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Pneumatology

Radically Biblical, Apostolic, Christianity



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PNEUMATOLOGY

THE BAPTISM OF THE HOLY SPIRIT

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The Baptism of the Holy Spirit is one of the most apparent and undeniable realities of the Holy Scriptures. It was prophesied by Old Testament sages, John the Baptist verified it, and Jesus promised that it would come just a few short days after His ascension.

The purpose of this course is to offer an explanation of this Spiritual phenomenon. CBIS also, wants to answer many honest questions propounded by sincere doubters, while exposing certain deliberate misrepresentations of incorrigible skeptics.

On the shore of Jordan, one day, we see a prophet called, John. Listen as he says, "I indeed baptize you with water unto repentance: but, He that cometh after me, is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Further, he declares, "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shall see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." Christ is introduced to the world, as the one who will baptize us with the Holy Ghost.

However, this Holy Ghost baptism could not be brought to pass, until Jesus died, was resurrected, and glorified. Some will say, this is not true, for John the Baptist, Elizabeth, Zechariah, and Mary were filled with the Holy Ghost, years before Jesus ever died. Also, others will say, "Didn't the prophets have the Spirit of God in them, when they prophesied?" We answer, "True, but these Holy people, before the cross, did not receive the baptism of the Holy Ghost." How can we say this? The Apostle John says plainly, "...the Holy Ghost was not yet given, because Jesus was not yet glorified." What did these people have, then? The Apostle Peter states that, "...Holy men of God

spake, as they were moved by the Holy Ghost.” David said, “The Spirit of the Lord spake by me, and His Word was in my tongue.” God certainly moved on and through these great men, and they were Holy in their generation. However, God had something better for us.

“And it shall come to pass afterward, that I will pour out My Spirit on all flesh.” “After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.” “And I will pray, the Father and, He shall give you another Comforter, that He may abide with you forever.” **These are all prophecies, relative to the promise of the Holy Spirit;** and they present a contrast between conditions existing, prior to their fulfillment, and subsequent, to their fulfillment.

Man’s relationship to God changes as a direct result of this great Holy Spirit baptism. “I will pour out My Spirit on all flesh.” At one time, God’s Spirit came only to a select and certain few. But now, says Joel, God’s Spirit is going to be available to every son of Adam. Friend, this means if you and I want to partake of God’s Spirit, we may. God restricts Himself to no certain group or class now. Jesus promised, “And Him that cometh to me, I will in no wise, cast out.” Peter assures us that “...the promise is unto you and to your children, and to all that are afar off, even as many as the Lord, our God, shall call.” Do not be afraid to ask God for the Holy Spirit. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them, that ask Him?” Yes, one great change, brought by the advent of the Holy Spirit, is that now, all mankind is eligible for direct communion with God.

Secondly, we read, that God would put His Law in our inward parts and write it on our hearts. Oh, the greatness of God’s love! Stephen’s charge to the Jews was, “Who have received the law by the disposition of angels, and have not kept it.” Paul makes this confession, “For the good, that I would, I do not: but, the evil which I would not, that I do.” God knows, that a mental assent and acquiescence to Divine Law, is not enough. “Behold thou desirest truth in the inward parts.” God promised to put His Law, in our

hearts, so that we would desire to obey Him.

Psychologists tell us, that we care little, if any, for facts or ideas, that do not affect us emotionally. However, if our emotions are triggered, we will put all of our strength and effort, every fiber of our being, into that about which, we are enthusiastic. So, it is that, when God fills us with His Spirit, we become joyously happy, we become rapturously engrossed in worship, we become zealously affected, to do good works, and we experience moments of complete ecstasy. It is because God touches our souls, which are the seats of our emotions. The pen of His Spirit, puts His Law in our inward parts. The Law we could not keep, we now love to obey. The commandment, once grievous, is now our delight. That which we once hated, we love. "If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." So then, the advent of the Spirit, makes it possible, for us to obey from the heart the Laws of God, which were incompatible with our old nature.

Thirdly, Jesus said, that the Comforter would abide forever. The Holy Ghost comes to stay with us, until we come to the end of our way. One thing that Jesus could not do, when He was here, was to be with all His people, bodily, at all times. When the bodily presence of Jesus was taken from the disciples, what do we see? We see the Apostle Peter deny the Lord, curse, and swear. We see the Emmaus travelers, weary and discouraged, retreating from Jerusalem. We see doubting Thomas, as he refuses to believe in the resurrection. We find, some disciples behind locked doors, others turning back on their ministry, to resume secular occupations. All were filled with gloom, without the presence of Jesus, to cheer. Then, the risen Christ, gathers His flock together; and prior to His ascension, He instructs them to go to Jerusalem, where soon, they shall be endued with power from on high. "*I will not leave you comfortless, I will come to you.*" Jesus could not be with us all bodily, but, Praise God, He comes to us, as the Holy Spirit, to abide forever.

Watch Peter now! Observe the power and zeal, with which the disciples, transformed, bear witness of His resurrection. What happened? Is Jesus there? Aren't

they alone now? Yes, Jesus is one bodily; but He abides forever now in their hearts! Will He ever appear again bodily? Yes, He promised to return; but, until they see Him face to face, His Holy Spirit will never fail to lead and guide them into all truth. *“Lo, I am with you always, even unto the end of the world.”* So, dear student, if you have tried to be a Christian, and your life is full of failure; if you have tried to serve God, but have become weak and discouraged; if the power and zeal and fervor of the Apostles are absent in your life, you need to receive the baptism of the Holy Ghost. Yes, the coming of the Spirit, means that Jesus is with us always, even until the end of the world. He is here to comfort us when we are discouraged, to lead us when we can't see the way, and to make us bold, God-anointed witnesses of salvation!

Still some doubter may say, “Is it absolutely necessary, for a person to have the Holy Spirit baptism?” The great Apostle Paul states it briefly and clearly, as though to settle it, for all generations. “Now, if any man have not the Spirit of Christ, he is none of His.” So then, one asks, “how do I receive the Holy Spirit? How do I know when I have it?” One answers, “I received the Holy Spirit, as a baby, when I was baptized.” Another says, “I received the Holy Spirit, when I was confirmed into the Church.” Still another says, “I poured out my heart to God, at an old-fashioned altar. I received great peace, and I believe that I received the Holy Ghost, then.” One more desires to give his testimony, “I don't believe in infant baptism. I confessed my sins, as a man, and was baptized in water. I accepted the Holy Spirit, by faith, as I came out of the water.” We find almost as many answers, as we do Churches. Everyone believes in his own way: but, what do the Scriptures teach?

PENTECOST: THE BIRTH OF THE CHURCH

“And when the day of Pentecost was fully come, they were all with one accord, in one place. And suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled all the house, where they were sitting. And there appeared unto them, cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them

utterance.”

No doubt, many readers have gone along with us wholeheartedly, until now. At this juncture, many people absolutely refuse to examine, study, or even consider, the relationship of “other tongues,” to the baptism of the Holy Spirit. “Tongues are of the devil!” is their flippant remark; and that settles the issue for them. If you are such a person, we invite you to stop reading now. You are just wasting your time. No reasoning, or Scriptural confrontation, with divine facts, will persuade you. Any argument, no matter how cogent, is lost upon such a person. However, if you are in earnest and desirous, of perhaps, making a more thorough investigation of Pentecost, as we are convinced many people are, we shall proceed.

On the day of Pentecost, in the upper room, about one hundred and twenty believers, were gathered. Luke tells us, that they were all filled with the Holy Spirit, and began to speak in other tongues.

Virtually, all religious leaders, come face to face, with this passage of Scripture, at one time or another. What they do with it, will either justify or condemn them, in the day of judgment.

The religious leaders of Christ’s day, rejected Him, calling Him Beelzebub, the Prince of Devils. This they did, in spite of the fact, that He fulfilled every prophetic Scripture, concerning Himself, out of the Old Testament. Why did they do this? Simply because, they refused to investigate the Scriptures, or test the validity of His claims. Eyes blinded by tradition, were unable to focus properly, and they failed to recognize Him, who is the Way, the Truth, and the Life.

So, today, religious leaders look askance, at God’s great gift, and attribute it, to the Prince of Devils. This, in spite of the abundant testimony of God’s Holy Book. Alas, for they too, have missed the way!

Those who do not accept or believe in the Pentecostal phenomenon, of speaking in other tongues as the Spirit gives utterance, cannot deny, that it is in the Book. So, they attempt to explain it away, by rationalization, or what we consider, to be a distortion of the facts. We shall now present some of the arguments, which we have heard, and try to show why we cannot accept them.

Some people are very sure, that only the Apostles, spoke in tongues.

In Acts 2, we read that all of the believers spoke in other tongues. There were only twelve Apostles! There were 120 believers. In Acts 10 and 19, we read of Cornelius and the Ephesian believers, respectively. In 1 Corinthians 14, we read, that the Corinthian Church spoke in other tongues. Certainly, anyone who studies the Bible, will not say, that only the Apostles spoke in tongues.

Another misconception, is that early Christians spoke in tongues, in order to preach the Gospel, to men of other languages. They cite, the second chapter of Acts, where the multitude understood what was spoken, by the Christians, of the upper room. This is a very strong point with some, so let us consider it carefully. Was it necessary for the disciples to speak in other languages, in order for the multitudes of Jews “out of every nation under heaven,” to hear the Gospel?

First of all, you must remember, that all Jews spoke two languages. They spoke the language of the country of their citizenship, and they spoke Aramaic. All Jews, regardless of country, spoke Aramaic in their Temple worship. Aramaic, was a combination of several Semitic tongues. It was spoken, by Jesus, as well as by all the Jews in Jerusalem, on Pentecost. If you are a Gentile, and doubt this, we invite you to contact a Rabbi. He can verify the fact, that all Jews in Christ’s day, spoke Aramaic. Notice also, that after the tongues were over, Apostle Peter preached to that multitude. Now enough of them understood his preaching, that three thousand, obeyed the call, that very day. Certainly, the tongues were not needed, to preach the Gospel on Pentecost!

Now let us look at Cornelius and his household, in Acts 10.

According to the theory that teaches tongues were used to preach the Gospel, we should find Peter preaching to those Gentiles, in other tongues. But, we read, “And they of the circumcision (Jews), which believed, were astonished, as many as came with Peter, because, that on the Gentiles, also was poured out, the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God....”

It is apparent, that Peter preached, and that Cornelius spoke in tongues, when he received the Holy Ghost. Also, it seems, that the “speaking in tongues,” was the sign which convinced the Jews, that God’s precious gift was poured out on the Gentiles. The word, “for” in verse 46, means “because.”

Let us consider Paul’s admonition to the Corinthian Church, in the light of the theory, that early Christians, “preached in tongues.” Preaching is done in Church, or any gathering of persons, assembled to hear God’s Word. “Yet, in the Church, I had rather speak five words with my understanding, that by my voice, I might teach others also, than ten thousand words in an unknown tongue.” Does it sound like Paul preached in tongues? Definitely not!

Another popular theory to explain the Pentecostal miracle of other languages as the initial evidence of the Holy Ghost baptism, is to call it, “the gift of tongues.” And so to explain why other tongues are never manifested in their Church, they give this Scripture: “Have all the gifts of healing? Do all speak with tongues? Do all interpret?” Evidently, they reason, Paul is suggesting that not all in the Church speak with tongues. They say, “We agree.” Also, they read, “*Yet, in the Church, I would rather speak five words with my understanding, that by my voice, I might teach others also, than ten thousand words in an unknown tongue.*” This shows, that testifying and preaching in the Church, are much more important, than speaking in tongues, they affirm, so you Pentecostals have it all wrong. God doesn’t require “other tongues” for everyone and

Paul even goes so as to recommend, that other tongues give place to good preaching. And we would much rather hear a good sermon, than all of that “uncontrolled gibberish.”

Let us show why the speaking in tongues, at Pentecost, was not the “gift of tongues.” We believe in the “gift of tongues” wholeheartedly, and it has its place in our services. Now, the Apostle Paul regulates and gives specific instructions, concerning the use of this gift in the Church. Let us see if these instructions apply to the Baptism of the Holy Spirit.

Paul says, *“Let it be, by two, or at the most, by three, and that by course; and let one interpret.”* We read on the day of Pentecost, that they all began to speak in other tongues, not just two or three. And we read nothing at all, of any *“gift of interpretation.”* Let us go further, Paul said, *“If there be no interpreter, let him keep silence in the Church; and let him speak to himself and to God.”* If the “gift of tongues,” was manifested on Pentecost, it was completely out of order!

Look at the household of Cornelius. All who heard Peter’s message, that day, received the Holy Spirit and spoke in tongues. Nothing is said about two or three; they all spoke. Nothing is said about any interpretation. Why? Because, it was not the “gift of tongues;” it was the evidence of the baptism of the Holy Ghost.

Let us observe the Ephesian believers, in Acts 19. “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake in tongues and prophesied. And all the men were about twelve.” They neither spake by two or three, nor was there any interpretation. Why? Again, we say, because it was the evidence of the baptism of the Holy Spirit, and not the “gift of tongues.”

The “gift of tongues” is in the Church. Not everyone in the Church has the “gift of tongues.” **But, everyone who receives the Holy Ghost, does speak in tongues, as the initial evidence of that experience.**

Someone says, "I can show you several places, in the Bible, where they received the Holy Ghost, but it doesn't say that they spoke in other tongues," True this is; but, it doesn't say that they did not speak in other tongues. Notice this verse of Scripture: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend, for the faith which was once delivered unto the saints. Jude, here, used the *phrase*, "*of the common salvation.*" The word common here, means "shared similarly by all the members of a group or kind." In other words, salvation was one thing, that all the early Christians, had in common. They all believed the same Gospel, and they were all saved, the same way. Therefore, logic tells us, that if some of them spoke in other tongues, when they were filled with the Holy Spirit, then they all did.

