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The 'Baptism With The Spirit'
Terry Arnold

Scriptures are taken from the King James Bible. All Scripture is shown in *bold* and *italicised* print.

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First edition - May 2001

Published by:

TA Ministries
PO Box 1499
Hervey Bay,
Qld 4655,
Australia



Acknowledgements

I wish to acknowledge and thank the following people: Cover artwork - Michael Smith.

I thank my long-standing God-sent friend, Mike Claydon, who has consistently encouraged, corrected and challenged me to stand firm and to '*study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth*', (2Tim.2:15).

I thank Pastor Bruce Murray and his wife Nita for their Godly love, balance in doctrine, and their pastoral commitment to seeing myself and this ministry grow and bear much fruit.

I express my gratitude and love to those advisors and supporters who for many years have unselfishly contributed so much to this book and to the ministry.

Finally I give all thanks and all glory to the Lord Jesus Christ for His mercy, patience, and to His Holy Spirit who convicts us of sin and error, and leads and guides us into all truth, and thus makes us free! (Jn.16:8,13; 8:32).

Foreword

Only in the twentieth century has the subject of spiritual gifts, especially 'tongues', been embraced and so hotly debated by so many in the church.

The 20th Century phenomena of 'tongues' has had no denominational boundaries and is now practised amongst Anglican, Baptist, Uniting, Pentecostal and many other 'Protestant' affiliations, as well as within Roman Catholicism.

What happened on the day of Pentecost? What exactly are 'tongues' as discussed in length by the Apostle Paul in his first letter to the church at Corinth? Was he approving of the practice as some would affirm, or was he upbraiding the Corinthians for what they were doing?

These are important and vital questions for every thinking Christian today. Anyone seeking to remain in the will of God on this subject would do well to make an in depth study of this 'gift'.

To this end, the book you now have in your hands, was written.

The author, Terry Arnold, has had first hand experience in the 'tongues' movement. He heads a discernment ministry which distributes a bi-monthly newsletter '*Diakrisis*' throughout Australia and overseas. Many painstaking years of research and study have prepared the way for this book.

Storm clouds are forming on the horizon of the church world scene today. Scripture foretells of trying times for all true believers before Christ returns for His church. Signs, wonders and spiritual gifts will play a pivotal part in the rapidly unfolding plan of God for these last days. To better weather the turbulence ahead, the saints should ensure that their understanding of Scripture is clear and that they have a hold on the truth.

I urge you to now read this book with an open Bible and an open mind, to discover just what the Scriptures say about 'tongues'.

Mike Claydon (Advisory board, *Diakrisis Australia*)

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Introduction

No gift or experience during the twentieth century has caused so much controversy as 'tongues'! Countless number of churches have been divided by the use of, and decimated by the abuse of, 'tongues'. The 'tongues movement' has spawned a new breed of Christianity and countless new style churches that practice tongues have become a part of 'mainstream' Christianity.

No experience or movement has furthered the ecumenical cause as has tongues. The Reformation has been turned on its head and the issues that caused the loss of many lives and with much blood, have been relegated to the background. Tongues, the 'gifts' and the new 'waves of the spirit', have brought Catholics, Pentecostals and Evangelicals together as never before.

What are 'tongues'? What are '*unknown*' tongues? Where did they begin? Is there a genuine and how do we tell the counterfeit? Why are there seeming contradictions for many Christians in the apostle Paul's account of tongues in 1Corinthians 14?

This book will unlock the mystery for some, explain the difficulties for others, and provide for all, a proven and workable method of explaining and teaching on the subject of tongues.

History

The *secular* history of 'unknown' tongues to the 20th Century is almost exclusively limited to unknown or 'ecstatic utterances'. These accounts are usually confined to heathens or mystics. Virgil describes the Sibylline priestess on the island of Delos speaking in ecstatic utterances and being 'interpreted' by a pagan priest or prophet. (1) The early writer, Plato, cites examples of unknown tongues with pagan prophetesses in Delphi and priestesses at Dodona. (2) Other authors mention the pagan female seers at Delphi and that 'interpreters' were in attendance to explain the incoherent utterances. (3) It is noteworthy that *Delphi* was a centre of pagan rituals and a town *close* to the Biblical Corinthian church.

Other scattered references to unknown tongues can be found in the mystic religions of Osiris, Mithra, Eleusinian, Dionysian and the Orphic cults. Celcus reported ecstatic utterances among the Gnostics in AD180. Mohammed (founder of Islam) found it difficult to return to intelligible speech after his ecstatic experiences. (4) Unknown tongues are also found in Mohammedanism from Persia; the Tibetan monks; Buddhist and Shinto Priests; in Hinduism; and in many other eastern religions. Psychiatrists report the same in mental illnesses such as Schizophrenia. In all these cases the references are to ecstatic speech producing 'babble' or unknown tongues.

The *Biblical* history of tongues perhaps goes back to the tower of Babel, (Gen.11). Contrary to God's purposes man here attempted to build a tower and contain the people in one place. This was flagrant ecumenical pride and wilfulness of man. God, in *judgement*, then scattered them across the face of the earth (Gen.11:8,9), and '**confounded their languages**' so they could '**not understand one anothers speech**', (Gen.11:7). God called the tower '**Babel**'. We get the word '*babble*' from this word. When God confounded the languages of the people He caused a type of 'unknown' tongues and it was a sign of *judgement* to His people. However, these 'unknown' tongues were *real languages* although

unknown from one group to another.

From the time of writing of the book of Acts to the end of the Nineteenth Century, the religious references to tongues are two-fold: Firstly, (regardless of the reader's or author's persuasion concerning the continuation of, or the cessation of, the sign gifts in 1Cor.12), the early church fathers invariably referred to the 'sign gifts' of 1Corinthians 12:8-11 including tongues, as having '*ceased*' after the passing of the apostles. (5) (See footnote No.5 for documentation). Following this period, the references to 'tongues' during nearly 1,800 years of church history, is to isolated groups or sects, some who claimed to be Christian and who spoke in unknown tongues or ecstatic speech. Such accounts commonly feature Roman Catholic mystics and monks who give scattered accounts of unknown tongues as ecstatic speech.

The *Jansenists* of the 17th century, a Roman Catholic offshoot, claimed unknown tongues, as did the Quakers (1624-1691), who were not unlike the earlier heretical *Montanists*. (6) The *Shakers* under the leadership of 'Mother' Anne Lee of New York featured reports of naked dancing while speaking in unknown tongues. The *Irvingites* were another group who claimed to speak in unknown tongues given by God, but who ended up in apostasy, immorality and unfulfilled prophecies and were reproved by the church at the time as heretics. Unknown tongues were also featured amongst the early *Mormons*.

In the late 19th Century there were isolated cases of unknown tongues at some Christian holiness camp meetings. They were usually considered either demonic or a fleshly extreme.

In all the above cases the tongues were *unknown* or ecstatic speech. They featured in Roman Catholic groups, mystics, gnostics, sects or as fleshly extremes in the church. They were not considered by the church at the time to be mainline or orthodox. Between AD60 and the 17th Century it is arguable that no true orthodox Christians practised unknown tongues. It was certainly not a part of the Great Reformation. (6)

Footnotes Chapter 2

(1) *'The Poems of Virgil'; 'The Aeneid VI'; P.212 Vol.13 of 'The Great Books of the Western World'*.

(2) Plato's *'Ion'; 'Apology'; 'Timaeus'*.

(3) Plutareh (AD44-117) as cited in Smith's *'Tongues in Biblical Perspective'*, P.20

(4) *'Tongues in Biblical Perspective'* by Smith, P.21

(5) Chrysostom (AD345-407) was a 4th Century Church Father. In his Homilies on 1Corinthians he speaks of *'the cessation of tongues': 'In Paul's day they used to occur, but now no longer take place.'* In the 4th Century, Augustine, referring to tongues in the New Testament, writes: *'...these were signs adapted to the time...that thing was done for a betokening [purpose] and it passed away.'* (Homily No.6 on 1John)

None of the reformers during the Great Reformation found tongue speaking (known or unknown) to be of the normal gifts which God had permanently given to the church. Martin Luther wrote: *'And since we have this sure prophecy [The Word of God] which is being fulfilled at present - miracles are no longer necessary to confirm this doctrine...'* (Works, Vol.24, P.366)...*'They make themselves ridiculous, therefore, by pretending that they are endued with the gift of healing....He [God] does not exert those manifest powers, nor dispense miracles by the hands of the apostles, because that gift was temporary, and...immediately ceased.'* (The Institutes of the Christian Religion, Vol.II, P.637). John Flavel, a leading Puritan preacher wrote: *'...but now these extraordinary ways are ceased (Hebrews 1:1,2) and we are no more to expect them.'* (Flavel, Vol.II, P.308). Thomas Watson wrote in 1660: *'...there being then extraordinary gifts in the church which are now ceased.'* (The Beatitudes.14) John Owen in 1679, writing about the supernatural gifts: *'That dispensation of the spirit is long since ceased, and where it now pretended unto by any, it may justly be suspected as an enthusiastic delusion.'* (Works IV.518) The great commentator Matthew Henry, in 1712 wrote: *'These [tongues] and other gifts of prophecy, being a sign, have long since ceased, and been laid aside, and we have no encouragement to expect the revival of them; but on the contrary, are directed to call the Scriptures the more sure Word of prophecy...'* The great revivalist Jonathan Edwards wrote: *'Since the canon of Scripture has been completed, and the Christian church fully founded and established, these extraordinary gifts have ceased.'* (1738, *Charity and Its Fruits*)...*'I do not expect a restoration of these miraculous gifts...nor do I desire it. It appears to me that it would add nothing to the glory of those times, but rather diminish from it...I have seen so much of the power of God in a more excellent way as to convince me that God can easily do without it.'*

They who leave the sure word of prophecy - which God has given us as a light shining in a dark place - to follow such impressions and impulses, leave the guidance of the polar star to follow a Jack with a lantern. No wonder that sometimes they are led into woeful extravagances.' ('Marks of the Spirit of God') Another great revivalist, George Whitefield, wrote: *I never did pretend to those extraordinary operations of working miracles, or speaking with tongues.'*

In the nineteenth Century the '*prince of preachers*', Charles Spurgeon, wrote: *'The apostles were empowered to do many things, but who are you? Do you claim to be their successors? Then work miracles similar to theirs: take up serpents and drink deadly things without being harmed thereby; prove to us that you have seen the Lord...'* (New Park Street Pulpit, Vol.10, P.542) Other names such as Buchanan, Dabney and Smeaton all wrote similarly.

Regardless of the reader's or the author's persuasion concerning the continuation of or the cessation of the 'sign gifts' (1Cor.12), there is no doubt that Scripture and the historic teaching for 1800 years, was that the extraordinary gifts were signs which pointed to the *Messiahship of Christ* and the *credentials of the apostles*: ***'And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God...'*** (Jn.20:30,31); ***'...Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you...'*** (Acts 2:22).

When John the Baptist asked the disciples for proof of the *Messiahship of Christ*, Jesus said to His disciples: ***'Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached'***. (Lk.7:21-22);

Other verses (below) make interesting reading when one considers the Greek tenses and moods of the verbs used. The Greek uses the *aorist indicative* - which means a *definite* time in the *past*. The action is specific at a set point in time past rather than continuous: ***'Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds'***, (2Cor.12:12); ***'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; 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?'*** (Heb.2:3,4).

(6) In the second Century Montanus of Phrygia and his two female companions, Priscia and Maximilla, were described as '*carried away in spirit and uttering strange things*'. Montanus believed that the Spirit spoke through him as he received new revelations. Montanism was

notorious for prophetic and ecstatic utterances which often were proved false or were opposed to the written Word of God.

The Church judged his revelations and the movement to be heretical and contrary to the finality of Scripture and he and his followers were excluded from church fellowship.

Many believe the Pentecostal/Charismatic movement of the twentieth century was a revival of this Montanist movement. Yet the heretical Montanus sect would pale into insignificance alongside the teachings, revelations, unknown tongues and interpretations, of much of the neo-Pentecostal movement today.

20th. Century Roots

In a book '*A River Is Flowing*' Author Denis Smith gives a history of the Assembly of God (AOG) in Australia. The book traces its roots to the '*Azusa St. Revival*' of 1901 where a Charles Parham - '*himself and a number of other ministers from various denominations were filled with the Holy Spirit, speaking with other tongues*'. (1) (For a further study of the roots of Pentecostalism, the unknown tongues movement and the Azusa Street 'revival', the reader is referred to Appendix A and B at the end of this book).

John Nicol's book '*Pentecostalism*' places Parham as the founder of Pentecostalism, as do most historians. Parham was a leader in the Mid-West of the US '*Apostolic Faith*' movement. He organised the first Pentecostal meetings and published the first Pentecostal periodical titled '*The Apostolic Faith*'. He also issued the first Pentecostal ministers credentials in the movement.

Some, such as John Sherrill in '*They Speak With Other Tongues*', write that Pentecostalism had no human founder. This book is in fact full of undocumented stories and woeful exegesis of Scripture. The unique Pentecostal doctrine of 'Tongues' as the 'evidence' of the 'Baptism in the Spirit' is undoubtedly traced and documented directly to Parham and the Topeka 'revival' in 1901. Still, some Pentecostals attempt to bypass Parham as the founder. The reasons may become obvious when one reads the disturbing historical accounts of his life, (see Appendix A and B).

The key to examining the roots of the 20th Century tongues movement is to study Parham, Azusa St., and especially the *type* of 'tongues'. The following truth might surprise most who hold to today's *unknown* tongues!: Parham always believed that the experience of 'tongues' that he encouraged at Topeka and subsequently was evident at Azusa St., was *known languages* as in Acts 2! Parham believed the last days revival would be for 'missionary' work in that they would have supernatural missionary gifts including *Zenoglossalia* - (*Zeno* - foreign; *glossa* - known language). He believed that the *known* language only had to be deciphered as

to what country it was from. However, what actually occurred and is historically documented in Topeka and Azusa St. was not *known* tongues (languages) but *unknown* tongues! The Pentecostal groups that came out of this did not, and today do not, practise *known* languages but rather *unknown* tongues!

Parham eventually rejected the unknown tongues at Azusa St. when he sadly realised it was a counterfeit! This fact is documented clearly in his writings yet ignored by many writers today.

The history begins in 1900 when Parham began a Bible school at Topeka with 34 students. Parham encouraged his students to seek the *same* experience as at Acts 2. In 1901 a student, Agnus Ozman, began to speak in what seemed to be the Chinese language. She was unable to speak English for three days. The experience spread to the other students and Parham immediately claimed some of the tongues were 'Swedish'. They tried to *automatically* write the languages down but it became uncontrollable scribble, yet they still believed it to be 'foreign languages'. (2) Copies of these show examples such as the following: '*Eurossa, Eurossause, rela sema calah mala kanah leulla saga nalan. Laigle logle lazle logle. Ene mine mo, sah rah el me sah rah me.*' These sentences were 'translated' as meaning: '*Jesus is mighty to save*', '*Jesus is ready to hear*' and '*God is love*'. (3) Parham also exaggerated the spontaneousness of it all, as his later accounts prove. Ozman in fact had already received the 'tongues' experience *before* the 'baptism' experience. Diary accounts show that she had already spoken in unknown tongues before the event at Topeka. (4)

Parham and those who had received the experience mistook their experience for Zenoglossalia (foreign languages)! This mistake was supported by a report and *rumour* that a Bohemian observer had understood the tongues. Parham often claimed validation for the languages from unnamed interpreters yet no documentation ever existed. All known interpreters eventually were to deny any such claims and linguists who attended the meetings were adamant that the tongues were *unknown*. In 1914 a Charles Shumway conducted research on Parham's 'languages' but found none were known. (5) Linguists have since agreed that the 'glossalia' as practised by Pentecostals then and now is technically not a known language of any sort.

A Samuel Riggins who was part of the initial group with Parham and who defected, wrote: *'I believe the whole of them are crazy...I never saw anything like it. They were racing about the room talking and gesticulating and using this strange and senseless language which they claim is the word from the Most High'*.(6)

It should also be noted that Parham was well known for his heretical teachings. He taught that tongues was the sealing of the Bride of Christ. He later rejected the seven day creation and believed that Adam and Eve were not a part of this creation and that others existed outside the garden. He taught that Adam and Eve had souls, but the others were flesh and blood. Parham received much of his teaching from extra-Biblical and 'personal revelations' from God.

Parham had a black student, Seymour, who on leaving Parham's Topeka Bible school, was locked out of a holiness church after preaching a sermon considered to be heresy. Seymour then began conducting meetings at 312 Azusa St. The 'revival' that followed was almost an exact replica of some of the modern day 'revivals'. Pastors went to Azusa St. to receive and take their experiences home to other churches.

