

GIFTS OF GOD

1 Peter 4:9-11

10 As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. 11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Rom 12:4-6

4 For just as we have many members in one body and all the members do not have the same function, 5 so we, who are many, are one body in Christ, and individually members one of another. 6 And **since we have gifts that differ** according to the grace given to us, **let each exercise them accordingly:**

1 Cor 12:4-8

4 Now there are varieties of gifts, but the same Spirit. 5 And there are varieties of ministries, and the same Lord. 6 And there are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good.

1 Cor 12:11

But one and the same Spirit works all these things, distributing to each one individually just as He wills.

Eph 4:11

He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. NLT

Acts 2:38-39; gift of the Holy Spirit.

Rom 3:24; Justified as a gift by His grace

Rom 5:17; gift of Righteousness

Rom 6:23; free gift of God is Eternal Life

Eph 2:8; Faith; it is the gift of God

Eph 3:7; gift of God's Grace

Rom 12:7; gift of Service,

Rom 12:7; gift of Teaching;

Rom 12:8; gift of Exhortation;

Rom 12:8; gift of Leading

Rom 12:8; gift of Mercy

Rom 12:8; gift of Cheerfulness.

1 Cor 1:4; Grace of God which was given you

1 Cor 12:8; the word of wisdom /the word of knowledge 9 faith / gifts of healing 10 effecting of miracles/ prophecy / distinguishing of spirits, / various kinds of tongues , interpretation of tongues .

28 apostles / prophets / teachers / miracles, / gifts of healings / helps / administrations,

1 Cor 13:13; gift of Faith,

1 Cor 13:13; gift of Hope

1 Cor 13:13; gift of Love,

2 Thess 2:16; given us eternal Comfort

2 Thess 2:16; gift of Hope

2 Peter 3:15; Wisdom given

1 John 5:20; given us Understanding.

Eccl 3:13; sees good in all his labor-- the gift of God.

**OUT OF ALL THESE GIFTS – WHICH ONE SHOULD WE FOCUS ON?
OUT OF ALL THE GIFTS – WHICH ONE IS THE PRIORITY IN OUR
LIVES?**

TONGUES – AN EXAMINATION OF THE USE OF TONGUES IN THE NEW TESTAMENT. Pastor James Marisch - Verses are from the NASB

There is no presumption here, but to bear down on the truth of Scripture and allow the clarity of what is written speak to us and give guidance and vector to our lives. The depths of infinite truth cannot be plumed by the finite mind. The understanding of the clay must yield to the hand of the potter and none other.

The interpretation of the gifts of God especially the use of tongues and healing have caused division, error, argument, back-biting and splits. This is incoherent with the Holy Spirits work in the church.

If there is a problem it does not lay with God, it is our use, misuse or misunderstanding of the gifts that is the problem.

These explanations will in no wise prove or disprove the long debate over the use of gifts. Many scholars debate such things even today. But perhaps this work can provide some clarity to the issues.

“PENTECOSTALISM - In 1901 a Pentecostal revival began in the United States which taught that all the gifts of the Holy Spirit mentioned in the NT are still in effect today. The one they were and are most concerned with was and is the gift of tongues. Although the original Pentecostal doctrine taught that the Holy Spirit was given at a “second blessing,” most modern Pentecostals would agree that the new believer receives the Holy Spirit at the moment of salvation. But after conversion, the Holy Spirit comes in special empowering experiences, sometimes known as the baptism of the Spirit or sometimes called “the second blessing.” When they talk about being “refilled” they do not mean you get more of the Holy Spirit. You get more of His power. When this happens a person will speak in tongues as a “sign” that they have received this second blessing. They teach that all Christians should seek this experience and consequently speaking in tongues becomes a main focus of many Pentecostals.

CHARISMATICS - In the 1960's the Charismatic movement began. This was a renewal movement among evangelicals that emphasized that all the gifts were still active - tongues, miracles, healings, etc. They have not formed their own denominations, but have existed within existing denominations. Pentecostals and Charismatics are very similar in their theology”. Hampton Keathley III

“The Bible records no instance of believers speaking to God in anything but normal, intelligible language. Even Jesus’ great high priestly prayer (John 17), in which the Son poured out His heart to the Father, when deity communed with deity, the language is remarkably simple and clear. Jesus in fact warned against using “meaningless repetition,

as the Gentiles do, for they suppose that they will be heard for their many words.”(Matt. 6:7). (MacArthur).

