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## **THE BIBLE ON THE TONGUES DOCTRINE**

**By Arthur L. Vess**

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## **INTRODUCTION**

If the writer of these lines ever felt directed and inspired to write a treatise on any subject, it is on the subject now before us, "The bible on the Tongues Doctrine." He has nothing but love for all persons and parties, whatever they may believe or teach about the subject of Tongues. He

has no desire to abuse or accuse those who differ from him on the subject, but we must face and deal with the facts, whatever others think, say, or do.

Conscientious intelligence would teach us all that those who teach and emphasize the modern doctrine of Unknown Tongues and those who oppose it cannot both be right. One is right and the other is wrong. The Bible is the source of the facts and the true teachings. Then let us all be honest, open-hearted, and sincere enough to face the facts, and adjust our beliefs and opinions to agree with the facts as clearly taught in the Holy Scriptures. Let us now heed the ad-monition of Jesus, "Search the scriptures; for in them ye think ye have eternal life." The writer is willing to change all his opinions and teachings at any moment that the Scriptures and the Spirit may so instruct him, regardless of the reproach or cost in friends or reputation. We invite and challenge all those who may read these pages to be willing to so adjust their own opinions and doctrines as to fit the Bible, thus adjusting themselves to the whole will of God, that we all may agree, love, and trust each other. Unless we let the Bible settle the question, it will never be settled. Then let us turn to the Holy Scriptures, with honest and open hearts, willing for God to lead and to instruct us in the right way.

Rev. Arthur L. Vess

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## 01 -- SOME GENERAL INFORMATION

We are here offering a number of general truths which have been gleaned from that marvelous book, "Conversations on the Tongues," by Rev. H. Crockett, and from other sources, with our own comments and thoughts.

In the Old Testament we have the following references to other tongues or languages: The Confusion of Tongues, Genesis 11: 1-9; Muttering of Wizards, Isaiah 8:9; As Punishment, Deuteronomy 28:49; Deliverance from Stammering Tongues through Repentance, Isaiah 28: 11 and Isaiah 33:19.

In the New Testament, the first reference to tongues is Mark 16:17. See verses 9-20. This is not given in either of the other Gospels, and was not found in the original manuscripts, but seems to have been inserted after Mark's death, about the time that the Corinthian Church was confused over the tongues question. The term used here is "new tongues," not unknown tongues, nor as evidence that we have the Holy Ghost. Every Christian has a new tongue. Most people need to control the tongue they have before they seek another.

John the Baptist never mentioned tongues as accompanying the baptism with the Holy Ghost.

Six or more times Jesus Christ foretold the coming of the Holy Ghost to His disciples, but never mentioned the tongues in connection with such.

Paul never mentioned the gift of tongues in any of his other Epistles, and doubtless would not have mentioned it to the Corinthian Church had they not been all mixed up on the subject. He permitted it under certain prescribed rules and regulations, but never Recommended it to the Corinthians. If the gift was so indispensable, why did he not mention and urge it in his Epistles, and demand it of all his churches?

None of the other writers of the New Testament mentioned the subject of tongues except the three cases in Acts, all of which were understood. How can a language no one understands, not even the speaker, be a sign or evidence of anything to anyone? Answer, please!

The Roman Church had the Holy Ghost, and none of them spoke in tongues -- Rom. 5:5.

Receiving the Holy Ghost is mentioned in twenty cases in the New Testament, besides the Church of Corinth; and in only three cases did they speak in tongues, and in all these places there were foreign and mixed elements and languages, and in every case those present understood what was said. No "unknown tongues" were known.

The following persons received the Holy Ghost, and not a one of them spoke in tongues: John the Baptist, the forerunner of Jesus Christ, (Luke 1: 15); Mary the mother of Jesus Christ, (Luke 1: 35); Elizabeth, (Luke 1:41); Jesus Christ, (Matt. 3:16), and He did not speak with tongues, though He knew all languages; Stephen and Philip and the five other deacons, (Acts 6:3-6); the persecuted Church anointed, but no tongues, (Acts 4:23, 31); the Samaritans, (Acts 8:14, 17); Paul received the Holy Ghost but did not speak in tongues, (Acts 9: 17); Barnabas (Acts 11: 22, 24).

The prophets who wrote the Old Testament "spoke as they were moved by the Holy Ghost," but none of them spoke in tongues. They wrote in the language of those to whom they wrote. They wanted to be understood.

The Roman Catholics kept the Holy Scriptures in languages unknown to their people for centuries, and the "Dark Ages" was the result.

The master stroke of the great Protestant Reformation by Martin Luther, and others, was the translation of the Bible into the language of the common people, the masses, with the right to read for themselves. This broke the shackles of Roman Catholic superstition and slavery off the nations of Europe and around the world. God has nothing to cover up, but in every case has used language to enlighten and liberate the world of mankind. Why not, if He loved the world so much as to give His only begotten Son for them? In no case in the Bible do we have any record of where anyone spoke in a strange language, except for the confusion of some satanic plan. Why should He?

So far as we know, out of the many from Tongues Churches who have gone to heathen countries as missionaries, thinking they knew the language of those to whom they were sent, none have ever been able to speak the language without learning it. It would be wonderful if they did or could. "Sam the Methodist," or Samuel Polovina (I knew him), and seven other foreigners who, between them, knew twenty-five languages, checked up on the tongues people who claimed to know all these languages, but found them deceived and deceivers and liars. In all my years as a

minister and Christian I have never known of a Tongues person in our country speaking in any other real language.

When your writer was a young Christian, about fourteen years old, a young man came through our community and stopped in our home. I went home with him to Asheville, N. C., about thirty miles from my home, and stayed in his home two or three days. I knew little of tongues, pro or con, and could not have been prejudiced. While the family engaged in prayer at his home, the young man began to speak in tongues, and some spirit filled the room and I felt as if devils were all around me. I had a marvelous experience of grace and, thank God, He would not permit me to be deceived. Honest seekers, their best people, rarely ever get the tongues.

The city of Corinth was the most corrupt and licentious city in all Greece. Its Temple of Venus had a thousand prostitutes called pythons, or serpents, who engaged in licentious relations with male worshipers as they worshiped the devil. These prostitutes claimed to "speak in tongues" by the inspiration of the gods of lust. A Greek poet said that these pythons, (harlots), gave themselves over to their gods; that they were possessed with a power that they could not resist; they labored under the afflatus of their gods. Wild, unearthly sounds often broke from their lips.

The Corinthian converts had only recently emerged from this gross paganism, and part of them held on to these gods while they tried to worship the true God. This was likely the reason for their confusion on the Tongues Question. Modern Tongues people, in their wrangling, often accuse each other of being inspired of the devil to speak in tongues.

Charles H. Parman and Seymour, the founders of the Tongues Movement in the U. S., both accused each other of receiving the gift of tongues from the devil. The historians of the Tongues Movement are very slow in even mentioning their names as the founders of the Tongues Movement.

Dr. W. B. Godbey, the third Greek scholar in the world, and one of the greatest saints of the early Holiness Movement, says: "I have been in contact with the Tongues Movement from its beginning and, in the honesty of my heart, with my eye on the judgment bar, I have endeavored, by His help, to give the matter a fair investigation. It is the same power that has been manifest by the magicians, sorcerers, witches, Mormons, and especially modern day Spiritualists.