By 1906 Azusa St. had up to one thousand people in attendance. When Parham eventually came to Azusa St. at the request of Seymour, he was shocked at what he saw. (7) Parham strongly denounced the various phenomena as hypnotic and not of the Holy Spirit and he was eventually asked to leave. To Parham, the lack of evidence of 'zenoglossalia' (known languages) was an embarrassment and he renounced Azusa St. for their '*babbling*' and their coercing of such sounds. (8)

Had Parham succeeded in gaining control of Azusa St. he could have changed the course of the entire Pentecostal/tongues movement, as he would have attempted to address his conviction of counterfeit unknown tongues! However, to this day in Pentecostal/Charismatic circles, the 'glossalia' as *unknown* tongues continues. Today most neo-Pentecostal groups see Parham as a champion and pioneer of Pentecostalism. Yet to his death Parham insisted that all authentic speech was 'zenoglossalia', (known foreign languages), and that Pentecostals had a counterfeit experience.

The Pentecostal 'glossalia' eventually became known as a

'*heavenly language*' since it was not known on planet earth and did not match the historic cases of *known* tongues in the New Testament, (Acts 2,10,19). Pentecostals simply altered the definition of tongue speaking to allow for *unknown* tongues rather than *known* languages.

Footnotes Chapter 1

- (1) '*A River Is Flowing*' by Denis Smith, P.15
- (2) Parham '*life*', P.53,61 *The Topeka Mail* and '*Breeze*', 22/2/01; other sources also.
- (3) *Topeka State Journal*, 9/1/01
- (4) *Apostolic Faith* & Parham '*life*'; other sources numerous.
- (5) Shumway, P.168
- (6) *Topeka Daily Capital*, 6/1/01
- (7) See *Diakrisis* article 4/98 by the author.
- (8) '*Life*', Parham, P.169

Recommended Reading: '*Fields White Unto Harvest - Charles Parham & the Missionary Origins of Pentecostalism*' by James R. Goff Jr. (This is an unbiased, accurate and well documented historical account by one who was a descendant of a co-worker of Parham.)

Biblical Accounts - 3 Historic Cases

There are only three *historic* cases in the New Testament of actual speaking in tongues - Acts chapters 2, 10 and 19. No other historical instances are recorded in the Gospels or in the Epistles.

Before we look at each of these vital records we need to know what the word 'tongues' means in the original New Testament Greek language. The Greek root word is '*glossa*' and it is used in three main ways.

Firstly, it can be used to mean the actual physical organ of the tongue. In 1Corinthians 14:9 we read '*except ye utter by the tongue (glosses) words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.*' Another example of this use is Revelation 16:10: '*..they gnawed their tongues...*' As an organ of the body the word '*glossa*' can also refer to taste (Lk.16:24), and speech (Mk.7:33,35; Lk.1:64; James 3:5,6).

Secondly, '*glossa*' sometimes refers to ethnic or family groups of languages, as in Revelation 7:9: '*...nations, and kindreds, and people, and tongues...*'

The third and most common way the word '*glossa*' is used is the meaning of *known 'languages'*.

In all of the three historic cases we will look at (Acts 2,10,19), the word '*tongues*' is used with the meaning of *known languages*. In fact, all three passages of Scripture have the following common denominators:

- The tongues spoken were all *known human earthly languages*, although unknown to some who spoke them, (Acts 2).
- There was *no* interpreter or interpretation.
- All those spoken to were *multi-linguistic* societies.
- All were done at the hands of the *apostles*.

In Acts 2 the languages are clearly listed as known *dialects*, (vs. 9-11).

There was no interpreter or interpretation in any of the three

passages (Acts 2,10,19) because they were *known* human languages.

The societies were 'multi-linguistic' in that many spoke two or more languages. The common language was Greek but there was also Latin from the Romans and Hebrew and Aramaic amongst the Jews. Other dialects are also evident, at least some of them mentioned in Acts 2:9-11.

All the above events occurred at the hands of the apostles. The apostles were crucial and instrumental in bringing the blessing of the Holy Spirit to particular *groups* of people - '***...in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth***', (Acts 1:8). In *Acts 2* the *Jews* receive the Holy Spirit; in *Acts 8* the *Samaritans* receive the Holy Spirit; in *Acts 10* the *Gentiles* receive the Holy Spirit; and in *Acts 19* *disciples of John the Baptist* first receive the Holy Spirit. Each group marked a milestone in God's plan to send the Holy Spirit to various groups of people, (see diagram 1 following).

Once the plan to give the '***promise***' of the Holy Spirit (Lk.24:49; Acts 1:4; 2:33,39) was fulfilled, all those '***a far off***' in future generations (Acts 2:39), may receive the Baptism with the Spirit and be placed into the Body of Christ, (1Cor.12:13). (See Appendix C '*The Baptism With The Spirit*')

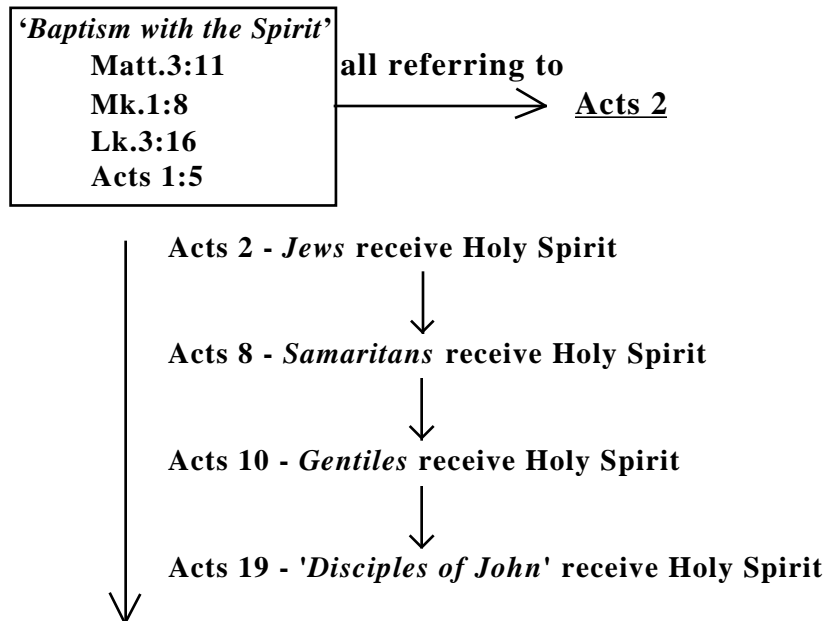
In summary, the word for tongues ('*glossa*') means *known* languages. The three documented historic cases in the New Testament where people spoke in tongues (Acts 2,10,19), all involved *known* languages. The same Greek word is used in all accounts. No interpreters or interpretation was needed because only known human languages were used. All were conducted at the hands of the Apostles as they were used by God to bestow the '***promise***' of the Holy Spirit upon various groups of people, thus bringing them into the body of Christ.

Diagram 1

The 'Baptism With The Spirit'

There are many 'Baptisms' ('*repentance*', '*water*', '*fire*', etc), but only *one* Baptism into the Body of Christ, (Eph.4:5; 1Cor.12:13).

Until Jesus ascended there could be no indwelling or Baptism with the Spirit, (Jn.16:7). Any Spirit empowerment before this is not the Baptism with the Spirit.



The Filling by the Spirit (from within)

Eph.5:18 '*filled*' (Greek '*pleroo*' - repetitive, *continuous* tense...)

Acts 2

It is at Jerusalem on the day of Pentecost that the Holy Spirit came upon and *indwelt* the Jews for the *first time*. The Holy Spirit had never before indwelt human beings but rather had come *upon* them in a measure to do a specific work of God. Many Old Testament saints had the Holy Spirit come upon them and off them. Samson had the Holy Spirit come upon him many times. Saul had the Holy Spirit on and off him at times. Even the disciples had a measure of the Holy Spirit before Acts 2. However, *no one could be indwelt with the Holy Spirit until Jesus left the earth*. Jesus said: '*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*', (Jn.16:7).

Jn.14:17 clearly makes the distinction between the operation of the Holy Spirit *before* and *after* Acts 2: '*...for he [now] dwelleth with you and [then] shall be in you.*' The Holy Spirit Himself was '*the promise*' (Lk.24:49; Acts 2:33) that they were to '*wait for*' in Jerusalem, (Acts 1:4). He would come and '*baptise with the Holy Spirit not many days hence*', (Acts 1:5).

A short time later the Holy Spirit did come as promised. In Acts 2:4 we read: '*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language...and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontas, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God*', (Acts 2:4-12).

This was the Holy Spirit coming and *indwelling* the apostles

and disciples *for the first time*.

The phrase '**other tongues**' is '*heterais glossais*' meaning the apostles spoke known languages, although those *other* than their own native languages. It appears the apostles did not know the languages but the hearers did, for they heard it in their '**own language**'.

The word for '**utterance**' is '*apophtheggomai*' and means to declare or speak. It is used twice elsewhere in the New Testament and translated '**said**' (Acts 2:14) and '**speak forth**' (Acts 26:25). In both cases the context and meaning is undeniably known languages. That this is also the case in Acts 2:4 is made certain by the word '**language**'.

The word here for '**language**' is '*dialektos*' which is where we get the word '*dialect*' from. Interestingly, this same word '*dialektos*' is also translated '**tongue**' in the same Acts passage in verse 8: '**And how hear we every man in our own tongue, ('*dialektos*') wherein we were born?**' The word '*dialektos*' is also translated '**tongue**' in Acts 1:19; 21:40; 22:2; 26:14. The meaning of tongues in Acts 2 is undeniably *known human languages* (dialects).

There were no interpreters or interpretation needed because the languages were clearly *understood* by the hearers. Groups of languages were represented by the various dialects. For example, the Phrygians and Pamphylans were Greek dialects and the Parthians, Medes and Elamites were Persian dialects.

Acts 10

Acts 10 is the second historic case of speaking in tongues. We read in Acts 10:44: ***'While Peter yet spoke these words, the Holy Ghost fell on all of them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as we?'*** (Acts 10:44-47)

After the Jews had received the Holy Spirit in Acts 2, the Holy Spirit comes to *'also'* indwell the Gentiles (Cornelius, etc.). This was a shock to many of the Jews who thought they were the only nation to have the *'promise'* of God. However, God had already prepared both Cornelius and Peter in Acts 9 with visions. The vision given to Peter instructed and prepared him for the Gentiles receiving the Holy Spirit *also* as the Jews did in Acts 2.

We must bear in mind that these Gentiles were unsaved men. Peter had preached the Gospel to them, as shown in verses 34 to 43, before the Holy Spirit ***'fell on all of them which heard the Word'***, (verse 44).

The key phrases in the account in Acts 10: 44-47 are: ***'the Gentiles also'*** and ***'as well as we'***. *This experience of 'tongues' in Acts 10 is exactly the same as at Acts 2.* The same experience that had occurred in Acts 2 with the Jews had now occurred with the ***'Gentiles also'***, (***'as well as we'*** - the Jews at Acts 2).

These 'tongues' were *known* human languages as at Acts 2. No interpreter or interpretation was needed. The same Greek word *'glossais'* is used as in Acts 2. The languages were *known* and *understood*. They could simply not have heard them ***'magnify God'*** if there was no understanding!

Acts 19

In Acts 19 we have the third historic case of speaking in tongues. This was the fourth group in the plan of the Holy Spirit coming to earth and indwelling groups of people, (see diagram 1). (We have not dealt with Acts 8 - the Samaritans - because there is *no* reference to tongues there, although today some teachers wrongly attempt to teach that tongues were evident).

Acts 19 takes place at Ephesus where Paul had met a group of disciples of John the Baptist: *'He said unto them. Have you received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them. Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and they prophesied,'* (Acts 19:2-6).

These people were the disciples of John the Baptist and had never received or even heard of the Holy Spirit. It is plain from verses 4 and 5 that they had believed on the 'repentance' that John the Baptist had preached.

The word '*since*' (vs.2) is better translated '*when*'. A literal translation would be: '*Did ye receive the Holy Spirit, having believed?*' The word '*received*' is in the Greek aorist indicative tense which means Paul is asking the question whether they received the Holy Spirit at a specific point in time (indicative mood) in the past (aorist tense).

The New Testament salvation experience after Acts 2 is faith in Jesus Christ and receiving the promise of the indwelling of the Holy Spirit. No one can be saved without receiving the Holy Spirit: '*...Now if any man have not the Spirit of Christ, he is none of His*', (Rom.8:9). These people in Acts 19, although they had heard and believed the Gospel of the coming Messiah, *had never*

received the Holy Spirit.

When they received the Holy Spirit they '***spake with tongues and they prophesied.***' There is no case whatsoever for anything but these tongues being *known* human languages as at Acts 2 and Acts 10. The same Greek word '*glossais*' is used. No interpreters or interpretation was needed. The languages were *known* and *understood*.

1 Corinthians 12&13

In 1Corinthians 12:10 the sign gifts of the Holy Spirit are listed. One of those gifts is '*divers kinds of tongues*'. The Greek word is '*gene glosson*'. The word '*gene*' (from '*genos*') means '*kinds, sorts, species*'. It here refers to *family groups of languages*, eg. Semetic, Slavic, Latin, etc. The word '*glosson*' as usual refers to *known languages*. '*Divers kinds of tongues*' is groups of, or families of, known human languages.

Another in the list of gifts is '*interpretation of tongues*'. The word '*interpretation*' here is the word from '*hermeneuo*' meaning to explain thoroughly or to translate from one *known* language to another *known* language. Proof of this is found in other places where the same Greek word is used. For example, in John 9:7: '*...in the pool of Siloam which is by interpretation, (hermeneuo) Sent...*' and in Hebrews 7:1,2: '*For this Melchizedek...to whom also Abraham gave a tenth part of all; first being by interpretation (hermeneuo) King of Righteousness...*' In other cases too, the word is always used in reference to translating from *one known language into another known language*. In *no* instance is it ever Biblically used to show translation from a language unknown on earth into a known language.

In 1Corinthians 12:28-30 we see another listing of gifts: '*And God has set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues...do all speak with tongues? do all interpret?*'

Here the '*diversities of tongues*' uses the same Greek words ('*gene glosson*') as for our '*divers kinds of tongues*' above. Again this refers to family groups of known languages. This list is also *descending* in order of priority. The word for '*first*' is '*proton*' and in this case is used to denote order, dignity and importance. Some examples elsewhere in Scripture are: '*...first (proton) of all, supplications, prayers, intercessions...*', (1Tim.2:1); '*Chiefly (proton) because that unto them were committed the oracles of God*', (Rom.3:2). In the list of 1Corinthians 10:28 the '*apostles*'

were first in importance, *'tongues'* was last.

Also the question in verse 30 needs to be answered correctly: *'...do all speak with tongues? do all interpret?'* The Greek requires a *negative* answer - in other words, *'no'*. Another example of such a question is found in Luke 18:8: *'...When the Son of Man cometh will He find faith on the earth?'* Again the Greek requires a *'negative answer'*. The answers to both the examples above are *'no'* - not everyone had this gift of tongues, and when Jesus returns, *'no'* - there will not be faith on the earth, but rather an apostasy from the faith within the church, (2Thess.2:3).

The next time *'tongues'* is mentioned is 1Corinthians 13:1: *'Though I speak with the tongues of men and of angels and have not charity [love], I am become a sounding brass and a tinkling cymbal.'*

Much is made today of this phrase *'tongues of men and of angels'*. Many believe and teach that today's use of *'tongues'* in many churches are *'tongues of angels'* and unknown languages. But what language did angels speak in the Bible? Did they ever speak in any language other than the *known* languages of the day? One can search the Scriptures and look up every reference to angels speaking and not one instance illustrates anything but *known human understood languages!* Angels always spoke in *known* languages, (Gen.16, 22, 31; Nu.22; Jdgs 2,6,13; etc.). In Acts 12 when an angel released Peter from prison he spoke in a language Peter could understand.

The word *'though'* in *'Though I speak with the tongues of men and of angels'*, is the Greek word *'ean'* which is usually translated *'if'*. A loose translation here is *'if ever'* or *'suppose'* *I speak with the tongues of men and of angels'*. The word *'tongues'* here is also used once here for *both* men and of angels. Paul is simply saying that even if he spoke with all the languages of men and of angels, without love they are useless.

Keys to 1Corinthians 14

If ever there was a chapter in the Bible that Christians interpret differently, or have confused, this chapter could certainly be the one! To many Christians this chapter is vague, confusing and seemingly contradictory. Many today choose certain Scriptures out of context to bolster what they have been taught by man or by experience.