Now, we would like to deal with one of the most deceptive commentaries on speaking in tongues, based on these verses: "Charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know, in part, and we prophesy, in part. But, when that which is Perfect is come, then that which is in part, shall be done away."

This passage appears to present a loophole for those who do not want to believe in speaking in tongues. Tongues must cease, when that which is Perfect, has come. What is meant by the phrase, "that which is Perfect?" They have the answer to that. The phrase, "Perfect Law of Liberty," is mentioned, in James. They have it now. When the Perfect Law of Liberty comes, then speaking in tongues, shall be done away with. "We have the New Testament now, so we don't need the tongues," they declare.

Some consider this, their most cogent argument, against receiving the Holy Ghost with the evidence of speaking in other tongues. Is it? We shall examine these Scriptures thoroughly. Prophecies shall fail; that is, come to an end. Tongues shall cease; and our imperfect knowledge, shall vanish away. All three of these statements, are made in consecutive order, by Paul. Prophecy, tongues, and imperfect knowledge (I know in part), are contrasted by the Apostle to charity, which never ends. We say to

those who believe tongues have ceased: Are you prepared to say also, that prophecy has ended? Are you prepared to say, that our imperfect knowledge has vanished? Do you know and understand all things now? We think not. Much prophecy is left to be fulfilled, and our knowledge, in this earthly sphere, certainly is still far from perfect.

If all three of these statements of Paul are fulfilled, “when that which is Perfect is come,” then they must be considered together. If the role of prophecy has not ceased, and if our imperfect knowledge is still imperfect, then tongues have not ceased, and that which is Perfect, has not come.

In this earthly sphere, we are sure you will agree, that nothing is perfect. The Bible itself, was written to prepare us for heaven. Heaven, the abode of just men, made Perfect. Heaven, where mists are rolled away and we see clearly, when the inequalities of this life are recompensed, where the imperfections of earth are made Perfect in His presence. David said, “...*I shall be satisfied, when I awake with thy likeness.*”

Jesus is coming back some day for His people. In the Church, we can still find many human flaws. In God’s Word, there are no flaws, but it only goes so far. Much is left unrevealed. But, when Christ returns, prophecies will all be fulfilled. Our imperfect knowledge, will be replaced, with heavenly perception. Then, and only then, there shall be no more tongues.

Do you want God’s best? We are certain you do. Jesus said, “*Come unto Me, all ye that labor and are heavy laden, and I will give you rest.*” The Lord also said, through Isaiah, “*For with stammering lips and another tongue, will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet, they would not hear.*” Finally, the Holy Spirit admonishes us through Paul, “*Let us therefore, fear, lest, a promise being left us, of entering into His rest, any of you should seem to come short of it.*”

Test the Scriptures. Prove the validity of our claims. **We challenge you to believe**

God's Word and accept heaven's best: The baptism of the Holy Spirit!

Three articles, discussing the phenomenon of supernatural utterances in Apostolic Christian believers, from a Biblical perspective, or in other words:

“Speaking in Other Tongues”

WHY DID GOD CHOOSE TONGUES?

HE WAS A DEACON in a fashionable Church, but he did not believe in the Pentecostal doctrine, relative to the baptism of the Holy Ghost. Yet, he had been exposed to that belief, through members of his immediate family. One night, at the close of an evangelistic service in an Apostolic Church, he went forward to pray, and was overwhelmingly filled with the Spirit of God. He spoke in other tongues fluently and was so inundated in the Spirit, that even hours later, he could not speak English. Definitely, this was a Biblical experience, accompanied not only with the speaking in another tongue, but also, with the joy and peace of the Holy Ghost.

Millions have experienced this same baptism in the Spirit. Wherever this message is proclaimed, concerning the baptism of the Holy Ghost, the question is asked, “Why did God choose speaking in tongues as the initial, physical evidence of the baptism of the Holy Ghost?” There may be many answers to this question, and I do not claim to know them all. However, some are obvious, and these, all, should consider. First, one must recognize, the *SOVEREIGNTY OF GOD*. God is not accountable to us, for what He chooses to do.

Isaiah asked, “Who hath directed the Spirit of the Lord or being His Counselor, hath taught Him? With whom took he counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him, the way of understanding!” (Isaiah 40:13, 14). We have no license to question His ways, nor to dispute His actions. His purposes are supreme, His promises sure, His performances sane and sensible. After reading the following Scriptures: Isaiah 28:11,12; Mark 16:17;

Acts 2:4; 10:46; 19:1-6; Romans 8:15; and Galatians 4:6, anyone with a hungry heart and an open mind, will realize, that there is a decided connection between speaking with tongues and the baptism of the Holy Ghost.

Why did God choose blood, as a basis for atonement? Why did God choose water, as the element in baptism? Why did God choose gold, as the overlaying metal for the Ark of the Covenant? Why did God choose stone, as the material, upon which, to record the Law of Moses? Why did God choose Jerusalem, as the site for His Temple? Why did God choose dust, out of which, to form man? That there is divine purpose and reason behind each of these choices, I am sure we will all agree. We may not understand it all, but we most certainly would never attempt to deny or disavow God's sovereign right, to do as He pleases, or to choose what He wishes.

EXTERNAL EVIDENCE

There is a second vital and important reason, why God chose other tongues, as the evidence of one's receiving the Holy Ghost. It is an external, outward evidence. There are many evidences of the operation of the Spirit of God, in one's life. With some, it is a matter of time, before they are manifest; that is, the fruits mentioned in Galatians 5:22,23. These follow, in the wake of the Spiritual infilling and are results of it. Peter and the six, who went with him to Caesarea, knew that the Gentiles had received the Holy Ghost, not because of longsuffering, gentleness, meekness, or temperance, but because, they heard them speak with tongues and magnify God. He definitely and specifically pointed to the speaking in tongues, as his evidence of knowing (Acts 10:46). Such, is an outward, external evidence, instantly observable and heard. Peace, joy, righteousness, and the fruits of the Spirit are the internal, inward action, and the result of the infilling.

A UNIFORM EVIDENCE

A third reason why God chose other tongues, as the evidence, is that it is a uniform

evidence. Many who oppose this statement, will quote 1 Corinthians 12:30, as the basis of their opposition. "Do all speak with tongues?" However, this is speaking of the gift of tongues, which one may receive, at the time of, or subsequent to, the infilling of the Spirit. Though both, the speaking in tongues as the evidence of the baptism of the Holy Ghost, and as a gift, are the same, in essence, they are different in administration and operation. This might seem hair-splitting, but the same thing, is also true, of faith. To be saved, everyone must have a certain degree of faith (Ephesians 2:8; John 3:16; Romans 10:9), yet, in 1 Corinthians 12:9, we are instructed, that there is a special gift of faith, operational over and beyond that, which is necessary for salvation. They are the same, in essence, but different in administration and operation.

In speaking about being born of the Spirit, Jesus states, in John 3:8, "...so is everyone that is born of the Spirit." Certainly, this is uniformity. By carefully analyzing this verse, you will see, that Jesus places emphasis upon the word, "sound." You hear the sound of the wind blowing, and this is evidence of its presence. It is not seeing, nor feeling, that is important, though these pieces of evidence may be present, but hearing the sound is the key evidence. Some may conclude, that this means the experience at Pentecost, where they heard the sound as of a rushing mighty wind. However, this rushing mighty wind, was not spoken of, in Acts 10:46 or in 19:6, but speaking in tongues, was. Hence, we must conclude, that the important phase of the Spirit's evidence, at Pentecost, was the speaking in other tongues. **THE WIND WAS IMPERSONAL; THE SPEAKING WAS PERSONAL.**

At Caesarea, all who heard the Word, were filled (Acts 10:44-48), and all who heard the Word, spoke in tongues. The "them" in verse 46, is the same "them," in verse 44. All twelve men, mentioned in Acts 19:6, had a uniform experience. Do you think that if ten of the twelve had spoken in tongues, and the other two had not, Paul would have believed the two had received the Holy Ghost, the same as the ten? Certainly not! Paul would never have accepted the credence of their experience, if they had failed to exhibit this same uniform evidence.

COMPLETE CONTROL

The speaking in tongues, symbolizes God's complete control of the believer. Perhaps this is one of the most outstanding reasons why God chose speaking in tongues, as the initial evidence of the Holy Ghost baptism. James gives us more information about the tongue, than any writer in the New Testament. This teaching is very revealing about the nature of the tongue. (Read the third chapter of James). First, the tongue is capable of defiling the whole body. If it is capable of this action, is it incredible to claim, that it also is capable of sanctifying the whole body? Second, though it is a small member, it has never been tamed of mankind. It is the most unruly member of the body. If this is true about the tongue, would it not be necessary that it be tamed before the whole body could be consecrated to God? James illustrated the importance of the tongue, by comparing it to the bit in a horse's mouth, which gives the driver complete control over the horse. Also, the helm of a large vessel gives the governor full command of the ship. The comparison is that whoever controls the tongue of a man, controls him.

The tongue takes on great importance when we understand these things. **YOU CANNOT TAME IT YOURSELF; ONLY GOD CAN DO THIS.** In Matthew 12:29, Jesus tells us, that before you can enter a strong man's house and spoil or plunder his goods, you must first bind the strong man. **The STRONG MAN OF YOUR HOUSE IS YOUR TONGUE.** That is what James declares. You can tame every member of your body, but this one. When God tames your tongue, you are under the control of the great God of the heavens, you are in the hands of the Almighty and conquer by Christ, you are endowed with a spiritual force from on high and empowered for His service.

MAN'S GREATEST EXPRESSION

The tongue is man's greatest expression of His Spirit. Man is a Spiritual creature, he is emotional. Because he is emotional, he must give expression to these emotions. The ability and power to coordinate thought and tongue into intelligent speech is one of the highest prerogatives of man. This elevates him above the beast of the field. This

makes him superior to any of God's creation. This is the most distinguishing feature of his being. The tongue becomes the vehicle of expression for the Spirit. All of the emotions, such as love, hate, anger, sorrow, joy, happiness, relief, serenity are communicated through the tongue. It is the gateway to your heart, your feelings, your Spirit and attitudes.

All these things being true, it is not difficult to see why God would use the speaking in tongues, to express the greatest, most wonderful experience, that mortal man could receive. In the baptism of the Holy Ghost, His Spirit and yours, become one. He uses your tongue and voice to express it. It is a wonder of wonders, chosen not by man, but by God, the sovereign ruler of the universe. Why be found fighting against Him? Believe His Word, accept what He says, and you too, can receive the baptism of the Holy Ghost (Luke 11:13).

SPEAKING WITH TONGUES

Is It Scriptural for the Church?

This great question is probably attracting more attention today, than at any time in the history of the world. In 1 Corinthians 12:28, we read:

“And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healing, helps, governments, diversities of tongues.”

Is it not true, that many professing Christians, show by their words and actions, that they actually despise the speaking with other tongues, that is accompanying the marvelous outpouring of the Spirit, which is falling on many thousands of believers throughout the world, in these last days? Nevertheless, we see the Scriptures, clearly teach, that God hath set diversities of tongues in the Church. This we cannot deny, and His people will do well, if they acknowledge it, even by taking the attitude of Peter.

Peter

He had thought this, the beginning of the fulfillment of Joel’s prophecy, to be for the Jews only. To his utter astonishment, it “fell” on the Gentiles, also. Telling how he knew, he said, “For we heard them speak with tongues and magnify God” (Acts 10:46). He further adds, *“The Holy Ghost fell on them, as on us, at the beginning”* (Day of Pentecost). The R.V. says, *“God gave unto them, the like gift, as He did unto us.”* When he realized this, he said, *“What was I, that I could withstand God?”* (Acts 11:17).

A Recognized Sign of the Receiving of the Holy Ghost.

We note in the first Bible record of anyone receiving the Holy Ghost as promised by

our Lord, that the initial sign or evidence of speaking with tongues accompanied. Speaking with tongues accompanied when the Holy Ghost first fell on the Gentiles. The same is true of the disciples that Paul met at Ephesus, where he asked them, *“Have ye received the Holy Ghost since ye believed?”* Here, we have the Bible pattern of how the Jew, the Gentile, and those who had never seen anyone baptized with the Holy Spirit, received the Holy Ghost.

In Mark 16:17, Jesus says, *“And these signs shall follow them that believe. . . They shall speak with new tongues.”* Now if Jesus said this, is it not the heritage of believers, to speak with new tongues? Would Paul have said, *“I would that ye all spake with tongues,”* if it were only for a chosen few?

Someone has said, if a real language was spoken, foreign to the speaker, but understood by someone present, they could believe it. Numbers of instances have occurred in this great revival where believers, having received the Holy Ghost, have spoken in languages, foreign to themselves, yet, understood by one or more present. The Word does not teach, that all the speaking with tongues as the Spirit gives utterance, or the gift of tongues, must necessarily be an understood language. Even on the Day of Pentecost, when the 120 were filled with the Spirit, the sign of speaking with other tongues accompanied before it, was noised abroad or the multitude gathered together.

There is nothing to indicate that, when the Holy Ghost first fell on the Gentiles at Cornelius' house, or at Ephesus, the speaking in tongues which accompanied, was understood by any, though it certainly was a sign to Peter and to the six Jews, who accompanied him, and later, to the objectors at Jerusalem, that the Gentiles had received the Holy Ghost.