"They not only do not have a language, but simply repeat the mutter of demons. What they call the baptism with the Holy Ghost is far different from sanctification, because the demons can work on your religious sensibilities, stir up your emotions, and inflate and inflame your imaginations, thus making you jump and shout and feel very happy. The Tongues people of our day are deluded by evil spirits, and this is abundantly confirmed by the fact that they are so utterly out of line with the precious Word which is the standard to which everything must come, and which is destined to judge us all in that great day."

While there are some honest, sincere people among them, yet in my almost fifty years of Christian life, and experience, and observations, I have never seen one of them who could be considered as deeply spiritual and devout.

Again, let us remind all that we may have gifts without love, or love without gifts, but God gives both and wants them combined in holy harmony for the salvation of souls and for the everlasting advancement of His Kingdom. Let us all lay aside our prejudices and differences, and unite in the final conflict of the ages for truth and souls, and prepare to take our place in that everlasting Kingdom where there will be no confusion, wrong emphasis, or misunderstandings throughout all the eternal ages. Well, praise God, and let this be our constant aim and effort. "God be with you till we meet again," or at first.

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## 02 -- THE DAY OF PENTECOST

The first reference to speaking in tongues is recorded in the Book of Acts on that marvelous, prophetic, and historical day known as The Day of Pentecost, which resulted in the launching of the Christian Church there, and throughout the world. Let us read and study it with open hearts and minds.

"And when the day of Pentecost was fully come, they were all with one accord in one place. (Lord, let it be so today.) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (Before they were filled with the Holy Ghost.) And they were all filled with the Holy Ghost, and began to speak with other tongues (or languages), as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

"Now when this was noised abroad, the multitude came together, and were confounded, (because no one understood anything they said?? No!) because that (1) every man heard them speak in his own language."

"And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And (2) how hear we every man in our own tongue, wherein we were born?"

Then the Divine writer gives the names of the many nationalities who were present, and continues, (3) "We do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."

Here we have the record of the first great outpouring of the Holy Ghost on the Church, with the result that thousands of sinners were also saved, or converted. If they had not understood, could they have been saved? Now let us check the relation and meanings of the tongues on this miraculous, historic occasion.

1. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

First, we note that they did not speak with their own natural, fleshly, material tongues, but from the heavenly word there appeared unto them miraculous tongues "like as of fire (fiery tongues), and it sat upon each of them." Those present saw those flaming tongues come from Heaven and sit upon them. We do not know whether those tongues sat on their heads, shoulders, or hands, but they were not their own tongues. Who has ever seen such miraculous tongues appear out of the heavenlies and sit upon anyone in our world, in our day and generation?

Secondly, we note that the great marvel about the speaking in tongues on the Day of Pentecost was that they were understood by all present in their own language. When others speak in a language known to all present, none can deny its reality and existence. But when men speak in a language unknown to all present, none can prove that it is a language. We quote: (1) "Every man heard them speak in his own language." (V. 6.) It was a language, and a known language. (2) "And how hear we . . . in our own tongue, wherein we were born?" (V. 8.) It was not only their own language, but the language they had learned and spoken all their lives. Was there anything unknown about this? Nay, verily, it was marvelously known and clearly understood by all present. The miracle was that all understood the language. (3) "We do hear them speak in our tongues (or languages) the wonderful works of God." (V. 11.) Why did the multitudes come together, and were confounded, and amazed? Was it because no one understood, or because every one understood? This was a great miracle that God performed so that all nations under heaven might hear and understand the Gospel of Jesus Christ, and take the message back home with them, and tell the world that Jesus Christ had come, and that the Holy Ghost had been poured out. It was the greatest missionary miracle and utterance of all time.

Be honest, now, and suppose that no man had understood a word said -- what would have been the result? Why, every man and every nationality would have gone back home confused, unsaved, and disappointed because no one knew anything about what was going on. Is it not high time that the modern tongues movement get away from their confusion, and go out and tell the world, in their own language, that Jesus Christ still lives to break the power of sin and to set men free? With that saintly and scholarly Apostle Paul, we cry out, "So . . . except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air," (into empty space). Again he says, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." -- 1 Cor. 14: 9, 19. Five into ten thousand goes two thousand times. He plainly declares that speaking to others in their own language is two thousand times more important and effective than speaking a language they do not understand.

We do not deny the fact that God did, and may yet, enable one to speak in the language of another people in order to preach the Gospel to them as on the Day of Pentecost; but we do refuse to believe that you may know a thing that is unknown, or be edified, instructed or helped by a thing that no one understands. No modern Tongues missionary has ever been able to speak in the language of a foreign nation. Why? Those who believe in the "unknown tongue" certainly have no right to be called "Pentecostal," for the marvel and miracle of Pentecost was that every man heard them speak in his own language. The marvel was not that no one understood, but that every man present heard them and understood them. Again we say that when everyone understands a language, no one can deny that it is real, and is being spoken. And it is just as true that when a language is "unknown," no one can prove that it is a language. Let us note that the gift of tongues was given as a

witness, or means of communication, to those present and not to the one speaking. It was a witness to those hearing, not to the speaker.

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### 03 -- PENTECOST REPEATED

We find other occasions on which the Holy Ghost was poured out, and where they spake in other languages. Let us see whether they were known or unknown tongues or languages. Peter seems to have been the Pentecostal preacher. He followed the revivals and led the people on into the Baptism with the Holy Ghost, as a Second Work of Grace.

It is the witness of the Spirit within, and not the wagging of the material tongue without, that testifies to our having the Holy Ghost within. "Whereof the Holy Ghost is witness." It is a spiritual witness, not a material witness. If there were no others to speak to, we would not need another language. Language is always a means of communication to others, and not to ourselves. We already know our own thoughts, feelings, and impressions before we speak.

Let us check the instances where the disciples, after Pentecost, received the Holy Ghost.

At Samaria -- In Acts eight we have a record of the great revival in Samaria as a result of Philip's preaching. The people received the message, great miracles were performed, and there was great joy in the city, as there is in every place where there is a great revival of old-time salvation.

When the apostles at Jerusalem heard about the great revival in Samaria, they sent Peter and John, "who when they were come down, prayed for them, that they might receive the Holy Ghost." Remember that they had been only converted at this time -- no record of any other work of grace. "Then laid they their hands on them, and they received the Holy Ghost." Mark you that in this first instance of receiving the Holy Ghost after Pentecost they did not speak in tongues! Why? Because it was not necessary, for the Samaritans spoke and understood the same language as Peter and John who heard their testimony in their own language. There was no need for the gift of language on this occasion, and therefore it was not given.

At Caesarea -- After God had appeared to that saint, Cornelius, in a vision, telling him to send for that old-fashioned holiness preacher, the Apostle Peter, God also appeared unto Peter and gave him a vision to prepare him for the transition. God works on both ends of the line. When the messengers from Cornelius came and invited Peter, he went down and preached to them under the power of the Holy Ghost. And "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Peter's Jewish companions were surprised and astonished, that "on the Gentiles also was poured out the gift of the Holy Ghost." How did they know that the Gentiles had received the Holy Ghost? Why, they heard them testify, and understood their testimony, "for they heard them speak with tongues (languages), and magnify God." Oh, I can almost hear those Gentile converts as they would blaze out their burning testimonies to their own Gentile brethren, and then turn or whirl around and pour out their testimony in the Hebrew to Peter and his Jewish companions, who under-stood every word they said. How do we know that they understood them?