There are certain keys that may help the reader unlock any mysteries that might exist for them in this chapter. The reader at this point needs to do a simple exercise:- separate the *plural* uses of 'tongue(s)' from the *singular* uses of '***an unknown tongue***' (KJV) or '*a tongue*' (in some other versions). Perhaps *bracket* the singular (***an unknown 'tongue'***), and *underline* the plural uses of 'tongues' all the way through chapter 14. This is crucial to understanding the *two distinctions* in tongues. Paul continually refers to tongues in two ways: either to the '***unknown tongue***' (singular) or to 'tongues' (plural).

Once this distinction is seen, the whole chapter may well become quite clear. Paul continually *contrasts* these two distinctions in tongues. He repeatedly contrasts the singular '***unknown tongue***' with either prophecy or with the 'tongues' (plural). An example of this is best seen in verses 18 and 19: '***I thank my God I speak with tongues (plural) more than ye all: Yet in 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 (singular)***'. Here we see Paul contrasting or speaking *for* one kind of tongues and *against* another. He speaks *for* the plural 'tongues' but *against* the singular '***unknown tongue***'. If there are not two distinctions here then Paul is using an apparent useless contradiction! However, as we will see, Paul shows this same contrast throughout the chapter.

The word '***unknown***' (KJV) is not in the original Greek, hence it is written in *italics* in the Bible. However, the translators have put this word in the text for a very good reason. This is done to show the distinction between the '***unknown tongue***' and 'tongues'. One, (the '***unknown tongue***') - the Corinthians possessed; the

other, (*tongues*) - is the same kind as we have already seen in the three historic cases of Acts 2,10 and 19 - *known* languages!

There are several other keys that should help better understand this chapter:

Firstly, the word '*spirit*' in the entire chapter is always used with a small 's'. *This is not the Holy Spirit but rather the human spirit that is being referred to.* An example of the use of the small 's' and the large 'S' can be seen in Romans 8:16: '***And the Spirit itself beareth witness with our spirit, that we are the children of God.***' This Scripture shows a large 'S' for the Holy Spirit and a small 's' for our human spirit. 1Corinthians 14 *always* uses a small 's' in relation to the spirit involved with any tongues in this chapter. This is proved conclusively in verse 14 in the phrase '*my spirit*', (literally '*the spirit mine*').

Secondly, we need to again keep in mind that the Corinthian society was *multilingual*. They were 'polyglots' - they spoke several languages.

Thirdly, there are two words that are repeated many times throughout this chapter. The word '*understanding*' is mentioned no less than 9 times, (verses 2,9,14,16,19 and twice in verses 15 & 20). A similar word, '*edification*', is also mentioned 5 times, (verses 3,4,12,17,26). A knowledge of the style in which Paul writes will reveal that when Paul repeats words they are important to the point he is making. For example, in Romans chapter 4 the Greek word '*logizomai*' is repeated no less than 11 times in one chapter. It is translated as various English words such as '*imputed*', '*reckoned*', '*counted*', '*credited*', etc. It is a key word that tells how a person is saved - by the crediting (imputing) of God's righteousness to our account because of the work of Christ. Thus the repetition of these two words '*understanding*' and '*edification*' in our text of 1Corinthians 14 are *vital* in discerning the case that Paul is presenting to the Corinthians.

With the above keys in mind let us now look closely at 1Corinthians 14.

1Corinthians 14:1-17

Verse 1-3: *'Follow after charity [love] and desire spiritual [gifts] but rather that ye may prophesy. (2) For he that speaketh in an [unknown] tongue speaketh not unto men, but unto God; for no man understandeth Him; howbeit in the spirit he speaketh mysteries. (3) But he that prophesieth speaketh unto men to edification and exhortation, and comfort.'*

Three verses have been grouped together here for good reason. *It is vital that many verses in this chapter be read in context with each other to see the conclusions that Paul is cleverly drawing the Corinthians to see.*

The word '*gifts*' here is not in the original text and thus in the Bible is written in *italics*. Strictly, the verse reads: *'Pursue love, seek eagerly the spiritual things'. 'Spiritual things'* or the '*gifts*' are for *edification* and *understanding* to the Body of Christ. No gift is for self edification but rather for the building up of the Body of Christ - the church.

The word '*prophesy*' needs special mention here. Without an understanding of what this word means in the New Testament, one might miss the vital contrast Paul continually makes between the '*unknown tongue*' and prophesying.

Unfortunately the modern meaning of the word '*prophesy*' has come to mean primarily to '*foretell the future*'. However, this is more an Old Testament understanding than it is New Testament. The New Testament word '*prophesy*' is from '*prophetes*' and is made up of '*pro*' - forth, and '*phemi*' - to speak. It primarily means '*to speak forth the Word of God*'; '*tell forth the message of God*'; '*to put forth before another*'. Any secondary meaning is in reference rather to Old Testament prophecies. Examples of the latter are: *'For all the prophets and the law prophesied until John.'* (Matt.11:13); *'of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you',* (1Pet.1:10).

In the New Testament the primary meaning of '*forth-telling the Word of God*' practically means *preaching* or *expounding* the Word and the good news of the Gospel: *'...Zacharias was filled*

with the Holy Ghost and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation..., (Lk.1:67).

Prophets were communicators of revelation from God. Although all prophecy is *forth*telling, the Old Testament prophesying often had the element of predicting or *fore*telling of a future salvation in Christ. The New Testament 'prophesying' is the publication of salvation in passing. In the New Testament the prophets were messengers or communicators of the existing salvation at hand.

Thus the Old Testament prophecy is often seen as *fore*-telling. The New Testament should be seen as mostly *forth*-telling the Word of God. (Some, such as Agabus, did *fore*tell).

Today we must remember that the canon of Scripture is now *closed*. Nothing can be added to it without bringing a 'curse' to one who attempts to do so, (Rev.22:18; Dt.4:2; 12:32; 5:22; Pr.30:5,6). We are to '***earnestly contend for the faith which was once delivered unto the saints***', (Jude 3). '***God...spake in times past ...by the prophets, Hath in these last days spoken to us but by His Son***', (Heb.1:1-3).

The Word of God is now closed in the finality of the '***faith once delivered unto the saints***'. We now have a '***more sure Word of prophecy***' (2Pet.1:19) - ***the Word of God - quick, and powerful, and sharper than any two-edged sword...***(Heb.4:12).

In verse 1 of our text the word '***prophecy***' has a primary meaning to *preach* or *put forth* and communicate the *Word of God*. Thus to '*prophecy*' in 1Corinthians 14 was to *preach* or *forth-tell* the Word of God.

Paul is contrasting the unknown tongue of the Corinthians - which was not giving understanding and edification, to prophecy and known tongues - which would be understood and would edify the body of believers.

In verse 2 we have the '***unknown tongue***' contrasted with the '***prophesieth***' of verse 3. This unknown tongue does not speak to men; Why? - because '***no man understandeth***'! Greek scholar, Zodhiates, believes of this '***unknown tongue***' - that it was a '***loud emotional outburst of sounds by which they thought they could communicate with God.***' Whether it was ecstatic utterances, babble or a real language unknown to the church at Corinth, it was not

understood and useless to the church. Any person speaking this unknown tongue simply '*speaketh mysteries*' in their own human spirit.

Such an utterance might only be '*unto God*'; Why? - because God does not require speech to be understood. He can understand the heart and emotions from where the thoughts come from at any time. God can understand the thoughts behind any unknown tongue, though it not be a real language.

However, the Holy Spirit is *never* found speaking a language that cannot be understood, (Acts 2,10,19); angels are *never* found speaking a language that cannot be understood; the Holy Spirit *never* silences thought. The human spirit *never* usurps the Holy Spirit.

The mind of a Christian must always be under the control of the Christian. The Bible says to '*...bring into captivity every thought to the obedience of Christ*', (2Cor.10:5). We are to monitor and control thoughts, (Is.26:3; Phil.4:8; Rom.12:12; Ps.19:4).

Paul is gently encouraging the Corinthian Christians to prophesy rather than speak in an unknown tongue that does not bring '*edification and exhortation, and comfort*', as prophecy does. The contrast between verses 2 and 3 - between the unknown tongue and prophecy, should be obvious.

Verse 4: '*He that speaketh in an [unknown] tongue edifies himself; but he that prophesies edifies the church.*'

Again the singular use - an '*unknown tongue*', is contrasted with '*prophesies*'. *The former edifies self, the latter edifies the church.* The contrast here cannot be understated or avoided. Many Christians read or concentrate on one half of this verse to the exclusion of the other half. Paul does not commend this '*unknown tongue*' but rather *contrasts* it with something that is better. This is a peculiar technique of Paul in his writing - he does not yet come outright and say any practice is error, but rather contrasts two things to show the desired goal. This is indeed a technique that many ministries to the cults are well aware of.

The fact of self edification cannot be ignored. One can edify oneself by various means. Emotionalism may edify oneself; music may edify oneself; food may edify oneself; and ecstatic utterances or an *unknown tongue* may edify oneself. But none of these things

edify the church! *No gift is for self but rather for the body of Christ!*

1 Corinthians 14 was not written to the Corinthians for them to be allowed to edify themselves. *No gift is for this purpose.* The gifts were given to profit all in the body of believers, (1Cor.12:7). There is no record of Jesus ever speaking in an unknown tongue to edify himself. Nowhere do the Scriptures promote self edification. ***'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbour for his good to edification. For even Christ pleased not Himself...'***, (Rom. 15:1-2). We are rather to ***'edify one another'***, (1Thess.4:11).

In the 20th Century a new teaching of *'private tongues'* or *'prayer language'* was introduced. The term *'prayer language'* is a term used by some Christians to describe the use of their personal unknown tongue experience during prayer times. The term is a recent invention, mostly from the second half of the 20th Century. It was popularised by men such as Oral Roberts and other Word-Faith teachers. It had the effect of making unknown tongue speaking more acceptable to mainline churches.

The way that this *'prayer language'* is often imparted or spread should horrify Christians of any persuasion. People are often instructed to take deep breaths and make any sounds that come to their minds. Some teach a syllable and get the recipient to repeat it continuously.

When I was a Charismatic Catholic I once went to a seminar where (unknown) 'tongues' were taught and passed onto many who were present. Many that day received an experience touted as the 'baptism with the spirit with speaking in tongues'. However, I can remember questioning why it had to come in such a mechanical fashion.

Unknown tongues enthusiasts often teach that it is a direct line to God and that the Devil cannot understand the language. Yet there is absolutely no Biblical proof of any such claims.

Those who have studied the cults in depth will know that many of the cults and especially the eastern religions can all speak in unknown 'tongues'. Barclay writes: *'The Mohammedans will go on repeating the sacred syllable HE for hours on end, running around in circles, until they drive themselves to ecstasy, and*

finally fall down unconscious in total exhaustion...It is a kind of...self-hypnotism for prayer'. Buddhists do similarly, as do enthusiasts of Transcendental Meditation.

The problem too with much teaching on tongues is that it tends to separate an elite group of people who have this experience, and they supposedly have something that other Christians do not have. Yet God ordains no prayer 'method'. Jesus taught much about prayer and the devotional life but never once mentioned anything about a '*prayer language*'. The disciples specifically asked Jesus how to pray. He gave them a pattern prayer but never once mentioned a '*prayer language*' as is taught today. It is illogical and unscriptural to think that one language is better than another to reach God in prayer.

Anything which is new in theology or in Christian experience in recent times is not new and is not truth! This is because anything that is God's truth is not new in recent times! There is not one slightest hint that any person in the Bible used a '*prayer language*' as is taught today by various teachers. When Jesus prayed and interceded in the Garden of Gethsemane, He never used anything like a '*prayer language*' as in an unknown tongue.

There are also no references in the Bible to private prayer being different to public prayer. In Matthew 6:6 Jesus taught about private prayer and never mentioned any special '*prayer language*'. However, in the next verse He did say something about babbling like pagans, (vs.7). The Greek word used in '**vain repetition**' is '*battalgeo*' which means to '*utter in an incoherently or meaninglessly repetitious manner.*' (1); a '*making of sounds suggestive of speech but lacking the meaning, content, intelligibility, and articulateness of normal adult human speech.*' (2) Would not this definition describe much of what is '*prayer language*' today?

Paul, in the middle of his corrections to the Corinthians on the use of the 'unknown tongue', speaks of putting away '**childish things**' and admonishes them to think like adults, (1Cor.13:10). Paul continually contends for '**understanding**' and that the mind be fruitful. One cannot exercise faith without their mind! Cult group deceivers know too well that they can induce faith in themselves from the hearers if they can control minds! The first step of faith is the revelation or the mental acceptance of a fact. It requires mental understanding. It is impossible to love with an

unfruitful or inactive mind. Mindless love is not love. We are told to love our God '**with all our soul and with all our mind and with all our strength**', (Mk.12:30). A baby cannot love it's mother because it has yet to understand properly the meaning of love. It can be happy and content and secure with the mother, but that is not intelligent love. Love comes through understanding and is later expressed in words and actions. An inactive mind cannot love. Similarly, a language that is not understood and known is unfruitful.

It is possible, as in the Corinthian church, to think one was speaking by the Holy Spirit but be actually cursing God! (1Cor.12:3) Standard techniques of occult practice such as automatic writing and hypnotic activities operate to make the mind *passive*.

The problem with a '*prayer language*' is that *it cannot be tested by the recipient*. One author writes: '*I have never yet met one person anywhere in the world who said he developed his 'prayer language' from reading the Bible, without any guidance or testimony from others. It is not the natural birthright of the believer.*' (3)

Jude 20 exhorts us to '**pray in the Holy Ghost**'. As a young Christian I was taught that this was praying 'in tongues'. One day I looked up several commentaries and not one of them mentioned anything about a '*prayer language*' or '*praying in tongues*'. There is absolutely no hermeneutical evidence to interpret this phrase as 'praying in tongues'. If to '**pray in the Holy Ghost**' was speaking in an unknown tongue then the only way we should pray is in tongues or else we would not be '*in the Spirit*'! When Jesus prayed the Lords Prayer - was it not 'in the Spirit'? What about the great men of God in ages past - did they not pray 'in the Spirit'? It is a fact that this new teaching regarding a '*prayer language*' was never heard of for 1,900 years!

This writer has listened to many Christians contend that the Holy Spirit could still give an inspired '*prayer language*' or '*unknown tongue speech*' distinct from the counterfeits of heathen or Satanic tongues. However, if this is to be believed then it utterly defies and goes beyond Scripture. The word '*spirit*' in 1Corinthians 14 is always a small 's' - the human spirit. Thus any unknown tongue based on any Scripture in chapter 14 is human and not

divine. Why would Paul teach a private unknown tongue or a 'prayer language' when he dissuades the use of it in the church throughout the entire 1Corinthians 14?

Verse 5,6: '*I would that ye all spoke with tongues, but rather that ye prophesied. For greater is he that prophesieth than he that speaks with tongues except he interpret that the church may receive edifying. (6) Now Brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine.*'

This is the first instance of the plural use of '*tongues*' (*glossais*). This is not the singular '*unknown tongue*' (*glosse*). Paul is here referring to known languages as were the tongues in Acts 2,10 and 19.

The word '*all*' is from '*pantas*' meaning each person within a group. Paul is here referring to people speaking languages other than their own native tongue. In the Corinthian church, in addition to the two main languages that people spoke, (their native tongue or Greek), there were other languages such as Latin, Hebrew, Aramaic as well as a host of other dialects.

Again Paul contrasts prophecy as better than tongues, unless they are known languages that can be interpreted. An '*unknown tongue*' cannot be interpreted. The word '*interpret*', as explained earlier, means to interpret *from one known language to another known language*, (see chapter 8).

'*Prophesieth*' here means putting forth or preaching the Word of God. As already seen, this is better than any unknown tongue because it gives '*understanding*', '*edification*', '*exhortation*' and '*comfort*'. It edifies the church. The only way that tongues could edify the church was if it was interpreted. However, you cannot interpret an unknown tongue. To be interpreted it had to be a known language - then there would be '*understanding*'.

Verse 6 commences with the verse '*now*' which shows a transition of thought from the previous verse. It is important to note here that Paul assumes that the Corinthians are '*brethren*' in the Lord. Although tongues is no standard by which a person is judged to be a 'Christian' or 'spiritual', Paul addresses the Corinthians with all their heresies and strife as those who are in Christ as he is.

Like so many other verses in this chapter, Paul here plugs for understanding. The four things mentioned - '*revelation, or by knowledge, or by prophesying, or by doctrine*' are all to do with *understanding*.

The question '*what shall I profit you*' needs to be answered by many believers today. The answer is '*nothing*'! It will profit us nothing if we do not have *understanding* of what is being spoken.

