

TONGUE TALKING – **RIGHTLY DIVIDED**

By Eric Neumann

Copyright 2020

Copyright Notice

The author hereby grants permission for any and all material within this book to be reproduced free of any fees to the author, provided that said materials are not sold for a profit.

Goal

The goal of this book is to cast “down imaginations, and every high thing that exalteth itself against the knowledge of God and [bring] into captivity every thought to the obedience of Christ” (II Corinthians 10:5) so that members of the body of Christ may “come unto the knowledge of the truth” (I Timothy 2:4).

Contact the author

Therefore, the author encourages any disagreements be brought to his attention so that future versions of this Bible study can be changed if deemed necessary.

You may e-mail the author at Bibledivider@gmail.com.

TABLE OF CONTENTS

Emotionalism Has Taken Over Churchianity.....	5
History of Speaking in Tongues.....	9
Religious Freedom in Protestantism.....	11
How Mormons Started Speaking in Tongues.....	12
Did Mormons Become Pentecostals?.....	14
How Tongue Talking Started in Pentecostalism.....	16
John Alexander Dowie.....	17
Frank Sandford.....	18
Charles Parham.....	19
Lucy Farrow and William Seymour.....	20
A.J. Tomlinson.....	21
Kundalini Yoga.....	23
Linguistic Evaluations of Tongue Talking.....	24
Bethel Church.....	25
Talking in Tongues Is Easy.....	26
What the Bible Says about Speaking in Tongues.....	27
Background.....	27
Acts 2 – Speaking with Other Tongues.....	29
Latter Rain.....	33
God Set Israel Aside.....	37
Tongue Talking in the New Dispensation.....	39
I Corinthians 12-14.....	42
I Corinthians 12.....	43
Charity - I Corinthians 13.....	46
“The Perfect” Causes Tongues to Cease.....	48
Seeing “Face to Face”.....	50
I Corinthians 14.....	53
How Do You Quench the Spirit (I Thessalonians 5:19)?.....	56
I Cor. 14:4 – Proves Today’s Tongue Talking Is not of God.....	57
I Cor. 14:5 – Prophets Better than Tongue Talkers.....	59
I Cor. 14:6-11 – Following a Good Feeling Is not of God.....	59
I Cor. 14:12 – Tongues Is the White Belt of Spiritual Gifts.....	61
I Cor. 14:13-20 – Two Seconds vs. One Hour.....	63
I Cor. 14:21-22 – Tongues = Unbelief; Prophecy = Belief.....	63
I Cor. 14:23-25 – Tongues Today Oppose God’s Will.....	66

I Cor. 14:26-28 – No Tongue Talking Without an Interpreter.....67
 Interpretations.....67
 A Fair Shew in the Flesh.....70
I Cor. 14:29 – Prophets and Judges not Needed Today.....71
I Cor. 14:32-33 – Spirit, Soul, and Body.....73
 The Danger of Tongue Talking.....80
I Cor. 14:34-36 – Women Keeping Silence in Church.....81
I Cor. 14:37-40 – The Practicality of Prophets.....84
Summary.....84

Emotionalism Has Taken Over Churchianity

I grew up in the Church of God of Prophecy—a Pentecostal Holiness church. “Holiness” meant that they strived to live perfectly according to God’s law, as they saw it, along with rules that they had added themselves. “Pentecostal” meant that they believed that their church should be like the church in Acts 2, which they defined as speaking in tongues and moving in the Holy Ghost.

In the 1980s, our thinking was in the minority among Churchianity. Most churchgoers would view our services as being crazy and of the devil. Our typical Sunday morning service usually did not have the Holy Ghost moving, but we still only had about 35 people in attendance. Our Sunday evening, Wednesday evening, and revival services are where speaking in tongues and moving in the Holy Ghost flourished. We had only about 10-20 people in those meetings. This was in southern California, where millions of people lived.

Typically, the only people, who considered our services to be “normal,” were those who grew up in the church. If you were an outsider, it all seemed weird and creepy. To give you an illustration of what I mean, there was a boy, about my age, who came to Sunday morning services. He lived within a block of the church, and so he walked there by himself each Sunday morning. After he had been attending regularly for about six months, I mentioned to him that we also had services on Sunday night. Therefore, he came back that night. In that service, he saw one man “filled with the Holy Ghost,” who violently shook his head back and forth uncontrollably. The boy never came back to the church after that.

This was the typical reaction of mainstream Churchianity to our Pentecostalism, because that type of emotionalism was considered not of God and sinful by most of Churchianity. They called us “Holy Rollers,” as a derogatory term. If I went to a Baptist or Nazarene church, for example, not only would there not be speaking in tongues, moving in the Holy Ghost, or the shouting of a “Praise the Lord!”, there also probably would not even be a hand raised during the singing of a song. If someone shouted “Amen!” during the preacher's message, most people would turn and wonder, “How odd! Who said that?” In our services, shouting during the message was common, both by the

preacher and by the people in the congregation.

That was Churchianity in the 1980s. My how things have changed! Today, the trend is toward megachurches, where at least 1,000 people gather together for a service. Most of these churches are called “non-denominational,” which means they can do whatever they want to do without a mother church poo-pooing it. While many of them still may not speak in tongues or move in the Holy Ghost, most all of them have accepted some form of the Spirit moving. This even holds true with traditionally non-emotional churches, such as a Methodist church in the country not far from where I live. There, I saw a church worker raise her hands in worship during a song.

It is not uncommon today to see all mainstream churches invite the presence of God or the presence of the Spirit to come and fill this place. They put a great emphasis on emotionalism because that is what fills the pews. After all, I now live in Alabama, which is known as part of the Bible belt, but it is also known as the center of college-football mania.

Here, Auburn and Alabama fans take their football games very seriously. Case in point: I hung around the Auburn campus one year for the annual game against Alabama. There is a tradition in Auburn that, if they beat Alabama, people go to a certain spot on campus and toilet paper a few trees in celebration. In this particular game, Auburn fielded a failed field-goal attempt with 1 second left and ran it all the way back to the end zone for the game winning score. When this happened, I began walking away from the tree spot to go home. That is when I saw grown men with several rolls of toilet paper in their hands, running toward the trees. They had the happiest look on their faces I have ever seen from grown men, as they ran in jubilation shouting, "WAR EAGLE! WAR EAGLE!"

Now, I can understand being happy over your team winning, but this kind of excitement was unknown to me. The reason I did not attend the actual game was that it was sold out, and that the cheapest seats were going for about \$350 each. The stadium holds about 100,000 people, which means that, even if all seats were only \$350 each, the total revenue from those tickets was \$35 million. To that, you can add parking, food, alcohol, souvenirs, hotel stays, and RV space rental. Don't forget the thousands of people who rented space on the college campus just

to watch the game on a TV screen that they brought in, so that they could hear the cheer of the crowd. The most revenue of all, though, comes from the television rights to broadcast the game. All told, that one game easily had hundreds of millions of dollars spent on it.

My how things have changed! In the early 1900s, there was a tradition every New Year's Day, where a Rose Parade, consisting of floats and bands, would stroll down the streets of Pasadena, CA. This parade was followed by a college football game. At that time, event organizers gave away free tickets to the Rose Bowl game to participants in the Rose Parade, just so they could fill up their stadium with as many people as possible. Today, tickets go for hundreds, if not thousands, of dollars. Why? Because emotionalism rules in the United States.

You may ask, "Why are we talking about football? I thought this book was about tongue talking." My point in bringing up college football is that emotionalism sells. As time has gone on, people have gotten farther away from truth, and they spend money in order to feel good, rather than to hear the truth. As Matthew 24:12 says, "And because iniquity shall abound, the love of many shall wax cold."

Therefore, in the "Bible Belt" (the southeastern United States, which is known for being greater adherents to Churchianity than the rest of the United States), hundreds of thousands of people will pay a lot of money to enjoy a college football game for 3 ½ hours on Saturday night. Then, they will complain about having to sit through an hour-long church service on Sunday morning. Knowing how people will give away their money in order to feel good, there are people "that will be rich," who "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:9-10). In other words, money-minded folks have seen the dichotomy between college football and church and have decided to try to make church like football, in which people will have good emotions, so that they can be rich in money, just like the people who put on college football games are.

Knowing this would happen, God said, "For the time will come when they will not endure sound doctrine; but after their own

lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables” (II Timothy 4:3-4).

In other words, when money-minded people develop churches based upon lusts or emotions, those, following their emotions, will leave truth teaching churches to follow their good emotions, just like they have with college-football games. The result is what we see today: A church landscape filled with feel-good services rather than with truth.

This is why the megachurch and the non-denominational churches have cropped up. A new church is exciting, just like a new car. Since it is new, you think it is better than the old. This is why traditional names like “First Baptist Church” are being abandoned for slicker names like “The Way,” “The Rock,” “Living Water,” “Celebration,” and “His Presence.” Then, the traditional, denominational churches see their members leave, and they decide to change their churches to be like the new churches. Therefore, even the “First Methodist Church” ends up abandoning tradition in favor of hand-raising worship music.

Therefore, new churches tend to add emotionalism to their doctrinal statements in order to get people to attend. For example, Church of the Highlands, the second-largest church in the United States, has a statement of faith with the typical statements about the Bible, the Trinity, Jesus Christ, Salvation, and Water Baptism, that you would find in denominational churches. However, they also say that “The Holy Spirit is manifested through a variety of spiritual gifts to build and sanctify the church....All believers are commanded to earnestly desire the manifestation of the gifts in their lives.” Their statement of faith goes on to say that, “Healing of the sick is...included in the commission of Jesus to His disciples. It is given as a gift, which is to follow believers. It is...one of the gifts of the Spirit.” Moreover, they say, “It is the Father's will for believers to become whole, healthy, and successful in all areas of life.” *(from <https://www.churchofthehighlands.com/about/faith>, accessed March 24, 2020)*

If you went to a service at Church of the Highlands or asked people who go there, you would probably be told that the church is like a regular Baptist church, except that it is much bigger. Yet, their aforementioned doctrine is emotionalism that would not have been found in any Baptist church in the 1980s. However,

emotionalism is seen in most every Baptist church in 2020. This demonstrates how Pentecostalism or Charismatics have infiltrated mainstream Churchianity to the point that, even conservative churches have accepted praying for the presence of the spirit to fill their church services, closing their eyes and raising their hands in worship services, and believing that speaking in tongues and divine healings are accepted things that God does today, even if they are not present in a conservative church.

At the same time, attendance at Pentecostal churches has skyrocketed. A conservative estimate is that at least 500 million people worldwide are charismatic churchgoers. Why? Because people have heaped to themselves teachers that will scratch the itch of the lusts of their flesh (II Timothy 4:3).

Contrast this with what God says about wisdom. God says that wise men have good lifestyles that show their “works with meekness of wisdom” (James 3:13), while the devil's wisdom is “earthy, sensual” (James 3:15). In other words, those, who allow Christ to live in them, have sound doctrine built up in their inner man so that they live based upon the wisdom of God found in the Bible. Those, who do not have Christ living in them, are “earthy, sensual.” They live based upon their senses or emotions. God's will is for “all men to be saved, and come unto the knowledge of the truth” (I Timothy 2:4). In this way, Christ lives in them, because Christ IS the Word of God (John 1:1). If you do not know the truth, the truth cannot make you free (John 8:32). Therefore, you will live by the devil's wisdom of sensualism and emotionalism resulting in giving yourself “over unto lasciviousness, to work all uncleanness with greediness” (Ephesians 4:19).

We will now show how speaking in tongues is part of the devil's wisdom of sensualism.

History of Speaking in Tongues

Most people's knowledge about speaking in tongues is based solely upon what they have seen in their church or heard from family and friends who are Pentecostal. They may know a few scriptures, but the meaning of those scriptures has been changed to fit the philosophy of their church, rather than the actual meaning of the scriptures. With this being the case, we will start

with the history of speaking in tongues in America to show that speaking in tongues is based on emotionalism, rather than on following God's Word.

Around 170 AD, a man named Montanus said that he was the personal spokesman for the Holy Ghost. He taught typical Christian doctrine, except that he taught the spontaneity of the Holy Ghost (Pentecostal) and a more conservative personal ethic (Holiness). (This shows that my childhood church's label of Pentecostal Holiness goes back over 1,800 years.) When Montanus spoke for the Holy Ghost, he "became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things." He said he was possessed by God and unable to resist. (From *Montanism on Wikipedia*, <https://en.wikipedia.org/wiki/Montanism>, accessed May 14, 2020)

Speaking in tongues is also not limited to the Christian religion. "Felicitas Goodman studied a number of Pentecostal communities, including English-, Spanish-, and Mayan-speaking groups. She compared what she found with recordings of non-Christian rituals from Africa, Borneo, Indonesia and Japan. She took into account both the segmental structure (such as sounds, syllables, phrases) and the supra-segmental elements (rhythm, accent, intonation) and concluded that there was no distinction between what was practised by the Pentecostal Protestants and the followers of other religions." (From "Glossolalia" on *Wikipedia*, <https://en.wikipedia.org/wiki/Glossolalia>, accessed May 12, 2020)

L. Carlyle May says that speaking in tongues "occurs frequently among the Eskimos of the Hudson Bay area. The priestesses of North Borneo speak incantations in a language known only to the spirits and themselves. The tribal doctors of the modern Quillancinga and Pasto groups of the Andes recite unintelligible prayers as they heal their patients." Speaking in tongues also "occurs during seances on the Japanese islands of Hokkaido and Honshu. Even Herodotus and Virgil wrote of priests speaking strange languages while possessed." (From http://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id=6290&forum=35&start=20, accessed May 12, 2020)

If you ask Pentecostals when speaking in tongues began in America, they will probably point to the Azusa Street Revival in Los Angeles in 1906 as the start of the movement. However, speaking in tongues in America actually began around 1830, and

most tongue talkers until 1900 were Mormons.

To understand how tongue talking started in America, let's look at a little history regarding religions. For the most part, sovereign nations fix religions for their constituents. If you grow up in Saudi Arabia, you are Muslim, whether you like it or not. Several hundred years ago in England, the national religion was Christian, which would be called "Catholic" today. Then, in the early 1500s, the Protestant Reformation swept through England. After that, being a Christian meant that you were either Catholic or Protestant. The king/queen fixed which one it was. So, if you were Protestant and the new queen was Catholic, you either converted to Catholicism or risked being killed for not conforming to the nation's religion.

Religious Freedom in Protestantism

Perhaps the greatest accomplishment of Protestantism was to create and distribute the Bible in the common language of the people. This resulted in people coming to their own conclusions about what the Bible says, instead of believing what their nation told them to believe. Over the years, many denominations developed within Protestantism. So, now being Christian wasn't just Catholic or Protestant, but it was Catholic, Lutheran, Methodist, Baptist, Quaker, etc.

America was largely founded by people who fled their home country in search of religious freedom. "The New England colonists were largely Puritans, who led very strict lives. The Middle colonists were a mixture of religions, including Quakers (led by William Penn), Catholics, Lutherans, Jews, and others. The Southern colonists had a mixture of religions as well, including Baptists and Anglicans."

<http://www.socialstudiesforkids.com/articles/ushistory/13colonieschurch.htm>
accessed June 27, 2018).

With the exception of Jews, all of these religions fell under the Christian umbrella, even though beliefs within the Christian denominations varied greatly. Since all of these denominations wanted religious freedom, "America, while attaching itself to no specific variant of Christianity, operated on an understanding that the nation would adopt an unofficial, generic Christianity that fit hand in glove with republicanism." "Certain fundamentals seemed unanimously agreed upon: posting of the Ten

Commandments in public places was appropriate; prayers in virtually all official and public functions were expected; America was particularly blessed because of her trust in God; and even when individuals in civic life did not ascribe to a specific faith, they were expected to act like ‘good Christians’ and conduct themselves as would a believer.” (*A Patriot’s History of the United States*” by Larry Schweikart and Michael Allen page 95)

In the 1790s through the 1840s, America went through a Second Great Awakening, in which many “turned to God.” As a result, “toleration was more than ever demanded. Schools certainly had to avoid specific denominational positions, so they emphasized elements of Christianity that almost all believers could agree upon, such as the resurrection, love, faith, and hope. That in turn led to a revitalization of the Ten Commandments as easily agreed-upon spiritual principles.” (*A Patriot’s History of the United States*” by Larry Schweikart and Michael Allen page 208)

It was during this Second Great Awakening that speaking in tongues became part of a Christian denomination—a new one called Mormonism.

How Mormons Started Speaking in Tongues

Although Pentecostals look to people like Charles Parham and William Seymour as starting modern tongue talking in the 1900s, Sidney Rigdon appears to be the one who should receive the credit for starting the speaking-in-tongues movement in America. Sidney moved to the Kirtland, Ohio area in 1826, as a Campbellite preacher. Alexander Campbell taught a restoration of the ancient order of things. Rigdon went a step farther than Campbell did by saying that supernatural gifts and miracles should be restored. Campbell disagreed. In June 1830, Rigdon’s thoughts were rejected by the Campbellites, and he left the movement.

In 1829, Parlay P. Pratt accepted Rigdon’s gospel and sold his farm one year later to become a preacher. Pratt then was introduced to the Book of Mormon and joined the Mormons. Pratt then converted Rigdon to Mormonism on November 14, 1830. About 130 people in Rigdon’s flock then converted to Mormonism.

Rigdon went to New York and spent six weeks with Joseph Smith. It appears that Rigdon taught speaking in tongues to Smith

during those six weeks. In February 1831, Smith moved the New York Mormon church to Kirtland, OH.

Smith taught that Adam was the god of the earth. Therefore, Adam's language should be the language of the earth. He taught that this "pure" language was corrupted at Babel. A restoration of the Adamic language is what he saw as part of the modern-day restoration of the church. Certain aspects of the Mormon church is tied to the Adamic tongue. (From "Speaking in Tongues" LDS Church History, lds-church-history.blogspot.com/2012/10/speaking-in-tongues.html, accessed May 14, 2020). Joseph Smith taught that speaking in tongues was the restoration of this original Adamic language.

From 1833 to 1836, speaking in tongues was a church-wide phenomenon. Since Joseph Smith saw speaking in tongues as the restoration of the language of Adam, tongues became a sign to early Mormons that the restored gospel and the book of Mormon were truly from God. Mormon leader Orson Pratt wrote in 1884, "They would have had reason to doubt whether they were true believers; but when they received tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted of God." Meanwhile, outsiders guessed that speaking in tongues was used churchwide as a cover for the church's failed prophecies. Outsiders began to object to the church, when they saw that Mormon kids also spoke in tongues. (Remember, America was still a Christian nation at the time.) Thus, in September 1834, Smith redefined the use of tongues to be only for preaching the gospel in other languages, rather than speaking within the church itself.

"During the mid-1800s, speaking in tongues was so commonplace in the LDS and RLDS churches that a person who had not spoken in tongues, or who had not heard others do so, was a rarity. Journals and life histories of that period are filled with instances of the exercise of this gift of the Spirit."

"Between 1837 and 1899, though the Saints continued to speak in the Adamic language, Church leaders emphasized the utility of speaking in foreign languages. In addition to speaking in tongues, the phenomenon of singing in tongues became quite common in England and the United States."

"By 1900, speaking in tongues did not fit into the corporate

worship experience they were trying to establish, because an established church emphasizes order, authority, permission, and control.” Thus, in the April 1900 general conference, President Joseph F. Smith warned, “There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. When two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps that do it by the inspiration of the devil. So far as I am concerned, if the Lord will give me the ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me.” In so speaking, Smith said that tongues were only legitimate for missionary work. Thus, speaking in tongues quickly disappeared from the Mormon church. By the mid-1900s, the gift of tongues had been re-defined by the church as the ability to quickly learn a foreign language. (From https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V24_N01_15.pdf, accessed May 14, 2020)

This re-definition was necessary because, in 1842, Joseph Smith wrote the Mormon church's 13 articles of faith, mimicking the 13 articles of America's Bill of Rights. These articles of faith are still contained today in the Pearl of Great Price, which is one of Mormon's three holy books (The Book of Mormon and Doctrines and Covenants are their other holy books). The seventh article states: “We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.” (From “Articles of Faith (Latter Day Saints)” [https://en.wikipedia.org/wiki/Articles_of_Faith_\(Latter_Day_Saints\)](https://en.wikipedia.org/wiki/Articles_of_Faith_(Latter_Day_Saints)), accessed May 14, 2020). Therefore, the gift of tongues could not be removed from Mormonism, explaining the re-definition of the gift that occurred in Mormonism in the mid-1900s.