Jesus is not recorded using a prayer language contrary to or in addition to the common dialects of the Galilean.

People have always been in rebellion to God – have defied his commands and attempted to erect their own center of what constitutes effective or Spirit filled worship.

In the Old Testament book of Genesis - The curse by God on rebellion is the confusion of languages -Which causes scattering and a re-gathering into specific language groups.

Gen 11:6 And the LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. 7 Come, let Us go down and there confuse their language, that they may not understand one another's speech." 8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Gen 11: 9 Therefore its name was called Babel (CONFUSION), because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

LANGUAGE = OT:8193 saphah (saw-faw'); or (in dual and plural) sepheth (sef-eth'); probably from OT:5595 or OT:8192 through the idea of termination (compare OT:5490); the lip (as a natural boundary); by implication, language; by analogy, a margin (of a vessel, water, cloth, etc.):

TONGUES – Used 31 times in the Bible

1st use IN THE OLD TESTAMENT = Ps 31:20 Thou dost hide them in the secret place of Thy presence from the conspiracies of man; Thou dost keep them secretly in a shelter from the strife of tongues .

TONGUES CAN BE USED TO PRAISE BUT CAN ALSO CAUSE STRIFE

TONGUES = OT:3956 lashown (law-shone'); or lashon (law-shone'); also (in plural) feminine leshonah (lesh-o-naw'); from OT:3960; the tongue (of man or animals), used literally (as the instrument of licking, eating, or speech), and figuratively (speech, an ingot, a fork of flame, a cove of water): OT:3960 lashan (law-shan'); a primitive root; properly, to lick; but used only as a denominative from OT:3956; to wag the tongue, i.e. to calumniate: KJV - accuse, slander.

NEW TESTAMENT USE –

Acts 2: 3 And there appeared to them **tongues as of fire** distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak **with other tongues** , as the Spirit was giving them **utterance**.

TONGUES=NT:1100 **glossa** (gloce-sah'); of uncertain affinity; the tongue; by implication, a language (specially, one naturally unacquired): KJV - tongue.

UTTERANCE = NT:669 apophtheggomai (ap-of-theng'-om-ahee); from NT:575 and NT:5350; to enunciate plainly, i.e. declare: KJV - say, speak forth, utterance. NT:5350 phtheggomai (ftheng'-gom-ahee); probably akin to NT:5338 and thus to NT:5346; to utter a clear sound, i.e. (generally) to proclaim:

Acts 2:6 And when this sound occurred, the multitude came together, and were bewildered, because they were **each one hearing them speak in his own language.**

LANGUAGE = NT:1258 dialektos (dee-al'-ek-tos); from NT:1256; a (mode of) discourse, i.e. "dialect": KJV - language, tongue.

NT:1256 dialegomai (dee-al-eg'-om-ahee); middle voice from NT:1223 and NT:3004; to say thoroughly, i.e. discuss (in argument or exhortation): KJV - dispute, preach (unto), reason (with), speak.

Acts 2:8 "And how is it that **we each hear them in our own language** to which we were born? 9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs — **we hear them in our own tongues (GLOSSA) speaking of the mighty deeds of God.** "

OUR OWN LANGUAGE – (DIALECT)

OUR OWN GLOSSA – NATIONAL OR REGIONAL LANGUAGE

EACH LANGUAGE GROUP (GLOSSA) HEARS THE MIGHTY DEEDS OF GOD

Acts 2:7 And they were amazed and marveled, saying, "Why, are not all **these who are speaking Galileans?**

"[Galileans] Inhabitants of Galilee. It was remarkable that they should speak in this manner, because:

(1) They were ignorant, rude, and uncivilized, John 1:46. Hence, the term Galilean was used as an expression of the deepest reproach and contempt, Mark 14:70; John 7:52.

(2) Their dialect was proverbially barbarous and corrupt, Mark 14:70; Matt 26:73. They were regarded as an outlandish people, unacquainted with other nations and languages, and hence, the amazement that they could address them in the refined language of other people. Their native ignorance was the occasion of making the miracle more striking. The native weakness of Christian ministers makes the grace and glory of God more remarkable in the success of the gospel. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor 4:7. The success which God often grants to those who are of slender endowments and of little learning, though blessed with an humble and pious heart, is often amazing to the people of the world. God has "chosen the foolish things of the world to confound the wise," 1 Cor 1:27. This should teach us that no talent or attainment is too humble to be employed for mighty

purposes, in its proper sphere, in the kingdom of Christ; and that pious effort may accomplish much, and then burn in heaven with increasing luster for ever, while pride, and learning, and talent may blaze uselessly among people, and then be extinguished in eternal night". Barnes'.