Because they spoke in tongues, and magnified God. If they had not understood, how could they have known that they "magnified God"?

THE DISCIPLES AT PENTECOST spoke so that the Gentiles could understand, but here at Caesarea the Gentile Christians spoke in the Hebrew language so their Jewish brethren could hear and understand, and could go back to Jerusalem and report that the Gentiles had received the Holy Ghost, and thus override racial prejudice. "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." Please note that their hearts were purified and sanctified when they received the Holy Ghost -- not before or afterward. There is no record here of any "unknown" tongue, but instead, they spoke in the language of the Jews present so that they could know that they had received the same Holy Ghost as they themselves had received at Pentecost.

What plainer language could anyone use than is used here? The tongues, or languages, were supernaturally imparted for a definite purpose of an understanding between the Jews and the Gentiles, and they understood them when they "magnified God." If God gave them the Holy Ghost, as He did on the Day of Pentecost, their "tongues," or languages, were understood as they were at Pentecost, or else it was not the same. Do not forget that they understood their tongues here, as at Pentecost, and that their hearts were purified by faith when they were filled with the Holy Ghost. (See Matthew 1: 11.) Any other interpretation is confusing and untrue to facts. When the heart is purified, the Holy Ghost enters. God never performs miracles to satisfy curiosity, but for a definite purpose. They heard them speak with tongues and magnify God," with their understood language.

THE DISCIPLES AT EPHESUS -- Acts 19:1-12 -- We quote V. 6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Since this is a similar case to that at Caesarea, we need only to note that when the Ephesian disciples received the Holy Ghost "they spake with tongues, and prophesied." If they had not understood what they said, they could not have known whether they prophesied, testified, or what they said. Honest hearts need no further explanation. Here again God gave the Gentile Christians the power to speak in the language of the Apostle so that he would understand what they said, and know that they received the Holy Ghost as they did at Pentecost.

In a tender, kind spirit may I not ask, Which is the greater evidence that a man or woman is filled with the Holy Ghost -- (1) speaking in our own language in harmony with the Bible and our own transformed spirits, with words understood by our hearts and minds, or (2) hearing someone, with a far-off look, jabbering in some gibberish or supposed unintelligent, unknown tongue? We are not "barbarians" or heathen, but enlightened, intelligent, spiritual Americans, if we be Christians.

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#### 04 -- THE CONFUSED CORINTHIAN CHURCH

Anyone with ordinary understanding can see at once that the great Apostle Paul was trying to correct an error, and to clear up the confused minds of the immature Corinthian church, recent converts from heathenism. But before we go into the study of the "Confused Corinthian Church," let



us take a glance at their spiritual and intellectual standing. We quote: "Now concerning spiritual gifts, brethren, I would not have you ignorant" (or, to remain ignorant). They were ignorant about spiritual gifts and dreadfully confused. "Ye know that ye were Gentiles (heathen), carried away unto these dumb idols, even as ye were led." They were recently converted heathen, and idol worshipers, and knew little of God and true Christian doctrine. Such could be easily confused and led astray. They spake in tongues while worshipping idol gods, before being converted to Christianity. Some of them claimed to be inspired by the Holy Ghost to curse Jesus Christ, and yet they spoke in tongues. They were divided, and contended over whom to worship. Some worshiped Paul, some Apollos, some Cephas, and some Jesus Christ. They were used to worshipping many idols which they could see. No wonder they were confused on the tongue question.

They were "carnal," only babes in Christ, and thus they were all confused over the Tongue Question. 1 Cor. 3:1- "I . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ," -- not sanctified yet. Spiritually and intellectually, they were only babes, yet they spake in tongues. No wonder they were confused. He had to feed them like babies. "For ye are yet carnal: for whereas there is among you envy, and strife, and divisions, are ye not carnal, and walk as men?" They were carnal not sanctified, but they spake in tongues. Some were puffed up and pouting; "Now some are puffed up, as though I would not come unto you," -- but they spake in tongues.

Fornication was a common practice among them. No other New Testament Church had this problem, and yet they spake in tongues. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles (the outside world), that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." They harbored and defended these vile fornicators, and got puffed up when anyone tried to clean house but they spake in tongues. They were warned not to keep company with fornicators, idolators, drunkards, railors, extortioners, etc.

They were going to court with the heathen rulers over their own personal matters (Chap. 6). They were also warned against eating meat offered to idols lest they return to idol worship. They were accustomed to eating and drinking in their worship, like some modern churches, and yet they spoke in tongues. Jesus Christ never mentioned tongues as a part of His salvation.

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## 05 -- PAUL'S INSTRUCTION TO THE CORINTHIANS ON SPIRITUAL GIFTS

(I Corinthians Chapter 12)

The Apostle begins his instructions and exhortations in a very kindly and sympathetic manner, fully conscious of their lack of opportunity and instruction -- for they were only recently converted from heathenism. He recognizes their ignorance concerning spiritual gifts, saying, "Now concerning spiritual gifts, brethren, I would not have you (or remain) ignorant."

UNITY AND VARIETY -- In verses four to eleven, Paul shows them that the same Spirit administers various and different gifts to different people. The Spirit is not divided because He

divides the gifts among the different saints. There are several gifts, and many persons to receive them, but only one Spirit. Not all receive the same gift, or gifts. The Spirit who knows the faculties and natural abilities of each one, and the needs of others, knows what gifts and powers are best suited to each. We are not like bricks -- all made the same size with the same gifts for the same purpose or hole in the wall. The Spirit manifests Himself to the individual, and through him to others. Not all have the same administrations or gifts, and could not use them all if they did have them. In every church, different persons do different things as per their gifts, callings, trainings, etc. This is common sense and reason. But all these manifestations or gifts of the Spirit are given to every man to profit withal, for a purpose. They are given for use and profit and not to make a show or to parade the person having them. Different persons have different gifts and responsibilities. "For to one is given by the Spirit the word of wisdom; to another (not the same one) the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to (all? No!) another, divers kinds of tongues (various kinds of languages); to another the interpretation of tongues" (languages) -- but all by the same Spirit. The term "another, another, another," is very important here. He did not give the same gifts to all, but divided them up in a most fair, sane, and practical manner.

Then Paul illustrates the various gifts by the various members of the human body. The same Spirit uses all the persons and gifts as members in the body of Christ, each having his own place and work, or function, just as the various members of the body all work together in one body for one purpose, but each has his own purpose.

Please note and remember that He does not give the same gifts to the same person, but different gifts to different persons. He gives the same Spirit to all, but not the same gifts. No one gift is given to all the persons in the Church; neither are all the gifts given to any one person, and he names all the gifts, including the gift of tongues. How can any honest, sincere person get confused and try to cram one gift down all, or all the gifts down one person? How on earth can any person get confused here? The body of Christ is one body, but He has many members and gifts, "divided severally as he will;" not as we will. There is no need of our seeking any gift, for the Spirit divides severally to every man "as he will," "for the body is not one member (gift), but many."