Verses 7-11: '*And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?* (8) *For if the trumpet gives an uncertain sound, who shall prepare himself to the battle?* (9) *So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak unto the air.* (10) *There are, it may be, so many kinds of voices in the world, and none of them is without signification.* (11) *Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian and he that speaketh shall be a barbarian to me.'*

The word '*tongue*' here is referring to the physical organ in the mouth rather than known tongues or an unknown tongue. The word '*signification*' (*aphonon*) is expressing the fact that true tongues were not without meaning. Here the Greek word '*aphonon*' is what is called an '*oxymoron*'. An example of an oxymoron is the phrase 'joyless joy'. Paul again is teaching that true tongues will be understood and will not be '*without signification*' or meaning.

The phrase '*easy to be understood*' is the Greek word '*eusemos*' used once here in the entire New Testament. It means '*well expressed; distinguishable; distinct.*' More literally this phrase is translated '*a clear understanding*'.

Paul in these verses 7-10 uses an illustration of music to show the point of the unknown tongue not being understood in comparison to prophecy and known languages. The Corinthian '*unknown tongue*' was not a part of the family of languages that was understood. It therefore could not be interpreted. Paul's whole point is that what is spoken must be '*understood*' by the hearers.

Verse 11 begins with a '*therefore*' which shows a connection with the previous verses. The word '*barbarian*' has the meaning of a foreigner - someone who is an outsider to the Jews and unsaved.

Without understanding, the unknown tongue will be like a foreigner speaking.

Many experts during the 20th Century have examined the '*unknown tongue*' or ecstatic utterances as exhibited in many churches today. One linguistic expert wrote: '*We do know something about representative languages of every known language family in the world...If a glossolalic, (ie. one who professes to speak in unknown tongues in the Holy Spirit's power), were speaking any of the thousand languages of Africa, there is about a 90 percent probability that I would know it in a minute. Now, I have also had the opportunity of making a sympathetic study of an alleged instance of speaking in tongues. And I must report without reservation that my sample does not sound like a language structurely...The consonants and vowels do not all sound like English (the glossolalic's native language), but the intonation patterns are so completely American English that the total effect is a bit ludicrous. My sample includes an 'interpretation'. At the most generous estimate, the glossolalic utterance includes ten or eleven 'sentences'...But the 'interpretation' involved no less than fourteen distinct and independent ideas. There simply can be no match between the 'tongue' and the 'interpretation'...from the viewpoint of a Christian linguist the modern phenomenon of glossalia would appear to be a linguistic fraud and monstrosity, given even the most generous interpretation of 1Corinthians 12-14.'* (4)

Another author, in his research on unknown tongues, comes to a similar conclusion based on the following:

1. *The high frequency of repetition in 'tongues speaking'.*
2. *The similarity of tongues speech to the speaker's language background.*
3. *The excessive use of one or two vowels.*
4. *The absence of any language structure.*
5. *The markedly greater length of the interpretation as compared with the tongue utterance.*
6. *The inconsistency in interpretation of the same clause or phrase.*
7. *The predominantly King James style employed in interpretations.* (5)

Many examples of 'interpretations' could also be cited.(6) Such

examples cite instances where Hebrew speakers have entered into churches where unknown tongues are practised. They have given a 'message' in Hebrew which was 'interpreted' by another unsuspecting person as something other than the true Hebrew message. This proves at least two things: the interpretation was false and not from the Holy Spirit; and that the congregation had no discernment or true understanding of what was said, (the speaker could have blasphemed the Lord and no one would have known).

Another method of possibly discerning the validity of the tongue and the interpretation is as follows: tape record a 'tongues message' and then have two separate 'interpreters' with the 'gift' of interpretation interpret the same message, but each interpreter be isolated in separate rooms. Then compare the two interpretations. They should be identical. An extension of this test would be to have the message in a known foreign language and then have the two interpreters, again separately, interpret the message.

Are churches today prepared to be tested in their unknown tongues in such a manner? If the reader's church practices an unknown tongue, would the pastor arrange such a test?

Some might claim their unknown 'tongues' to be real languages. However, apart from linguistic testing, they will invariably be confronted with the fact that their utterances are no different to the vast sea of unknown ecstatic tongues of the modern tongues movement.

This problem has been realised by some. John Sherrill who wrote *'They Speak With other Tongues'* attempted to prove the linguistic nature of the modern tongues movement. He brought together six linguistic specialists who were experts in modern and ancient languages. Sherrill played various recordings of 'tongues' and wrote: *'...But at no time did I see a face light up with recognition...for the better part of an hour we listened to one prayer after another, spoken 'in the spirit'....we came to the end, I looked around and asked, 'Well, Gentlemen'? Six heads shook in the negative. Not one had heard a language which he could identify.'* (7)

Sherrill tries to avoid the above difficulty by stating that the 'tongues', although unknown, somehow becomes a known language when heard and communicated by interpreters. However, this is not only sheer guesswork but contradicts the fact that at

Acts 2 there were no interpreters and the people hearing the languages had no such gifts. The above argument by Sherrill and some Pentecostals today is arguably a desire to provide a more sophisticated and reasonable image to Pentecostalism. This is because the image of Charismatic/Pentecostal tongues is to many one of irrationalism or emotionalism and does not always appeal to the logical thinking mind.

Verse 12-14: *'Even so ye, for as much as ye are zealous of spiritual [gifts] seek that ye may excel to the edifying of the church. (13) Wherefore let him that speaketh in an [unknown] tongue pray that he may interpret. (14) For if I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful.'*

The word '*gifts*' here is not in the original text and is thus written in italics in translation. A literal translation is: '*...ye are zealous of spirituals*'. No doubt the Corinthians were zealous of gifts and spiritual things but lacking knowledge and understanding. The Corinthians were '*carnal*' (1Cor.3:1,3,4 '*sarkikos*' - fleshly), which is the opposite of '*spiritual*' ('*pneumatikos*').

In verse 13 and 14 Paul uses a convincing technique. Rather than telling the Corinthians to stop practising the '*unknown tongue*' he shows the unfruitful results of such a practise. Paul puts himself in the Corinthian position with the words '*if I*' in verse 4. He does not outright say 'stop the '*unknown tongue*' or that it is evil. However, Paul does challenge them to interpret it or '*if there be no interpreter; let him keep silence in the church...*', (vs.28).

One cannot interpret an '*unknown tongue*'. If it is not known it cannot be interpreted. The word to '*interpret*' is the Greek word '*diermeneuo*', (from '*hermeneuo*'). As we have seen earlier, in every instance this means to translate *from one known language to another known language*. Examples of this same word elsewhere in the Scriptures are: '*...a certain disciple named Tabitha, which by interpretation (diermeneuo) is called Dorcas...*', (Acts 9:36). In Luke 24:27 the word *diermeneuo* is also translated '*expounded*', where Jesus after His resurrection *explains thoroughly* the Scriptures to two disciples. In all cases of the Greek words for '*interpret*' there is the meaning of understanding from something that is *known* to something else that is *known*; or an

exact translation from one known language to another known language.

In all the Scriptures there is *no* record of an interpretation of any 'tongue'. Why would God allow an unknown tongue, let alone an interpretation of such, when we have no record of it in any of the three Biblical historic cases of tongues, as in Acts 2, 10 and 19?

In verse 14 Paul continues the argument for *understanding* with the word '**For**' which connects the verses before. The implication in verse 14 is the question - how can there be interpretation if there is no understanding?

The word '*if*' shows that Paul does not say that he himself practices this '*unknown tongue*'. However, Paul no doubt had the gift of '*tongues*' (plural, verse 18), as distinct from the '*unknown tongue*', (singular, verse 19 cp.18).

Throughout all of chapter 14 the word '*spirit*' is with a small 's'. This is proved conclusively in verse 14 where the phrase '*my spirit*' is used. Literally this is translated '*the spirit mine*'. This is the human spirit in use and not the Holy Spirit. Paul states here that if he spoke in this '*unknown tongue*' his understanding in his mind would be unfruitful. The word used for '*understanding*' is the word '*nous*' which means, and is mostly translated, '*mind*'.

The Scriptures are clear concerning the use of the mind. We are to '*...love the Lord thy God with all thy...mind..*', (Mk.12:30). We are told to bring '*into captivity every thought to the obedience of Christ.*', (2Cor.10:5), and to '*be ye transformed by the renewing of your mind...*', (Rom.12:2). We are told to monitor and control thoughts, (Is.26:3; Phil.4:8; Ps.19:4).

Verse 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.*'

A literal translation from the Greek is: '*What therefore is it? I will pray with the spirit, and I will pray and also with the mind.*' The word for '*understanding*' is again the word '*nous*' which is literally and in most places translated '*mind*'. Again, as in so many verses in chapter 14, Paul contends for '*understanding*'!

Some Christians use this verse to allow for, or to teach, the practice of speaking in an unknown tongue *without* interpretation. However, they do so having violated the meaning of this Scripture.

The words '**and**' and '**also**' are placed in the text so as to absolutely refute such error. The word '**also**' connects both '**spirit**' and '**understanding**' ('*mind*') together. The command is to pray or sing *with understanding*.

Again, the '*spirit*' here is not the Holy Spirit but the human spirit.

Whatever '**praying with the spirit**' and '**singing with the spirit**' is, it must be done with complete understanding and with the mind. If anything were 'unknown' it must be '**with understanding also**' both to the person speaking and to the hearers.

The phrase '**what is it then**' would also connect this verse with the previous verse concerning the '**unknown tongue**'. Therefore, any unknown tongue must have understanding or interpretation with it, if this were possible.

Some Christians also use the phrase '*praying with the Spirit*' to mean praying in an unknown tongue or the Holy Spirit praying through them. They call this 'praying *in* the Spirit'. This has also been connected with a new teaching of '*prayer language*' to mean praying in an unknown tongue.

As already mentioned earlier the term '*prayer language*' is a recent invention. It has had the effect of making the practice of speaking in an unknown tongue more acceptable to mainline churches. However, as we have seen, the term '*prayer language*' is nowhere mentioned or taught in Scripture.

But what of the teaching of '*praying in the Spirit*' as speaking in an unknown tongue?

Firstly, because the '**spirit**' in verse 15 does not have a big 'S' and is not the Holy Spirit but rather the human spirit, it cannot mean that the Holy Spirit is praying through us. Secondly, it cannot mean speaking in an unknown tongue because the words '**understanding also**' preclude this possibility.

Some Christians use Jude 20 to teach '*praying in the Spirit*' as speaking in an unknown tongue or as a '*prayer language*' of the Holy Spirit. Jude 20 does exhort us to be '**praying in the Holy Ghost**'. As we have already stated, if to '*pray in the Holy Ghost*' was speaking in an unknown tongue then the only way we should pray is in tongues or else we would not be '*in the Spirit*'! If this '*praying in the Spirit*' is speaking in an unknown tongue, then we must *always* and *only* pray this way because Ephesians 6:18 says:

'praying always with all prayer and supplication in the Spirit...'

The meaning of '*praying in the Spirit*' was changed in the twentieth century. *The phrase once meant no more or no less than - the Holy Spirit helping us to pray.* The Holy Spirit is the '**comforter**', (Jn.14:16,26; 15:26; 16:7). The word '**comforter**' comes from the Greek word '*paracleo*' meaning '*to comfort, encourage or exhort, referring to an aid.*' The phrase '*praying in the Spirit*' simply refers to the Holy Spirit aiding us in prayer.

Another Scripture some Christians misuse is Romans 8:26: ***'Likewise also the Spirit helpeth our infirmities for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.'*** Some say that the '**groanings**' refer to speaking in an unknown tongue. However, the words '**cannot be uttered**' absolutely refute the idea of anything *spoken*, since any speaking in tongues are '*uttered*' or verbalised. The Greek word for '**cannot be uttered**' is '*alaleton*' meaning '*a*' - '*without*' and '*laleo*' - '*to speak, utter, make a noise*'. The word literally means '*without speaking or without any noise*'. Romans 8:26 simply expands on Jude 20 - the Holy Spirit in us helps our weaknesses (***infirmities***) by simply aiding us in prayer.

Verse 16,17: ***'Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving thanks, seeing he understandeth not what thou sayest. For thou verily givest thanks well, but the other is not edified.'***

Paul now shifts from the '**T**' of verses 14 and 15 to '**thou**' ('you'). A loose translation would be: '*For instance*'; '*take yourself for instance*'. He then goes on to say that if the Corinthians are to speak in an unknown tongue the layman will not understand and will not be able to say '**amen**'.

The utterance referred to here is from the human spirit (small '*s*') and not the Holy Spirit. The word '**unlearned**' is the word '*idiotou*' meaning '*a layman, unskilled, someone lacking understanding*'. The word '**amen**' is a Hebrew word meaning '*surely; truly; that is truth*'. The word '**edified**' means to be '*built up*'.

Paul is saying: '*How can the layman say 'amen' (that is truth) to unintelligible utterances? He will not be built up.*'

Verse 17, like so many other verses in chapter 14, brings the

Corinthians to the question Paul wants them to deal with: 'Is there *understanding* leading to *edification*?'

A concession is likely made in the phrase '***For thou verily givest thanks well...***'. Paul is saying that one may have understood what one was doing, but the '***other is not edified***'. The word '***other***' is the Greek word '*heteros*' meaning '*other but different, another one of a different kind.*' It may well refer to another person with a different language group.

Again Paul is plugging away at two key words - *understanding* and *edification*.

Footnotes Chapter 10

(1) 'Webster's Collegiate Dictionary'

(2) 'Websters New Dictionary of Synonym's

(3) 'Is There a Prayer Language?' by Wesley Duewel.

(4) 'Christianity Today', 8/11/63, P.127,128 Dr. William Welmers, Professor of African languages, University of California at Los Angeles.

(5) 'Tongues: To Speak or Not To Speak' by Donald Burdick, P.65

(6) Documentation of such is numerous. One author writes: '*The associate Pastor of one of the EV Free churches here in San Jose was an undergrad at Biola when he attended a 'tongue service' with a Charismatic fellow student. In the 'Spirit' of things he stood up and recited the 23rd. Psalm in Hebrew. A women interpreter said that the 'Lord was coming to judge LA'...In a second case a friend of mine from Chicago visited a tongue speaking church when a woman stood up and began speaking...Indeed it was a tongue entirely unknown to the speaker but according to my friend it was perfect Lithuanian! - Wherein the speaker blasphemed the Lord!...Even if the message is not blasphemous, the whole thing is a deception, or a show put on to impress people.'*

(<http://www.cet.com/~voice/discern/tngfraud.htm>)

Another author cites the following: '*...armed with a tape recorder, I went to see one of the members of his church who, according to the pastor, had the gift of interpretation of tongues...I played for him a recording of 'tongues' spoken earlier and asked him to interpret again what he had heard previously and had [already] interpreted on that occasion. Alas! The second interpretation was as different as the first one as the Rhone River is different from the Rhine, and which, in fact, flows in the opposite direction! The contradiction between the two interpretations was very evident...'* ('I Speak in Tongues More Than You All' by G.F. Rendal, P.117)

(7) 'They Speak With Other Tongues' by Sherrill, P.101.

1Corinthians 14:18-40

Verse 18,19: *'I thank my God I speak with tongues more than ye all. (19) Yet in 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.'*

These are perhaps the most crucial and pivotal verses in the entire chapter 14! These verses summarise the contrast between '*tongues*' and the '*unknown tongue*'.

As we have seen in chapter 9 there are vital keys that may help to make clear the whole of chapter 14 and the subject of tongues. The reader at this point is reminded of the simple exercise from chapter 9: separate the *plural* uses of tongue(s) from the *singular* uses of an unknown tongue. Perhaps *bracket* the singular ('*an unknown tongue*'), and *underline* the plural uses of '*tongues*' all the way through chapter 14. This is crucial to understanding the two distinctions in tongues that Paul is teaching the Corinthians. Paul continually refers to tongues in two ways: either to the '*unknown tongue*' (singular) or to '*tongues*' (plural).

The word '*yet*' in verse 19 closely connects the two verses. Here in verses 18 and 19 we see Paul speak *for* the plural '*tongues*' but *against* the singular '*unknown tongue*'. Again, if there is not a distinction seen here then Paul is using a useless contradiction! Paul uses this distinction for most of the entire chapter. The '*tongues*' of verse 18 is clearly not the same as the '*unknown tongue*' of verse 19, especially considering Paul follows with a *rebuke* in verse 20.

As previously mentioned, the word '*unknown*' is not in the original Greek, hence it is written in *italics*. This is done to show the distinction between the '*unknown tongue*' and '*tongues*'. One, (the '*unknown tongue*') - the Corinthians possessed; the other, ('*tongues*') - is the same kind as we have already seen in the three historic cases of Acts 2,10 and 19 - *known human languages*!

Paul says here that he spoke in '*tongues*'. This word is the same Greek word used in Acts 2,10, and 19 where *known languages* are the meaning, (see Acts 2:9-11). Paul spoke in Greek, Aramaic, Hebrew, (Acts 22:2; 26:14), and probably Latin, (Acts 22:25-28),

as well as other dialects from other places - such as his birthplace, Tarsus. The word '*tongues*' is translated as meaning known languages or dialects. Paul spoke in many known languages although there is no record that he ever used this gift in the church.

