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A TRIAD ON TONGUES

By

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01 -- SPEAKING IN "UNKNOWN TONGUES" IS A MISNOMER -- By Daniel Stafford

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INTRODUCTION

It seems that the devil is releasing every deceptive means that he can to render the church world unable to combat this great wave of promiscuity and immorality that is sweeping the land. All that one would need to do, to see his great success, is just look about. It is on the street, on the job, in the home and even in the church.

The GLOSSOLALIA SWEEP, which has left the falsely called, Pentecostal churches, and has penetrated churches of different views, is one of the most deceptive methods of Satan today. This sweep makes great and wonderful claims; however, the product of this sweep only further weakens the true church.

Satan has continued to be the great deceiver. Being the father of lies, He has shrouded this glossolalia sweep in so many false claims. The tongues they claim, are not the tongues (known languages) of the Bible at all. The groups that advocate this unscriptural glossolalia sweep want to be known as holiness people. Taking the word of God as divine authority, taking their written statements of belief, they are not holiness people at all.

This is the emotional stimulated generation. As the glossolalia groups do emphasize emotion, so many are attracted by them, and to them. It is for this reason that I urge all to study God's Word carefully, so you will not be led off in the misnomer of "unknown" tongues.

Daniel Stafford
April 1974

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THE BEGINNING OF THE MESSAGE

From his fall, Satan has used deception to deceive the men and women that Jesus died on a cross to redeem. If he can't get them to deny there is a God and make no pretense of serving God, he delights in getting them to accept some false religious belief. The blindest people in all the world are those that are blinded by false religion. It was such a group as this that crucified Jesus Christ! Satan has deceived the multitudes through the years. The word of God has warned that he

will be so deceptive in the end-time until the very elect would be deceived, if it were possible. Promiscuity and immorality are sweeping the multitudes toward their impending doom. However, the devil knows that there will be those that will not give in completely to these things, so he uses deception in religion. Knowing THE MAN OF SIN is soon to appear with his miraculous power that will deceive the majority of mankind, he is sweeping the church world with the false glossolalia (unintelligible speech or sounds: speech in an unknown or imaginary language) theory. This sweep is not changing the moral corruption that is so prevalent today. It only stirs the emotion of its victim; inflates his religious ego, and allows him to continue in his carnal, deceived state.

Satan used this same deception to cause havoc with the early Corinthian church. He had succeeded in dividing them into different divisions, making them act like children and become a reproach to the Christian religion. His deception was rebuked and exposed by the inspired apostle Paul. Paul, so definitely refuted this false practice until it did not appear again in force for nearly eighteen hundred years. There have been brief outbreaks, among small groups, at various times. It seems that Satan has saved his deception for his end-time deception. He knows that there will be no epistles written by the apostle Paul to refute this false theory. He also knows that he has so confused the thinking of the majority of preachers until they will not stand firmly on the words that the apostle Paul wrote. He has so deceived the glossolalia preachers until they will contend that the apostle Paul said just the opposite from what he actually said.

It would be wonderful and most informative, if one would carefully take the words of the apostle Paul in the twelfth and fourteenth chapters of his first epistle to the Corinthians, and see what he clearly said.

Beginning at chapter seven and continuing on through the epistle Paul was answering questions that had been asked him by the Corinthians, and things the Corinthians were guilty of, that the apostle had been informed about.

Speaking in "unknown tongues" was a real problem that was dividing the church and was reflecting on the cause of Christ. Paul set in to show them: not only their false conceptions of speaking in tongues, but the fact that their jabber or "unknown tongues" was not tongues at all.

* * *

LET'S STUDY CHAPTER TWELVE CAREFULLY

In verse one the apostle urged the Corinthians to cease to be ignorant about spiritual gifts. They thought their jabber was the greatest gift of the Spirit. Paul made it plain that the speaking in tongues (known languages) is the least of the gifts of the Spirit.

In verse two he reminded them of their background: "Ye know that ye were Gentile, carried away unto these dumb idols, even as ye were led." The background of the Corinthians is very revealing.

Adam Clarke tells us some of the interesting facts of Corinth. Corinth embraced the commerce of the whole Mediterranean Sea, from the straits of Gibraltar on the west to the port of Alexandria on the east, with the coasts of Egypt, Palestine, Syria, and Asia Minor.

Corinth exceeded all the cities of the world, for the splendor and magnificence of its public buildings, such as temples, palaces, theaters, porticos, cenotaphs [cenotaph = a tomblike monument -- Oxford Dict.], baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise.

As we have seen that Corinth was well situated for trade, and consequently very rich, it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Public prostitution formed a considerable part of their religion; and they were accustomed in their public prayers, to request the gods to multiply their prostitutes: and in order to express their gratitude to their deities for the favors they received, they bound themselves by vows, to increase the number of such women; for commerce with them was neither esteemed sinful nor disgraceful.

Previous to their conversion to the Christian faith they were heathens; carried away, not guided by reason or truth, but hurried by their passions into senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

They had served dumb idols which though often supplicated, could never return an answer. Their idols had never given an answer because they could not speak, as they were nothing. It was only natural that they would be an easy prey for Satan to take unintelligible jabberings (unknown tongues) into their new worship.

Paul made it plain to the Corinthians that their jabber, or "unknown tongues" was not given to them by the Holy Ghost; they had brought them from their previous state.

In verse seven Paul told them, "But the manifestation of the Spirit is given to every man to profit withal." Whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested Himself, it is all for the common benefit of the Church. God has given no gift to any man for his own private advantage, or exclusive profit. He has it for the benefit of others as well as his own salvation. As "unknown tongues" are not understood by anyone, they could not come from the Holy Spirit.

In verse eleven the apostle makes it plain that whatever gift that one might have, it was given to him by the discretion of the Spirit. He said, "dividing to every man severally as he will." No gift could be acquired by human effort or desire. Gifts are not to be sought for: All will admit that one does not receive the jabber (unknown tongues) as an unsolicited gift of the Holy Spirit. One is urged to begin "praising God" saying, Glory, Glory, Glory, Bless your name Jesus:

Under the emotional stimulus of such a circumstance, and after enough "tries, " one will go off into unintelligible utterances. Being told that this is the evidence of the Holy Ghost, it only follows that he will continue more and more in the "one" evidence that is supposed to prove that he has been baptized by the Holy Ghost. His daily life does not prove it. His outward appearance does not prove it. His will has not been surrendered completely to God. By faith he has not

received the cleansing baptism that will purge out the carnal nature, such as carnal pride, jealousy, temper, rebellion, and man fearing spirit.

