

FACE TO FACE WITH TONGUES



*A Verse by Verse Examination
of the Scriptures Concerning the
Speaking in Tongues*

**Heritage Baptist Bible Church
P.O. Box 573
Walnut Grove, Minnesota
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A Verse by Verse Examination and
Exposition On the Subject of Tongues

By: Dr. Max D. Younce

Heritage Baptist Bible Church
P.O. Box 573
Walnut Grove, Minnesota 56180

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May I lovingly dedicate this book to...

The Good News Bible Church in Dora Lake, Minnesota, where I had the privilege to pastor early in my ministry. This church of believers have meant so much to us, as they truly are defenders of the "faith once delivered unto the saints".

and...

The people of all the other churches I have been privileged to pastor, the congregations of which with their loving spirit and teachable attitude have contributed greatly to this writing. The many requests for study material about the subject of tongues have forced my "nose to the grindstone" during many a late night session. They made me aware of the need. Thank you!

PREFACE

In my examination of tongues, verse by verse from the Bible, I have purposely refrained from quoting the publications of tongues advocates, and then refuting their claims by Scripture. I felt it is far more important to first examine the Scriptures, and let Them speak for Themselves. The Christian who will study the Scriptures, honestly and sincerely, will be able, by themselves, to refute any claim of those who advocate tongues are for today. This eliminates the need to saturate this book with their claims.

May the Lord help each of us to, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"

Dr. Max D. Younce, Th.D.

FOREWARD

If tongues are for today, I want them. If tongues are not for today, I do not want to be deceived. The only way for any person to be convinced is if they are willing take the word of God, examine it honestly, and stand 100% on "Thus saith the Lord"! It can be stated no better than Isaiah 8:20, *"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them."*

Of all the tongues advocates I have talked with, they almost always credit speaking in tongues with their desire to witness, their enthusiasm, their love for the Lord and ... on and on it goes. It seems to supplement what they need to fulfill their Christian life, or make it complete.

I have never spoken in tongues. After examining the Scriptures, I am sure that I never will, because they are not for today. Isn't it amazing? I have everything in Christ, and more, without speaking in tongues than those who claim tongues. The Christian life is exciting and fulfilling. There is nothing more thrilling than witnessing and leading people to Christ. Three things found in Ephesians 6:17-20 are responsible for the Christian's motivation and enthusiasm:

1. Let God Speak to You. *"Take... the sword of the Spirit, which is the word of God."*
2. Let us speak to God. *"Praying always with all prayer and supplication in the Spirit..."*
3. Let Us Speak to the Lost. *"...and for me...that I may open*

my mouth boldly, to make known the mystery of the gospel."

This is all the "spiritual high" we will ever need. Tongues advocates are supplementing the speaking in tongues for something they are missing from Ephesians 6:17-20.

My motivation, encouragement, and enthusiasm comes from God speaking to me and my speaking to Him. The excitement of the Christian life is found in defending the faith, witnessing, and leading others to Christ. I am fully satisfied with this, and need nothing more. I have all I need in Christ ... not tongues.

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OUTLINE OF THIS BOOK

Acts 2,10,19

- I. PURPOSE OF TONGUES AS EVIDENCE TO THE MESSIAH, ACTS 2
 - A. Time of the Holy Spirit's Coming Defined
 - B. Tongues Defined
 - C. The Two Workings of the Holy Spirit Defined

- II. PURPOSE OF TONGUES AS EVIDENCE TO THE JEWS, ACTS 10
 - A. Preparation of Peter
 - B. Performance of Peter
 - C. Purpose of Tongues

- III. PURPOSE OF TONGUES AS EVIDENCE TO THE MESSAGE AND APOSTLESHIP OF PAUL, ACTS 19
 - A. The Background
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- I. THE CONCENTRATION OF THE GIFTS OF THE SPIRIT, 1 CORINTHIANS 12)
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Mark 16:14-20

I. THE COMMISSION

II. THE CONCERN

III. THE CONCLUSION

CHAPTER ONE OUTLINE

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 - A. The Background
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 - C. The Message
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CHAPTER ONE

I. PURPOSE OF TONGUES AS EVIDENCE OF THE MESSIAH

Acts 2

A. Time of the Holy Spirit's Coming Defined.

In examining the speaking in tongues in this chapter, we find that it took place on the Day of Pentecost. There were three feasts that Jewish men were required to observe in Jerusalem, each once a year. They were: the Feast of Unleavened Bread (called Passover), the Feast of Tabernacles, and the Feast of Pentecost.

Pentecost literally means "fifty" and was to be celebrated fifty days after the Feast of Firstfruits. This was fulfilled by the resurrection of Jesus Christ. In I Corinthians 15:20 we read...

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

Pentecost is also called the Feast of Weeks as we read in Deuteronomy 16:16,

"Three times in a year shall all thy males before the LORD thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the LORD empty."

Since Pentecost came 50 days after the Feast of Firstfruits, it was on this day, as promised by the Lord, that the Holy Spirit would come and a new dispensation would begin. Christ had told them to wait at Jerusalem until the Holy Spirit came,

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which saith he, ye have heard of me.” (Acts 1:4).

“And when the day of Pentecost was fully come, they were all with one accord in one place.” (Acts 2:1).

The Holy Spirit had been promised to come after Christ returned to Heaven.

“And I will pray the Father and he shall give you another Comforter that he may abide with you for ever: Even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you.” (John 14:16,17).

“But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26).

“But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth,

which proceedeth from the Father, he shall testify of me..." (John 15:26).

"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." (John 16:7).

"Until the day in which he was taken up, after that he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen." (Acts 1:2).

Christ's last instructions to His Apostles were:

"And behold I send the promise (Holy Spirit) of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49).

"For John truly baptized with water; but ye shall be BAPTIZED with the Holy Ghost not many days hence." (Acts 1:5).

Israel, nationally, had rejected Christ as the Messiah (John 1:11), and the Church Age was about to be ushered in with its "birthday" on Pentecost. In Acts 1:4, Christ commanded "...them that they should not depart from Jerusalem, but WAIT for the promise of the Father."

Notice carefully that those which were baptized and filled with

(controlled by) the Holy Spirit spoke with other tongues (languages). But, this was not the result of ASKING, PRAYING, SEEKING, or BEGGING for the Holy Spirit. The Holy Spirit came at the appointed time to fulfill God's promise; that, after Christ ascended back to Heaven, He (Christ) would not leave them comfortless. (John 14:17,18).

Remember, the Feast of Pentecost was celebrated fifty days after the Feast of Firstfruits. Christ fulfilled the Feast of Firstfruits when He arose from the grave. (I Corinthians 15:20,23). He then walked forty days with them (Acts 1:3) before ascending back to Heaven. (Acts 1: 9). They were to receive the Holy Spirit as PROMISED. The Holy Spirit would not have come any sooner or later; but, only at the APPOINTED TIME, set by God. The Holy Spirit was not the object of man's will by PRAYING, BEGGING, or SEEKING; but, the object of God's will by PROMISE.

B. Tongues Defined.

In Acts 2, the words, "tongue" and "tongues", come from two Greek words. In 2:8 the word, "tongue", is from the Greek word, "dialektos", and means "dialect or language". In Chapter 2, Verses 3, 4, 11, the Greek word for "tongues" is "glossa" and also means "a language".

In Acts 2:4 we are told,

“And they were all filled with the Holy Spirit and began to speak with other tongues (languages)...”

These were not ecstatic utterances of "jibber-jabber"; but, actual, known languages. At the celebration of Pentecost "...*there were dwelling at Jerusalem Jews, men, out of every nation under heaven.*" (Acts 2:5). In Chapter 2:8-11 we are told that different nationalities and languages were represented by the "...*Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and in Cappodocia, in Pontus, Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians...*" The proof that these tongues were known languages is the fact that, "... every man heard them speak in his own language." (Acts 2:6). "And how hear we every man in our own tongue, wherein we were born." (Acts 2:11).

Pentecostalism and most tongues advocates claim Acts, Chapter Two, to validate their "jibber-jabber" and ecstatic sounds as the true experience of speaking in tongues. One can easily see, by comparison, that tongues advocates today are not exercising the same manifestations of the Spirit as did those on Pentecost. Of the various Pentecostal meetings I have attended, most all end up with every one standing, hands raised, and various individuals supposedly talking in tongues at the same time.

If the tongues movement is motivated by, and their experience is that of the Holy Spirit, then they will coincide in every respect with the manifestations of the Spirit on the day of Pentecost. When God does something, there is a purpose behind it.

Therefore, tongues were for a purpose:

1. To show that those speaking were speaking by the

controlled power of the Holy Spirit.

2. To show that the Holy Spirit had come as promised.
3. As evidence that their Messiah had already come and ascended back to Heaven. (John 16:7).
4. To show that a miracle by God had taken place. It is certainly a miracle when a person can speak and many nationalities understand, each in their own language at the same time.

If those today claim their gift of tongues is that of Acts 2, on the day of Pentecost; then, why does not every one of every nationality understand? One may contend there are not various language-speaking people in the local congregation; therefore, we do not see the manifestation of the gift. On the Day of Pentecost, Greek was the commonplace language, and God says that each understood in their own language (Acts 2:6, 8, 11), including those who only knew Greek!

At one meeting I attended, I did not see any foreign language-speaking people; but, when they began to speak in so-called "tongues", I did not understand a word they were saying. If this had been the same working of the Spirit as that on the Day of Pentecost, then I would have understood in English also. When we have in our congregations those speaking only English, there is no need for this miracle. Why not just speak God's word and praise the Lord by testimonies in the ENGLISH LANGUAGE with words "*EASY TO BE UNDERSTOOD.*" (I Corinthians 14:9).

There are four reasons the tongues of today cannot be that of Pentecost:

1. Wrong Motive. The languages spoken on Pentecost were spoken for God's glory. You do not find in Acts 2 where any of those that spoke in tongues (languages) ever used this to judge the spirituality of other persons or themselves. Tongues advocates claim this for their glory as a sign of their mature spirituality. Yes, they say it comes from God-praising Jesus! But, in reality, they glory in their own manifestation of speaking in tongues as "evidence" of the Spirit's working in them.
2. Wrong Purpose. On the Day of Pentecost, God wanted His word preached so that all would understand, regardless of nationality. That was God's purpose and He accomplished it. Is this the purpose of tongues speakers today? If so, why do they not go to the foreign fields with God's Word and not waste time training in the language schools. If they want all nations to hear, as the Lord did, why are they not preaching in tongues to the various nationalities abroad? (I understand those who actually try this are soon home again!) No, their purpose is not that of the Lord's, nor do their activities match what took place on Pentecost.
3. Wrong Manifestation. Of all the nationalities present on the Day of Pentecost, each one understood. I have never been in a tongues meeting yet where anybody understood, let alone those speaking a foreign language. Something is

wrong. The problem: It is not the same thing that took place on the Day of Pentecost.

4. Wrong Spirit. It is either the Spirit of the Lord or the spirit of the Anti-Christ. You may say, "This is too narrow-minded." Do you remember what the Lord told the Church of Laodicea in Revelation 3:15,16,

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

In I John 4:1 we are told to...

"... believe not every spirit, but try the spirits whether they are of God: because many false spirits are gone out into the world."

If what is being done in the name of the Holy spirit coincides with the working of the Holy Spirit as portrayed in the Bible, then I can be sure it is of the Holy Spirit! If it does not coincide, then we can rest assured that the working is that of a foreign spirit trying to counterfeit the working of the Holy Spirit.

God told Isaiah to warn Israel about going after familiar spirits.

"And when they shall say unto you, Seek unto them that have familiar spirits; and unto wizards that peep and mutter: should not a people seek unto

their God? for the living to the dead?" (Isaiah 8:19).

The "familiar spirits" were those doing things by some spirit other than the Holy Spirit. Wizards that "peep and mutter" is actually "to chirp faintly, by ventriloquism." The soothsayers caused a low sound to proceed as from a grave or a dead person. They were the mediums of today.

In Verse 20, God tells us how we can tell the true Spirit from a false, or counterfeit spirit. Remember, speaking in tongues is today accredited to the Holy Spirit, yet the true manifestations of the Holy Spirit do not coincide with the tongues speakers' activities, motives, or purposes. Thank God for the Bible, His Word, to which we can go to find the truth. This is exactly what God tells us to do in Isaiah 8:20,

"To the law and to the testimony (the Word of God); if they speak not according to this Word, it is because there is no light in them."

The Word of God is the final authority to determine the true from the false.

"It is better to trust in the Lord than to put confidence in man." (Psalm 118:8).

C. The Two Workings of the Holy Spirit Defined.

1. The Holy Spirit's Baptism. There are several baptisms mentioned in the word of God. To imply that baptism is always water baptism or always Spirit baptism would not

be "rightly dividing the word". In each case, the proper interpretation may be found by reading the whole context and letting other passages shed light on it. For example, let us look at three:

a. Baptized unto Moses.

"Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (I Corinthians. 8:1,2).

This has to do with Israel's deliverance from Egypt, as Christ has delivered us from the bondage of the law. "Baptism" means "to dip in, plunge under, put into"; and is used descriptively of passing through the Red sea. Israel, God's chosen people, was dipped into and put under the protective care of God. He divided the Red Sea, providing a highway for Israel and a graveyard for the Egyptians. The cloud was shining on one side to light the way for Israel, while dark on the other side to protect them from their enemies.

b. Baptism for the Dead.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Corinthians 15:29).

The whole chapter is written in military terms, for in Verse

23 it says, *"every man in his own order."* This is speaking of the Resurrection when all the dead pass in review, just like a great army passes for inspection. In battle, when those in the front lines die, their gap is filled by those following behind. The picture is the same with the Lord's army; which is pitted against its archenemy, the Devil. God's front line soldiers of the faith that have fallen in battle, leave a gap to be filled by those following; thus, they have been baptized and will fill the places left vacant by dead Christians. (*New Testament Survey* by Dr. Mark G. Cambron)

c. Christ's Baptism.

"I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with; and now am I straitened (pained) till it be accomplished." (Luke 12:49,50).

This was Christ's baptism on the cross. In Luke 3:21, Jesus had already been water baptized for the purpose of showing symbolically, His death, burial, and resurrection. (Also see Matt. 3:13-17; Mark 1:9-11). Here, Christ refers to the cross as a baptism. He plunged Himself in the sinner's place, suffering the wrath of God for all mankind.

The Holy Spirit baptism is that by which each believer is placed into the spiritual Body of Christ. In Ephesians 1:22,23 we are told,

"And hath put all things under his feet, and gave him

to be the head over all things to the church. Which is his body, the fullness that filleth all in all."

The church is not any denominational organization; but an organism, composed of all born-again believers in Jesus Christ, regardless of denominational affiliation.

The Body of Christ is also referred to as the Bride of Christ in Ephesians 5:23-32 and as a Building in Ephesians 2:19-21,

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord."

A foundation is always laid first. The apostles and New Testament prophets were the first to trust the Lord and transmit the Gospel. In I Peter 2:5 we read,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The Body of Christ is further elaborated upon,

"For as we have many members in one body and all members have not the same office. So we, being

many, are one body in Christ, and every one members one of another." (Romans 12:4,5).