The '*five words with understanding*' in verse 18 is put in opposition and stark contrast to '*ten thousand words in an unknown tongue*.' The choice of the number '*five*' is interesting considering that this could possibly be referring to enough words to make a sentence or at least to make sense. The phrase '*ten thousand*' is the Greek word '*murios*' meaning '*an indefinite and large number*'. We get the English word '*myriad*' from this word. Paul is using two extremes here to prove a point - that *a myriad of words in an unknown language is useless because there is no understanding and it will not teach anyone*.

Verse 20: '***Brethren be not children in understanding: howbeit in malice be ye children, but in understanding be men.***'

Having gently contrasted *tongues* and *prophesying* with the *unknown tongue*, and having made a crucial summary in the previous two verses, Paul now solidly *rebukes* the Corinthians.

It is important to realise that two different Greek words are used here for the two uses of '*children*'. This will help in understanding the word '*malice*'. The first use of '*children*' is the word '*paidion*' meaning '*a child recently born, an infant*'. In verse 20 it refers to one who is weak, ignorant or childish. The second word '*children*' is the word '*nepiazo*' meaning '*a babe or childlike*' but here with a negative implication of being ignorant and without understanding. The word '*malice*' is the word '*kakia*' meaning '*bad; wickedness as an evil habit of mind; wickedness in heart, life or character*.' Paul is saying: '*Brethren, instead of being thoughtless children ('paidion'), you might as well be ignorant children ('nepiazo') in wickedness.*'

The word for '*men*' here is not the normal Greek word used for men but rather '*teleios*' which is normally translated as meaning '*perfect; end; complete*.' Here in verse 20, in referring to people, it means '*full grown in mind and understanding; full age; adult*'. Paul is exhorting the Corinthians to '*grow up!*' - to become mature men and women.

This rebuke of verse 20 is not surprising considering the fact

the Corinthians were divided and following men instead of God (1Cor.1:1,2); they were acting carnally (3:1,3,4; 9:11); living in sin (5:1); taking believers to court (6:1); and degrading the ordinance of the Lords Supper (11:20-22).

Again, Paul is emphasising *understanding*, and here rebuking the Corinthians to be mature so that understanding will lead to the purpose of any gift - *edification* of the church.

Verse 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 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.'***

Verse 21 is a direct reference to a prophecy in Isaiah 28:11-12. Paul here is proving that it was God's purpose to speak to the unbelieving Jews '*with men of other tongues* [languages]' - and in *judgement*. Israel was invaded by the Assyrians who spoke in their own Assyrian language, a language foreign to the Jews. This was a sign of judgement after the Jews would not listen to God's prophets in their own language.

Pentecost was the Messianic fulfilment of this judgement where the Jews heard God being glorified in other languages. Even the '*cloven tongues*' of fire that sat upon the disciples at Pentecost (Acts 2), were arguably a symbol of judgement when one considers fire is consistently a symbol of judgement throughout Scripture.

The judgement aspect should not be understated. Many other Old Testament Scriptures also bear this out: As early as the days of Moses, tongues served as a sign that judgement had come to Israel: '*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*', (Dt.28:49); and later in the Babylonian invasion of Israel: '*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*', (Jer.5:15).

While the foreign tongues spoken on the day of Pentecost were a sign of judgement for Israel, at the same time it also was a

blessing. The blessing was the new covenant being extended to other nations.

The phrase '*other tongues*' in verse 21 is '*heterglossos*' and is the same phrase as at Acts 2:4, meaning '*another of a different kind of language*'.

The phrase '*this people*' is used over 100 times in the Bible and refers specifically to the *Jews* as seen in the above text of Isaiah 28:11. In Isaiah 33:19 the writer says the Jews will not understand the tongues of the Assyrians. The historical account is in 2Kings 18 where the Assyrians at first spoke to the Jews on the wall in their own Hebrew tongue to frighten and terrify them.

Paul in verse 21 is perhaps contrasting the Corinthian *unknown tongue* with the real yet unknown languages of the Assyrians to the Jews, and the fulfilment at Pentecost with real languages but unknown to the speakers. If people will not listen to the Word of God in prophetic known languages, how will they ever listen to words unknown and words that they cannot understand?

Verse 22 continues with '*wherefore*' which connects the two verses and skilfully works from a cause to an effect. The '*tongues*' mentioned here is the plural (*glossais*) - *known* languages as in Acts 2,10 and 19. Paul says these are '*a sign...to them that believe not*' as in Isaiah and at Acts 2,10 and 19. The events at Acts 2,10 and 19 were for *unbelievers*. In fact, a stricter translation of the above phrase in verse 22 is '*to them, the unbelievers*'. Paul is saying: '*Therefore the miraculous languages (as at Acts 2,10, 19) are for a sign, not to the believing ones, but to the unbelievers.*'

In verse 22 Paul is contrasting *prophesying* with *tongues*. '*Prophesying*' here is declaring and *forthtelling* the Word of God. The same words for '*believe not*' and '*believe*' are used as was used for *tongues*, but now the order is *reversed*. Paul is saying that the Corinthians needed prophecy, (preaching and declaring forth the Word of God), rather than *tongues*, as a sign to the *believers* in their midst.

Verse 23-25: '*If therefore the whole church 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? (24) 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.'

This verse begins with a hypothetical 'if'.

The word '**tongues**' could refer to either *known* or *unknown* tongues, (the emphasis is on '**all**' speaking).

The word '**unlearned**' is as in verse 16 - '*a layman, unskilled, or someone lacking understanding*'.

The word '**unbelievers**' is the same word as in verse 22, '*apistos*' - '*a*' meaning '*without*' and '*pistos*' meaning '*believing, trusting, confidence in.*' The '**unbeliever**' here is one who is in a state of confirmed unbelief.

The word '**mad**' is the word '*mainesthe*' meaning '*rave; out of mind or senses; temporary insanity*'. We also get the English word '*maniac*' from this Greek word.

This verse could well be compared with 1Corinthians 12:2: '***...ye were Gentiles carried away unto these dumb idols, even as you were led.***' When Paul wrote to the Corinthians there was a nearby city called *Delphi* which was a centre of pagan oracles. They made sacrifices to gods. Priestesses and prophetesses would be intoxicated and speak in ecstatic unknown tongues which were then 'interpreted' by 'interpreters'. (1) It is possible that Paul had this nearby *Delphi* in mind when addressing the issue of the unknown tongue in the Corinthian church. Added to this, some commentators have raised the further possibility that some in the Corinthian church were once adherents of the temple at *Delphi* and brought unknown tongues with them into the church when saved.

Understanding and *edification* is the distinguishing difference between known tongues (languages) and the unknown tongue. The fact that the nearby city of *Delphi* practised unknown tongues in a pagan atmosphere possibly stirred Paul to warn the Corinthians of the madness of such.

Today it is not an uncommon practice for churches to have people speaking or singing in unknown tongues all at once. This is done in worship or in prayer. Yet Paul was concerned about the effect this would have on the '**unlearned or unbelievers**' who will say they are '**mad**'.

Again, it must also be remembered that unknown tongues or

ecstatic speech is today common amongst groups in Islam (the Kurds), Muslims, Eskimos, Tibetan monks, Mormons, Hinduism, Chinese ancient worship, New Age and spiritist churches, as well as the occult. A parapsychological laboratory at the university of Virginia medical school has reported numerous incidents of unknown '*tongue speaking*' among those practising the occult. (2)

It is also a fact that almost anyone can learn to speak in unknown tongues or ecstatic speech. The author, who has had experience in speaking in unknown tongues, believes he would need less than 30 minutes with an open minded person to teach them to speak in an unknown tongue. With practise, the tongue would more than likely be indistinguishable from much of the unknown tongue speaking in many churches today. A study conducted at Carleton University, Ottawa, demonstrated this fact when 60 subjects who had never before heard of or spoken in 'tongues', were used in an experiment. After two short training sessions using some audio and video samples of 'tongue speaking', all the subjects were asked to speak such for 30 seconds. The result was that every subject was able to speak in a passable unknown 'tongue' and approximately seventy percent sounded somewhat fluent. (3)

Verse 24 continues with the connecting word '*but*' and sees Paul contrasting prophesying with the madness of all speaking with tongues in verse 23. Note that with tongues the conclusion is '*ye are mad*' (vs.23), but with prophesying it is '*God is in you*' (vs.25)! Prophesying is telling forth the counsel of God - it has *understanding*. It is a *known* language. It *edifies* the saints, (vs.3,4,5,22).

The word '*convinced*' is from the Greek word '*elegcho*' meaning to '*admonish; convict; reprove, to show to be wrong*'.

The word '*judges*' is from the word '*anakrino*'. The '*ana*' is like an English prefix and here shows the meaning of *intensity* to the '*krino*', which means '*to separate; distinguish; to discriminate between good and evil*'.

Prophesying, (preaching or proclaiming forth the Word of God), has the effect of convicting the unbelieving sinner and showing good from evil. This is what the Word of God and sound preaching will do! It is indeed the method used by the Holy Spirit to draw people to Christ.

It is this use of the Word of God that is encouraged, whereby **'are the secrets of his heart made manifest'**. The word '**manifest**' means '*to make known or apparent; to shine; to cause to appear*'.

The phrase '**falling down on his face**' is a reference to an eastern custom where one gave homage before a king or dignitary. Here it is used with the idea of worshipping God because of conviction of truth.

Some Christians have the erroneous idea that this '*falling down*' was the '*slaying in the spirit*' - a *modern* phenomenon of people being overcome by a force said to be the Holy Spirit.

The nearest Scripture that identifies with being '*slain in the spirit*' is when Ananias and Sapphira were *struck dead* by God in Acts chapter 5 for *lying* to the Holy Ghost!

Some enthusiasts of this phenomenon attempt to trace the roots of the practice of 'slaying in the spirit' to the revivals of great leaders like John Wesley (1703-1791) and George Whitefield (1714-1770) who were prominent in powerful 'awakenings'. However, a study of the revivals will show that when people fell down in these revivals they fell due to *conviction of sin* and *during powerful preaching*. They also fell *forwards*, not backwards. In all the Scriptures in the Bible where people fell to the ground there is only one Scripture (Jn. 18:3-6) where people fell backwards - in the Garden of Gethsemane where the *enemies* of Jesus came to arrest and betray Him!

The references in the Bible where people fell down are in fact all *rare* accounts of *direct* confrontation *with God, Jesus*, or an *angel* rather than any man. Most were also then immediately told to stand up. As well as this there was no human agent mediating as we see in many of today's churches. There were also no 'catchers' nor injuries as we see today. (4)

In verses 23-25 Paul lays bare the case for understanding and proclaiming forth the Word of God, as opposed to all speaking with tongues, (whether known or unknown). The goal is a healthy conviction of the unbeliever and the edifying of the saints.

Verse 26: **'How is it then brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.'**

The word *psalm* refers to singing. The word *psalmos* originally meant to sing or chant. It later became to mean a song sung with a musical instrument. The word *doctrine* is the word *didache* meaning *'the act of teaching, instructing'*. The word *revelation* refers to something that was a mystery but now revealed, unveiled or disclosed. The word *interpretation*, as we have seen previously, means to translate from one *known* language to another *known* language. One item is curiously missing from the above list - the word *prophecy*. Yet this word is mentioned in the previous two verses. The reason for this absence is probably because Paul here is again mildly rebuking the Corinthians.

The phrase *'How is it then?'* is literally *'what then is it?'* or *'what is it then?'*. Paul is asking the question as to how everyone can be doing their own thing. The solution is: ***'Let all things be done unto edifying.'***

Verses 27,28: ***'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. (28) But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.'***

The word *'If'* (*'eite'*) in verse 27 is a hypothetical concession of doubt and is often used to set items in contrast or opposition to one another. In these two verses the *'if'* is followed by a *'but'* in the next verse and shows a contrast of two things.

The phrase *'by two'* is the words *'kata duo'* meaning in the manner of one after the other. The phrase *'and that by course'* refers to something being done in turn. Paul is saying two or three language messages are to be given in total and only one at a time. *This totally excludes many people speaking at the one time, otherwise there will be those who will say 'ye are mad', (vs.23).* In many churches today this order is ignored and multiple unknown tongues are common in worship and praying.

Paul not only lays down an order here but then seals it with the necessity to *'interpret'*. But how does one interpret an *unknown tongue*? The word *'interpret'*, as we have seen, is the Greek word *'diemeneuo'* which means *'to translate; to explain clearly and exactly; to translate from one known language to another known language.'* Every use of the word is the idea of explaining or translating from one *known* thing to another *known* thing. (Eg.

Acts 9:36: '**...Tabitha** (Aramaic) **which by interpretation is called Dorcas** (Greek)...'). In all the Scriptures there is no record of an interpretation of any unknown 'tongue'. Why would God allow an unknown tongue, let alone an interpretation of such, when we have no record of it in any of the three Biblical historic cases of tongues as in Acts 2,10 and 19?

Paul is saying that **'if'** the Corinthians were to speak in an **unknown tongue** then it would be done in an orderly manner and they would have to interpret it! Paul is posing a *hypothetical* situation here to bring the Corinthians to see that their unknown tongue is causing an impossible situation.

This is naturally followed in verse 28 by the very *effect* of such a situation - **'if'** it cannot be interpreted then one is to be quiet. The **'if'** here is *'ean'* which implies a possible condition but one that experience must determine in the future. Paul says that unless the language is understood then **'let him keep silence in the church'**; unless it can be interpreted **'let him keep silence in the church; and let him speak to himself and God'**.

The Jewish understanding of the word **'interpreter'** is of interest here. The Corinthian church was somewhat modelled after the Jewish synagogue. Although the Corinthian church had many converted Greeks as well as Jews, the *leadership* was mostly Jewish. Crispus was a former chief leader of a synagogue, as was Sosthenes, (Acts 18:8,17). Apollos and Aquilla were also Jews. There are also many Jewish expressions used in the Epistles to the Corinthians such as **'...fornications as is not much as named among the Gentiles...'**, (1Cor.5:1); **'leaven'... 'our passover'**, (5:7); **'our God'**, (6:11); **'circumcision'**, (7:18); and **'...our fathers were under the cloud...'**, (10:1).

A reading of the history of the Jewish synagogue worship pattern shows the same understanding of the speaking being in turn or **'that by course'**. It is a fact that the seventh speaker in the synagogue would be the best teacher or the invited guest speaker who would interpret in *Hebrew*. Commentators believe that in Luke 4 when Jesus arose in the synagogue to read the scroll He was doing exactly this - as the seventh speaker He was interpreting in Hebrew. This same idea is seen in Paul's challenge to the Corinthian church - to speak in turn and then one interpret in the common understood language. But if it could not be interpreted

then the speaker is to *'keep silence in the church...'*

Verses 29-31: *'Let the prophets speak two or three, and let the other judge. (30) If anything be revealed to another that sitteth by, let the first hold his peace. (31) For ye may all prophesy one by one, that all may learn, and all may be comforted.'*

These verses must be contrasted with the previous verses. Let the reader notice that there are several commands missing in the above verses. *'At the most'* is missing with prophesying. There is no limit or restriction here as to the number that may speak, as there was with the unknown tongue in verse 27. The only restriction is that it all be done in order. There is also no *'if'* (*'if any man speak in an [unknown] tongue'* or *'if there be no interpreter'*). Speaking in the unknown tongue was prefaced with a hypothetical *'if'*, yet prophesying has no such concession.

Here the Corinthians are told to *'judge'*, (discern, distinguish; to discriminate between good and evil). Prophesying can be judged, but the unknown tongue cannot be judged because there is *'no understanding'*, (vs.2). Prophesying, (telling forth the Word of God; preaching), leads to edification *'that all may learn, and all may be comforted.'*

Verse 32,33: *'And the spirits of the prophets are subject to the prophets. (33) For God is not [the author] of confusion, but of peace, as in all churches of the saints.'*

The *'spirits'* being referred to here are the human spirits of the people proclaiming the Word of God. This verse is speaking of *self control*. Part of the fruit of the indwelling Holy Spirit is self control to the believer, (*'temperance'* - Gal.5:22). A Spirit filled Christian should always have control of his own human spirit. *When we lack self control we cannot claim to be God-controlled.* It is unfortunate that today we have many people experiencing unusual phenomena and manifestations that often cause the person to be out of control of his own body or mind. This behaviour has nothing to do with the Holy Spirit and is an open door to the occult and counterfeit spirits working confusion in peoples lives. Paul says that God does not bring confusion but rather peace.