Now, if the speaking with tongues was a sign to them, why not a sign to us today? No matter what interpretation we place on the speaking with tongues, whether we believe it, is the initial sign or evidence accompanying the gift of the Holy Ghost (which

we do, if, as the Spirit gives utterance), or whether we believe it, is solely the gift of tongues, we cannot fail to see that God hath placed it in the Church, and this, for a diversity of purposes.

Diversities of Tongues.

Dr. E.W. Bullinger, in his Lexicon and Concordance to the English and Greek New Testament, in explaining the meaning of “diversities” in this connection gives “genus, that which has several species under it; or, sort, to separate and place in different divisions.” It is important that we note, that in the world there are suggested, a number of different purposes for speaking with tongues other than speaking a language, as on the Day of Pentecost.

In 1 Corinthians 14:2, we read, *“He that speaketh in an unknown tongue, speaketh not unto man, but unto God, for (note here, “no man”) no man understandeth Him; howbeit, in the Spirit, He speaketh mysteries.”* In verse 5, Paul says, “I would, that ye all spake with tongues.” He surely must have meant, “all.” Then he added, “but, rather that ye prophesied, for greater is he that prophesieth than he that speaketh with tongues (so many stop here, but Paul added), except he interpret, that the Church may receive edifying.” Now, many interpretations are being given these days, and when interpretation is given, who can say prophecy is greater? If the Corinthian believers could receive and give the interpretation, why not the believers of today? In verse 13, we are especially told, to pray, that we may interpret.

In verse 14, Paul says, *‘If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.’* Did Paul stop praying in the unknown tongue, because his understanding was unfruitful? Positively, no, for in verse 15, he said, following this, *“I will pray with the Spirit (unknown tongue), and I will pray with the understanding, also.”* He said, *“I thank my God, I speak with tongues, more than ye all.”* He must have spoken in tongues a great deal, for apparently, the Corinthians did considerable speaking in tongues themselves since so much regulating was required.

In verse 22, (R.V.) we read, *“Tongues are for a sign . . . to the unbelieving.”* See Isaiah 28:11,12, also in this regard, *“yet, for all that will, they not hear Me, saith the Lord.”* Are there not many like that today? Specially note, even though some do not accept the speaking with tongues as a sign or evidence accompanying the gift of the Holy Ghost, we cannot fail to see it is a sign to the unbeliever. If God’s people fail to give this sign to the unbeliever, who will?

Notice verse 26, *“When you come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.”* In closing this chapter, Paul sounds a warning, saying, *“Forbid not to speak with tongues.”* How many need to heed this warning? If the exhortations to the Corinthians are not to be heeded by us today, what Scriptures are?

Many bring up verse 19, as an argument against the value of speaking with tongues. Here Paul says, *“Yet, in the Church, I had rather speak five words with my understanding, that by my voice I might, (note his purpose) teach others also, than ten thousand words in an unknown tongue.”*

There is no argument against the speaking in tongues here, for we readily believe with Paul, that this is true, when teaching others. Yet, while it is true of teaching, it cannot apply to the speaking in tongues, which accompanied the baptism of the Spirit; or the sign following the believer; or the sign or warning to the unbeliever, or for the edification or when used in worship, as in verses 15 and 26, or the speaking in the unknown tongue to God. These diversities of purposes in speaking with tongues, are very important, in fact, so much so, that God hath placed them in the Church; and if so, how can the Church ever become normal, without them? When the gift of tongues, which is given only to some, is used at will (verse 27), not more than two or three at the most, should speak, and that by course, and one should interpret. It is different, with the sign accompanying the baptism of the Holy Ghost. Specially note, that there were 120, on the Day of Pentecost, all at the home of Cornelius, and twelve at Ephesus, who

were all filled with the Holy Spirit, and began to speak with other tongues.

How will the Church get back to the order in which God set it, if we refuse to recognize His Word? While some writers and opposers talk about this out-pouring of the Spirit and the speaking with tongues, that is accompanying as a counterfeit, and pick out a few here and there, that have failed God, or abused the gifts, or possibly, are counterfeits, there is a mighty army of men and women throughout the world, that have received the genuine, according to the Bible pattern, and are standing on God's Word, a sure foundation, and contending for the faith, once delivered unto the saints, they are not disappointed. The Lord Jesus said, "*These signs shall follow (note who) them, that believe.*" We receive, because we believe.

THE TRUTH ABOUT SPEAKING IN TONGUES

(Biblical and Historical Proof)

The Pentecostal phenomenon of “speaking in tongues” has created widespread controversy among modern Christendom today. Without the knowledge of the truth, which only comes to an honest heart, by divine revelation, many have misunderstood, the purpose of tongues. Do not be confused by theories and ideas of men: learn the truth about this important subject.

The Bible teaches, three principal ways, in which tongues are manifested: as the initial evidence of the Holy Spirit baptism, as one of the nine gifts of the Spirit in the Church, and in a believer’s personal devotion to God.

INITIAL EVIDENCE OF THE HOLY SPIRIT BAPTISM

Isaiah prophesied, “With stammering lips and ANOTHER TONGUE, will He speak to this people.” Isaiah 28:11. In the great commission, Jesus said, “And these signs shall follow them that believe...they shall speak with NEW TONGUES” (Mark 16:17).

“The wind bloweth where it listeth, and thou hearest the SOUND thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit” (John 3:8). As the sound of wind blowing is the evidence of its presence, so is the sound of speaking in tongues evidence of the Holy Spirit baptism.

“And when the Day of Pentecost was fully come, they were all with one accord, in one place. And suddenly, there came a SOUND from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, cloven tongues like as of fire, and it sat upon each of them. And they were all filled with

the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4). The initial evidence of the Holy Ghost, upon the 120 disciples, was witnessed by devout Jews, out of every nation. They said one to another, “Behold, are not all these which speak, Galileans? And how hear we, every man in our own tongue, wherein we were born?” (Acts 2:6-8). Then **Peter preached**, “But this is that which was spoken by **the prophet, Joel** (See Joel 2:28). And it shall come to pass, in the last days, saith God, I will pour out of My Spirit upon all flesh...Having received of the Father, the promise of the Holy Ghost, he (Jesus) hath shed forth this which ye now see and hear” (Acts 2:16-33).

Cornelius and his household spoke in tongues when they were baptized with the Holy Ghost. “They, of the circumcision, which believe, were astonished...because that on the Gentiles, also was poured out, the gift of the Holy Ghost. **FOR THEY HEARD THEM SPEAK WITH TONGUES...**” (Acts 10:45-48). Peter confirmed, “...The Holy Ghost fell on them, as on us, at the beginning” (Acts 11:15).

The **believers at Ephesus** spoke in tongues when they received the Holy Ghost baptism. “And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake in tongues, and prophesied” (Acts 19:1-6).

When **the Samaritans** received the Holy Ghost by the laying on of the apostles’ hands, there was a miraculous evidence of God’s power, which exceeded the miracles and signs already experienced. This prompted Simon the sorcerer, to offer money to buy this power: that on whomsoever he laid hands, he may receive the Holy Ghost. According to the Biblical signs that follow believers, and the experiences received at Pentecost, Caesarea and Ephesus, there should be no doubt, that the Samaritans received the Holy Ghost with the same initial evidence of speaking in tongues (Acts 8:5-25).

The **apostle Paul** was filled with the Holy Ghost and spoke in tongues (Acts 9:17, 1 Corinthians 14:18).

History also proves, that speaking in tongues was the evidence of the Holy Spirit baptism in the early Church, and has not ceased to be a Biblical experience among believers today.

The Encyclopedia Britannica, 1972 Edition, Vol. W, p.75 - Tongue-speaking manifested itself early in the Christian experience. At Pentecost, (Acts 2), the gift appeared as a sign of the indwelling of the Holy Spirit, which marked the character of the earliest Christians...During later Church history, glossolalia (speaking in tongues) occurred among the mendicant friars of the 13th century, little prophets of Cevennes, the Jansenists, and the Irvingites. Tongues were found also among the early Quakers, as well as among the converts of John Wesley and George Whitfield...In modern times, glossolalia has been found chiefly among Holiness and Pentecostal groups.

The Saturday Evening Post, May 16, 1964, p. 32 - Praying in tongues has recurred at intervals throughout the Christian era, although it did not affect large masses, until early in this century. Its advocates were quickly expelled from the established Churches, whereupon they established the Pentecostal Churches. For 50 years, it remained the almost exclusive possession of the Pentecostal Churches.

Newsweek, June 25, 1973, p. 80 - The Pentecostal phenomenon, has spread with surprising speed, through all of the world's major Christian Churches.

Why did God choose tongues for the initial evidence of the Holy Spirit baptism? Note the following reasons:

1. Isaiah asked, "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him?" (Isaiah 40:13). God is sovereign to choose as He will, without being accountable to anyone!
2. Such a marvelous experience, as the baptism of the Holy Ghost, demands

marvelous evidence. So God chose to speak through the believer, in a language foreign to Him, as the outward evidence of the marvelous infilling of the Holy Ghost!

3. The tongue is the most unruly member of the body and full of deadly poison, which no man can tame. It is a world of iniquity and is set on fire of hell. Therefore, the tongue is capable of defiling the entire body (James 3:6). Before man can be fully sanctified, the tongue, which defileth, must be brought under control. Who can tame the tongue? James compares the tongue to the bit in a horse's mouth, which gives the driver complete control (James 3:3). So, whoever controls the tongue, controls the person.

How beautiful is this glorious truth! God chose tongues, as evidence of the Holy Spirit baptism, to symbolize His complete control of a believer. And this is important for the sanctification of the individual's body.

4. Although other signs were manifested at Pentecost, God chose tongues for the uniform sign of the Holy Spirit baptism. (Compare Acts 2:2-4, 10:46, 19:6). Jesus said, that this SIGN shall follow every believer of the Gospel (Mark 16:16,17). The Jews were convinced, that the Gentiles at Caesarea, had received the baptism of the Holy Ghost, FOR THEY HEARD THEM SPEAK WITH TONGUES (Acts 10:45-47).

THE GIFT OF TONGUES IN THE CHURCH

“For by ONE SPIRIT are we ALL BAPTIZED into one body” (1 Corinthians 12:13). “Now there are diversities of gifts, but the same Spirit” (1 Corinthians 12:4). The gifts of the Spirit are as follows: “the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues and the interpretation of tongues. But, by one and the selfsame Spirit, God divides these gifts severally to every man as He will” (1 Corinthians 12:8-11).

Since the gift of tongues is a manifestation of the Spirit (1 Corinthians 12:7,11), and

cannot operate in a person, without the Holy Ghost being resident within him, this gift is only given to believers, who have been baptized into the body of Christ by the Holy Spirit evidenced by tongue-speaking.

The gift of tongues is different from the tongues as the initial evidence of the Holy Spirit baptism. Compare the following:

* 1. These tongues differ in purpose. The gift of tongues along with the gift of interpretation of tongues has been given unto some in the Church to convey a message from God to the congregation as the need requires (1 Corinthians 12:7,27,28). But, tongues as evidence of receiving the Holy Ghost, is the believers personal experience with God, and is not designed to convey a message to the Church.

* 2. Also, these tongues differ in operation. The gift of tongues in the Church is limited, to two or three messages and that by course: and one must interpret (1 Corinthians 14:27). But, tongues as evidence of the Holy Spirit baptism is an unlimited manifestation and requires no interpretation.

Paul said, "He that speaketh in an unknown tongue, edifieth himself; but he that prophesieth, edifieth 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" (1 Corinthians 14:4,5). Certainly, the apostle did not try to discredit or do away with the importance of tongues. Because, in comparison, he illustrated, that the less honorable members of the body are necessary, and receive more abundant honor (1 Corinthians 12:22,23). Each gift of the Spirit has as its proper time and place in the Church, and when tongues are interpreted, they become as important, as prophecy! So, Paul emphasized, "...Let all things be done unto edifying" (1 Corinthians 14:26). To edify the Church, the gift of tongues must be coupled with the gift of interpretation of tongues. To avoid confusion, Paul gave instructions to follow for the use of tongues and interpretation of tongues, in the Church. (See 1 Corinthians 14:27). He said, "If there be no interpretation, let him keep silence in

the Church; and let him speak to himself, and to God” (1 Corinthians 14:28). Also, he said, “IN THE CHURCH, I had rather speak five words with my understanding, that by my voice, I might teach others also, than ten-thousand words, in an unknown tongue” (1 Corinthians 14:19). It is better for the edification of the Church, to speak five words of understanding, than ten-thousand words, in an unknown tongue without a divinely inspired interpretation. However, lest anyone misunderstand the importance of tongues, Paul concluded, “Wherefore, brethren, covet to prophesy, and FORBID NOT TO SPEAK WITH TONGUES” (1 Corinthians 14:19).

“Wherefore tongues **are for a sign**, not to them that believe, but to them that believe not...” (1 Corinthians 14:22). This Scripture deals with God’s speaking to man (See 1 Corinthians 14:21). Of course, the believer should know when the Lord speaks, whether by tongues or not. But, as a proof to the unbeliever, or anyone who doubts the Word of God, tongues are manifested for a miraculous sign of His presence.