"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all (believers) made to drink into one spirit." (I Corinthians 12:13).

When a person trusts Christ as his Savior, the Holy Spirit baptizes that person into the spiritual Body of Christ. Some say we are not a member of the Body of Christ until we are water baptized, then we have put on Christ. To settle this, all one has to do is take God at His word, instead of what some read into His word. Notice carefully, the Holy Spirit is the Baptizer, "For by one spirit are we all baptized into one body,..." The baptizer is not a minister nor a body of water.

"For as many of you as have been baptized into Christ, have put on Christ." (Galatians 3:27).

Again, God's word speaks for itself . We are not baptized into water, but into Christ. This also means that the Baptism of the Holy Spirit is not into tongues!

In Galatians 3:26 we are told how we become a child of God,

"For ye are all the children of God by faith in Christ Jesus."

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1:12).

If Galatians 3:27 is referring to water baptism, we then have a contradiction in God's Word. John 1: 12 says we become HIS CHILD when we receive Christ as Savior, in perfect harmony with Galatians 3:26. Galatians 3:27 tells us how we are placed into the SPIRITUAL BODY of Christ, also known as the Bride, the Building, or the One New Man.

Remember, the details of the Church Age were not known in the Old Testament, but revealed after Pentecost. This is why you find the great doctrines of the Church in the Epistles of Paul, written after Pentecost to the various churches. The Church Age and the working of the Holy Spirit in baptizing all believers into His Body was a mystery before Pentecost. A "mystery" is "a truth revealed at the proper time."

The mystery of the Church Age, the age in which we now live, (with its beginning at Pentecost and its end at the Rapture, and the doctrine and workings of the Holy Spirit) were all revealed at the proper time. As Paul says...

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." (Ephesians 3:7).

"If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I

wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ). Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and (New Testament) prophets by the Spirit." Ephesians (3:2-5).

This is why Galatians 3:27 gives the added information about all believers being baptized, spiritually, into Christ's body. Also, this is why the Apostle John did not mention this. He had no knowledge of this particular working of the Holy Spirit. He did not know the Holy Spirit would indwell all believers, permanently, after Christ returned to Heaven (John 16:7 and 14:16,17). He, perhaps, assumed that the Holy Spirit would indwell at times of needed special strength, departing later, as He had always done during the Dispensation of Law. He did know that faith--and faith alone--makes one a child of God. (John 1:12) He did not know that at salvation, the Holy Spirit would indwell each believer permanently and simultaneously place that person into the spiritual Body of Christ. This is the Holy Spirit's baptism and is universal of all believers in Christ.

In Acts 1:5, Luke records that,

"...ye shall be baptized with the Holy Spirit not many days hence."

At Pentecost, not only those believers in Jerusalem were indwelt by the Holy Spirit and baptized into Christ's Body, but all believers everywhere in the world. The Church Age had its

"birthday" on Pentecost and every Christian from then until the Rapture has been indwelt by the 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." (Romans 8:9).

The speaking of tongues was not the result of being baptized by the Spirit, but the result of being filled (controlled) by the Spirit.

"And they were all filled with the Holy Ghost and began to speak with other tongues ("glossa" or languages) as the Spirit gave them utterance." (Acts 2:4).

There is a vast difference between the baptism of the Spirit and the filling of the Spirit, a topic we shall deal with next.

2. The Holy Spirit's Filling (or Controlling).

The late R.A. Torrey, noted Bible scholar and expositor, recognized the utmost importance in distinguishing between the baptism and the filling of the Holy Spirit. In later years he made the statement that "...he was sorry that in his writings he had not clarified the difference between baptism and filling of the Holy Spirit, and regretted the confusion it had caused."

As we have noted, we are nowhere commanded in Scripture to be baptized with (or in) the Holy Spirit. It is simultaneous with salvation. We are commanded to be filled with the Holy Spirit.

"And be not drunk with wine, wherein is excess: but be filled with the Spirit." (Ephesians 5:18).

To be filled with the Spirit literally means to be controlled by the Holy Spirit. This is evidenced by the verse, itself. Notice the comparison that is used. When one drinks in excess, he becomes drunk. When one is drunk, he is not in control of his actions. The influence of the wine controls his actions. So it is with the Holy Spirit, and God commands us to be controlled by the influence of the Spirit.

When one believes in Christ, they receive all of the Holy Spirit. The Spirit is not dealt out by measure. This is not to be confused with the gifts of the Holy Spirit. The Holy Spirit may provide gifts and talents to each individual as He wills to.

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (I Corinthians 12:11).

"Now there are diversities of gifts, but the same Spirit." (I Corinthians 12:4).

"But covet earnestly the best gifts... " (I Corinthians 12:31a).

Someone may have the gift of singing, then they are to pursue that gift to the fullest of God's glory. Another may be lacking in the vocal area, but have a gift to teach. They should pursue their best abilities for the Lord, as these are the gifts of the Holy Spirit.

As we have noted, to be filled by the Holy Spirit is to be controlled or dominated by the Holy Spirit. One does not have to pray to be controlled by the Holy Spirit, but must yield himself to the will of God. A Christian never has to pray for God's will if God has already revealed His will in His Word.

A person once expressed to me that he would pray to find out whether God wanted him to go to church. God will never give an answer to a prayer that contradicts His word.

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is..." (Hebrews 10:24,25a).

God will not answer a prayer, "No!", in respect to attending church, when He has already commanded us to *"not forsake the assembling of ourselves together."* Since we are commanded to be filled (or controlled by) the Holy Spirit, we never have to pray for it. It now becomes a matter of obedience and yieldedness. It is not a matter of getting more of the Holy Spirit; but, of yielding more of ourselves for the Holy Spirit's use!

When we are saved we get a new nature, in the person of the Holy Spirit, who indwells each believer permanently. We still have the old nature which seeks to control our lives.

"This I say then, walk (controlled by) in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against

the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would."
(Galatians 5:16).

In Romans it is reinforced that we have two natures, one against the other, and are admonished to yield to the new nature--the Holy Spirit.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." (Romans 6:11,12).

Some "holiness" groups teach that, when we are saved, our old nature is eradicated . As we can see, this is not so. How would we be able to "reckon ourselves dead to sin," if it were not present with us? In Verse 12 we are told not to "let sin reign in our bodies"; i.e., "take up residence in our daily lives." These groups say Paul was not saved yet; but, Paul said in Romans 7:22,

"For I delight in the law of God after the inward man."

No lost person delights in the law of God, only a saved person (with the "inward man") does this. Yes, Paul was saved when he wrote this!

When we yield to the Holy Spirit, we are controlled by the Holy Spirit and the fruits of the Spirit will prevail.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Galatians 5:22,23).

When a Christian is filled, or controlled by, the Holy Spirit, they are sending ahead their works for which they will be rewarded at the Judgment Seat of Christ.

"If any man's (Christian only) work abide, which he hath built thereupon, he shall receive a reward." (I Corinthians 3:14).

If a Christian yields to the old nature, his works may parallel that of a non-Christian and at the Judgment Seat ("Bema Stand") of Christ, he will suffer loss of rewards, but not loss of salvation.

"If any man's (Christian only) work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Corinthians 3:15).

One may be controlled consistently by the Holy Spirit, which is God's will. Let me ask you, "Who has been controlling your life? The Holy Spirit or the old nature? Are you storing up works that will be burned or works that will receive a reward at the Judgment Seat of Christ?"

A COMPARISON

Baptism Contrasted to the Filling of the Holy Spirit

<u>BAPTISM OF THE HOLY SPIRIT</u>	<u>FILLING OF THE HOLY SPIRIT</u>
Builds the Body of Christ	Builds the Believer
Once and for all	Many fillings.
Is our standing.	Is our state.
Depends on God's faithfulness.	Depends on our faithfulness.
Is our position.	Is our power.
Never commanded.	Is commanded.
Is external	Is internal.

CHAPTER TWO

II. PURPOSE OF TONGUES AS EVIDENCE TO THE JEWS

Acts 10

A. *Preparation of Peter.*

We would encourage you to read this chapter completely through to familiarize yourself with the entire course of events preceding the speaking in tongues in Verse 46.

In Chapter 10 we find Cornelius, a Gentile, a religious person, praying to God always and giving away much money to the poor. Cornelius was religious, but lost--sincerely lost, without the truth! Cornelius wanted to know the truth (John 14:6), so God made provision for Cornelius to have the truth. Remember John 7:17,

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

God was fulfilling His Word. An angel instructed Cornelius to send men to the house of Simon, the tanner at Joppa, and ask for a man named Peter. He obeyed and sent two servants and a soldier. When the men arrived at Joppa, Peter had gone on the housetop to pray. Peter, you will recall, was a devout Jew. To the Jew the Law had been given with its many restrictions, including the dietary restrictions, prohibiting the eating of certain foods and

animals that were classified as unclean. The Jews also considered the Gentiles as the "Goy" ("dogs"), or unclean.

The Law, with its ceremonial, civil, and moral ordinances was perfect. It revealed to Israel their need of a Savior. The blood of the sacrifice was a covering for sin (an atonement) until the perfect sacrifice, the blood of Jesus Christ shed on Calvary, took away sins. Then the Law was abolished...

"For Christ is the end of the law for righteousness to everyone that believeth." (Romans 10:4).

Peter knew this, but was like so many Christians today. In God's eyes, they are positioned in Heaven (Ephesians 2:6) and placed into the Body of Christ (I Corinthians 12:13) the moment they believe in Jesus Christ (John 6:47). However, not all of the worldly habits are taken out of them. Peter was saved and he knew Christ "was the end of the law"; but not all of the Law was taken out of Peter. While Peter was on the housetop...

"...he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord: for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call thou not common. This was done

thrice: and the vessel was received up again into heaven." (Acts 10:10b-16).

The Jews considered themselves superior, since unto them were committed the oracles of God. (Romans 3:2). The Gentiles became Jewish proselytes and were baptized into the Jewish faith, thus identifying themselves with the Jewish faith. Since the Jewish nation had rejected the Messiah, the glorious Kingdom reign was postponed and a new dispensation ushered in.

In this Dispensation of Grace, also known as the Church Age, the Law is not in effect. Christ is the end of the Law; therefore, Gentiles do not have to be baptized into the Jewish religion and partake of its ordinances. God looks upon Jews and Gentiles as equal,

"There is neither Jew nor Greek for ye are all one in Christ Jesus." (Galatians 3:28a,c).

"What then? Are we (Jews) better than they (the Gentiles)? No, in no wise, for we have proved both Jews and Gentiles, that they are all under sin." (Romans 3:9).

This is one of the lessons God was teaching Peter. Peter, himself, testified to this when he said,

"...but God hath showed me that I should not call any man common or unclean." (Acts 10:28c).

Then God instructed Peter to go to the house of Cornelius, a Gentile, and present the Gospel.

God was preparing Peter in three different areas:

1. Dispensational. God was taking the Law out of Peter.
2. Divisional. God was showing Peter there was no division between Jews and Gentiles, but all were one in Jesus Christ.
3. Doctrinal. God was showing Peter the Gentiles received the Holy Spirit the same way the Jews did. (Acts 10:45)

Knowing the Jews would hesitate to put away the Law, accept the Gentiles as equals, and believe the Gentiles could receive the Holy Spirit, is an essential background to understanding the purpose for the Gentiles speaking in tongues as set forth in Acts 10.

B. Performance of Peter.

We view Peter's performance in three different areas:

1. Obedience of Peter. Peter is now traveling from Joppa to Caesarea, the home of Cornelius, a Gentile. Peter was to take the Gospel to a lost Gentile and was performing what God had previously prepared him for. Peter knew the truth and declared the Gospel to all that were present there. Peter testified,

"And we are witnesses of all things which he did

both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead." (Acts 10:39-41).

At the close of Peter's sermon the invitation was clear...

"To him (Christ) give all the prophets witness, that through His (Christ's) name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

We can draw several practical applications from this:

- a. Peter was willing to be prepared by the Lord. You may be one that God wants to prepare as a missionary, a youth worker, pastor, evangelist, Sunday School teacher, bus ministry, etc. Peter was willing. Are you?
- b. Peter was ready to go from Joppa to Caesarea to do the Lord's service. How anchored are we to the world? Would you be ready to move for the Lord? Peter now has learned God's lesson and is ready to take it to the lost. How many Christians know the truth, but would not walk around the corner to share it with a lost person. Peter walked from Joppa to Caesarea, about 40 miles. How many Christians have never even been next door?

- c. Peter was in the presence of many people in the house of Cornelius (V.27), but was faithful to witness. Have you been faithful to witness when there is a crowd around? The whole house of Cornelius was saved as a result of Peter's faithfulness. How many more would be saved if we were only faithful to witness?
2. Obeying the Gospel. Cornelius is a picture of many people today. He was a leader of a group of men, a devout man, he feared God and he prayed always to God. Cornelius was a religious man, but lost. In another sense, Cornelius was different from many today. Many people today claim to want to know the truth, but when it is revealed to them, they will not lay aside their cloak of self-righteousness for the grace of God. (Ephesians 2:8,9) We are told in John 7:17,

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak it of myself."

Cornelius wanted to know the truth and God sent a messenger, Peter, with the Gospel. Peter had just said,

"...whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Spirit fell on them which heard the Word." (Acts 10:43c, 44).

The second Cornelius heard the truth, he believed it and

was saved!

3. Obtaining the Holy Spirit. In Verses 43 and 44 we see that Cornelius received the Holy Spirit after he believed in Christ. Notice carefully. He did not have to pray for the Holy Spirit or plead for the Holy Spirit, but only believe in Christ. The Holy Spirit is given to indwell a person the moment he believes in Christ.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also AFTER THAT YE BELIEVED, ye were sealed with the holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Ephesians 1:13,14).

One does not have to plead for the Holy Spirit, as He was already promised to be given to all that believe in Christ.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." (John 14:16,17).

Any person today who is not indwelt by the Holy Spirit is not saved!

"Now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9b).

In Verse 46 we read, *"For they (Jews) heard them (Gentiles) speak with tongues ("glossa" or "languages") and magnify God..."* We have seen that all these in Cornelius' house believed in Jesus Christ, they were all indwelt with the Holy Spirit and they spoke with tongues (languages). One may honestly question whether we are to speak in tongues today. If this is not for today, there must be a reason why not. If they spoke in tongues, then, what was the purpose?

C. *Purpose of Tongues.*

God does not do things without a purpose.

- He formed the earth. Purpose: for mankind to dwell on.
- God created men and women. Purpose: to love Him.
- God allowed man to sin. Purpose: *"That in ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."* (Ephesians 2:7).
- God sent the Flood. Purpose: judgment.
- God instructed Noah to build the ark. Purpose: to save those that believed.

- God gave the Law. Purpose: to show Israel they needed a Savior.
- God sent His Son to die on Calvary. Purpose: to take away the sins of the world.

God also gave the gift of tongues (languages) to the Gentiles in Acts 10 for a purpose. Those who claim Acts 10 as their foundation and doctrine for speaking in tongues today must measure up in duplication of those that were spoken that day in Caesarea.