Did Mormons Become Pentecostals?

I believe it is no coincidence that the official removal of speaking in tongues in 1900 in Mormonism coincides almost perfectly with the starting of speaking in tongues in the modern-day Pentecostal movement. Mormons in the 1800s were taught that speaking in tongues was the evidence that God was with them. When the president of Mormonism tells you that speaking in tongues is of the devil, there will be some who will abandon Mormonism and start speaking in tongues elsewhere. I do not know how many did this, but I would think most of the tongue talkers left the church for Pentecostalism. This conclusion is based upon what I saw

take place in the church of my childhood—the Church of God of Prophecy.

When I first started going to the Church of God of Prophecy, the church forbade its members from wearing jewelry of any kind. The church taught that they were the exclusive bride of Christ, and the evidence of speaking in tongues was a big part of that claim. In the early 1990s, the general overseer/president of the church began allowing married people to wear wedding rings. To some in the church, this showed that the church was no longer the true church. My grandmother said that speaking in tongues was reduced substantially in the church after this because the church went against God's command not to wear jewelry. Therefore, they were no longer the exclusive bride of Christ. A group of devout believers left the church and started their own church, called "The Concerned Group" and called themselves the exclusive bride of Christ. All of this happened over wedding bands.

Therefore, it is not far-fetched to believe that Mormons left Mormonism when they were told that the very practice that was evidence that God was with the church, i.e., speaking in tongues, was now of the devil. Why not leave for a group of people who speak in tongues? We already know that some Mormons left when the Mormons abandoned polygamy. They formed the Fundamental Latter-Day Saints Church, and migrated from Salt Lake City, Utah to southern Utah/northern Arizona, where they continued their polygamous lifestyle. Why wouldn't Mormons do the same when their president told them to stop speaking in tongues?

History tells us that it was around 1900 that some Mormons had begun migrating to Los Angeles from Utah. The Azusa Street Revival began in Los Angeles in 1906. Did ex-Mormons spur this revival along? It is possible. While Pentecostalism holds more so to "fundamental" Churchianity doctrine than Mormonism does, both movements believe that God is speaking to them in the latter days. The Mormons still call themselves "The Church of Jesus Christ of Latter-Day Saints."

Pentecostals are also part of the latter-day movement, as they cite speaking in tongues in Acts 2:4 as what they are trying to get back to. In explaining speaking in tongues, Peter said, "This is that which was spoken by the prophet Joel; And it shall come to

pass in the last days, saith God, I will pour out of My Spirit upon all flesh” (Acts 2:16-17). A good Mormon in the 1800s believed that speaking in tongues was the evidence that Mormons were the church of the latter days, but then the Mormons stopped teaching that. Then, a Pentecostal came along and taught that God was restoring His latter-day church in Pentecostalism, and the Pentecostals taught speaking in tongues. Wouldn't a good Mormon who believed in speaking in tongues, believe that Pentecostalism was now God's true church, instead of Mormonism? In my opinion, then, the Azusa Street Revival in Los Angeles in 1906, that started modern-day Pentecostalism, probably would not have happened if the Mormon church did not officially state in 1900 that speaking in tongues is of the devil. Please note that I am NOT saying that ex-Mormons started the Pentecostal movement. I am merely saying that I believe that Mormons leaving their church for the speaking in tongues in Pentecostalism is what made the Pentecostal movement grow.

Granted, Pentecostalism has a different story as to how speaking in tongues started, and I do not doubt their story is true. However, I do not think that the movement of Pentecostalism would have gotten off the ground if not for tongue talkers coming to it from the Mormon church. I do not have evidence for this assertion. It is just my educated guess.

How Tongue Talking Started in Pentecostalism

NOTE: I have attempted to give an objective view of the history of tongue talking in Pentecostalism. However, authors tend to give a biased view as they record history. When it comes to a history of tongue talking among Pentecostals, most of that information comes from Pentecostals. This means they will give a positive view of their movement. For this reason, I have tried to find objective sources so that the following history is accurate, but keep in mind that I may not have been entirely successful in this endeavor.

“Pentecostalism is the ancient heresy of Montanism revived.” Some say that Pentecostalism began with “Edward Irving, a Presbyterian Minister in Scotland in the early 1800's. After studying the Book of Acts he began to teach that what the early church experienced was to be normative for the church in his day.” “On March 28th, 1830, a Miss Mary Campbell began to speak in other tongues and claimed she was divinely healed. The

following year on October 30th, 1831, her sister, Mrs. Cardale also began to speak in tongues and to prophesy.”
(“Neo-Montanism”, <https://www.bible.ca/tongues-neo-montanism.htm>, accessed May 14, 2020)

John Alexander Dowie

However, in my view, Pentecostalism’s history begins with John Alexander Dowie. Granted, there were a few preachers, like Edward Irving, who taught tongue talking before him. However, I think the real Pentecostal movement began with Dowie. The reason I say this is that Dowie staged elaborate divine healings at the World's Fair in Chicago in 1893. He arranged for carefully screened individuals to be brought on stage to be healed. (“John Alexander Dowie” in Wikipedia, https://en.wikipedia.org/wiki/John_Alexander_Dowie, accessed May 16, 2020)

This brought a lot of attention to his teachings. In 1893, there were no cars, airplanes, radio, television, or Internet. People relied about word of mouth and newspapers for their news. This meant that news was very much localized. Since Dowie staged faked healings at the Chicago’s World’s Fair, many people all over the United States heard about it, which is why I credit Dowie with starting the spread of Pentecostalism.

John Alexander Dowie taught “restorationism” that all the extraordinary powers which Christ gave to His apostles would be restored to the Church immediately preceding His second coming. This included speaking in tongues. Dowie stated in 1897: “I think some of you are getting a new tongue. You are getting a tongue that gives praise to the Lord, for a new blessing that has come into your homes, and He is giving us new tongues. We have not everything yet, that is true, but He gives the Word of Wisdom, and the Word of Knowledge, and Faith, and Gifts of Healing, and Workings of Miracles, and Prophecy and Discernings of Spirits, and He will give us in due time Tongues and Interpretation of Tongues. He will. That is coming in its right time. (Leaves of Healing - April 10, 1897).” (*Life & Ministry of John Alexander Dowie*, Compiled by Charles A. Jennings, accessed August 6, 2020 at <http://truthinhistory.org/life-ministry-of-john-alexander-dowie.html>)

Dowie had a faith healing center known as “the city of Zion” near Chicago and prohibited the ill from seeking medical assistance under his charge. This led to his downfall. He was soon charged with manslaughter by the state of Illinois. Many declared him to

be Elijah, and he himself made this claim in 1901, adorning the robes of the Jewish high priest, which led to many followers leaving him. (*“Early Faith Healers”*, <http://www.unitypublishing.com/NewReligiousMovements/EARLYFAITHHEALERS.html>, accessed May 16, 2020)

Still, Dowie’s following was large. Dowie forced his followers to deposit their funds in Zion Bank and sold worthless stock in an array of Zion’s businesses. He lived in lavish personal luxury. His wife and children even left him because of his questionable practices. (Back then, most people had morals.) His chief lieutenant said that 2.5 to 3.4 million in funds were unaccounted for, which is probably close to 100 million in today’s dollars. (*“John Alexander Dowie”* in Wikipedia, https://en.wikipedia.org/wiki/John_Alexander_Dowie, accessed May 16, 2020)

It is probably due to his money-pilfering scheme that Pentecostals like to start the Pentecostal movement with the Azusa Street Revival in 1906. However, Dowie had a tremendous influence in the beginning of the movement. “The Dictionary of Pentecostal and Charismatic Movements notes that many of the most famous Pentecostal evangelists went out from Zion (p. 368) and dozens of Parham’s followers at Zion joined the Assemblies of God at its formation in 1914. In fact, three of the original eight members of the AOG general council were from [Dowie’s] Zion City (p. 370).” (*“Pentecostal Movement in the US”*, <http://www.rowberry.org/rickhsite/pent.htm>, accessed August 6, 2020)

Frank Sandford

Frank Sandford was the pastor of a church in Maine. “In August 1891, after performing an exorcism and claiming to hear the voice of God in a forest warn him of ‘Armageddon’, he established a commune called the ‘Shiloh’ in Durham, Maine....At its height, the Shiloh had more than six hundred residents who attempted to ‘live in the supernatural.’ None worked for pay, and all depended on God to supply their material needs. To live at Shiloh meant to ‘be in a constant state of readiness for the ‘Holy Spirit’s latest,’ as Sandford put it.” (From “Frank Sandford” on Wikipedia, https://en.wikipedia.org/wiki/Frank_Sandford, accessed August 6, 2020)

“The Lewiston Evening Journal of January 6, 1900 reported that during Shiloh’s New Year’s Eve prayer and praise service ‘the gifts of tongues...descended.’ Sandford said that there were 120 people present, the same number gathered at the first Pentecost in the

Book of Acts, but he insisted to the newspaper that the ‘speaking in tongues’ was of foreign languages, not” a special language given by the Holy Ghost. (From “Frank Sanford” on Wikipedia, https://en.wikipedia.org/wiki/Frank_Sanford, accessed May 14, 2020)

Charles Parham

Charles Parham was a supply pastor in a Methodist church. In 1895, he left the church, complaining “that Methodist preachers ‘were not left to preach by direct inspiration.’” “Sometime after the birth of his son, Claude, in September 1897, both Parham and Claude fell ill. Attributing their subsequent recovery to divine intervention, Parham renounced all medical help and committed to preach divine healing and prayer for the sick. In 1898, Parham moved his headquarters to Topeka, Kansas, where he operated a mission and an office.” (From “Charles Fox Parham” on Wikipedia, https://en.wikipedia.org/wiki/Charles_Fox_Parham, accessed August 6, 2020)

“Parham took a sabbatical from Topeka in 1900 in order ‘to know more fully the latest truths restored by the latter-day movements.’” (From “Charles Fox Parham” on Wikipedia, https://en.wikipedia.org/wiki/Charles_Fox_Parham, accessed May 14, 2020). He visited several movements, including Frank Sanford’s school at Shiloh. “Parham stayed at Shiloh for a month, held meetings with Sanford in Winnipeg for another and then returned to Topeka, Kansas to found Bethel Bible College, patterned after Shiloh.” (From “Frank Sanford” on Wikipedia, https://en.wikipedia.org/wiki/Frank_Sanford, accessed May 14, 2020)

“From Parham's later writings, it appears he incorporated some, but not all, of the ideas he observed [at Shiloh] into his view of Bible truths (which he later taught at his Bible schools). In addition to having an impact on what he taught, it appears he picked up his Bible school model, and other approaches, from Sanford's work.” Parham is credited with originating “the doctrine of initial evidence—that the baptism of the Holy Spirit is evidenced by speaking in tongues. It was this doctrine that made Pentecostalism distinct from other holiness Christian groups that spoke in tongues or believed in an experience subsequent to salvation and sanctification.” (From “Charles Fox Parham” on Wikipedia, https://en.wikipedia.org/wiki/Charles_Fox_Parham, accessed May 14, 2020)

Lucy Farrow and William Seymour

In 1895, William Seymour, a black man, moved to Indianapolis and became a Christian. Shortly afterward, he was introduced to the holiness movement through Daniel S. Warner's "Evening Light Saints". In 1901, Seymour moved to Cincinnati and attended God's Bible School and Training Home, a school founded by holiness preacher Martin Wells Knapp.

In 1903, Seymour moved to Houston. In 1905, Charles Parham founded a Bible school in Houston. At that time, a black holiness leader by the name of "Lucy F. Farrow took a position with Charles Parham's evangelistic team as his children's nanny. Farrow [then] asked Seymour to pastor her church. In 1906, with Farrow's encouragement, Seymour joined Parham's newly founded Bible school." Seymour began preaching with Parham. "During this time, Seymour continued praying that he would receive the baptism with the Holy Spirit," which he did not receive at that time. Within one "month of studying under Parham, Seymour received an invitation to pastor a holiness mission in Los Angeles founded by Julia Hutchins, who intended to become a missionary to Liberia."

Parham thought Seymour was unqualified, but Seymour went to Los Angeles anyway. He arrived on February 22, 1906. Seymour preached that speaking in tongues was the evidence of having received the Holy Ghost, which was against the mission's teachings, resulting in him being kicked out. He then stayed with a friend, Edward Lee, and started a Bible study there. It grew too large for the house, and it moved to Richard Asberry's house. Seymour continued preaching the gift of the Holy Ghost with the evidence of speaking in tongues, and the group continued to pray. However, no one was speaking in tongues.

He invited two friends from Houston to come to Los Angeles—Lucy Farrow and Joseph Warren. On April 9, Edward Lee spoke in tongues after Seymour and Lucy Farrow laid hands on him. Once Seymour told the whole group what happened, someone else started speaking in tongues. Three days later, Seymour spoke in tongues after a long evening spent in prayer.

(From "William J. Seymour" on Wikipedia, https://en.wikipedia.org/wiki/William_J._Seymour, accessed May 16, 2020)

Seymour's experience tells us that speaking in tongues is NOT the

modern-day evidence of having the Holy Ghost. “Faith cometh by hearing, and hearing by the word of God” (Romans 10:17). William Seymour preached the same message of speaking in tongues in order to receive the Holy Ghost every day from February 22 to April 8—a period of 45 days, and NO ONE spoke in tongues. Then, on April 9, Seymour preached the exact same message as before. This time, Edward Lee started speaking in tongues. Seymour then started speaking in tongues just three days later. We must conclude, then, that speaking in tongues is not related to having eternal life or the Holy Ghost. Rather, it is tied to someone with authority laying hands on a person.

Lucy Farrow was this authority, because she had already spoken in tongues through her interactions with Parham in Houston. In fact, Lucy Farrow is known by Pentecostals as “the anointed handmaiden” who laid her hands on many who received the gift of tongues. *(From Lucy F. Farrow on Wikipedia, https://en.wikipedia.org/wiki/Lucy_F._Farrow, accessed May 16, 2020)*

This began the Azusa Street Revival, which lasted until 1915. Hundreds of thousands of people attended the revival over the years. We should also note that Edward Lee’s speaking in tongues on April 9, 1906 was three days into an intended 10-day fast. *(From Azusa Street Revival on Wikipedia, https://en.wikipedia.org/wiki/Azusa_Street_Revival, accessed August 6, 2020).* The 10th day would have been April 16, which was one day after Easter that year. Easter is the celebration of the queen of heaven, Easter, which is the religious system of Satan. I do not think it was a coincidence that the revival of speaking in tongues started so close to a high Satanic day.

A.J. Tomlinson

Lest you doubt that the Azusa Street Revival’s tongue talking came from the laying on of hands by an anointed person, we will now look at A.J. Tomlinson.

Tomlinson was also a student of Frank Sandford at Shiloh. He was baptized there three times, including by Sandford himself in October 1901. *(<http://www.unitypublishing.com/NewReligiousMovements/WhatSpiritPart6.html>, accessed May 16, 2020)*

In 1902, Richard Spurling became pastor of a Holiness group. In 1903, A.J. Tomlinson came into this church and became its

leader. The name “Church of God” was officially adopted in 1907. (From “Church of God of Prophecy” on Wikipedia, https://en.wikipedia.org/wiki/Church_of_God_of_Prophecy, accessed May 12, 2020)

Tomlinson heard what was going on with William Seymour and the Azusa Street Revival. “In his 1913 book The Last Great Conflict, Tomlinson wrote, ‘In January, 1907, I became more fully awakened on the subject of receiving the Holy Ghost as He was poured out on the day of Pentecost. That whole year I ceased not to preach that it was our privilege to receive the Holy Ghost and speak in tongues as they did on the day of Pentecost. I did not have the experience, so I was almost always among the seekers at the altar...By the close of the year I was so hungry for the Holy Ghost that I scarcely cared for food, friendship or anything else. I wanted the one thing the Baptism with the Holy Ghost. I wrote to G.B. Cashwell and asked him to come to our place for a few days.’”

“Cashwell had attended the Azusa Street Revival and was sharing his experience throughout the southeastern United States.” He agreed to preach at the Church of God’s General Assembly in January 1908. Cashwell arrived in Cleveland on Friday and preached at least the Saturday evening and Sunday morning services. Regarding Sunday morning, Cashwell says that he “gave only a few minutes talk, and asked all those who wanted the baptism of the Holy Ghost to come to the altar. The altar was full in a minute and many knelt in the aisle.” He then stated, “We are expecting great things here if everybody will stay out of the way of the Holy Ghost.” Four received the Baptism of the Holy Ghost that morning including Tomlinson.

“According to Tomlinson, while Cashwell was concluding his message, ‘The Spirit came on me and down I went on the floor, right by the side of the stand on the rostrum.’ Tomlinson continued, ‘My mind was clear, but a peculiar power so enveloped and thrilled my whole being that I concluded to yield myself up to God and await results.’ Those results for Tomlinson were dramatic. They included shaking, rolling, tossing, and a sense of levitation. He recorded, ‘As I lay there great joy flooded my soul. The happiest moments I had ever known up to that time. Oh, such floods and billows of glory ran through my whole being.’”

“These waves of joy were then followed by a vision in which

Tomlinson traveled to many areas of the world including all the inhabited continents. In his vision, Tomlinson believed that his tongues speech was in fact the languages of the native peoples of the countries he was visiting. This was a common belief among many early Pentecostals who were convinced that the purpose of the latter day rain was to provide the church with supernatural tools to win the lost in the last days. Also in Tomlinson's vision, devils were cast out, people were saved, and he was reminded of Mark 16 and signs following believers. In his journal Tomlinson concluded, "This was really the baptism of the Holy Ghost as they received Him on the day of Pentecost, for they all spake with tongues. With all I have written it is not yet told, but judging from the countries I visited I spoke in ten different languages." (From "Really The Baptism of the Holy Spirit" by David G. Roebuck, 1-14-08 http://coqheritage.org/index.php/articles/view/really_the_baptism_of_the_holy_spirit/, accessed May 12, 2020)

The Church of God is now the Church of God of Prophecy—my childhood church. The church still speaks in tongues and boasts over 1.5 million members worldwide (From "Church of God of Prophecy" on Wikipedia, https://en.wikipedia.org/wiki/Church_of_God_of_Prophecy, accessed August 6, 2020).

As with William Seymour, A.J. Tomlinson preached speaking in tongues without ever having received it. As with Seymour, Tomlinson prayed many times to receive the gift of speaking in tongues, but did not receive it until someone came, who already spoke in tongues. Based upon these experiences, the speaking in tongues experienced at Azusa Street Revival, the Church of God, and many other places, is none other than the manifestation of a Kundalini-Yoga spirit.