In verses twenty eight through thirty the apostle makes it plain that all do not speak with tongues; so it can not be the evidence of the Holy Ghost. If one was not a child in his thinking; he could just as easily contend that being an apostle, teacher, worker of miracles, gift of healing or interpreting was the evidence of the Holy Ghost. However, none of these things are the evidence of the Holy Ghost. Neither do all people do any one of them.

* * *

LET'S STUDY CHAPTER THIRTEEN

In this chapter the apostle Paul gives the one true evidence of the Holy Ghost. That evidence is DIVINE LOVE. Divine love, and only divine love, will enable one to live acceptable in this life, die without fear, and come into the presence of God without fear. This divine love is brought only to those that have been sanctified wholly (completely and entirely) by the cleansing baptism of the Holy Ghost.

At the conclusion of the preceding chapter the apostle promised to show the Corinthians a more excellent way than that in which they were now proceeding. They were so distracted with contentions, divided by parties and envious of each other's gifts that unity was nearly destroyed. This was full proof that the love of God and man was wanting; and that without this their numerous gifts and other graces were nothing in the eyes of God; for it was evident that they did not love God; and consequently, they had not true religion.

* * *

LET'S STUDY CHAPTER FOURTEEN

In verse one Paul told the Corinthians to desire prophesyings more than gifts: "Follow after charity, and desire spiritual gifts; but rather that ye may prophesy." Ye are very intent on getting those splendid gifts which may add to your worldly consequence, and please your carnal minds; but labor rather to get the gifts of God's Spirit by which ye may grow in grace, and be useful to others." (If speaking in "unknown tongues" was the evidence of the Holy Ghost, certainly, the apostle Paul would not urge people to seek anything else.)

In verse five Paul would rather them to prophesy than speak with known languages (tongues) except they could interpret.

In verse six Paul told them that speaking in tongues (known languages) is not profitable to others; unless words can be understood they cannot profit.

In verse seven Paul made it plain there is no such thing as an unknown tongue. In his intelligent way, the apostle Paul was showing the carnal Corinthians that their jabberings (unknown tongues) were not tongues at all. Paul referred to pipe and harp; if these were to utter

mere sounds without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an "unknown tongue, "but does not interpret. (If he can interpret the tongue it is not unknown.)

In verse nine Paul declared that those that jabber, claim to speak in "unknown tongues," speak only into the air. If ye do not speak in the church so as to be understood, your labor is useless; ye speak into the air. Your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

In verse thirteen through fifteen the apostle Paul shows the fallacy of "unknown tongues." In verse thirteen he said, "Pray that he may interpret." Let him who speaks or reads the prophetic declarations in the Old Testament, in the tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude that others may understand me, and thus be edified and improved by my prayers. And, therefore, I will pray in a language in the public congregation that may be understood by all present, so that all may join, not only the act, but in the spirit of devotion.

In verse eighteen the apostle Paul told the Corinthians that he spoke with more tongues (known languages) than them all. (Not one of those languages were given him of the Spirit. He spoke them when he was persecuting the church.) He said, "I speak with tongues (known languages) more than ye all." He understood more languages than any of them did: and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used. In the Hebrew Syriac, Greek, and Latin, he was undoubtedly well skilled from his education. (He certainly did not engage in the practice of jabbering, like the Corinthians.)

In verse nineteen Paul made it plain that five of one was worth more than ten thousand of the other. He said, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." As the expressed object of public worship is the edification of those present, five words spoken so as to convey edification were of much more consequence than ten thousand which, not being understood, could convey none. By the word tongue, to which the translators have added "unknown," it is assumed that the apostle means the Hebrew. (Paul could speak this; but it would have been unknown to his hearers.)

In verse twenty the apostle Paul urges the only church that advocated "unknown" tongues to grow up. He said, "Brethren, be not children in understanding." Brethren, be not, as little children, just beginning to go to school, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements. They were jabbering like one that cannot yet speak and is in the lowest stage of infancy. (This is the very reaction that a mature Christian receives when a group goes to jabbering.)

In verse twenty one the apostle Paul reminds them of the prophesy of Isaiah, of the rebellion of the Jewish people in Isaiah 28:11. He said, "In the law it is written, with men of other

tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." How spiritually dishonest it is to try to claim the statement, "with men of other tongues," is referring to the jabberers of this glossolalia movement of today.

Bishop Pearce paraphrases this verse as follows: "With the tongues of foreigners and with the lips of foreigners will I speak to this people; and yet, for all that, will they not hear me," saith the Lord.

To enter into the apostle's meaning we must enter into that of the prophet. The Jewish people were under the teaching of the prophets who were sent from God; these instructed, reproved, and corrected them by this Divine authority. They, however, became so refractory and disobedient that God purposed to cast them off, and abandon them to the Babylonians: then they had a people to teach, correct, and reprove them, whose language they did not understand. The discipline that they received in this way was vastly different from that which they received while under the teaching of the prophets and the government of God; and yet for all this they did not humble themselves before their maker that this affliction might be removed from them.

In verse twenty two the apostle Paul makes it plain that tongues (known languages) are not an evidence to the believer, but to them that believe not. He said, "Wherefore tongues (languages) are for a sign, not to them that believe, but to them that believe not." The gift of tongues (languages) was never designed for the benefit of those who have already believed, but for the instruction of unbelievers, that they might see from such a miracle that this is the work of God, and so embrace the Gospel. The tongues (languages) spoken at Pentecost was not any evidence of the Holy Ghost baptizing them, to the speakers; it was for the instructions of those that needed to hear the message. This is why those that heard declared, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue (language,) wherein we were born?" Acts 2:7, 8. This is also the reason why the apostle Peter did not mention tongues in the giving of the account of the giving of the Holy Ghost to the Gentiles at the home of Cornelius. He made it crystal clear that God did the same identical thing, and in the very same way, to those at Pentecost and those at the home of Cornelius. Listen to the apostle Peter in Acts 15:8, 9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (The baptism of the Holy Ghost was totally different in the mind of the apostle Peter, than in the mind of these glossolalia cults. Peter recognized the purifying of the heart as the evidence: The glossolalias recognize a childish jabber. They never receive a purified heart, they remain carnal.)