Then Paul supposes a fuss or quarrel among the members of the human body by way of illustration and clarification. He pictures the foot trying to be a hand; the ear trying to be an eye, etc. Then he says, "If the whole body were an eye (tongue), where were the hearing (or ears)" etc? He says it is just as reasonable to try to make a human body out of one member as it is to try to make up the church of one gift -- tongues. He faced the same problem then that we face now, relative to the gift of tongues. "If they were all one member, where were the body?"

Then he argues that every person and gift has a definite place and purpose in the Church, and that it is just as unreasonable to try to make a human body of one member as it is to make a Church of one gift. In no case or place is the gift of tongues given as a witness that we have the Holy Ghost. We may have one or all the gifts without the Holy Ghost; or we may have the Holy Ghost without any gift. It is more reasonable to demand the gift of preaching (or prophecy) as the witness that we have the Holy Ghost, than it is the gift of tongues, the lowest and least of the

catalogue of gifts. The most important gift of prophecy certainly should be a stronger proof that we have the Holy Ghost, if gifts have anything to do with it; but they do not.

In the next chapter, Paul shows us that we may have all the gifts without having perfect love. The proof of our holiness, or perfect love, is revealed in our being patient and kind, without envy and jealousy, boasting, conceit, passionate anger, self-seeking, while we are just and truthful, merciful, and know how to control the tongue we already have in the language we now speak, and with which we may bless or curse others. All these gifts are only temporary and limited, but Faith, Hope, and Love form the foundation of all Christian experience and character, and live on forever. "Love never faileth."

It is just as reasonable to believe that every member of the Church must have any one, or every gift, as it is that all have to speak in tongues. Yea, more so, for the tongue is the last mentioned in order of importance, and nowhere needed except where there is more than one language spoken in one congregation. In our American congregations, there is no need whatsoever for another tongue, when we have and need only the one known language, for "the manifestation of the Spirit (in gifts) is given to every man to profit withal" for "the common good" of all concerned. Why do the Tongues people not preach in the unknown tongue? It would be better if they did. It is child's play for anyone to say that "if you do not speak in tongues you are not of the body, and do not have the Holy Ghost," when there are eight other gifts, and all preferred before tongues. (see 1 Cor. 12:28.) Every one of the other gifts can be used in any and every church, but tongues only in churches where the foreign elements are present. Let us not get mixed in our thinking and interpretation of the Scriptures.

Then the Apostle asks several questions to prove to all that all do not have the same gift, including tongues. Here they are: "Are all apostles?" No! "Are all prophets" No! "Are all workers of miracles?" No! "Have all the gifts of healing?" No! "Do all speak with tongues?" No! "Do all interpret?" No! How can any intelligent, conscientious person ignore this negative reply to every question here -- especially to the last two, since they are placed at the bottom of the list in order of importance three different times in this chapter, and are rarely ever needed?

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## 06 -- THE MORE EXCELLENT WAY

Before analyzing and applying the truth contained in this great chapter -- First Corinthians thirteen -- let us give you a brief outline of the chapter.

I. Gifts without Love, Verses 1-3.

II. Love without Gifts, Verses 4-8.

III. Love superior to Gifts, Verses 8-13.

Love is not only greater than all the nine gifts, but is the greatest of all the nine graces: "And now abideth faith, hope, and love, but the greatest of these is LOVE." "God Is Love."

Yes, the love way is the right way, the best way. We may have all the gifts without love, to our own destruction; but love keeps us in our own rightful relations to God and man, and makes us and all that we possess, including our gifts and talents, effective for God and others. Human gifts have always torn the Church apart, but love binds it together in holy affection one for another. "He that dwelleth in love dwelleth in God, "for "God is love."

Now let us analyze this great chapter on love, and analyze our own hearts to see if all our lives, motives, words and conduct are prompted by love for God and others. Gifts demand a place for self, while love demands room for God and others.

"For God so loved the world (others), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let us love and live for others that they may receive this eternal life.

"But covet earnestly the best gifts: and yet show I unto you a more excellent way." The "love way" is more excellent than the gift way. How our hearts ache when we note that the Christian Church in all places has been degraded to the exhibition of human gifts, talents, wisdom, and knowledge, with the result that Jesus Christ has been dethroned as the Head of the Church, while carnal, self-seeking men and women have taken His place, and the Divine Church has been replaced by human organizations. The love way, would stop all this, and give Christ and others their rights, regardless of their ignorance, poverty, and lack of gifts and human abilities. This was the way Jesus took while here on earth. He noted the widow's mite, and ignored the offerings of the rich. He stooped to save widows, harlots, publicans, and sinners until He was branded as the "Friend of sinners" by His enemies, but was worshiped by the common people. Let us thunder it in your hearts: Every great spiritual movement begins with the "downs-and-outs," and ends with the "ups-and-ins." It is grace and love, and not gifts, that saves sinners and gives Christ His place among men. Jesus Christ did not come to establish organizations and give place and powers to men, but to seek the lost and bring home the prodigal, lost world.

Listen here: "And yet show I unto you a more excellent way" than speaking in tongues. Hear it: "Though I speak with the tongues of men and of angels, and have not (love), I am become as sounding brass, or a tinkling (clanking) cymbal." It takes more than speaking in tongues to prove that we have the Holy Ghost. So long as men fuss and fight and try to destroy each other, they do not have love and the Holy Ghost, though they speak in every language known to men, and angels, all at the same time. It is not tongues but love that we need; that is what the Church is lacking and the world is longing for. They care not what language we speak, nor how eloquent we are, if we love and understand them, and lead them to Christ. Oh, if tongues and other things that divide the Holiness Movement could be left behind, we would have the great soul-saving revivals that we had before the modern Tongues Movement was ever heard of. Lord, send it now!

Oh, that we all might speak in the language of love, coming down from above, whatever our creed, nationality, or language. This is what the world's lost multitudes are longing and hungering for from us. The love-way outshines them all as it is taught by the Apostle Paul and demonstrated by Jesus Christ on Calvary. Love makes us forget ourselves for God and others,

while gifts and talents make us conscious of our own selves and importance. Gifts make us self-conscious, but love makes us God-conscious and soul conscious.

Even the great gifts of prophecy, wisdom, knowledge, and faith without LOVE are empty and vain, and we all become "nothing" while we think that we are something. May God bring us to the place where we cry out, "I am nothing," while God and others are all and in all. We may parade and strut our great wisdom, knowledge, degrees and gift-powers until men will worship us, then go away hungry and lost. It is spiritual miracles that we need today; miracles that transform the inner lives and outer conduct of the wrecked and ruined world all about us. Let us repeat it again: Our greatest need is to have that love that is patient and kind; the love that envieth not, and knows no jealousy for gifts or place; that does not get puffed up or down; seeketh not her own, but the good of others; that in honor prefers others, esteeming others better than self; that is not provoked, thinketh no evil of others, finds no pleasure in the injustices done to others but joyfully sides with the truth; she knows how to be silent, full of trust, full of hope, full of patient endurance; the love that never fails. If you have this kind of love, you will have power with God and power with men, and God will get the glory, for you will not seek it for yourself; others will live better and happier because you lived and loved them enough to give your life for them, as Jesus did on the cross. These are the only things that last and satisfy. If you do not have them, let everything and everybody go, and seek alone with God until your heart is filled with perfect love. Then you will find it easy and blessed to love and live for God and others, without any thought for your own gifts or talents; and you will want to speak in a heart language that all will understand and respond to.