Kundalini Yoga

Kundalini Yoga is part of the Hindu religion. The name means "coiled serpent." Kundalini practitioners say that there is "a concentrated field of intelligent, cosmic invisible energy absolutely vital to life" resident in every human. This energy begins "in the base of the spine, fed by the chakras along the spine." There are seven chakras from the base of the spine to the head. The sixth chakra is the third eye, located in the forehead between your two eyes. "Through practicing Kundalini yoga, along with chanting, meditation, and an impartation from the guru one can have their Kundalini Awakened," which means that the energy is released through the third eye. Physical manifestations of the Awakened

Kundalini include being slain in the spirit, uncontrollable laughter, physical jerks, new spiritual insights and revelations, spontaneous movements, revival like meetings, feeling energy, repetitive singing/chanting, clearing the mind/emotionalism, speaking in tongues, awakened by laying on of hands, miracles, healings, prophecy, trances, seeing visions, and reading minds. (From <https://www.bible.ca/tongues-kundalini-shakers-charismastics.htm>, accessed May 16,2020)

Note from the description that these physical manifestations take place via “**an impartation from the guru.**” At the Azusa Street Revival, no one spoke in tongues until Lucy Farrow laid her hands on them. At the Church of God, no one spoke in tongues until G.B. Cashwell preached at their General Assembly. I believe this demonstrates that Farrow and Cashwell were really Kundalini Yoga gurus, although they may not have known it.

Therefore, this so-called latter-day moving of the Holy Ghost via speaking in tongues is really nothing more than an ancient Hindu practice with “a form of godliness” (II Timothy 3:5) attached to it by putting it in a “Christian” context.

Linguistic Evaluations of Tongue Talking

Linguistic researchers have examined the language component of tongue talking and have come to the same conclusion as I have, that it is nothing more than babblings.

Wikipedia notes that tongue talking “consists of strings of syllables, made up of sounds taken from all those that the speaker knows, put together more or less haphazardly but emerging nevertheless as word-like and sentence-like units because of realistic, language-like rhythm and melody.” However, it is not a real language because “neuroimaging of brain activity during [tongue talking] does not show activity in the language areas of the brain.” (From “Glossolalia” on Wikipedia, <https://en.wikipedia.org/wiki/Glossolalia>, accessed May 12, 2020). This supports the conclusion that speaking in tongues is not an actual language spoken. This led researcher William J. Samarin to conclude that: “For its users [tongue talking] is primarily a vocal, physical, emotional, and nonrational phenomenon.” (From “Making Sense of Glossolalic Nonsense” by William J. Samarin, <https://tspace.library.utoronto.ca/bitstream/1807/67619/1/Making%20sense%20of%20glossolalic%20nonsense.pdf>, accessed May 12, 2020). This is exactly what I discovered to be true, having heard my grandmother speak

in tongues for over 20 years. She used it as a physical, emotional response, done in the name of the Lord, in order to relieve stress in her life from the legalistic rules created by her church.

Therefore, I believe Unger rightly concludes: “The extensive evidence of church history and the effects of tongues on human experience — the emotional extremism, the unhealthy prophetism often manifest, the doctrinal ignorance and confusion, the divisive nature of the movements, the pride and empty conceit generated by erratic unscriptural ‘experiences’ — all these point to the truth of Paul’s inspired Word, ‘tongues shall cease’ (Unger 1971, 146).” (From *Speaking in Tongues in the Restoration Churches*, by Lee Copeland, https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V24_N01_15.pdf, accessed August 27, 2020)

Bethel Church

Modern day tongue talkers have gotten even more extreme in their teachings today. Bethel Church, in Redding, California, is a good example of this. “Bethel Church is known for its large focus on miracles. They teach that all miracles described in the Bible can be performed by believers today and happen regularly, including faith healing of everything from curing cancer to re-growing limbs, raising the dead, speaking in tongues, casting out demons and prophecy. Their services may have congregants laughing uncontrollably, lying on the floor, shaking, staggering, screaming, and dancing, which they teach are signs of being filled with the Holy Spirit. Leaders claim to have witnessed angels appearing and ‘balls of electricity’ that throw people into the air. One of the most well-known phenomena is a cloud of what is claimed to be gold dust or gold glitter that has been seen falling from the roof of the auditorium. The church has uploaded videos of it to their YouTube channel and calls it a ‘glory cloud’.” (From *Bethel Church (Redding, California)* on Wikipedia, [https://en.wikipedia.org/wiki/Bethel_Church_\(Redding,_California\)](https://en.wikipedia.org/wiki/Bethel_Church_(Redding,_California)), accessed May 14, 2020)

These “Holy Spirit” manifestations are consistent with the Kundalini Yoga experience. They may be inviting the presence of the Holy Spirit to fill their church, but I would argue that it is the presence of a devil spirit that they receive. Paul warned the Corinthians about this very thing. “For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him”

(II Corinthians 11:4).

As far as their “glory cloud” is concerned, from looking at YouTube videos of this, it is clear to me that the gold dust or glitter is dropped by people into the auditorium’s ventilation system. This is good enough to fool those who want these “signs” to be from God.

All of this emotionalism is incredibly dangerous because it results in following “doctrines of devils” (I Timothy 4:1), as these devil spirits influence church leaders into straying away from the truth. This is seen in one Bethel practice called “grave soaking,” in which members go on trips to “lay on the graves of deceased revivalists in the belief that they would absorb the deceased’s anointing from God”!

Furthermore, Bethel’s music “was among the most played contemporary worship music in American churches in 2019 and their albums have reached the Billboard 200 multiple times. Bethel Music have many songs with tens of millions of views on YouTube, and two with over 100 million views as of 2019.” It should not surprise us to learn that “the live performances of their songs are characterized by their extended duration with lots of repetition and emotion.” *(From "Bethel Church (Redding, California)" on Wikipedia, [https://en.wikipedia.org/wiki/Bethel_Church_\(Redding,_California\)](https://en.wikipedia.org/wiki/Bethel_Church_(Redding,_California)), accessed May 14, 2020).*

Also, the lyrics of these songs are lacking in quality. For example, “You’re Gonna Be Okay” has over 34 million views as of August 27, 2020. The song does not mention anything of God, Jesus, the Bible, or anything of the spirit realm. It basically says to be strong, hold on, put one foot in front of the other, follow the light in the darkness (a clear Masonic reference), and you’re stronger than you know (The Bible contradicts this by saying that we are strong through Christ only when we are weak in our flesh (II Corinthians 12:10), and that God is strong in us (I John 4:4).)

Therefore, the greatest danger from Bethel is probably the fact that their music is so popular among Churchianity. The result is that they are leading millions away from God’s Word into the devil’s emotionalism.

Talking in Tongues Is Easy

We should also note that modern tongue talking does not

necessarily need to wait for the Kundalini within you to be awakened by a guru, as with the Azusa Street Revival and with the Church of God. Now, you can do it on your own. One website gives the following “five easy steps to praying in tongues: 1) Get Distraction Free, 2) Start Trying (“In short, start babbling like a baby.”), 3) Listen for Hints, 4) Ask for Increased Faith, and 5) Don't Over Think It. (From “Five Easy Steps to Praying in Tongues” <https://prayingmedic.com/2016/03/07/5-easy-steps-praying-tongues/>, accessed May 12, 2020).

In other words, AJ Tomlinson wasted his time waiting one year to receive the gift of tongues. He could have just started babbling like a baby to learn how to do it! (The Church of God taught that following those steps would be committing the unpardonable sin of blaspheming the Holy Ghost (Matthew 12:31-32). Isn't it funny how today's Pentecostalism has sanctioned what Pentecostals used to condemn to eternal damnation in hell?!)

In summary, tongue talking is nothing but emotionalism in an effort to make oneself look good spiritually to others. It satisfies the flesh and has a form of godliness, which results in God's Word and the things of God being set aside. Because tongue talkers rely upon emotions, they usually will not listen to sound doctrine, even if it is clearly presented to them from the Bible, because they would rather feel good about themselves than to see the truth that their own righteousness is as filthy rags (Isaiah 64:6). (A true college-football fan in the south would never abandon his team, no matter how poorly they play, and a true Pentecostal will never abandon tongue talking, no matter how much Biblical evidence is given to them.)

What the Bible Says about Speaking in Tongues

Background

Since we should “let God be true, but every man a liar” (Romans 3:4), we will let God's Word be our final authority in this book. God's Word is truth (John 17:17), and God cannot lie (Titus 1:2). Therefore, we will now look at what the Bible says about speaking in tongues and believe the Bible over all Pentecostal teachings.

In order to understand what the Bible says about tongues, we need to do a quick Bible overview. In Genesis 11:1, God said that “the whole earth was of one language, and of one speech.” Man

united himself in rebellion against God by building “a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth” (Genesis 11:4). “And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let Us go down, and there confound their language, that they may not understand one another's speech” (Genesis 11:6-7). This is when God created confusion among the people of the earth by creating different languages.

God has promised to gather all things together in Christ (Ephesians 1:10), which means that He must reverse the confusion of different languages by bringing the languages together in Christ.

With regards to the earth, God said that all families of the earth would be blessed in Abram (Genesis 12:3). The way this happens is that God will use the nation of Israel as a kingdom of priests to reconcile the Gentile nations back to God (Exodus 19:5-6). God even says that, when He created the different languages in Genesis 11, He divided the world “according to the number of the children of Israel” (Deuteronomy 32:8). The number of the children of Israel were “threescore and ten” (Genesis 46:27) or 70, and there are 70 nations listed in Genesis 10.

In order for Israel to reach the Gentiles for God so as to reconcile the earth back to God, Israel must be reconciled back to God first, which God promises He will do (Romans 11:26). However, Israel has a history of unbelief (Acts 7:51). As a result of Israel's unbelief, God states, in Leviticus 26, that Israel will go through five cycles of chastisement before they finally believe God. In the fifth cycle of chastisement, God says that He “will scatter [Israel] among the heathen” (Leviticus 26:33).

When the New Testament scriptures began with John the Baptist and Jesus, they preached the message to Israel to “Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2; 4:17). Due to the fifth cycle of chastisement, the Jews were “dispersed among the Gentiles” (John 7:35). Both Jesus (Matthew 15:24) and His disciples (Matthew 10:6) were sent to “the lost sheep of the house of Israel” so that they may be saved. Since they are dispersed among the Gentiles, they all speak different languages. Therefore, it makes sense that God would give the gift of speaking in tongues

so that all Jews could hear the gospel in their own languages and be saved.

Moreover, “the Jews require a sign, and the Greeks seek after wisdom” (I Corinthians 1:22). Note that, just before Jesus ascended back to heaven, He told His disciples, “And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark 16:17-18). The passage goes on to say that, after the Lord went to heaven (Mark 16:19), the disciples “went forth, and preached every where, the Lord working with them, and **confirming the word with signs following**” (Mark 16:20). In other words, because Jews seek a sign to confirm that the gospel is true, God gave “new tongues” as a sign that the disciples would use to show the lost sheep of the house of Israel that the gospel they preached would save them (Mark 16:15-16). (“Wherefore tongues are for a sign, not to them that believe, but to them that believe not” (I Corinthians 14:22).)

Acts 2 – Speaking with Other Tongues

This is why, on the day of Pentecost, believing Israel “began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). Acts 2:5 says that, when believing Israel spoke with other tongues, “there were dwelling at Jerusalem Jews, devout men, out of **every nation** under heaven.” Acts 2:9-11 goes on to list 16 nations out of which these devout Jews heard believing Israel “speak in our tongues the wonderful works of God” (Acts 2:11).

It is important to note that “every man heard them speak **in his own language**” (Acts 2:6). Thus, speaking in tongues, as it was given in Acts 2, was not in some incomprehensible language, but it was in the language of the hearers. All 120 believers at Pentecost (Acts 1:15) spoke in other tongues (Acts 2:4). Two points to note about this: 1) It was not just a select few who “felt the Spirit move,” as is the case with Pentecostals today, and 2) They did not speak in gibberish.

I have personally attended many church services where multiple people spoke in other tongues at the same time. No one could understand any of it, because people were speaking different

things at the same time. Even if they spoke in known languages, people still could not have understood them due to the fact that they were all speaking at the same time. Yet, here were 120 speakers at Pentecost, speaking in other tongues all at the same time, and “every man heard them speak in his own language” (Acts 2:6).

This is nothing short of a miracle, as no group of 120 people could spontaneously speak to a group of people who understood 16, different languages, and have all of them understand in their own language the wonderful works of God that were being spoken (Acts 2:11)! You could not even have them speak one language at the same time, because they would all be speaking different words at the same time, which would cause utter confusion. This had to have been a work of the Lord.

Not only did God give the gift of tongues as a sign to the Jews to believe the gospel of the kingdom that the believing Jews were proclaiming, but tongues were also given as a practical matter. Romans 11:25-26 says that, once “the fulness of the Gentiles be come in,” i.e., once the rapture of the body of Christ takes place, “all Israel shall be saved,” for “there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” This is “a short work” that “the Lord” will “make upon the earth” (Romans 9:28), meaning that Israel will be saved by the end of the tribulation period. The reason for this “short work” is because the deception program of Satan during the tribulation period is so strong that, if God allowed the tribulation period to continue past seven years, “there should no flesh be saved” (Matthew 24:22).

Now, in Matthew 10:4-6, Jesus told His disciples not to go to the Gentiles or to the Samaritans. They were to go only “to the lost sheep of the house of Israel.” Then, later on, Jesus said, “Ye shall not have gone over the cities of Israel, till the Son of man be come” (Matthew 10:23). So how in the world (pun intended) will believing Israel reach all of the lost sheep of the house of Israel by the second coming of Christ when they are scattered among the nations, and believing Israel does not even finish going to the cities of Israel, much less the other nations? The answer is: “The gift of tongues.”

Jesus said, “For they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. And

the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost” (Mark 13:9-11).

So, the believing remnant of Israel is supposed to go from one city to another in Israel. Apostate Israel will deliver them up to councils, to be beaten, and to rulers and kings. Why? Because “the gospel must first be published among all nations.” It does not say “TO all nations,” but “AMONG all nations.” Why? Because the lost sheep of the house of Israel are scattered among all nations. Perhaps members of believing Israel are saved Jews from all nations. They go to the cities of Israel, and they are extradited back to their original nations for trials. Regardless of how it happens, Mark 13:9 states that they will be brought before rulers and kings, and this is how the gospel is published among all nations, even though they are only going through Israel. Note that, when they speak at their trials, they are not to plan out what they are to say. Rather, the Holy Ghost will give them the words to speak (Mark 13:11).

Remember what we noted regarding the gift of tongues in Acts 2. It is not that a person, who has the gift of tongues, started speaking Chinese or Spanish. Rather, it is the HEARERS of what they spoke who understood in their own language what was being spoke. Jesus said several times, “He that hath ears to hear, let him hear” (e.g., Matthew 11:15, 13:9,43). Jesus told His disciples that “it is given unto you [believers] to know the mysteries of the kingdom of heaven, but to them [unbelievers] it is not given....Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matthew 13:11,13).

In other words, God conceals His wisdom in such a way that only believers can hear and understand it, while unbelievers cannot understand it (Proverbs 25:2; Isaiah 6:9-10). **This is what the gift of tongues in Acts 2 is all about. It is NOT about looking spiritual to others or feeling good about yourself!** In the tribulation period, believing Israel will be arrested by apostate Israel and brought before rulers and kings of various nations, since the Antichrist controls the whole world in the last half of the tribulation period (Revelation 17:12-13). When they are to testify, instead of telling of themselves, the Holy Ghost will give them the

gift of tongues, and the Holy Ghost will speak through them of God's judgment and the gospel of how to avoid that judgment. The lost sheep of the house of Israel with the **ears to believe** will hear this clear message by the Holy Ghost in their own languages and be saved. Meanwhile, unbelievers will hear something different; otherwise, the unbelievers would not allow the believers to speak of judgment and the gospel to avoid that judgment, since the Antichrist controls the world.

Therefore, the gift of tongues is all about speaking the gospel of the kingdom to the lost sheep of Israel so that only the lost sheep hear the clear gospel and are saved, and the hearing in their own languages is one of the signs they need in order to confirm that the gospel spoken to them is of the Lord (Mark 16:20). We know this to be the case, because this is exactly what Acts 2 says happened at Pentecost. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Devout Jews (Acts 2:5) said, "How hear we every man in our own tongues, wherein we were born?...We do hear them speak in our tongues the wonderful works of God" (Acts 2:8,11). "Others mocking said, These men are full of new wine" (Acts 2:13).

This shows that, those with **ears to hear**, heard the things of God in their native tongues coming from the 120 men. It was "**others**," who did not have the ears to hear, who said, "these men are full of new wine." In other words, to believing Jews, tongue talking gave a clear message, while unbelieving Jews heard a bunch of nonsense, and figured these people were drunk. This shows how two, different groups heard the same message differently based upon their heart condition.

Peter then said to the unbelievers, "These are not drunken, as ye suppose" (Acts 2:15). In other words, the devout Jews (Acts 2:5), who believed God, heard God speak through the gift of tongues. Therefore, the devout Jews did not think the 120 were drunk. Now, Peter is addressing the **unbelievers** who did **not** hear the things of God in what the 120 spoke. It is to these unbelievers that Peter says, "Jesus of Nazareth...ye have taken, and by wicked hands have crucified and slain" (Acts 2:22-23). This Jesus, whom ye have crucified, God has raised from the dead, set Him at His right hand, and made Him Lord, making these unbelievers Jesus' enemies (Acts 2:32-36). You see, Peter had to preach this message of judgment to the unbelievers in Acts

2:15-36, because they did not understand the tongue talking in 2:4. He did not address them as “devout men, out of every nation under heaven” (Acts 2:5), but as “ye men of Israel” (Acts 2:22). The promise of eternal life for believing the gospel was “unto you, and to your children, and to all that are afar off” (Acts 2:39), i.e., the offer was to all Jews, including those scattered among the heathen. (These scattered Jews are the “other sheep,” who Jesus must bring into Israel’s sheepfold (John 10:16).)

Latter Rain

Peter's explanation of the tongue talking was that, “this is that which was spoken by the prophet Joel” (Acts 2:16). He then quoted Joel 2:28-32. Joel 2:23 mentions that God “hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain the first month.” This passage is used by Pentecostals to say that we are now in the latter rain, which is the speaking in tongues that took place in Acts 2 and is taking place today. Is this correct?

Note that Joel 2 is all about believing Israel entering God's kingdom on earth and God's judgment upon the nation for its apostasy. “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness” (Joel 2:1-2). But, there is “a great people and a strong....A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness” (Joel 2:2-3). In other words, at Jesus' second coming, God will destroy apostate Israel and bring believing Israel into God's kingdom on earth. “Therefore, also now, saith the Lord, turn ye even to Me with all your heart” (Joel 2:12). God calls Israel to repent so that they will be saved. You cannot say this is spiritual Israel, because 2:20 would not make sense, “But I will remove far off from you the northern army.” However, if you recognize this is literal Israel, it makes sense that God removes the northern kingdom of Israel from the southern kingdom of Judah, since Zion or Jerusalem is in the south.

With this being said, God then shifts His focus to the land of Judah and their spiritual condition. “Fear not, O land” (Joel 2:21). “Be not afraid, ye beasts of the field” (Joel 2:22). “Be glad

then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month” (Joel 2:23). There is the reference to “the latter rain” that the Pentecostals talk about. This latter rain is when God “will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied” (Joel 2:25-26). This is a reference to a spiritual restoration for Israel, which begins during the at-hand phase of the kingdom for Israel. John the Baptist prepared the way of the Lord (Matthew 3:3), and the Lord gave His life to ransom believing Israel (Matthew 20:28). This is how Jesus came into Satan’s house in Israel, spoiled his goods, and bound him (Matthew 12:29,44). What He was doing was cleaning the house of Satan in Israel for believing Israel to come in.

You may say, “How do you know that Joel 2:25-27 refers to John the Baptist and Jesus?” The reason is because Joel 2:28 says that “it shall come to pass AFTERWARD, that I will pour out My Spirit upon all flesh.” Peter quotes Joel 2:28 and says, in regards to the Holy Ghost: “This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh” (Acts 2:16-17). Since Joel 2:28 says that the pouring out of God’s Spirit upon all flesh occurs “AFTERWARD,” then we know that John the Baptist and Jesus accomplished the things of Joel 2:25-27, since they came to Israel just before the Holy Ghost was poured out in Acts 2.

