

SPECIAL STUDY #4

Speaking In Tongues

Reese, Gareth. *New Testament History: A Critical and Exegetical Commentary on the Book of Acts.* Joplin, MO: College Press, 1991. [p.102-126]

E. Mansell Pattison, writing in *Christian Standard* (February 15, 1964, p. 99) presented the matter succinctly.

Everybody in religious circles these days seems to be talking *about tongues*, if not *in tongues*. So-called tongues-speaking, or glossolalia, is variously said to be psychotic babbling, neurotic fakery, or the deception of the devil, on the one hand; or claimed on the other hand as an absolutely necessary experience for all Christians before they can consider themselves wholly sanctified.

"Glossolalia" (from the Greek *glossa*, tongue or language, plus *Mia*, a talking, speech, or dialect) is the term often used, since about 1900, to describe the religious exercise practised today which advocates insist is like the "speaking in tongues" one reads about in the Bible.

People in the church are going to be called upon more and more to arrive at a conclusion concerning "charismatic gifts" (ability to work miracles, miracles affirmed to be similar to the "spiritual gifts" the Bible speaks about) and "glossolalia" in particular as the days go by, if recent developments give us any criteria to judge by. So, to help us in our thinking, this study shall briefly show the spread of the Charismatic Movement, what the present tongues-speakers are advocating, a study of some of the relevant Scriptures involved, and finally some evaluations of the present phenomena.

I. THE OUTBURST OF TONGUES IN THE PAST 70 YEARS

A. Twentieth Century Pentecostalism

The roots of Pentecostalism can be traced back to John Wesley and the beginnings of Methodism in the 1780's. Wesley placed great emphasis on an experience that every Christian should have after conversion. He called it "perfect love," and meant by that term what today is called sanctification or a second work of grace.

Charles G. Finney (1792-1876), a famous revival preacher, took Wesley's idea and modified it a bit. He was the first to say that the "experience after conversion" is the same as "the baptism of the Holy Spirit" that one can read about in the Bible. About the time of the Civil War, Methodism's emphasis on perfect love had fallen into decline, and as a reaction the Holiness Movement was born in an effort to reiterate the emphasis on the forgotten second experience. However, the Holiness people had difficulty deciding on a criteria by which to judge if a person was "holy" or not. This is where the peculiar emphasis of the Pentecostals comes in. Pentecostals, once the movement was born, began to teach that "speaking in tongues" is evidence a man has been baptized of the Holy Spirit (experienced the sanctifying work of the Holy Spirit after conversion).

One of the first places, in the early twentieth century, where one finds considerable emphasis on tongues-speaking, then, is in the Pentecostal Churches.

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The modern tongue-speaking movement had its beginning around the turn of the century. Richard G. Spurling, a Baptist preacher in the Great Smoky Mountain region, left the Baptist church and began working as an independent preacher. In 1896 while he held a revival in Cherokee County, North Carolina, there was an extensive outburst of ecstatic "speaking in tongues." It is to this experience that the Church of God (Cleveland, Tenn.) traces its beginning. (Charles W. Conn, *Like A Mighty Army Moves the Church of God*, 1886-1955, Cleveland Tennessee: Church of God Publishing House, 1955, p. 1-55)

However, "the father of the modern Pentecostal movement" is usually given as Charles F. Parham (1873-1929), the founder of Bethany Bible College, Topeka, Kansas. In the fall of 1900 he led his student body of about 40 students to seek the baptism in the Holy Spirit with speaking in tongues as its evidence. After several weeks of intense seeking, one of the students, Agnes Ozman, a former Methodist student associated with the Holiness movement, on New Year's day, 1901, spoke in syllables no one could understand after having hands laid on her. The reason this is such an important event in modern Pentecostalism is pointed out by one of the historians of that movement, Klaude Kendrick.

"Although Agnes Ozman was not the first person in modern times to speak in 'tongues,' she was the first person to have received such an experience as a result of specifically seeking a baptism in the Holy Spirit with the expectation of speaking in tongues. From this time Pentecostal believers were to teach that the baptism in the Holy Spirit should be sought and that it would be received with the evidence of 'tongues.' For this reason the experience of Agnes Ozman is designated as the beginning of the Modern Pentecostal Revival." (*The Promise Fulfilled: A History of the Modern Pentecostal Movement*, Springfield, Mo: Gospel Publishing House, 1961, p. 53)

Here we have emphasized the seeking of the baptism in the Holy Spirit, and also tongues as the initial evidence that the baptism in the Holy Spirit has been received. These two points are the distinctives of the modern Pentecostal movement.