In verse twenty three the apostle Paul felt the jabbering of the Corinthians would cause unbelievers to think they were crazy. He said, "If therefore the whole church be come together into one place, and all speak in tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?" So they well might, finding a whole assembly of people talking languages which those who had the most need of instruction could not understand.

In verse twenty seven the apostle Paul directed, by inspiration, that not more than two persons should ever speak with tongues that are not understood by the congregation. He said, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." The Hebrew, as has already been conjectured was the language of the Old

Testament. Let it be by two or three in one assembly act, in this way, that too much time may not be taken up with one exercise; and let this be done by course, the one after the other, that two may not be speaking at the same time; and let one interpret for all that shall thus speak.

In verse twenty eight the apostle Paul forbid anyone from speaking in tongues (languages) if there is no interpreter. He said, "But if there be no interpreter, let him keep silence in the church;" If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the church by speaking in a language which only himself can understand. (The idea that one was possessed by the Holy Spirit until he just had to jabber was foreign to the thinking of the inspired apostle Paul.

In verse thirty three the apostle Paul made it clear that the jabberings of the Corinthians was certainly not prompted by God. He said, "For God is not the author of confusion, but of peace, as in all churches of the saints." Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God: for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is confusion; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct tumult, sedition; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men: for nature, and Satan too, will always mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of all the ministers of God to watch and guard against, and prudently check this; but if they themselves, encourage it there will be confusion and evil work.

In verse thirty six the apostle Paul asked the Corinthians if they thought they had an inside track to spiritual things. He said, "What: came the word of God out from you? or came it unto you only?" Was it from you that other churches received the Gospel? Are you the Mother church? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all churches of Christ? Are you the only church of God? Are there not many others founded before you that have no such customs, and permit no such disorder? (The Corinthians thought they were the pattern for all churches; even though, they were the most carnal and corrupt church that Paul had to deal with. This same false idea is being fostered by the glossolalia cults today. You hear them chant, "This is not a denomination; it is for all churches." Just as the jabbering Corinthians, they feel they are the proper example.)

In verse thirty seven the apostle Paul puts the test of true spirituality to the Corinthians, and to each one of us today. He said, "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." He, who is really a spiritual man, under the influence of the Spirit of God, and capable of teaching the Divine will, he will acknowledge that what I now say is from the same Spirit; and that the things which I now write are the commandments of God, and must be obeyed on pain of his displeasure. (Not one of the glossolalia preachers have agreed with the apostle Paul, either in their teaching or actions; so they prove conclusively that they are not spiritual; and they certainly are not prophets appointed by God.)

* * *

CONCLUSIONS

If one will take the word of God as absolute authority, without holding to some preconceived notions, or being swayed by the profession of some loved one or friend, he will come to some definite conclusions:

1. The Corinthians were not tongues (known language) people; They were "jabberers."
2. The Holy Ghost never prompted one to "jabber."
3. The tongues (known languages that Paul spoke) and the jabber of the Corinthians have nothing in common.
4. Paul never urged any church to seek or desire tongues. He refuted the false theory that the Corinthians, the carnal church, had.
5. There were no unknown tongues spoken at Pentecost. Instead of being unknown, the amazement of Pentecost was the fact they could all hear and understand in their native language.
6. "Unknown Tongues" are not the evidence of the Holy Ghost: The gift of known languages are only the least gift of the Spirit. The evidence of the baptism of the Holy Ghost is a pure heart. "And God, which knoweth the hearts, bare them witness, and giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9 (As no glossolalia group, of which I am aware, believes the carnal nature can be eradicated, they believe that the carnal nature will be suppressed by the Holy Ghost, no group of glossolalias have a pure heart. Therefore, their "unknown tongues" are a misnomer, as their hearts are not made pure; their claim to being holiness people is a misnomer also. (Misnomer -- A name wrongly applied to someone or something. -- Funk & Wagnell's Dictionary)
7. As "unknown tongues" do not come from the Holy Spirit, there is only one other source from which they can come. In I Corinthians 14:32, the word spirits refer you to I John 4:1. First John 4:1 reads, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."
8. Without doubt there are many sincere people that have been caught in the deceptive web of speaking in "unknown tongues. They are sincere; but they are sincerely wrong.
9. Those that have preached this deception will not be delivered short of a miracle of God's grace. It will deflate their ministerial ego for them to admit that they have been contending error. They will have to give up their means of a livelihood.
10. There is only one hope of deliverance: That is to denounce the error as of satanic deception, and plead the blood to deliver. For one to do this he will have to recognize that the statement he was told, if he denies tongues he commits the unpardonable sin, was a lie. Also, he

must recognize that every one who claims "unknown tongues," loved ones, friends and preachers, are deceived. (I have known those that were delivered. They said there was a hypnotic demon that would try to draw them back into it, even though they knew it was of the devil. They would have to plead the blood.

11. God, being no respecter of persons, could not be just to make anything to be the evidence of the Holy Ghost, that could not be found by all that desired His abiding presence. No deaf mute could speak in "unknown tongues." Deaf mutes can receive a heart that is purified by faith, as they did at Pentecost and as the Gentiles did at the home of Cornelius. Thank God:

* * *

A PERSONAL OBSERVATION

I have preached the gospel for over thirty years. Ten of those years were spent in the pastorate; over twenty two years have been spent in full time evangelistic work. I have traveled nearly three-quarters of a million miles in my evangelistic work. This work has taken me from coast to coast, and from the Great lakes to the tip of Florida. In all of that travel and preaching, I have never met one person who advocated glossolalia that impressed me as being deeply spiritual. I must quickly admit that I have been impressed by their enthusiasm and zeal for their contention. However, enthusiasm and zeal for a false cause are a million miles from being deeply spiritual.