GALILEANS= REGION OF GALILEE – SPEAKING A FOREIGN LANGUAGE

Acts 10:46 For they were hearing them speaking with tongues (GLOSSA) and **exalting God**. Then Peter answered, 47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?"

EXALTING AND PRAISING GOD WITH THE GLOSSA-
WHAT DOES IT SOUND LIKE?

HOW DO YOU KNOW IT IS EXALTING AND PRAISING GOD IF YOU DO NOT UNDERSTAND THE GLOSSA (language) and what is being said?

Acts 19:6 And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues(GLOSSA) and prophesying. 7 And there were in all about twelve men.

THE TONGUE -GLOSSA IS USED TO PROPHECY- TO GIVE INSTRUCTION AND TEACHING

"One thing to keep in mind when studying the book of Acts is this: The salvation provided by Christ—His death, resurrection, ascension, sending the Spirit at Pentecost was one big salvation event made up of several components. The giving of the Spirit at Pentecost was the culmination of the salvation event. It is not necessarily descriptive of a process that is normative for today. To go to Pentecost for proof of what the church should experience today is very debatable". Hampton Keathley III

"Additionally, using the miracles of the apostles in Acts as proof that all believers can do miracles and speak in tongues is also debatable. If miracles were common among all Christians in Acts, why was it that they had to bring their sick to the apostles for healing (Acts 5:12-16)? Acts gives us the historical account of how Jesus' command in Acts 1:8 was fulfilled by his apostles. It is the account of the apostles spreading the gospel in Jerusalem, Judea, Samaria and to the end of the earth (Rome). What the apostles did was unique. The gift of apostle was a temporary gift that only a dozen men had who were responsible for establishing the church. When the gift of apostle ceased, it makes sense that the miraculous gifts ceased." Hampton Keathley III

PAUL GIVE GUIDANCE TO AND AN EXPLANATION OF SOME OF THE MISAPPLIED AND MISUNDERSTOOD TEACHINGS OF GOD.

1 Cor 12: 4 Now there are **varieties of gifts**, but the same Spirit. 5 And there are **varieties of ministries**, and the same Lord. 6 And there are **varieties of effects**, but the same God who works all things in all persons. 7 But to each one is given the

manifestation of the Spirit **for the common good**. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues (GLOSSA), and to another the interpretation of tongues (GLOSSA), . 11 But one and the same Spirit works all these things, **distributing to each one individually just as He wills.**

GIFT USED IN MINISTRY TO HAVE AN EFFECT –

REFLECTS THE TRINITY- SAME SPIRIT, SAME LORD, SAME GOD.

GIFTS = charisma (khar'-is-mah); from NT:5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (specifically) a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:

GIFT = A MIRACULOUS FACULTY THAT IS A DIVINE GIFT – A SPIRITUAL ENDOWMENT

FROM THE ROOT WORD = NT:5485 charis (khar'-ece); from NT:5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):

A GRACIOUS GIFT – THE GRACE GIFTS

ALL GRACE GIFTS GIVEN FOR THE COMMON GOOD –

COMMON = NT:4851 sumphero (soom-fer'-o); from NT:4862 and NT:5342 (including its alternate); to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage:

FROM -NT:4862 sun (soon); a primary preposition denoting union; with or together (but much closer than NT:3326 or NT:3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:

GRACE GIFTS FOR A CONTRIBUTION TO THE ASSOCIATION AND COMPANIONSHIP OF THOSE BEARING TOGETHER.

HOLY SPIRIT DISTRIBUTES AS HE WILLS

GOD HAS APPOINTED – SELECTED – CHOSEN THE PEOPLE AND THE GIFT

1 Cor 12: 28 And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, **various kinds of tongues** (GLOSSA), . 29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? 30 All do not have gifts of healings, do they? **All do not speak with tongues , do they?** All do not interpret, do they? 31 But **earnestly desire the greater gifts.**

VARIOUS KINDS -MULTIPLE -TONGUES – plural form meaning many types of languages.

ALL DO NOT SPEAK IN TONGUES – not everyone will speak in languages.