"For they (Jews) heard them (Gentiles) speak with tongues and magnify God." (Acts 10:46a).

The word translated "tongues" here is the Greek word, "glossa", and means "a known language." These tongues were not the "jibber jabber" and ecstatic utterances that so characterize the activities of tongues advocates today. These Gentiles had believed in Jesus Christ, received the Holy Spirit, and then spoken in known languages. These languages may not have been known to those who spoke, but they were definitely known to those who heard. How else would the Jews know that those speaking (the Gentiles) were magnifying God? The men that accompanied Peter from Joppa to Caesarea were Jews.

"Then he called them in, and lodged them. And on the morrow Peter went away with them, and certain brethren (Jews) from Joppa accompanied him." (Acts 10:23).

"And the Spirit bade me go with them, nothing doubting. Moreover these six brethren (Jews) accompanied me, and we entered into the man's house." (Acts 11:12).

These Jews were probably of different regions, each knowing the language wherein they lived. No doubt they were with Peter in Jerusalem on the Day of Pentecost, for we read in Acts 11:17,

"For as much then as God gave them the LIKE GIFT as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

The words "like gift" show us this was the same manifestation of speaking in known languages that took place on Pentecost. The record,

"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 Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear

them speak in our tongues the wonderful works of God.” (Acts 2:5,6,8-11).

Since it was the "LIKE GIFT" that took place on Pentecost, then every one of these Jews in Acts 10 understood in their own language. Remember, these Jews could not conceive the fact that there was no difference between the Gentiles and themselves and that the Law had come to an abrupt end, and that the Gentiles could and had received the Holy Spirit the same as they. This is evident from Acts 10:45,

"And they of the circumcision (Jews) 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."

"And as I began to speak the Holy Ghost fell on them, as on us at the beginning." (Acts 11:15).

"When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18).

If I know only English and a person stands up and speaks in German, I would have no idea if he was giving God the glory or speaking about something else. But if he spoke in my language the wonderful works of God; then, I could attest to the fact that his words were magnifying God because I could understand what was being said. This is exactly what happened at the house of

Cornelius. *"For they (the Jews) heard them (the Gentiles) speak with tongues (languages) and magnify God..."*

We, therefore, conclude that the purpose of tongues (the known languages) spoken by the Gentiles in Acts 10 was for the sole purpose of teaching the Jews. This showed them that during the Church Age the Gentiles who believe in Jesus Christ receive the Holy Spirit the same as they.

Can we, then, conclude that all Gentiles who believe in Jesus Christ today should speak in tongues? To this we answer a resounding "No!" The New Testament was not completed until the last book, Revelation, was written around 96 A.D. The great doctrines of the Church were written by the Apostle Paul and were not revealed in the Old Testament. (Ephesians 3:1-10). Those Jews of Acts 10 could not go out and buy a Bible in the market, turn to I Corinthians 12:13 and read,

"For by one Spirit are we all baptized into one body."

or Galatians 3:28,

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus,

or Ephesians 1:13,

"...after that ye believed, ye were sealed with that holy spirit of promise."

Since these Jews had been present in Jerusalem at the Feast of Pentecost, they had witnessed these men speak in one language so that all nationalities could understand in their own language. (Acts 2:6). The same thing happened here in Acts 10, these Jews understood each in their own language, which was proof to them that the Gentiles had received the Holy Spirit. Had the New Testament been completed, this miracle would not have been necessary. God's purpose had been accomplished.

"And they of the circumcision (Jews) 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." (Acts 10:45).

We conclude the following:

1. The word "tongues" is the Greek word, "glossa", and literally means "languages" and is not "jibber-jabber", mumblings, or ecstatic utterances.
2. They are the "like gifts" of Acts 2; therefore, everyone understood in his own language.
3. This was not a sign of spirituality or of a closer walk with the Lord; but, a sign to show the Jews that the Gentiles were not unclean, but equal; thus receiving the Holy Spirit the same as they. (Acts 10:45).

4. Receiving the Holy Spirit was not the result of seeking, begging, or praying through; but, of simply receiving Jesus Christ. (Ephesians 1:13,14).
5. If the tongues advocates of today dare to claim legitimately Acts 10 as their foundation, they must measure up to all the context sets forth:
 - a. They must admit that salvation is by faith in Christ alone. (Acts 10:43,44).
 - b. They received the Holy Spirit by promise alone. (John 7:17; II Corinthians 1:21,22).
 - c. They would not speak in languages unless only saved Jews were present. (Acts 10:45, "circumcision" meaning those Jews present.)
 - d. The Jews present would be of different nations and languages.
 - e. Then, and only then, would they speak in languages ... not asking to, but only if God willed it.
 - f. If they spoke in languages by God's will, then every Jew present would understand in his own language.. (Acts 10:46). How else would they know if they were magnifying God?
 - g. Those that spoke in languages must be in accord with God, having His purpose in mind; i.e., to show

these saved Jews that Gentiles have received the "like gift", even as they had. (Acts 10:45).

In conclusion, anything short of this is not the tongues spoken of in Acts 10, but a counterfeit. Someone trying to "work up" in the flesh what those who are saved have received by the promise of God's Word. Eternal life is not based upon emotions and feelings, but God's Word alone.

If you need additional proof when God says, "*Verily, verily, I say unto you, He that believeth on me hath everlasting life,*" you are not fully trusting in God's Word alone. You are saying, in reality, "I cannot take God at His Word." God is not a liar and anything short of complete trust in His Word is not pleasing to the Father.

CHAPTER THREE

III. PURPOSE OF TONGUES AS EVIDENCE TO THE MESSAGE AND APOSTLESHIP OF PAUL

Acts 19

A. *The Background.*

In Acts 18:24-28, we have the background necessary to understand the purpose of laying on of the hands and speaking in tongues or languages. This section primarily includes five people and the idolatrous city of Ephesus where this manifestation took place.

Apollos, 18:24, was a Jewish man, born at Alexandria and had arrived at the "capitol city of sin", Ephesus. His knowledge of the Scriptures and the fact that Christ had been to the cross, resurrected, and ascended back to Heaven, was obscure. The only thing he knew was the baptism of John the Baptist, 18:25. When at Ephesus, he entered into the Jewish synagogues and began to teach the baptism of John.

A Jewish man and wife, Aquila and Priscilla, heard him and recognized immediately that his message was not complete. They knew that John the Baptist's baptism was no longer valid, for the Messiah had already come and ascended back to Heaven. They took Apollos aside and explained to him what had taken place since John's baptism--the crucifixion, the resurrection, and the giving of the Holy Spirit. The new message was not baptism as an act of anticipation of Christ's coming; but, a personal act of

faith (trust) in the realization that, through the cross, Christ had already come and made our payment for sin.

Apollos accepted this and went into Achaia to Corinth, the capitol. The brethren were assured that Apollos had accepted the new message of grace and wrote ahead telling the disciples to receive him. When he arrived at Corinth, he now proclaimed a different message than the baptism of John the Baptist. He was now proclaiming that Christ had come and the Jesus they had crucified was their (the Jew's) own Messiah.

"For he (Apollos) mightily convinced the Jews, and that publickly, showing by the scriptures that Jesus was the Christ." (Acts 18:28).

Thus, this earthly Jesus was none other than Jehovah, Himself, who had taken on human flesh, as the second person of the Trinity, the Lord Jesus Christ.

Apollos had also the deeper truths concerning the Church Age, for he also helped those Christians who had already believed through grace. (18:27) He, no doubt, received these truths from Priscilla and Aquila who had received their knowledge from the APOSTLE Paul. Paul had met Priscilla and Aquila in Corinth and stayed with them awhile, expounding the mysteries (the truths of the Church Age) at that city. Remember, Paul was the APOSTLE to the Gentiles as Peter was to the Jews. This is made clear in Galatians 2:7,8:

"But contrariwise when they saw that the gospel of the uncircumcision (Gentiles) was committed unto

me (Paul), as the gospel of the circumcision (Jews) was unto Peter. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.)"

We have taken time to examine the circumstances and background before arriving at Ephesus with Paul. The background illuminates two important facts that must be recognized before one can realize God's PURPOSE for the tongues (languages) that occurred at Ephesus.

1. We must first recognize the fact that the baptism of John the Baptist did not save anyone, just as the baptism of Jesus Christ did not save Himself. He was already perfect, thus His baptism was only an act of declaration, showing symbolically then what He was going to do in the future at the cross and resurrection.

This does not mean that all who were baptized of John the Baptist were lost. If a person believed the message of John the Baptist; that is, that God was here in human flesh, the Messiah was to be crucified as the Perfect Sacrifice for the sins of the world, and rise the third day showing that God had accepted this sacrifice as sufficient--he was saved. The person by faith accepted the Messiah as the Crucified One. He was baptized by John only as a testimony of his faith that, in the near future, Christ would make the permanent sacrifice on the cross to pay for sin. That faith would follow Christ to the cross, the tomb, the resurrection, and His ascension with His promise to return.

Those who were baptized of John, then rejected the Messiah were never saved to begin with, they did not really believe John's message (John 3:35,36). Just like today, people are sometimes baptized who have never trusted completely in the payment of Jesus Christ for their sin. Are they saved? No! They may even be trusting in their baptism or something else. Whosoever is trusting in Jesus Christ, and Him alone, for salvation is saved (John 6:47). He, then, wants to be baptized as a testimony to all without of his faith within.

The only difference between John the Baptist's preaching about faith and baptism and ours today is, John the Baptist's was pointing forward to the cross and ours is pointing backward at the cross. John's message was that Christ was coming, and our message today is that He has come. No one has ever been saved outside of faith, and faith alone, no matter which side of Calvary they are on! Faith in the promise of His coming to die on one side of the cross; and now, faith in the fact that He has come and the payment for sin is complete.

2. Second to be recognized is the authority of Paul's message and his apostleship. Apostles had the power to perform miracles as authentication of their apostleship and message. Paul, being the apostle to the Gentiles and chosen of God to reveal the mysteries of the Church, had to continually defend his right of apostleship. This is evident from the writings of the New Testament, as we search the greetings that begin the 14 epistles which Paul authored. He constantly reiterates, "Paul, an apostle". We believe Paul is

the author, as inspired by the Holy Spirit, of 14 of the 27 epistles, including the book of Hebrews.

Paul's message was new. *"There is neither Jew nor Greek (Gentile) all are one in Christ Jesus."* (Galatians 3:28) Jesus was the Christ, the Messiah, the Gentiles received the Holy Spirit the same as the Jews, God had set aside dealing with Israel as a nation and was calling all, both Jew and Gentile, to believe on His name. This new message needed authentication along with proof of his apostleship, especially among the Jews. Paul had the same power to work miracles and do mighty signs and wonders as the other apostles. This he did, proving his message for the Church Age was that of God. This must be kept in mind as we now come to the meeting which Paul encountered at Ephesus.

B. The Meeting.

"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism." (Acts 19:1-3).

"And all the men were about twelve." (Acts 19:7).

In Verse 1, these men were called "certain disciples"; but, this does not mean they were saved. The word, "disciple", basically means "one that follows." When used, the word does not always refer to a saved person. Those that follow Mohammed are his disciples. In the occult there are those who worship Satan and they are his disciples. In John 9:28, the Jews claimed Christ was not of God and stated "...we are Moses' disciples". Something caused Paul to inquire further about the salvation of these twelve, for he knew that all believers in Christ, from Pentecost to the Rapture, are now indwelt with the Holy Spirit.

"...now if any man have not the Spirit of Christ, he is none of his." (Romans 8:9b).

Paul then asked them,

"...Have ye received the Holy Ghost since ye believed." (Acts 19:2a).

The Revised Standard Version has it correctly translated and reads, "*Did ye receive the Holy Ghost when ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost.*" (Acts 19:2, RSV)

These men were not entirely honest in their answer, because John the Baptist did mention the baptism of the Holy Spirit when he baptized. John remarked in Matthew,

"I indeed baptize you in water unto repentance ... but he (Christ) shall baptize you in the Holy Ghost and in fire." (Matthew 3:11a,c).

These twelve men had just heard Apollos preach this, as in Acts 18:25 the Lord says Apollos, while in Ephesus,

"...taught diligently the things of the Lord, knowing only the baptism of John."

Since this Church Age had its birthday at Pentecost, Christ gave all believers two ordinances to observe. The first being to partake of Christ's baptism and the second being the Lord's Supper. John's baptism was no longer valid after the cross. Those who were baptized of John the Baptist should have trusted that the Christ on the cross was Jesus, the Messiah. They should have been baptized again in obedience to the new ordinance Christ gave for this new dispensation, the Church Age. So ... Paul asked them,

"...Unto what then were ye baptized? and they said, unto John's baptism."

Their testimony confirmed the fact that they were not saved; for, if they had been, they would have been baptized unto Christ's baptism as a declaration of their faith that He had come as promised. This leads us to the message in Verses 4 and 5.

C. *The Message. (Acts 19:4,5)*

Whatever caused Paul to sense these men were not saved proved vital to his intuition. Paul now reminds these men of the meaning of John's baptism in Verse 4,

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should (future tense) believe on him, which should come after him, that is, on Christ Jesus." (Acts 19:4).

"Repent" means "a change of mind". That is, do not be as the Scribes and Pharisees and hypocrites who mock at Jesus' claim to be the Messiah; but, change your mind and accept Him as your Savior. Remember, John said "...they should believe on Him which should come after him, ...Christ Jesus." Paul proclaimed to these men, as he did everywhere, that Jesus was the Christ on the cross, that did come! (Acts 16:31; 17:3; 18:5)

It is important to believe the right message. These men were like some who say, "Someday I will trust Christ as my Savior", but never do. Or like many Jews who say, "I am looking for the Messiah", but reject the fact he was here over 1900 years ago. Believing the right message is the difference between eternal life and eternal Hell!

These men believed Paul's message that Christ was the Savior, crucified. This is evident from Verse 5,

"When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:5).

Not unto John's baptism, but unto Christ's ordinance of baptism. in His name (Matthew 28:19). These were not baptized to be saved; but because they were now saved by believing. Paul never baptized any unbelievers.

In Acts 16:14,15, Paul baptized Lydia and her household after they had believed. In Verses 30-33, he baptized the Philippian jailer and his household after they had heard the word and believed. These twelve had believed the Gospel (I Corinthians 15:1-4), the death, burial and resurrection of Christ, and were baptized as evidence of their faith in Christ. This now brings us to the messenger.

D. *The Messenger (Acts 19:6).*

"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues (languages) and prophesied." (Acts 19:6).

Remember, God does not do things without a purpose, so there must be a reason why Paul laid his hands on them and they spoke in tongues and prophesied. As we have found from our study of the Scripture, the purpose of tongues in Acts 2 was to give evidence of the Messiah. That is, that the Messiah had come to the cross and returned to Heaven, for the Holy Spirit would not come until He departed (John 16:7). In Acts 10, we found the purpose of tongues was to give evidence to the Jews that the Gentiles received the Holy Spirit, the "like gift", the same as they. In Acts 19:6 we are going to see that God's purpose for tongues (languages) was evidence to the truth of Paul's message and his authority as an apostle.