"Love Never Fails," but all our gifts and powers will soon fade away. Prophecies shall fail, tongues shall cease, knowledge will vanish away, while love will have its eternal day. "God is LOVE." "Love is the fulfilling of the law." Love makes us happy, for it is the most pleasant and normal feeling in the universe, including God, angels, and men. "Love that moved the mighty God, Love found me." "O love that will not let me go, though pressed by every foe." All other things must go, must fade away, but "now abideth faith, hope, love, these three; but the greatest of these is LOVE."

Away with this idea of fussing over language, known or unknown. It is the understandable language of love that rings out the message. Love is the language of the soul understood by all persons, nations, and languages.

In tenderness and love, let me plead one more time: let these things that fade and perish be left behind, and let us love God, one another, and a lost, ruined world until we forget all about our little selves, with or without gifts and talents, and live in love for others. "These things I command you, that ye love one another." "By this (LOVE) shall all men know that ye are my disciples, if ye have love one to another" -- not because you speak in tongues. Oh, let us love, love, love, love, love, love, love, love, love -- God and man! Then we shall not need gifts except as ladders of love to bring God down to man, and to help lift poor fallen man up to God. Let love enlighten our minds, warm our hearts, guide our feet, direct our words, control our hands, and lead us out and on to depths of love never yet fathomed, and victories never dreamed of or experienced. Let us love the old and young, the rich and poor, the learned and unlearned, the saint and sinner, until the image of God is reproduced and replenished in us. Then all our problems will be solved, our loads will be lifted, and our work will be glorious because the God of love possesses and blesses every atom

of our being, and "leads us in the way everlasting." Oh, how we hate to leave the land of love for the vale of gifts, but we must now descend to try to bring others up to this land of delight where all is bright. We may have gifts and bite and devour one another, but love will not permit or tolerate such. We do not hurt or hinder those we love.

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## 07 -- BRIEF REVIEW OF CHAPTER FOURTEEN

1. Love is to be our main pursuit and governing principle: "Follow after LOVE." Love is the fountain source of all Christian experience, as in Chapter Thirteen.

2. To desire spiritual things or gifts: "And desire spiritual things." The tongue is a physical, not a spiritual, thing.

3. Prophecy to be preferred above all other gifts: "But rather that ye may prophesy," or, preach the Word, in an understandable language. Prophecy is the superior gift, and tongues the most inferior, always put last in order. Why is the gift of prophecy not the proof that we have the Holy Ghost? Gifts are never an evidence of grace. Fruits of the Spirit prove our salvation to others.

4. We cannot express ourselves to, or help others in an "unknown tongue": "For he that speaketh in an unknown tongue speaketh not unto men, for no man understandeth him." If no man understands us, why waste our words and their time? Answer, please!

5. Why speak to God in an unknown tongue? God understands all languages: "speaketh not unto men, but unto God." Why not speak to God alone where others will not be disturbed and confused? (V.2.) "Let him speak to himself, and to God," not to others. (V.28.)

6. The word "unknown" is not in the original language. The fact that it is always in italics shows that it was added by the translators. "Another tongue," would be more correct and more easily understood, and would save all this confusion.

7. Speaking mysteries in the spirit (V. 2.) Note that the word "spirit" here begins with a small letter which does not refer to the Spirit of God, but only to the one who speaks. "Howbeit in the spirit he speaketh mysteries." Another language is always mysterious to those who cannot understand it.

8. No edification, exhortation, or comfort in tongues. "In the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." What edification is there in a message you do not understand? And who would make an exhortation to saints or sinners in a foreign tongue or language? And what comfort is there in a message you do not understand? There is nothing in it for you. Why do the tongues people not do all of their business, preaching, and teaching, in an unknown tongue? It might be better if they did.

9. Speaking in tongues is selfish (V. 4.) "He that speaketh in an unknown tongue edifieth himself (only); but he that prophesieth edifieth (benefits) the church" (others).

10. Prophecy is greater than tongues (V. 4). Our greatness is measured in and by our contribution and service to others, rather than by the exhibition of our own abilities and talents before others, especially when they do not understand or profit by it.

11. Tongues to be permitted, but prophecy preferred before tongues (V. 5). "I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues."

12. Tongues useless without an interpreter (V. 5). Why use up the time of the church and employ two persons, the speaker and the interpreter, when the speaker knows the language of the church to begin with? It takes three or four times as long to speak through an interpreter as it does to speak in a language understood by speaker and hearers. There is always more or less hesitancy and confusion in speaking and hearing through an interpreter, and a possibility of misunderstandings. What court would allow a witness to speak through an interpreter when that witness already knew the language of all?

13. No profit or benefit in speaking in tongues (V. 6). "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" Neither revelation nor knowledge can be imparted or understood in an unknown or another tongue, or language. What is prophecy worth in an unknown language? Who can indoctrinate others in an unknown language? Even tongues people do all their teaching in their own known language. "The manifestation of the Spirit is given to every man to profit withal." Catholicism kept its people in ignorance and superstition for centuries by using an unknown language in worship, and by keeping the Bible in an unknown language. Martin Luther put the Bible in language of the masses and liberated them.

14. Speaking in tongues is without meaning (V. 7), without harmony. It is like beating on a harp or organ without harmonious meaning; like a sounding brass or clanking cymbal. There is no music without distinction and harmony (1 Cor. 14:7).

15. Speaking in tongues is dangerous (V. 8). "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Liable to give an uncertain sound and confuse and damn souls -- like the trumpeter giving the wrong signal when going to battle, causing confusion, defeat, and death. What has caused more confusion, division, and defeat among God's people than the tongues teachings? They divide others, and are split up into all kinds of isms themselves. There is something wrong. They major on minors, and minor on majors.

16. No understanding, but only vain emptiness in speaking in tongues (V. 9). "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." ("Talking to the winds." -- Weymouth).

17. "Unknown" is without meaning (V. 10). "There are, it may be, so many kinds of voices in the world, and none of them without signification," or "meaning," except the unknown tongues.

Even the animals, birds, beasts, insects, and all creatures have voices for the purpose of understanding each other, and making themselves understood. Let us not stoop below the animal and insect world in the Church of the living God, where truth is so important and must be understood.

18. Speaking in an unknown tongue is barbarian heathenism (V.11). "Therefore if I know not the meaning of the voice (language), I shall be unto him that speaketh a barbarian (or heathen), and he that speaketh shall be a unto me." We must know the language of the heathen in order to get the truth to him. Then why stoop below the heathen in our own churches at home? Tongues intentionally withholds the truth from people.

19. The purpose and mission of gifts must be for the edification of the Church. The Church must understand before it can be edified. They were more zealous for the exhibition of their gifts, than they were for the instruction and edification of the Church, then and now. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" -- not its confusion and division.

20. We are not to pray in an unknown tongue, language. It is unfruitful. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." I understand, but others do not -- unfruitful (not using common sense). "I will pray with the spirit, and . . . with the understanding also," said Paul (V. 15), and I say "Amen!"