The carnal Corinthians, were more interested in the sophisticated than the simple, in the mysterious rather than the edifying. They did not care that no one understands, or literally

“no one hears”. Their concern was for the excitement and self-gratification of speaking mysteries in the spirit. They did not care that the mysteries had no meaning to themselves or to anyone else.

“The practice of ecstatic utterances was common in many of the pagan Graeco-Roman religions of Paul’s day, including those active in Corinth. Devotees of a god would drink and dance themselves into frenzies until they went into semi consciousness or even unconsciousness – and experience they considered to be the highest form of communion with the divine. They believed that in such drunkenness their spirits left their bodies and communed directly with the god or gods, a practice to which Paul alludes in Ephesians 5:18. The ecstatic speaking that often accompanied such experiences was thought to be the language of the gods.” (MacArthur)

1 Cor 13:1 If I speak with **the tongues (GLOSSA), of men and of angels**, but do not have love, I have become a noisy gong or a clanging cymbal.

THE USE OF ANGELIC LANGUAGE – THE LANGUAGE OF HEAVENS
MESSENGERS – IS IT SINGING, PRAISE, GLORIFYING, OR UN-INTELLIGIBLE
BABBLING?

ANGELS = NT:32 *aggelos* (ang'-el-os); from *aggello* [probably derived from NT:71; compare NT:34] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:

MESSENGERS SPEAK THE MESSAGE OF THE ONE SENT – WHAT LANGUAGE DID MICHAEL OR GABRIEL SPEAK? Understood by Daniel, Elizabeth, Zachariah. Joseph, Mary and others.

FOR A MESSAGE TO BE RECEIVED IT MUST BE UNDERSTOOD BY THE
RECIPIENT – OTHERWISE THERE IS NO MESSAGE RECEIVED.

Luke 2:13 And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, 14 "Glory to God in the highest,
And on earth peace among men with whom He is pleased."

WHAT LANGUAGE DID THE MULTITUDE OF THE HEAVENLY HOST
PRAISING GOD SPEAK?

HOW DID UNEDUCATED SHEPHERDS UNDERSTAND IT?

2 Peter 1:17 For when He received honor and glory from God the Father, **such an utterance as this was made to Him by the Majestic Glory**, "This is My beloved Son with whom I am well-pleased" — 18 and we ourselves heard **this utterance** made from heaven when we were with Him on the holy mountain.

WHAT LANGUAGE DOES GOD SPEAK?

UTTERANCE = VOICE = NT:5456 *phone* (fo-nay'); probably akin to NT:5316 through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language:

THE VOICE OF GOD IN AN UTTERANCE – IN A LANGUAGE – IN A GLOSSA
SPOKE TO HIS SON – UNDERSTANDABLE TO PETER, JAMES, AND JOHN.

THE GIFT OF TONGUES WILL CEASE

1 Cor 13:8 Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues (GLOSSA), , **they will cease**; if there is knowledge, it will be done away.

WILL CEASE = NT:3973 pauo (pow'-o); a primary verb ("pause"); to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end:

WILL BE DONE AWAY WITH? WHEN? – TONGUES WILL CEASE – WHEN?

Already have ceased – Cessationist – Will cease at the 2nd coming and reign of Christ – Continuationists – Maybe a little of both – partial Cessationist.

THE CONGREGATION OF CORINTH WOULD NOT YIELD TO LOVE BUT
WOULD ONLY PURSUE THEIR VIEW OF GREATER GIFTS(12:31)

1 Cor 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.

PURSUE = TO HUNT OR CHASE AFTER WITH INTENSITY

DESIRE GREATER GIFTS THAN TONGUES- i.e. (LOVE, PROPHECY) Gifts that they had lost focus on – (14:1)

PURSUE LOVE – NOT TONGUES, DESIRE PROPHECY NOT TONGUES.

HAVE A COMMITTED DESIRE TO USE THE SPIRITUAL GIFT GIVEN.

ESPECIALLY PROPHECY = NT:4395 propheteuo (prof-ate-yoo'-o); from NT:4396; to foretell events, divine, speak under inspiration, exercise the prophetic office: NT:4396 prophetes (prof-ay'-tace); from a compound of NT:4253 and NT:5346; a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet:

KJV - prophet. NT:5346 phemi (fay-mee'); properly, the same as the base of NT:5457 and NT:5316; to show or make known one's thoughts, i.e. speak or say:

1 Cor 14:5 Now I wish that you all spoke in tongues (GLOSSA), , but even more that you would prophesy; and greater is one who prophesies than one who speaks in tongues , unless he interprets, so that the church may receive edifying. 6 But now, brethren, if I come to you speaking in tongues , what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

THE CHURCH IS TO RECEIVE EDIFICATION – BUILDING UP –
STRENGTHENING – THAT CAN ONLY HAPPEN WHEN THE UNDERSTAND
THE MESSAGE..