Note that Joel 2 never mentions speaking in tongues. Therefore, “the latter rain” is not tongue talking; it is POURING out My Spirit upon all flesh. In John 7, the Holy Ghost is referred to as “living water.” Jesus said, “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37-38). John 7:39 explains that this “living water” is “the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.”

In the Old Testament, God’s Spirit was given unto a select few for specific tasks, such as Bezaleel in order to build the tabernacle (Exodus 31:2-3), Balaam so that he blessed Israel (Numbers 24:2), and David so that he would rule Israel well (I Samuel 16:13). Not every believer received the living water of the Holy

Ghost. Basically, what God is saying, in Joel 2 and in Acts 2 is that, the way that God will stay with Israel and Israel will not go into apostasy in God's eternal kingdom is that God will give all believers His Spirit, not just a select few.

The ultimate fulfillment of this is seen in the new covenant God makes with Israel at Jesus' second coming. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" (Ezekiel 36:26-27).

This shows that the Holy Ghost was not given primarily to speak in other tongues. Rather, He was given to teach Israel the things of God. When Jesus first spoke of the Holy Ghost's coming, He told His disciples that the Holy Ghost would come to "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). This is how the Holy Ghost is "the Comforter" (John 14:26), not by having you speak in other tongues. What comfort is that?

What Peter is doing in Acts 2:16 is that he is answering the allegation, that the other tongues are a result of being drunk (Acts 2:13), by saying that they are really from God. (Note that God says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). When you believe God and His Word, you are "sober minded" (Titus 2:6), but the world thinks you are spiritually drunk, because they cannot understand the things of God (I Corinthians 2:14). Thus, the gift of tongues was just a way to show if a person was "sober minded" with the Holy Ghost or if they were drunk on the course of this world (Ephesians 2:2).)

If Israel had come to God in repentance (Joel 2:17), everyone in Peter's audience would have recognized what was spoken as the wonderful works of God in their own language (Acts 2:11), rather than as nonsense speak of drunk people (Acts 2:13). In fact, the other tongues would not have even been necessary because the truth of God would not need to be concealed from unbelieving Israel because there would not be an unbelieving Israel at the time. Joel 2:28-29 says that, when God pours out His Spirit "upon all flesh,...your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see

visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit.”

Look at Jesus' ministry. When He first came to unbelieving Israel, He spoke plainly to them (see Matthew 5-7). Then, they accused Him of casting out devils by the power of Beelzebub (Matthew 12:24). All of a sudden, Jesus began speaking in parables. The disciples said, “Why speakest Thou unto them in parables” (Matthew 13:10)? Jesus said, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given” (Matthew 13:11). In other words, God speaks plainly to His people unless they are in unbelief. Then, He conceals the truth. “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter” (Proverbs 25:2).

Similarly speaking, God promised to pour His Spirit upon all flesh, and they would speak the plain truth of God (Joel 2:28-29). However, due to the apostasy of Israel, God concealed His truth with speaking in tongues, such that believers heard the wonderful works of God, and unbelievers heard a bunch of nonsense (Acts 2:11,13). It is the same with the Word of God today. Believers have been given the Holy Ghost to teach us the deep things of God, while the natural man receiveth not the things of God (I Corinthians 2:9-16). For example, I can read I Timothy 2:3-4 and learn that God's will is for me to be saved and come unto the knowledge of the truth, while an unbeliever could read that same passage and not know what God's will is for him. God only gives His truth to those who will believe. (I have had Churchianity tell me that I Timothy 2:3-4 does not tell us God's will for us today.) This is why God had people speak in other tongues in Acts 2, when the prophecy of Joel 2 never mentioned the tongue talking, i.e., tongue talking was due to Israel's unbelief. Therefore, the “latter rain” of Joel 2:23, is the “pouring out” of God's Spirit upon all believers in the at-hand phase of the kingdom for Israel and for God's kingdom on earth, as opposed to the “former rain” of the Spirit which only came upon certain believers for specific tasks. Speaking in other tongues is the equivalent of Jesus speaking in parables so that only the lost sheep of the house of Israel hear and believe the gospel.

This is also borne out in Isaiah 28. There, the nation of Israel is said to have priests and prophets who “have erred through strong drink,...they stumble in judgment” (Isaiah 28:7). In other words, spiritually speaking, Israel's leaders were in apostasy. Therefore,

God had to come to believers as babies, who “are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little” (Isaiah 28:9-10). This is why “with stammering lips and another tongue will He speak to this people” (Isaiah 28:11). The “stammering lips” are the parables of Jesus, and the “another tongue” is the speaking in other tongues. In other words, God set up priests in Israel who were to read God's Word, understand it, and teach it to the people. Instead, Israel's leaders rejected the commandment of God so that they could keep their own tradition (Mark 7:9). As such, Israel's pastors destroyed and scattered the sheep of God's pasture (Jeremiah 23:1). Nevertheless, God promised to “gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds” (Jeremiah 23:3). The way God did this was “with stammering lips” (Jesus' parables) “and another tongue” (speaking in tongues) (Isaiah 28:11).

God Set Israel Aside

What is seen today is NOT a continuation of Acts 2. Remember that God told the disciples not to go to the Gentiles or the Samaritans, “but go rather to the lost sheep of the house of Israel” (Matthew 10:5-6). They were to preach “the kingdom of heaven is at hand” (Matthew 10:7) and do signs to confirm the gospel that they preach is true (Mark 16:20), since “the Jews require a sign” (I Corinthians 1:22). Speaking “with new tongues” (Mark 16:17) was one of these signs. If speaking with new tongues is still going on today, then why are not the other signs, which are to “cast out devils...take up serpents,” not to be hurt if they drink any deadly thing, and heal the sick (Mark 16:17-18)? Also, why don't all new believers sell their possessions, give their money to the church leaders, and live in a commune, as believing Israel did in Acts 2:44-47? And, if people lie about what they give, why are they not struck dead for doing so, as was the case in Acts 5:1-10?

In other words, if you believe that speaking in tongues is in operation today as a continuation of Acts 2, you cannot: 1) Divorce speaking with new tongues from the other signs, 2) Say that speaking with new tongues is for today, while communal living is not (Acts 4:34-37), nor 3) Say that we speak in tongues today, but we do not recognize the ability of church leaders to remit or retain sins (John 20:22-23), as Peter did in Acts 5:1-10. But, you may say, tongue talking does occur later in Acts (Acts

10:46, 19:6), and Paul mentions it quite a bit in I Corinthians 12-14. So, when did tongue talking cease?

First, we need to understand, as we have already discussed, that tongue talking fulfilled Old-Testament prophecy as the way that God would use “unlearned and ignorant men” (Acts 4:13), such as the twelve apostles, to reach Israel with the gospel of the kingdom, since Israel's spiritual leaders were spiritually drunk on their own traditions. As we mentioned, this was all about getting Israel saved, since Israel was supposed to be a kingdom of priests to the Gentiles to reconcile all nations back to God (Exodus 19:4-6). Once Israel is saved, they will go out to the Gentiles during the millennial reign. Then, “ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying We will go with you: for we have heard that God is with you” (Zechariah 8:23).

The problem is that Israel rejected the “stammering lips” of Jesus' parables, when they used their wicked hands to crucify Jesus. Similarly, Israel rejected “another tongue” of the Holy Ghost when they stoned Stephen in Acts 7. The result was that Jesus stood up (Acts 7:55-56) to judge Israel (Isaiah 3:13). However, God did not give up on Israel, as seen in Stephen's statement, “Lord, lay not this sin to their charge” (Acts 7:60). Israel was no longer God's chosen people (Deuteronomy 7:6, 28:13), but neither were the Gentiles. Now, “the gospel of Christ” would save “every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16), not just “the lost sheep of the house of Israel.”

Thus, God started a new dispensation with Paul in Acts 9:23. Instead of preaching, “repent: for the kingdom of heaven is at hand” (Matthew 4:17), Paul preached to trust in Jesus' death, burial, and resurrection as atonement for sin (I Corinthians 15:3-4). Paul went, not to the Jews only, as the twelve apostles did (Matthew 10:6), but he went to all unbelievers: “The Gentiles, and kings, and the children of Israel” (Acts 9:15).

Romans 11:11 asks the question, Has Israel stumbled that they should fall? The answer is, “God forbid,” but they fell anyway. Now, “salvation is come unto the Gentiles, for to provoke [Israel] to jealousy.” In other words, Israel stumbled at the cross and fell at the stoning of Stephen, but they can still be saved in the dispensation of grace. Since Israel did not believe, God brought salvation to the Gentiles apart from the Jews and is now using

the Gentiles to provoke Israel to jealousy, so that they may be saved in the new dispensation of grace. Since “the Jews require a sign” (I Corinthians 1:22) and God wants Israel to be jealous of the Gentiles, God gave the spiritual gifts of the Holy Ghost to the Gentiles. Therefore, speaking in tongues continues in the new dispensation, but for a different reason, i.e., to provoke Israel to jealousy, rather than to reach Jews in different nations with the gospel so that all the lost sheep of the house of Israel are saved at Jesus’ second coming.

This is why, the next time speaking in tongues is mentioned after Acts 2, is in Acts 10:46. This is when the Holy Ghost fell upon believing Gentiles in the presence of believing Jews. “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God” (Acts 10:45-46). These Jews had to see the sign of tongues coming through these Gentiles in order to know that they had been filled with the Holy Ghost. Thus, speaking in tongues continues in the new dispensation that starts in Acts 9:23, but the reason is to provoke Israel to jealousy so that they will see the Gentiles speaking in tongues and want what the Gentiles have. Israel would then believe the gospel and be saved in the new dispensation.

Tongue Talking in the New Dispensation

There is also a second reason for tongues continuing in today's dispensation, and that reason is covered in I Corinthians 12-14. Before we look at that text, let's look at the Lord's Supper, since Paul addresses it just before he talks about tongues (see I Corinthians 11). In Israel's program, God instituted an annual passover meal. Just before Jesus went to the cross, He gathered His disciples together and said, “With desire I have desired to eat this passover with you before I suffer” (Luke 22:15). Note that Jesus did NOT say, “Lord's Supper;” He said, “passover.” Passover was a feast instituted for Israel in their program. When God set Israel's program aside, God appeared to Paul and revealed to him the mystery doctrine for the new dispensation (Ephesians 3:2-5). Included in this doctrine was that they should come together and partake in the Lord's Supper (I Corinthians 11:17-34). Basically, God took the passover meal of Israel's program and changed it into the Lord's Supper for the new dispensation.

Similarly speaking, when God started the dispensation of grace with Paul in Acts 9:23, He continued “spiritual gifts” (I Corinthians 12:1), including tongues. For the Jew in the dispensation of grace, tongues served to provoke him to jealousy so that he may believe the mystery gospel and be saved (Romans 11:11). For saved people in the dispensation of grace, tongues served the purpose of communicating sound doctrine to believers (I Corinthians 14:27). Therefore, just as God took the passover of Israel’s program and changed it to the Lord’s Supper in the dispensation of grace, God also changed the purpose of tongue talking in the new dispensation.

I Corinthians 12:28 lists eight, spiritual gifts in order of importance, and “diversities of tongues” is listed dead last. The reason is because speaking with tongues, in and of itself, does not edify the church. “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, except he interpret, that the church may receive edifying” (I Corinthians 14:5). “Let him that speaketh in an unknown tongue pray that he may interpret” (I Corinthians 14:13). In Acts 2, speaking in tongues was done to communicate the things of God to those who understood those tongues (“We do hear them speak in our tongues the wonderful works of God” (Acts 2:11).). In the dispensation of grace, the tongues spoken were unknown (“He that speaketh in an unknown tongue speaketh not unto men” (I Corinthians 14:2).). Therefore, an interpreter was required in order to understand what was said in the unknown tongue (“If there be no interpreter, let him keep silence in the church” (I Corinthians 14:28).). Then, a prophet had to say if the interpretation was of the Lord or not (I Corinthians 14:37). This means that, while tongues were used to communicate sound doctrine in the dispensation of grace, it took three gifts: 1) Tongues, 2) Interpretation, and 3) Prophecy in order to communicate that doctrine. This is why Paul said that he that prophesisseth is greater than he that speaketh with tongues (I Corinthians 14:5), because the prophet could just speak the words of the Lord without the gifts of tongues and interpretation being needed (I Corinthians 14:24). Thus, in the dispensation of grace, tongues are a very poor gift, which is why it is listed dead last in I Corinthians 12:28.

So, you may say, “Why did God give tongues to the grace dispensation at all?” In addition to tongues being a sign for Israel, Romans 12:6 says that the gifts of the Spirit differ “according to

the grace that is given unto us.” Grace is given “according as God hath dealt to every man the measure of faith” (Romans 12:3). “Faith cometh by hearing, and hearing by the Word of God” (Romans 10:17). Therefore, the more you read and believe God's Word, the more faith you have, and the greater the spiritual gift that the Holy Ghost can give you. If everyone is at the level of prophet, tongues and interpretation of tongues are worthless to the church, because everyone can speak what the Lord says in the language of the people, without having to speak in an unknown tongue, have it interpreted, and then have it verified as being from the Lord (I Corinthians 14:24).

The problem is that there are some believers, who are not spiritually mature enough to prophesy, because they do not have enough sound doctrine built up in the inner man. Therefore, God starts them out with tongues, then they move up to interpretation, and then they move up to prophecy. Since the Corinthians were carnal (I Corinthians 3:3), many of them had not advanced past the tongue-talking level. They were using their tongue gift in a fleshly way, because they would talk over each other in their tongues to try to show who was the most spiritual. (Much like the church I grew up in did.) This is why Paul had to tell them that, “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. But if there be no interpreter, let him keep silence in the church” (I Corinthians 14:27-28). In other words, tongues, by themselves, are worthless to the church. They produce no edification. So, no one should talk in tongues unless someone can interpret them into the common language of the people. (Funny how Pentecostals point to I Corinthians 12-14 as their Biblical authority for speaking in tongues today, yet they usually ignore this rule. Also, note that the other two times when Paul speaks of spiritual gifts—Romans 12:6-8 and Ephesians 4:11—tongues and interpretation of tongues are not even mentioned. Also, Paul spends very little time in those epistles on spiritual gifts, showing their lack of importance in the dispensation of grace.)

The gifts of tongues and interpretation of tongues are like trying to have a five-year old kid help out at a construction site. The kid is essentially worthless, but you may give him very small tasks, because he can learn from them. If he handles them responsibly, he can gradually handle greater tasks, until he can be a functioning adult on the job. Similarly, new believers are not able to edify the church with sound doctrine because they have not

proven themselves to be faithful with the doctrine that they know yet. So, God gave the gift of tongues until that person's measure of faith grows to the point where he can interpret. Then, once his measure of faith grows, i.e., he has more sound doctrine built up in his inner man, he can prophesy and edify the church with sound doctrine. In the meantime, "hanging around," so to speak, with the gift of tongues, helps the new believer understand the things of God until he can handle those things, just like the five year-old kid begins to understand the things of the construction site even though he is of no practical use there at his young age.

Therefore, rather than being a sign of spiritual maturity, tongue talking was a sign of spiritual immaturity. This is why the Bible never records someone praying to receive the gift of tongues. This gift was automatically given to a new believer, since it is the least of all spiritual gifts, and everyone received a spiritual gift back then (I Corinthians 12:7). When tongues first appeared on Pentecost, the 120 gathered in the upper room did not pray for tongues. They did not even know what they were! The same thing happened when Gentiles first received the gift of tongues. They simply believed the gospel, and then they spoke with tongues (Acts 10:44-46). When Paul laid his hands on followers of John the Baptist, "the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:4-6). Not once does scripture record someone praying to receive the gift of tongues. It happens automatically. Yet, Pentecostals sometimes spend many hours praying for the gift of tongues, showing that they are not receiving the gift of tongues as defined in scripture.

Since the Corinthians were carnal (I Corinthians 3:3), most of them spoke in tongues. This is why Paul only speaks about tongues in I Corinthians 12-14, whereas he does not speak about tongues to more advanced believers, such as the Thessalonians. These three chapters are lauded by Pentecostals as proof that everyone should be speaking in tongues. However, these three chapters teach just the opposite.

I Corinthians 12-14

Now that we have introduced tongue talking in the new dispensation, let's go over what Paul says about tongues in I Corinthians 12-14.

I Corinthians 12

Paul introduces the topic by saying, “Now concerning spiritual gifts, brethren, I would not have you ignorant” (I Corinthians 12:1), which shows that they were ignorant, even though many of them spoke in tongues, as is evident from I Corinthians 14. (Pentecostal churches today are the same.)

A basic outline of the three chapters is as follows:

I Corinthians 12 - All spiritual gifts need to work together as individual parts work together in a body.

I Corinthians 13 - Charity is the goal of all spiritual gifts and will replace them in the future.

I Corinthians 14 - Prophecy is better than tongues

In I Corinthians 12:2, Paul says, “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” This sure does sound like the Pentecostals today, who are carried away to follow after dumb idols or false doctrines, instead of having Christ live in them.

12:4 says that “there are diversities of gifts, but the same Spirit,” while 12:7 says that “the manifestation of the Spirit is given to every man to profit withal.” This means that every believer receives a spiritual gift. 12:8-10 then lists the gifts of: 1) Word of wisdom, 2) Word of knowledge, 3) Faith, 4) Gifts of healing, 5) Working of miracles, 6) Prophecy, 7) Discerning of spirits, 8) Divers kinds of tongues, and 9) Interpretation of tongues.

12:15-17 says that all members of the body of Christ need to work together. 12:24-25 says that “God hath tempered the body together...that there should be no schism in the body; but that the members should have the same care one for another.” What this tells us is that members of the body need to work together in using their spiritual gifts for the edification of the body. Therefore, if spiritual gifts are still in operation today, why do we not see ALL gifts working together? In other words, if the Pentecostals are correct that the gifts are in operation today, why do we not see someone give a word of wisdom, another person give a word of knowledge, another person have faith in these words, another person heal people of physical ailments, another person work miracles (which is different from physical healings), another person tell us a word from the Lord, another person discern if a

person has a spirit of a devil or the Spirit of God, another person speak in tongues, and another person interpret tongues? Instead, Pentecostals concentrate on speaking in tongues, being slain in the Spirit (the Bible never mentions someone being slain in the Spirit), interpretations, and physical healings. The point is that, even if spiritual gifts are in operation today, there does not appear to be ANY church that uses them properly, functioning together as members of a body, as Paul says in I Corinthians 12. Therefore, even if tongues are for today, Pentecostal churches are in need of a major overhaul in order to use ALL of the spiritual gifts, not just tongues.

12:28 also says that God's order of importance of the spiritual gifts is: 1) Apostles, 2) Prophets, 3) Teachers, 4) Miracles, 5) Gifts of healings, 6) Helps, 7) Governments, and 8) Diversities of tongues. Again, where is a such a structure found in Churchianity today? Apostles are ones sent by God. How would we even have apostles today, since God does not supernaturally ordain apostles today? Prophets speak what the Lord says. How would anyone receive a supernatural word from the Lord today, when God's Word is completed (Colossians 1:25)? We do have teachers today, but all teachers have to "study" to "be approved unto God" (II Timothy 2:15). No one is given the words by God to teach to others without studying. Where are the miracles today? For example, when was the last time someone drank poison that did not hurt them as Paul did (Acts 28:3-5) and the 12 apostles did (Mark 16:17-20), or supernaturally moved a couch from one part of a house to another? Where are the gifts of healings today? Sure, some Pentecostals claim healings today, but those healings always have some leeway in there to where you cannot say with 100% certainty that God healed someone. Where is, for example, the physical evidence of a legitimately blind person receiving sight or someone without any legs receiving legs instantly?