21. Not to sing in an unknown tongue (V. 15). "I will sing with the spirit, and I will sing with the understanding also." I say "Amen!" What about you? How could we all sing together with more than one language, accent, and syllable -- no vocal, mental, or spiritual harmony?

22. Cannot say "Amen" or give thanks in an unknown language. This makes fellowship in worship impossible. "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 understandeth not what thou sayest?" If he does not understand, how shall he say Amen at the right time and place? We notice that the languages spoken could be learned. It was not an imaginary, unearthly language. "He that occupieth the room of the unlearned."

23. Not to testify in an unknown tongue (V. 17). "For thou verily givest thanks well, but the other is not edified." How could he be when he does not understand what is spoken? -- "Vain repetition" -- emptiness.

24. Paul refused to speak in tongues. Paul knew more languages than all the Corinthians, but he refused to speak in a language not understood by those present (V. 19). Why should he? He was highly educated, but did not care to make a show of his learning or gifts (V. 18).

25. Paul had rather speak only five words in a language understood by all, than 10,000 words in another (unknown) tongue (V. 19). It is 2,000 times more important, intelligent, and edifying to speak in a known rather than in an unknown language. This sums up all his other arguments in an overwhelming majority, 2,000 to one. We must understand and teach others if we would be of any value or help.



26. It is childish to speak in tongues. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Speaking in tongues is like a little child jabbering, when neither it nor others present know what it is saying because it is saying nothing. You may be filled with malice, envy, and jealousy and speak in tongues. God forbid!

27. Those condemned under the law were to be sold out to and spoken to by strange nations and languages as a punishment for their sins (V. 21). Sin causes confusion of languages, as it did at the Tower of Babel-babble. (V. 21).

28. Tongues are not for a sign to believers. "Wherefore tongues are for a sign, NOT to them that believe, but to them that believe not." Then how can it be a sign or evidence that believers have the Holy Ghost if it is not a sign to believers? "Prophesying serveth not for them that believe not, but for them which believe." How can we believe anything unless we understand it? What are languages for, anyway, if not to be understood? How can it be a language if it is not understood? A language is a means of expressing thoughts and feelings; a medium of communication. See Webster's dictionary.

29. It is insane to speak in an unknown tongue (V. 23). "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad (or insane)?" What else could they think and say, and tell the truth? How can we instruct the unlearned or convert the unbelievers to salvation, unless we speak in their own language, as they did on the day of Pentecost, when 3,000 souls were saved? Prophesying convinces the ignorant and unlearned, and leads them to God. Thus they fall down on their faces and worship God, and report that God is with you in truth. Whoever heard of a revival produced by speaking and preaching in a language that none understood? Such is impossible. Why do missionaries have to know and speak in the language of the heathen?

30. Confusion was the regular order of the Corinthian Church.(V. 26). "How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Can you imagine any edification in such confusion -- each one trying to show off his singing, doctrine, language, revelation, and interpretation? Does this remind you of anything today?

31. Not more than two or three to speak in tongues in any one service, and that one at a time (V. 27). "IF . . . let it be by two, or at the most by three, and that by course; and let one interpret." What sensible instruction! When several jabber at a time they are disobeying the Bible, grieving God and His true saints, and disgusting sinners.

32. In no case is anyone to speak without an interpreter (V. 28). Why should they? "But if there be no interpreter (present), let him keep silence in the church." All this jabbering without an interpreter in the Church is wilful, reckless disobedience to God, and a curse to man. There is just one thing worse, and that is lying ,while they pretend to interpret when there is nothing to interpret; when neither the speaker nor the interpreter know what they are saying because they are not saying anything -- lying hypocrisy.

33. The prophets were to prophesy one at a time that all might hear, learn, and be edified (Vs. 29-32). Imagine two or three persons preaching at the same time; or the choir singing two or three songs at the same time, and in different languages!

34. Tongues cause confusion: God is not the author of confusion, but of peace in all the churches of the saints (V. 33). These poor Corinthians, only recently converted from heathenism, are not worthy examples for others to follow, then or now. Anything which brings confusion, in or out of the church, is not of God. Only that which produces clear understanding and harmony is of God. God has order in all His created universe, from the suns and planets to the human order. Above all, there should be such in the house of God and in the worship of God, where all other persons and things must be in Divine order or they will cause confusion, irreverence, and divisions.

35. Women not to speak in tongues in the church, if at all.(V.34). "Let your women keep silence in the churches; for it is not permitted unto them to speak" (in tongues), if at all. They were converts from heathenism, and not yet prepared to speak in the churches. If they were not permitted to speak at all, they certainly were not to speak in tongues. Most of our modern tongues speaking is by women, in disobedience to the Word of God.

36. Were the Corinthians the only source of truth and the Word of God? (V. 36). "What? came the word of God out from you? Or came it unto you only?" (They were the only ones emphasizing tongues.) If so, why were they the only church confused and mixed up with tongues? They had ignored all other churches, persons, and sources of truth. In their corrupt heathen religion they spoke in tongues and were now trying to bring the same heathen practice over into their Christian Church.

37. The proof of sincerity, spirituality, and correct understanding (V. 37). "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." God, not themselves, is the source of all truth and final authority. If they ignored God's commandments, and His instructions through Paul, they were not spiritual nor obedient to God's commandments. Such is just as true today.

38. Only wilful ignorance would make them hold on to their wrong emphasis on the tongue question (V. 38). "But if any man be ignorant, let him be (remain) ignorant." They had been sincerely ignorant concerning spiritual gifts, particularly concerning the meaning and use of the gifts of tongues, as we see in chapter 12. "Now concerning spiritual gifts, brethren, I would not have you ignorant." All through the three chapters-12, 13, 14-Paul used great sympathy and allowance for their ignorance on the tongue question, not forbidding them to speak in tongues, but carefully informing them that such was not necessary or important, but useless and confusing. If anyone will read these three chapters, along with the other New Testament references to the tongues question, there is only one of two courses or attitudes possible, namely: To put no emphasis on the gift or use of tongues, except where and when those present understand them. All other teachings and usages were to be a sign of self-importance, expressing itself in wilful ignorance and rebellion against God and His Word.

39. The final reference (V. 39). "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." While he did not forbid them to speak in tongues under the certain prescribed rules, he did not encourage it in any way in any case. He did not say, "Wherefore, brethren, covet to speak in tongues, but forbid not to prophesy, as some seem to do." Instead of openly forbidding them to speak in tongues, he used every argument and exhortation to turn them from their error, giving them time to think the matter over for themselves. It takes time to train those just converted, especially from heathenism.

If our precious Tongues people would have heeded these admonitions in time, their confusion and divisions would have been prohibited. If they will yet heed them, they may be healed and united with all God's true saints.

40. Paul's final admonition (V. 40). "Let all things be done decently and in order." Let everything have its due place, order, and purpose, to the profit and advancement of all. No more patient, loving, and considerate instruction could have been given, than is here given by Saint Paul, with one purpose -- to turn them away from tongues to more practical and helpful things.

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## 08 -- TONGUES AS AN EVIDENCE

The idea that speaking in tongues is the evidence that the speaker has the Holy Ghost is a most unscriptural and unreasonable claim. All will admit that one may speak in any tongue or language without even being saved or having the Holy Ghost. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." If we can speak in earthly or angelic tongues and not have love, we certainly can do it without the Holy Ghost. No one ever had the Holy Ghost without Divine Love.