I have taken different glossolalia preachers to the scriptures, attempting to let the word of God reveal the error of their contention. I have never had one to contend that jabbering (unknown tongues) was the evidence of the Holy Ghost, after we went through the scriptures. I have had different ones, with tears in their eyes, to say, "I have been deceived." However, they did not plead the blood to deliver them from the satanic hypnosis; therefore, when they would get around their crowd, the hypnotic demon would pull them off into their deception again. (This is true of laymen as well)

I thank God that my precious Mother was a second-blessing holiness women. She was sanctified sixty-one years before she went home to be with the Lord. Had she been in the "jabber deception:" By her influence and example, I could have been led into that deception. As her heart was made pure by the baptism of the Holy Ghost, she became my example and spiritual champion. Thank God: The Holy Ghost cleansed my own heart. There is absolutely nothing in the glossolalia sweep that I desire.

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02 -- THE GIFT OF TONGUES -- (What It Is And What It Is Not) -- By George E. Harmon

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CHAPTER 1

In the last commission given by our Lord Jesus Christ to the apostles in St. Mark 16:15-18, He said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall lay hands on the sick, and they shall recover." The Emphatic Diaglott says, "new languages," Webster says, "other languages." Let us not love in tongue [language], but in deed and in truth. Many articles and tracts have been written about the "unknown tongue," vainly endeavoring to prove that the "unknown" means a speech or language that no one, not even the speaker, understands. Now if we can find any Bible proof for the above statement, well and good, but if not, we had better leave it alone.

Now to the law and testimony, "I will gather all nations and tongues [languages];" "Thou hast redeemed us out of every tongue, [language] people and nation." Moses said, "I am slow of speech and of a slow tongue." All through the Bible, tongues stand for languages or speech. Now our God is an intelligent God, and He wants His people to be intelligent; He gives us no commands that we cannot understand; neither has He left any promises on record that are incomprehensible to the human mind.

Now let us go back to the commission again (verse 15), "Go ye into all the world and preach," (to proclaim, to publish in religious discourses). They were to preach the gospel (glad tidings) to every creature, nation and tongue. Now as all these apostles that received this command were Galileans and spoke the one language of the Hebrews, therefore, they were told to tarry in Jerusalem until endued with power from on high, which would enable them to preach to, or teach every nation, tongue or people, (Acts 2:4). And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, "the act of uttering words, pronunciation." We here give a few quotations from the Emphatic Diaglott, Acts 2:4, 6, 8, "And they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them utterance . . . the multitude came together, and were perplexed because every one heard them speaking in his own language . . . and how do we hear each one in our own language in which we were born?" "We hear them speaking in our own tongues the great things of God" (verse 11). So we see clearly there is no such thing taught in the second chapter of the Acts as the unknown tongue that no one, not even the speaker, understands. Then where, pray tell me, do our modern Tongues brethren get a foundation for their doctrine? I have searched the Scriptures faithfully, and fail to find anything on which to build a theory of that kind. The word "unknown" in the 14th chapter of 1st Corinthians and 2nd verse, which is in italics, is supplied by the translators. The Emphatic Diaglott says, "For he who is speaking in a foreign language is not speaking to men, but to God;" for no one listens, neither can the "unknown" be found in the original Greek, from which our King James' Bible was translated, "and with the former translations diligently compared and revised." Speaking in tongues was a gift set in the church for a useful purpose. The remarkable gift or phenomenon manifested on the day of Pentecost marked the initial work of the Holy Ghost in setting the church in order.

Some are making an attempt to draw a distinction between the gift of tongues and speaking in tongues-that the gift of tongues is under the control of the individual possessing it while speaking

in tongues is an uncontrollable overflow of exhortation. Let us see if we can find any Bible proof for the above assertion. Not a thing can we find in favor of such a theory, but against it. In James 1:26, we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." According to the above Scriptures, a man who cannot, or does not, control his tongue has a vain religion, and has deceived his own heart. Gifts of the Spirit and manifestations of the Spirit are the same; for there is no way possible in which tongues can be manifested except by speaking (uttering or pronouncing words). Speaking is to exercise the gift.

It is said by some, according to 1st Cor. 14:4, that God gives us a phrase of tongues for private use in order that one may edify himself, and then they try to prove by the 14th verse that the speaker himself does not understand. The Emphatic says, "For if I pray in a foreign language my Spirit prays, but my understanding is without fruit." What is the fruit of my understanding, my prayers, preaching or exhortation? Is it not the good my hearers get out of it? If I preach (prophecy), pray or exhort in a tongue (language) which my congregation does not understand, would it be fruitful? No, not to my congregation. Why? Because they would not know what I said, therefore, could not say, "Amen." But I could be edified if talking to the Lord, because I would know what I was talking about; otherwise it would not be prayer-prayer to God-petitioning Him or asking Him for something.

If one prays in a tongue he does not understand, how does he know he prays? The 7th and 8th verses read thus, "And even things without life giving sounds, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" If a person unskilled in any kind of music, picks up a violin and draws the bow across the strings without any attempt to play a tune, would it edify? Would you enjoy it? Would it be fruitful? Would you be any wiser after listening? "For if the trumpet give an uncertain sound, who shall prepare himself to battle?"

It seems to me that the next two verses in connection with the two just quoted, ought to be enough to settle the whole tongues question. "So likewise ye except ye utter by the tongue [language] words easy to be understood [not something no one understands, not even the speaker], how shall it be known what is spoken?" "For ye shall speak into the air." Is God pleased with people who speak into the air? And Paul was talking about real languages, too, but he forbids speaking to the congregation in languages they cannot understand; but, "by the tongue we should speak words to be understood." And how could one do that except he understand what he is talking about? in the 14th verse Paul, in referring to speaking in an unknown tongue ("foreign language" in Emphatic Diaglott), said his understanding was unfruitful. Why? Look for the answer in the 16th verse. "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understands not what thou sayest."

It is very plain to be seen by the above quotation that the unknown tongue (or foreign languages) could be learned, for if the "unlearned" could not say, "Amen," because he did not understand, surely the learned could say, "Amen," because he did understand. So we clearly see why Paul speaks thus, "My understanding is unfruitful." It is because, while he himself had an understanding of what he was saying, the "unlearned" person, who did not understand the language he might be speaking or praying in, could not possibly be benefited; therefore, "unfruitful." The

18th and 19th verses I will quote from the Emphatic Diaglott, "I give thanks to God, speaking in different languages more than all of you, yet in a congregation I would rather speak five words through my understanding, so that [in such a way] I might also instruct others, than ten thousand words in a foreign language, [which he, in the 9th verse, calls speaking into the air,] unless we speak words easy to be understood."