Next is the gift of helps. Phebe is mentioned in Romans 16:1-2 as someone who helped. Therefore, she probably had this gift. I know of no one today who has ever claimed to be given the supernatural gift of helps by God. Granted, there are people whose personality and training may lead them to be nurses, or they naturally look to help people out. But, remember, these are **supernaturally given** gifts to believers, with the "Spirit, dividing to every man severally as He will" (I Corinthians 12:11). This means that, if you have the gift of helps, you may not have been good at helping people before you were saved, or else how is it a

gift? Then, you believed the gospel, spoke in tongues, and eventually moved up to having this gift of helps given to you by the Spirit because of sound doctrine built up in your inner man to the point where the Spirit determined that you were now spiritually mature enough to help others. This concept is hard to explain and understand, simply because God does not give spiritual gifts today, and no one tries to fake this gift.

The same holds true for the next spiritual gift of governments. How does one get the spiritual gift of government? What does it look like? I have no idea. I never saw such a gift manifested or even talked about in the Pentecostal church I grew up in. My point is that, if spiritual gifts are in operation today, we would find at least some churches out there that have all the gifts in operation at the same time. Even if we did not have the gift of helps or government, we would at least know what they are. The fact, that we do not, shows that the gifts are not in operation today. In other words, I Corinthians 12:28 lists eight spiritual gifts in order, and no church has all eight in operation today. Therefore, the spiritual gifts have ceased functioning.

Pentecostals use I Corinthians 12-14 almost exclusively to support the gift of tongues, which is listed dead last here. How can you have the gift of tongues without the gifts of helps and governments, since those gifts are listed as being more important than “diversities of tongues”? In other words, if any of the spiritual gifts in I Corinthians 12:28 are not in operation today, it would be the least valuable ones, which means that “diversities of tongues” would be the first gift that God got rid of. So, how is the gift of tongues still around, when gifts of helps and governments, which God says are more important, are not operating today. Yes, I know there are people who help and there are people who govern, but they do not do so supernaturally. They do so by having the personality and training for those things, which occurs irrespective of their life in Christ. In other words, no nurse or government administrator suddenly becomes super great at helps or governing just because he is saved and the Holy Ghost gives him that gift. If that were the case, our highest government officials would all be stellar Christians, which is laughable to even think about! Logic demands, then, that the gift of tongues is also not in operation today. (I have worked in government for over 20 years, and I can tell you that I did not receive a spiritual gift to do so. I had to learn how government works, like everyone else I work with had to do.)

Charity - I Corinthians 13

In the first three verses of chapter 13, Paul says that he could speak with men's tongues and angels' tongues, prophesy, understand all mysteries, have all knowledge, have all faith, give everything he has to the poor, and give his body to be burned, and he would be nothing without charity. This means that charity is far more important than spiritual gifts, yet Pentecostals continue to focus on speaking in tongues as a sign of spiritual maturity.

Colossians 3:5-9 says to put to death all sin and works of the flesh. Colossians 3:12-14 says to put on mercies, kindness, humbleness of mind, meekness, longsuffering, forbear one another, and forgive one another. Then, it says "**above all these things** put on charity, which is the bond of perfectness." In other words, if you want to be perfect or complete, you must have charity in whatever you do. Ephesians 3:19 says that "the love of Christ...**passeth** knowledge, that ye might be filled with all the fulness of God." The reason is because "God IS love" (I John 4:8). What all of these verses demonstrate is that charity, or God's love, is the power of God to save people and for them to come unto the knowledge of the truth, which is God's will for everyone (I Timothy 2:3-4). Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

Given these verses, my question is, "Why do charismatics focus so much on speaking in tongues? Even if tongues do exist today, why not focus on having God's love come through your life, because that is what God is focused on." (Love is the measure of how well a marriage is going, not if the married couple can speak a language that no one else knows!) This is precisely Paul's point in bringing up charity in I Corinthians 13, right in the middle of his discussion of spiritual gifts.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Corinthians 13:1). So, forget about speaking in tongues. Focus on charity! Paul says to "covet earnestly the best gifts: and yet shew I unto you a more excellent way" (I Corinthians 12:31). In other words, do not be happy with tongues, but seek to become more spiritually mature with sound doctrine so that you can move up the spiritual-gift hierarchy. However, regardless of where

you are on the spiritual-gift hierarchy, the more excellent way is to have God's charity come through you to others, because Paul then spends the first three verses of chapter 13 saying that, even if you had all the spiritual gifts, you would be nothing without charity. Therefore, whenever a Pentecostal talks about how important speaking in tongues is, point him to I Corinthians 13:1-3 and show him from the Word of God that charity is even more important!

After these three verses, Paul spends the next four verses (I Corinthians 13:4-7) giving you charity's qualities. Charity is long suffering, is kind, does not envy, does not boast, is not proud, seeks others' well-being, is not easily angered, thinks no evil, rejoices only in truth, bears all things, believes all things, hopes all things, and endures all things. In summary, "charity never faileth" (I Corinthians 13:8). This shows that charity, which is God's love, is the best thing you could possibly possess. Yet, whenever someone tells a Pentecostal that tongues are not for today, the Pentecostal goes running to I Corinthians 12-14 to tell you how great tongues are and that everyone should seek to speak in tongues. However, if the Pentecostal read and **believed** these three chapters, he certainly would come away thinking that the thing to be desired above all things is charity, not tongues!

In fact, it is IMPOSSIBLE for a Bible believer to take an objective look at these three chapters and say, "Boy, I sure wish I spoke in tongues!" Instead, the objective Bible believer would ALWAYS conclude, "I want to know the love of Christ!" This was Paul's goal. He said, "That I may know Him [Christ], and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3:10). In other words, Paul was saying, "I want to suffer like Christ, because, if I do, then I will know Christ, because I will trust in Christ, rather than in my own flesh. I will then know God's love intimately." There are very few things that are so valuable that you are willing to suffer for them. God's love is the most valuable of these things, and yet the charismatic has the audacity to say that tongues are more important than God's love! Yes, I know charismatics would not actually say those exact words, but that is the message they convey, when they tell you to read I Corinthians 12-14 so that you will desire to speak in tongues like they do. What I learn, when I read those chapters, is that you should desire to know the love of Christ!

Then, when you get to I Corinthians 13:8, Paul says that “prophecies...shall fail;...tongues...shall cease,” and “knowledge...shall vanish away.” Now, God’s prophecies do not fail in the sense that they fail to come to pass. Therefore, this verse is saying that there will come a time when the spiritual gifts will no longer be in operation.

“The Perfect” Causes Tongues to Cease

I Corinthians 13:9-13 tells you when this time will come. Verse 9 says that “we know in part, and we prophesy in part.” In other words, sound doctrine was coming to the Corinthians, in part, through the spiritual gifts of knowledge and prophecy. The other part or other way that sound doctrine was coming to them was through God’s written Word. Verse 10 says, “when that which is perfect is come, then that which is in part shall be done away.” We already know, from verse 9, that that which is in part is spiritual gifts. So, once “that which is perfect is come,” then spiritual gifts will cease.

What is the “perfect” in verse 10? Verse 11 says that, “when I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.” This tells us that, whatever the perfect is, it will cause you, spiritually speaking, to go from being a child to being an adult. Speaking in tongues would be speaking as a child, since Paul says that, when you speak in an unknown tongue, no man understands you (I Corinthians 14:2).

Verse 12 says, “Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” This tells us, again, that when the perfect comes, we will have full knowledge, rather than partial knowledge. Ephesians 1:8-9 says that God “hath abounded toward us in ALL wisdom and prudence, having made known unto us the mystery of His will.” Colossians 1:25 says that the mystery was given to Paul “to fulfil the Word of God.” This tells us that the “perfect” of I Corinthians 13:10 must be God’s completed Word.

Therefore, when God completed His Word with the information given to Paul, the spiritual gifts passed off the scene. This is why no one today has ever seen the gifts of helps or governments because they do not exist, and no one desires to fake them. This conclusion is confirmed by Ephesians 4:11-16. Verse 11 lists

spiritual gifts given to the body of Christ. These gifts are apostles, prophets, evangelists, pastors, and teachers. Again, these are supernatural gifts. Pastors and teachers exist today, not because God supernaturally gave them, but because people studied to the point where they were qualified for those positions. In I Timothy 3, Paul does not say that a bishop is one who has the supernatural gift to be a bishop. Rather, he gives qualifications that show charity working through the person's life over a period of time that make him sufficient to be the overseer of the church (I Timothy 3:2-7). If the spiritual gifts were still in operation at the time that I Timothy was written, there would be no need for such a list.

Now, Ephesians 4:13-14 says that the apostles, prophets, evangelists, pastors, and teachers were given to the church "TILL we all come..." In other words, we are again told that the spiritual gifts were temporary. Again, we are told that the gifts pass off the scene when we "come in...the knowledge of the Son of God, unto a perfect man...that we henceforth be no more children." So, "perfect" and "children" are mentioned, as in I Corinthians 13. The way we are no longer children is when we are no longer "tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14), because we have the sound doctrine built up in the inner man that enables us to speak "the truth in love" (Ephesians 4:15). There is God's love being mentioned, as in I Corinthians 13. Remember that Paul said that he would show the Corinthians "a more excellent way" (I Corinthians 12:31). The more excellent way is to replace the spiritual gifts, that only allow you to know in part, with perfect knowledge that allows you to speak truth, not because God is supernaturally giving you the words to say, but because the truth is in the inner man so that you now speak the truth "IN LOVE!" Doing so allows the body of Christ to increase through "the edifying of itself in love" (Ephesians 4:16). This shows how much greater it is to read and believe God's perfect, written Word, than it is to get it piecemeal through a supernatural gift, because those speaking in tongues are just speaking spiritual truths that they do not understand. Only those with sound doctrine built up in the inner man through God's written Word are able to speak the truth in love, which increases the chance that people will be saved and come unto the knowledge of the truth (I Timothy 2:4). This is why God's love is the more excellent way!

Seeing “Face to Face”

Pentecostals will say that seeing “face to face” refers to going to heaven (I Corinthians 13:12). Therefore, tongues continue until the rapture. However, this is walking by sight, not by faith (II Corinthians 5:7). Also, their interpretation is not consistent with the wording and the contextual explanation we have already understood in both I Corinthians 13 and in Ephesians 4. “Face to face” is explained to us in II Corinthians 3 and 4. II Corinthians 3:7-18 says that the Mosaic law was so glorious that Moses had to put a veil over his face in order for unbelieving Israel to look at him. This is true in spite of the fact that the Mosaic law is called “the ministration of death” (II Corinthians 3:7). “How shall not the ministration of the spirit be rather glorious” (II Corinthians 3:8)? In other words, the sound doctrine found in Paul’s epistles is much more glorious than what was found in the Mosaic law.

The reason is because the Mosaic law worketh wrath (Romans 4:15). The Mosaic law shows “the law of sin and death,” while Paul’s epistles show “the law of the Spirit of life in Christ Jesus” (Romans 8:2). Not only are Paul’s epistles more glorious, but also the “veil is done away in Christ” (II Corinthians 3:14). Therefore, “we all WITH OPEN FACE beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (II Corinthians 3:18). This means that we use our face to behold the face of the Lord in the words of the sound doctrine in Paul’s epistles. We have an open face because the Holy Ghost is given unto us to teach us the things of God (I Corinthians 2:11-14). By contrast, Israel under Moses was in unbelief. This is why they needed a veil.

Bible believers in the body of Christ today have the Holy Ghost and so, spiritually speaking, we have an open face to see God’s Word. We also have the mind of Christ (I Corinthians 2:16), and Jesus Christ is “the Word” (John 1:1). This is why II Corinthians 4:6 says, “For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the FACE of Jesus Christ.” In other words, when we read God’s Word, our spiritual face sees the spiritual face of Jesus Christ. This means that we can actually read and understand the spiritual things of God.

Now, going back to I Corinthians 13:9, we are told that the Corinthians knew in part and prophesied in part, meaning that

they received spiritual knowledge, in part, through the gifts of the Spirit. This is equated to seeing “through a glass darkly” (I Corinthians 13:12). However, when the “perfect is come” (I Corinthians 13:10), they would then see “face to face,” which is equated to knowing “even as also I am known” (I Corinthians 13:12). This “face to face” viewing, then, is not a physical viewing of Jesus' face, because the context is not heaven or the rapture. The context is doctrine. Thus, the face to face viewing is a spiritual viewing. (Remember, we walk by faith, not by sight (II Corinthians 5:7).) Our spirits are made alive in Christ so that we have an open face to learn the deep things of God, and we have the Holy Ghost given unto us so that we see Christ's face, the Word (John 1:1), when we come to scripture. Thus, seeing “face to face” occurs once the Word of God is completed. Before then, they only knew in part (I Corinthians 13:12), because they could not behold the face of Christ, due to the veil of speaking in tongues, interpretation of tongues, and prophecy, which kept the person from seeing the things of God clearly, if the flesh got in the way, which we find out in chapter 14 happened quite frequently with the Corinthians. Thus, the result was partial knowledge. However, when a Bible believer comes face to face with God's completed Word, i.e., the believer's spirit views the spirit of Jesus Christ in the Word of God, “then shall I know even as also I am known” (I Corinthians 13:12).

When that took place, the spiritual gifts passed off the scene, and there abides three things: 1) Faith, 2) Hope, and 3) Charity (I Corinthians 13:13). Full faith replaces the partial faith that comes from not having the completed Word. Romans 10:17 says, “Faith cometh by hearing, and hearing by the Word of God.” Romans 12:3 says that spiritual gifts were given according to every man's “measure of faith.” Romans 12:6 says that the prophet is to prophesy “according to the proportion of faith.” In other words, the more faith you have, the more spiritual maturity you have to handle more important/edifying spiritual gifts. Every man gets a spiritual gift according to the amount of faith he has so that he can be built up in the faith with a greater spiritual gift. However, when full faith is come, the spiritual gifts are not needed, because the completed Word of God does the work that the spiritual gifts used to do.

This is why Ephesians 4:13 says that the spiritual gifts are given “TILL we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the

stature of the fulness of Christ.” “The unity of the faith” = God’s completed Word, since faith cometh by hearing, and hearing by the Word of God. This results in us having “the knowledge of the Son of God,” through God’s completed Word. This results in “a perfect man,” which goes back to I Corinthians 13:10’s mention of the perfect coming. Technically, then, the perfect, of I Corinthians 13:10, is a reference to the perfect body of Christ, which has been made perfect through God’s completed Word. II Timothy 3:16-17 says that the scripture makes the man of God “perfect, throughly furnished unto all good works.” How does tongues accomplish this? It does not. Rather, it is a childish gift that is put away when the completed Word of God is come (I Corinthians 13:11). Where once tongues, interpretations, prophecies, and other spiritual gifts were, faith now abides in its place. Therefore, when someone seeks after tongues today, rather than God’s Word, he has become more spiritually immature.

Hope is the second thing mentioned that abides (I Corinthians 13:13), because we have hope or the confident expectation of eternal life in Christ in heavenly places. The third thing mentioned is charity. It is called the greatest of the three because charity or God’s love comes through us for all eternity as a result of living by the law of the Spirit of life in Christ Jesus (Romans 8:2) as we allow Christ to live out sound doctrine through us in heavenly places. Thus, charity is the application of faith.

Where do tongues rank in here? They are not even mentioned because they pass away because they are only a small part of the faith process that can easily be hindered by other tongue talkers talking at the same time, by not having anyone with the gift of interpretation around, or by not having a prophet to say if what was spoken was of the Lord or not. All of these fleshly interferences are done away with the completed Word of God, provided a saved individual reads and believes God’s Word, allowing the Holy Ghost to teach it to him directly.

The reason tongues are exalted by Pentecostals is precisely because they can be abused in the flesh very easily. If I have great knowledge of God’s Word and apply it so that God’s love comes through me, it will take a while for you to see Christ living in me, and you will have to be looking for it. Also, it takes a whole lot of time before God’s Word is built up in me. However, if Pentecostals say that the Holy Ghost speaks by tongue talking and they immediately start tongue talking, they will appear to be spiritual

giants immediately without any studying necessary.

Therefore, if your goal is to exhibit God's love, you will seek to know Christ through studying and believing God's Word, applying sound doctrine to the point of suffering (II Timothy 3:12).

However, if you love “the praise of men more than the praise of God” (John 12:43) and “desire to make a fair shew in the flesh” (Galatians 6:12), you will seek the fun, emotional experience of tongue talking over everything else. This is what Paul warns against in I Corinthians 14.

I Corinthians 14

Paul starts the chapter with “follow after charity, and desire spiritual gifts, but rather that ye may prophesy” (I Corinthians 14:1). This one verse builds upon the previous two chapters, setting the tone for chapter 14. Since charity is the “more excellent way” (I Corinthians 12:31), you should seek charity. The way you have charity is by building sound doctrine up in the inner man and then applying it in your daily life, leading to suffering for godly living (II Timothy 3:12), which ultimately results in “the love of God” being “shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:3-5). This should be the primary goal of all Christians, as Paul said, “that I may know [Christ], and the power of His resurrection, and the fellowship of His sufferings” (Philippians 3:10). Therefore, Paul starts chapter 14 by telling the Corinthians that they should only desire spiritual gifts as a follow-up to the love of God working in their lives by sound doctrine. He then says that, IF you are growing, THEN the spiritual gift you should be desiring is prophecy, NOT tongues!

Why? Because the tongue talker speaks to God, not to men, while the prophet “speaketh unto men to edification, and exhortation, and comfort” (I Corinthians 14:2-3). Right away, Paul says that tongue talking does the church no good, while prophesying edifies, exhorts, and comforts. Therefore, if spiritual gifts were still in operation today as Pentecostals claim they are, they should seek to prophesy, not to speak in tongues.

Now, we have already shown that tongue talking by the Spirit of God has already passed away, which means that tongue talkers today do not even speak to God. Kundalini Yoga is a part of the Hindu religion, part of which involves convulsing and speaking in

tongues. If you saw a Pentecostal “moving and speaking in the spirit” and compared it to someone in Kundalini Yoga, they would look very similar. This shows how dangerous tongue talking is. A Christian would never go to a seance where a medium is consulted because it is of the devil. Why, then, would he go to a Pentecostal church, where people speak in other tongues by the devil?

However, since most Pentecostals cannot be convinced that tongue talking today is of the devil, let's examine I Corinthians 14 with the assumption that tongue talking is of God today, as it was for the Corinthians, and see what it says. In other words, does I Corinthians 14 teach the Corinthians that they should desire to speak in tongues?

I Corinthians 14:2 is used by most Pentecostals to say that speaking in tongues is your own private prayer language to God. Granted, that is what the verse says, but it says it as a reason why you should desire to prophesy, rather than speak in tongues. The point is that, when you speak in tongues, God understands what you are saying. It does no good to give sound doctrine to God, because He already knows it all. By contrast, prophesying edifies, exhorts, and comforts the church (I Corinthians 14:3). The tongue talker does edify himself (I Corinthians 14:4), but no one else benefits. Therefore, rather than being a proof that you should speak in tongues, I Corinthians 14:2 is a proof against it. In other words, when you speak in tongues, only you and God know what you are talking about. Therefore, you are wasting everyone else's time, because they cannot be edified by it. On the other hand, prophecy edifies everyone. So, why would anyone prefer speaking in tongues over prophecy?

The reason is because tongue talking makes you feel good emotionally. My grandmother was a member of the Church of God of Prophecy for the last 90 years of her life, and she spoke in tongues throughout those 90 years. It was a legalistic church, which made her always worry about losing her salvation. Even on her deathbed, she said, “I just hope I can make it into heaven.” When she was 89 years old, I took her from California to North Carolina to visit the church she originally joined at age 16. We went over to a longtime church member's house, but she was not there. She had admitted herself into a nursing home. The note she left on her house was that no one should enter, due to “general sickness.” She had literally stressed herself out, over

trying to obey the rules of the church, to the point that she had made herself physically sick! Growing up in that environment, I also got sick once per week, feeling like I would never measure up to God's perfect standard. However, my grandmother stayed relatively well physically. I believe it was due to speaking in tongues; something I never did. Whenever she spoke in tongues, she had a happiness like no other. So, I do understand that speaking in tongues has its benefits, but it is only emotional benefits, just like you get from watching your favorite sports team win a game.