Paul asked the question, “Do all speak with tongues?...” (1 Corinthians 12:30). The context of this Scripture requires a negative answer, because Paul is discussing Tongues, as a gift of the Spirit only, and not as the evidence of the Holy Spirit baptism (See 1 Corinthians 12:28). The gift of tongues is in addition to the tongues experienced with the baptism of the Holy Ghost. (By the same rule, the gift of faith, is in addition to the measure of faith given a person to be saved, compare Romans 12:3, 1 Corinthians 12:9). So, everyone may not receive the gift of tongues. But, in every case, where the initial evidence of the Holy Spirit baptism, is recorded, “ALL” spoke in tongues. (For example, see Acts 2:4, 10:44, 19:7).

PERSONAL DEVOTION TO GOD

Tongues are also manifested in a believer’s personal life of prayer and worship. They serve as a means of his **secret communication with God in the Spirit**. These tongues are not meant to be understood by men: therefore, they need no interpretation. “He that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no

man understandeth Him: howbeit in the Spirit, He speaketh mysteries” (1 Corinthians 14:2). “The Spirit itself maketh intercession for us with groanings, which cannot be uttered” (Romans 8:26). Paul said, “If I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also” (1 Corinthians 14:14,15).

These devotional tongues are also **for the personal edification of the believer**. They are for self-encouragement and uplifting of His Spirit. Paul said, “He that speaketh in an unknown tongue edifieth himself...” (1 Corinthians 14:4). So, the apostle gladly stated, “I think my God, I speak with tongues more than ye all” (1 Corinthians 14:18).

How long will tongues continue to be manifested?

“Whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. For we know, in part, and we prophesy in part. But, when that which is Perfect is come, then that which is in part shall be done away” (1 Corinthians 13:8-10). The phrase, “when that which is perfect is come,” is translated from the Greek phrase, “to teleion.” The word, “teleion” is a singular neuter term, which refers to Jesus Christ. Thayer’s Greek-English

Lexicon, p. 618, defines the phrase, “to teleion,” as used in 1 Corinthians 13:10: “The perfect state of all things, to be ushered in by the return of Christ from heaven.” Paul said, “Now we see through a glass, darkly; but, then face to face: now I know in part: but, then (when that which is Perfect is come), shall I know even as also I am known” (1 Corinthians 13:12). When the Church, having reached her state of perfection, stands face to face in the presence of God, there will be no need for prophecies, tongues and knowledge. But, until that which is perfect (Jesus Christ) is come, that which is in part will remain. And as long as there remains prophecies and knowledge, tongues shall not cease. So, Paul instructed the Church, to COME BEHIND IN NO GIFT, WAITING FOR THE COMING OF OUR LORD, JESUS CHRIST (1 Corinthians 1:7).

Believe the Truth! The Pentecostal phenomenon is for you today! If you desire the greatest experience God has offered to mankind, I urge you to repent, and be baptized with water in the name of Jesus Christ for the remission of sins, and receive the baptism of the Holy Ghost, evidenced by speaking in tongues!

Acts 2:4, 38, 39

WHY I SPEAK IN TONGUES

Five times in the Book of Acts, we read of people being filled with the Holy Spirit (in the case of Paul, we only see Ananias telling him that he will receive the Holy Spirit). The first of these times is in Acts, chapter two. There are about 120 believers in the upper room, waiting for the promise of the Spirit. In verse four, we read:

“And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

So, here we have 120 people filled with the Holy Spirit and every one of them speaks in tongues. Some have said, that tongues are only for some people and that not everyone needs this experience, but here we see, that all of those who received the Spirit spoke with tongues. People have also tried to say, that the reason that they spoke in tongues here, was to preach the Gospel to the other people. However, this is not what the Scripture says. All it says, is that when people heard this sound, they came and heard them speaking in their own languages (vs. 5, 6). Verse 11, tells us what they heard, *“We hear them speaking in our own tongues, the wonderful works of God.”* When we look at their response in verses 12 & 13, we do not find the type of response we would expect from people who had just heard the Gospel preached to them (which we do find, after Peter is done preaching in verse 37). This view is just not Biblically founded.

Another occurrence of people receiving the Holy Spirit, is in Acts, chapter 10:

“(V. 44) While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the Word. (V. 45) And those of the circumcision, who believed, were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles, also. (V. 46) For they heard them speak with tongues and magnify God.”

Not only do the Gentile believers, here, speak in tongues when they receive the Spirit, but the Scripture shows us, that the reason Peter and the other Jews knew that they had received the Spirit, was because they spoke in tongues (v. 46). Now, this is significant. Most people today, believe that there is no outward sign, when someone receives the Spirit, that only an inner change takes place. Well, as much as I might like to believe that, it is not what we find in Scripture. In every occurrence, we find an outward manifestation.

The disciples at Ephesus spoke in tongues when they received the Spirit:

“And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied” (Acts 19:6).

Now, some would like to dismiss tongues, because they prophesied, as well, but tongues are what we repeatedly see, as a pattern. Even so, there is still an outward sign every time someone receives the Holy Spirit.

Now we look back, in Acts 8, (I left this one off purposely). This is the only occurrence of people receiving the Holy Spirit, where it does not say, that they spoke in tongues. However, I believe that this passage, is probably the strongest indicator, that tongues are normative for those who receive the Spirit. In verse 12, we read, that the Samaritans believed and were baptized, but in verse 16, we see, that they had not yet received the Holy Spirit. This completely destroys the idea of some, that the Spirit is received instantly upon believing and of others, that it is received at baptism, for these believers had done both and still had not yet received the Spirit. Furthermore, if no outward expression is expected, then, how did Peter and John know, that none of these had received the Spirit?

There had to be *something* that they expected, when people received the Spirit, for all of these Samaritans to have believed and been baptized, yet, they knew for sure, that

none of them had received it (vs.14-16). Not only that but verse 18, states that Simon saw that people received the Spirit through the laying on of hands. What did he see? He had already seen Philip do miracles (vs. 6,13), and that didn't impress him. But, when he saw people receive the Holy Spirit, then he offered the apostles money, that he too, might have that ability. There was obviously something outward that happened to impress this ex-sorcerer. So, since we have seen elsewhere, that tongues routinely accompany the outpouring of the Holy Spirit, we naturally assume, that Simon saw this same thing.

The final instance of someone receiving the Holy Spirit is in Acts 9. Here, we see Ananias telling Paul, that Jesus sent him to pray for him, that he might receive the Spirit. Luke does not go on to record the actual event, but Paul affirms elsewhere, that he also spoke with tongues (1 Corinthians 14:18). So, in four out of the five instances, where people receive the Holy Spirit, the people who received it, spoke in tongues. Furthermore, on the Day of Pentecost, at the first outpouring, all 120 of them, spoke in tongues. And, in the one case, where it does not specifically say that they spoke in tongues (Acts 8), it is obvious something outward happened, that Simon could see. It seems from Scripture, that speaking in tongues, is the normative experience, for those who receive the Holy Spirit.

So far, we have looked at examples of people receiving the Spirit, to show that it is routinely accompanied by speaking with other tongues. But, now, I would like to look at two passages, that seem to specifically indicate, that this experience is what is to be expected when someone receives the Holy Spirit. The first of these is John 3:8:

8 *“The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”*

Now, whatever analogy Jesus is making here, it is very significant, because He says, *“So is everyone who is born of the Spirit.”* So, whatever this means, it is to be characteristic of all those who have been Spirit-filled. In this passage, I believe that

Jesus is personifying the wind (speaking of it, as if it were a person). This practice, is not unusual, in Scripture. Wisdom is personified, in Proverbs 8 & 9, the earth in, Numbers 16:32, etc. My reasoning, for this passage, is: (1) The word translated wind is *pneuma*, which is also the word for Spirit. (2) The wind is said to blow where it *thelei* (desires, wishes). The wind cannot desire. (3) Jesus speaks of its *phone* “fo-nay” (voice, sound). Now, although this word can refer to just a sound, as W.E. Vine points out, it is “most frequently `a voice,`” and so, it is translated in the RV, ASV, DV, and YLT. (4) Every neuter pronoun, “it” can just as legitimately, be translated, “he.” The Greek for the masculine and neuter, in this passage, are identical. (5) Finally, Jesus speaks of those who have been born of the *pneuma* (Spirit, wind). So, since Spirit and wind, are both, the same word in Greek, the original readers would not have seen the distinction, that we do in the English. It is as though John (recording Jesus), is using a play on words, or using a word that has a dual meaning, to refer to both of those meanings. In other words, the original readers would have heard something like this:

The *pneuma* blows where he/it wants to and you hear his/its voice, but do not know where he/it comes from and where he/it goes; so is everyone who has been born of the *pneuma*.

Or as Young translates it:

8 *“the Spirit where He willeth, doth blow, and His voice thou dost hear, but thou hast not known whence He cometh, and whither He goeth; thus, is everyone who hath been born of the Spirit.”* -- Young’s Literal Translation

So, now we come to the question of, what is the analogy of the *pneuma* and those who have been born of the *pneuma*? Well, it seems, that Jesus’ point is, that you can’t see the wind coming or going, but you can identify it, by its sound/voice, and this is the same way those who have been born of the *pneuma*, will be identified. Now, I readily admit, that Nicodemus would not have thought of tongues when he heard Jesus say this. However, as we have previously shown, speaking with tongues (the voice of the

Spirit, Acts 2:4), routinely accompanied the infilling of the Holy Spirit and is really the only possible fulfillment of what Jesus said. His Words definitely mean *something*, and He said, “so is *everyone*, who is born of the Spirit.” If He is not talking about speaking with tongues, then what could His Words possibly refer to? Furthermore, the Gospel of John was written many years after Pentecost and the readers would be looking at this already with the fulfillment of Acts 2, in mind.

Acts 2:3 Then there appeared to them, divided tongues, as of fire, and one sat upon each of them.

Now, what is the significance of this? This is the first outpouring of the Spirit. About 120 people are praying and a separate tongue appears and sits on each one of them. Immediately in the next verse, we read, “*And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.*” What is God trying to tell us here? Why a tongue, of all things? Can you imagine seeing 120, fiery tongues appear in the air and then come to rest upon everyone’s head? What should it possibly mean? Could God be reaffirming what Jesus said, in John 3:8, that “the voice of the Spirit,” is the sign that we are to expect, when someone is born of the Spirit? If not, then what could possibly be the purpose of this? If you saw a tongue appear and rest upon everybody’s head and then heard them speak with other tongues, the very first time the Holy Spirit was poured out, what kind of a connection would you make of it? Once again, this obviously means something, and the most natural explanation, is that this is the sign of a Spirit-filled believer. And, of course, to tie things up nicely, God didn’t leave the sound of the wind out (vs. 2).

I have heard this passage misquoted frequently. People often say, “tongues of fire,” and the pictures you have probably seen that people draw of Pentecost, show a little flame sitting on everyone’s head. However, this is not what the passage says. Individual tongues appeared to them, that were, “as of fire.” Now, that one word, is significant. “As,” is translated from the Greek word, *hosei*, which literally means, “as if” (*hos* - as, *ei* - if) or “as it were; like.” They really saw tongues (that were somehow, like

fire) on everyone's head.

Finally, I must conclude, that I am convinced, Biblically, that when people receive the Holy Spirit, they do indeed, speak with other tongues. Now, it is not tongues, that we should seek for. As I heard one preacher say, "You don't go to a shoe store and buy tongues. You buy shoes and the tongues come with the shoes." So, it is, with the Holy Spirit. We should seek to be filled with the Spirit, and when we are, we will speak with other tongues. *"So is everyone who is born of the Spirit."*

DIVERS KINDS OF TONGUES - A Study of 1 Corinthians 12 and 14

Introduction - 1 Corinthians 14 - Is Paul Negative About Tongues?

Introduction

1 Corinthians 12:28 says, “not all speak in tongues.” This verse has been misunderstood, by many, to mean that not every believer will speak in tongues, and thus, tongues are not the initial evidence of having been filled with the Holy Spirit. This is understandable because, without a context, the above verse does seem to back up such an idea. The thesis of this course is that the Bible speaks of two different types of tongues. There are tongues that all receive when filled with the Holy Spirit and the gift of divers kinds of tongues, spoken of in 1 Corinthians 12 and 14. The kind in 1 Corinthians 12:28, is speaking of the gift of divers kinds of tongues, and indeed, not all will have this gift. It is distinct from the “normal” tongues one speaks in when having received the Holy Ghost.

The Bible does not blatantly declare, that there is a distinction between a tongue, that one speaks in, upon receiving the Holy Ghost and tongues for interpretation, but the two types can be easily distinguished, by looking at the three accounts of tongues-speaking, in Acts. If the process of tongues and interpretations occurs by two or three messages in tongues, followed by interpretations, as the order laid out in 1 Corinthians 14:27-28, then one can see from Acts 2, 10, and 19, that there is a difference.

It is evident from the Acts 2, outpouring, that all 120 were speaking in tongues, at once. This can be seen, by the fact, that all were filled and spoke in tongues. If the tongues, here, is the gift of divers kinds of tongues spoken of, in 1 Corinthians 14:27-28, this would mean, that 120 messages in tongues were being given, at once, and one

person interpreted all 120 messages. This would not be in order, according to 1 Corinthians 14:27, and we know that God is not the author of confusion (1 Corinthians 14:33).

It can't be argued, that Peter was giving an interpretation, because Acts 2:5-11, tells us that the group of onlookers already understood what was being said, in tongues. What was being spoken, were "the wonderful works of God" (Acts 2:11). This was not the message that Peter spoke. I don't read of

Peter speaking about God creating the mountains or seas, or any such thing. Instead, Peter answered the three questions asked by the onlookers: (1.) And how hear we, every man, in our own tongue, wherein, we were born? (2.) What meaneth this? (3.) Men and brethren, what shall we do?