Parham later moved to Houston and there established a Bible school. One of his students was a black Holiness preacher, W. J. Seymour, who became a convert to Parham's teaching. Seymour was invited to hold a meeting in a small Nazarene church in Los Angeles in 1906; but when he began to advocate the particular points of the Pentecostal doctrine, he met with strong opposition from the Nazarenes, and his meeting was closed down. However, there were some Baptists who invited him to preach in their home at 214 North Bonnie Brae Street. On April 9, 1906, while meeting in this house, seven persons "received the baptism in the Holy Spirit and spoke in tongues." Others attracted by the shouts of praise and the noise of

the meetings came to attend the services and as the group increased in number a former Methodist church building located at 312 Azuza Street was obtained for holding the meetings. Thus the Azuza Street Mission came into existence and for three years the meetings continued. The Azuza Street Mission became a radiating center for the spread of modern Pentecostalism across America and throughout the world. Both men and women preachers led the services, and people had visions, and spoke in tongues. As other persons heard about this interesting mission, they visited it, and some went back to their home communities to spread the movement. (Frank Pack, *Tongues and the Holy Spirit*, Abilene, Tex.: Biblical Research Press, 1972, p. 10-12)

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The Pentecostal movement now encompasses such large bodies as the numerous independent Churches of God, the Assemblies of God, and the International Church of the Foursquare Gospel (founded by Aimee Semple McPherson). In addition, there are well over 100 sects in America which practice glossolalia, not all of them Pentecostal, such as Father Divine's Peace Missions, and the United Pentecostal Church.

B. Penetration into many Denominations since 1950

Frank Farrell, writing in *Christianity Today* (September 13, 1963, p. 1163) summarizes this penetration in the following words:

. . . some 2000 Episcopalians are said to be speaking in tongues in Southern California . . . : also speaking in tongues are upwards of 600 folk at the First Presbyterian Church of Hollywood, world's largest Presbyterian church; James A. Pike, Episcopal Bishop of California, confronts the practice in the Bay Area to the accompaniment of front-page headlines in San Francisco newspapers; a journal relates that in the entire state of Montana only one American Lutheran pastor has not received the experience of speaking in tongues; Dr. Francis E. Whiting, director of the Department of Evangelism and Spiritual Life of the Michigan Baptist Convention (American Baptist) speaks in support of present

charismatic works of the Spirit at a Northern Baptist Seminary evangelism conference, declaring the choice is Pentecost or holocaust; a Minneapolis Evangelical Free Church splits over the issue; a United Presbyterian minister who wishes to ask youth to repent and receive the Holy Spirit at the First Northern American Reformed and Presbyterian Youth Assembly is stopped by a church officer before he reaches the Purdue University stage and is escorted out by a campus policeman; members of the Inter-Varsity Christian Fellowship at Yale speak in tongues, as does also a Roman Catholic student, a daily communicant at St. Thomas More chapel; and echoes of the penetration come from evangelical institutions and organizations such as Fuller Seminary, Wheaton College, Westmont College, Navigators, and Wycliffe Bible Translators.

Articles have appeared in newspapers, in magazines such as *Time* and *Saturday Evening Post*, and CBS Television recently gave a 10-minute segment of a half-hour evening news program to a feature concerning tongue-speaking.

Toward the end of the 1960's the neo-Pentecostal movement made another stride. It entered the new youth culture and became known as the Jesus Movement. It is estimated that some 90% of the Jesus people, as they are called, have had some form of Pentecostal experience. In the late 1960's, neo-pentecostalism entered the Catholic Church, beginning at Duquesne University, Notre Dame, and Michigan State University. Fr. Edward O'Connor and Cardinal Suenens of Belgium are leading spokesmen for the charismatic movement among the Roman Catholics. The early 1970's have brought on what is called an ecumenical phase of pentecostalism (an effort to unite all believers in Christ on the basis of the pentecostal experience while ignoring all doctrinal and liturgical differences). 1971 saw the Charismatic Movement enter the Greek Orthodox Church.

Some organizations and personalities are in the forefront of this penetration

of Pentecostalism into the religious world at large. The Full Gospel Business Men's Fellowship, Women's Aglow Fellowship, and Melody Land Christian Center of Anaheim, California, are three such organizations. Personalities involved are John Sherrill, Harald Bredesen, George Otis, Kathryn Kuhlman, Dennis Bennett, Demos Shakarian, David Wilkerson, Jamie Buckingham, David J. DuPlessis, and J. Rodman Williams. Book publishing houses such as Logos, Whitaker House, Harvest House, and Living Waters Productions are also actively involved in the spread of Pentecostalism.

C. Restoration Movement has been disturbed by this Phenomenon

Students have been expelled from Bible colleges over the issue. Student preachers have been asked to resign from pulpits because of "speaking in tongues." A new publication is being sent to preachers of the Restoration Movement. It is called *The Spiritual Witness*, and tells of the experiences of various preachers who have "received the baptism in the Holy Spirit" and "begun to speak in tongues." And this publication urges that all members of the Christian Church need this "filling of the Holy Spirit."

Pat Boone became involved in the Charismatic Movement, and published a book, *A New Song*, in which he answers all the old standard arguments regularly used by preachers of the Restoration Movement to prove that miracles ceased about the time the last apostle died. The book has had a powerful influence among many of our brethren, being the catalyst that caused them to become involved in neo-Pentecostalism. One of Pat's teachers in college days, James Bales, has written of his own efforts to dissuade Pat from his growing interest in Pentecostalism. The book is called *Pat Boone and the Gift of Tongues* and should be read in conjunction with *A New Song*, if one is going to read this book. It gives a dimension to the story that Pat was not "led" to give as he wrote his own account, including a rehearsal of how Pat was "led" to deceive his own brethren about his involvement in charismatic activities.