Christ performed works, or miracles, to prove His Messiah-ship.

"Believe me that I am in the father and the father in

me, or else believe me for the very works sake."
(John 14:11).

He also gave the apostles the power and right to perform works, or miracles, as proof that their message was of God.

In Matthew 10:1-8, the apostles were given this power by the Lord; but commended to go only to the nation of Israel, telling them their Messiah was here, the Kingdom was at hand, and verifying their message was authentic by the sign miracles they performed.

When the Jews rejected this message and crucified the Savior, He arose and returned to Heaven. This ushered in a new dispensation, the Church Age. Now God had chosen Paul to reveal the mysteries (that which had been kept secret before) to the church. God had chosen Paul to be the apostle to replace Judas. Therefore, being an apostle, he was given the power to perform signs and wonders as proof his message was authentic.

Even the other eleven apostles did not accept God's choice of Paul to be the apostle to replace Judas. This is evident from Acts 1:23-26. They chose two, then cast lots which singled out Matthias as their choice. God rejected their choice as Matthias is not even mentioned in the rest of the Bible. God made it clear that His choice of Paul as the apostle to replace Judas would stand. Paul continually had to defend his right of apostleship. as seen in his writings. The following quotes illustrate this:

"Paul, a Servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." (Romans 1:1).

"Paul, called to be an apostle of Jesus Christ through the will of God,..." (I Corinthians 1:1).

"Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth,..." (II Corinthians 1:1).

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ..." (Galatians 1:1).

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus..." (Ephesians 1:1).

"Paul, an apostle of Jesus Christ by the will of God..." (Colossians 1:1).

"Paul, an apostle of Jesus Christ by the commandment of God our Savior..." (Timothy 1:1).

Remember, Peter's message in Acts 10 was authenticated by their speaking in tongues (languages). Paul's message was the same as Peter's, *"Believe on the Lord Jesus Christ and thou shalt be saved."* When these at Ephesus heard Paul's new message and believed, he laid his hands upon them and they received the Holy Spirit and spoke in tongues (languages). This was God's proof that Paul's message was authentic. Thus, it was the right message

for the right age. God, at His will, gave the tongues or languages as a sign that Paul's message was God's word.

Then, are tongues needed as a sign today of God's message being true? To this we answer, "No!" These signs were necessary only until God's Word was put into writing. If Paul could have pulled out a New Testament, he would have showed them God's written word, the same as he told them orally. They would have believed the written word, inspired of God, without any additional proof--just as we do today.

Today, we judge if a man is of God by comparing his teaching to the Bible. If his words agree with God's Word, then we can conclude he is speaking by the Holy Spirit and not by a false spirit. These twelve men did not have the New Testament, as it was not yet completed, to use as a discernment of the validity of Paul's message. Therefore, the sign of tongues and prophecy served as proof that they had heard and believed the right message.

The sign miracles given to the apostles in Matthew 10 passed off the scene with the completion of God's word in 96 A.D., with the book of Revelation. (This will be discussed further in our section on I Corinthians 12-14.)

With God's written word completed, we need no signs and wonders to prove God's word is authentic.

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto

the Jews a stumbling block, and unto the Greeks foolishness." (I Corinthians 1:22,23).

I pray that God's word will be sufficient to you.

"Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).

"So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17).

CHAPTER FOUR OUTLINE

I Corinthians 12–14

- I. THE CONCENTRATION OF THE GIFTS OF THE SPIRIT (Chapter 12)
 - A. God's Gifts to the Individual (12:1-11)
 - B. God's Gifts to the Church (12:12-31)

- II. THE CONSUMMATION OF THE GIFTS OF THE SPIRIT (Chapter 13)
 - A. The Concern of Love (13:1-7)
 - B. The Contrast of Gifts (13:8-13)

- III. THE CONTROL OF THE GIFTS OF THE SPIRIT (Chapter 14)
 - A. Church is to Be Controlled by Edification (14:1-6)
 - B. Church is to Be Controlled by Clarity (14:7-19)
 - C. Church is to Be Controlled by Maturity (14:20-25)
 - D. Church is to Be Controlled by Order (14:26-40)

CHAPTER FOUR

I. THE CONCENTRATION OF THE GIFTS OF THE SPIRIT

I Corinthians 12

INTRODUCTION: Among the many problems believers were having at Corinth, tongues were probably the worst. Paul spends more time in attempting to correct this problem than he does any other. Three chapters are used, going into great detail, covering most aspects concerning tongues.

In Chapter 12, the many gifts are enumerated, emphasizing what the believer's proper attitude toward the gifts should be. Then, as it is today, the gift of tongues was misused, counterfeited by a Satanic spirit, and held in preeminence over all the other gifts.

Chapter 13 informs us exactly how long God will extend the gift of tongues and when they will cease.

Chapter 14 gives the instructions concerning the purpose and regulation of tongues until they cease. We will not expound on every verse, only those that have a bearing upon tongues.

A. *God's Gifts to the Individual. (I Corinthians 12:1-11).*

(Verse 1). "...I would not have you to be ignorant." This is the purpose for the next three chapters. After Paul concludes dealing with tongues, he closes with "*But if any man be ignorant, let him be ignorant.*" (14:38) In other words, if a person will not study and take God's word concerning tongues, they will have to go on

and remain ignorant as there is nothing else that can be done for them.

(Verse 3). *"...no man speaking by the spirit of God calleth Jesus accursed..."* " A very interesting statement, for it informs us that some were speaking in tongues by a false or counterfeit spirit and were actually cursing Jesus. The sad thing is--those who were responsible thought they were speaking by the Holy Spirit, when they were not. The demons were having a field day in Corinth, cursing Jesus through the tongues speakers without their knowledge. These questions arise: "How is it possible for this counterfeit spirit to work through people and actually curse Jesus? What did these people do wrong that enabled this to happen?" The answers are given in the remainder of the chapter.

(Verses 4-6). Three times we are told there are different gifts. *"...there are diversities of gifts."* (4) *"there are differences of administrations."* (5) *"there are diversities of operations."* (6) Notice how these verses present the Trinity: verse 4, the Spirit; verse 5, the Lord; verse 6, God. The Lord is telling us that there are many different gifts. All of the gifts are not for one person and all people do not have the same gift.

(Verse 7). *"But the manifestation of the spirit is given to every man to profit withal."* This is the conclusion to Verses 4-6. That is, every Christian possesses at least one gift with which to profit. Notice the words, *"every man"*. Every Christian has at least one gift from the Lord. The Lord is now laying the foundation concerning His gifts to the believer. Remember, those in Corinth were seeking the gift they wanted, tongues, instead of realizing there were many gifts in addition to tongues. This was their first

error which allowed a counterfeit spirit to operate with and through them.

(Verses 8-10). Here the Lord elaborates upon the gifts, so there will be no mistake or speculation as to what some of them should be. Notice the gift of interpretation in Verse 10. At Corinth, it was always to accompany tongues. This was their second grave error which allowed a counterfeit spirit to work. In 14:5, one was to interpret; in 14:26, an interpretation is expected; in 14:28, one was prohibited from speaking in any assembly unless one interpreted. This way a counterfeit spirit would be exposed, as the spirit of the interpreter (through the Holy Spirit) would not bear witness with that of the speaker speaking by a false spirit. Those in Corinth were so zealous of tongues they were speaking without an interpreter; therefore, the counterfeit spirit could operate unmolested, undetected, and even curse Jesus Christ. The reason ... no one knew what was being said!

(Verse 11). *"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."* Here is the danger of not knowing God's word or will. At Corinth they wanted the gifts they had chosen, instead of God's will. Notice carefully, the gift, or gifts, given by the Holy Spirit are divided *"to every man severally as he (God) will."*

The Charismatic movement today is parallel in error to the Charismatics at Corinth. Speaking in tongues signaled to them that they must be in touch with God. I have, literally, talked to hundreds of Charismatics and, almost without exception, have been advised by them that "anyone can have the gift of tongues if they want it." A comparison of this Charismatic claim against the

Word of God illuminates the darkness of this movement. Let us read Verse 30 of this chapter.

"Have all the gifts of healings? do all speak with tongues? do all interpret?"

The original Greek of this passage reveals that these are rhetorical questions to which a negative answer is assumed. Therefore, the answer to all the questions of Verse 30 is, "No!" It could not be any clearer. Not everyone was to have the gift of tongues. The Lord would be the One who decided what gift, or gifts, He would give to each believer.

B. God's Gifts to the Church (I Corinthians 12:12-31).

(Verses 12-17). In these verses the Lord likens each believer and his gift, or gifts, unto the human body as a means of explaining the Body of Christ and how each believer, with his gifts, fits in. The human body needs all parts to function effectively; so all believers who make up the Body of Christ have various gifts so it will operate in the same way.

Verse 13 of the above passage reveals two major errors in the beliefs of Pentecostalism and tongues speakers of today.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

1. The Baptism of the Spirit is into the Body of Christ, not into tongues.
2. This verse says all have been made to drink (same as "baptized") into one Spirit. Tongues cannot be evidence of the Baptism of the Spirit, since not all speak with tongues (Verse 30); but, all believers are baptized into the Body of Christ. Verse 13 refutes one of the major errors of Pentecostalism, who say that speaking in tongues is evidence of the Baptism of the Spirit.

Verse 18 gives the conclusion to these verses:

"But now hath God set the members every one of them in the body, AS IT HATH PLEASED HIM."

(Verses 18-24). These verses emphasize one central point--no matter who has what gift, each are of *equal importance*. God's Word emphasizes this. Personally, I hear a thousand times more about the gift of tongues than any of the other gifts. Something is wrong--God says they were all equal.

(Verse 25). This adjusted their attitude to the proper level. In Corinth, tongues had become an obsession. Their attitude toward others incited division because of tongues. One should never consider themselves a more spiritual being because of a particular gift. We must remember, we possess a gift because God gave it to us. With this attitude, we will have the same care for one another and there will be no division. This is exactly what Verse 25 states,

"That there should be no schism (division) in the body; but that the members should have the same care one for another."

(Verses 28-31). In closing Chapter 12, the Lord reminds them again that not all have the same gift, not all are to speak in tongues. *"But covet earnestly the best gifts;..."* This is the one, or more, that God has given you! It is interesting to note that the gift of tongues is listed last of all the gifts; yet, the Corinthians had put them first. Everyone wanted the lesser gift of tongues which, outwardly, appeared spiritual; but, in reality, was for most, carnal.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." (I Corinthians 3:1).

The *"more excellent way"* in Verse 31 is the love, or "charity", of Chapter 13. It does not matter how spiritual you might appear to be by speaking in tongues. Is the true Holy Spirit working in your life to manifest the true love which is evidenced by unity and caring one for another? (Verse 25).

Let us summarize the teaching and correction concerning tongues given in this chapter:

1. The Corinthians were ignorant concerning tongues. (Verse 1).
2. They were ignorant about other things as, in the past, they had worshipped dumb idols. (Verse 2).

3. Spiritual baptism is not evidenced by speaking in tongues; but, the placing of the believer in the Body of Christ instantaneously with faith in Christ. (Verse 13).
4. There was division because of tongues. (Verse 25).
5. There was lack of care for one another which resulted from overemphasis on tongues. (Verse 25).
6. Tongues are given last. (Verses 10, 28). They placed them first.
7. Tongues were not for everyone. (Verse 30). The Corinthians thought they were.
8. They were so obsessed with tongues they put the other gifts in a "feeble" class, and considered them of little necessity. (Verse 22).
9. They were self-centered and lacked the true love of God by the true Holy Spirit. (Verse 31). The "*more excellent way*" is the word, "charity", in Chapter 13 and, literally, means "love." They lacked the true love of God that produces harmony and care one for another. (Verse 25).
10. The gifts were not to be selected by the believer; but, given to each as God willed. (Verses 11,18).

II. THE CONSUMMATION OF THE GIFTS OF THE SPIRIT

I Corinthians 13

INTRODUCTION: The word, "charity", appears nine times in this chapter. In 1611, when the King James Translation came forth, the word, "charity", was the strongest word known for "love". The Greek word for "charity" is the noun, "agape". It is the love of God in the believer and exercised toward someone else. Since Chapters 12-14 are dealing with the various gifts and their use EXTERNALLY, Chapter 13 expresses the INWARD motive and attitude with which the believer uses his gifts.

A believer may possess a gift, or gifts and abilities, and exercise them in one of two ways. The first, out of a sincere love for others. The second, to draw attention to himself. The first is the "more excellent way" spoken of in Chapter 12:31. *"But covet earnestly the best gifts: and yet (in Chapter 13) shew I unto you a more excellent way."* A love centered on others and not on one's self.

Chapter 13 tells the believer when tongues will cease and informs us that the "more excellent way" to influence unbelievers is with our actions motivated by the love of God.

A. *The Concern of Love (I Corinthians 13:1-7).*

(Verse 1). The people at Corinth admired men who were eloquent and masterful in their rhetoric. Apollos was such a man. In Acts 18:24 he is said to be *"an eloquent man, and mighty in the scriptures."* In I Corinthians 1:12 and 3:4 he had attracted a

following, no doubt because of his ability to speak and his command of the Greek language, along with his knowledge of the Scriptures. Certainly there is nothing wrong with having a command of our language and using good rhetoric in presenting the Word of God. This ability as an orator, when used for God's glory and motivated by love, is of great value to God, the speaker, and the audience. If I spoke the English language in such an exalted and heavenly manner as angels do, but without love, it would be as empty as clanging brass or the continuing tinkling cymbal.

An illustration: Recently, a family related to me the circumstances of their visit to a certain church. They said the message was Biblically sound and the minister had a great command of the English language, but something was missing. As they left and shook hands with the pastor, they sensed he did not care if they came back or not. This was a family looking for a church. This would certainly lead one to question if this pastor's preaching was motivated by love, or for the purpose of ostentation. People can sense if you have a sincere love and concern for them. The "element" that illuminates the Word of God is the "switch" of love embodied in the presentation. The Word then becomes sweet music to the listener, instead of empty-sounding cymbals and brass.

(Verse 2). "*Understanding all mysteries*" is referring to the doctrines of the Church which were not revealed to the Old Testament prophets. In Ephesians 3:2-6, for example, the Old Testament prophets never knew that, upon Israel's rejection of Christ,

"That the Gentiles should be fellowheirs, (with the Jews) and of the same body, and partakers of his promise in Christ by the gospel." (Ephesians 3:6).

Also see: Romans 11:25; I Corinthians 15:51; Colossians 1:25-27; Ephesians 5:23-27,32; and I Timothy 3:16.

A person may possess the understanding of prophecy (foretelling and forth-telling), mysteries (the deep counsels of God--kept secret, but now revealed), and have a complete understanding of all the Scriptures; BUT, without a sincere love for others. One's efforts are then absolutely nothing in God's eyes. The reason: *"...knowledge puffeth up (self-exaltation), but charity (love) edifieth (God)." (I Corinthians 8:1)* This same person may have complete faith and confidence in the power and Person of God, so that he could move mountains. He questions not the omniscience, omnipotence, or omnipresence of God; but, if his actions are motivated by self-exaltation, without love, he is nothing. One may intellectually expound the Word of God and be as cold as a refrigerator!

