subversive (Prov. 10:31).
 - The *"tongue"* of the righteous man heals (Prov. 15:4).
 - While the *"tongue"* may be as sharp as a sword (Ps. 57:4), it is a means of giving life to the righteous and death to the wicked: *"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof"* (Prov. 18:21); cf. (21:23; 25:15).
 - The biblical authors speak of divine inspiration as the Lord's enabling them to speak: *"The Spirit of the Lord spake by me, and his word was in my tongue"* (2 Sam. 23:2); cf. (Prov. 16:1). *"Tongue"* with the meaning *"speech"* has as a synonym *peh*, *"mouth"* (Ps. 66:17), and more rarely *sapah*, *"lip"* (Job 27:4).
6. A further extension of meaning is *"language."* In Hebrew both *sapah* and *lashon* denote a foreign *"language"*: *"For with stammering lips and another tongue will he speak to this people"* (Isa. 28:11).
 7. The foreigners to the *"language"* are well described in these words: *"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of stammering tongue, that thou canst not understand"* (Isa. 33:19).
 8. *Lashon* also refers to objects that are shaped in the form of a tongue. Most important is the *"tongue of fire,"* which even takes the character of *"eating"* or *"devouring"*: *"Therefore as the [tongues of fire] devoureth the stubble, and the flame consumeth the chaff..."* (Isa. 5:24).
 9. The association in Isaiah of God's appearance in judgment with smoke and fire gave rise to a fine literary description of the Lord's anger: *"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire"* (Isa. 30:27).
 10. Notice the words *"lips"* and *"tongue"* here with the meaning of *"flames of fire,"* even though the language evokes the representation of a tongue (as an organ of the body) together with a tongue (of fire). Also a bar of gold (Josh. 7:21) and a bay of the sea (Isa. 11:15) shaped in the form of a tongue were called *lashon*.
 11. The Septuagint translation is *glossa* (*"tongue; language"*).
 12. No one escapes the sins of the tongue. Man becomes a sinner through the tongue. Proverbs 6:17 *A proud look, a lying tongue, and hands that shed innocent blood.*
 13. The offender with the tongue gives rise to new forms of evil. Proverbs 10:31 *The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.*

14. The tongue hatches evil and the trouble that results is incalculable. Isaiah 59:3 *For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perversions.*

15. The tongue is a sharp and cruel weapon much like a scourge or a sword or a bow and arrow or the sharp tooth of a serpent.

Jeremiah 9:3 *And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.*

Jeremiah 9:8 *Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. 16. The tongue is a terrible weapon that can destroy men.*

Jeremiah 18:18 *Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.*

16. The wrong use of the tongue destroys friendship, peace of mind, reputation, hope, the will to live, and the self-esteem of the soul.

17. Only a moral and religious attitude and culture can give power over the misuse of the tongue.

Proverbs 27:20 *Hell and destruction are never full; so the eyes of man are never satisfied.*

Hosea 7:16 *They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.*

Isaiah 50:4 *The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.*

18. The power to control the tongue should be prayed for because life or death depends upon the tongue. Proverbs 18:21 *Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.*

- Financial life
- Spiritual life
- Social life
- Family life
- Physical life

19. All the consequences of sinning with the tongue recoils on those who commit it. It hangs as a scourge over all men. To ward off dire consequences means security and happiness.
20. In the Old Testament purely ethical exhortation with regard to sins of the tongue has a religious significance because in the last resort deception and falsehood arrogance and boasting are directed against God.

Hosea 7:16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Psalms 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

21. In divine judgment God allows the surface sins (the consequences of the misuse of the tongue) to be judged in order to strike at the root of the problem which might be
- Hypocrisy
 - Pride
 - Lawlessness
 - Self-righteousness

22. When sanctified and touched by God, the tongue can be the object of jubilation.

Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

23. The gift of tongues. This spiritual gift is mentioned often in the New Testament (Acts 2:1-13; 10:44-46; 19:6; 1 Cor. 12; 14:14-17).
- On the day of Pentecost the Holy Spirit came in power upon the disciples (Acts 2:4). Many people were surprised to hear the disciples speak in their own language or dialect (Acts 2:5-13).
 - In the church of Corinth when the gift of tongues was expressed, the experience was to be under the control of the speaker and it was necessary to have an interpreter or be silent (1 Cor. 14:5, 13, 27).
 - Paul placed the gift of tongues below the gift of prophecy (1 Cor. 12:8-10).

New Testament Words for “Tongues”

1. Mark 7:33 *And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue [glossa; physical organ];*
2. Mark 7:35 *And straightway his ears were opened, and the string of his tongue [glossa, physical organ] was loosed, and he spake plain.*
3. Luke 1:64 *And his mouth was opened immediately, and his tongue [glossa, physical organ] loosed, and he spake, and praised God.*
4. Luke 16:24 *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue [glossa, physical organ] ; for I am tormented in this flame.*
5. John 5:2 *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue [Hebraisti, Hebraistically or in the Jewish (Aramaic) language] Bethesda, having five porches.*
6. Acts 1:19 *And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue [dialektos; a (mode of) discourse, i.e. "dialect"], Aceldama, that is to say, The field of blood.*
7. Acts 2:8 *And how hear we every man in our own tongue [glossa, language], wherein we were born?*
8. Acts 2:26 *Therefore did my heart rejoice, and my tongue [dialektos; a (mode of) discourse, i.e. "dialect"] was glad; moreover also my flesh shall rest in hope:*
9. Acts 21:40 *And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue [dialektos; a (mode of) discourse, i.e. "dialect"] , saying,*
10. Acts 22:2 *(And when they heard that he spake in the Hebrew tongue [dialektos; a (mode of) discourse, i.e. "dialect"] to them, they kept the more silence: and he saith,)*
11. Acts 26:14 *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue [glossa, language], Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.*
12. Romans 14:11 *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue [glossa, physical organ] shall confess to God.*
13. 1 Cor 14:2 *For he that speaketh in an unknown tongue [glossa, language] speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.*