H. PRESENT-DAY CHARISMATIC CLAIMS

In order to understand the Charismatic Movement, it is needful to state some of the main doctrinal emphases found in almost every writer and teacher involved in the movement.

A. "Baptism of the Holy Spirit" vs. "Baptism *in* the Holy Spirit"

To most Pentecostals, "Baptism of the Holy Spirit" (where the Holy Spirit is the agent who does the acting) is the thing which makes a man a Christian, while "Baptism in the Holy Spirit" (where the Holy Spirit is the element into which the Christian is inundated) is the second work of the Holy Spirit.

B. Baptism in the Holy Spirit is for All Believers

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Thomas F. Zimmerman, "Pleas for Pentecostals," (Christianity Today January 4, 1963, p. 319ff) writes:

While some divergence of doctrine exists, one basic position unites Pentecostals of their common belief that "the baptism of the Holy Spirit" is a distinct experience which all believers may and should have following conversion.

And Farrell (*op. cit.*) writes:

Common to all Pentecostals is the one basic belief that "the baptism of the Holy Spirit" is an experience subsequent to conversion — all believers should have it, and the initial physical evidence for this baptism or infilling is the speaking of tongues.

C. Baptism in the Holy Spirit follows conversion

Both the above quotations state that this experience is something that "follows conversion." Charismatics do not agree on the number of prerequisites a believer must have before he receives the baptism in the Holy Spirit, but we shall list four of the more often mentioned conditions. There is conversion (Acts 2:38 is made

to read as though "the gift of the Holy Spirit" follows sometime after repentance and baptism in water); prayer (Luke 11:13 and Acts 1:14 are proof texts that one must pray for the baptism in the Holy Spirit); obedience (Acts 5:32 is alleged to show that following conversion a life of careful obedience is necessary if one would receive the Holy Spirit); and "faith" (believe that you will get the baptism in the Holy Spirit, or desire the gifts, 1 Corinthians 12:31 and 14:1).

D. Speaking in Tongues is the initial evidence of having been baptized in the Holy Spirit

Those who insist that "baptism of the Holy Spirit" is for every believe also allege that "speaking in tongues" is the initial physical evidence of such a baptism. Birney writes:

Tongues is the sign of the initial infilling of the Spirit. (*The Spiritual Witness*, 1.2.8)

Farrell (*ibid.*) gives this note:

Tongues as initial evidence is distinguished from the gift of tongues (1 Corinthians 12:12), which was not granted to all.

Harold Horton, *The Gifts of the Spirit*, p. 155, makes the same point:

Everybody speaks in tongues at least once at his baptism in the Spirit (Acts. 2:4, 10:45, etc.), but apparently all do not retain this power to speak in tongues (1 Corinthians 12:30), though there seems to be no Scripture reason why they should not retain it (1 Corinthians 14:5, 23). The only Scriptural distinction between the sign of tongues and the gift of tongues is that when tongues are first employed by an individual, the utterance is the SIGN of the baptism in the spirit; every subsequent use of the supernatural tongue by this same individual is the GIFT of tongues in operation.

E. The Nature of "Tongues"

Among modern Pentecostals, there is no agreement as to the nature of the "tongues" one speaks after he is baptized in the Holy Spirit. To some, the tongues are a foreign language. To others, the

tongues are a heavenly language (and not at all like any language spoken by men somewhere on this earth).

Horton (*op. cit.*, p. 145) has this explanation of the nature of tongues:

It is supernatural utterance by the Holy Spirit in languages never learned by the speaker — not understood by the mind of the speaker — nearly always not understood by the hearer. It has nothing to do with linguistic ability, nor with the mind or intellect of man. It is a manifestation of the Mind of the Spirit of God employing human speech organs. When a man is speaking with tongues his mind, intellect, understanding are quiescent. It is the faculty of God that is active. Man's will, certainly, is active, and his spirit and his speech organs; but the Mind that is operating is the Mind of God through the Holy Spirit. The linguistic skill of man is no more employed in speaking with tongues than the surgical skill of man was employed when at Peter's word, "Rise and walk," the lame man instantly arose and leaped and walked! It is in short a miracle. It is not a mental miracle; the mentality is God's. It is a vocal miracle.

Some tongues-speakers have claimed that modern "tongues" are intelligible foreign languages. McCandlish Phillips, "And There Appeared to Them Tongues of Fire" (*Saturday Evening Post*, May 16, 1964) states that at times those speaking in tongues speak in foreign languages they have never studied. And Birney (*op. cit.*, 1.1.8) writes:

In answer to the question are these tongues languages that are known or unknown, they can be both. The tongues on the day of Pentecost were unknown to the Apostles (Acts 2:7), but were known by many that heard (Acts 2:8). This is sometimes the case today. It is not unknown for a tongue to be understood by someone in the audience who happens to know the language being spoken by the Spirit. ... the Spirit chooses the language, and while most seem to be the languages of men, i.e., languages that have been or

are spoken by men, it can also be a heavenly or angelic language (1 Corinthians 13:1).