I WISH YOU ALL COULD COMMUNICATE IN MULTIPLE LANGUAGES SO
THAT THE CHURCH MAY RECEIVE EDIFICATION.

1 Cor 14:18 I thank God, I speak in tongues (GLOSSA), more than you all; 19 however, in the church I desire to speak five words with my mind, that I may instruct others also, rather than ten thousand words in a tongue (GLOSSA),.

WITH MY MIND = NT:3563 nous (nooce); probably from the base of NT:1097; the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication meaning:

IF THE MIND –THE INTELLECT - CANNOT UNDERSTAND THE TONGUE IT IS WORTHLESS

FIVE WORDS OF UNDERSTANDING OR MEANING ARE WORTH MORE THAN TEN THOUSAND WORDS IN AN UNKNOWN TONGUE.

1 Cor 14:21 In the Law it is written, "By men of strange tongues (GLOSSA) and by the lips of strangers I will speak to this people, and even so they will not listen to Me," says the Lord. 22 So then tongues (GLOSSA), **are for a sign, not to those who believe, but to unbelievers;** but prophecy is for a sign, not to unbelievers, but to those who believe. 23 If therefore the whole church should assemble together and all speak in tongues (GLOSSA), and ungifted men or unbelievers enter, will they not say that you are mad?

TONGUES ARE FOR UNBELIEVERS TO UNDERSTAND WHO GOD IS AND WHAT HE HAS DONE- SO THAT THEY WILL BECOME BELIEVERS

PROPHECY IS FOR BELIEVERS

ALL SPEAKING AT THE SAME TIME IN AN ASSEMBLY APPEARS TO THE UNBELIEVERS AS MADNESS

MAD =NT:3105 mainomai (mah'-ee-nom-ahee); middle voice from a primary mao (to long for; through the idea of insensate craving); to rave as a "maniac":

1 Cor 14:26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

“Emotionalism all but neutralized their rational senses, and selfish exhibitionism was common, with everyone wanting to do and say his own thing at the same time.”(MacArthur)

1 Cor 14:39 Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues (GLOSSA) . 40 But let all things **be done properly and in an orderly manner.**

Paul writes 1 Corinthians and 2 Corinthians to correct divisive faction groups, immorality and acceptance of paganism into the church. He writes instructively and correctively. The congregation at Corinth was worldly, opinionated, selfish, cliquish, envious, jealous,

divisive, argumentative, arrogant, disorderly, defrauding, inconsiderate, gluttonous, immoral and desecrated the Lord's Supper and misused the exercise of spiritual gift

TO SELECT AN ITEM OR GIFT FROM THE CORINTHIAN BOOKS TO APPLY IN YOUR LIFE, WITHOUT UNDERSTANDING HOW IT WAS USED OR MISUSED WOULD SEEM IN APPROPRIATE.

THE CATEGORIES' OF THE GRACE GIFTS

1 Peter 4: 10 As **each one has received a special gift, employ it in serving one another**, as good stewards of the manifold grace of God. 11 **Whoever speaks**, let him speak, as it were, the utterances of God; **whoever serves**, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

PETER DIVIDES THE GIFTS INTO SPEAKING GIFTS AND SERVING GIFTS THAT IN ALL THINGS GOD MAY BE GLORIFIED

“A thorough examination will yield the truth that the spiritual gifts fill two major purposes: the permanent gifts to edify the church and the temporary gifts are signs to confirm the Word of God. God will continue to give the permanent gifts to believers for the duration of the church age, and those gifts are to be ministered by His people at all times in the life of the church. Those gifts include the speaking or verbal gifts – prophecy, knowledge, wisdom, teaching, and exhortation, and , second the serving or nonverbal gifts – leadership, helps, giving, mercy, faith, and discernment. The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word, were completed and became self-authenticating.” (MacArthur)

THE USE OF TONGUES (A LANGUAGE) WAS INVENTED BY GOD, CURSED BY GOD, REDEEMED BY GOD AND WILL BE MANIFEST IN THE FUTURE KINGDOM OF GOD.