Acts 10, also shows, that there are two types of tongues. First of all, let it be noted, that there is no mention of an interpretation. Secondly, from Acts 10:24, we can determine, that there were at least five people that Peter preached to (kinsmen = at least two; near friends = at least two; Cornelius). This means, that at least five people were giving messages in tongues if the only kind of tongues is the gift of divers kinds of tongues. The Bible never says, they were messages, but simply says, they were tongues. If five people were truly giving messages in tongues, this would be going against the procedure, laid out in 1 Corinthians 14:27. The same argument can be made for Acts 19:6-7, which shows, that there were twelve people speaking in tongues. The Bible never explicitly states, a difference between the tongues, as evidence of having received the Holy Ghost and the gift of divers kinds of tongues, but it is evident, from these three passages alone, (excluding passages in 1 Corinthians 14), that there is a difference. If the only kinds of tongues that are spoken are those that are to be interpreted, then what does *diverse* tongues mean (1 Corinthians 12:10)? This points to, at least, two types of tongues, whatever they are.

1 Corinthians 14

Paul penned 1 Corinthians 14, because of the abuse and misunderstanding of tongues. It appears from 1 Corinthians 14:6-11, 16, 23, that the Churches at Corinth, were giving most of their meetings over to speaking in tongues. It also appears from 1 Corinthians 14:26-27, that there were many tongues and interpretations and these were being done out of order. Paul did put restrictions and guidelines upon tongues.

In this chapter, there is no support to say, that tongues are only for interpretation. One may point out 1 Corinthians 14:27-28, which I have discussed already, but this does not rule out any other type of tongues. Looking at other verses in this chapter, along with the three episodes of Acts mentioned above, will demonstrate, that Paul has two types of tongues in mind.

In 1 Corinthians 14:18-19, Paul thanks the Lord, that he speaks in tongues, even more than the Corinthians do, but says, that in the Church meeting, he would rather speak words of understanding in order to teach others. Notice, that Paul did not have an understanding of the tongues that he spoke with more than any of the Corinthians. If he was able to understand them, he would have no need to desire to speak five words of understanding, so that others might learn. From interpretation - only view, this would mean, that Paul was speaking in tongues without any interpretations, and that, in abundance. Was Paul, who spoke in uninterrupted-tongues even more than the Corinthians, rebuking them for doing the same? How could Paul, who through the Holy Spirit, placed regulations on the operation of tongues and interpretations, to only two or three per meeting, thank God that he was giving more tongues and interpretations than what God allowed? This would make the inspired Paul himself, out of order, and a hypocrite, by putting regulations on tongues, that he himself didn't keep.

Look also, at 1 Corinthians 14:5. If the purpose of tongues, is for interpretation, then why does Paul acknowledge the fact, that there are tongues apart from interpretation? It says that prophecy is greater than someone speaking in tongues, except he

interprets. If he interpreted, then it would be equal to prophecy. The keyword is *except*. Paul makes it very clear, that it is not only possible but that it is normative (at the very least, for some believers), to be able to speak in tongues, without an interpretation. One may contest saying, "Notice, that Paul did say prophecy was better than this kind of tongues." I agree because prophecy edifies the Church, as a whole, because the words are intelligible to the hearers, while speaking in tongues without an interpretation, only edifies the individual (1 Corinthians 14:4-5). This is why Paul goes on to say, that if one speaks in tongues, they should pray that they may excel to the edifying of the Church, i.e., interpretation (1 Corinthians 14:12-13). It was perfectly fine to speak in uninterrupted - tongues, for one's own edification, but they should seek to excel to the edifying of the whole Church, through prophecy, or by interpreting the tongues.

Paul made it clear, that the gift of tongues was not for everybody (1 Corinthians 12:7-10 -- notice the phrases, "to one is given" and "to another;" 1 Corinthians 12:30). Yet, in 1 Corinthians 14:5, Paul said, he wanted all the Corinthians to speak in tongues. Why would Paul wish for something that could not be done? There seems to be a difference in the tongues he was talking about. In 1 Corinthians 12:30, he was talking about the gift of tongues for interpretation, that only some could have, while in 1 Corinthians 14:5, he was talking about the tongues, that everybody spoke in when they received the Holy Ghost. This is the only logical explanation. Otherwise, the Scripture would be contradicting itself.

Is Paul Negative About Tongues?

An improper understanding of Paul's purpose for the contents of 1 Corinthians 14, has led some to believe, that Paul was against tongues-speaking or at least down-played tongues. An examination of the text, however, does not support such an idea. Paul was, most definitely, correcting an abuse of tongues in the Corinthian Churches. It appears, that they were giving much of their services over to this practice, resulting in a lack of edification, to both, believers and non-believers, alike. Paul's concern, was the edification of the Church. In the chapter, he limits the gift of divers kinds of tongues and

“normal” tongues, while exalting prophecy.

Paul begins, by beseeching the Corinthians to desire Spiritual gifts, but especially the gift of prophecy. (v. 1). The reason for this, was due to the fact, that speaking in tongues is directed toward God, not men. Man does not understand their meaning, only God does, as is evidenced by Paul's statement, “in the Spirit he speaketh mysteries.” (v. 2). On the other hand, the individual, who prophesies, speaks to men (in an understood language) and brings edification, exhortation, and comfort (v. 3). The difference between the individual who speaks in tongues and the individual who prophesies is that the former only edifies himself, while the latter, edifies the Church (v. 4). For this reason, Paul would rather have the Church prophesy than speak in tongues. The only exception to this is if the tongues are interpreted. If tongues are interpreted, then the individual who speaks in tongues and the individual who prophesies, are on the same level, because both are giving edification to the Church (v. 5). Paul tries to prove his point, by using himself as an example. He asks what profit he would be to the Church if he came speaking to them in an unknown language (vs. 6-8)? Unless what is spoken can be understood, Paul would be wasting his breath, as far as teaching is concerned, and would be as a foreigner to the Corinthians (vs. 9-10). Believing that the Church would understand his point, Paul urges the Church to seek to excel to the edifying of the Church, presumably excelling from tongues alone, without interpretation (v. 12). To do this, those who speak in tongues were to pray, that they might interpret those tongues (v. 13). Since when praying in tongues, one's Spirit prays, even though his mind does not understand the words, Paul concluded that he would both, pray and sing with the Spirit (tongues) and with the understanding, (his own language) (vs. 14-15).

Paul said, that if one blesses God, in Spirit, the congregation cannot understand and agree with the blessing (v. 16). He didn't want them to think this made tongues bad, so he was quick to say, “Thou verily givest thanks well, but the other is not edified” (v. 17). In further defense that he supported speaking in tongues, he confesses, that he thanks God that he speaks in tongues more than did any of the Corinthians (v. 18), but to keep with his exaltation of the body's edification, he adds, that he would rather speak five

words in his understood language, than 10,000 words in tongues (v. 19).

Paul exhorts them to be men of understanding, after the, which he quoted Isaiah 28:11, to show them the purpose for tongues (vs. 20-21). Tongues are a sign for unbelievers, but prophecy is for those, who are believers (v. 22). Even though tongues are a sign for unbelievers, if the whole Church is giving themselves over to tongues-speaking, unbelievers will think the people are crazy, because they cannot understand anything being said (v. 23). On the other hand, if all are prophesying, the unbelievers will understand and will be convinced, worship God, and tell others, that God is truly among the Corinthians (vs. 24-25).

If this is the case, Paul argues with the Church, as to why they are coming together with everyone, having their own psalm, doctrine, interpretation, etc.? To bring edification to the body, Paul restricted the gift of divers kinds of tongues, to two or three messages and interpretations, per meeting, and regulated the speakers (vs. 27-28). He also limited, the gift of prophecy in the same manner (vs. 29-32). The reason for this limiting, is due to God's nature of peace, instead of confusion (v. 33). After commanding the women to silence (by commanding them to ask their questions to their man at home) (vs. 34-35), and warning of Spiritual arrogance (vs. 36-38), Paul again, encourages them to prophesy, and commands them, not to forbid speaking in tongues, and that all these things be done decently and in order (vs. 39-40). Paul ends this section, concerned about edification and order in the Church.

Tongues Are For Unbelievers

Paul said, “So then, tongues are a sign, not for believers, but for unbelievers. Prophecy, however, is not for unbelievers, but for believers” (1 Corinthians 14:22). Does Paul mean to say, that tongues are not intended for believers? To answer this question, we must examine the immediate context of this verse:

Brothers and sisters, do not be children in your thinking. Instead, be infants in evil, but in your thinking, be mature. v. 21 It is written in the law: *“By people with strange tongues and by the lips of strangers, I will speak to this people, yet, not even in this way, will they listen to me,”* says the Lord. v. 22 So then, tongues are a sign, not for believers, but for unbelievers. Prophecy, however, is not for unbelievers, but for believers (1 Corinthians 14:20-22, NET Bible).

First Corinthians 14:21, is a quote from Isaiah 28:11. Paul cited this verse, to illustrate the point he was trying to make. It was from the Isaiah passage, that Paul concluded, tongues are a sign to unbelievers. In order to understand Paul’s statement, then, we must examine the context of Isaiah 28, for Paul drew upon its meaning to derive his own teaching for the Church at Corinth.

Israel had broken their Covenant with Jehovah, falling into idol worship. The priests were drunkards. God had attempted many times, to bring Israel back into a right Covenant relationship with Him, but they would not heed His call, and were so far Spiritually removed from Him, that He could not get His message across. In Isaiah 28:2-6, we find Isaiah prophesying, that the Assyrian army was going to invade Israel and ravish them. Since the priests and prophets of Israel had become drunkards, they were not Spiritually capable of listening to God’s voice, and thus, were making bad decisions (v. 7). Who could God get His message to, if the priests and prophets are not even in the right relationship with Him to be able to hear His voice? Can He communicate it to those who were in a state of spiritual infancy? (v. 9). God could only

give them small bits and pieces of His Will because they were so spiritually immature (v. 10). Because God could not communicate His message to Israel any other way, He would send those of another tongue (language) to relay the message (v. 11). These messengers were none other than the Assyrian army. The message they were to deliver to Israel, was none other than that they had broken their Covenant with Jehovah. God would make sure they received His message, by allowing them to be defeated of another nation. It was through the foreign tongues, that God would speak to His people.

In what way would God communicate His message through the Assyrian tongue? The Israelites would be carried captive by the Assyrians, to their own land. Every time the Israelites would hear the Assyrians speak in the Assyrian tongue, it would remind them, that they were defeated and carried away captive, because of their failure to love Jehovah and keep His Covenant.

God told the Israelites how He had offered them rest and refreshing from their enemies, time and time again, yet, they would never listen to Him. They kept up their sinfulness. Therefore, God was no longer able to keep them in the state of rest (v. 12). Because the Lord could only speak to the Israelites by bits and pieces and couldn't get His whole message across to them, the Israelites would fall backward, be snared, and taken captive, by the Assyrians (v. 13).

As the prophecy had stated, the Assyrians invaded Israel and destroyed it, taking the Israelites captive. Most Israelites still did not repent, but they most definitely, received His message. Instead of repenting, they simply grew accustomed to the Assyrians, and even began to marry them and have children by them.

Having now established the meaning of Isaiah 28:11, let us examine Paul's usage of this text in his letter to the Corinthians.

Notice the parallel of 1 Corinthians 14:20, to Isaiah 28. Paul told the Corinthians not to be like children, or immature, (like Israel was, who needed line upon line, here a little,

there a little, precept upon precept), but to be mature. In verse 22, by using the principle of Isaiah 28:11, Paul said, "So also, tongues are for a sign for unbelievers today." Remember, God told Israel, that with men who speak other languages, He would communicate His message to them. Paul, therefore, says, that tongues serve a similar purpose today. When an unbeliever hears a believer speaking in tongues, it is a *sign* to the unbeliever of their rejection of God and will serve to condemn them, on the day of judgment. God will hold them accountable for their unbelief, because God expects the sign, and planned for the sign of tongues to convince them and make them believe and be converted, speaking in tongues themselves. Notice, that even Jesus connected speaking in tongues with a sign, in Mark 16:17.

God expects tongues to convince the unbeliever, because speaking in languages which have never been learned, cannot be faked, and therefore, cannot be denied, by unbelievers. It is possible to fake a miracle, prophecy, or word of knowledge. One cannot, however, fake speaking in languages they do not naturally know, without it being obvious.

God has given tongues, as the evidence of receiving the Holy Ghost, so that unbelievers will believe when they hear believers speaking in tongues. If they do not believe, God will use their experience to condemn them in judgment for not believing. Tongues will either, excuse or accuse, the unbelievers who hear them, at the judgment.

That tongues serve the above purpose, does not mean that tongues are not for believers, also. Granted, if believers were not to speak in tongues, how could unbelievers ever hear tongues, in order to be convinced of their rejection of God? Obviously, unbelievers will not be the ones speaking in tongues. It must be the believers, who are speaking in tongues. Also, Jesus' statement, that tongues would follow those who believe, would become a contradiction (Mark 16:17). Yet, another point to bring out is that immediately following Paul's statement, that tongues are for unbelievers, he noted that prophecy is for believers, not unbelievers (v. 22). But then, Paul went on to show, how prophecy would avail to the conversion of unbelievers (vs.

23-25). If we take Paul's statement, that tongues are only for unbelievers to mean, that tongues serve no purpose for believers, then we must also consider Paul's blanket statement, concerning prophecy in verse 22, to mean, that prophecy serves no purpose for unbelievers. The context of verse 22, however, renders both positions, untenable. There is a larger context to verse 22, that we must take into consideration, in our interpretation.