F. The Duration of Spiritual Gifts

Both Zimmerman (*op. cit.*, p. 12) and Brumback (*What Meaneth This?* p. 89-96) refer to scattered instances throughout church history as evidence the gift of tongues has continued all through the church age. In fact, it is affirmed that all the spiritual gifts have continued through the centuries. Birney (*op. cit.*, 1.1.7) points out clearly that tongues, prophecy, and knowledge as special gifts will definitely continue until the second coming, and bases this on an interpretation of 1 Corinthians 13:8, 9, which makes the word "perfect" refer to the second coming of Christ.

It is obvious that in the view of the tongues-speakers, this gift of tongues is to persist until the return of Christ, and that all believers must receive the baptism in the Spirit in this day with its attendant evidence of tongues, or be sadly deficient in many graces.

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G. The Purpose of Speaking in Tongues

Most charismatics make a distinction between two kinds of tongues. One kind of tongues is for private devotions. This is likely to be a "heavenly language," and is used when men wish to speak supernaturally with God. The other kind of tongues is for public use, and is more likely to be a "foreign language" such as was the case on the Day of Pentecost.

The purpose of tongues alleged as being set forth in the Scripture and as enumerated by Horton and Birney are:

1. Scriptural evidence of the baptism of the Holy Spirit
2. That men may speak supernaturally with God (I Corinthians 14:2)
3. To magnify God (Acts 10:46)
4. Personal edification of the believer
5. That our spirits as distinct from our understanding may pray (I Corinthians 14:14), a sort of spiritual cathartic

6. That coupled with the gift of interpretation, the church may be edified (read I Corinthians 14:12, 13, 5, 26, in this order)

7. For a sign to the unbelievers of the fulfillment of prophecy (I Corinthians 14:21, 22 and Acts 2:16-18)

H. The Effects of the Baptism in the Holy Spirit

The Spiritual Witness offers the following list of effects of the baptism in the Holy Spirit among the churches:

I had power in my preaching that was never present before. I used the same sermons and illustrations that I normally used in such meetings, but the effects were noticeably different. People were moved, hearts were touched. During the meeting one woman was gloriously healed by the Lord, others were blessed, and two members of the church received the baptism of the Holy Spirit ... In the past few weeks I have witnessed numerous healings, heard many prophecies, tongues and interpretations. I have witnessed the gifts of wisdom, knowledge and discernment in action night after night. I have heard and seen demons cast out screaming and tearing just as the Gospels state, cast out in the name of Jesus. I have witnessed people gloriously delivered and sent on their way rejoicing with a new joy never known before.

The Park Road Christian Church has become revitalized due to the changes in the life of Bro. Ivan Correll since he received the baptism of the Holy Spirit. Bro. Correll states that before his baptism he was completely wrapped up in the affairs of his own church, but now the Holy Spirit has changed his attitudes as well as his Spiritual outlook and greatly broadened his ministry.

One person was miraculously healed and two filled with the Spirit, and a revival started that has changed the entire church as a result of a recent revival conducted here by Gene Birney.

An evangelist reports that the Lord is now confirming his ministry with signs following, since his recent baptism of the Spirit. An elderly lady, with her entire right side paralyzed from a severe stroke, was healed and walked, after being carried to church. She was delivered by the prayer of faith, after being anointed with oil.

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Since that time I have had a positive leading everywhere I go. If God has a particular task for me, whenever I ask Him, at night, morning or anytime, He can give me that leading. I could not start to cite a few of the multitude of times that God has thus led me since I received the greater filling of the Holy Spirit. God thus talks to me and tells me specifically what He wants me to do.

Brother Alvin Ball, Christian minister and graduate of Manhattan Bible College, reports many signs and wonders following the ministry of himself and Bro. Kent Newman, also a Christian minister, in recent revivals conducted in Carrizo Springs, Texas, and Chicago, 111. Bro. Ball has been assisting with the revival here in San Antonio for the past week. He has a fine gift of prophecy.

We have seen the Book of Acts in action. We have seen people healed, demons cast out, the gift of knowledge and other spiritual gifts in action.

III. WHAT DOES THE BIBLE TEACH ABOUT "SPEAKING IN TONGUES"?

There are several passages usually involved in any discussion of speaking with tongues. The plan of this section of the study is to offer a series of brief notes on these relevant passages.

A. Mark 16:17

The passage promises that one of the "signs" that would

follow believers was the ability to "speak with new (*kainos*) tongues." The fact that *kainos* is used rather than another word for new (*neos*) is easily explainable if the "tongues" are foreign languages unfamiliar to the speaker. *Neos* has the implication of "new in time, never existing before"; whereas *kainos* simply means "fresh, recently made, unused." "New tongues" are a language unused by the speaker before.

Behm's article on "tongues" in Kittel's *Theological Dictionary of the New Testament*, shows four different meanings for the word *glossa* ("tongue"). It might speak

- (1) of the tongue, as an organ of the body, as in James 3:5.
- (2) A language or dialect, including foreign words that need translation or explanation, as Acts 2:6.
- (3) Anything shaped like a tongue, like the tongue of a shoe, or a tongue of land jutting out into the sea, as in Acts 2:3.
- (4) The ecstatic utterances of pagan priestesses as at Delphi. Thus, any time "tongue" appears in Scripture, it must be determined which of the four ideas is in the writer's mind.