The word *'confusion'* here is a particularly strong Greek word, *'akatastasias'*. It means *'unstable; a disturbance; anarchy'* and is

elsewhere translated as '*commotions*' (Lk.21:9) and '*tumults*' (2Cor.6:5;12:20).

Scripturally, historically and logically, the unknown tongue brings no understanding and thus no edification to the church. A lack of understanding brings confusion instead of '*peace*' to the '*churches of the saints*'.

Verses 34-36: '*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 sayeth the law. (35) And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. (36) What? came the Word of God out from you? or came it unto you only?*'

It is obvious from these verses that women were usurping authority over the men and in particular the husbands. The fact that women were doing this may well have added to the seriousness of the Corinthian situation. Many commentators also see verse 34 as clearly stating that women would not be allowed to speak in 'tongues' in any assembly.

Although these verses are in some sense related to the subject of speaking in tongues, there is not the space in this book to cover all aspects of the wide subject of women in church.

Verse 37,38: '*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. (38) But if any man be ignorant let him be ignorant.*'

The word '*commandments*' refers to the fact that Paul was an apostle and he is here laying down teachings concerning tongues that are to be followed as divine commissions.

The word '*ignorant*' means one who is voluntarily lacking understanding and perception. Paul is saying '*If you refuse instruction, so be it.*'

Verse 39: '*Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.*'

The word '*covet*' here is the Greek word '*zeloo*' meaning '*to be zealous for; to desire.*' The desire is '*to prophesy*'.

Notice there is no mention of the '*unknown tongue*' here. The

word '*tongues*' is not the 'unknown tongue' that Paul has previously described which 'speaks mysteries' (vs.2); edifies self but not the church (vs.4); has no understanding and bears no fruit (vs.14); does not edify others (vs.17); is useless even in ten thousand words (vs.18,19); and causes people to think the speaker is '*mad*' (vs.23)! Rather, the '*tongues*' here is the *plural* use, the same as in Acts 2,10 and 19, which requires no interpreter and is a known human earthly language which therefore can be *understood* and thus give *edification* to the church!

In this verse the '*tongues*' is not in contrast to prophesying as is the '*unknown tongue*' in other verses. This is shown by the use of the word '*and*' rather than '*but*'. '*Tongues*' here are known and understood languages which may also be a means to accomplish prophesying.

Verse 40: '*Let all things be done decently and in order.*'

The word '*decently*' here is the word '*euschemonos*' meaning '*honourably, honestly.*' It is elsewhere translated '*honestly*', (Rom.13:13; 1Thess.4:12).

The word '*order*' here is the word '*taxis*' and is an antonym (opposite) of the word '*akatastasias*' which is translated '*confusion*' back in verse 33.

The '*unknown tongue*' does not bear the fruits of understanding and edification. However, *prophesying* (preaching and forthtelling the Word of God), and *tongues* (known languages), gives understanding and edification which will be characterised by *decency* and *order*.

Footnotes Chapter 11

(1) '*Greece*' by Stuart Rossiter, P.400; Plato's '*Ion*'; '*Apology*'; '*Timaeus*'.

(2) '*Tongues of Men and Angels*' by Samarin, P.254-255; also '*Speaking in Tongues*' by Joseph Dillow, P.172-175

(3) '*Glossalalia as Learned Behaviour: An Experimental Demonstration*' (Journal of Abnormal Psychology, 95:1 (1987) by Nicholas P. Spanos, Wendy P. Cross, Mark Lepage and Marjorie Coristine), P.21-23.

(4) For more information on '*Falling In the spirit*', see the book '*Finding the Balance*' by the author or various articles in '*Diakrisis*' magazine.

Summary

The Biblical history of speaking in tongues is confined to only three documented historic cases in the New Testament - Acts chapters 2, 10 and 19. Thereafter the only history we have until the twentieth Century are isolated cases of *unknown* or ecstatic tongues.

The twentieth Century saw the beginnings of a new movement within many churches with the phenomena of speaking in unknown tongues.

The word '*tongues*' comes from the Greek word '*glossa*' which, apart from the references to the physical organ of the tongue, refers to *known languages*. This is proved in the three historic cases of speaking in tongues in the New Testament - Acts chapters 2, 10 and 19.

In each of the above three cases: *known* languages were spoken; all were at the hands of the apostles; there was no interpretation necessary; and all were within multilingual societies.

In the miracle of Acts 2, known human languages were spoken, although they were not native to the speakers. The list of these known languages are clearly given in verses 9 to 11.

In Acts 10 the same phenomena occurred as in Acts 2, as is proven by the phrases '*on the Gentiles also*' (vs.45) and '*as well as we*', (vs.47). Again, known languages were spoken and there was understanding as the speakers were heard to '*magnify God*' (vs.46).

In Acts 19 the same Greek word is used for tongues and the speakers were understood with known languages.

Some keys to help in understanding 1Corinthians 14 are:

1. There is a distinction between '*tongues*' (plural) and the [**unknown**] *tongue*' (singular).
2. The unknown tongue is negatively contrasted with prophesying, (forthtelling or preaching the Word of God); or tongues, (known languages).
3. The word '*spirit*' in this chapter is always a small 's', meaning the human spirit, not the Holy Spirit.
4. The word '*understanding*' is mentioned 9 times and the word

'**edification**' is mentioned 5 times. These two words show the goal that the Holy Spirit through the writing of Paul wanted the Corinthians to realise. The whole emphasis of the chapter is that there must be '**understanding**' and '**edification**' for the body of believers - the church.

Paul teaches that if one speaks in any unknown tongue it would have to be interpreted. However, this would then make it true 'tongues' - known languages as in Acts 2,10 and 19.

The difference between Acts and the unknown tongue at Corinth is summarised by a Greek commentator: *'At Pentecost...the ones who spoke did not speak in what would be termed 'the unknown tongue' of the Corinthians. In Acts 2:8 it is not the word tongue (glossa [1100]), that is used, but diálektos (1258), dialect or language. This was not an unknown tongue, but each heard in his own native language, and since the hearers knew that their languages were unknown to the speakers, they were amazed. In Acts 2:11 the word is glossais, languages, the languages learned from birth (equal to dialects of Acts 2:8) by the people who were then present. Those who heard them were greatly perplexed...not understanding how the believers could speak the languages of those who listened.'*

Although the noun ékstasis (ecstasy), and the verb exístemi, to be ecstatic, do not occur in relation to the unknown tongue spoken in Corinth, yet it could be termed 'ecstatic' for the following reasons stated in 1 Cor.14:2,9,11,14,19,23: the unknown tongue is mysterious and does not edify others (vs.2); it has no target, but is as if speaking to the air (vs.9); a person may be considered a barbarian, uncivilized (vs.11); it does not benefit his spirit (vs.14); it does not enable others to understand what he is saying, and there is an excess of words spoken (vs.19); and others may think that the speakers are maniacs (vs.23). All these reactions indicate ecstasy in speaking the unknown tongue which the Apostle Paul was desperately trying to control in Corinth. On the other hand, the deliberate, clearly enunciated and understood languages which those who were filled by the Holy Spirit at Pentecost spoke were not spoken in ecstasy, but aroused ecstasy or amazement either for, (Acts 2:12) or against, (Acts 2:13). The verb that indicates the clear, deliberate speech of those who spoke in languages other than their own at Pentecost is apophthéggomai

(669), which means to enunciate plainly. See Acts 2:4, 14; 26:25'.(1)

Whether the reader believes the unknown tongue at Corinth was ecstatic (as the above commentator does), or not, it was still *not understood* and thus had no *edification*.

A real life illustration might help the reader to see the discernment necessary as to known tongues in comparison to an unknown or an ecstatic tongue: One author, experienced in early revivals in the Australian outback, writes: *'Tribal aboriginal people are brilliant linguists, most of them knowing at least two or three languages...for those that could not fully understand, interpreters were provided...They do not interpret as we would do but rather one with this ability would sit and hear the whole message and then give it word for word in their language. We have had people back translating for us and their accuracy is remarkable. I have known an interpreter to apologise at the end that he missed a sentence near the beginning - and then give it. One thing that keeps them accurate is that others who understand both languages listen carefully for mistakes, so a correct translation becomes a matter of pride...'*

If on the other hand this gift is one of 'ecstatic speech' then here too is a good reason for this gift not to be given to these people. It is a known fact that during their law ceremonies the participants often break into ecstatic speech. The chant becomes all important and the words meaningless. Therefore if the Christians were to break into a like ecstatic speech it would appear to those outside that they were but giving way to the satanic ecstasy which is seen in these heathen ceremonies...' (2)

May we be steadfast in not accepting any teaching or practice that we do not find in the Word of God. This is the Word that we must live by. ***'For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you.'*** (1Pet.1:24,25).

An interesting fact, and one easily missed, is that the very next chapter after 1Corinthians 14 on the unknown tongue and tongues - has Paul describing clearly what the *Gospel* is. 1Corinthians 15 surely is a reminder to all of us who would study the tongues issue - the world needs the Gospel! But before this the church needs to

be clear as to what the Gospel is. The message of God is: *that Jesus Christ came as God (Deity) in the flesh and humbled Himself to die (a substitute) in our place as a sinless, perfect, and finished sacrifice, and through His blood to pay the penalty (redemption) of our sin. He rose from the dead in the resurrection power of the Holy Spirit to declare (impute) His righteousness to those who will believe and trust Him as Lord and Saviour. His offer is eternal life to sinners who repent and have faith in who He is and what He did.*

Footnotes Chapter 12

- (1) AMG Complete Word Study CD, Zodhiates
- (2) 'Embers of Revival' by Ian Lindsay, P.28,29

Appendix A

Pentecostal/Tongues Roots - The Amazing Facts

In a book *'A River Is Flowing'* the author Denis Smith gives a history of the *Assembly of God* (AOG) in Australia. The book traces its roots to the *'Azusa St. Revival'* of the early twentieth century where *'Parham himself and a number of other ministers from various denominations were filled with the Holy Spirit, speaking with other tongues.'* (P.15) The book also mentions the influence of John Dowie but not his end. (He was accused of polygamy and misappropriation of funds. His enterprises eventually became bankrupt). Another early leader of the Assembly of God, Van Eyke, is written of as having *'ministerial indiscretions'*, a rather convenient expression for the serious scandal surrounding this man. Mention is made too of Philip Duncan's address (titled *'God or Gimmicks?'*) to an AOG conference in which he warned of the *Latter Rain* Movement, commercialising spiritual gifts, prayer cloths, oil on the hands, and casting demons out of Christians. Yet the recent Toronto and Pensacola 'revivals' have their roots and teaching in the *Latter Rain* movement which ended up in scandals and false prophecies in the 1950's.

What is Pentecostalism? Where did the movement begin?

Dictionary definitions describe the movement as holding to the *distinctive teaching* that all Christians should seek a *subsequent* conversion experience called the *'Baptism in the Holy Spirit'* with the *evidence* of receiving one or more of the supernatural gifts, (usually unknown 'tongues').

Some Pentecostals place their roots back to the holiness movement in the late 1800's but the above distinctive teaching is clearly traced to a Charles Parham, and the movement to the *'Azusa St. Revival'* of 1906.

In the 1890's there were some divisions within the traditional Methodist churches over differing views of sanctification. This perhaps was the background to which Pentecostalism drew when the Azusa St. event occurred. However, *it was Charles Parham who first linked tongues with the 'baptism of Holy Spirit' as a second work of sanctification.* This teaching was never heard of before in 1,900 years of Christianity! Parham stated tongues was

an initial evidence but this soon became more *the* only evidence by Pentecostal groups.

In the social climate of the day this experience found a release from the problems faced by individuals in difficult times. The importance of this cannot be underestimated and most historians admit the sociological climate to be a vital link in the acceptance of this new teaching. Surprisingly, Seymour, the pastor of Azusa St., ultimately repudiated the teaching of 'tongues as the initial evidence of the Baptism of the Spirit'.

John Nicol's book '*Pentecostalism*' places Parham as the founder of Pentecostalism, as do most historians. Parham was a leader in the Mid-West of the '*Apostolic Faith*' movement. He organised the first Pentecostal meetings and published the first Pentecostal periodical titled '*The Apostolic Faith*'. He also issued the first ministers credentials in the movement.

Some, such as John Sherrill in '*They Speak With Other Tongues*', write that Pentecostalism had no human founder. The above book is in fact full of undocumented stories and woeful exegesis of Scripture. The fact is - *the doctrine of 'Tongues' as the 'evidence' is traced and documented directly to Parham in the Topeka 'revival' in 1901.* Still some Pentecostals attempt to bypass Parham as the founder. The reasons for this become obvious further on in this article.

The key to examining the roots of Parham and Azusa St. is the understanding of the *type* of 'tongues'. The following truth may surprise most neo-Pentecostals who hold to *unknown* tongues!: *Parham always believed that the experience of 'tongues' that he encouraged at Topeka, and subsequently was evident at Azusa St., was known languages as in Acts 2!* Parham believed the last days revival would be for 'missionary' work in that they would have supernatural gifts including *Zenoglossalia* - (*Zeno* - foreign; *glossa* - known language). He believed that the *known* language only had to be worked out as to what country it was from. However, what actually occurred and is documented in Topeka and Azusa St. was not *known* tongues (languages) but *unknown* tongues! The Pentecostal groups that came out of this did not, and today do not, practise known languages but rather *unknown* tongues! *Parham eventually rejected the unknown tongues at Azusa St. when he sadly realised it was a counterfeit.* This fact is

documented clearly in his writings yet ignored by most neo-Pentecostal groups.

A further study of the life of Parham and his writings show clearly a telltale trail that led to the events at Azusa St. Much of what follows is documented in *'Fields White Unto Harvest'* by Goff, an unbiased writer and descendant of one who worked with Parham. This work is the most accurate and best documented historical account in existence of the life of Parham and the Azusa St. events.

Parham's claims of numbers of adherents to his mission was often grossly exaggerated. Most experts agree his claimed numbers were double actual figures. He claimed Seymour, (the leader of Azusa St.), had attended his school for three months when in fact Seymour attended only five weeks. In Parham's conversion accounts *'there flashed Heaven, a light about the brightness of the sun; like a stroke of lightning it penetrated, thrilling every tissue and fibre...'* (1)

At age seventeen Parham entered the Methodist ministry but failed to complete his training. For a time money became important and he enrolled as a medical student. He claimed to be 'backslidden' during this time and he became very ill. Subsequently he claimed to have been 'healed' although this alleged healing was *'not complete'*. Yet later he claimed instant healing. (2)

By 1893 his theology had already become controversial and he was considered rebellious within Methodist Episcopal circles. He came to believe that there was another 'Baptism' but not as holiness teachers were teaching in their understanding of sanctification. Parham also denied that Hell was eternal but that it was the *'destruction of the wicked'* (annihilation). He published several works on this view and was influenced by David Baker, a Quaker. Parham later married Baker's daughter. (3)

When the church refused to ordain him, he eventually resigned his preachers license and went out on his own. He had a growing conviction that he was 'specially anointed'. He became seriously ill and again claimed healing, this time doing away with medicine and doctors, believing it was wrong to use such. He also taught there was no need of Life Insurance. (4)

Parham began to emphasise divine healing and opened a *'Bethel Healing Home'* in Topeka. In emphasising divine healing

he found immediate success in his evangelistic campaigns and gave accounts of various healings such as legs being lengthened by one and a half inches. He began to attribute disease to tormenting demons. He also believed in the unscriptural view that in the absence of strong faith healing may come gradually.

Parham was constantly appealing for funds and was influenced by John Dowie who often derided doctors. Parham was also influenced by Benjamin Irwin who taught other 'baptisms' such as a baptism of 'fire' and 'dynamite', 'lyddite' and 'oxidite'. Irwin later fell in immorality in his own church.

In 1899 Parham suffered a nervous breakdown.

When the healing home began to fail Parham disassociated himself from it for a time, and in 1900 began a Bible school with 34 students. Parham encouraged his students to seek the *same* experience as at Acts 2. In 1901 a student, Agnus Ozman, began to speak in what seemed to be the Chinese language and was unable to speak English for three days. The experience spread to the other students and Parham immediately claimed some of the tongues were 'Swedish'. Some tried to automatically write the languages down but it became uncontrollable scribble, yet they still believed it to be 'foreign languages'. (5) Copies of these show examples similar to the following: '*Eurossa, Eurossause, rela sema calah mala kanah leulla saga nalan. laigle logle lazle logle. Ene mine mo, sah rah el me sah rah me.*' These sentences were 'translated' as meaning: '*Jesus is mighty to save*', '*Jesus is ready to hear*', and '*God is love*'. (6) Parham exaggerated the spontaneity of it all as his later accounts prove. Ozman in fact received the 'tongues' experience *before* the 'baptism' experience. Diary accounts show that she had already spoken in unknown tongues before the event at Topeka. (7)

Parham and those who had received the experience mistook their experience for Zenoglossalia (foreign languages)! This mistake was supported by a report and *rumour* that a Bohemian observer had understood the tongues. Parham often claimed validation for the languages from unnamed interpreters yet no documentation ever existed. All known interpreters were to deny any such claims and linguists who attended the meetings were adamant that the tongues were *unknown*. In 1914 a Charles Shumway conducted research on Parham's 'languages' but found

none were known. (8) All linguists have since agreed that glossalia as practised by Pentecostals then and now is technically not a language of any sort.