In the very same chapter we find Paul making the statement, that tongues are for unbelievers, he also makes several statements which clearly indicate, that tongues are for believers: tongues and interpretation serve to edify the Church (1 Corinthians 14:27-28); the individual who speaks in tongues, edifies himself (v. 14:4); Paul a believer, prayed and sang in tongues (v. 14:15); to give thanks in tongues is to give thanks well (v. 14:17); Paul thanked God, he spoke in tongues more than the Corinthians (v. 14:18); tongues should not be forbidden among the Church (v. 14:39). All these verses describe the tongues of believers. If tongues were not for believers, but only unbelievers, then most of 1 Corinthians 14, would be in error.

In conclusion, in verse twenty-two, Paul is focusing on the fact, that the *sign* of tongues, does not serve to convince the believer, but rather, the unbeliever. As Jesus noted, however, those who come to believe, would then have the sign of tongues following them.

Tongues are Not Learned or Known Languages

There have been many attacks leveled against the Biblical teaching of speaking in “tongues,” or speaking in “languages.” One of the newer arguments against tongues-speaking surfacing among certain Christian circles is the notion that the tongues spoken of in the Book of Acts and in 1 Corinthians 12-14, are not referring to unknown languages given to the speakers by God, but to languages learned and known by the speakers. It is particularly noted, that the word, “unknown,” which appears before “tongues” in the KJV, does not appear in the Greek text and that most English versions no longer include “unknown” in their translations. It is believed, that without the word, “unknown,” we have no reason to conclude, that the tongues spoken of, are referring to a supernatural gift from God, but rather, that they are referring to learned languages, spoken by the Corinthian believers (those who were bilingual and trilingual). I wish to demonstrate why it is impossible to conclude, that the tongues spoken of in the Scripture, are referring to learned languages.

“Tongues” comes from the Greek word, *glossa*, which can refer to the physical organ of the body, or to languages. When the Bible speaks of “speaking in tongues,” it means, that the people were speaking in other languages, supernaturally. The languages they spoke in, were not learned but were given them, by God. These languages are not understood by the speaker, or by the hearer unless interpreted.

It is true, that in 1 Corinthians 14, all appearances of the word, “unknown,” are supplied by the translators, not appearing in the original Greek text. While it is important to note that, it does not mean that the text is not inferring that the tongues are “unknown” to the speaker. The context makes it clear, that the languages Paul was discussing, were unknown. For example, Paul said that the person who speaks in a language is not speaking to men, but to God because no man understands him (1 Corinthians 14:2). If this was referring to be known by men, then others would be able to understand him (Corinth was a seaport city, that would have had people from all parts

of the world, who spoke all sorts of languages, so surely, somebody would understand, besides the speaker). What sense would it make to say, that if I speak in Spanish, that I am speaking mysteries? I would not be speaking mysteries, because every other Spanish believer would understand what I was saying. Yet, Paul said, no man understands him.

If the languages Paul was discussing, were normal human languages, why would an interpreter be needed? (1 Corinthians 14:5; 27-28). Does every person in the congregation speak a different language? No! Besides, Greek was the language of the empire. While people would know other languages, virtually every person, in that day, spoke Greek. There would be no need for an interpreter, because even if the guy speaking, spoke in some language that only he knew, he would also know Greek and could communicate with the others in the Greek language.

If the languages Paul was discussing were normal human languages, why is the person who speaks in them, supposed to pray that he may be able to interpret them? (1 Corinthians 14:13). Would he not understand them naturally, seeing that he had learned the language which he is speaking? Of course! The reason he needs to pray to interpret the language is that the language is unknown to him.

If the languages being discussed, were normal human languages, why does Paul say, that when he prays in languages, that his Spirit is praying, but his understanding, is unfruitful? (1 Corinthians 14:14). If they were known languages, he was praying in, his understanding would be fruitful. So what did Paul decide to do? He decided to pray and sing with the Spirit (in context, it means tongues), and with the understanding (meaning his known language). Why contrast these two (Spirit, understanding), if Paul is only referring to known languages?

Paul thanked God, that he spoke in tongues more than all the Corinthians, but would rather speak five words, that he understood, so that the whole Church could be edified from his speech, and not just himself (1 Corinthians 14:18-19). Why does Paul contrast

speaking in languages with speaking words with understanding, if the languages that he thanked God for, speaking in more than the Corinthians were languages he understood?

Clearly, the tongues Paul is speaking of, are languages unknown to the speaker, by natural learning, but supernaturally imparted to the believer, from the Spirit. That is why only God understands the believer unless another believer interprets what is being said.

In the Book of Acts, we see that they spoke in languages, “as the Spirit gave them utterance” (Acts 2:4). It was not of human initiative, but of divine initiative. Even the onlookers realized it, to be of divine origin, for they knew that those 120, in the upper room, could have never learned the languages they were speaking in, because they were all residents of Galilee and had not lived in countries where they could have learned those languages naturally (Acts 2:6-11).

There is no Biblical basis to believe tongues-speaking is of natural origin. Clearly, they are supernatural in origin, unknown to the speaker, as to their meaning, unless interpreted.

Tongues as Initial Evidence?

Question:

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I am a disciple, who converted from Trinitarianism, in 1980. Thanks for your very excellent article on the day of the Lord, as I have found few Apostolic Churches, that hold a post-trib view. I wish to discuss some, on the initial evidence doctrine. I once held it also. I pray in tongues, probably more than most, but an unbiased study leads me to believe, that the anointing “baptism” itself, is the evidence of receiving the Holy Spirit. Jesus said it would be like living water. That very much sounds like an outpouring or baptism, to me. When I came to Christ, in 1974, it seemed every time I prayed, waves of His love would flow through my being. Soon after that, I began praying in the Spirit and having prophetic gifts. I wonder how many souls have prayed into such an experience at Baptist or other Churches or at home, like me? One sister’s husband I know, prayed at the altar many nights for the Spirit. He always felt the living waters outpouring, but hadn’t spoke in tongues. They told him, all he had was an anointing. Isn’t an anointing, the same as an outpouring? I hate to think how many, after tasting God’s love and power, have been sent away, by our tradition. If it was a great enough sign, when 120 spoke in tongues to make it into the Bible, wouldn’t it have been more so, to be able to say, the 3,000 did the same, that day? The fact that it doesn’t, speaks for itself. The Ethiopian eunuch went away rejoicing. It doesn’t say he spoke in tongues, therefore, he had nothing to rejoice over, still lost. Also, the Philippian jailer’s household isn’t said to have spoken in tongues. I realize, salvation is revealed in Acts, but something as crucial as this would be said, I think, at least once, in the Epistles. You said, don’t seek tongues, but the Spirit. Agreed. With this instruction, souls from all walks of life and Churches, have witnessed receiving a living-waters-like outpouring. In love with God, as witness, how many have you seen receive, with tongues, when no one taught that tongues was the evidence? At Pentecost, and the house of Cornelius, it fell with no instruction or priming. From what I have seen, that can’t be said, much today.

Response:

Well, I'm glad to hear you like my course on eschatology. It's really become a passion of mine. I believe the Tribulation will take a lot of people by surprise, who hadn't been expecting it, and sad to say, I believe that many will fall away, because of this.

On the issue about tongues, I think we are skipping too many steps, when we ask, "Can a person be saved, who has not spoken in tongues?" Personally, I will never answer this question directly. If you'll notice in my course I never even mention the word "saved." My position, is merely, that the Bible seems to indicate, that when people receive the Spirit, speaking in tongues follows. In the case of the 3,000 and the Ethiopian eunuch, you mentioned, that the Bible does not say that they spoke in tongues. My response would be, that the Bible does not say that they received the Spirit, either. Now, I'm not saying that they did not, but, if we infer that they did receive the Spirit, even though

Luke did not record the event, could we not also infer, that they spoke in tongues, especially since this is what happens every other time? The only time where it is not recorded is in Acts 8, yet, even many non-Pentecostal scholars, conclude, that what Simon saw, was them speaking in tongues. So, what are we to do, when this seems, to be the re-occurring sign of Spirit baptism?

In Acts 8, we see, that they believed (v. 12), and had great joy (v. 8), but they still had not received the Spirit (v. 16). How was it, that Philip knew for certain, that none of them had received the Spirit? If it is possible to believe in the Lord and experience great joy, but not have the Spirit, then in what way can one know for certain, that they do indeed, have the Holy Spirit? There must be some type of evidence. The way that Peter knew that Cornelius received the Spirit was because he spoke in tongues (Acts 10:45, 46). As I mentioned before, this just seems to be the sign which the Scripture gives us, to identify the infilling of the Holy Spirit.

What is the Nature of “Spirit?”

Question: After reading your thesis on “How can Jesus have two Spirits” and “How many Spirits does Jesus have,” I am so excited at what you have written, that I had to write to you, with my current understanding on the subject.

I believe that God did become a man, that Jesus had God’s Spirit and His own Spirit. Although we must understand first, what is the Spirit, I don’t claim to know everything, but I have come to an understanding of what the Spirit is, and I hope that you will sharpen my understanding with your extensive Bible knowledge.

What is the Spirit? Through my studies, I have come to this understanding, that the Spirit, in its original meaning, derives from the root words: Wind, Breeze, and Breath.

Wind, generally cannot be seen, but the wind, when it blows, can be heard, felt, and seen by what it does. When a gust of wind or a breeze blows, it has the power, for example, to move a stack of leaves or sways the branches of a tree. God is like that; that is why He is called a Spirit, which is wind or breeze, not that He is an actual wind or was ever seen, as wind, but His works are like wind, unseen. This is why I believe the root word was used to express God, to show God’s power to change the cause of history, without being seen, stopped, or traced. The wind was a mystery to early man and so is God, thus, we get the expression, Spirit.

Spirit can also be described as breath, referring to the fact, that to live, we breathe, and we breathe in the oxygen God has given, to live. If we are denied oxygen, we die, and so do all other living creatures that live off oxygen. God is the supplier of oxygen, and in relation to His creation, is like oxygen. God is the air we breathe. Without God, we would truly die, not only because He supplies the air we breathe, but due to the fact that He gives or denies all our other necessities, according to His will.

Then the Spirit, also refers to the life-giving power (breath of life) from God, that all living creatures need, in order to live. The Spirit can, therefore, be compared to electricity (all life needs electricity, to live), but I am not directly saying, that the Spirit is electricity. Like electricity gives the computer the energy to function, so too, does the Spirit give to living creatures. Cut off the electric supply from the computer, the machine shuts down, put back on the power supply, the computer, with all its functions is active again.

Now, I believe that the Spirit also refers to a man's mental disposition or Mind-sets: Anger, fear, love, depression, etc., including all emotions and other functions of the brain. Both written and spoken words carry Spirits because they carry the thoughts and feelings from a man's mental disposition, which come from the brain. Thoughts work like wind, in that they can't be seen. A mind-set may be expressed by spoken or written words, but can't be seen in the head, but only in a certain arena of expression. So, one brain can affect another, by harsh words, or a harsh look, or a harsh thought, and even in feelings sensed. Thoughts and feelings cannot be seen, actively in a brain, even under any microscopic lens, but all thoughts are generated in the brain.

So, God is also a Spirit, in all the descriptions found above and also, in relation to His mental disposition. God is all Mind, because He is expressed in His mind, which is unseen, but can be manifested in the natural arena of sight, etc., also in all His creation and His recorded Words. So, although I don't believe God has a brain, I do believe He has the functions found in the brain, but in an unconfined way. So, when God created all living creatures, He reproduced His mind capacities in the confines of a brain, to give power to the rest of the being. God gave to man, above all creatures, a greater capacity for intellect, but animals have Spirits, too. So, the brain is the mind, and the Spirit is the mind, which is the brain. So, according to the sets of thoughts and feelings, projected in a being's expressions and reactions to stimulations, the Spirit is a function of the brain.

Now, how did God and man fuse together, in Jesus Christ?

A man projects outwardly, what his brain tells him to, and who he is, is what his brain is programmed to tell him, he is. A man is his thoughts, and all his thoughts are stimulated, in the brain. You can read a book written by an author, and know the author by his writings, because he is in the writings. But, if you saw the author, you wouldn't recognize him, until he spoke and expressed the mental disposition found in his writings.

So too, with God, you can't look at Jesus and say, "Hey, look there's God," because how would you know, you have never seen God? No man has seen God, at any time, all we have seen of God, is His mind, or Spirit, in His Word.

The mind of God became flesh, the mind of God translated itself into a human brain. God's characteristic emotions, feelings, and thoughts all were transmitted and interpreted into a human brain. God became all that makes a human, a human, but a God version. Jesus Christ's brain, with the mental dispositions, was an interpretation of God's mind. God became a man, and it is so simple to me, in this understanding of the human Spirit.

God's thoughts, in addition to this, were conveyed by unseen means, to Christ's human brain, stimulating the brain of Jesus, like the wind moves branches on a tree. Another man's thoughts can move the thinking processes of a people, to a specific action, by communications. So, God's Spirit (mind) worked in Christ's Spirit (human brain), in the same manner.

So, God truly projected Himself in Jesus Christ, and Jesus Christ had the brain, that was ready to receive the communications from God's unseen and unconfined mind. So, therefore, Jesus Christ's mind was an interpretation in the human arena of the mind of God.

Please, I am not launching an attack, at anyone, I just want you to read what I have written. And reply with your understanding of the truth, in relation, to what I have

written.