There is no reason to understand Mark 16:17 as being other than foreign languages, as Thayer's *Lexicon* defines this word in the article under "Glossa (2)."

B. Acts 2:1-11

1. The filling of the Holy Spirit was accompanied, in the case of the apostles, by utterances given by the Spirit, so that those from throughout the Roman empire heard what was being said in their own native LANGUAGES.

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2. The things that the apostles talked about, when they spoke these native languages, were "the mighty works of God" (verse 11).
3. The author is not describing ecstatic speech. It was a "language."
4. There is no evidence that these men have been praying for the coming of the Holy Spirit, or that they were desiring the "sign" of his coming.
5. Various objections have been raised to the idea that Acts 2:1-11 teaches that the "tongues" on Pentecost were "foreign languages."
 - a. Some deny the reliability of Acts. It is said that Acts is a much

later book than 1 Corinthians, and that the tradition about Pentecost as recorded in Acts 2 is perverted; therefore, Acts 2 cannot be used to interpret 1 Corinthians.

REFUTATION The date of 1 Corinthians is 57 A.D. The date of Acts is 63 A.D. Six years would not make that much difference. Further, Luke is an A-1 historian. He conversed with many of the eye and ear witnesses of the events of the Day of Pentecost. The account of Acts 2 is reliable.

b. Some hold that Acts is not clear and understandable. It is claimed that you must interpret Acts 2 in the light of 1 Corinthians 12-14.

Doing this, the scholars lead us to the place that the "tongues" of Acts is made to be "unintelligible babblings" (such as the scholars believe were spoken at Corinth).

REFUTATION: This does not fit the record of Acts 2:11.

c. Some have held that the hearers just imagined they heard their own language on the day of Pentecost.

REFUTATION: This theory also does not meet the requirements of the Acts record.

d. Another says, "What need was there for the Apostles to speak in unlearned foreign languages? The whole world was bilingual. Everyone knew Greek."

REFUTATION: It is true that Greek was a universal language in the early days of the church. But, it is also true that many would understand their mother tongue better than Greek.

e. Another difficulty is found in Acts 2:13. It is said, "If the apostles were actually speaking in foreign languages, what was the occasion for the accusation of drunkenness?"

REFUTATION: We are not told who made the accusation. Could it have been the Jewish religious leaders? Had not these men on numberless occasions tried to put Jesus in a bad light by saying He acted by the power of the Devil? Surely they have not had a change of heart. They are making similar slanderous remarks about the Apostles, in an attempt to discredit them.

C. Acts 8:14-19

1. There is no direct reference made in these verses to "speaking in tongues." But since it is said that at the laying on of the apostles' hands, they received "spiritual gifts," it might be assumed that some

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received the "gift of tongues."

2. "The Spirit fell on them" at some time subsequent to their baptism into the body of Christ.

3. This "gift" was imparted by an apostle laying his hands on some of the Christians at Samaria.

4. Spiritual gifts were not received by every individual Christian — Simon didn't.

D. Acts 10:44-48

1. This "falling of the Spirit" was similar, if not identical, to Pentecost; see Acts 11:15-17.

2. The "speaking with tongues" appears to have signified that Cornelius and his household had been baptized of the Holy Spirit.

3. Note that in this case the baptism of the Spirit preceded the conversion of these people. They were not baptized into Christ until later, Acts 10:47,48.

4. There was no seeking of such a gift or manifestation on the part of Cornelius or his household.

5. The problem arises — what language did Cornelius and the others speak? Being a Roman soldier, he would know Latin and probably Greek. Peter and the others recognized the language. It would seem that the language that Cornelius spoke, then, was Aramaic — a language which a Roman soldier, particularly an officer, would not normally know nor take the trouble to learn, since it would be a provincial language.

E. Acts 19:1-6

1. After these people became Christians, Paul laid his hands upon them, and they received "spiritual gifts," one of which was the ability to "speak in tongues."

2. Paul desired them to receive the gift here, not the Ephesians

themselves, as they did not so much as know that the Spirit had been given to men.

3. This passage would be parallel to what we have in 1 Corinthians 12-14, for not only did the Ephesians receive the "gift of tongues" but also the "gift of prophecy."

F. 1 Corinthians 12-14

1. Though most scholars agree that Acts 2 speaks of foreign languages, a number of present-day scholars favor the idea that 1 Corinthians 12-14 speaks not of languages, but of ecstatic or unintelligible utterances. This writer SEES NO REASON FOR MAKING THIS DISTINCTION!

a. As we compare the accounts in Acts 2 and 1 Corinthians 12-14, we see some points that are identical.

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In both the Corinthian and Pentecostal cases, an extraordinary influence and gift of the Holy Spirit was responsible for the speaking.

In both cases, the people were speaking as the Spirit led them to speak.

The intention of speaking in tongues in both cases was to bring praise and honor to God, and to edify the hearers.

b. And the verses in 1 Corinthians 12-14 that are alleged to show that "tongues" in Corinth were different than the "languages" of Pentecost, when interpreted under the hypothesis that "tongues" at Corinth were "foreign languages," make marvellous sense.