The happiest men I ever saw were those running to a particular spot on Auburn University's campus to toilet paper the trees there after an Auburn win. To those men, it was a great joy for their team to beat Alabama. However, spiritually speaking, the win was useless. Similarly, someone speaking in tongues may have wonderful happiness, but, if that is all they have, they are spiritually bankrupt. In fact, speaking in tongues is a lot worse than cheering on your favorite sports team. If I asked those Auburn men why they should go to heaven, they would not say it is because of their great love for Auburn. However, if I ask a Pentecostal why she should go to heaven, she would probably say because she has the Holy Ghost with evidence of speaking in tongues. Therein lies the danger.

Pentecostals the emotional experience of speaking in tongues to their eternal resting place, when salvation is based SOLELY upon believing the gospel. It does not matter how you feel. All that matters is that you have recognized your sin and have trusted in Jesus' death, burial, and resurrection as atonement for your sin (I Corinthians 15:3-4). Maybe the Auburn man would go to church the day after his toilet-paper celebration, hear the gospel, and receive eternal life, but the Pentecostal woman will not go to a different church that teaches believing the gospel in order to be saved, because that would be quenching the Spirit (I Thessalonians 5:19) or denying the power of God. This is because the Auburn man has not attached his football team to his eternal dwelling place, while the Pentecostal woman has attached her speaking in tongues to her ability to go to heaven. However, Romans 1:16 says that "the GOSPEL of Christ...is the power of God unto salvation to every one that believeth." The Bible never says that speaking in tongues is the power of God unto salvation. Therefore, by accepting emotionalism by speaking in tongues, the Pentecostal rejects the true power of God for eternal life, which is

believing the gospel, because only faith pleases God (Hebrews 11:6), not a good, emotional experience!

How Do You Quench the Spirit (I Thessalonians 5:19)?

Since I brought it up, how do you quench the Spirit? I Thessalonians 5:16 says, “Rejoice evermore.” Why do you rejoice evermore? Because in the Lord, you can rejoice alway (Philippians 4:4), meaning you can rejoice all the way to heaven, because of what you have in Christ. You know that you are “blessed...with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3), and that you are seated together with Christ Jesus in heavenly places (Ephesians 2:6). You know this, not because you felt good by speaking in tongues, but because God told you in His Word. Therefore, “the joy OF THE LORD is your strength” (Nehemiah 8:10). The way you use God’s Word in your inner man is that you pray the Word of God in your mind, meaning that you talk over the sound doctrine of God’s Word in your mind (Ephesians 6:17-18). This is what the next verse in I Thessalonians means when it commands to “pray without ceasing” (I Thessalonians 5:17).

When you do that, you know that “God...always causeth us to triumph in Christ” (II Corinthians 2:14) because “all things work together for good to them that love God” (Romans 8:28). Therefore, you follow the next verse by giving thanks in every thing (I Thessalonians 5:18). The more sound doctrine you know, the more you can see God working through you. The way you know that sound doctrine is by reading God’s Word and allowing the Spirit of God to teach it to you (I Corinthians 2:9-16). “Eye hath not seen...the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit” (I Corinthians 2:9-10). Therefore, we are not to quench the Spirit’s work in our lives to teach us the things of God so that we allow Christ to live in us, rather than living according to the lusts of our flesh (Galatians 2:20). Therefore, “quench not the Spirit” means to read and believe God’s Word, rather than getting caught up in emotionalism. This means that, when Pentecostals speak in tongues, they are actually guilty of disobeying one of their favorite verses!

This meaning of “quench not the Spirit” (I Thessalonians 5:19) is further substantiated by the two verses following it. “Despise not prophesyings” (I Thessalonians 5:20) means that the

Thessalonians should listen to what the Lord is speaking through the prophets that were still in the church. They should then “prove all things; hold fast that which is good” (I Thessalonians 5:21), which means that they should test all doctrine by the scripture and only believe what lines up with scripture. If they do this, they “quench not the Spirit.” Therefore, quenching the Spirit has NOTHING to do with tongue talking or moving in the Spirit. Neither one of those things is even mentioned in I Thessalonians.

I Corinthians 14:4 – Proves Today’s Tongue Talking Is not of God

Getting back to I Corinthians 14. Verse 4 says that the person speaking in tongues edifies himself. Remember our study of Acts 2. There, the 120 in the upper room “were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). Meanwhile, those in the audience heard every man in their own tongue (Acts 2:8) “the wonderful works of God” (Acts 2:11). As we have already mentioned, tongues were used differently for a different purpose in Acts 2 than they were with the Corinthians. However, we can learn from Acts 2 that, when a person spoke in other tongues, he really did not speak in other tongues. Rather, people heard what he said in other tongues. In other words, the gift of tongues was with the listener to be able to comprehend what was being said, not with the speaker. With the Corinthians, tongues were spoken that no one could understand because an interpreter was required. However, the principle of Acts 2 helps us understand Paul's statement that “he that speaketh in an unknown tongue edifieth himself” (I Corinthians 14:4).

Applied to the Corinthians, the tongue talker was really talking in his native tongue, but the people in the church heard it as gobble-dee-goop. Therefore, what is going on in the tongue gift is that the speaker is speaking the mysteries of God that the Spirit gives him to speak and only the tongue talker and God understand it, unless there is an interpreter. This is how the tongue talker edifies himself, but no one else. In order for us to understand true tongue talking, we must get our learning entirely from Scripture, because tongue talking by the Spirit of God does not go on today. Therefore, we cannot rely upon Pentecostals to tell us of its benefits, since those benefits can only be fleshly in nature since tongue talking today is of the flesh.

I Corinthians 14:4 is also another proof that today's tongue talking is not of God. My grandmother spoke in tongues for 90 years. Not once did she tell me in English what the words were that she spoke. That is because she did not learn anything from the tongue talking. It was only a good, emotional experience for her. Yet, I Corinthians 14:4 says that the tongue talker “edifieth himself.” Edification occurs when you grow spiritually. There is no spiritual growth in tongue talking today because even the tongue talker does not learn sound doctrine from it. In fact, as we have learned, the opposite happens. Therefore, there is no edification of the tongue talker today. Since there is no edification and I Corinthians 14:4 says that the tongue talker does edify himself, we must conclude that tongue talking today is not of God.

Another factor to keep in mind is the principle of God's completed revelation that the scripture teaches us. Colossians 1:25 says that the information given to Paul was given to him by God “to fulfil the Word of God.” In other words, once Paul penned his last book, the Word of God was complete (Hebrews - Revelation, then, must have been completed before Paul wrote his last epistle, as was the rest of the Bible.). Also, Revelation 22:18 says, “If any man shall add unto these things, God shall add unto him the plagues that are written in this book.” Deuteronomy 4:2 says, “Ye shall not add unto the word which I command you, neither shall you diminish ought from it.” Since God says that His Word is complete, God must not be speaking through tongue talkers today, or else God is a liar, which He cannot do (Titus 1:2). Therefore, God cannot be sharing any new information through interpreted tongues today.

This means that, today, there is no sound, spiritual purpose for speaking in tongues and then having it interpreted. So, why not just study God's Word to find out what God says, rather than waiting for an interpretation which may or may not come? God says that we must study and be workmen in order to be approved by God (II Timothy 2:15). God also says that He is a rewarder of those who diligently seek Him (Hebrews 11:6), not those who sit around waiting for an interpretation. God also says that He has concealed matters so that only believers will understand them (Proverbs 25:2). This means that God is pleased with us and rewards us when we study His Word. God is NOT pleased with us when we abandon His Word and speak in tongues instead.

I Corinthians 14:5 – Prophets Better than Tongue Talkers

I Corinthians 14:5 says that the prophet is greater than the tongue talker, because the tongue talker only edifies the church if someone else interprets. Therefore, the Corinthians should desire to be prophets, rather than being tongue talkers. However, with God's completed Word today, all of the spiritual gifts have ceased to exist, because we all have the Holy Ghost given unto us to teach us the things of God. Therefore, we can rely solely upon God's objective method of teaching us the things of God through His written Word, rather than hearing a tongue, waiting for an interpretation, and then listening to a prophet to tell us that what was said is of God or not.

Reading God's Word and having God tell you what His Word says is also a much easier and clearer method to learn the things of God than tongue talking. For example, let's say that you only understood Japanese. If you wanted to know what I said about tongue talking, which of the following would you do: 1) Read a Japanese translation of this book (There is none. This is just for illustrative purposes.), or 2) Find someone who has read my English book who also knows Japanese and ask that person to tell you what the book says? Clearly the first option is the more accurate option, because the author of the book wrote the book in your language. You did not have to rely upon a middle man, who may have misunderstood the book, to tell you what the author said. Similarly, if you want to know what God says, pick up His book and let Him teach it to you by the Holy Ghost, rather than finding someone who says they talk for God and having them tell you what God says.

I Corinthians 14:6-11 – Following a Good Feeling Is not of God

In I Corinthians 14:6, Paul continues that there is no profit to the church in speaking in tongues. In verses 7-11, Paul likens speaking in tongues to playing random notes on an instrument. Random notes are just noise. They tell you nothing and are not pleasing to the ear. Similarly, speaking in tongues provides no benefit to the church. The key is that, as Christians, we are to walk by faith and not by sight (II Corinthians 5:7). We should look at the spiritual, rather than the physical. The church is supposed to be "the pillar and ground of the truth" (I Timothy 3:15), not the

place you go to for a good, emotional experience.

If you are looking for good emotions, follow a sports team or find a hobby that makes you happy. Do not bring God into your emotional experience. James says that God wants someone to come to the church, come into the knowledge of the truth, and live a life of works that has “meekness of wisdom” (James 3:13). Those, who base their decisions upon emotions, are using the devil’s wisdom. In fact, James calls the devil's wisdom, “earthly” and “sensual,” i.e., it is based on the senses (James 3:15). By contrast, God's wisdom is “first pure,” meaning that it is not corrupted by emotions (James 3:17). Good emotions should come out of sound doctrine being practiced, rather than coming to church solely for emotions. In other words, God designed emotions to proceed out of good doctrine, as Jesus did when He overturned the tables of the moneychangers (John 2:13-17). He did not design sound doctrine to come out of emotions. That will not happen, because that is how the devil does things, according to James 3:15.

Sadly, because people follow the lusts of the flesh, they come to church to feel good, which, for a Pentecostal, means speaking in tongues. Paul says that the church is not benefitted if you play random notes on an instrument. Similarly, the church does not receive benefit if people just speak in tongues. For example, I once attended a church that was a typical, fundamental church. They had a Korean congregation that met at the same time as the English congregation did. One Sunday morning, the Koreans played instruments and sang a song in Korean for the people in the English congregation to enjoy. Afterward, most of the people were talking about how wonderful that song was. They said it was so beautiful and was the highlight of the service. I told them that I thought it was horrible. People were shocked to hear me say that and wanted to know why I thought that. I said, “It was horrible, because I could not understand a word of it.” They said, “That's because it was in Korean.” I said, “Yes, I do not understand Korean. If I understood Korean, I probably would have thought it was great. However, since I do not understand Korean, it was of no use to me.” In other words, I was approaching the service from a spiritual standpoint, while they were approaching it from a fleshly standpoint. They thought it was wonderful because the sounds were pleasing to the ear. I thought it was terrible because I was not spiritually edified.

The same holds true for weddings. A traditional Catholic wedding includes the singing of "Ave' Maria". Many people will consider the singing of that song the highlight of the wedding. From a fleshly perspective, it is wonderful, because someone sang some beautiful sounding notes. However, from a practical perspective, it is awful, because no one there understands the words of the song. (It would also be awful if you did understand the words, because they worship Mary.) The same holds true for opera lovers. Those, who enjoy songs that they cannot understand, are there for an emotional response, rather than for edification.

God says that wisdom, that is based upon the senses, is devilish (James 3:15). God says that God's wisdom is pure, "peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). In other words, God's wisdom is full of substance, while the devil's wisdom is full of fluff. This is why Paul tells the Corinthians not to seek after speaking in tongues because "if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me" (I Corinthians 14:11).

I Corinthians 14:12 – Tongues Is the White Belt of Spiritual Gifts

Therefore, he tells the Corinthians that, since they "are zealous of spiritual gifts," they should seek to possess the gifts that "excel to the edifying of the church" (I Corinthians 14:12), and tongues is the only spiritual gift that does not edify the church. Therefore, it should not be sought. Seeking to speak in tongues is like seeking a white belt in karate. Anyone can get a white belt. It is what you start off with. No one seeks the beginner's belt. Similarly, no one should seek the beginner's gift of speaking in tongues. They should seek a better spiritual gift.

However, "the flesh lusteth against the Spirit" (Galatians 5:17), and tongues is the easiest gift to use for an exaltation of the flesh. Therefore, all the Corinthians wanted to do was speak in tongues. You may say, "Wouldn't a gift of healings exalt the flesh more?" Yes, it could. However, the Spirit divides to every man spiritual gifts "severally as He will" (I Corinthians 12:11). In other words, the Spirit only gives to people the spiritual gifts that they can handle, according to their "measure of faith" (Romans 12:3). In God's list of I

Corinthians 12:28, gifts of healings are the fifth most important gift, while the gift of tongues ranks dead last. Therefore, the “white belt” of spiritual gifts is tongues. If you do not increase in faith in sound doctrine, the Spirit will not deem you worthy to have a higher spiritual gift, which means you will not get the gift of healing. There is much more potential pride in healing someone than there is in blabbing a bunch of nonsense syllables. Since the Corinthians were carnal (I Corinthians 3:3), they did not show themselves to be worthy of using the higher gift of healing. Therefore, if their goal was to exalt their own flesh, they could not receive the gift of healings. As long as they were carnal, they were stuck with the speaking-in-tongues gift, and so they used that gift in a carnal way.

Look at the disciples. Jesus Christ gave them the power to cast out devils, and they told Jesus, “Even the devils are subject unto us through Thy name” (Luke 10:17). They handled the gift responsibly. Therefore, Jesus gave them “power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you” (Luke 10:19). Jesus warned them, “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven” (Luke 10:20). In other words, the only thing that a believer should boast in is the cross of Christ. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world” (Galatians 6:14). The believer should not boast in any spiritual gift. Rather, the believer's attitude should be, “We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10).

By the way, Jesus gave this power to seventy people, who were in addition to the original 12 apostles (Luke 10:1; 9:1). Luke 10 is the only time that a group of seventy disciples with a spiritual gift are mentioned. Before and after that, the twelve apostles are mentioned. What happened to the seventy? Perhaps they got prideful when miracles were done through them, and Jesus had to take that power away from them. “Let your light so shine before men, that they may see your good works, and glorify **your Father** which is in heaven” (Matthew 5:16). If your focus is anything but the cross of Christ, your focus is in the wrong place. Since the Corinthians were carnal, they were focused on the flesh, which is why they all wanted to speak in tongues, rather than prophesying or having a higher gift. Therefore, Pentecostals, rather than

showing their spirituality when they speak in tongues and move in the spirit, are actually showing their carnality in fulfilling the lusts of the flesh.

I Corinthians 14:13-20 – Two Seconds vs. One Hour

If they sought spiritual gifts “to the edifying of the church” (I Corinthians 14:12), those, speaking in tongues, would “pray that [they] may interpret” (I Corinthians 14:13). Speaking in tongues, by itself, only edifies the person speaking (I Corinthians 14:4), since no one else understands him. Therefore, “my spirit prayeth, but my understanding is unfruitful” (I Corinthians 14:14). It is better, then, to pray the Word of God, as we are commanded to do in Ephesians 6:17-18, in a known tongue, so that I pray both with the spirit and with the understanding (I Corinthians 14:15), than to pray in an unknown tongue.

Paul says, “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” (I Corinthians 14:19). Pentecostals are out there, today, teaching others how to speak in tongues, thinking that it is some grand thing. Yet, Paul says that speaking in tongues is so insignificant that it is better to speak five words, such as “Christ died for our sins” (Romans 5:8), “Yet not I, but Christ” (Galatians 2:20), or “I am crucified with Christ” (Galatians 2:20), than it is to spend a whole hour speaking in another tongue. (The average person speaks at a rate of 9,000 words per hour.) **Therefore, I Corinthians 14:19 says that, if I have sound doctrine built up in my inner man, I can bring more profit to someone in two seconds than a Pentecostal church can in a whole hour!** Therefore, instead of teaching other people how to speak in tongues, Pentecostals should be teaching others the gospel and how life in Christ works.

I Corinthians 14:21-22 – Tongues = Unbelief; Prophecy = Belief

Now, Paul does say, “I thank my God, I speak with tongues more than you all” (I Corinthians 14:18). In I Corinthians 14:21-22, he tells you why. First, he quotes Isaiah 28:11-12 to show that God had said that he would speak to Israel with other tongues, and Israel still would not hear God. Then, he says, “Wherefore tongues are for a sign, not to them that believe, but to them that believe not.”

Remember what we said when we covered Isaiah 28. Jesus spoke plainly to Israel in Matthew 5-7. Starting in Matthew 13, Jesus spoke to Israel in parables, because they had rejected Him as their Messiah. Therefore, He was now separating out “a foolish nation” (Deuteronomy 32:21; Matthew 21:43) from Israel, meaning that the “Israel of God” (Galatians 6:16) would be the believers who come out of the apostate nation of Israel. By speaking in parables, only those with the “ears to hear” (Matthew 13:9) would learn the mysteries of the kingdom, while the unbelievers would not (Matthew 13:11).

Similarly, God starts speaking to Israel through tongues in Acts 2 so that only the lost sheep of the house of Israel would hear the gospel and believe, while unbelievers would not understand the speaking in tongues. This is important because the speaking in tongues will be done in the Great Tribulation period in front of a bunch of unbelievers, as believing Israel will be brought before rulers and kings (Mark 13:9-11). If believing Israel were to speak the gospel in a plain language that rulers and kings could understand, they would be silenced. Only by speaking in tongues will the unbelieving rulers allow the gospel to be spoken to the lost sheep of the house of Israel. The lost sheep will then hear “the wonderful works of God” spoken in their own tongues (Acts 2:11). Therefore, when Paul says that, “tongues are for a sign, not to them that believe, but to them that believe not” (I Corinthians 14:22), he is saying that the reason God has believers speak in other tongues is not to show how spiritual those people are or to show God's power coming through them. Rather, it shows the unbelief of some of the hearers. Tongues are a sign of unbelief.

By contrast, “Prophesying serveth not for them that believe not, but for them which believe” (I Corinthians 14:22). Prophesying is speaking the words of the Lord in a language that everyone can understand. It is much easier to understand what Jesus is saying in Matthew 5-7 than it is to understand His parables in Matthew 13 and following. Similarly, it is much easier to understand the plain word of God in your own language, than to have someone speak those same words to you in another language that you do not understand. **Therefore, desiring the gift of tongues is desiring confusion, while desiring the gift of prophecy is desiring clarity.** This is why Paul tells the Corinthians to “covet to prophesy” over speaking in tongues (I Corinthians 14:39).

In I Corinthians 1:22, Paul said, “For the Jews require a sign, and the Greeks seek after wisdom.” In Romans 11:11, Paul says that salvation has come to the Gentiles through Israel's fall in order to provoke Israel to jealousy. Therefore, the reason, that Paul thanks God that he speaks with tongues more than the Corinthians do (I Corinthians 14:18), is because tongues were a sign to the Jews of their unbelief. Paul's desire is for Israel to be saved (Romans 10:1). Since tongues could provoke Israel to jealousy, Paul was glad that he spoke with other tongues.