A Samuel Riggins who was part of the initial group with Parham and who defected, wrote: *'I believe the whole of them are crazy...I never saw anything like it. They were racing about the room talking and gesticulating and using this strange and senseless language which they claim is the word from the most high'*. (9)

Soon after, Parham's son died, (16/3/01). Then in July they were forced to evacuate the property when it was sold - despite Parham originally predicting the property would be the training centre to send out missionaries with these 'new languages'. In 1902 he moved to Kansas. His original Bible school is now the property of a Roman Catholic church.

Parham continued to claim several healings and drew increasing crowds. However, on Oct. 23, 1904, a nine year old girl, Nettie Smith, died after her father refused medical treatment due to belief in Parham's teaching. The locals became angry with Parham and his ministry declined.

Parham's teaching continued to be more heretical. Parham taught that tongues was the sealing of the Bride of Christ. Later Parham was to reject the seven day creation and believe that Adam and Eve were not a part of this creation and that others existed outside the garden. He taught that Adam and Eve had souls, but the others were flesh and blood. Parham received much of his teaching from extra-Biblical and personal 'revelations' from God.

Seymour, on leaving Parham's Topeka Bible school, was locked out of a holiness church after one of his sermons was considered to be heresy. He began conducting meetings at 312 Azusa St. The 'revival' that followed was almost an exact replica of the modern 'Toronto Blessing'. Pastors went to Azusa St. to receive and take their experiences home to other churches.

By 1906 Azusa St. had up to one thousand people in attendance. When Parham eventually came to Azusa St. at the request of Seymour he was shocked at what he saw. (10) Parham strongly denounced the various phenomena as hypnotic and not of the Holy Spirit and he was eventually asked to leave. To Parham the lack of evidence of 'zenoglossalia' (known languages) was an embarrassment. Parham renounced Azusa St. for their '*babbling*' and their

coercing of such sounds. (11) Had Parham succeeded in gaining control of Azusa St. he could have changed the course of the whole Pentecostal movement, as he would have attempted to address his conviction of counterfeit unknown tongues! However, to this day in Pentecostal/Charismatic circles the 'glossalia' as unknown tongues continues.

Parham was later charged with the act of sodomy with a J. Jourdan who had a criminal record for theft. By July 1907 due to lack of evidence no indictment was filed although several affidavits from witnesses and a confession were reportedly filed. Parham, although initially admitting to the confession, later said it was gained by force. He claimed to be the '*victim of a nervous disaster*' and that he was a '*helpless degenerate physically*'. (12) Certainly Parham's sexual overtones in his sermons were well known. He sometimes asked all females in the audience to cross and then uncross their legs, saying, '*Now you've just opened the gates of Hell.*' (13)

After Pentecostalism was established the '*oneness Pentecostalism*' movement arose which denied the Trinity. Orthodox Church leaders at the time were adamantly opposed to the Pentecostal movement. Some writers believe unknown tongues is perhaps the greatest spiritual counterfeit of the 20th century. The great G. Campbell Morgan described Pentecostalism and the Azusa St. phenomena as the '*last great vomit of Satan*'. Torrey declared this new Pentecostal movement was '*emphatically not of God and founded by a Sodomite*'. H.A. Ironside described it as '*disgusting delusions...pandemonium exhibitions worthy of a mad house or a collection of holy dervishes*', causing '*a heavy toll of lunacy and infidelity*'. (14) In 1919 the Nazarene Church dropped the word 'Pentecostal' from their name to separate themselves from unknown tongues and Parham.

Parham's followers came under fire when several deaths were reported from false healings and attempts to cast out demons. Parham's ministry then became less prominent although many continued to call him '*father*'. In 1908 he began raising money for an expedition to find the lost Ark of the Covenant but was supposedly 'mugged' in New York with all monies being 'lost'.

Parham was ill most of his life and died relatively young in 1929. All his minister sons also died young, some in their 30's.

His predicted mass end-time revival failed to materialise. Almost all his students believed that the second coming would occur before or in the year 1925, (the Jehovah Witnesses had also set this date).

Today most neo-Pentecostal groups see Parham as a champion and pioneer of Pentecostalism. Yet to his death Parham insisted that all authentic speech was 'zenoglossalia' (known languages) and that Pentecostals had a counterfeit experience. The Pentecostal 'glossalia' eventually became known as a '*heavenly language*' since it was not known on planet earth and did not match the documented New Testament historic cases of tongues as known languages, (Acts 2,10,19). Pentecostals simply altered the definition of tongue speaking to allow for *unknown* tongues rather than Biblical *known* languages.

Recommended reading: '*Fields White Unto Harvest - Charles Parham & the Missionary Origins of Pentecostalism*' by James R. Goff Jr.

Footnotes

- (1) Parham '*Voice*', P.15
- (2) Parham '*Life*', P.11
- (3) Parham '*Life*', P.14
- (4) Parham '*life*' P.32
- (5) Parham '*life*', P.53,61 *The Topeka Mail* and '*Breeze*', 22/2/01; other sources also.
- (6) *Topeka State Journal*, 9/1/01
- (7) *Apostolic Faith* & Parham '*life*' ; other sources numerous
- (8) Shumway, P.168
- (9) *Topeka Daily Capital*, 6/1/01
- (10) See *Diakrisis* article 4/98
- (11) Parham '*Life*', P.169
- (12) *Zion Herald* supplements, 26/7/07
- (13) '*Fields White Unto Harvest*' by Goff, P.228
- (14) Compiled from various sources including: '*Slaying In The Spirit*' by Mikhael; *Encyclopedia of Pentecostal Ministries And Preachers*; *Way of Life*; *Inner City Christian Discernment Ministry*.

Appendix B **The Other Side of Azusa St.**

Many Pentecostals cite the famous *Azusa St. Revival* as the restoration of the gifts of the Holy Spirit. This event is widely recognised by many church groups, (such as the *Assembly of God* churches), as the roots of the Pentecostal movement. It was here in Los Angeles, 1906, that many are said to have received the '*Baptism in the Holy Spirit*', with the evidence of this experience being the gift of 'tongues'. At this time 'fundamentalist' Christians immediately opposed many things involved with these events believing it to be too subjective and a false and extra source of revelation.

At Azusa St., W.J. Seymour, a student of Charles Parham, began a series of meetings that were to run for over three years. Seymour took with him a previous experience that occurred while at college under Parham. At this college on 1st. Jan. 1901, the students were encouraged to seek the same experience as at Pentecost. The first person to experience the 'Baptism' with the experience of 'tongues' was Agnus Ozman, a 30 year old unmarried 'holiness enthusiast' from Nebraska. She had a reputation of wandering around the country seeking mystical things and the sensational. At the college under Parham, Ozman spoke in an unknown language, (although some thought it was Chinese). The teaching up unto this time was that Acts 2 were languages *known* by the hearers, (as is clearly confirmed in Acts 2:6-11). However, the 'tongue' of Ozman was *unknown* to herself or the hearers. No one but Ozman spoke in 'tongues' initially. The others received the experience two days later.

The '*initial evidence*' doctrine, (that tongues is *the* initial evidence of the Baptism with the Holy Spirit), came later and was initially only accepted by Ozman and later Parham. This doctrine was not taught before this, yet is now included in the 'statement of faith' of many Pentecostal Churches such as *Assembly of God*.*

Seymour left the college and later was invited to speak at a Nazarene church in Los Angeles but was eventually locked out because of extremes in his holiness doctrine. He then held home meetings and seven people spoke in unknown 'tongues'. People

outside were attracted by the noise. He then moved to 312 Azusa St. and commenced meetings that were to go constantly for three years. As time went on the visions and manifestations became more extreme. People had visions of Jesus with blood trickling down His sides. Both men and women preached.

What is not widely reported is that when Charles Parham was asked by Seymour to come to assess the situation, he found much that resembled the Corinthian Church and worse.

Parham found it difficult to distinguish between the true and the false use of the 'gifts'. He found '*hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances, etc. All of these things are foreign to and unknown [to the Apostolic Faith movement] outside of Los Angeles, except in the places visited by the workers sent out from this city.*' (1) Parham later denounced the movement as a case of '*awful fits and spasms*' and of '*holy rollers and hypnotists*'. (2) This account is backed up by the newspaper reports of that time. The *Los Angeles Times*, (April 18th., 1906, P.1) wrote: '*Meetings are held in a tumbled down shack on Azusa St...and the devotees of the weird doctrines practice the most fanatical rites, preach the wildest theories, and work themselves into a state of wild excitement in their peculiar zeal. Coloured people and a sprinkling of whites compose the congregation. And the night is made hideous in the neighbourhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication. They claim to have the gift of tongues and to be able to comprehend the babble.*'

Another (Christian) source stated: '*Our missionaries have been stationed at Los Angeles [where the Azusa St. meetings were held] during the whole history of the tongues movement, and have watched it closely from the very first outbreak in Seymour's meetings; and truly, conditions have been such that it would be impossible to publish the things that have occurred there. The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted on the Pacific Coast than ever before.*' (3)

A Samuel Riggins who defected from the Parham school, wrote

in the *'Topeka Daily Capital'* newspaper: *'I believe the whole of them are crazy'*.

Other accounts of Azusa St. show that there was a decrease in the preaching. One writer, (writing *in favour* of the modern 'Toronto Blessing'), admits that, *'Where the Welsh revival went wrong, and Azusa St. too, was in its repudiation of sound and dynamic instruction from the Word of God'*. (4) Bartleman in his book, *'What Really Happened At Azusa St.'* (1925), rejoices that *'No attempt was made to preach. A few messages were given by the Spirit'*. He also states that the intellect was regarded as thoroughly polluted by sin and that the mind was *'the last fortress of man to yield'*. Theologians were also regarded with great suspicion. It is interesting to note that these *same* features were present in the modern 'Toronto Blessing' and 'Pensacola Outpouring' 'revivals'!

The Azusa St. Mission was terminated by 1911.

The story could easily end here because few people have cared to research the life of Parham. Earlier in life Parham had suffered a brain viral infection which some believe caused him to behave disorderly. He was in fact rejected for ordination by the Methodist Church. He denied the doctrine of eternal punishment, opposed medical and medicational treatment and believed serious diseases to be demonic. He was also influenced by a cult like centre called *'Shiloh'* run by a Frank Sandford near Durham, Maine, and believed that missionaries could be endowed with special powers for last days mission work. Parham was documented as having mental, emotional, psychological and sociological disorders.

In 1907 he was arrested for homosexual acts with a 22 year old man in San Antonio, Texas. (5) The case was not prosecuted for lack of evidence and the scandal remained a mystery. From then unto his death in 1929 he was considered a fallen prophet by many church leaders of his time. However, he continued his religious endeavours up to the end, including raising funds for a trip to the Holy Land to search for the Ark of the Covenant. This trip never materialised as Parham claimed to have been 'mugged' in New York and had all his money 'stolen'. (6)

The above information is almost unknown to most Pentecostals. Only one side of Azusa St. is usually presented in neo-Pentecostal writings. No doubt there was a genuine seeking of God by the

persons involved in the Azusa St. 'revival'. However, when the roots, the fruit and the lives of the leaders involved are examined, there remains at least some serious questions as to the teachings and the experiences that continue and remain to this day.

* In private conversations with many AOG pastors and superintendents in Australia, I have found many do not (in private) agree with this doctrine. (For further teaching on the '*Baptism with the Spirit*' and the '*Filling by the Spirit*', etc., by the author, audio tapes are available).

Footnotes

- (1) '*The Life of Charles Parham*' by Sarah Parham, P.168.
- (2) '*The Holiness Pentecostal Movement in the United States*' by Vinson Synan, P.112
- (3) '*Demons and Tongues*' P. 82.
- (4) '*Times of Refreshing*' by Dr. Mark Stibbe, P.XVIII
- (5) '*Fields White Unto Harvest*' by James Goff, PP.106,136.
- (6) Ibid pages 145,146.

Questionnaire - To Lovers of Truth

(The following questionnaire was designed to test a basic understanding of the subject of this book and may be copied and distributed)

1. What does the Word '*Tongue*' ('*Glossa*') mean in the original Biblical Greek language?

- (A) The Physical organ of the tongue (B) Unknown languages
(C) Ethnic or known human languages (D) Both A & C

2. In Acts 2:4-10 the '*tongues*' were

- (A) 'Heavenly languages' (B) Languages unknown to mankind
(C) Known human earthly languages

3. In Acts 10:44-47 the '*tongues*' were

- (A) 'Heavenly languages' (B) Languages unknown to mankind
(C) Known human earthly languages

4. Why was there no 'interpretation' of languages in Acts 2?

- (A) There was no interpreter present (B) The tongues were all known human earthly languages and understood by the hearers.

5. Are '*tongues...of angels*', (1Cor.13:1):

- (A) 'Heavenly languages' (B) Known human earthly languages
(C) Private 'prayer languages' (D) Both A or C.

6. The word '*spirit*' mentioned in 1Corinthians chapter 14 refers to:

- (A) Always the Holy Spirit (B) Always the human spirit
(C) Sometimes the Holy Spirit

7. The word '*prophesy*' ('*propheteuo*') in 1Corinthians 14 means

- (A) To *foretell* the future (B) To *forthtell* the Word of God

8. Where did the experience of the modern unknown tongues movement originate?

- (A) 'Azusa St. Revival' 1906 (B) Topeka 'Revival' 1901
(C) The Shakers (D) The Methodists (E) Acts 2

Continued next page

9. The words '*understanding*' and '*edification*' are mentioned in 1Corinthians 14 (KJV)

(A) Not at all (B) Seldom mentioned (C) More than a few times each word is emphasised

10. The Corinthian church used

(A) Only one language (B) Spoke two languages (C) Spoke many different languages

(Answers next page)

Answers to Questionnaire

1. **D.** *Both A & C*

The Greek word 'glossa' always refers to *known human earthly languages*, (as in the three only Biblical *historic* cases of New Testament 'tongues' - Acts 2,10,19); or to ethnic languages, (Rev.7:9); and sometimes to the physical organ, (1Cor.14:9).

2. **C.** *Known human earthly languages.*

The word translated 'language' (vs.6) and 'tongue' (vs.8) is the Greek 'Dialektos' meaning known ethnic languages or dialects.

3. **C** *Known human earthly languages.*

Verse 45 says '*on the Gentiles also*' and verse 47 says: '*as well as we*'. Here the Gentiles had received the *same* experience as the Jews had in Acts 2 - 'tongues' as known languages. How could they '*magnify God*' (vs.46) if there was no understanding?

4. **B.** *The 'tongues' were all known earthly languages and understood by the hearers.*

5. **B.** *Known human earthly languages.*

In *every* instance in the Bible Angels *always* spoke in known human earthly languages, (eg. to Abraham, Lot, Jacob, Peter, etc.)

6. **B.** *Always the human spirit.*

The 's' is not in capitals but in small print. The '*spirit*' in 1Corinthians 14 is the *human spirit*. Verse 14 proves this conclusively: '*my spirit prayeth*'. The difference between the Holy Spirit and the human spirit is shown in Romans 8:16 where the two are contrasted: '*The Spirit itself beareth witness with our spirit that we are the children of God.*'

7. **B.** *To forth-tell the Word of God.*

The Greek word 'prophetes' means 'pro' - forth, and 'phemi' - to speak - '*to tell forth the message of God*'. This is the primary sense. The secondary sense - to foretell - is seen mostly in the Old Testament where the prophets foretold of a salvation to come.

8. **B.** *Topeka 'Revival' 1901*

In 1901 at Topeka, Charles Parham encouraged his students to repeat the experience the disciples had at Acts 2. A student, Agnus Ozeman, spoke in what was thought to be Chinese but was later shown to be an unknown ecstatic utterance. This counterfeit experience spread and later the Azusa St 'revival' became the beginnings for the Pentecostal movement as we know it today. Charles Parham denounced the unknown 'tongues' and other phenomena at Azusa St. as counterfeit. See the articles '*Pentecostal/Tongues roots - The Amazing Facts*' and '*The other Side of Azusa St.*' in this book and available from *TA Ministries*.

9. **C.** *More than a few times each word is emphasised.*

The word '*understanding*' is written 9 times and '*edification*' 5 times. Paul uses these words to argue for *known* understood languages ('*glossais*'-'*tongues*' - plural) or to prophesy, as opposed to unknown or ecstatic tongues ('*glosse*'-'*an unknown tongue*' - singular). He argues for edification of the church in contrast to edification of self.