1) For example, it is said that the speaking of the apostles (Acts 2) was intelligible, and consequently was understood by the hearers without assistance from others (verses 8, 11); whereas, the Corinthian speaking with tongues was not understood without the aid of an interpreter (1 Corinthians 14:2, 13, 16, 27, 28). (REFUTATION: It seems rather that 1 Corinthians 14 is saying, "Why desire the gift of tongues when there may be only a few present in the services who can understand? If you did use your gift of speaking, an interpreter would have to make clear to most of the congregation what you have said. Why not desire one of the other,

more useful, gifts?")

2) 1 Corinthians 14:14 is no evidence that "tongues" is unintelligible babbling. A man could pray, using a language he had never learned or studied, and it might still be said of him that he did not understand what he was saying.

3) Nor can 1 Corinthians 14:23 be used to show that what was happening at Corinth was ecstatic syllabication. The verse reads, "If therefore the whole church be assembled together, AND ALL SPEAK WITH TONGUES, and there come in men unlearned and unbelieving, will they not say that ye are mad?" The point being made is not that there is a bedlam of all speaking at once. Rather, Paul is assuming an extreme case for the sake of argument, that everyone present in the worship service had the gift of tongues, and that one after another they get up and speak a foreign language. Suppose a visitor comes to the service. The Christians, one after another, get up, and instead of speaking the language of the locale, uttered a speech in a foreign language that the visitor did not understand (he was "unlearned"). On his way home, after hearing a whole service of nothing but words in languages he did not understand, he would conclude that the Christians were crazy.

4) 1 Corinthians 14:27, 28 gives the instruction that if there is no interpreter present, the one speaking in tongues is to "keep silent" or "speak to himself." Rather than being evidence that "tongues" at Corinth was ecstatic speaking, these verses point in the other direction, that "tongues" at Corinth were languages. The supposition is, that at Corinth, there might be days when no

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visitor would come to the services whose native tongue was the same as the language of the one who had the "gift of tongues." (Each person who spoke in tongues evidently was able to speak one foreign language — 1 Corinthians 14:18). Since his gift was not really needed that day, there would be no "edifying" of those present, unless some one could interpret what he said — and there were people who had the gift of understanding when someone else spoke in a foreign language. Such an ability was called "the gift of interpretation."

5) Finally, 1 Corinthians 14:2 need not be so interpreted as to

prove that "tongues" in Corinth was unintelligible babbling. The verse reads, "He that speaketh in a tongue, speaketh not unto men, but unto God; for no man understandeth, but in the Spirit he speaketh mysteries." In the context, this verse is designed as an explanation of why men ought to desire the gift of prophecy rather than the gift of tongues. Men who were "prophesying in the vernacular of the people" would, edify the church, whereas men speaking in a language that none of the church members understood (unless an interpreter were present, verse 5) would leave the hearers "in the dark" as to what was said. And this would be true, even when the speaker was guided by the Holy Spirit in what he said. c. So, this writer sees no reason that one must say that speaking in tongues in Acts 2 differs basically from the speaking in tongues in 1 Corinthians 12-14. IN BOTH CASES WE HAVE FOREIGN LANGUAGES REFERRED TO.

2. Now that this problem has been answered, let us examine several other pertinent points to be found in 1 Corinthians 12-14.

a. The Holy Spirit has given and does give gifts to the members of the body of Christ. In the Corinthian church he gave "spiritual gifts" to some, in addition to the "talents" which He gives to every Christian.

b. The purpose of these "spiritual gifts" (including "tongues") was that the whole congregation might be benefited, 1 Corinthians 12:7, 31; 14:12, 26.

c. In 1 Corinthians 12:4 we note that there are "diversities of gifts." The chapter then lists nine of them. There are the gifts of: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. In the 28th verse of the same chapter, a similar list is given in the following order: first, apostles; second, prophets; third, teachers; after that, workers of miracles; then healers, helpers, administrators and speakers in tongues. It is noteworthy that the gift the Corinthians most wanted (and the gift most wanted today) is put last in all the listings.

d. When the context is considered, 1 Corinthians 14:5, "I would that ye all spake with tongues," is no way intended to show that Paul believed that the ability to speak in tongues was a sign of spiritual

maturity. Paul's expressed desire that all might speak with tongues is immediately qualified by "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" (14:5). Of course, if one "prophesied" (spoke by inspiration in the vernacular of the people), more people would be edified, than if one spoke the same message by inspiration, but in a foreign language. This is not the only time in which Paul has contrasted the relative unimportance of tongues to the obvious importance of preaching the Word for the edification of the church. Furthermore, Paul has already told us that ALL would NOT speak in tongues (1 Corinthians 12:10, 30). It must be remembered that this gift (like all the others) is imparted by God as it pleases Him, not to all, but to whomever He wills.

e. 1 Corinthians 14:16 speaks of the "ungifted." Perhaps this means that not all the Corinthian Christians had received spiritual gifts.