To argue that any kind of physical operation or manifestation is the evidence of a spiritual state or experience is untrue to nature and substance. Only a spiritual witness or evidence can prove that we have a spiritual experience. A spiritual experience may manifest itself by physical means, words, or acts -- or by the absence of such; so may devils manifest themselves. A personal testimony may be the evidence to others that we are saved or sanctified, but it may also be a false witness or testimony. Remember that we may "speak with the tongues of men and of angels" and not have love, or the Holy Ghost.

The "unknown tongue" cannot be an evidence of anything known. Who would listen to a witness on the stand who spoke in a tongue that neither he nor anyone else understood? Who knows that it is a language if no one understands it, not even the one speaking or jabbering? A tongue or language may be the means of testimony, true, or false. Other languages were given at Pentecost that other nations understand and be saved.

The Holy Ghost is His own witness: "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." -- Heb. 10:14, 15. He speaks to us and others in languages that we understand, whether He condemns us or bears witness that we are saved or sanctified.

But you say, "I speak in a heavenly language that is so far above all earthly languages that no man can understand it." Prove it! How do you know that it is a language if no man, not even you, understands it? Do not forget that we may speak with the "tongues of angels" and have not the love of God, for "God is love." It takes more than a thrill to prove reality; such may be true or false.

We are told plainly that tongues are NOT a sign to them that believe, but to them that believe not (V. 22). Then how can that be the evidence that we have the Holy Ghost, if they are not a sign to believers? "We are sanctified by faith," not confusion. An unknown tongue or language cannot be the sign or evidence of anything known, because it is UNKNOWN. How can an unknown testimony prove anything?

At the tower of Babel, the languages were confused in order to break up and stop organized opposition to God and His commands. Babel and babbling go together. "God is not the author of confusion." We wonder why none of the other churches of the New Testament, many of whom worshiped men instead of God, even mentioned the subject of tongues, but only this carnal church of Corinth. Who wants to be classed with such by God or man? Why would God be foolish enough to give a man a language that none could understand as a witness or an evidence? True Pentecostal saints speak as they did on the Day of Pentecost, so that all present may understand and be saved, sanctified, instructed, edified, and comforted by the Holy Ghost.

Tongues have been connected with about every false movement in the Christian world. Catholicism, Daddy Grace, Father Divine, the Mormons, and almost all other false religions have used the doctrine and practice of the tongues to prove their divine (?) origin and authority.

For instance, Daddy Grace, who claims to be God, says the following: "The angels in Heaven are my servants. If a man can prove to me that Jesus is Savior, I will give him a million dollar check. Jesus could not save colored or white people because both are Gentiles. That is the contract between God and Jesus."

"Jesus does not save anybody, and never did. I (Daddy Grace) came to save you, and that by the Word of God. You don't see God saving people, neither Jesus. I am the only man who can turn water into wine."

Can you imagine such blasphemous words from a mortal man, and yet people all over America worship him. In the last days, false prophets and false Christ shall rise, and shall deceive many. (See Matt. 24:5, 11, 24.)

Here is a letter from one of Daddy Grace's disciples in Savannah, Georgia: "One night many were under the power and shouting around the holy (?) mountain, and, as usual, we stayed up all night on Saturday night. There were three sisters and myself sitting around, the stove," etc. "They began to praise Daddy, the God of grace who always answers by fire, and answers them when they make the right contact. Then they began to speak in tongues. She still remained at the mountain speaking in tongues." Later she says, "We were all amazed (at the picture of Daddy Grace in the stars) and stood up on the floor more than an hour, thanking God for sweet Daddy

Grace, and how the fire did fall." What kind of fire? Wild fire and hell fire! Yet they speak in tongues -- as an evidence of what?

Sister Mary Louise from New York City writes: "First, I will give honor to sweet Daddy Grace, the one who deserves all honor and praise among men." Then she tells of taking a sight-seeing (?) ride with Daddy Grace, and she says, "I trust sweet Daddy Grace for everything. He is my life, and my all and in all. I will long remember the ride with Daddy Grace, for I enjoyed it very much." We wonder how and why? It was Daddy Disgrace!

Here is the awful testimony of another one of Daddy Grace's disciples: "I am glad to say that God sent Daddy Grace to judge the world. I had a vision of him. Sweet (??) Daddy Grace was judging the people in groups, and those who could not speak in tongues, the real heavenly (?) language. He commanded them (those who could not speak in tongues) to go out into a field burning with fire. In this field I could smell flesh and bones burning. And Daddy's eye flashed like lightning, and his hair moved from one side of his head to the other." It is easy to see here that the gift of tongues was a sign to the unbelievers and not to the believers. Daddy Grace majored on healing and speaking in tongues. Power to heal and speak in tongues may be an evidence of devil power and worship, as they often are.

If we had time and space, we could quote from other false religions which speak in unknown tongues of confusion.

A Striking Experience: Sometime back the writer was one of the evangelists in a camp meeting in Michigan. Just before he was to preach, a visiting preacher was asked and permitted to sing a special song. We do not remember his song, but we can never forget his testimony, for when he was through singing he testified to being saved and sanctified, plus being filled with the Holy Ghost as a third work of grace, as evidenced by speaking in tongues.

In a way, it was rather embarrassing to follow a testimony like that while opposed to such teachings. But when I stood up to preach, like a flash, the Lord stepped in and gave me this message for the man and congregation, as follows: "You people may be surprised when I tell you that I, too, believe in the gift of languages. But, I believe in the kind that they had on the Day of Pentecost, when every man heard them speak in his own language wherein he was born. When everyone understands it, no one can deny it; but when no one understands the language, no one can prove that it is a language." Who can deny the truthfulness of the above statement? How can such deception be the "evidence" that we have the Holy Ghost or anything else?

"He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness." "He that believed on the Son of God hath the witness in himself." "The Spirit itself beareth witness with our spirit, that we are the children of God." "God is a Spirit: and they that worship him must worship him in spirit and in truth."

All the above Scriptures affirm that only spiritual evidence can witness to spiritual conditions, true or false. We must have the witness in our own hearts before our tongues can truthfully testify to others. The tongues is a witness or evidence, to others, but not to ourselves. We

must have the witness in our hearts before we testify to others with our tongues, or we lie to God and man.

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## 09 -- NO THIRD WORK OF GRACE

Those who teach that three works of grace are necessary, if we are to have a complete salvation in this life, violate both reason and the Scripture in their teachings on this important question.

So far as we know, all orthodox Christians teach and believe that the carnal mind is left in the heart of the only regenerated Christian. Those who believe in only one work of grace teach that this carnal mind remains in the Christian until the death of the body. Some who believe in the additional baptism of the Holy Spirit, also believe that the carnal mind remains in us until death.

The great body of original Methodist and holiness theologians and teachers declare that the carnal mind is removed by the fiery baptism with the Holy Ghost when He comes into the Christian's heart and life, as a second work of grace; that the baptism with the Holy Ghost purifies the heart when He comes in to dwell as our Purifier, Comforter and Guide. (Matt. 3: 11.)