10. **C.** *Spoke many different languages.*

The common language was Greek. The Romans spoke Latin. The Jews spoke Hebrew and Aramaic. The Corinthian community also had other dialects. Paul spoke all of the languages above and likely other dialects as well.

If you did not score 10/10 we encourage you to re-read this book and study this topic further. Seminar tapes are also available in either audio or video on the subject of 'tongues' as set out in this book. Tapes include seminar handouts.

TA Ministries, PO Box 1499 Hervey Bay, 4655 Qld.

Appendix C

The Baptism & Filling With The Spirit

Phrases such as '*the Baptism with the Spirit*' or '*the filling with the Spirit*' today have different meanings to various groups of Christians. Yet, until the turn of the Twentieth Century this problem hardly existed amongst Christians and Bible scholars. What does the Bible and orthodox historic Christianity teach concerning these phrases?:

There are many 'baptisms' in the Bible: *water baptism*, '**baptism of repentance**' or '**of John**' (Mk.1:4; Matt.21:25); '**baptism with the Spirit**'; '**Baptism into death**', (Rom.6:4); etc. However, the Bible teaches there is only one baptism that places one into the body of Christ: '**...one Lord, one faith, one baptism...**' (Eph.4:5). '**For by one Spirit are we baptised into one body, all made to drink into one spirit**', (1Cor.12:13). The word '**by**' here is the Greek word '*en*' and is perhaps better translated '*in*' or '*with*' since in all other cases with baptism this is so. The word '**into**' ('*eis*') carries the meaning: '*with the intention, purpose, aim; in order to* - ie. to be made members of the body of Christ.

For 1900 years orthodox Christianity taught 1 Corinthians 12:13 as synonymous with the 'Baptism with the Spirit' - meaning to place into the body of Christ *at conversion*. At the turn of the 20th Century the new Pentecostal movement found difficulty with this Scripture because of their new teaching of 'the Baptism with the Spirit' as being a *subsequent* experience to salvation.

The '*Baptism with the Spirit*' is mentioned directly in only six places, (Matt.3:11; Mk.1:8; Lk.3:16; Jn.1:33; Acts 1:5; 11:16). All these Scriptures are repetitions of and referring to the one event in Acts 2 when the Holy Spirit came to earth for the first time to permanently *indwell* believers, beginning with the Jews in Jerusalem:

'I [John the Baptist] indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire', (Matt.3:11). Acts 1:5 has the same message but adds '**not many days hence**' - again looking to the soon coming Acts 2.

There are two important aspects that will help the reader understand this '*Baptism with the Spirit*'. The first is the phrase '***the promise***' which is mentioned in several Scriptures and is the 'coming' of the Holy Spirit to *indwell* believers: '***...I send the promise of my Father upon you: but tarry ye in the city of Jerusalem...***', (Lk.24:49); '***...wait for the promise of the Father...***', (Acts 1:4). This '***promise***' of the Holy Spirit coming to earth to *indwell* believers for the first time then happened *transitionally* - first to the Jews, (Acts 2); then the Samaritans (Acts 8); then the Gentiles (Acts 10); and finally to disciples of John the Baptist, (Acts 19). Thereafter '***the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call***', (Acts 2:39). This '***promise***' of the 'Baptism with the Spirit' is historically documented in the book of Acts as the receiving of the Holy Spirit *at conversion* - to '***as many as the Lord our God shall call***' and '***through faith...to them that believe***', (Gal.3:14,22).

The second aspect to understanding '*the Baptism with the Spirit*' is mentioned in Jn.16:7: '***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***', (Jn.16:7). The Holy Spirit could not come to *indwell* believers before Acts 2 because Jesus had not yet ascended. Any operation of the Holy Spirit before Acts 2 was a sovereign empowering for God's specific purposes but not an indwelling. *In the Old Testament and before Acts 2 the Holy Spirit came 'upon' people and was with them but never indwelt believers.*

Jn.14:17 clearly makes clear the distinction between the operation of the Holy Spirit *before* and *after* Acts 2: '***...for he [now] dwelleth with you and [then] shall be in you***.'

The book of Acts shows the *transitional* history of the Holy Spirit coming to every group of believers on earth, (see diagram at end). *These were not second experiences, for the Holy Spirit came upon and indwelt these people ***for the first time***! - the Jews in Acts 2; the Samaritans in Acts 8; the Gentiles in Acts 10; and disciples of John the Baptist in Acts 19.*

In **Acts 2** the Holy Spirit came upon the disciples, *indwelt* and filled them *for the first time*. This was accompanied by the miracle of speaking real languages they did not know, yet were *known*

earthly dialects to the hearers. In verse 4 the word 'tongues' ('*glossais*') means *known* languages. In verse 6 the word translated '*language*' is the Greek word '*dialektos*' - from where we derive the word '*dialects*'. The same Greek word '*dialektos*' is translated '*tongue*' in verse 8. In verses 9-11 these known dialects are listed as groups of languages.

After receiving the indwelling Holy Spirit, Peter preached to the crowd of mostly Jews that they could also receive '*the promise*' of the '*gift of the Holy Ghost*' if they were to '*repent...for the remission of sins...*' This was not a second experience but speaking of *salvation*.

In **Acts 8** '*Philip...preached Christ unto them*' and the Samaritans received the Holy Spirit for the first time *in conversion*. Pentecostals attempt to link 'tongues' with this passage but no tongues are mentioned.

In **Acts 10** the Holy Spirit next came to the Gentiles. Again, *the Gospel is preached* (vs.34-44) and they receive the Holy Spirit *for the first time*. This was the *same* experience as at Acts 2 as proved in verse 45 and 47: '*on the Gentiles also was poured out the gift of the Holy Ghost...which have received the Holy Ghost as well as we* [the Jews in Acts 2].' (See also Ch.11 and 15: '*the Holy Ghost fell on them* [the Gentiles] *as on us* [the Jews] *at the beginning*.)' With verses 45 and 47 in mind, the 'tongues' (the same '*glossais*') mentioned in Acts 10, were again *known* languages as at Acts 2.

In **Acts 19** we read of the last occasion in the transition of the coming of the Holy Spirit to all people groups. Here a special group of followers of John the Baptist were *indwelt* with the Holy Spirit *for the first time*. They spoke with known earthly languages as at Acts 2 and 10, and prophesied, (vs.6).

Acts 19 is misused by some who would seek after a subsequent reception of the Holy Spirit in the believers life.*

Paul meets disciples of John the Baptist and asks the question: '*Have ye received the Holy Ghost since* [when] *ye believed?*' Some mistakenly see the word '*since*' as showing the necessity of a subsequent work of the Spirit after salvation. However, the Greek tense and mood of '*Have you received*' clearly refers to *a set time in the past*. Thus the word '*when*' is arguably more accurate than '*since*'. Paul was asking whether these disciples of John had

received the Holy Spirit at the exact *same time* (indicative mood) in the *past* (aorist tense) when they believed. A literal translation from the Greek is: '*did you receive the Holy Ghost having believed?*' The answer given must have startled Paul: '***they said unto him, We have not so much as heard whether there be any Holy Ghost***'.

These people were not disciples of Jesus but of John the Baptist and believed in His '***baptism of repentance***'. *They had never received the Holy Spirit!* Paul urged them to believe on the Lord Jesus Christ, (vs.4). He did not say '*have you received the baptism with the Spirit?*' but rather '*have you received the Holy Spirit when you believed?*'

In all four cases of the 'Baptism with the Spirit' in the book of Acts *the recipients were receiving the Holy Spirit for the first time* and were being saved according to the New Testament salvation '*promise*' of the coming of the Holy Spirit to earth. The Old Testament Saints were not *indwelt* with the Holy Spirit. Even the disciples before Acts 2 were still as Old Testament believers until the overlap between the Old and New covenants was complete with the coming of the indwelling Spirit in the book of Acts. Today, no one can enter the kingdom of Heaven without the *indwelling* Holy Spirit: '***But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His***', (Rom.8:9).

Misinterpretations for the 'Baptism with the Spirit' were introduced at the turn of the 20th Century when some small groups tried to seek a *repetition* of Acts 2.** Pentecostal Statements of Faith read that this so called subsequent experience is for those 'who ask for it'. Yet nowhere in Scripture did anyone seek such a subsequent experience! The 'Baptism with the Spirit' as a *subsequent* reception of the Holy Spirit is unorthodox and cannot be found in *any* writings of the early church fathers. It fails to take into account the historical progression from the Old Testament workings of the Holy Spirit to a new transition of events in the book of Acts, where the Holy Spirit came to indwell various groups of believers from Jerusalem to the '***uttermost parts***', (Acts 1:8).

To add error to error some groups also introduced further additions such as seeking a '*baptism of fire*'. This is taken from Matthew 3:11 and Luke 3:16: '***...He shall baptize you with the***

Holy Ghost, and with fire. Both these Scriptures were spoken when speaking to *the Pharisees!* (The other passages Mark 1:8; Acts 1:5 do not have the phrase '*and with fire*'). The tragedy of this should shock those who seek such a baptism, for the verses following speak of *judgement* and burning with '***unquenchable fire!***' If one searches out the word '*fire*' in Scripture they will find it refers to *judgement* - as in the literal fires of Hell; punishment; or of trials and judgements to purify the believers life and works. Even the '***cloven tongues***' of fire that sat upon the disciples at Pentecost (Acts 2), were a fulfilment of judgement upon the Jews.

Still others say the '*sealing*' in Ephesians 1:3,13; 4:30 is a subsequent work of the Holy Spirit. The word '***sealed***' means a '*closing up; to make fast; to secure; authenticate*'. In this there is no limit or time. The Scriptures in Ephesians in context show that the '*sealing*' of the Holy Spirit takes place *at conversion*: '***In whom ye also trusted, after [when] that ye heard the word of truth, the Gospel of your salvation: in whom also after [when] that ye believed, ye were sealed with that Holy Spirit of promise...And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption***', (Eph.1:13;4:30). The word '*after*' is best translated '*when*' as the Greek tense and mood (aorist indicative) clearly refers to a past (aorist) event *at conversion*, (indicative mood).

The '*Baptism with the Spirit*' is also often confused with the '*filling*' by the Spirit. The '*Baptism with the Holy Spirit*' occurs once at salvation but the '*filling*' by the Holy Spirit continues moment by moment from salvation, (see diagram). It is a *continuous* experience as we yield to the control of the Holy Spirit *from within*: '***And be not drunk with wine, wherein is excess; but be filled with the Spirit***', (Eph.5:18). The tense of the word '***filled***' here shows not a second experience but a *continuous* and repeatable action. It is the same tense used in 1Thessalonians 5:17: '***Pray without ceasing***.' The Greek word '***filled***' is '*Pleroo*' and shows a meaning *to control*, (Acts 5:3: '***Satan has filled (pleroo) your heart***'; Jn.16:6: '***sorrow has filled (pleroo) your heart***'; see also Rom.1:29; Phil.1:11; Lk.2:40; Acts 2:28).

Confusion in understanding the Spirit *baptism* from the *filling* further occurs when some attempt to teach that Paul was '*saved*' on the Damascus road and then later received a '*Baptism with the Spirit*' (Acts 9). However, Paul was not later '*baptised in the Spirit*'

but rather **'filled'**! (vs.17) The Corinthian Christians were baptised in the Spirit. Yet at the time Paul was writing to the Corinthians they were not 'filled' but were in fact behaving carnally. They were not yielded to the Holy Spirit, (Eph.5:18).

Any emphasis on the 'Baptism with the Spirit' should be - *how do we receive the Holy Spirit?* The answer is found in *the Gospel* and not in any subsequent experience. An added tragedy is the addition of the unknown tongue as a sign of this 'Baptism with the Spirit' which has caused enormous confusion and heresies concerning the 'necessity' of this 'sign' as evidence of salvation or a higher spirituality. Such false teaching wrongly separates Christians into classes - those who have and those who have not.

In summary, there is only *one* baptism that puts us into the Body of Christ. The **'promise'** of the Holy Spirit was the *indwelling* Spirit in Acts 2, 8,10 and 19 to the various groups of people on earth after Jesus ascended to Heaven. All these were receiving the Holy Spirit *for the first time* and being saved in the same way we today are saved - they heard and *believed* the Gospel. In Acts 2 they **'repented'**. In Acts 8 they **'believed'**. In Acts 19 they **'received'**. Thereafter all believers **'afar off'** are similarly *indwelt* with the Holy Spirit *at conversion* and *filled continuously* as they experience His work *from within*.

When we receive the Holy Spirit at salvation *we have all of Him!* We were **'blessed with all spiritual blessings'**, (Eph.1:3). We should not seek after 'something more' and grieve the Spirit who is already within us, for we are **'the temple of the Holy Spirit'**! (1Cor.6:19) As believers saved by Grace *plus nothing*, it is not a matter of seeking more of the Holy Spirit but rather Him having more of us!

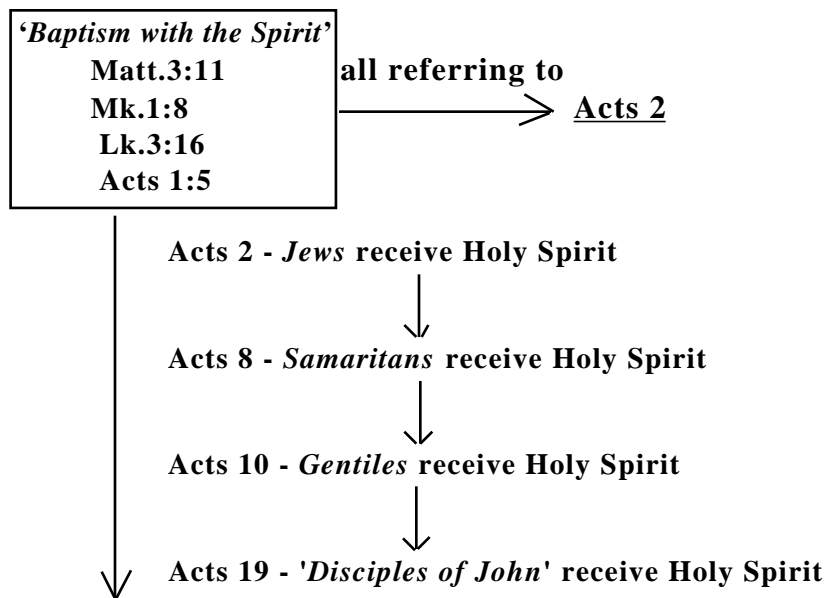
*Prominent Pentecostal author David Wilkerson in an audio tape *'Baptism With The Spirit'* misquotes and takes out of context Scriptures from Acts 19. In an attempt to teach that the 'Baptism with the Spirit' is a subsequent experience to salvation he says these men in Acts 19 were *'disciples of Jesus'*. However, the text shows clearly these people had not known Jesus Christ was the promised Messiah whom they believed. They were in fact disciples of John the Baptist. These disciples had never received the Holy Spirit and were thus baptised *again*. Wilkerson later contradicts himself and acknowledges that one *'cannot be saved without receiving the Holy Spirit.'*

** See appendixes in this book: *'Pentecostal/Tongues Roots - The Amazing Facts'*; and *'The Other Side of Azusa St.'*

The 'Baptism With The Spirit'

There are many 'Baptisms' ('repentance', 'water', 'fire', etc), but only *one* Baptism into the Body of Christ, (Eph.4:5; 1Cor.12:13).

Until Jesus ascended there could be no indwelling Holy Spirit or Baptism with the Spirit, (Jn.16:7). Any Spirit empowerment before this is not the Baptism with the Spirit.



The Filling by the Spirit

Eph.5:18 'filled' ('pleroo' - repetitive, continuous tense...)

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'Tongues & the Baptism With the Spirit' offers a detailed but concise look at an issue that has so often divided Christians since the beginning of the 20th Century.

This book will cause many to think about what they believe and why.

What are 'tongues'? Where did they begin? What are known tongues and what is the *unknown* tongue? What does the Bible really say about tongues? What is the 'Baptism With the Spirit' and how was it historically and originally taught?

This book provides an exegesis of the well known passages in the New Testament. It will serve as a valuable reference tool for all Christians. The book offers keys to simply understanding the issue of tongues. It will also serve as a teaching guide for pastors and students who seek truth.

Terry Arnold holds a diploma in Bible and Ministry Studies, a diploma in teaching, and is currently doing further studies in New Testament Greek. He is the author of several books and papers and is involved in a full-time ministry of teaching, informing and equipping the church. He is also editor of a rapidly growing worldwide publication '*Diakrisis (Australia)*'. His ministry includes preaching/teaching and conducting seminars in a wide range of churches and Bible colleges.