Note the marginal reading in the NASB, "unversed in spiritual gifts."

f. Nor is Paul's statement in 14:18 to be taken as proof that all the Corinthian Christians had spoken in tongues. His statement of thankfulness that he is able to speak with tongues is qualified by the statement that immediately follows, "Howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than 10,000 words in a tongue." The idea is, if you are just getting up to "show off," I could put on a better show than all of you who have the gift of tongues put together, for I (an apostle) have the ability to speak more foreign languages than you (ones who have only spiritual gifts) all put together. This strongly worded contrast places the gift of tongues in a relatively unimportant position. It is always wise to place importance where God places it, and dangerous to overemphasize the relatively unimportant.

g. As Paul closes his treatise on spiritual gifts, he says, "Forbid not to speak with tongues" (14:39). This, too, he qualifies by a preceding statement, "Desire earnestly to prophesy," and by a

statement that follows, "Let all things be done decently and in order." Here Paul seems to be correcting a possible false conclusion. The gift of tongues was useful, and had its place, because it, as well as prophecy, was Spirit inspired. He says, "One gift is to be greatly longed for, i.e., the power to preach by inspiration. The other, speaking with tongues, was not to be forbidden so long as the proper conditions were met and the rules of decency and decorum were met."

In its own place, the gift of tongues was a valuable endowment; on proper occasions it was to be exercised.

h. Between the first and second listing of gifts (1 Corinthians 12:4-11 and 28-30), Paul carefully and emphatically illustrates the relationships of these gifts by using the human body as an analogy.

He says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also

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is Christ" (1 Corinthians 12:12). He then points out that the various members of the body are interdependent upon one another. No organ of the body is independent of the body as a whole. No single organ of the body stands as ultimate proof that the body is either alive or healthy. The combined labors of all the organs contribute to the life and health of the body.

As no one member of the body can claim to be the whole body, so no single gift of the Spirit can claim to be the whole ministry of the Spirit. Nor is one gift of the Spirit given to every member of the Body of Christ, any more than the faculty of seeing is given to every organ of the physical body. No single gift of the Spirit is for everybody. All are not apostles. All are not prophets. All are not teachers. All are not workers of miracles. Much less then do all speak with tongues or all have the gift of interpretation of tongues, 1 Corinthians 12:29, 30.

i. It is important to remember that the gifts of the Spirit are GIFTS. One does not dictate to another when, how, or what gifts he is to receive. Gifts are given when, how, and to whom as the giver pleases. The apostle strongly emphasizes this point. First, he tells us that the diversity of gifts has been made by God Himself (12:4-

6). It is also clear that the Holy Spirit is sovereign in the distribution of these gifts, "dividing to every man severally as he will" (12:11).

j. 1 Corinthians 12:13, properly interpreted, is no reference to the "baptism of the Holy Spirit" as being for everyone. The verse reads, "By one Spirit have we all been baptized into one body, and have been made to drink of one Spirit." Paraphrased, "By the influence of the Holy Spirit we have all been led to be baptized (in water) into Christ. And the Spiritual Gifts that are in the church are the result of the activity of the Holy Spirit, too." So understood, the verse harmonizes beautifully with all Scripture elsewhere, and fits into this context very beautifully, too. And it says nothing at all about people becoming members of the church through the baptism of the Holy Spirit.

k. Whatever else 1 Corinthians 14:34 may mean, it clearly forbids women to speak in tongues in the public assembly. As one is able to observe the present situation, women are quite prominent in the performance of tongues-speech and interpretation in the public assembly. To say that this verse was valid only in a first-century culture, is to cause all other commands of the Lord (14:37) to be subjected to the whims of culture and circumstance. This clearly will not do!

l. There are indications that tongues are associated with the infancy of the church (see 1 Corinthians 13:11 and 14:20).

G. Conclusions Drawn from the Basic Scriptures

ACTS 2 IS THE KEY PASSAGE. It is clear that in the New Testament "tongues" had reference to FOREIGN LANGUAGES; and this is true, we believe, even in

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Corinth 1 And if the tongues of the New Testament passages were unstudied foreign languages, then much of the current tongues movement is not like what one reads about in the Bible.

IV. EVALUATION OF SELECTED PRESENT-DAY CHARISMATIC CLAIMS

A. What about the Distinction between "Baptism Of" and "Baptism In" the Holy Spirit?

If the distinction were true, we would expect passages addressed to non-Christians to read "baptism of the Holy Spirit" and passages addressed to those already Christians to read "baptism in the Holy Spirit," when we find instructions addressed to these different groups. How reads the original? Acts 1:5 (which according to Pentecostal theology is addressed to men already Christians, since they had received the new birth at John 20:21 according to Pentecostal interpretation) reads *en pneumati*, "in the Holy Spirit." Acts 11:16, addressed to non-Christians (by anybody's interpretation of Acts) reads *en pneumati*, "in the Holy Spirit." 1 Corinthians 12:13a, which tells how the Holy Spirit leads a man to the place he wants to be baptized into Christ, reads *en pneumati*, "in the Holy Spirit." In other words, what is to be expected if Pentecostal distinction is true, does not appear at all in the Greek. In passages where the Greek ought to be different (so as to read "of the Holy Spirit"), it reads *en pneumati*. This first of Pentecostalism's major claims will not stand inspection!