Answer: I am quite impressed with your etymological understanding of the Biblical concept of Spirit. Both the Hebrew word, *ruach* and the Greek word, *pneuma* mean Spirit, breath, wind. Therefore, I agree wholeheartedly with your first five paragraphs. Spirit, is often used, for the disposition of the mind, and for the life-giving power of God. In the way of critique, let me share some of my reservations on how we apply this etymological truth of the meaning of “Spirit” to God, man, and the incarnation.

My first comment is not necessarily in opposition to your view, but a reservation, on my part, to state it in the way you have stated it. You noted, that God is “all mind.” Although I agree, that God has a mind (in an incorporeal sense), I hesitate to say, that God is all mind. We know so little about the nature of God, other than, that He is a Spirit. Most all of our limited knowledge of God concerns His attributes (love, mercy, justice, etc.), not His nature. I do not want to say, that God is only Mind, because we cannot know for certain, that this is true. God’s nature could consist of a number of things, that our mind cannot even fathom. It seems, that we might be taking a truth about God’s nature, and making it, *the* truth of His nature.

Although I agree with the etymology of the Hebrew and Greek words for “Spirit,” I believe that the way this truth is applied is an illegitimate reduction of the Biblical data. If I have understood you correctly, I see the main deficiency in your understanding of “Spirit,” to be that it limits the Spirit to the brain, or to physical processes, being a function of the brain. Let me ask you a few questions, to challenge your conception.

If the Spirit is a physical process in the brain or is limited to the brain in any way, what survives death? In Revelation 6:9-11, there are martyrs (disembodied individuals) under the altar in heaven, that are crying out to God, asking Him how long He will wait to avenge them of their enemies. If a human’s Spirit is located in their brain, and these martyrs do not have brains, because their body is on the earth, how were they existing? The only way to avoid this conflict is to deny an intermediate state of man and to

embrace the doctrine of soul-sleep. You might also argue, that the mind is not limited to the brain. But, what about Moses' appearing with Jesus on the Mount of Transfiguration (Matthew 17 - Mark 9:2-10)? Moses' body was buried by God, so what the three apostles saw was not Moses' body, but his Spirit. If the human Spirit is a physical process in the brain, however, the apostles could not have seen Moses. He even looked like a human person. The apostles were able to identify him, as Moses. It seems apparent, that the human spirit, is an incorporeal entity, that survives death. This incorporeal entity is separated from our physical existence, after death, along with our mind. I believe that the mind is spiritual, as well as physical.

Or what about Samuel? He appeared in a disembodied form before the witch of Endor and spoke to Saul (1 Samuel 28:11-20). If a Spirit is only the mind, contained in the physical brain, how could the being look like Samuel, if it wasn't Samuel's body? How could Samuel speak and think without a brain? The fact, that Moses and Samuel have an incorporeal existence that thinks and speaks, and appears in a form that is identical to their physical appearance, leads me to believe, that the Spirit is more than physical.

You said, that in the incarnation, God's mind was made flesh; it translated itself into a human brain. Again, if I am understanding your view correctly, your view of Christ is essentially, an Apollinarian view. Apollinarius taught that the Spirit of God replaced the human spirit/mind of Jesus so that all of Jesus' thoughts were the thoughts of God. The problems with this view, are too numerous to be mentioned here, but let me note, that if Jesus' brain was just the mind of God, made flesh, where was Jesus' human mind? If Jesus truly became a human being and not just a body that God dwelled in, Jesus would need to possess a human spirit/mind. He came, in the flesh, to redeem every aspect of humanity. If in the incarnation, God did not truly assume a complete and authentic human existence, then Jesus cannot be said, to truly be one of us. He can only redeem that which He assumed. If He only assumed a human body, He can only redeem the human body; He cannot redeem our spirit/mind. In order for Jesus to be a true human being, He would need a personal spirit/mind, which is distinct from God's

Spirit/mind. If not, Jesus was just the animated body of God. This view of Christ's person reduces Him to little more than a puppet, animated by God's Spirit. The Scriptural presentation of Christ, is that He had genuine human emotions (Mark 10:21; John 11:3; Matthew 9:36; 14:14; 15:32; 20:34; John 15:11; 17:13; Hebrews 12:2; Matthew 26:37; John 12:27; Matthew 21:12; Mark 11:15), a genuine human spirit/soul (Matthew 26:38; John 12:27; Luke 23:46; Mark 8:12), and that He had a will, distinct from the Father (John 5:30; Luke 22:42). None of this could be true, if Jesus' human spirit/mind, was replaced with God's Spirit/mind.

If you recall, I state in my course, that Jesus' mind was a human mind, that was informed by God's mind externally, not intrinsically. He did not have two different centers of consciousness within Him, that constantly, spoke to Him. Rather, Jesus' consciousness, was His human Spirit/mind, that was informed and directed, from the Father, externally. God spoke to Him and revealed to Him what He was to do and to teach (John 3:32; 5:19-20; 8:28, 38, 40; 12:49-50; 17:8).

I believe, that you have a great understanding of the nature and meaning of "Spirit," but, that because it is simplified to an etymological understanding, it does not fit all of the Biblical data. I do not claim to have a full-orbed understanding of the concept of "Spirit," but I do believe, that the questions I have raised, are worthy to be contended with, for developing a Biblical concept of "Spirit."

How Do We Distinguish Between Soul and Spirit?

Question:

1. In 2 Peter 2:4, it speaks of sinning angels, whom God delivered into chains, awaiting judgment. If God put them in chains, then who or what is Satan using, as his “agents” against us?

2. We are described as being three parts: Body, Soul, and Spirit. Can you explain to me, from where in Scripture, the soul is our emoting/mind and Spirit, in our innermost being? For I read in Strong’s, that (a) Soul in Hebrew, is likened to “breathing creature” and in Greek, to “Spirit;” and (b) Spirit in Hebrew, is “breath,” but has connotations of “rational being, expression, and functions,” and in Greek, it is “rational soul, mental disposition.”

3. We are taught, our soul is what is immortal and that it is our mind/emotions/intellect. Matthew 10:28, says, we are to fear Him who is able to destroy both, soul and body, in Hell. Looking up, “destroy,” “it does not appear the soul is immortal, here. So, I am just curious, as to what it is of those who are not saved, that will enter into everlasting punishment?

Response:

1. It appears, that there have been, at least, two falls of angels and that Peter is making reference to those in Genesis 6, not to Satan and his followers.

2. The soul/spirit distinction is a really difficult one. Many scholars today, believe that they are the same. I believe, that the Bible indicates some distinction in passages, such as 1 Corinthians 2:14; 1 Thessalonians 5:23; Hebrews 4:12, but as Hebrews 4:12 indicates, this is a difficult distinction, since it compares it to distinguishing between

“thoughts and intentions,” as well as “joints and marrow.” They both refer to our inner man, but apparently to different aspects of our inner man. I do not see that the Bible anywhere, actually teaches the common distinction, you have mentioned. This was probably derived from observing how the terms are used, but I would not give it too much authority.

3. I do believe that this passage is using the word, “destroy” as meaning, “to cease to exist,” since no human being created in God’s image will ever cease to exist. The Bible often uses the word, “destroy,” in reference to eternal punishment. Their whole person (body, soul, and Spirit) will undergo torment forever.

* The Significance of a Name

* The Progressive Revelation of the Name

* The Name of Jesus

THE SIGNIFICANCE OF A NAME

The use of names in Bible times, especially in Old Testament times, carried much more significance than it does in our day. People often used names to reveal something about the characteristics, history, nature of individuals, and God did too. Thus, God changed the name of Abram (meaning high father) to Abraham (father of a multitude), and the name of Jacob (heel catcher, supplanter) to Israel (he will rule, as God). Even in the New Testament, Jesus changed the name of Simon (hearing) to Peter (a rock). The AMPLIFIED BIBLE quotes in a footnote on 1 Kings 8:42, from DAVIS DICTIONARY OF THE BIBLE, ELLICOTT’S COMMENTARY ON THE WHOLE BIBLE, and THE NEW BIBLE DICTIONARY, to point out the significance of the name of God. *“To know the NAME of God is to witness the manifestation of those attributes and apprehend that character which the name denotes...God’s NAME , that is. His self-revelation...The name signifies the active presence of the person in the fullness of the revealed*

character.” Baylor University professors Flanders and Cresson state: “To the ancients, the name is a part of the person, an extension of the personality of the individual.”

God used names as a means of progressive self-revelation. For example, in Exodus 6:3, God said, *“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name, JEHOVAH, was I not known unto them.”* Verses 4 through 8, make clear that the significance to Israel of the name, Jehovah was its association with redemption and salvation. We know that Abraham did use the name, Jehovah (Genesis 22:14); however, God did not make known to him, the full significance of this name, in its redemptive aspect. So, in Exodus 6:3, God promised to reveal Himself to His people, in a new way. That is, He began to associate His name with a new understanding of His character and presence.

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In addition to using names to manifest His character, God used His name to manifest His presence. At the dedication of the Temple, Solomon acknowledged, that God was omnipresent and that no Temple could contain Him (1 Kings 8:27). Since God fills the universe, Solomon asked how the Temple, a man-made structure, could contain God. Then, he answered his own question by reminding God of His promise: *“My name shall be there”* (1 Kings 8:29). Although God’s omnipresence could not be confined to the Temple, yet, the fullness of His character as represented by His name, could dwell there.

Solomon went on to pray, *“that all people of the earth may know Thy name”* (1 Kings 8:43). Once again, this links the name of God with a revelation of His character. God Himself used the concept of His name to represent the revelation of His nature and power. He told Pharaoh, *“And in very deed for this cause have I raised thee up, for to shew in thee, My power; and that My name may be declared throughout all the earth”* (Exodus 9:16).

The name of God represents His authority, as well as His power. For example, He invested His name in the angel that led the Israelites (Exodus 23:21). This was

probably a theophany of God, since the passage expresses the idea, that the angel acted with all the authority of God Himself.

God's name represents the following:

1. God's presence
2. The revelation of His character
3. His power
4. His authority

Here are some other points that show the importance God places upon His name:

* God demands fear (reverence, respect) for His name (Deuteronomy 28:58-59). He commands man not to take His name in vain, (Exodus 20:7).

* God warns His people not to forget His name (Psalm 44:20-21; Jeremiah 23:25-27).

* God promises a blessing for those who know His name (Psalm 91:14-16). There is a blessing for those who think upon His name (Malachi 3:16).

With the significance of the name in mind, let us examine some names used for God in the Old Testament.

Names or Titles of God in the Old Testament

Below is a list of the primary words used to designate God in the Old Testament.

Old Testament Names for God

<u>English</u>	<u>Hebrew</u>	<u>Example of Scripture</u>
God	Elohim	Genesis 1:1
God	EI	Genesis 14:18

God	Eloah	Nehemiah 9:17
God	Elah (Aramaic form)	Daniel 2:18
GOD	YHWH (Yahweh)	Genesis 15:2
LORD	YHWH or YH	Genesis 2:4
JEHOVAH	YHWH	Exodus 6:3
JAH	YH (Yah)	Psalms 68:4
Lord	Adon	Joshua 3:11
Lord	Adonai	Genesis 15:2
I AM THAT I AM	Eheyeh asher Eheyeh	Exodus 3:14
I AM	Eheyeh	Exodus 3:14
Most High God	EI-Elyon	Genesis 14:18
The God of sight	EI-Roiy	Genesis 16:13
Almighty God	EI-Shaddia	Genesis 17:1
Everlasting God	EI-Olam	Genesis 21:33

EI means strength, might, almighty, or by extension, deity. Eloah is probably derived from el, and always refers to deity. Elah is the Aramaic (Chaldean) form of Eloah. Elohim is the plural form of Eloah, and the Old Testament uses this word more than any other, to mean, God.

In this case, the Hebrew plural is an intensive form denoting the greatness, majesty, and multiple attributes of God. The Bible also uses the word, ELOHIM to refer to false gods (Judges 8:33), Spirit beings (1 Samuel 28:13), and human rulers or judges (Psalm 82). In these cases, it is translated god or gods. Adon means ruler, master, or lord whether human, angelic, or divine. Adonai is the emphatic form of Adon, and specifically refers to the Lord (God).

Jehovah is the redemptive name of God in the Old Testament, and the unique name, by which, the one true God distinguished Himself in the Old Testament from all other gods (Isaiah 42:8). It means the "Self-Existing One or the Eternal One." This concept

also appears in the phrases, “I AM THAT I AM” and “I AM,” used by God Himself. Flanders and Cresson explain that Yahweh is the third person form of the verb, “to be” in Hebrew. When used by God, the verb form is in the first person, or “I AM.” In other words, Yahweh and “I AM” are different forms of the same verb. Furthermore, both connote an active (possibly, causative or creative) existence, rather than just a passive existence.

In the English, Jah appears once, in the KJV, as an abbreviation of Jehovah (Psalm 68:4). Jehovah appears, by itself, only four times in the KJV (Exodus 6:3; Psalm 83:18; Isaiah 12:2; Isaiah 26:4) and only three times, as part of a compound name (Genesis 22:14; Exodus 17:15; Judges 6:24). In every other place, the King James translators used GOD or LORD (large and small capitals) to represent YHWH or its abbreviation, YH. In most cases, they used LORD (example: Genesis 2:4), using GOD only when Adonai (Lord) also appeared in the same phrase (example: Genesis 15:2).