Rev 7:9 After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues (GLOSSA) , standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

Rev 10: 11 And they said to me, "You must prophesy again concerning many peoples and nations and tongues (GLOSSA) and kings."

Rev 11:9 And those from the peoples and tribes and tongues (GLOSSA) and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.

NATIONAL LANGUAGES

TRIBAL LANGUAGES
PEOPLES LANGUAGES

THE LAST USE OF TONGUES IN THE BIBLE

Rev 17:15 And he said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues (GLOSSA) .

4- REGULATIONS OF SPEAKING IN TONGUES

1 Cor 14:27 If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret; 28 but if there is no interpreter, let him keep silent in the church; and let him speak to himself and to God.

1ST ONLY TWO OR THREE PERSONS SHOULD SPEAK

2ND – THEY SHOULD SPEAK IN TURN

3RD – WHAT THEY SAY SHOULD BE INTERPRETED.

4TH – IF NO ONE IS PRESENT TO INTERPRET, THEY SHOULD NOT SPEAK.

If there is no believer (one) with the gift of interpretation there was to be no speaking in tongues – the rule is clear – no interpreter, no speaking out loud. Apparently the church knew who had these gifts. If there was an individual who could interpret all the languages he would tell the congregation the language and the message. They in turn would be edified, and undoubtedly the person who was visiting and who spoke that language would hear the great glories of God- and could come to salvation.

An example for modern times; Perhaps we would see someone in the church stand up to speak Arabic, who did not know Arabic, a miraculous gift. This would be foreign or unknown to the normal body of believers and could seem confusing. The interpreter (another miraculous gift) would identify to the normal church body (non-Arabic speakers) that the person gifted with tongues was speaking in Arabic and this is the message they are presenting. i.e. "Believe in the Lord Jesus Christ and you will be saved". Assumedly there would be Arabic visitors or non-believers present, that would hear the tongue in Arabic, know that God is blessing them with the tongue speaker and the interpreter. Then that non-believer would turn their life around by believing in Jesus. The normal church member would witness this conversion and profession of faith, cease to be confused and God would be indeed glorified.

This is presumably how Paul who had the gift of tongues could travel from Jerusalem – to Asia Minor, Macedonia, to Rome and cross all the language and dialect barriers with the Gospel of Christ.

It would be an arbitrary and strange interpretation of Scripture that would make tongues-speaking in the New Testament anything other than known languages. There is no trace of Scriptural evidence that tongues were ever heard by anyone as incoherent, incomprehensible babbling. (Lehman Strauss)

THOSE THAT TEACH – SUBSEQUENT FILLINGS OF THE SPIRIT BRING THE GIFT OF TONGUES

They like to take you to Acts 4:8, 31; 13:9, 52 to show that the same group that was *filled with the Spirit* at Pentecost was again *filled with the Spirit* on other occasions. They use that as proof that believers can have several *fillings*. What I find interesting is, for a Continuationist (that the gifts continue today), being *filled with the Spirit* results in speaking in tongues or prophesying or performing miracles. When I go read those verses they cite in Acts that describe this subsequent filling of the Spirit, I notice that, in all these verses, whatever being filled with the Spirit meant, it didn't involve speaking in tongues. In fact the result of **all** these *fillings* was that they spoke the Word with boldness. So, if the Continuationist want to go to Acts for proof of subsequent fillings of the spirit as their model for what the Holy Spirit is doing, they should be also use it as the model for what they should be doing when they receive those extra fillings. They need to be doing public evangelism after each filling instead of speaking in tongues or prophesying. What they have done is take the event at Pentecost where the people were filled with the Spirit and spoke in tongues and then found several other places that mentioned believers being filled with the Spirit to prove that it still happens today. What they refuse to see is that only at Pentecost was miraculous phenomenon the result. Hampton Keathley III

1 Cor 14:33 for **God is not a God of confusion but of peace**, as **in all the churches of the saints.**

IF IT IS A GRACE GIFT –GIVEN BY GOD IT WILL NOT BE CONFUSING –
IT MAY CAUSE WONDER AND AWE – WE MAY NOT UNDERSTAND – BUT IT IS NOT CONFUSING
CONFUSION IS THE ENEMY'S STRATEGY – THE DEVIL'S SCHEME
IT IS ALSO A CURSE THAT GOD HAS REDEEMED BY THE BLOOD OF CHRIST
AND THE FILLING AND EMPOWERMENT OF THE HOLY SPIRIT.