He would be like a ship in the midst of the ocean without a rudder, or a new car without a motor. The Word of God may be expounded and appear as beautiful as looking at a new car; but, without the motor of love, it is not going anywhere. Just as *"faith without works is dead"* (James 2:17), so is knowledge and understanding of God's Word, without love.

(Verse 3). This verse would seem to make a Christian complete. In Verses 1 and 2, he had a complete understanding of God's Word with no reservations as to God's abilities; and now, he

extends himself to feed the poor and even give his life, if necessary. Yet, all of this would bring him no rewards ("*Profiteth me nothing*"), if not rendered out of love. This may seem a bit confusing, for he would have to love something in order to do this. That something, of course, is his love of self-exaltation and the admiration of others. He receives the glory for his actions instead of Christ. Even though the poor profited, the giver did not; because the wrong kind of love was the motivation. "Charity" (love) here seeks to glorify Christ with good works, not self. A simple illustration may suffice:

Often Christians defend the Bible and, in doing so, argue, get mad and win the battle; but, lose the person. They brag about how they put the person down and pride themselves in their knowledge and ability to do so. They did defend God's Word; however, they got the glory and nothing was accomplished. Why? The wrong kind of love prevailed. The kind of love spoken of in this chapter would have exhibited patience and kindness to win the person to Christ. Remember, we are rewarded for winning people to the Lord, not winning arguments. This is predicated upon the kind of love we have; either love of self, or the love that glorifies Christ. One has rightly said, "Men will fight for Christianity, and die for Christianity; BUT will not live in its Spirit, which is love."

(Verses 4-7). These verses give us a list of what the right kind of love will produce and serve as a mirror with which to examine ourselves:

1. "*Suffereth long*" - Maintain our testimony while others are seeking to do us wrong. This is the negative side of love--we restrain ourselves.

2. *"Is kind"* - Extend good works to others. This is the positive side of love. It suffers evil and confers blessing.
3. *"Envieth not"* - This incorporates jealousy. Where love prevails, envy and jealousy will not be present. Moses (Numbers 11:26-29) and John the Baptist (John 3:26-30) are two good examples.
4. *"Vaunteth not itself"* - Refers to the outward actions of self-importance.
5. *"Not puffed up"* - Refers to the inward feelings of self-importance.
6. *"Doth not behave itself unseemly"* - The Greek word for "unseemly" is "aschemosune", and means "shamefully and indecently". Love controls our dress, our actions, and our tongue.
7. *"Seeketh not her own"* - This is seeking to build others up and not always trying to draw attention to one's self. Love is unselfish and happy in the happiness of others.
8. *"Not easily provoked"* - Patience is amplified here and means love is not easily provoked to resentment and loss of temper. Love keeps exasperation in check.
9. *"Thinketh no evil"* - Means not always jumping to evil conclusions immediately, when circumstances are not clear. Love eliminates memory-filing of evil for the

purpose of revenge. The contrast: with love I will help you; without it, I will get you!

10. *"Rejoiceth not in iniquity"* - Love does not rejoice when another is taken in sin and overcome by the same. It does not portray joy at the mishaps or misfortunes of others.
11. *"Rejoiceth in truth"* - If you see someone falsely accused, love will motivate you to speak the truth, not stand idly by. Love can be measured by those who speak out for Christ, not caring what people will think. Others may be too worried about their self image, popularity, etc.
12. *"Beareth all things"* - Not always complaining about problems. It endures the wrongs, adversities, troubles and trials of this life, without being a habitual complainer. (I Corinthians 10:13). These vexations are "common to man" and recognized by the believer.
13. *"Believeth all things"* - Looks at situations from the positive side, not the negative. Looks for the good, not the bad. Believes that, even in our trials, something good will come out of them. Love will be looking for it. Love will construct our conduct during trying situations.
14. *"Hopeth all things"* - An illustration may suffice. When one observes a person laden with sins and evil, our love should look with eager and hopeful expectations for the day they will accept Christ. With our love we try to lead them to Christ, expecting them to be saved.

15. *"Endureth all things"* - "Endureth" is the Greek word, "hupomenoo", and means "to sustain an assault". It is a military term and refers to heavier afflictions than those sustained by the "beareth" in Verse 7. You resist with love, not hatred, while absorbing the most gross ill treatment, violence and persecution. Our actions reveal the amount of love we possess.

This love is produced by the Holy Spirit, as we yield to His will so Christ will be lifted up. Remember what John the Baptist said in John 3:30, "He (Christ) must increase, but I must decrease." The more concerned about ourselves we are, the less Christ will be seen. The less we think of self, the more Christ will be seen as we display these attributes which reveal the TRUE LOVE of Christ in us. It reveals our growth; whether we are spiritual or carnal, a child or an adult Christian.

B. *The Contrast of the Gifts (I Corinthians 13:8-13).*

(Verse 8). In this verse four things are spoken of; three will come to an end, and one will remain. Let us examine each one separately:

1. *"Charity never faileth"* - Again, the word "charity" is the Greek word "agape", and was the strongest English word for "love" known at that time. It is God's love toward the sinner. *"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."* (Romans 5:8) . This same love is given to indwell every believer in the person of the Holy Spirit. Since God is love and God is

eternal, He will never die or cease to exist, and neither will His love ever fail. This means it will never drop away, die, or cease to exist. It will transcend and survive all things compared to, plus time itself, and faileth not to remain for everlasting. This is the only one of the four that will remain. It was a permanent gift.

2. *"Whether there be prophecies, they shall fail"* - The prophecies' failing does not mean they will not come to pass. The Greek verb is "katargeo" and has the representative meanings of "abolish, cease, destroy, vanish away, make void and reduce to inactivity." In other words, at some future time prophecies will be reduced to inactivity by being abolished. There is a time coming when no more prophecies will be given. In Verse 10 we shall examine when that time arrived.
3. *"Whether there be tongues they shall cease"* - "Cease" is the Greek verb, "pauo". It means "to cease or to stop completely". It is used in the perfect tense. This means that when tongues do cease, the action of ceasing will never be interrupted, but will continue forever. In plain words, once tongues cease they will never be reactivated again at anytime in the future. The act of ceasing will remain perfect, without interruption, for eternity. We might also add, the Greek word, "pauo", for "cease" is also in the Greek middle voice, denoting emphasis. Therefore, the most emphatic statement in this verse is "TONGUES SHALL CEASE". We shall discover when they were to cease, shortly.

4. *"Whether there shall be knowledge, it shall vanish away."*
"Vanish away" is the same Greek word, "katargeo", translated "fail" referring to the "prophecies" in this verse. It is also translated "shall be done away" in Verse 10 and "put away" in Verse 11.

The word "knowledge" is the Greek, "gnosis", which is also translated "knowledge" in 14:6. It denotes knowledge, especially and absolutely concerning spiritual truth. At this time, when a group of Christians met together, they could not open the Bible to the New Testament as it had not been completely written. God would give, at His discretion, a special knowledge of His word to a believer who, in turn, would relate it to the group. I Corinthians 14:26 clarifies this,

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation..."

This "revelation" is closely related to "knowledge". "Revelation" is defined as "an expression of the mind of God for the instruction of the church". "Knowledge" is defined in the Greek as a "knowledge especially and absolutely of a spiritual truth". (*Vine's Expository Dictionary of New Testament Words*)

Until the Word of God was completed, God would give a special knowledge of His word, instantaneously, to a believer who, in turn, would speak it to the assembly. When the written Word of God was completed, there would be no more need for this special knowledge. Therefore, it was to be done away with at that time.

(Verse 9). *"We know in part"* - This is referring to the Word of God. "In part" is the Greek, "ek-merous", meaning "a part or portion of the whole. (*Vines Expository Dictionary of Greek New Testament Words.*) I Corinthians was written about 57 A.D.; while Revelation, the last Epistle, was written about 96 A.D. Since all the Word of God had not yet been given, they only had knowledge of the portion ("part") that had, thus far, been revealed.

"We prophesy in part" - Many more prophecies were yet to be revealed. They could only give forth what they had received thus far. The time was coming when the consummation of all prophecies would be given. It is the same with other portions of God's Word. Tongues were sometimes the means of giving forth a portion of the prophecy and knowledge of God's Word. When the end of God's revelation to man, the Book of Revelation, was written, there would be no more prophecies. There would be no additional knowledge outside of the Bible, and tongues would have already ceased.

(Verse 10). The key word in this verse is "PERFECT". Those that endorse tongues today say it is referring to Christ's coming. If that were true, then knowledge, prophecy and tongues would be manifested until He comes. If, on the other hand, "perfect" is referring to the written Word of God; then, what they claim as tongues today must be the working of a counterfeit spirit, and not the Holy Spirit. Since the Book of Revelation was completed, God has never given the gift of tongues to anyone. If tongues, today, were of the Holy Spirit, the Holy Spirit would be contradicting God's Word--and that is impossible!

The word "perfect" is the Greek word "teleion" meaning "COMPLETE". Here are the simple facts to consider:

1. Merrill F. Unger, author of *New Testament Teaching on Tongues*, earned his A.B. and Ph.D. degrees at Johns Hopkins University and his Th.M. and Th.D. degrees at Dallas Theological Seminary where he was professor of Old Testament Studies. He has authored numerous books which are widely distributed and read, such as:
 - a. *Unger's Bible Dictionary*
 - b. *Ungers' Bible Handbook*
 - c. *Archaeology and the Old Testament*
 - d. *Archaeology and the New Testament*
 - e. *Biblical Demonology*
 - f. *Demons in the World Today*
 - g. *The Haunting of Bishop Pike*

I believe that Professor Unger is well-qualified to give the correct teaching from the Greek concerning the word "PERFECT" in I Corinthians 13:10. Here are his words from his book, *New Testament Teaching on Tongues*, Page 95.

"But when that which is perfect is come [Greek, to teleion, the completed and final thing, which means 'the New Testament Scriptures'; the neuter in the Greek denotes neither Christ nor his advent, both of which thoughts are foreign to the context],"

He continues on Page 96, stating:

“Tongues were to cease because the completed revelation of Scripture in the canonical book of the New Testament would eventually make prophecy, knowledge, and tongues unnecessary and useless.” (I Cor. 13:11,12).

2. The noted Greek scholar, A.T. Robertson, defines it as “full grown and mature.”
3. Charles R. Smith, Th.D., was Assistant Professor of Greek and Theology at Grace Theological Seminary, Winona Lake, IN. In 1972, his book entitled *Tongues in Biblical Perspective* was published. Here are Professor Smith’s words concerning “that which is perfect” on Page 75.

“The term “that which is perfect” does not refer to the Lord Himself at His coming, because the article translated “that which” is neuter, not masculine in gender.”

4. Mark G. Cambron, D.D., LITT.D. One of the greatest Bible teachers of the 20th Century. He founded Seaside Mission winning untold numbers of Jewish people to the Lord. He taught at Tennessee Temple Schools in the Bible School at the request of Dr. Lee Roberson, President. He has authored several books, one of which is *The New Testament, A Book-by-Book Survey*. Here is Dr. Cambron’s teaching concerning the word “perfect” on Page 230 of his book.

“But when that which is perfect is come, then that which is in part shall be done away” (V.10). “That

which is perfect” is not speaking of the coming of the Lord Jesus Christ; indeed He is the Perfect One, but the Holy Spirit is speaking of the full revelation of God—that which is perfect—and when the full revelation of God is finally given, then these gifts of prophecy, tongues and wisdom will be withdrawn...When the entire New Testament was written, there was no further need of these gifts.”

5. Dr. Gromacki says, "The word "perfect" (teleion) does refer to the end of a process or development ... the Second Coming of Christ is not a process, it is an instantaneous event, the word "perfect" cannot be referring to Christ because "perfect" definitely has reference to the end of a process or development of something. The something, of course, is the Word of God."

Dr. Gromacki further says, "It (the word "perfect", teleion, in the Greek) is never used in the New Testament to depict the (a) Second Coming of Christ, (b) the Millennium, or (c) the Eternal State".

Dr. Gromacki was Professor of Bible and Greek and Chairman of the Division of Biblical Education at Cedarville College in Ohio. He is also the author of several books.

6. The word, "*perfect*" (teleion), is an adjective which is here used as a noun. In the Greek it is found in the NEUTER gender. The Greek expresses the neuter, feminine and masculine genders, depending on who or what is referred

to. If "perfect" was referring to a person, it would be found in the feminine or masculine gender. since it is in the NEUTER gender, it is referring ... not to a person, but an object, which is the completed Word of God.

8. If any person is still in doubt concerning this teaching concerning the word, "perfect", I would advise you to write several reputable Christian colleges and ascertain from their Greek professors the meaning of the word.

Much more could be written concerning the words "perfect" and "in part". However, I feel if these simple facts are not conclusive enough, pages more would make no difference to those who refuse to accept the truth. The Apostle Paul put it as bluntly and simply as it could be stated, "*But if any man be ignorant, let him be ignorant.*" (14:38). Paul wrote this after concluding Chapters 12 through 14. In other words, Paul says, "I have written unto you the commandments of the Lord, (14:37), about tongues. Therefore, if you will not accept it, you will just have to remain deceived (ignorant)."

(Verse 11). The first illustration of "in part" and "perfect". (Child to Adult).

1. Contextual Reference. Just as it takes time for a child to reach completion, or adulthood, so God, in time, gave us His completed Word. Just as the Church Age was a mystery to Israel, "*Which in other ages was not made known unto the sons of men, as it is now revealed ...*" (Ephesians 3:5). So was God's completed Word to

mankind. "Child" is to "in part God's Word" as the "adult" is to "the completed Word of God."

When Christ spoke in John 16:12, *"I have yet many things to say unto you, but ye cannot bear them now,"*. This would be applicable to the "child" and "in part". When John spoke in Revelation 22:18, *"...If any man shall add unto these things, God shall add unto him the plagues that are written in this book."* This, then, would be applicable to the "perfect" or completed Word of God.

2. Spiritual Reference. Some of the characteristics of a child are: he pouts, he cries because of little things, he must always have his own way, he throws temper tantrums, he seeks attention, he needs constant care, and etc. How characteristic of some Christians. The length of time one has been a Christian does not necessarily represent his growth. One Christian could grow spiritually, in one year, more than one who has been a Christian for 5 years.

In Corinth, they were seeking the gift of tongues, which they thought reflected their spirituality; instead of coveting earnestly the best gift that God had given them.

The practical lesson would be: Are we desiring some spiritual gift or office in order to impress others as to how spiritual we are? Are we acting like children, pouting when we do not get our own way? Are we always crying about little things, losing our temper or always seeking attention? Paul is telling the Corinthians that it is time to put away those things of a child and grow up to be a

mature adult in the Lord. As a Christian, where would you place yourself spiritually? As an infant, adolescent, or adult child of God? As the Word of God was completely given, so we should grow to be complete in Him.

(Verse 12a). The second illustration of "in part" and "perfect".
(Mirror to clear view.)