For another proof that the Bible nowhere teaches such a thing as an unknown tongue that no one, not even the speaker himself, knows what he is saying, we will go to the catalogue of gifts recorded in the 12th chapter of 1st Cor., "Now concerning spiritual gifts, brethren, I would not have you ignorant." Now since the apostle Paul does not want the brethren ignorant concerning any of the spiritual gifts, we are expecting him to make it plain here in the following Scriptures. He starts out by saying, "The manifestation of the Spirit is given to every man to profit withal." So we are not expecting to find something that one would not know what he had if he had it. And, therefore, would not profit him while he did have it, or some unknown speech that he would not know what he said if he said it. "For to one is given by the Spirit, the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; [The Emphatic has it 'different languages'] to another interpretation of tongues [languages].." While I do not lay claim to a very liberal possession of these wonderful gifts, I do believe them all to be in the Church of God. And while I do not speak in different tongues, I do claim a little faith, and some degree of the gift of discernment.

* * *

CHAPTER 2

Modern tongues people claim all speak in tongues, as evidence of the reception of the baptism of the Holy Ghost, but the Bible says no. We will quote from the Greek and Emphatic Diaglott in 1st Cor. 12th chapter and 29th and 30th verses, "All are not apostles, all are not prophets, all are not teachers, all are not powers, all have not gifts of cures, all do not speak in different languages, all do not interpret." There were multitudes of people at Jerusalem who believed and were filled with the Holy Ghost, but mention is made of only one hundred and twenty of those on Pentecost who spoke in tongues. The language of Jesus in the commission gives no more ground for believing or supposing that every individual believer should speak with tongues, than for believing they should take up serpents, or lay hands on the sick for healing, or cast out devils. John the Baptist was filled with the Holy Ghost from his birth, but did not speak in tongues.

There is no Bible for seeking the gift of tongues, except it would be for some other's benefit. Some say they do not seek the tongues, but they will not accept of any experience as the baptism until the tongues come. Such a belief opens an avenue for deception, as they will not be satisfied with anything except it be accompanied by tongues, which makes it easy for the enemy to take advantage of them and give them a manifestation of muttering and jabbering, which they readily accept as the real gift of tongues. Now where are the texts which prove that tongues must in every instance accompany the baptism? They are not in the Bible. They are to be found only in the

deluded mind of man. We have record of three times only of the tongues in connection with the Holy Ghost, namely:

On the day of Pentecost,
At the house of Cornelius,
And at Ephesus.

But it is supposed by some that because three times we find they spoke in tongues when the baptism was received, that in every case they spoke in tongues when the baptism was received, but it was omitted. We prefer to base our argument on what is in the Bible rather than on what is omitted.

To illustrate, a certain good man went in a grove every day for secret prayer and for some time took a stone with him, putting it on a little pile of stones. Suppose after a while the little pile of stones ceased to grow as at first. Is there anything in that to prove the good man had quit going to pray in the grove? Not a thing. Why not? Because there is not an essential connection between the man and the stone. Now the fact that in three instances the speaking in tongues did accompany the Holy Ghost baptism, is no proof that tongues should accompany all baptisms. Jesus said of the Holy Ghost, "When he, the Spirit of truth is come, he will guide you into all truth" (John 16:13). And in the 17th chapter and the 17th verse, He said to the Father, "Thy word is truth." And as the Holy Ghost and the Word always agree, "the truth," therefore, is something that can be learned, is it not? If not, why not? As the Holy Ghost helps us to teach it and understand it. In 1 John 4:1, we are warned to not believe every spirit, "but try the spirits whether they are of God, because many false prophets are gone out into the world." I know of only one way to try the spirits, and that is by the word of truth that Jesus said the Holy Ghost would lead into, or explain to us, or cause us to understand, for that is just what Jesus meant.

Now, "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). In the 19th verse we read, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God." Peeping and muttering mean indistinct, inarticulate talk, like the lowing of cattle, the bleating of sheep, or as Paul says, concerning inanimate things, "whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" It would be unknown, "So likewise ye, except ye utter by the tongue [language] words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

The Bible meaning of tongues, therefore, according to the Greek, the Emphatic Diaglott, or any other translation, even the King James, when we consider that the "unknown" is in italics, which signifies a word supplied and not translated, is languages.

* * *

CHAPTER 3

In 1 Cor. 14:21, tongues (foreign or national languages) is a prophesy of the gift of foreign languages. "In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." On Pentecost, those who would not hear accused the apostles of being drunk and those who would not hear (or believe) were mostly professors, but now on the other hand we will notice some who did hear (or believe). In verse 22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." Now it was prophesied in the law (Old Testament) that God would as a "sign" speak to them that believe not (men of other nations and other languages) by giving the speaker the gift of languages of the people spoken to. We find this prophecy was first fulfilled on Pentecost (Acts 2). Those who spoke in foreign languages were all Galileans, speaking as the Spirit gave them utterance. (verse 4). Utterance from Webster is the act of uttering words-not in peeping or muttering; but on this occasion it was in the languages of sixteen or seventeen nationalities present, perhaps more - out of "every nation under heaven" (verse 5), "every man heard them speak in his own language" (verses 6-12). They were all amazed at this sign, at this wonderful stupendous event. Now as this is the only place where it is mentioned "the Spirit gave utterance" and this utterance being in real foreign languages of the foreign unbelievers who were present at that time, hearing and understanding all that was said, the gift of interpretation was not given nor needed, as interpretation consists of interpreting from one's own language into that of his foreign hearers.