In other words, as long as Paul spoke in tongues, it meant that the lost sheep of the house of Israel could be provoked to jealousy in order to see that God had taken away their favored-nation status, which may result in them being saved. At the stoning of Stephen in Acts 7, Jesus stood up and set aside Israel's program (Acts 7:55-56). Paul said, “My heart's desire and prayer to God for Israel is, that they might be saved” (Romans 10:1). Paul said that he was willing to be bound and die in Jerusalem if it meant he got to share the gospel with more Jews (Acts 21:13). Paul said, “For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites” (Romans 9:3-4). These verses show Paul's great love for Israel to be saved.

When the Lord Jesus Christ set aside Israel's program, Israel still had a chance to believe and be saved in the dispensation of grace that was committed to Paul (I Corinthians 9:17). This is seen in Stephen's statement by the Holy Ghost: “Lord, lay not this sin to their charge” (Acts 7:60) and by Jesus Christ's statement to Paul that he was to bear Jesus' name “before the Gentiles, and kings, and the children of Israel” (Acts 9:15). Therefore, when Paul preached the gospel in the book of Acts, he first went into the Jewish synagogue (Acts 17:1-2). Then, he went to the Gentiles (Acts 13:45-46). As long as Paul was speaking in tongues, God was using him to provoke Israel to jealousy. In other words, **the reason that Paul says that he thanks God that he speaks in tongues more than the Corinthians is because it means that Israel still has a chance to be saved under the new dispensation of grace.**

I Corinthians was probably written around Acts 20. The book of Acts ends with the Jews' final rejection of the gospel of grace, and Paul says that they have fulfilled the prophecy of Isaiah 6:9-10 that Israel will not believe (Acts 28:25-26). Paul then says, “Be it

known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28). The book of Acts then comes to an end, because salvation is no longer going to the Jews. The Word of God is completed shortly thereafter, and speaking in tongues passes off the scene, along with all the other spiritual gifts.

The point is that Paul does not thank God that he speaks in tongues more than the Corinthians because they: 1) Make him appear more spiritual, 2) Bring him closer to God, or 3) Increase his understanding. Rather, he thanks God that he speaks in tongues more than the Corinthians do because it gives Jews an opportunity to believe the gospel. For the Gentiles, tongues actually have the opposite effect. Therefore, no one should desire to speak in tongues today.

I Corinthians 14:23-25 – Tongues Today Oppose God's Will

Paul says that if "all speak with tongues, and there come in those that are unlearned, or unbelievers will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Corinthians 14:23-25).

Because Jews require a sign (I Corinthians 1:22) and God told the Jews that He would speak to them "with men of other tongues" (I Corinthians 14:21; Isaiah 28:11), Paul thanked God that he spoke in tongues so that the Jews might believe. Because the Greeks seek after wisdom (I Corinthians 1:22), it was more beneficial for unbelieving Gentiles, who come to the Corinthian church, to hear clear words from God prophesied to them so that they may believe (I Corinthians 14:23-25). Once Jews, as a whole, were written off by God in the dispensation of grace at the end of the book of Acts, God removed the spiritual gift of tongues. Therefore, tongues today are not of God. They have the effect of leading believers into emotionalism, away from the truth of God, and the effect of leading unbelievers away from God, thinking that believers are crazy. Therefore, speaking in tongues today is in direct opposition to God's twofold will for: 1) "All men to be saved," and 2) "To come unto the knowledge of the truth" (I Timothy 2:4).

I Corinthians 14:26-28 – No Tongue Talking Without an Interpreter

When the spiritual gifts were still in operation, Paul says that “all things” are to “be done unto edifying” (I Corinthians 14:26). He said that, if people were to speak in unknown tongues, no more than two or three should do it, and they should do it one at a time. Then, they should have someone interpret the tongues. If no one had the gift of interpretation, the tongue-talkers should keep silent in the church (I Corinthians 14:27-28). This is rarely observed today.

In the church I grew up in, it was very rare that an interpretation would be given, but tongue talking happened all of the time. People would talk over each other, such that no one could understand what was being said, even if they were talking in English. Recently, I heard of an Assembly of God church where the pastor told everyone to “speak in your private prayer language.” When he did, most of the church started speaking in tongues aloud all at the same time! How can Pentecostals do such things when I Corinthians 14:27-28 specifically says that no more than one person is to speak in tongues at a time?

Interpretations

Tongues and interpretations go hand in hand in I Corinthians 14. (In fact, I Corinthians 12:28 mentions “diversities of tongues” but does not mention interpreting. This is probably because tongues and interpretations are required together in order for the church to be edified. Therefore, interpretations are lumped together with speaking in tongues.) Therefore, we need to cover interpretations in this book, as well, even though they are rarely talked about by Pentecostals today. This shows that Pentecostals are really not concerned about the things of God, because I Corinthians 14 puts the gift of interpretations above tongues. Verse 5 says that speaking in tongues does absolutely no good in the church unless there is also an interpretation “that the church may receive edifying.” Verse 13 says that a person, who speaks in an unknown tongue, should pray that he may interpret. Verses 27 and 28 say that, in the church, no one should speak in tongues unless there is an interpreter.

The reason for this is that the church is supposed to be “the pillar and ground of the truth” (I Timothy 3:15). Therefore, the primary

reason for going to church is to learn the truth of God, not to feel good. The truth of God is found in God's Word (John 17:17). Therefore, the only usefulness in the church for speaking in tongues out loud is for the church to hear and learn sound doctrine from God. The only way this happens is if there is an interpretation of the speaking in tongues so that the church understands what the Lord is saying to them. Therefore, the gift of interpretation is actually more important than the gift of speaking in tongues, and interpretation is necessary in order for tongues to be spoken in the church.

In addition, we need to understand that God's Word is to be valued above all else, including above God's own name! Psalm 138:2 says about God that "Thou hast magnified Thy Word above all Thy name." God's name is "Holy, Holy, Holy, Lord God Almighty" (Revelation 4:8). God's Word was in the beginning (John 1:1), and it will be there in the end (Matthew 24:35). God's Word is "quick, and powerful, and sharper than any twoedged sword" (Hebrews 4:12). This means that there is nothing more valuable than God's Word. Therefore, if speaking in tongues is truly of God today and Pentecostals use I Corinthians 14 as their authority for speaking in tongues, then logic would have it that there should be interpretations that are written down and recorded for the benefit of the whole body of Christ.

With advanced technology, one would expect that many of these interpretations could be found on the Internet from all over the world so that all believers could be edified by them. After all, Psalm 19:10 says regarding God's judgments: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Therefore, Pentecostals should be compiling these interpretations for the benefit of the whole body of Christ.

With this in mind, I did several Google searches with varying search terms, and I could not find any interpretations listed on the Internet. When I did a Youtube search, I only found two videos that claimed to have interpretations in it. The first Youtube video was mostly music with a bunch of gibberish and convulsing in the spirit going on. Then, a woman took the microphone and said that what God was doing there was just the beginning. God wanted the people to feel more of Him and more of His presence. This was a general statement about the service. It was NOT an interpretation, as they claimed it was. Also, I have no idea what it

means. Am I supposed to believe that God went to the trouble of having several people speak gibberish and convulse around, all to tell them that God wanted the people to feel more of Him and His presence? Were they only feeling 40% of God, and God wanted them to get to 60%? How would they know when that happened? And, if it did happen, how would God's will of people being saved and coming unto the knowledge of the truth (I Timothy 2:4) be accomplished by feeling God?

The second Youtube video was of a six-year old girl. An adult speaker explained that, in a children's service, nine gifts of the Holy Ghost were written on pieces of paper and put in a bowl. Each child picked one of the slips of paper at random. The six-year old girl picked "Interpretation of Tongues" as her gift. I Corinthians 12:7 says that the way the gifts are given is "to every man to profit withal." It is the "Spirit, dividing to every man severally as He will" (I Corinthians 12:11). Furthermore, these gifts are given "according as God hath dealt to every man the measure of faith" (Romans 12:3). Romans 12:6 says that someone with the gift of prophecy is to prophesy "according to the proportion of faith." In other words, the Bible clearly states that the Holy Ghost gives the spiritual gifts to people, according to what they can handle, based upon their faith in God's Word. The Holy Ghost does NOT give gifts at random as you draw a piece of paper from a bowl! You cannot say that the Holy Ghost guided the kids to pick the appropriate gifts, because I am sure that, no matter how well versed the kids are in God's Word, no six-year old has enough faith in the inner man to handle some gifts, such as miracles, healings, and helps.

Nevertheless, this six-year old girl gives her first interpretation on the video, which is, "Yes, God, yes." Her second interpretation, after another woman speaks in tongues, is that God wants to bring healing. This interpretation is confirmed by another woman off camera as being correct. We should also note that none of the women in the video had on a head covering, which goes against the command of I Corinthians 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven," and her head is her husband (I Corinthians 11:3). Therefore, the interpretations were not done in the Biblically prescribed way. We should also note that children are not even mentioned in I Corinthians 11, which probably means that children are not given any spiritual gifts, due to their lack of having built up a measure

of faith in order to receive them. (Remember that the main reason why Mormonism got rid of tongues was because of adults' objections to children speaking in tongues.)

More importantly, interpretations of tongues are supposed to convey sound doctrine or truth that is not found in God's written Word, and neither one of these interpretations did that. I Corinthians 1:20 says that all promises of God in us are "yea." Therefore, the interpretation of, "Yes, God, yes," is not needed. Also, the fact, that God sent His Son to die for our sins, tells me that "God wants to bring healing." Therefore, that interpretation is also worthless. What this shows is that, even if speaking in tongues today is of God, it is not being used as God has commanded in scripture. Therefore, it should not be used at all. As Paul said, "If there be no interpreter, let [the tongue talker] keep silence in the church" (I Corinthians 14:28). Since I cannot even find one example of tongues and interpretations being used in the Biblically prescribed way to edify the body of Christ, tongues today are not of God.

A Fair Shew in the Flesh

What this all boils down to is the fact that, if you speak in tongues, it appears to be something spontaneous that the Holy Ghost is doing through a person. By contrast, if you prophesy, you are just speaking like a normal human being. Therefore, it is not perceived as something magical from the Lord, because prophesy does not look special. (This is also why churches insist that you walk an aisle, kneel at the altar, repeat their prayer, and be water baptized. You are saved the moment you recognize your sin and trust in Jesus' death, burial, and resurrection as atonement for sin. However, no one can see that. Therefore, churches make up something that makes them feel good about your sudden conversion.) This is why speaking in tongues is so revered by Pentecostals over everything else. The same holds true for those who follow after healings. This is why tongue talking and gifts of healing are the spiritual gifts that are faked today. It is all about a fair shew in the flesh (Galatians 6:12), rather than the crosswork of Christ (Galatians 6:14).

By the way, in the video with the six-year old girl who interpreted, another girl about her age came on stage and gave her a hug. When asked what gift she had, she said speaking in tongues, but her mother corrected her by saying that she really drew the slip of

paper that said “healing.” Why did she lie? Because she wanted to get the attention that her interpreting friend was getting. Her flesh was not mature enough to fake a healing, but maybe she could fake tongue talking. So, why do people speak in tongues? To appear to others to be more spiritual or godly.

The church I grew up in said that there were three divine works of grace in a person's life. A person with all three would say, “I am saved, sanctified, and filled with the Holy Ghost with the evidence of speaking in tongues.” If you did not have all three, you would be hounded by others to pursue what you were missing. You would also be seen as less godly. Anyone could say that they were saved and sanctified without any outward manifestation, but no one could be filled with the Holy Ghost without speaking in tongues, which was seen as a spontaneous thing that the Holy Ghost imparted to you. If you spoke in tongues, then, you had everything that was possible in the spiritual realm. No one would ever question your salvation, sanctification, or having the Holy Ghost. Without the speaking in tongues, however, no one really knew that you were even saved. **Therefore, speaking in tongues was the one, physical thing you could do to become instantly the most spiritually mature person possible.** Therefore, it was only natural that attendees would eventually fake the speaking in tongues, or they would say that they did speak in tongues at one time in their lives, just so their salvation would never be question. Either way, all members said that they had spoken in tongues, although not all of them did so on a regular basis. (Typically, it would be several women who would go on and on with the speaking in tongues in each service. Even some of the higher up men would not speak in tongues. For example, I never heard our Sunday School superintendent speak in tongues, even though I did see him run around inside the building a few times, supposedly under the power of the Holy Ghost. I guess he was a Holy Ghost jogger, not a Holy Ghost tongue talker.) Therefore, speaking in tongues was the church’s standard by which everyone's spirituality was measured.

I Corinthians 14:29 – Prophets and Judges not Needed Today

“Let the prophets speak two or three, and let the other judge” (I Corinthians 14:29). Why don't the Pentecostal churches practice this verse? Because anyone can speak what the Lord says and no one needs to judge if what is said is from the Lord or not, because we have God's completed Word. In other words, no spiritual gifts

of prophecy and judging are needed today, because we have God's completed Word. In fact, I Corinthians 14:37 says, "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."

Paul wrote at least three or four letters to the Corinthians, but only two of them are in the Bible. (I Corinthians 5:9 says, "I wrote unto you in an epistle not to company with fornicators." This tells us that Paul wrote at least one letter to the Corinthians before he wrote the letter of I Corinthians.) He also wrote other letters to other churches that are not in the Bible. (Colossians 4:16 mentions "the epistle from Laodicea.") Why are they not in the Bible? It is not because the Catholic Council of Carthage in 397 AD decided to leave them out. Rather, members of the body of Christ, with the gift of prophecy, already went through Paul's letters and determined which ones were scripture and which ones were not, at the direction of the Holy Ghost working the prophetic gift within them. This means that prophets had an integral part in putting God's Holy Word together. Do you now see why Paul told the Corinthians to covet to prophesy (I Corinthians 14:39)?

II Peter 3:15-16 says, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles,...which they that are unlearned and unstable wrest, as they do also **the other scriptures**, unto their own destruction." Peter compared Paul's epistles with "other scriptures," which shows that some of Paul's epistles were already accepted as scripture, before the whole Bible was even completed. This is because the prophets had already declared which of Paul's epistles were scripture and which were not. Therefore, when the Bible was completed, the gift of prophecy was no longer needed, because there would be no further written revelations from God. Similarly, then, there was also no need for any other spiritual gifts to be manifested.

II Timothy 3:16-17 says that "all scripture is given by inspiration of God and is profitable...that the man of God may be perfect, throughly furnished unto all good works." If the Bible throughly furnishes you unto all good works, then there is no need for any spiritual gifts to be manifested once the Bible was completed. Again, this goes along with Ephesians 4:8-16, which states, in part, that the gifts that Christ gave to the church were only "TILL we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man” so that we are not tossed to and fro by every wind of doctrine. We can then speak the truth in love, receiving nourishment from our head, “even Christ.” Ephesians 4:16 says that, when this takes place, the body of Christ receives from the completed Word of God “the effectual working in the measure of every part.” So, if every part of the body of Christ works together perfectly when we have God's completed Word, there is no need for any other spiritual gift, which is why they all passed off the scene when God's Word was completed. This means that it is actually a mathematical impossibility for tongues to add anything to the perfect body of Christ.

I Corinthians 14:32-33 – Spirit, Soul, and Body

I Corinthians 14:32 says, “And the spirits of the prophets are subject to the prophets.” What does that mean? Verse 33 explains it by saying, “For God is not the author of confusion.” This means that “the spirits of the prophets” are controlled by God. This is wonderful insight to how God communicates with your soul.

You are a three-part being: 1) Spirit, 2) Soul, and 3) Body. Before you are saved, your spirit is “dead in trespasses and sins” (Ephesians 2:1). When you believe the gospel, you are “quicken...together with Christ...and...raised up” to “sit together in heavenly places in Christ Jesus” (Ephesians 2:5-6). This means that your spirit is now alive in Christ, because you “have received...the Spirit which is of God” (I Corinthians 2:12). As you read and believe God's Word, the Holy Ghost communicates to your spirit the deep things of God (I Corinthians 2:10,13). You can then use the mind of Christ to judge all things (I Corinthians 2:15-16) so that you make decisions based upon sound doctrine, rather than upon the lusts of your flesh.

In other words, before you were saved, because your spirit was dead in sins, your soul did whatever your body told it to do. Once you are saved, your spirit is made alive in Christ, and God has reckoned your body to be “dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Romans 6:11). What this means is that, once you are saved, your soul can make decisions based upon the sound doctrine that the Holy Ghost teaches your spirit. You can then present your body as a living sacrifice to God (Romans 12:1) to be used as a vessel through which the characteristics of God can come shining through (II Corinthians 4:7).

With this understanding, I Corinthians 14:32-33 makes a whole lot more sense. A prophet can yield his body to be used by God as the Holy Ghost communicates prophecy, i.e., the Word of God from the prophet's spirit to his soul and through his body. Therefore, when verse 32 says that “the spirits of the prophets are subject to the prophets,” it is saying that God is working through the spirits, souls, and bodies of the prophets to communicate God's Word to man, eliminating the confusion of Satan's lie program and bringing peace to the church (I Corinthians 14:33) through “edification, and exhortation, and comfort” (I Corinthians 14:3). This sound doctrine can then enter into the souls of the church members through their spirits hearing and understanding the doctrine. The church can then have Christ living in them by using the mind of Christ to apply the doctrine they just learned.

Contrast this process with speaking in tongues. “If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful” (I Corinthians 14:14). “He that speaketh in an unknown tongue speaketh not unto men, but unto God” (I Corinthians 14:2). This means that, when you either pray or speak in tongues, your spirit and God know what is being said, but the sound doctrine of the tongues is never communicated to your soul. Therefore, if you speak in tongues, you do not understand what you say, and no one else understands what you say.

Your “flesh lusteth against the Spirit” (Galatians 5:17). This means that your flesh will try to accomplish in your soul what the Spirit accomplishes in your soul through sound doctrine. Your flesh is also “deceitful above all things, and desperately wicked” (Jeremiah 17:9). This is why Paul said that “in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Romans 7:18). Note that your flesh is not just wicked, but it is “DESPERATELY wicked.” It is also “deceitful ABOVE all things.” It also wants to provide to your soul what the Spirit provides to your soul (Galatians 5:17), and it is absolutely powerless to accomplish anything of God in you (Romans 7:18).

This means that, once you are saved, your flesh will seek to accomplish its wickedness in you, to the exclusion of God getting sound doctrine in your inner man through the Holy Ghost communicating it to your spirit. In order to shut off the flow of

sound doctrine from God to your spirit to your soul, your flesh will seek to deceive you into thinking that the flesh is accomplishing in your soul the same thing that the Spirit of God wants to accomplish in your soul. Therefore, the perfect scenario for your flesh after you are saved is that it mimics something that is spiritual so that you never let the Spirit of God edify your soul with the Word of God. In doing so, you quench the Spirit (I Thessalonians 5:19). **Tongues is a great tool for your flesh to accomplish this.**

All your flesh wants to do is sin. Before you are saved, it accomplishes this all the time. Your spirit is dead in trespasses and sins (Ephesians 2:1), and so you do whatever your flesh wants you to do. Sure, you have the conscience and you may seek to do good things in your flesh, but, remember, in your flesh “dwelleth no good thing” (Romans 7:18). “To will is present with me; but how to perform that which is good I find not” (Romans 7:18). So, you do things in your flesh that are not really good, but they appear to be good, so that your guilty conscience is appeased.

Once you are saved, a whole new dynamic enters the picture. Your spirit is now alive in Christ. You now have the choice to allow Christ to live in you (Galatians 2:20) or to fulfill the lusts of the flesh (Galatians 5:16). These lusts include all the evil that you want to do, and the “good” that you attempt to do, since you have the knowledge of both good and evil (Genesis 2:17). Therefore, there is a “law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Romans 7:23). Since “no man ever yet hated his own flesh; but nourisheth and cherisheth it” (Ephesians 5:29), it is an uphill battle to allow God to teach you sound doctrine and use the mind of Christ to allow the faith of Christ to implement that sound doctrine in the decisions that you make (Galatians 2:20). You must “die daily” (I Corinthians 15:31) to the flesh in order to “let the Word of Christ dwell in you richly” (Colossians 3:16).