The word "glass", no doubt, has reference to the mirrors that were used in those days. The mirrors were of "polished" metallic surfaces which reflected objects, but imperfectly, since the figure seems to be behind the mirror--the observer seemed to see "through it". (David Brown) Since the glass (mirror) was used metaphorically of the incomplete Word of God; i.e., we could not see the absolute, clear view of things until God's Word was written in its entirety. Since "glass" contrasted to "face to face"; then "face to face" must also be used metaphorically in reference to the completion of God's Word.

As one would watch an artist begin to draw the picture of a man, it would first be viewed as incomplete (the mirror). As one stands and watches the artist, he finishes the drawing of the man. You are now standing "face to face" with the completed picture. As we stand today, we can look "face to face" at God's completed picture of this world because we are looking at it through God's completed Word, the Bible.

In Verse 9, "in part" is a reference to God's Word. In Verse 10, "perfect" is referring to God's Word. It would then be a gross contextual error to apply "face to face" to Christ, instead of God's completed picture as viewed through His completed Word. Let

us be as honest with the context here as we are with the rest of the Word of God.

(Verse 12b). The third illustration of "in part" and "perfect". ("Shall know as I am known")

"Now I know in part" is the same as spoken of in Verse 9, *"we know in part and we prophesy in part"*, that is the incomplete Word of God. Or, I know only the part of God's Word that has been revealed thus far.

"But then" is future tense and is contrasted to *"now I know"*, which is present tense. Since *"now I know in part"* is referring to God's Word, *"but then"* is also referring to God's Word at the time it would be completed. When the Bible was completed, one could then know as completely about God as the Bible revealed Him to us.

Just as completely as God knew us, we may know Him as completely from the revelation of Himself to us through His Word. Just as God created me physically, he recreated me spiritually by the new birth. (John 3:3,7). May I learn of Him and *love Him* as His child, as much as He loved me while I was yet a sinner. *"Thanks be unto God for His unspeakable gift."* As God has fully revealed Himself to me through His Word, may I fully give myself to Him in this world.

(Verse 13). Three things would remain after God's Word is complete: faith, hope, and charity (love). We can have faith in Christ, hope for the future; but, the greatest thing we can do is extend the love of God to others as God has given to us. If you

are saved you have God's love within you in the person of the Holy Spirit. The greatest thing you can do is tell someone else what Christ did for you. If you possess this kind of love (charity), the greatest of all ... you can then say as Paul in Romans 1:16,

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

III. THE CONTROL OF THE GIFTS OF THE SPIRIT

I Corinthians 14

INTRODUCTION: In Chapter 14 the italicized word "unknown" does not appear in the Greek text, as with all italicized words found in the King James Translation. These were supplied by the translators to help clarify the meaning and, in most cases, it does. Tongues in Corinthians were in one sense "known", and in another sense "unknown".

Now to clarify what we mean. The one speaking in tongues did not know what was said unless God also gave the gift of interpretation. Those listening did not understand until the interpreter told them what was said in their own language. Yet, what is unknown in one place has a meaning somewhere else in the world without being interpreted.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification." (I Corinthians 14:10)

A. *The Church is to be Controlled by Edification (I Corinthians 14:1-6).*

(Verse 1). At Corinth, tongues were passionately sought above the rest of the gifts. "*Follow after charity*" literally means to pursue after love. It is good to desire spiritual gifts, but more important than having all the gifts is the giving forth of the Word of God. The true love of God separates the person who talks of

God from the person who walks with God. If a person truly loves the Lord, they would desire to pursue God's priorities. Now we can see why the Lord begins Chapter 14 with "Follow after love" (charity). All of Chapter 14 is God's correction concerning tongues. It all begins with ... are we willing to follow and obey God's Word? First, we should desire to give the Word of God to others; second, have a desire for spiritual gifts; third, accept the gift or gifts God wills for us to have; fourth; covet earnestly, that is ... pursue to the best of our ability with God's grace, those gifts for His excellence.

(Verses 2-5). In these verses the Lord gives the contrast, the good versus the bad, the positive versus the negative, the speaker's will versus God's will. Here is the contrast between their error and God's rebuke.

1. ERROR: They were speaking in tongues without an interpreter. This is clearly an error, as Verse 2 states, "*...no man understandeth...* "

REBUKE: If they had one interpreting, every person in the assembly would have understood and been edified. Any tongues spoken in Corinth without an interpreter were counterfeit and not of the Lord. Why? Because God forbade tongues, "*...Except he interpret, that the church may receive edifying.* " The one referred to here as the interpreter is the speaker himself. If this were not true, "*except he interpret*" would read "except someone interpret. This error led to many more deviations from God's will and Word, as we shall see.

2. ERROR: *"For he that speaketh in an (unknown) tongue speaketh not unto men... for no man understandeth."* (Verse 2a)

REBUKE: This was exactly opposite God's will. The church was to be edified. This condemns any private use of tongues today, the same as it did in Corinth.

3. ERROR: (Verse 2b). The speaker was speaking in tongues to God.

REBUKE: This was not God's will. The Lord said in Verse 2b, *"...howbeit in the spirit he speaketh mysteries."* That is, he does not understand what he is saying. God wants his children to communicate to Him with full understanding of what they mean and say.

4. ERROR: They did not seek to "prophecy", i.e., give forth the Word of God.

REBUKE: This is proof they wanted self-glorification instead of Christ's glorification. God had to remind them that they needed to grow up as men and be concerned about others. Verse 3 instructs them that, *"...he that prophesieth (speaks the Word of God) speaketh unto men to edification, and exhortation, and comfort."* This is the will of God they were too ignorant to acknowledge.

5. ERROR: (Verse 4a) They wanted to edify themselves by speaking in tongues. *"He that speaketh in an (unknown)*

tongue edifieth himself..." This was their will instead of God's will.

REBUKE: (Verse 4b,13). God's will is that the church receive edifying through the hearing of His Word. "...*but he that prophesieth edifieth the church.*" The best way for the believer to edify himself is to build others up in the faith and help them grow in the grace and knowledge of the Lord Jesus Christ. (II Peter 3:18) Today, as in Corinth, this is the difference between a true love of God, manifesting itself in putting others first, and a religion of shallow emotionalism which tends to exalt self.

6. **ERROR:** (Verse 4b). They did not seek to give forth the Word of God so the assembly could be edified.

REBUKE: (Verse 4b). As it was in Corinth, so it is today. The popularity of small groups meeting in private homes to edify themselves by speaking in tongues is evidence they are not "edified" sufficiently by studying the Word of God.

7. **ERROR:** (Verse 5) This verse re-emphasized their desire to physically experience the sensationalism of speaking in tongues. They had no concern for an interpretation.

REBUKE: Since they had no one interpreting, it was proof they were interested in none but themselves. God rebukes them again, trying to impress upon them, "...*except he interpret, that the church may receive the edifying*"., not yourselves. The purpose for tongues WITH AN INTERPRETER was only for the edification of the church.

It was not for a personal, so-called "experience." Notice Verse 12b, "...seek that ye may excel to the edifying of the church.

(Verse 6). This verse re-emphasizes to the individual that tongues were to profit the listener. The reason: God's Word edifies and builds up the believer. The interpreter gave forth the Word of God in their language with words "easy to be understood". Paul uses the example of himself coming unto them for their "profit" or benefit.

"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?" (V.6).

In like manner, those speaking in tongues were to go unto others for the others' profit, not just their own.

Notice carefully...the listener could not "profit" unless the speaker was speaking by the Holy Spirit and projecting one of the following: (1). "revelation," (2). "knowledge," (3). prophesying, (4). or "doctrine". Had those speaking in tongues been doing it through the power of the Holy Spirit, there would have been no need for the instructions and rebuke in this verse. If they had been speaking by revelation, knowledge, prophesying, or doctrine, this verse would not be in the Bible! Let us examine the meanings of these four words:

1. *"Revelation"*: An expression of the mind of God for the instruction of the church." (*Vines Expository Dictionary of Greek New Testament Words* by W.E. Vine)
2. *"Knowledge"*: In this passage, "denotes knowledge especially and absolutely of a spiritual truth." (Vine's)
3. *"Prophesying"*: "Signifies the speaking forth of the mind and counsel of God." (Vine's)
4. *"Doctrine"*: Denotes teaching. (*Vine's...*) This word is correctly translated "teaching" in the RSV.

A study of Verse 6 reveals to us much more than may appear at a casual reading. Notice carefully that the counterfeit tongues were void of: (a). the mind of God, (b). any spiritual truth, (c). the counsel of God, and (d) did not contain any teaching whatsoever. This is a demonic spirit's favorite activity...making a person feel religious without an understanding of the word of God. This is exactly what was taking place in Corinth!

B. The Church is to be controlled by Clarity (I Corinthians 14:7-19).

(Verses 7-9). The trumpet has been used for centuries as a signal device for armies. The Israelites used the trumpet to call an assembly, announce war, to forward march, and for special days. Each were recognized by a separate and distinct sound of the trumpet. During World War II, one call of the trumpet was a call to mess, another meant to get up in the morning, and etc. If the sound was not clear and distinct, you might go to the wrong place

or do the wrong thing at the wrong time. In other words, there would be confusion!

The clarity and infallibility of God's Word is what builds up the Christian. This is the foundation that will last. No wonder we are instructed to "...utter by the tongue words easy to be understood..." (9b). Then, there will be no confusion among those assembled. Shallow emotionalism soon fades; leaving the speakers, themselves, in want along with the listeners.

Here is the conclusion. After the jumping up and down, the jerking of the body here and there, the flood of emotional, ecstatic sounds, and the exclamation of "Praise Jesus!" over and over...louder and louder, God sums up the whole matter. "...*How shall it be known what is spoken? For ye shall speak into the air.*" (9c).

(Verse 10). Every sound is significant and meaningful somewhere. Even though the speaker did not know what he was saying, the sound had a meaning somewhere in someone's language. If the speaker was controlled by a demonic spirit, the demon could actually curse Jesus through the speaker's vocal chords and allow the tongues speaker to feel sensationalism at the same time. The demon could curse Christ and convince the tongues speaker he was speaking by the Holy Spirit, instead of an UNHOLY SPIRIT! This is the Master Plan of Satan ... convincing a person they are doing something by the Holy Spirit, while in reality they are outright going contrary to the Word of God. This is why I Corinthians boldly stated "...*that no man speaking (in tongues) by the Spirit of God calleth Jesus accursed...*" (I Corinthians 12:3b).

(Verses 11-13). In these three verses we have, in respect to tongues, the meaning (11), the motive (12), and the message (13). In Verse 11, there is no meaning to the voice if there is no interpreter.

"But if there be no interpreter, let him keep silence in the church..." (I Corinthians 14:28a).

If one goes ahead and speaks in tongues without an interpreter, he is like a "barbarian." A barbarian was one who spoke in an unintelligible foreign language. An example of this is found in Acts 28:2,4 where the inhabitants of Melita are called barbarians (They spoke with a Punic dialect.) Without an interpreter, there was no meaning to the sounds and no one profited.

Verse 12 reveals the wrong motives of the Corinthians. They proceeded, even though the church was not edified. We are told they were "...zealous of spiritual things..." (The word "gifts" is italicized and does not belong in the original.), but they were not concerned about others at all. Since their motive was not to edify the church, we must conclude they were only interested in themselves. Therefore, Paul seeks to correct their motive by instructing them to "...seek that ye may excel to the edifying of the church."

Notice in Verse 13 who is instructed to interpret. It is the speaker, himself. Verse 5 says exactly the same thing, the speaker is to interpret. "...for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." When we lay God's instructions alongside

of what is going on in so-called tongues meetings of today, it is easy to see they do not parallel the Spirit of the Word of God.

The Word of God gives us the doctrinal lesson, but there is also a spiritual lesson to be valued. As Christians today, let us speak words easy to be understood (Verse 11). Make sure our motive is pure in God's sight, seeking to build others up in the faith, humbling ourselves that others may be exalted (Verse 12). As we walk in the Spirit of God, having an understanding of where we are going, what we are doing, and what we are saying; all three will give peace to our lives, influence others, and give God the glory.

(Verses 14-19). Not only does Chapter 14 cover speaking in tongues, but this section covers praying, singing and giving thanks in tongues. All of which are prohibited.

1. Verse 14 has caused confusion to many concerning "*...my spirit prayeth, but my understanding is unfruitful.*" Is this spirit the human spirit, the Holy Spirit, or is it describing something else concerning the individual?
 - a. Is this the human spirit that is praying? No! If it were the human spirit, the person would have an understanding of what he said. This is not the case here for "*...my understanding is unfruitful.*" God made man with a human spirit which gives understanding.

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8).

Read I Corinthians 2:9-12 where the human spirit and the Holy Spirit are described as giving a person understanding. With our human spirit we understand the things of the world; as contrasted with the Holy Spirit, Who enables us to understand the spiritual things of God.

b. Is this the Holy Spirit that is praying? No! Again we call your attention to the fact that speaking in tongues, or languages, was for the edification of the church (14:2,4) as they received the Word of God. If the person was speaking by the Holy Spirit, the Holy Spirit would also have given the interpretation to the interpreter (14:5,13,27). This was not the case here. Since there was no understanding on the speaker's part and no interpretation or interpreter, it could not have been the Holy Spirit.

c. What does "*my spirit prayeth*" mean? When you look up the word, "spirit", in your concordance, you will find that the Greek word, "pneuma", is translated various ways in the Bible. The word is translated "breath, life, wind, and ghost" in our English Bibles. For example:

- (1). Revelation 13:15 (KJT) - "Pneuma" translated "life."
- (2). John 3:8 (KJT) - "pneuma" translated "wind".
- (3). Hebrews 1:7 (KJT) - "pneuma" translated "spirits", referring to the angels as ministering spirits.

(4). Revelation 11:11 (KJT) - "pneuma" translated "spirit"; but, not in the Moffatt, RSV, or the New English Bible. There it is translated "breath".

(5). Acts 20:23 (KJT) - "pneuma" translated "ghost". In the RSV it is translated "spirit".

We have listed just a few examples to show that many times the context will determine what the Greek word, "pneuma", is referring to. As previously shown, "*my spirit prayeth*" is not the human spirit of understanding or the Holy Spirit of God. It would be better understood as "my desire and emotions prayeth". Here, the person desired to pray, but was void of adhering to God's will that one interpret so the church would be edified. They allowed their emotions to have free will going contrary to God's will. God's will is expressed in Verse 15, "*...I will pray with the spirit, and I will pray with the understanding also...*"

2. (Verses 15,16). A person is never to sing in tongues. Why? There is no understanding. Our will ought to be God's will, "*...I will sing with the spirit, and I will sing with the understanding also.*" Verse 16 rebukes them for not giving thanks the same way, with understanding.
3. (Verse 17). Their desire to give thanks is commended; but, their concern for others was missing, as well as their concern for God's will that the church be edified. we have

the same thing today, some concerned only with their spirituality, acting without acknowledging God's word. (II Peter 3:18 and II Timothy 2:15).

4. (Verses 18,19). Why was Paul able to speak in tongues? If one would trace the four missionary journeys of Paul, there is little doubt that he met many whose language he did not know. God enabled Paul to exercise this gift. Paul did not have time to go to language school; so, God allowed him to speak in their language "the wonderful works of God". If tongues are for today, why do our missionaries have to spend time learning the various languages, especially those claiming to have the gift of tongues?