To illustrate, at one time while preaching to a Swedish congregation in Iowa, one of the number could not understand me. Then I called a Swedish brother who could understand me, and I spoke a few sentences, then paused until he could interpret what I said to the unlearned man, and after hearing and understanding, with the tears coursing down his cheeks, he gave vent to his feelings by saying, "Yah, yah," or "Yes, yes." On the other hand if the gift of tongues (if it were the Swedish tongue) had been bestowed on me, there would have been no need of an interpreter. I see no reason for so much misunderstanding. There was no such manifestation on Pentecost as our modern tongues brethren are preaching and practicing, such as muttering, familiar spirits, clairvoyance, visions, St. Vitus dancing, jerking, shaking. There was no sorcery, witchcraft, convulsions or charming enchantment, bewitching, soothsaying, jabbering, no hysteria, no falling down and wallowing on the ground with distorted features. These spirits almost invariably run to the 14th chapter of 1st Corinthians for support or foundation for their belief, and endeavor to prove by it that the gift of tongues needs to be interpreted before anyone, including the speaker, can understand. Paul here only lays down regulations for praying, singing or preaching in their own foreign language (or other language) not understood by the congregation, which would make it necessary for an interpreter to interpret from the foreign language used into that of the congregation. "He that speaketh in an unknown tongue [the Emphatic Diaglott says, foreign language] edifieth himself" (verse 4). Why? Because he understands his own mother tongue (language), otherwise, he would not be edified. "He that prophesied, edified the church." Why? Because he speaks in their own language, otherwise they would not be edified.

For further proof of this, read verses 5, and 7 to 13. The Emphatic Diaglott has it thus, "I am willing indeed for you all to speak in different languages, but rather that you should prophesy," for greater is he that prophesies, (Why? Because the congregation understands), than he who speaks in different languages (his own foreign language or any other not understood by the rest), unless interpreted so that the congregation may receive edification (verse 5). We learn from this also that nobody is edified by hearing a foreigner speak in his own language not understood by the

hearer. Of what good would I be to any congregation if I came speaking a language not understood by them? No good, absolutely none at all! It would edify no one. "Except they give a distinction in the sound, how shall it be known what is piped or harped" (verse 17). "It may be there are so many kinds of languages in the world, and no one is unmeaning. If then I do not know the meaning of the language, I shall be to the speaker a barbarian, (foreigner), and the speaker will be a barbarian (foreigner) to me." (Verses 10 and 11, quoted from Greek). "Wherefore, let him that speaketh in an unknown tongue [foreign languages, Emphatic] pray that he may interpret" from his own mother tongue into that of the congregation so they may be edified (verse 13). For if I pray in a foreign language my spirit (myself, my own understanding) is praying, but my meaning is unintelligible to others (verse 14). This is not, in our opinion, the gift of tongues, as it was not given for use in praying to God, but as a sign to unbelievers (verse 22).

We find according to the above named Scriptures that for the space of one hundred years we have record of only three cases of the gift of tongues, and none of interpretation. Why? Because the gift of tongues is a God-given ability to speak in foreign languages, enabling one to speak or preach in the language of his foreign hearers, which needs no interpretation; but speaking in one's own language is not the gift of tongues, and should one preach in his own tongue to the unlearned as in the 14th chapter of 1 Cor. an interpreter would be necessary. In the 18th verse Paul says, "I thank my God I speak with tongues more than you all." This means "I speak in foreign languages, or perhaps in more foreign languages than any of you." We have no proof that he did or did not have the gift of tongues, as hundreds received the baptism of the Holy Ghost where there is no mention of tongues, but as he was an apostle of the Gentiles of many different languages, he, no doubt, had use of foreign languages, which he might have learned even before he was saved, as he was a learned man. But as he is not speaking especially of the gift of tongues here in this 14th chapter, but rather of the abuse of what they did have, whether a gift once bestowed, their own language, or a learned language, so it is immaterial in this case whether Paul's tongues were the gift or learned, as tongues mentioned in the Bible always means languages. So one can readily see there is a difference between the gift of tongues (or languages) and other languages learned by study.

Now let us notice briefly the 21st, 22nd, and 23rd verses of this chapter. "If, therefore, the whole church [universal of many languages] come together into one place and all speak with tongues ["foreign languages" from the Greek], and there comes in those who are unlearned or unbelievers, will they not say that ye are mad [crazy]?" (verse 23). Why? Because they could not understand the language used. If this is the gift mentioned in verses 21 and 22, and Isa. 28:11 and 12, and demonstrated at Pentecost (Acts 2:4), they were certainly abusing it instead of using it in the way it was intended as a sign as at Pentecost. For that was understood by every nationality present there that day. This kind mentioned in the 23rd verse makes people who are unlearned say ye are mad, but that manifested on Pentecost was for a sign, not to them that believe but to them that believe not.

For proof of this read the 6th, 7th, and 8th verses of the 2nd chapter of the Acts: "Now when this was noised abroad the multitude came together [a multitude of all nations of unbelievers] and were confounded because that every man heard them speak in his own language and they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in his own tongue wherein we were born?" and thus the prophecy was fulfilled according to Isaiah 28:11, 12 and Joel 2nd chapter.

And the result of this meeting where the gift of tongues was so wonderfully manifested will be found in the 41st verse of the 2nd chapter of Acts. "And the same day there were added unto them about three thousand souls." This is the true gift of tongues and was used to convince the unbelievers, while prophesying (or "preaching," from the Greek) is for the believer. It matters not what tongue we speak in, if it is the tongue or language of our hearers we are preaching or prophesying, but if a number of ministers of different tongues or nationalities come together in one place as at Corinth and insist on speaking in their own tongue that the congregation does not understand, they are neither preaching, prophesying, nor speaking with the gift of tongues; as the gift of tongues was always understood by the hearers as on Pentecost, at Cesarea and Ephesus, and no one is receiving any benefit but themselves, for they are either speaking alone to God or speaking into the air.

* * *

CHAPTER 4

I once attended a meeting held by the modern tongues people and occasionally they would jabber some incomprehensible something they called "unknown." Well, they rightly named it, and it sounded like this, "kiuka, kioka" repeated over and over. This is what they got when they received the baptism. I asked them what they said but they did not know. I asked them to tell me how they instructed their converts to get it, but they could not, or did not, tell me, but I listened when they had a young man down on the floor flat on his back and they were urging him to say, "The blood" as fast as he could until he began to stutter and then the ministers sprang to their feet, saying, "He's got it!" Sometimes they would repeat, "Glory, glory," until their tongue would seem to get twisted and then they would begin to jabber. Oh, that God could open the eyes of these poor, deluded souls. Right in the beginning the serpent got the tongues from Satan and there is no end of the trouble that has come from it ever since. It is a fact that many of the dear modern tongues people believe that everybody who tries to correct them are of the devil. Paul says, "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 7:8). We should be warned by this not to accept everything that claims to be the Holy Ghost or an angel from heaven. Remember the language of Jesus in John 8:44: "Satan is a liar and the father of it." Then again in 1 Kings 22:22: "A spirit said, I will go forth and be a lying spirit in the mouth of all his prophets." He mixes enough truth with error to deceive the people and makes them believe they have the Holy Ghost when sometimes actually they are devil possessed.