14. 1 Cor 14:4 *He that speaketh in an unknown tongue [glossa, language] edifieth himself; but he that prophesieth edifieth the church.*
15. 1 Cor 14:9 *So likewise ye, except ye utter by the tongue [glossa, physical organ] words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*
16. 1 Cor 14:13 *Wherefore let him that speaketh in an unknown tongue [glossa, language] pray that he may interpret.*
17. 1 Cor 14:14 *For if I pray in an unknown tongue [glossa, language], my spirit prayeth, but my understanding is unfruitful.*
18. 1 Cor 14:19 *Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue [glossa, language].*
19. 1 Cor 14:26 *How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue [glossa, language], hath a revelation, hath an interpretation. Let all things be done unto edifying.*
20. 1 Cor 14:27 *If any man speak in an unknown tongue [glossa, language], let it be by two, or at the most by three, and that by course; and let one interpret.*
21. Phil 2:11 *And that every tongue [glossa, physical organ] should confess that Jesus Christ is Lord, to the glory of God the Father.*
22. James 1:26 *If any man among you seem to be religious, and bridleth not his tongue [glossa, physical organ], but deceiveth his own heart, this man's religion is vain.*
23. James 3:5 *Even so the tongue [glossa, physical organ] is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!*
24. James 3:6 *And the tongue [glossa, physical organ] is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*
25. James 3:8 *But the tongue [glossa, physical organ] can no man tame; it is an unruly evil, full of deadly poison.*
26. 1 Pet 3:10 *For he that will love life, and see good days, let him refrain his tongue [glossa, physical organ] from evil, and his lips that they speak no guile:*
27. 1 John 3:18 *My little children, let us not love in word, neither in tongue [glossa, physical organ]; but in deed and in truth.*

28. Rev 5:9 *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue [glossa, language] , and people, and nation;*
29. Rev 9:11 *And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue [Hebraisti, Aramaic language] is Abaddon, but in the Greek tongue hath his name Apollyon.*
30. Rev 14:6 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue [glossa, language], and people,*
31. Rev 16:16 *And he gathered them together into a place called in the Hebrew tongue [Hebraisti, Aramaic language], Armageddon.*
32. Mark 16:17 *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues [glossa, languages];*
33. Acts 2:3 *And there appeared unto them cloven tongues [glossa, physical organ] like as of fire, and it sat upon each of them.*
34. Acts 2:4 *And they were all filled with the Holy Ghost, and began to speak with other tongues [glossa, language], as the Spirit gave them utterance.*
35. Acts 2:11 *Cretes and Arabians, we do hear them speak in our tongues [glossa, language] the wonderful works of God.*
36. Acts 10:46 *For they heard them speak with tongues [glossa, language] , and magnify God. Then answered Peter,*
37. Acts 19:6 *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues [glossa, language] , and prophesied.*
38. Romans 3:13 *Their throat is an open sepulchre; with their tongues [glossa, physical organ] they have used deceit; the poison of asps is under their lips:*
39. 1 Cor 12:10 *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues [glossa, language] ; to another the interpretation of tongues:*
40. 1 Cor 12:28 *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues [glossa, language].*
41. 1 Cor 12:30 *Have all the gifts of healing? do all speak with tongues [glossa, language] ? do all interpret?*

42. 1 Cor 13:1 *Though I speak with the tongues [glossa, language] of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*
43. 1 Cor 13:8 *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues [glossa, language], they shall cease; whether there be knowledge, it shall vanish away.*
44. 1 Cor 14:5 *I would that ye all spake with tongues [glossa, language], but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*
45. 1 Cor 14:6 *Now, brethren, if I come unto you speaking with tongues [glossa, language], what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?*
46. 1 Cor 14:18 *I thank my God, I speak with tongues [glossa, language], more than ye all:*
47. 1 Cor 14:21 *In the law it is written, With men of other tongues [heteroglossos, other tongued, i.e. a foreigner] and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*
48. 1 Cor 14:22 *Wherefore tongues [glossa, language], are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.*
49. 1 Cor 14:23 *If therefore the whole church be come together into one place, and all speak with tongues [glossa, language], and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*
50. 1 Cor 14:39 *Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues [glossa, language].*
51. Rev 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues [glossa, language], stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*
52. Rev 10:11 *And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues [glossa, language], and kings.*
53. Rev 11:9 *And they of the people and kindreds and tongues [glossa, language] and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.*
54. Rev 13:7 *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues [glossa, language], and nations.*

55. Rev 16:10 *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues [glossa, physical organ], for pain,*

56. Rev 17:15 *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues [glossa, language].*

57. In these fifty-six passages, only four basic words have been used.

- ***glossa*** (gloce-sah'); the tongue [physical organ]; by implication, a language (specially, one naturally unacquired): (used 48 times)
- ***Hebraisti*** (heb-rah-is-tee'); Hebraistically or in the Jewish (Aramaic) language: (used 3 times)
- ***dialektos*** (dee-al'-ek-tos); a (mode of) discourse, i.e. "dialect": (used 4 times)
- ***heteroglossos*** (het-er-og'-loce-sos); other tongued, i.e. a foreigner: (used 1 time)