Jesus Christ described His doing this as setting His “face like a flint” (Isaiah 50:7). Flint is a rock that is used to ignite fire. In other words, in order to obey God, Christ had to allow Satan to set His face on fire, spiritually speaking. (This is how you “die daily” to the flesh.) This is why Jesus Christ had to sweat great drops of blood (Luke 22:44) before He was willing to set His face

like a flint. Now, Jesus Christ “did no sin” (I Peter 2:22), yet it was still a battle for Him always to believe God and not follow His flesh, even though He had no sin nature like we do.

My point is that this means that it takes constant decisions by us to listen to and make decisions based upon God's Word. Most people will never go to that trouble. This is why, even though we have God's completed Word and we have the Holy Ghost to teach it to us, very few believers actually read the Bible. Among those that read the Bible, very few actually allow the Holy Ghost to teach it to them. Among those that learn sound doctrine, very few actually make decisions using the mind of Christ.

What ends up happening, then, is that the vast majority of Christians follow their flesh. But, remember, the flesh lusts against the Spirit, no good thing dwells in your flesh, your flesh is desperately wicked, and your flesh is deceitful. Put together, this means that most Christians follow the flesh in a way that APPEARS to be godly, but it is not. (“Having a form of godliness, but denying the power thereof” (II Timothy 3:5).) Perhaps an example will help illustrate this.

Before you are saved, you may have no trouble going to a bar and getting drunk. After you are saved, your spirit tells you, “Be not drunk with wine, wherein is excess; but be filled with the Spirit” (Ephesians 5:18). Now, your flesh still wants to drink, but you know from your conscience, your church, and your Bible, that you should not get drunk. Therefore, you resist your flesh and decide not to go to the bar. The next day, you go to church, and you are told that you should give 10% of your income to God. Tithing is not for today. God says that you are to give as your purpose in your heart, “not grudgingly, or of necessity” (II Corinthians 9:7), rather than a mandatory 10%. If you do something that is not of faith in God's Word, then it is a sin (Romans 14:23). This means that, if you give 10%, not because you want to, but because your church says you have to, you are sinning by doing so. Now, your flesh wanted to get drunk at the bar, but you did not allow it to do so. Since it is “desperately wicked” and “deceitful above all things” (Jeremiah 17:9), your flesh may step in and say, “I am going to give 10% to the church.” Your spirit knows that this is not of God, but it takes a lot of effort to fight off the flesh. Giving 10% to God APPEARS to be a spiritual thing. Therefore, you will probably let your flesh deceive you into giving 10%, and you will sin. Colossians 2:23 calls this

“will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.” You neglect your body by doing something “good” (giving God money), rather than something “evil” (getting drunk). In so doing, you are worshipping your will to do good in your flesh, supposedly. This results in no honour being given to God, but you satisfy your flesh instead.

When someone comes along and tells you that tithing is not required, you will vehemently oppose it because, if you abandon tithing, your flesh will have to come up with some other scheme, whereby it can trick you into following the flesh, when you think you are following the spirit. Your flesh will say, “But, God says that I am robbing Him if I do not pay tithes” (Malachi 3:8). That is your deceitful heart, lusting against the Spirit, trying to come up with spiritual good in a fleshly activity. The truth is that the verses about paying tithes do not apply today. God says in the very next verse that, “Ye are cursed with a curse: for ye have robbed Me, even this whole nation” (Malachi 3:9). So, the command to bring “tithes into the storehouse” (Malachi 3:10) is for a nation. Malachi 3:6 says that God is addressing the “sons of Jacob.” This would be the nation of Israel. So, the command to give tithes is to the nation of Israel in time past, not to us today, even if you are a physical Jew. However, nearly all churches will teach that you must tithe, based upon Malachi 3:8-10, because your flesh wants to accomplish something for God, and this is something that it can do.

Similarly, when it comes to tongues, this appears to be a godly thing. Pentecostals will argue that they are speaking to God (I Corinthians 14:2). So, how can that be a bad thing? As we have learned, tongues, in the context, are not a bad thing. Paul even says, “forbid not to speak in tongues” (I Corinthians 14:39), but he also says that “greater is he that prophesieth than he that speaketh with tongues” (I Corinthians 14:5).

Why? Because of what we covered earlier. Prophecy goes from your spirit to your soul to your body, to someone else's body to their soul and then to their spirit. Prophesying is simply speaking the Word of God so that people can understand it. Speaking with tongues, if they are of God, is also speaking the Word of God, but people cannot understand it. As Paul covered in I Corinthians 13:8-10, when the perfect (God's completed Word) comes, tongues and prophecies will cease. The reason they cease is because we all are beholding God's Word with open face (II Corinthians 3:18).

I do not need a prophet to tell me “Thus saith the Lord,” when I can open God's Word and read for myself what is “Thus saith the Lord.”

Therefore, the benefit of edification through tongues, interpretations, and prophecies has been done away with by the completed Word of God, which can thoroughly furnish you “unto all good works” (II Timothy 3:17). By desiring tongues, you are really saying, “God’s Word is not sufficient for me to live a godly life.” The only other benefit of speaking in tongues was a sign for unbelieving Israel (I Corinthians 14:22). Since Israel diminished away at the end of Acts (Romans 11:12), that benefit has also gone away. Therefore, tongues have ceased.

However, since tongues used to be a way for man to speak to God (I Corinthians 14:2), it can be easy to fool your flesh into thinking that speaking in tongues is a spiritual thing to do, even though God is not using them any more, just like tithing used to be a spiritual thing to do that God does not use today. As mentioned before, Pentecostals, who speak in tongues today, have a good, emotional feeling from it. There are many other things in this world that could be enjoyed to have a good, emotional feeling. However, the difference between enjoying a football game and enjoying speaking in tongues is that tongues appear to be godly, while football does not. Therefore, if I feel happy watching a football game on Saturday, my conscience still tells me that I need to go to church on Sunday to please God. However, if my conscience is seared with the hot iron of religion (I Timothy 4:2) into thinking that I am speaking to God by speaking in tongues, I will feel happy as my flesh conjures up the speaking in tongues, and I do not have to do anything else for God. In other words, my flesh can turn a previously spiritual thing into a fleshly thing, deceive my soul into thinking it is a spiritual thing today, and then I never actually have to do any spiritual things.

In other words, I do not have to “die daily” to the flesh (I Corinthians 15:31), I do not have to reckon my flesh “to be dead indeed unto sin” (Romans 6:11), and I can fulfill the lusts of the flesh all I want. Then, if someone calls me out on it, I can point to a scripture or two to prove that I am walking in the Spirit, when I am really fulfilling the lusts of the flesh. In other words, tongue talking, and all tenets of religion for that matter, is a vehicle used by your flesh to deceive you into thinking that you are walking in the Spirit, thereby easing your guilty conscience.

“They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16). They are utterly useless when it comes to being used by God, because their conscience has been seared with a hot iron to the point that they are “past feeling” like they are not serving God. When someone is thoroughly convinced that he is serving God in something that is of the flesh, there is no way you can convince him otherwise. He is “past feeling” that he is quenching the Spirit, to the extent that he has given himself “over unto lasciviousness, to work all uncleanness with greediness” (Ephesians 4:19). Just because something appears to be godly, does not mean that it is. They have “a form of godliness, but denying the power thereof” (II Timothy 3:5).

The next verse after Ephesians 4:19 says, "But ye have not so learned Christ" (Ephesians 4:20). If you have sound doctrine built up in the inner man, you have learned to operate by the sound doctrine. If you have religion built up in the inner man, you have learned to follow your flesh. Since your flesh is never satisfied, you will “work all uncleanness with greediness” (Ephesians 4:19). Therefore, the Christians, who work all uncleanness with greediness, are those who follow religion, not those who do things that the world objects to.

For example, if a Christian was getting drunk every week, you probably could tell him that what he was doing was wrong. You could then share sound doctrine with him, and he may listen. However, if you tell a Christian, who speaks in tongues every week, that he is wrong, he will not see it because he is convinced that he is following God, since he has scripture to support his fleshly activity. This is why it is the one who professes to know God, who is “unto every good work reprobate” (Titus 1:16), not the Christian who is given over to the world. The Christian, following fleshly works to please God, has the perfect cover for his sinful activity (“I am living for the Lord. Hallelujah! Thank you Jesus!”), and so he will not want to give it up when you confront him with his sin, because it means that he will either have to allow Christ to live in him truly or come up with another cover story, which you could also easily destroy. Therefore, he will call you a heretic, cease fellowship with you, and continue in his sin that is also a form of godliness.

Remember what Paul told the Corinthian church about the man

in sexual sin. He told them to “deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ” (I Corinthians 5:5). In other words, a Christian, who has sex with his father's wife (I Corinthians 5:1), is living in sin. If people are bragging about it in church (I Corinthians 5:2), the church may put a religious spin on it to make it out to be a godly activity (Where do you think temple prostitutes came from?). Then, the man will never stop cheating on his wife. However, if the man is kicked out of the church, he is delivered unto Satan. His flesh, then, will have a lot more trouble deceiving himself into thinking that sex with his father's wife is a good, spiritual thing, because he no longer has a form of godliness.

Therefore, he may listen to the Spirit of God telling them that he is wrong, which results in “the destruction of the flesh” (I Corinthians 5:5). (Based on II Corinthians 2:6-8, it appears that he did turn from this sin. Because Churchianity does not deliver people over to Satan today, sexual sin is just as prevalent in the church as it is outside the church, if not more so.) This is why the next verse says, “a little leaven leaveneth the whole lump” (I Corinthians 5:6). Christians will use that verse as an excuse to follow the law, but that is not how Paul uses it. Paul is basically saying that, whenever the church starts sanctioning sin, it is no longer “the pillar and ground of the truth” (I Timothy 3:15), but it is a place that becomes a whole lump of sin that everyone is doing, by not listening to sound doctrine, but by listening to religion. This includes tongue talking, water baptism, tithing, becoming a member of the church, and anything else that is a fleshly activity that has been twisted by people to deceive you into thinking you are walking in the Spirit when you are not.

The Danger of Tongue Talking

This is why tongue talking is so dangerous. Just think. Paul spent three chapters (I Corinthians 12-14) essentially telling the Corinthians that prophesying is better than speaking in tongues, and that living in God's love, i.e., charity, is a better way than both. Paul is not promoting tongues in these three chapters, but he is showing that prophesying and charity are much better. And, Paul did that when tongues were actually of God and used by God. Now that tongues have ceased, how much more should tongues be avoided! Baptists may say, “What's the big deal? I do not speak in tongues myself, but at least the Pentecostals

recognize God and are going to heaven.”

It is true that they are going to heaven and are much better off than unbelievers, if they have recognized their sin and trusted in Jesus' death, burial, and resurrection as atonement for their sin. However, they have been duped into following their flesh, instead of the spirit, and they are “unto every good work reprobate” (Titus 1:16), meaning that they will never believe sound doctrine that contradicts their philosophy, because it would mean dying to the flesh, something that none of us wants to do.

My grandmother never would believe in eternal security. She was in her church for 90 years, and, on her deathbed, she still said, “I hope I can make it into heaven.” She was shown the scripture that says she could not lose her salvation, but she never would believe it. Believing eternal security would mean that her church was wrong. They could then be wrong about speaking in tongues, and the great spirituality that she achieved in 90 years would have been destroyed in a flash. Therefore, there was no way of convincing her to believe any doctrine that would have gone against her church. This makes man the final authority, rather than God and His Word, and this is what is so dangerous about tongue talking. Granted, she is now in heaven for believing the gospel, but the ability to have God's love come through her for all eternity has been greatly diminished, as a result of fulfilling the lusts of the flesh through tongue talking, rather than being strengthened with might by God's Spirit in her inner man (Ephesians 3:16) through the learning and application of sound doctrine found in Paul's epistles.

The evidence of this is seen when you start asking basic, Bible questions to Pentecostal churchgoers vs. churchgoers of other denominations. What is the gospel by which you are saved? What is a “good” church service? How does Christ live in you? While a Baptist may not give you a good answer, at least his answer is probably based on at least some scripture, whereas the Pentecostal's answer is probably based entirely upon emotions.

I Corinthians 14:34-36 – Women Keeping Silence in Church

Women are to keep silence in the church (I Corinthians 14:34-35) because God is not the author of confusion (I Corinthians 14:33). This tells us that, when women are allowed to speak, they bring confusion to the service. Why? Because they are more easily

deceived by Satan than men are. I Timothy 2:12 says that “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” There are two reasons for this: 1) “Adam was first formed, then Eve” (I Timothy 2:13), and 2) “Adam was not deceived, but the woman being deceived was in the transgression” (I Timothy 2:14).

It is no accident that Paul mentions women keeping silence in the church in the context of the disorder that had taken place in the Corinthian church. Women are more emotional creatures, and so they gravitate more toward emotional displays of tongue talking than men. In the Pentecostal church I grew up in, the vast majority of tongue talking was done by the women. It was rare to hear men speak in tongues for more than a little bit. I used to sit in the pew and pray that Sister So-and-so would not start talking in tongues because, if she did, the service would be extended for another 45-60 minutes. There was one lady, who seemed to extend the service by herself by at least 30 minutes every time we had a night service. The pastor even got fed up with it to the point that he told her to stop speaking in tongues by herself!

Since Paul knows that women gravitate toward more emotional displays of the flesh, he says that the women should not even speak in church so that everything is “done decently and in order” (I Corinthians 14:40). If one woman starts speaking in tongues, then several other women will follow her. Once one woman takes control of the service, all of the women are in charge now. They are then functioning as the head of men, which is against God’s design for them (I Corinthians 11:3). If a woman does not understand something, she can always ask her husband afterward, where other women would not try to usurp control with her (I Corinthians 14:35).

This also explains why Paul said that women are to use head coverings when praying or prophesying (I Corinthians 11:5-6). Head coverings are a visual representation to the church that “the woman [is] of the man” (I Corinthians 11:8). If a woman prays (speaks in tongues) or uses the gift of prophecy in the church, it appears that she has taken control of the service, even though the Holy Ghost is really speaking through her. By using the head covering, it shows that she recognizes that she is of the man, and it keeps other women from trying to usurp authority over the man.

Women tend to get offended by these statements, which is why the church I grew up in never used head coverings. It makes sense that women object to wearing head coverings and being told they cannot speak in church, because God told Eve, “Thy desire shall be to thy husband, and he shall rule over thee” (Genesis 3:16). In other words, women desire to rule over men, but God put men over women. Therefore, when this is pointed out, women’s flesh is offended, and they try to take control. Because speaking in tongues today is of the flesh, women control these churches, resulting in the confusion that they have.

For example, in the church I grew up in, the church wanted to buy a parsonage for the pastor. The problem was that the church did not have the money to do this, and they probably would have lost the church building if they went into more debt to buy the parsonage. While the church allowed women to speak in tongues as much as they wanted, the church recognized I Corinthians 14:34-35 to apply to business meetings. Therefore, only men could speak and vote on business matters, even though the women were still in attendance. Furthermore, a business matter could only pass if the vote was unanimous.

When it came time to vote on the parsonage, everyone voted for it, except my grandfather. Afterward, several men came up to him and thanked him for voting against it. You may wonder, “Why did they vote for it, when they did not think it was a good idea?” The answer is because their wives told them to vote for the parsonage. The women, in the church, used their emotions to make a decision that would have hurt the church, and the men, in the church, did whatever the women wanted, because the women controlled the church.

Similarly, if women are allowed to speak in tongues whenever they want to, even if tongues are for today, sound doctrine would not be the focus of the service. A man needs to step up as an overseer to keep women from taking the church over with their emotions (I Timothy 3:5). Otherwise, the church would not be “the pillar and ground of the truth” (I Timothy 3:15). This is exactly what has happened in Churchianity today. Instead of going to church for sound doctrine, people now go to church to feel good. As a result, churchgoers are not living the in-Christ life.

I Corinthians 14:36 is Paul’s rhetorical questions regarding where God’s Word came from. Since God’s Word came from God, and

not from the Corinthians, God is in charge of the distribution of His Word. Since God says that “it is a shame for women to speak in the church” (I Corinthians 14:35), women should not be allowed to take control of a service. God is in charge of the distribution of God’s Word, not man.

I Corinthians 14:37-40 – The Practicality of Prophets

Paul has already talked about how prophesying is a better gift than speaking in tongues. Now, he says that prophets can use their spiritual gift to acknowledge that, what Paul has just said about tongues, is of the Lord (I Corinthians 14:37). This shows how practical the gift of prophecy is. Therefore, the tongue talkers in the church should “covet to prophesy” (I Corinthians 14:39). They should also exercise their tongue-talking gift so that they can grow in their measure of faith and become prophets later.

If all things “are done decently and in order,” God’s will is accomplished through the church with their varying gifts.

Summary

In Genesis 11, God created nations and languages, due to man’s apostasy. God brought unification of the languages in Acts 2, when the believing remnant of Israel spoke in other tongues and every man heard the wonderful works of God spoken in his own tongue (Acts 2:8,11).

God set aside Israel’s program in Acts 7 with the stoning of Stephen. God then began the dispensation of grace, in which we currently live, in Acts 9:23 by giving Paul “the revelation of the mystery” (Romans 16:25).

God allowed speaking in tongues to continue in the grace dispensation for two reasons. First, He wanted to provoke Israel to jealousy (Romans 11:11). By having Israel see the Gentiles speak in other tongues, they should be jealous that God has given their gift of tongues to Gentiles (Acts 10:44-46). Second, God conveyed sound doctrine through tongue talking. God gave mystery doctrine to Paul “to fulfil the Word of God” (Colossians 1:25). Until God’s Word was complete, God gave spiritual gifts to the Body of Christ (Ephesians 4:8-16).

The least of these gifts was speaking in tongues (I Corinthians

12:28). In order for the church to get profit out of tongue talking, an interpreter had to be present (I Corinthians 14:28 tells the tongue talker, "But if there be no interpreter, let him keep silence in the church."). Then, a prophet needed to say if the word spoken was of the Lord or not. By contrast, a prophet could speak a direct word from the Lord without a tongue talker or an interpreter, which is why Paul said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (I Corinthians 14:1).

This means that, as long as there were prophets in the church, the gifts of tongue talking and interpreting were useless. Yet, God gave these gifts because, during the time of spiritual gifts, every believer received a spiritual gift (I Corinthians 12:11) based upon their measure of faith (Romans 12:3), i.e., how much sound doctrine they had built up in their inner man.

At the end of Acts, God no longer had Paul go to the Jews with the gospel, which is why Acts ends where it does. God also ended the spiritual gifts at this time since God's Word was completed. Therefore, the two reasons, for continuing spiritual gifts in the dispensation of grace, had come to an end. This means that tongues ceased, as prophesied in I Corinthians 13:8.

Nevertheless, tongues are accepted among Pentecostals today. This is because: 1) It is the easiest gift to fake, and 2) It gives a person the opportunity to use the flesh, while still appearing to be spiritual. Therefore, they have the Kundalini Awakened and claim that tongues are from God, or they simply fake the tongue talking so they can continue their blissful ignorance without ever having to read and believe God's Word.

This book has been written to expose tongue talking today as not being of God but being of the flesh. It is important for all Christians to understand this. Otherwise, they will look to the flesh to try to accomplish the things of the Spirit. This will result in people becoming stagnant in their spiritual growth, as they seek the things of the flesh, rather than reading and believing God's Word in order to grow in sound doctrine and live the in-Christ life.

Resistance by tongue talkers to this shows that they would rather stay in the flesh with a form of godliness than to pursue true godliness by living by the faith of the Son of God (Galatians 2:20).

My prayer is that all Christians would come unto the knowledge of the truth in this area, accomplishing God's will in their lives (II Timothy 2:4).