A certain woman in a little town where I used to live told another woman in the tongues faith that she need not be surprised if she eloped with one of their ministers, as she intended to obey her Holy Ghost in whatever he told her to do. Sometime after this she saw her awful deception, which rarely occurs, and had to have hands laid on her and her "Holy Ghost" cast out. Another woman in the same town who claimed to get the Holy Ghost, left her husband, went wild on the streets and had to be locked up in jail until she had mind enough to behave. O dear readers, God is not the author of confusion. Beware of false spirits! "Let all things be done decently and in order." We find among these people missionaries who claim to have received their baptism according to Acts 2:4 before going to foreign fields, but somehow they always have to learn the

language of the people before they can preach to them without an interpreter. Now if they received it as on the day of Pentecost, would not the results be the same? They were all Galileans and spoke the Hebrew tongue perhaps, but after receiving the Holy Ghost they spoke in all the different languages of the different nationalities represented there that day.

I have met people of the modern tongues movement who claim that Satan also gives some people the tongues and they are unable to tell the difference. I think right here that the gift of discernment would be real beneficial, for if they cannot tell the difference between the genuine and the false, one might think he had the Spirit of God and yet be possessed with a Satanic spirit. 2 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness." Some will say, "But look at the miracles they are doing, is not this sufficient proof that these modern tongues people are right?" No; emphatically no! Now turn to Rev. 16:13, 14; "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are spirits of devils working miracles."

The word "unknown" in 1 Cor. 14:2 is not in the original Greek from which King James' Bible was translated. The Emphatic says, "Foreign languages." "Tongues" stand for languages all through the Bible. "Utterance" in Acts 2:4 is the act of uttering words, pronunciation, and manner of speaking. "As the Spirit gave them utterance," this was the gift. They prophesied in about sixteen different languages, no interpreter was needed. "Prophecy" in 1 Cor. 14:3 is to speak unto men to edification and exhortation and comfort. "Understanding" in the 19th verse is intelligence between two or more persons, agreement of minds, unity of sentiments. From Webster "intelligence" means information communicated, intelligible, capable of being understood. Paul's "own understanding," others could not understand so that he taught them by his "voice" (his language) verse 19. Adam Clark quoting Bishop Pierce says that "spirit" in this 14th chapter is from the Greek words "own understanding" and the word "understanding" from the Greek "understandability." For if I pray in a foreign language my spirit (myself, my own understanding) is praying, but my meaning is unintelligible to others (Greek). Verse 14 "unfruitful." I will pray with the understanding (understandability by others). Also the Holy Ghost speaks through us (Mark 13:11).

The words of the Holy Ghost were understood. Luke 3:22 and 12:12. Salvation the only theme, John 7:38, 39. They tarried for "power," Acts 1:8, to utter, to declare, to speak, to express, to explain the gospel to about sixteen different nationalities, (Acts 2:4-8). The Holy Ghost always speaks intelligently. For proof read Heb. 3:7, 8; 1 Pet. 1:12; and 1 Cor. 12:3.

There are only three places mentioned in the New Testament where they spoke in tongues when they received the Holy Ghost and each time their utterance was understood. About A. D. 33 at Pentecost about sixteen different nationalities heard and understood. At Cesarea, eight years after, those six Jews heard the Gentiles speaking in tongues (languages) and magnify, exalt, extol and praise God in the language the Jews understood-hence, their own language. At Ephesus, fifteen years after the second occurrence, when they received the Holy Ghost "they spoke in tongues and prophesied." From Webster "to prophesy" is to instruct in religious doctrines; to interpret or explain Scriptures on religious subjects, or to exhort. No interpreter was needed in either of these three places.

1 Cor. 14:10 reads thus: "There are, it may be, so many kinds of voices in the world and none of them is without signification." All have their meaning, all understood by the speaker. The Emphatic has it "Many kinds of languages." Now the Bible teaches that there is such a thing as the gift of tongues ("different languages" from Greek), but for some reason it is hardly ever heard of any more, but as God gives all these precious gifts to us "to profit withal," where it is needed, He will still give it to those He can trust with it, but if He does, it will be to benefit someone. I believe the last Bible evidence we have of the gift of tongues was at Ephesus in Acts 19, about twenty-three years after Pentecost. The gift of tongues is another language given to us and does not have to be learned. It is given us as a sign and the speaker knows what he is talking about, hence, is able to prophesy, to instruct, and to proclaim the glad tidings as at Ephesus in Acts 19; Acts 2; and Acts 10. And is a fulfillment of Isaiah 28:11, 12; and Joel 2. and was the qualification necessary to go into all the world and prove to the unbeliever and the unlearned the mighty power of God to save from all sin. The mother tongue (language) is given to us to express our desires and converse with those of our own language. Foreign languages (foreign to us) are those which may be learned, so that we may converse with, or preach to people of other tongues (or languages), and are not signs like the gift, as it was not learned, but God-given.

G. E. Harmon

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03 -- ERRORS IN MODERN PENTECOSTALISM -- By L. D. Pruitt

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That this is an age of many counterfeit religions, we must admit, and of which the New Testament writers have given us definite warning. 1 Timothy 4:1.

Dear reader, let us turn to the Bible and see if their teachings and spirit, especially the tongues-evidence theory harmonizes with the Word and Spirit of God.