C. *The Church Is to be Controlled by Maturity (I Corinthians 14:20-26)*.

(Verse 20). These were "babes" who wanted attention for their superficial spirituality. Let me substitute the meanings given to the word, "malice", and one can begin to see the strength of this verse as levied against those who had not grown up. "*Brethren, be not children in understanding; howbeit in badness, evil, trouble, naughtiness, and wickedness be ye children, but in understanding be men.*" One should be able to understand why such repercussions occur when you take a stand against the tongues advocates today. This is characteristic of all that I have met, some just surface sooner than others!

(Verses 21,22). Verse 21 is referring to Isaiah 28:11 which reads "*For with stammering lips and another tongue will he speak to*

this people (Israel)." Literally translated, it would read "For through men stammering in speech and through a strange Gentile language will he speak to this people." Notice Verse 21, "In the law (Old Testament, Isaiah 28:11) it is written, with men of other tongues (Gentile languages) and other lips will I speak to this people (Jews) ... "

This is referring to God's warning and judgment upon Israel for their sins. They would be taken captive by other nations speaking different languages. There was an immediate and future judgment. The immediate judgment was when the Northern Ten Tribes were taken captive by Assyria in 721 B.C. and the Southern Tribes, Judah and Benjamin, were taken captive by the Babylonians in 586 B.C. They were given another chance after 70 years of captivity and were restored to their land.

Again they failed, and sinned in rejecting Christ as the Messiah, and the future fulfillment of Isaiah's prophecy was fulfilled in 70 A.D. This was when the Romans destroyed Jerusalem and dispersed the Jews to the four corners of the earth. Their dispersing to all parts of the world and listening to strange Gentile languages was a sign to the Jews of God's judgment, yet they would not listen. This is made clear by the last part of Verse 21, *"And yet for all that (God's discipline) will they (Jews) not hear me, saith the Lord."*

Even though the Jewish nation failed to evangelize the Gentiles and accept Christ as their Messiah; there were a few who did, as recorded in Acts. God used tongues (languages) again as a sign to the Jewish nation. First, on the Day of Pentecost... just 50 days after the resurrection of Christ. (Read Acts 2:4-11, how, "...that

every man heard them speak in his own language." This was a sign to the unbelieving Jew that Christ had come as promised and the Holy Spirit had been given. In Acts 10, tongues were a sign to the unbelieving Jew showing him the Gentiles received the Holy Spirit the same as any individual, believing Jew. Then in Acts 19, tongues again were a sign to the unbelieving Jew that Paul's status of apostleship and his message of grace were ordained of God.

Since Israel has rejected the Messiah and failed to evangelize the Gentiles, God has set aside Israel, as a nation, and will evangelize the world through the church (primarily Gentiles). Until the New Testament was completed, God gave one church the gift of tongues (languages) to be employed in their missionary efforts. It was unbelievable to the Jews to see the Gentiles evangelizing the Jews and various other nationalities. But, remember, it was just another sign God gave to the Jews to remind them that they had rejected their Messiah!

Verse 22 should now become clear. *"Wherefore tongues (languages) are for a sign not to them (Jews) that believe, but to them (Jews) that believe not."* One wonders how the Jews can still remain in unbelief after all the warnings, judgments and signs that God has given to them. Since these signs had been foretold in Isaiah 28:11 (which Verse 21 refers to), it had fallen upon deaf ears and had been unseen by blinded eyes. No wonder God said in the last part of Verse 22 *"...but prophesying (Isaiah 28:11) serveth not (was absolutely useless) for them that believeth not, but for them (Jews) which believe."* Tongues were not needed for those that believe, but were a sign only to the unbelievers. God's prophecies (His Word) are always a blessing to the believer, but

serve no purpose to the unbeliever.

It becomes clear why Paul addressed the Corinthians in Chapter One as he did, *"For the Jews require a sign ... But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."* In Hebrews 1:4 we also have the affirmation that *"God also bearing them (Jews) witness, both with signs and wonders, with divers miracles, and gifts of the Holy Ghost, according to his own will."*

(Verse 23). The word, "all", could be referring to everyone speaking at the same time, since Verse 31 is instructing them to speak one at a time. No wonder the lost would think they were mad (insane). There is no mention of the use of an interpreter, for which they had been rebuked in Verse 15. We are to influence the lost for Christ with the Word of God (prophesying). If our motives are right, we will. If not, we will seek to exalt self with unscriptural practices.

(Verse 24). These next two verses emphasize the importance of winning the lost to Christ, as opposed to showing others how "super spiritual" we are. There are two types of people here ... the new Christian who is "unlearned" (concerning the word of God) and the lost who "believeth not". The word, "prophesying", means giving forth the Word of God. When we give out the Word of God, both will be "convinced" (convicted in their conscience) and "judged" (by the Word of God that is preached).

(Verse 25). *"And thus are the secrets of his heart made manifest..."* He now sees himself as God sees him. The result is ... he worships God, leaves the assembly and gives a good report

of the church. This fulfills what God said concerning His Word in Isaiah 55:11...

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In Verse 23, we see self exalted. The conclusion is, they will say you are mad. In Verses 24 and 25, we see Christ exalted. The result is, they will *"report that God is in you of a truth."*

D. *The Church Is to be Controlled by Order. (I Corinthians 14:26-40).*

(Verses 26-33). From these verses we see that God instructs the men only concerning order in the church. In verses 34 and 35, the women are instructed. It is God's will that in every assembly of believers peace should prevail, not confusion. The following is a list of instructions that were to be followed at every assembly:

1. (Verse 26). Whatever gift we have, our motive for using it should be to edify others and the Lord, not self. When our motives are right, our actions will be in accordance with God's Word.
2. (Verse 27a). There were never to be more than three to speak in tongues (languages) at any one meeting.
3. (Verse 27b). "By course" means only one was to speak at a time.

4. (Verse 27c). "*Let one interpret*" meant there was always to be an interpreter when tongues were spoken.
5. (Verse 28a). If no interpreter, "*let him keep silence in the church.*" No language could be any stronger or clearer.
6. (Verse 28b). Men should be praying silently during the assembly.
7. (Verses 29-31). The prophets were those prophesying (Verse 6), i.e., "*speaking forth the mind and counsel of God.*" They were to follow exactly the same rules that governed tongues (languages). No more than three at a meeting. While one was speaking, the other was to sit silently and "*judge*" (literally "discern").
8. (Verse 32). Each person is responsible to keep themselves (their own spirit) under control and in order.
9. (Verse 33). Whenever there is peace in the church, it is evident that God is in control of the people. When a person causes confusion in the church, it is evident that Satan and/or their old nature is the controlling factor.

(Verses 34,35). Here we find God's instructions to the women of the assembly:

1. (Verse 34). "*Let your women keep silence in the churches.*" Since tongues were given for edification of the church (Verses 5,12) and no women were permitted to speak in the

church assembly, it becomes evident that women were never given the gift of tongues (languages), prophecy, or interpretation of tongues to be exercised in the church assembly. The reason, again, is substantiated by Verse 34b, "...for it is not permitted unto them (women) to speak; but they are commanded to be under obedience..." Obedience to whom? Notice in I Timothy 2:11,12, "*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*" (She can have authority over the children.) Women are to be in subjection to the Word of God, and their own husbands (as recorded in Verse 35).

(Some tongues advocates have told me this prohibition against women speaking in the church only refers to a business meeting in the church. This is another example of their twisting, turning, and adding to God's Word to make it fit their practices. Paul never discussed anything about a business meeting in Chapters 12 to 14. This is absolute dishonesty with God's Word! The hardest thing I have found is to get the tongues advocates to accept God's Word.)

2. (Verse 35). "*And if they (women) will learn anything, let them ask their husbands at home.*" (Not everyone in the church!) It would be well advised for some women to ask their husbands concerning spiritual things, even though they feel they are more spiritually mature (and so they may be). If they did this, it would serve as a challenge to their husbands to search the Scriptures for answers. The confidence his wife gives him by asking questions could be

the incentive he needs to get him going. Always encourage your husband to be the spiritual leader and do not be in competition with him for that position.

God emphasizes that "*...it is a shame for women to speak in the church.*" A woman's actions in the church assembly will almost always reveal her spiritual condition. If a woman will not yield to God's commandment (Verse 34) to be silent in the church assembly, you can rest assured she will not be in obedience or subjection to her husband at home. Much confusion in churches would be eliminated if professing Christian women would practice obedience to this portion of God's Word. Any woman who does this will be greatly blessed!

(Verses 36, 37). In Verse 36, in plain terms Paul is asking them, "Do you think you are the only ones God gave His Word and gifts to? Do you really believe you are the only ones who are giving out God's Word?" Verse 37, "*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.*" In other words, "If you think you are a prophet or a spiritual person, then listen to the correction I have given concerning the spiritual gifts. Remember, this epistle is not made up of my words, but it is the "commandments of the Lord."

(Verse 38). In Chapter 12:1 Paul says, "*I would not have you to be ignorant.*" That was the primary reason for writing Chapters 12 to 14, correcting the misuse of tongues. At the conclusion, after going into minute detail concerning the gift of tongues, he concludes by saying, "There is nothing more I can do for you, if

you will not adhere to God's Word. *"But if any man be ignorant, let him be ignorant."*

(Verse 39). "... *forbid not to speak with tongues.*" This does not mean tongues are for today. After all the instructions to correct the misuse of tongues, God would still permit them use until the completion of the New Testament books (I Corinthians 13:8-10). This was probably an answer to those who wondered if God would just withdraw the gift of tongues, since it had caused so much trouble and had been so grossly misused in the church. We have a right to "forbid" tongues now, because the gift ceased with the completion of the New Testament. At that time in Corinth, they were not to forbid tongues until the books of the New Testament had been written.

(Verse 40). *"Let all things be done decently and in order."* This is the measuring line for spiritual maturity. After studying Chapters 12 to 14, how would you measure your spiritual maturity?

CHAPTER FIVE OUTLINE

Mark 16:14-20

I. THE COMMISSION

II. THE CONCERN

III. THE CONCLUSION

CHAPTER FIVE

Mark 16:14-20

I. THE COMMISSION

This portion of Scripture is claimed by the tongues advocates to support their practice of speaking in so-called tongues. Let us examine the verses.

In Verse 14, we find Christ, after His resurrection, addressing the eleven remaining disciples in a reproachful manner for their hesitancy in believing that He had actually risen from the dead.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (Mark 16:14)

He then gave them this commission:

"...Go ye into all the world, and preach the gospel to every creature." (Mark 16:15b).

Now, of those that believe the gospel (V.17), certain "SIGNS" shall follow. Notice carefully, if you will, Christ said "SIGNS", plural; not just one SIGN, singular, of speaking in tongues.

"And these signs shall follow them that believe..."
(Mark 16:17a)

In Mark 16:17,18, five signs are given:

1. *"In my name they shall cast out devils (demons)".*
2. *"They shall speak with new tongues."*
3. *"They shall take up serpents."*
4. *"If they drink any deadly thing, it shall not hurt them."*
5. *"They shall lay hands on the sick, and they shall recover."*

The question naturally arises, "Why do those who speak in so-called tongues not exercise the other four signs?" With thousands of sick people in all our hospitals, perhaps millions, it would be inhumane and unchristian not to visit these hospitals and lay hands on the sick with Christ's promise that they "shall" recover. Remember, if the sign of speaking in tongues is for today; then, so are the other four!

II. THE CONCERN

One must remember that the sign miracles are associated primarily with the nation of Israel. The miracles recorded in Matthew, Mark, Luke, and John were to confirm the message that Jesus was their Messiah. If Israel, as a nation, would have received Jesus Christ as their Messiah, Christ would have established His Kingdom at that time.

"...the Jews require a sign, and the Greeks (Gentiles) seek after wisdom." (I Corinthians 1:22).

The Jews required miracle signs, so Christ gave them signs in abundance. In Matthew 10:5-8 he sent the apostles to Israel with the power to perform miracles as signs to Israel.

"...Go not into the way of the Gentiles ... But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils (demons): freely ye have received, freely give."

In Luke 10:1-20, Christ sent seventy disciples out, two by two, with the power to perform miracles.

"And heal the sick that are therein, and say unto them the kingdom of God is come nigh unto you." (Luke 10:9).

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke 10:19).

John summarized the miracle signs in John 20:30,31 by saying,

"And many other signs (miracles) 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 (Messiah), the Son of God; and that believing ye might have life through his name."

Again, we emphasize, these signs were to authenticate the message that Jesus Christ was the Messiah.

The five signs given in Mark 16:17,18 were to confirm the Word they were commissioned to preach until the New Testament was completed.

"And they (the eleven disciples) went forth, and preached everywhere, the Lord working with them, and CONFIRMING THE WORD WITH SIGNS FOLLOWING." (Mark 16:20).

Remember, the New Testament had not yet been written. One could not open to Ephesians, Revelation, or James, and etc., as God's completed revelation to man was not yet in writing. The Book of Acts, the transition book which chronicles the infancy of the Church Age, provides some of the record of these signs prior to the Book of Revelation. Actually, the last miracles recorded in the New Testament took place about 58 A.D. (Acts 28:1-9). There were many who were not healed from about 60 A.D. on to the present. Here are some examples:

1. Epaphroditus. (Philippians 2:25-30). This faithful servant of the Lord was a companion of Paul (V.25). His illness may have been caused by working so hard for the Lord that he did not take time to eat properly or get enough rest.

(V.30) Whatever the cause, he almost died. The point is ... Paul, who had performed many miracles prior to this, was unable to heal his friend. The miracle sign of healing was no longer possessed by the Apostle Paul. God did see fit to heal Epaphroditus (V.27), for Paul credits God with the healing and glory.

2. Timothy. (I Timothy 1:2 with 5:23) Paul, in his writing to young Timothy, when he had won to Christ, said, "*Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.*" (I Timothy 5:23) This took place about 62 A.D. There was probably no other person whom Paul loved more than Timothy, yet he was unable to heal him as he had others before. Even at this time, about 34 years before the writing of Revelation, the last book of the Bible, the miracle signs had ended.
3. Trophimus. (II Timothy 4:20)

"Erastus abode at Corinth: but TROPHIMUS have I left at Miletum sick."

At about 66 A.D., Paul could not heal Trophimus; but, just a few years earlier, Paul had done the following:

- a. (Acts 13:1). Made a man blind.
- b. (Acts 14:8-10). Made a cripple who had never walked, WALK.
- c. (Acts 16:18). Cast out a demon.

- d. (Acts 28:8). Healed another man.
- e. (Acts 19:11,12). Performed special miracles.

"And God wrought special miracles by the hands of Paul; So that from his body were brought unto the sick handkerchiefs or aprons, and the disease departed from them, and the evil spirits went out of them."

But, now, in 66 A.D., he could not heal Trophimus and had to leave him at Miletum sick. The miracle signs had ceased!