As we understand them, those who teach the necessity of the third work of grace teach that the heart is purified when one is sanctified, but that he does not receive the baptism with the Holy Ghost when he is sanctified; and that this third work, or baptism with the Holy Ghost, must be attested or "evidenced" by the gift of an "unknown" tongue, which we have already completely disproved by the Bible. Now, let us "search the Scriptures" as to whether there is such a thing as a "third work of grace," improperly so called, to be experienced in this life. The Bible plainly teaches three works of grace, namely: 1. Regeneration; 2. Sanctification; and 3. Glorification; but the last, and third, or glorification, is not possible or experienced until the resurrection of the dead.

There is a lot of speculation and confusion about how much of the Holy Ghost we receive at any one time or place, but we cannot deal with that in this treatise. The Holy Ghost is a person, and cannot be divided into parcels at various times.

Then what about the third work of grace in this life? Is there such a thing taught in the Bible, or experienced in the heart? Of course we answer, No! Here are the proofs for our answer:

There is only one reason why the Holy Ghost does not come into the new heart when one is justified, regenerated, and adopted into the family of God; that is because the unholy, rebellious carnal nature remains in the heart after we are regenerated by a first work of grace. The Person of the Holy Ghost will not, and cannot, come into an unholy or carnal heart, or temple. John the Baptist declares, "I indeed baptize you with water unto repentance: but he that cometh after me ... : shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will (then) thoroughly purge his floor (our hearts), and gather his wheat into the garner: but he will burn up the (carnal) chaff with unquenchable fire." We see here that the fiery cleansing of the heart is accompanied by the baptism with the Holy Ghost -- the Holy Ghost and fire," and that the Holy

Ghost cleanses us from the chaff of carnality when He comes in, or when we are baptized by and with the Holy Ghost. He will burn up the "chaff" of carnality with unquenchable fire, and thoroughly, or completely, purge His floor -- our hearts. What could be simpler and plainer? The cleansing is the negative, while the positive baptism of the Holy Ghost accompanies and causes it, and remains as our Teacher, Comforter, and Guide.

All must agree that the disciples were baptized and filled with the Holy Ghost on the day of Pentecost, or must reject the Bible, for here in the implicit, direct statement, "And they were all filled with the Holy Ghost." -- Acts 2:4.

We read in the eighth chapter of Acts that Philip went down into the city of Samaria and preached Christ unto them. "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Devils were cast out, and many were healed, and "there was great joy in that city." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost," as a second work of grace -- no third work here.

All the great saints, reformers, and spiritual leaders through the centuries received the Holy Ghost as a second work of grace. See the writer's book, "Were the Disciples Born Again before Pentecost?" for their testimonies.

In Acts ten, where we have the statement that Cornelius, a devout man, with all his house, received the Holy Ghost under the ministry of Peter, there is no reference whatsoever to his having been previously sanctified as a second work of grace. Peter himself testified that they received the Holy Ghost as well as we, or in the same way that we did.

In Acts, chapter 19, we have the record that the disciples of Ephesus "were baptized in the name of the Lord Jesus (for the remission of sins). And when Paul had laid his hands upon them, the Holy Ghost came on them." No reference is even indicated to any previous second work of grace, but after they were baptized as disciples of Jesus Christ, at once Paul laid his hands on them, and they received the Holy Ghost as a second work of grace, no more and no less. Why do people try to wrest the Scriptures to prove their false theories which are contrary to the Bible?

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." In other words, God Himself witnessed that they received the Holy Ghost when their hearts were purified or sanctified by faith. He not only declares that the Gentiles had their hearts purified when they received the Holy Ghost, but that in the same manner they received the same thing which the disciples had received on the day of Pentecost, which means that at Pentecost their hearts were purified and sanctified when they received the Holy Ghost. Any child should see this plain truth.

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## 10 -- WHY THEIR INCREASED NUMBERS?

If the Tongues Movement is false, why does it grow so rapidly? The question answers itself: They grow because they are false. "False prophets shall rise and deceive many." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Why? "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Most of the Tongues Churches have let down their standards until there is little difference between them and the world about them. "The world loves its own." Like in most other modern churches, the time has come when you can commit about any sin and belong to the Tongues Churches.

In the Life Magazine of April 11, 1955, we have the following statement relative to some modern, false religious cults: "Among the low-brows, perennial religious interest is, at present, a showing in so-called ecstatic sects, which specialize in faith-healing, speaking in unknown tongues, spiritualistic seances, or even in practices as outlandish as snake-handling, report a faster growth than any other religious bodies. When the Jehovah's Witnesses converge on Yankee Stadium to proclaim their millennial tidings, they not only pack in more people than Babe Ruth ever did, but they have to hire a big swimming pool to baptize their converts."

All other false religions and doctrines are sweeping the world, such as Russellism, Adventism, Eddyism, Mormonism, etc. There never has been a time when it has cost as much to be a real Christian as it does today, and not very many are willing to pay the price.

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." -- Jesus Christ.

Another reason for their growth is that they put the emphasis on the physical instead of on the spiritual realities. They put the emphasis on the physical tongue, and anyone can jabber and flop their tongues. Thus they try to show up the mysterious as a proof that it is Divine. Not everything mysterious is Divine. The way is so plain that "wayfaring men, though fools, shall not err therein."

Then, they put a lot of emphasis on bodily healing, claiming that it is a demonstration and manifestation of supernatural power. The devil is supernatural. We believe in Divine healing which gives God the glory, but we do not believe in these healing campaigns which put man before God, and the physical before the spiritual.

Not long since we attended one of Oral Roberts' healing campaigns here at St. Petersburg, ready to see the supernatural manifestations. By his famous sermon on "demonic possession," he showed that he himself had power to cast out demons. Then he made a call for those who wanted to be saved to come forward. He had them stand up front while he prayed a short prayer, when he exhorted them to go to the tent back of him and seek the evidence of the Holy Ghost, and then to be sure to join some Tongues church. During his sermon and exhortations, the crowd cheered him as if they were at a ball game or a show. Most of them were Tongues people.



After a few moments for their souls, he began his great healing campaign. He first went down under the tabernacle platform where those not able to sit up were on their beds. Others were not admitted. So far as we know, they all departed on their beds. Then he took his prominent place on the platform, and the long lines of sick people began their march by him. Each had to fill out cards so that he would know who was most prominent among their number. To these he gave special attention, but most of the others he just put his hand on their heads or shoulders and pushed them on. In some cases, he twisted their heads and jerked their necks very ferociously. Some of these fell on the floor before him. He had a run-way down from the platform for the "healed" (?) persons down. When Jesus healed them, they took up their own beds and walked. The devil has power to make people think that they are sick when they are well, and well while they are still sick. About all those cases who claimed to be healed soon relapsed into their former affliction. "Take heed that ye be not deceived."

About all people are more interested in physical than in spiritual healing. About 80% of our diseases are mental or imaginary. This leaves a great field for the devil and fake healers. What we need is a great spiritual and moral healing campaign. This is our only hope.

The unfair, false methods, even anger and lying, used by these fake healers, is astonishing. The way they evade those seriously sick should open blinded eyes. One of the warnings of Jesus for the "last days" was against deception. "Take heed that no man deceive you."

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THE END