I think one of the strongest arguments against the Pentecostals, Charismatics and Vinyard movements is that the emphasis in scripture is on walking by the Spirit and producing the fruit of the Spirit: love, joy, peace, etc. When Paul deals with the use of the sign gifts in the church, it is to downplay their importance and re-emphasize love (which is the summary word for the fruit of the spirit) and to emphasize the other gifts. If we examine the Continuationist groups who think miracles and tongues are still in effect today, we see that for the most part their emphasis is on the miraculous gifts. Every Christian can have them, should seek them and is not complete until he or she has them. We have to examine the fruit of their teachings. And when we do, we see that they have terribly missed the emphasis of scripture. Hampton Keathley III

TONGUE – THE MOUTH- in a most every area of the Bible the tongue and mouth are associated with normal speech and language – to myopically select some of the 1 Corinthian and some Acts passages to justify certain beliefs seems shortsighted.

Prov 10:20 The tongue of the righteous is as choice silver, The heart of the wicked is worth little.

Prov 10:31 The mouth of the righteous flows with wisdom, But the perverted tongue will be cut out.

Prov 15:2 The tongue of the wise makes knowledge acceptable, But the mouth of fools spouts folly.

Prov 15:4 A soothing tongue is a tree of life, But perversion in it crushes the spirit.

Prov 18:21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

Prov 21:23 He who guards his mouth and his tongue, Guards his soul from troubles.

Prov 26:28 A lying tongue hates those it crushes, And a flattering mouth works ruin.

James 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

James 3:5 So also the tongue is a small part of the body, and yet it boasts of great things.

Behold, how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. 7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.

8 But no one can tame the tongue; it is a restless evil and full of deadly poison.

1 Peter 3:10 For, "Let him who means to love life and see good days Refrain his tongue from evil and his lips from speaking guile.

Ps 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Thy sight, O LORD, my rock and my Redeemer.

Ps 34:1 I will bless the LORD at all times; His praise shall continually be in my mouth.

Ps 71:8 My mouth is filled with Thy praise, And with Thy glory all day long.

Ps 126:2 Then our mouth was filled with laughter, And our tongue with joyful shouting; Then they said among the nations, "The LORD has done great things for them."

Ps 141:3 Set a guard, O LORD, over my mouth; Keep watch over the door of my lips.

CHURCH CONSTITUTION – pg 3

NOTE: This body of believers find certain charismatic beliefs and practices to be unscriptural, in as much as they are practiced today. This body does not encourage or

participate in those practices, or any other extremism. This concerns the charismatic gifts of "tongues and healing" which had special significance during the revelatory period of the New Testament Apostolic Era. We do not encourage extremism whether it be legalism to the left or extreme emotionalism to the right.

We believe the Scriptures are to be interpreted according to dispensational distinctives.

Glossary in the Church Constitution:

DISPENSATION - A period of time under which mankind is answerable to God for how it has obeyed the revelation of God which it has received. According to this view, all of history has been pointing toward the **SECOND COMING** of Christ, when salvation will be made complete. Seven dispensations are commonly identified: Innocence; Conscience, the covenant with Adam; Human government, the covenant with Noah; Promise, from Abraham's call to Moses; Law, from the giving of the Law to Moses to the death of Jesus Christ; Grace, from the death and resurrection of Christ to His Second Coming; Kingdom, the establishment of God's kingdom on earth and the thousand year reign of Christ over the nations.

DOCTRINE - A body of beliefs about God, man, Christ, the church, and other related concepts considered authoritative and thus worthy of acceptance by all members of the community of faith. After Pentecost, Christian doctrine began to be systematized (Acts 2:42). Doctrinal instruction was given by special teachers (1 Cor 12:28-29; Gal 6:6) to those who had responded to the gospel (Rom 6:17). The earliest doctrine of the Christian church declared: (1) that Jesus was the Messiah, the Christ (Acts 3:18); (2) that God had raised Him from the dead (Acts 1:22; 2:24,32); and (3) that salvation was by faith in His name (Acts 2:38,16). These three truths were presented as a clear fulfillment of the promises of the Old Testament. Paul taught that true doctrine is essential for Christian growth (Eph 4:11-16; 1 Tim 4:6; 6:3; Titus 1:9) and that false doctrine destroys the church (Eph 4:14; 2 Tim 4:3).