- 4. Paul. (II Corinthians 12:7-9) Whatever illness Paul had, it affected his body for it was a "*thorn in the flesh*" (Body). Paul could not heal himself as he had done previously when bitten by the venomous viper. (Acts 28:1-9). He asked the Lord three times to cure him; but, in this case, it was not God's will to do so. As II Corinthians was written about 58-60 A.D., we can see the power of Paul to heal himself was not present. The miracle signs had already ceased!

III. THE CONCLUSION.

In Mark 16:17 we read, "And these signs shall follow them that believe..." The signs listed in Mark 16:17,18 DID follow them that believed; but, only for a short period of time. These signs are

recorded in the Book of Acts, the last occurring about 58 A.D. as given in Acts in 28:1-9. Now, some conclusions:

1. The last miracle signs are recorded about 58 A.D. (Acts 28:1-9). They had ceased about 38 years before the New Testament was completed.
2. Paul, who had exercised these miracle signs, could no longer do them. He could not heal Epaphroditus, Timothy, Trophimus, nor himself from about 62 A.D. on.
3. Since tongues advocates claim Mark 16:17,18 as their license for speaking in tongues, they would also have the power to perform the other four miracles. As stated in Verse 7, "*These signs (plural) shall follow them that believe.*" All the signs, not just the speaking in tongues!
4. Most tongues advocates insist that all the signs given in Mark 16 are for today. A minority claim just tongues are still applicable today. To this minority, we simply refer the Scripture found in I Corinthians 13:8-10 where "*knowledge, prophecy, and tongues*" shall be done away with, or "*cease*", when God's written Word is complete. This was accomplished with the Book of Revelation in about 96 A.D. (Please refer to our section on I Corinthians 13.)
5. Ananias. In Acts 9:10-18, he exercised one of the signs by healing Paul's blindness. Why do not those speaking in so-called tongues lay their hands on the blind and allow them to see? Recently, as of this writing, I visited a very young girl in the Cleveland Clinic. She was blind, could hardly

hear and had just come out of open heart surgery. They could not stabilize her breathing and could do nothing more, medically, than wait and see. Of all the tongues advocates who claim the signs in Mark 16, where is just ONE who would lay their hands on a person such as this so she could be restored to health. Does one care to step forward?

6. Stephen. (Acts 6:1-15).

"And Stephen, full of faith and power, did great WONDERS (plural) and MIRACLES (plural) among the people." (V.8)

Stephen, exercising the signs of Mark 16, did wonders and miracles among the people. A far cry from someone today claiming tongues for a spiritual "high", but failing to empty our hospitals by laying on of the hands and the sick recovering.

7. Philip, the Evangelist.

"And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the MIRACLES (plural) which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." (Acts 8:6,7).

Philip was exercising the signs of Mark 16, not just a sign of speaking in tongues. Why do not those who claim the signs of Mark 16 are for today, do what Philip did? We also must note that *"the people gave HEED TO THOSE THINGS WHICH PHILIP SPAKE, hearing and seeing the miracles."* The miracles were given to validate the message until the New Testament was completed. Since we have God's completed Word today in great abundance, there is no need for the miracles.

8. Barnabas and Paul. (Acts 14:3; 15:12).

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what MIRACLES (plural) and WONDERS (plural) God had wrought among the Gentiles by them. (15:12).

These miracles were: healing the sick, casting out demons, the power to escape death when bitten by a venomous viper. These fulfilled Mark 16:17,18 completely and were not to be compared with the shallow emotionalism of the so-called speaking in tongues of today.

The one time that Paul mentioned his use of tongues was to quench the "spiritual" pride of the Corinthian tongues speakers.

" I thank my God, I speak with tongues more than ye all:" (I Corinthians 14:18)

He, no doubt, used this gift on his missionary journeys

when he encountered people whose language he did not know. In I Corinthians 14:19,20, Paul told the Corinthian church to speak words in the church that could be understood and to grow up and act like men, not children. Paul's only reason for mentioning his use of the tongues gift was to squelch their spiritual pride. Then, and only then, it was to convey the gospel to a people whose language he did not speak. It was a real language, and not the shallow "jibber-jabber" that we hear today.

Much more could be written to substantiate that the signs of Mark 16:17,18 (including tongues) have ceased, prior to God's completion of His Word. I feel enough has been penned to convince any honest Bible student, who has a desire to know the truth, that these signs are not with us today.

A word of warning! Satan will attempt to counterfeit the working of the Holy Spirit in whatever way he can. It is much easier for him with tongues to appease the flesh with emotionalism and sensationalism, than it is to heal the sick, raise the dead, keep you from dying when you drink something poisonous, or keeping you alive when bitten by a deadly, venomous viper.

The speaking in tongues can be declared counterfeit and invalid, only if you declare God's Word to be true. Especially as God emphasizes, "Tongues will cease when my written Word is complete." (I Corinthians 13:8-10). And as we have seen, the sign gifts actually were "phased out" before the completion of God's Word.

A FINAL WORD

Here are some final issues which tongues advocates must face and answer, without evasion:

1. Pastors and Deacons.

If tongues are for everyone, as most tongues advocates claim, surely God would have made this a requirement for all pastors and deacons. When we examine the word of God, we find this is not the case. Read carefully for yourself the requirements for a pastor in I Timothy 3:1-7.

Now, read the requirements for a deacon in I Timothy 3:8-13. **SPEAKING IN TONGUES IS NOT A REQUIREMENT!**

If speaking in tongues is as important as those who endorse them claim, then, God was mistaken in not requiring this of pastors and deacons who are to be the overseers and examples to the congregation. No, God did not include tongues as a requirement for pastors and deacons, today, as it is not needed. We now have the written, complete Word of God at our disposal. (I Corinthians 13:8-10). God said tongues would cease, and they have! I will stand on God's Word rather than the word of those who advocate tongues. What about you? (Psalm 118:8).

2. Grieving the Holy Spirit.

If the tongues advocates are correct in this assumption which Kenneth Hagen has stated in one of his books, "...every Christian should speak in tongues...", would it not grieve the Holy Spirit if a Christian did not speak in tongues? Read carefully in Ephesians 4:22-32 the list of all the things that grieve the Holy Spirit. NOTHING IS SAID ABOUT SPEAKING IN TONGUES! If tongues are for today, I am sure it would grieve the Holy Spirit if one did not experience the so-called "gift". Again, I will place my trust in God's word. (Psalm 118:8). What about you?

3. Acts, Chapter Two.

If tongues advocates today dare claim Acts 2 to support their speaking in tongues, why does not everyone understand in their own language when they speak? Acts 2 does not endorse private speaking in tongues at all, as Acts 2 was a public meeting with various nationalities present and everyone understanding in their own language. The claim of tongues speakers today, in no respect, coincides with that of Acts 2. Which will you believe, the record of God's Word or the testimony of men? (Psalms 118:8).

4. Mark, Chapter Sixteen.

Almost without exception, every tongues advocate I have talked to has referred to Mark, Chapter 16, quoting verse 17 in part. When I say "in part", I mean they quote only part of the verse or verses that endorse their claims. Allow

me to illustrate from a book written by one of the leading tongues advocates today. He listed several reasons why every believer should speak in tongues. Here is his quote of Scripture to support one of those reasons, "*and these signs shall follow them that believe ... they shall speak with new tongues.*" (Mark 16:17). Now if you read only his book and did not check the Word of God you could very well be deceived. I will now quote from God's Word all of Mark 16: 17 and 18:

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My question is, why did this preacher omit and not even mention the other four signs? The word "signs" is plural. If you could do one sign, you could do all of them. I would think that healing the sick would surely have pre-eminence over speaking in tongues, wouldn't you? To pull tongues alone out of Mark 16 would be to mutilate God's Word to endorse one's desire. If tongues are for today, so are the other four signs. Who will you believe, God's Word or man-made claims? (Psalms 118:8).

5. I Corinthians, Chapter Twelve.

This chapter reveals several interesting observations concerning tongues and the gifts of the Spirit. Let us enumerate:

- a. (Verse 1). They were ignorant concerning spiritual gifts.
- b. (Verse 3). Some in Corinth, who were speaking in tongues were actually cursing Jesus by a false spirit and yet were not aware of it. The demonic spirits were having a field day in Corinth, cursing Jesus through the speaker without his realization.
- c. (Verses 8 & 10). Tongues are given last, yet the Corinthians placed them first. Compare that with the tongues movement of today and you will see the same thing taking place.
- d. (Verse 13). The Baptism of the Spirit is into the Body of Christ, not into tongues.
- e. (Verse 13). This verse says that all have been made to drink (same as baptized) into one spirit. Tongues cannot be evidence of the Baptism of the Spirit since not all speak with tongues (Verse 30);but, all believers are baptized into the Body of Christ. This verse refutes one of the major errors of Pentecostalism, who say that speaking in tongues is evidence of the Baptism of the Spirit.
- f. (Verses 11, 18 and 30). God's Word says that He

distributes the gifts to believers as He (God) sees fit. This makes an absolute liar out of those who say tongues are for everyone.

- g. (Verses 14-24) God's Word emphasizes that all gifts are of equal importance. Personally, I hear a thousand times more about the gift of tongues than any of the other gifts. Something is wrong somewhere... God says they were all equal.

If one honestly compares this chapter with the claims of tongues advocates today, one can easily see their claims are false and filled with the error of false doctrine predicated on the wisdom of men instead of the infallible Word of God. You have a decision to make, will you believe God's Word or man's word? (Psalms 118:8).

6. I Corinthians, Chapter Thirteen.

This chapter tells the believer when tongues will cease and informs us that the more excellent way to influence unbelievers is with our actions, motivated by the love of God.

- a. (Verses 8-10). The word "perfect" is referring to God's Word, not Christ. The Greek word "teleios" is never used in reference to Christ.
- b. With the book of Revelation (God's completed Word) knowledge, prophecy, and tongues would have ceased.

- c. Three things would remain after God's Word is complete: faith, hope, and charity (love) .
 - d. Since the book of Revelation was completed, God has never given the gift of tongues to anyone. Any speaking in so-called tongues would have to be motivated by a Satanic spirit, not the Holy Spirit. If tongues today were of the Holy Spirit, the Holy Spirit would be contradicting God's Word and that is impossible.
 - e. If any person is in doubt reference the teaching concerning the word "perfect," I would advise you to write to several reputable Christian colleges and ascertain from their Greek professors the meaning of the word.
 - f. You are now confronted with a decision, will you believe God's Word that knowledge, prophecy and tongues have ceased with the book of Revelation, or will you say "No" and endorse man's teaching? (Psalms 118:8).
7. I Corinthians, Chapter 14.

While tongues existed prior to the completion of the book of Revelation, Chapter 14 must be followed concerning the government of tongues.

- a. The speaking in tongues would always have to be interpreted. (Verses 5, 13, 27, 28).
- b. The purpose of tongues was to edify the church (Verses 4, 5, 12), not the individual.
- c. No one was ever to pray or sing in tongues. (Verses 14, 15).
- d. (Verse 20). Paul said they were children in the faith, not mature men because of their obsession with tongues.
- e. (Verse 27). At any meeting there was never to be more than three to speak in tongues, and then only one at a time. After that, one was to interpret each of the three speakers. Compare this with your Pentecostal meetings today. There is no comparison whatsoever!
- f. (Verse 32). Each person is responsible for controlling himself.
- g. (Verse 35). The churches were in a state of confusion because of the speaking in tongues. We have the same thing today.
- h. (Verse 34). No woman was ever given the gift of tongues. They were never to speak in tongues in the church. Tongues advocates have told me this is only referring to a business meeting within the church.

This is another example of their twisting, turning, and adding to God's Word to make it fit their practices. Paul never discussed anything about a business meeting in Chapters 12 through 14. This is absolute dishonesty with God's Word. The hardest thing I have found is to get the tongues advocates to accept God's Word. *"Let the woman keep silent in the churches; for it is not permitted unto them to speak...for it is a shame for women to speak in the church."* (Verses 34, 35) Will you believe the Lord or man? (Psalms 118:8).

8. One False Doctrine Leads to Another.

One false doctrine almost always leads to another. I have found, almost without exception, those who endorse tongues speaking also believe you can lose your salvation. This leads to believing that salvation is obtained by good works and not a salvation totally of grace by faith. Then...if they are trusting in works to get them to Heaven...they are not saved! Salvation is by faith, alone, without works; and one can never be lost again. (Ephesians 2:8,9). Some come in the "back door" and say, "Yes, I am saved by faith alone; but, if I sin, I can be lost again. " If you feel you have to help Christ out to "keep yourself" saved, it boils down to works again, and you do not have God's salvation!

I am only stating what they have related to me personally and every Christian has a right to judge a person's testimony and preaching against the Word of God. If you

tell me you are going to Heaven by your good works, the Bible says you are not. If you tell me you are going to Heaven by faith, alone, trusting in the finished work of Christ, then you agree with the Bible and are saved.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1).

9. Are Tongues Speakers Sincere?

Many people are misled by the fact they know someone who seems so sincere and speaks in tongues. They cannot conceive the fact this person has been misled and deceived because they have not studied the Word of God concerning tongues. False doctrine can only influence a person who does not have a knowledge of God's word. The sad situation is, the persons who feel tongues speakers are so sincere do not know God's Word, either. If they did, they could have turned to Corinthians and helped the person who claims tongues, showing them the "more excellent way" of Christian life since tongues have ceased.

I do not accept the fact that tongues advocates are sincere when they have been shown the Word of God and reject it. Many often do. One cannot convince me they love the Lord and then reject His Word. I will accept their sincerity when they are without knowledge; but, they are not telling the truth about their sincerity when they are shown the truth and reject it. When a tongues advocate will not accept God's Word and those who are influenced by them

do not know God's Word, you have the end of both. They are well-described by Matthew 15:14. *"And if the blind lead the blind, both shall fall into the ditch."*

With the clear teaching of God's Word concerning tongues, there is no excuse for accepting the counterfeit. It would have to be willful disregard for the Bible. Paul concluded that *"If any man be ignorant, let him be ignorant."* There is nothing more that anyone can do, except show them the truth. It then becomes their responsibility to accept it. After reading this exposition, where do you stand? Who will you believe?

"It is better to trust in the Lord than to put confidence in man." (Psalm 118:8).

ABOUT THIS BOOK

Face to Face with Tongues

By Dr. Max D. Younce

It is a verse-by-verse examination of all Scriptures concerning the "speaking in tongues", leading to the conclusion this is not for the Church today. The book also exposes the falsity of faith-healing as claimed today.

This book exposes the "Pentecostal gift of tongues" as nothing more than a counterfeit of spirituality as Pentecostalism has never duplicated the working of the Holy Spirit, as depicted in Acts 2, at any time. Written in simplicity, yet the scholarship of this book will equip the reader with sound answers to the false emotionalism bound up in the tongues movement. A few of the many things you will learn from the book are:

1. The word "tongues" in the Greek is not the "jibber-jabber" you hear in Pentecostal meetings, but a known language.
2. Tongues ceased with the completion of God's word, the writing of Revelation, in about 96 A.D.
3. No one is ever to pray in tongues.
4. No one is ever to sing in tongues.
5. The difference between the Pentecostal tongues (languages) and those in Corinth.
6. No woman ever had the gift of tongues.

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