In using LORD as a substitute for YHWH, they were simply following an ancient Jewish tradition of substituting Adonai for YHWH, when copying or reading Scriptures. This custom arose because the Jews wanted to safeguard against taking God’s name in vain, which would violate the Third Commandment (Exodus 20:7). They felt that by constantly repeating the sacred name of God, they might begin to treat it too casually and lightly. The name of God was so Holy and Sacred, that they did not feel worthy to use it.

Jesus and the Apostles also followed this custom. The New Testament uses the Greek word, KURIOS, meaning Lord, when quoting Old Testament Scripture containing YHWH (Matthew 3:3; 4:7, etc).

Since ancient Hebrews did not use written vowels and since the Jews stopped speaking the Sacred name, no one knows what the original pronunciation of YHWH was. All we have, are four Hebrew letters (called the tetragrammaton), which are usually transliterated as YHWH or JHVH and pronounced, Yahweh or Jehovah

(English).

THE PROGRESSIVE REVELATION OF THE NAME

We find that in the Old Testament, God progressively revealed more about Himself, as various needs arose in the lives of man, and He used names to express this self-revelation. When Abraham needed a lamb to sacrifice, God revealed Himself, as Jehovah-Jireh, The LORD that provides. When Israel needed deliverance, God revealed that His name was Jehovah; had a previously unknown significance with respect to deliverance and salvation (Exodus 6:3-8). When Israel needed protection from disease and sickness, God revealed Himself, as Jehovah-Rapha, the LORD that heals. When Israel needed victory over enemies, God revealed Himself, as Jehovah-Nissi, the LORD our banner, i.e., victory. Thus, the names and titles described above, all reveal important aspects of the nature of God.

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However, none of them is a complete revelation of God's nature. Many people in the Old Testament realized this; they desired to know more of God and expressed their desire, by asking to know His name. When Jacob wrestled with the man at Peniel (a manifestation of God), he asked, *"Tell Me, I pray thee, Thy name."* *God did not reveal His name, but did bless him (Genesis 32:29).* Manoah, the father of Samson, asked the angel of the LORD what his name was and received this reply: *"Why asketh thou thus after My name, seeing it is secret"* (Judges 13:18). Zechariah prophesied that a time would come when the LORD would be King over all the earth, and *"in that day, shall there be one LORD, and His name One"* (Zechariah 14:9).

THE NAME OF JESUS

When the fullness of time came, God did satisfy the longings of His people and revealed Himself in all His power and Glory, through the name, Jesus. Jesus is the Greek equivalent of the Hebrew name, variously rendered, as Jehoshua (Numbers 13:16), Jeshua (Ezra 2:2), or Joshua (Exodus 17:9). Both Acts 7:45 and Hebrews 4:8,

show that Jesus is the same name, as Joshua. (See NIV).

Jesus means Jehovah-Savior, Jehovah our Salvation, or Jehovah is Salvation. This is why the angel said, “And she shall bring forth a son, and thou shalt call His name JESUS: for HE shall save His people from their sins” (Matthew 1:21). The identification of the name, Jesus, with salvation, is particularly evident, because the Hebrew for Joshua is practically identical to the Hebrew, for salvation, especially since ancient Hebrews did not use written vowels. In fact, STRONG’S EXHAUSTIVE CONCORDANCE transliterates Jshua, as Yeshuwa and the Hebrew word for salvation, as Yeshuwah. Although others have borne the name, Jehoshua, Joshua, or Jesus, the Lord Jesus Christ, is the only One who actually lived up to that name. He is the only One, who is actually, what that name describes.

Jesus is the culmination of all the Old Testament names of God. It is the highest, most exalted name, ever revealed, to mankind. (**Jesus** fulfills all the eleven compound names of Jehovah). The **name of Jesus**, Yeshua, is the name of God, that He promised to reveal, when He said, “Therefore my people shall know My name” (Isaiah 52:6). It is the one name of Zechariah 14:9, that encompasses and includes all the other names of God, within its meaning.

The New Testament Church is identified by the name of Jesus. In fact, Jesus said, we would be hated among all men for His name’s sake (Matthew 10:22). The Early Church was persecuted for the name of Jesus (Acts 5:28; 9:21; 15:26), and they considered it, a privilege, to be counted worthy to suffer for His name (Acts 5:41). Peter stated, that the lame man at the gate Beautiful, was healed, “by the name of Jesus Christ of Nazareth” (Acts 4:10). He then explained the supremacy and necessity of this name in receiving salvation: *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”* (Acts 4:12). The Apostle Paul wrote, *“Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth.”* (Philippians 2:9-

10).

Because of the exalted position of this name, we are exhorted to rely upon the name of Jesus in all we do or say: *“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus” (Colossians 3:17).*

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- * We teach and preach in the name of Jesus (Acts 4:17-18; 5:28).
- * We cast out devils, speak in tongues,
- * Receive supernatural power and protection, and
- * Pray for the sick -- all in the name of Jesus (John 14:13-14; 16:23).
- * We gather together in the name of Jesus (Matthew 18:20). We baptize in the name of Jesus (Acts 2:38).

Does this mean the name of Jesus is a kind of magical formula? No. For the name of Jesus, to be effective, we must have faith in His name (Acts 3:16). We must know and have faith in the One represented by that name (Acts 19:13-17). The name of Jesus is unique because unlike any other name, it represents the presence of its owner. It represents God’s presence, power, and work. When we speak the name of Jesus in faith, Jesus Himself is actually present and begins to work. The power does not come from the way the name sounds, but it comes, because the utterance of the name, in faith, demonstrates obedience to the Word of God and faith in the work of Jesus. When we call His name, in faith, Jesus manifests His presence, performs the work, and meets the need.

Through the name Jesus, therefore, God reveals Himself fully. To the extent that we see, know, honor, believe, and receive Jesus, to that extent, we see, know, honor, believe, and receive God the Father (John 5:23; 8:19; 12:44-45; 13:20; 14:7-9). If we deny Jesus, we deny the Father (1 John 2:33), but if we use the name of Jesus, we Glorify the Father (Colossians 3:17).

The Bible foretold that the Messiah would declare the name of the LORD (Psalm

22:22; see Hebrews 2:12). Jesus asserted, that He had manifested and declared the name of the Father (John 17:6; 26). [What name did Jesus declare and reveal?] In fact, He inherited His name from the Father (Hebrews 1:4). How did Jesus manifest and declare the Father's name? He did so, by unveiling the meaning of the name through the works that He did, which were the works of Jehovah (John 14:10-11). Just as God, in the Old Testament progressively revealed more about His nature and His name, by responding to the needs of His people, so Jesus in the New Testament, fully revealed the nature and name of God, through miracles, healings, casting out of devils, and forgiveness of sins. Jesus declared the Father's name, by His works; for by them, He proved that He was indeed, the Jehovah of the Old Testament. (See Isaiah 35:4-6, with Luke 7:19-22).

Why is the name of Jesus, the full revelation of God?

Simply because Jesus is Jehovah and *in Jesus dwell all the fullness of the Godhead bodily* (Colossians 2:9).

THE SIGNIFICANCE OF THE NAME OF JESUS IN WATER BAPTISM

The Book of Acts establishes, that the Apostles and the early Church, consistently baptized in the name of Jesus Christ. This pattern is the norm for the Church today. It is our responsibility to obey the commands and examples of the Bible, regardless if whether we understand the reasons for this practice or the importance of it.

Obedience is the only course open to us. We may question what authority deserves obedience, but ought to recommend Scripture, or the Apostle's record where there seems to be conflict with other powers (Romans 16:17; 2 Corinthians 2:17-3:1). The Lord Jesus ought to be made Lord of our lives, in our thoughts, values, beliefs, and practices.

Baptism in the name of Jesus Christ is not an arbitrary practice, however. Using the

name of Jesus, in baptism, is inextricably linked with the very purpose of baptism itself. All the reasons for being baptized in water are also reasons for invoking the name of Jesus, at baptism. If someone wishes to be baptized but refuses the invocation of the name of Jesus, he has not fully grasped the reasons why he should be baptized. Let us examine these reasons:

1. As a minimum, all groups in Christendom agree that the purpose of water baptism is to express faith in Jesus, as Lord and Saviour. When the listeners, on the day of Pentecost, accepted Jesus as Lord and Messiah, they were baptized (Acts 2:36-38; 41). When the Samaritans “believed Philip preaching ... concerning the Kingdom of God, and the name of Jesus Christ, they were baptized” (Acts 8:12). When the disciples of John, at Ephesus, heard that Jesus was the fulfillment of the prophecy of John the Baptist, they were baptized (Acts 19:4-5). When the Corinthians “believed on the Lord,” they were baptized (Acts 18:8).

The proper way to express faith, in Jesus, is to confess His name. In each of the cases, just cited, the candidates expressed their faith in Jesus, by being baptized in the name of Jesus (See Acts 2:38; 8:16; 19:5; 1 Corinthians 1:13).

2. Baptism is “for the remission of sins” (Acts 2:38), or “to wash away ... sins” (Acts 22:16), and the name of Jesus, is the only name given for remission of sins, “through His name whosoever believeth in Him, shall receive remission of sins” (Acts 10:43). Thus, the proper way to seek remissions of sins, at baptism, is to invoke the name of Jesus, in faith. Acts 2:38 and Acts 22:16, not only connect the remission of sins with water baptism, but they specifically connect remission of sins with water baptism on the name of Jesus.

3. Baptism is part of our salvation experience (Mark 16:16; 1 Peter 3:21), and the name of Jesus (Yeshua), is the only name given for salvation. “Neither is there salvation in any other: for there is none other name, under heaven, given among men, whereby we must be saved” (Acts 4:12). (See also Acts 2:21; Romans 10:9; 13). Thus,

the proper way to integrate water baptism with the New Testament salvation is to invoke the name of Jesus.

4. Baptism is a burial with Jesus Christ (Romans 6:4; Colossians 2:12). The Spirit of God did not die for us; only Jesus, the man, died for us and was buried in the tomb. To be buried with Jesus Christ, we should be baptized in His name.

5. Baptism is part of our personal identification with Jesus Christ. "So many of us, as were baptized into Jesus Christ, were baptized into His death" (Romans 6:3). "For as many of you as have been baptized into Christ, have put on Christ" (Galatians 3:27). If we seek to be identified with Him, we should take on His name.

6. Baptism is a part of the new birth, by which, we are born again into the Spiritual family of God (John 3:5; Titus 3:5). We can also view the conversion experience, of which, baptism is a part, as an adoption into the Spiritual family of God (Romans 8:15-16). A newly born or adopted child, always takes on the name of his new family. Since we seek to enter into the Church of Jesus Christ, which is called His body and His bride, we should take on His name. (See Ephesians 5:23, 29-32).

7. Baptism is part of our Spiritual circumcision, or initiation into the New Covenant (Colossians 2:11-13). Under the Old Covenant, a male child officially received his name at his physical circumcision. (See Luke 2:21). Water baptism is the time when our new family name is invoked upon us, at our Spiritual circumcision. In connection with the last two points, we know that the identifying name of our new Spiritual family is Jesus, for at least two reasons. First, it is the only name, in which, we can receive salvation. (See John 14:6; Acts 4:12). Second, it is the supreme name, by which, God has chosen to reveal Himself to us. "Wherefore God hath highly exalted Him, and given Him a name, which is above every name, that at the name of Jesus (Yeshua) every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the Glory of God, the Father" (Philippians 2:9-11).

Colossians 3:17 says, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by Him." This verse does not require us to pronounce the name of Jesus orally before every activity, but it deals with the attitude, in which, we conduct every activity. All our words and actions should be consistent with the invocation of Jesus, as Lord. When there is cause to invoke God's name formally, such as at water baptism, which is both, word and deed, this verse applies in a specific way, telling us to approach God in the name of the Lord, Jesus Christ. Just as we pray, lay hands on the sick, and cast out demons in the name of Jesus, so should we baptize in the name of Jesus. Using the name of Jesus in the baptismal formula, expresses faith in the person of Christ (who He really is); the work of Christ (His death, burial, and resurrection - or, the Gospel); the power and authority of Christ (His ability to save us by Himself).

In short, baptism in the name of Jesus (Yeshua) signifies, that we trust in Jesus alone, as our Saviour, and thus, it expresses the essence of saving faith. Since the only one who can take away sins, is Jesus - not by our deeds, not the water, and not the preacher - we call upon Him, in faith, depending upon Him, to do the work.

The Bible teaches, that everyone should be baptized in the name of Jesus Christ, and it reveals that every reason for baptism, is specifically a reason for baptism, in the name of Jesus. Thus, baptism in the name of Jesus (Yeshua), demonstrates reverence for and obedience to the Word of God, over and above human tradition, convenience, or peer pressure.

In view of the Scriptural significance of the name of Jesus, why would anyone refuse to be baptized in Jesus' name? Why would anyone hesitate to take on the name of the One who died for us and to identify publicly with Him? Why would anyone reject the only saving name, the name that is above every name?

Recently in a response from Fr. Mateo, related to this subject, it was stated, that the Bible is not a sacristy ritual, and that a baptismal mode is not clearly spelled out in

Scripture. The author supposed that the mode of baptism was equivalent to the content of a prayer of exorcism, or a blessing of sorts.

I should point out here, that the Apostles held baptism, to be essential to the new birth constituting the entry into the New Testament salvation Covenant, **and the examples and preaching of the Apostles, is indeed, very pertinent and clear.** Also, to say that the example of Scripture does not teach a mode of baptism is also to dismiss **the words of Jesus Himself who said, “He that believeth and is baptized shall be saved;” (Mark 16:16).**

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