Error 1. Speaking in tongues as the Spirit gives utterance (Acts 2:4) is different than the gift of tongues of 1 Cor. 12:14. There is no distinction in the two expressions, for both refer to the same thing. True speaking in tongues of Acts 2:4 is a manifestation of the Spirit as implied by the words, "as the Spirit gave them utterance." The fact that the true tongues are given of the Spirit necessarily means they are a "gift" of the Spirit. In the 12th chapter of 1 Cor. both expressions are used interchangeably and speak of the same spiritual gift. We read, "To one is given by the Spirit ... divers kinds of tongues," (verses 8, 10) referring to the gift of tongues. Then in verse 30 we read, "Do all speak with tongues?" which also refers to the same gift, just as the "gift of miracles" and "workers of miracles" are equivalent expressions. We understand that this distinguishing theory was introduced in the year of 1900 by C. F. Parham. The early church never taught it, for it is a strained interpretation to uphold the tongues-evidence theory. [Irving, and his "Irving-ite"

followers spoke in tongues long before this -- about the year 1830. This fact, however, does not argue against the author's statement here. -- DVM]

Error 2. The baptism of the Holy Ghost is in every instance attended by the initial physical sign of speaking in other tongues as the Spirit gives utterance. The Scriptures nowhere teach that speaking in tongues is required as evidence that the Holy Ghost is received. If you can, quote us one direct Scriptural requirement on this point. In 1 Cor. 12:30 Paul asks, "Do all speak with tongues?" No, is the implied answer, for in the preceding verses he had explained that there were "differences of administration" in the manifestation of the Spirit, meaning that the Spirit does not manifest Himself through the same particular gift in every person, "but the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. You know that all are not apostles, all are not workers of miracles (verse 29), neither do all speak with true tongues. Speaking in tongues, which could only be "as the Spirit gives utterance," is only a manifestation or gift of the Spirit in common with other special gifts. According to this error, the Holy Spirit is denied unless He chooses to manifest Himself in a certain manner. The Holy Ghost Himself is the satisfactory evidence. "Whereof the Holy Ghost also is a witness" (Heb. 10:15). "The Spirit itself beareth witness with our spirit," Rom. 8:16. If the reception of the Spirit must be evidenced by an outward physical sign, surely one's conversion should be determined by a special sign in all cases. Since such is not true, then there is no necessity of that particular witness for the baptism, or for any other special work or favor from God.

On the day of Pentecost the first disciples exercised the gift of prophecy, as well as the gift of tongues, when they received the Holy Ghost. Also, the twelve disciples at Ephesus prophesied when they received the Holy Ghost and spoke with tongues (Acts 19). Therefore, the special gift of prophecy should be given preference if either of the gifts were to be accepted as the evidence of the reception of the Holy Ghost for "greater is he that prophesieth than he that speaketh with tongues" (1 Cor. 14:5) and Paul further exhorts, "Desire spiritual gifts, but rather that ye may prophesy." (Verse 1).

Error 3. "We receive the baptism of the Holy Ghost just like they did on the day of Pentecost" (Acts 2). Do the modern tongues people manifest the same signs as then? Let us notice more closely the Pentecostal scene. The first outward sign was the coming of "a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting;" the second outward sign was, "There appeared unto them cloven tongues like as of fire, and it sat upon each of them;" the third outward sign, "began to speak with other tongues [languages] as the Spirit gave them utterance." The modern movement does not reproduce these signs as claimed in the above error. They discard the first two, and emphasize the last. However, the first sign is just as important as the last in this particular scene, being only a literal fulfillment of Old Testament prophecy at the ushering in of the Holy Spirit dispensation. The manifestation of tongues which people generally receive today are not languages as spoken on the day of Pentecost, but only a false gibber through Satanic power or nervous derangement. Therefore, in no sense do they reproduce the Pentecostal outpouring. No hint is made at this Pentecostal scene that the disciples spoke in unknown tongues, nor to God alone, neither did they need an interpreter, but these languages were spoken direct to the people of different nations and were given specifically for the purpose of spreading the gospel to various nations through prophecy or preaching, a special gift

which they also received at this time. The Bible gift of tongues is a language, and is given as an aid to prophecy when needed.

Evidently the disciples on this occasion did not talk in different languages a few minutes only, for the incident was noised abroad and the multitude representing different nationalities came together, and each "heard them speak in his own language," (Acts 26) which no doubt continued the greater part of the day, each disciple talking in order, Peter's sermon being recorded in this chapter. If speaking these various languages was the only evidence that they had the Holy Ghost, then when they ceased to speak the apostles could have rightly concluded that they had lost the Holy Ghost. How inconsistent! Our Pentecostal friends would endeavor to satisfy us with a momentary evidence, but thank God, the infilling of the Spirit is not dependent upon transitory evidences, for the Holy Spirit in the heart is the abiding evidence Himself.

Error 4. That one should "tarry" for the baptism of the Spirit, evidenced by the speaking in tongues. Jesus commanded the disciples to tarry at Jerusalem until they were endued with power from on high (Luke 24:49). We know that this refers to Pentecost (Acts 1:8). To fulfill Old Testament type, the Spirit would not be given until "the day of Pentecost was fully come" (Acts 2:1). This tarrying applied only to the disciples before Pentecost, meaning for them to await that special time. On that day we find them in one accord in one place," and they were "sitting," denoting no physical exertion. Tarrying is not needed so much now as meeting the conditions for the reception of the Spirit. Divine operations are spiritual and are wrought in the heart by faith. Eph. 2:8. Faith is receiving where there is no sight or physical evidence, for faith is "the evidence of things not seen." Heb. 11:1. "He that believeth ... hath the witness in himself." 1 John 5:10. By faith the Holy Spirit is received. Gal. 3:14. Therefore, faith is omitted when one looks to the physical evidence as the goal, and one is not satisfied until he receives the "tongues." Under such conditions of tarrying, physical exertion and omission of faith, wonderful opportunities are afforded the devil to give counterfeit tongues or spirits. 1 John 4:1. It is easy for the devil to counterfeit physical manifestations of the Spirit, and this alone makes the theory unreliable. Then, too, no allowance is made for counterfeit manifestations, many of which the Word of God directly condemns. People who are demon-possessed very often speak in tongues. To my knowledge a number of persons have escaped from the tongues movement. and in order to get Bible salvation they had to have the devils cast out by the power of God. In fact, in every case where they had sought and received the delusion of tongues, the power of the devil had to be broken before they could get salvation. This is a warning to beware of this supernatural power of the devil.

The tongues movement, through this supernatural delusive power. has ensnared a multitude of people. Lying wonders are performed by them. It is also a refuge for those who "receive not a love for the truth."

Dear reader, you who believe these theories, be honest with yourself and seek deliverance from the enemy of your soul.

L. D. Pruitt

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THE END