B. What about the Claim that "Baptism in the Holy Spirit" is for All Believers?

The only way charismatics can affirm that such a doctrine is Biblical is to take all the passages in Acts that speak about the Holy Spirit and insist that they all deal with the activity of the Spirit that is called "Baptism in the Holy Spirit." This is hard to accept when it is observed that some passages speak of the Spirit's work before conversion[^] and some speak of His post-conversion work.

C. What about the Claim that "Baptism in the Holy Spirit" Follows Conversion?

Acts 10-11 is a hard passage for the charismatics to harmonize with their doctrine of subsequence.

Charismatics try to prove their doctrine of subsequence by appealing to verses where "filling with the Spirit" appear, insisting

that all speak of the same phenomenon that occurred on Pentecost which is called a "filling" (Acts 2:4). Ephesians 5:18 is a passage often alluded to. But it is a mistaken allusion. In the Greek, the verb "filling" is a present tense verb which implies a

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continuous filling. For Pentecostal doctrine to be true, it should be an aorist tense, a one-time filling thus being implied. In fact, Ephesians 5:18 also gives some tests by which one can determine if he is constantly being filled ("speaking to one another," "singing," "making melody," "giving thanks," and "submitting" are all participles in the Greek, giving examples of what a Spirit-filled life does).

In addition to the above weaknesses in the doctrine of subsequence, there is the fact that when the proof texts given for the prerequisites to receiving the Baptism in the Holy Spirit are studied, it is soon evident that they will not bear the interpretation put on them by the charismatics.

D. What about the Claim that "Tongues" is the Initial Evidence of the Baptism in the Holy Spirit?

In this place it is much easier to see that the modern Pentecostals are exactly contrary to what Scripture teaches. Remember, it is claimed that every one should speak in tongues at least once in his life, at the time of his baptism in the Holy Spirit. 1 Corinthians 12:30 shows such a doctrine just cannot be true, for it indicates that NOT all are expected to speak in tongues.

E. What about the Claim that Spiritual Gifts last all through the Church Age?

The New Testament looks forward to the cessation of the spiritual gifts. 1 Corinthians 13:8-13 says the spiritual gifts will cease "when that which is perfect is come." The context speaks about when the gifts are exercised, their exercise only gives the recipients a partial picture of God's revelation. But there was coming a day when the completed revelation would remove the need for partial explications of God's will through the gifts. (This

argument is based on the fact that in any context the word *teleios*, "perfect," must receive its meaning from its context. Here we are plainly told that the "partial" is the opposite of the "perfect.") Further, Paul says the graces (faith, hope, and love) will abide after the gifts have ceased. Now the graces faith and hope will not last beyond the Second Coming (faith gives way to sight, and hope to fruition), therefore, there is no way to say the spiritual gifts will last to the Second Coming. "That which is perfect" must be something other than the Second Coming, for the graces last long after the gifts have ceased.

Corroboration of this interpretation of 1 Corinthians 13:8-13 is found in several avenues. **(1)** If Paul has predicted that the gifts will soon cease, early church history ought to tell us they did. And this is exactly what early church history says (as shall be documented in the first paragraph of the next part of this study). **(2)** If we still have spiritual gifts today, then too we must have apostles in the church today (see how apostles are listed in the same verses as spiritual gifts, 1 Corinthians 12:28, for example). Ephesians 2:20 shows that "apostles and prophets" were temporary, for the foundation of the church. **(3)** If there are apostles today, then one would have to insist that there are continuing revelations. Such a claim of continuing revelations would make a

liar out of Jesus, who said that the original apostles would be led into all truth (John 14:26). In passing, 2 Peter 1:3 tells us that Christ's promises about the apostles being led into all truth have not failed, for Peter says that Jesus' divine power had already granted to the apostles ALL THINGS pertaining to life and godliness. **(4)** In another passage, Peter implies that the special, miraculous gifts were ceasing. During the early days of the church, the people were to take no thought what they would say when hauled before judges. It would be given them in that hour what to say. The Holy Spirit would speak through them (Matthew 10:17-20). But thirty-some years later, Peter gives his readers instructions that they ARE to take thought what they will say, being ready always to give an answer to whoever asks them concerning the hope they have

within them (1 Peter 3:15). This apparent contradiction in instructions is easily explained on the supposition the gifts are ceasing. It is not so easily explained if the gifts were for all believers in every age!

F. What about the Claim for the Purpose of Tongues

The Bible shows that the spiritual gifts (including tongues) had as their purpose the credentialing of the message or the messenger (Mark 16:17-20; Hebrews 2:3, 4; John 20:30, 31; 1 Corinthians 14:22).

How different is the claim of some today that "tongues" are for a devotional purpose. Those charismatic theology books which have tried to find proof texts for this claim must chop up 1 Corinthians 12-14, making some verses refer to a public use of tongues, and some verses in the same context speak of a devotional use of tongues in private; and Acts 2 must be made to speak of "devotional tongues" in spite of the fact that we are told in that chapter that the apostles were talking foreign languages to foreigners who were there and heard "the mighty works of God" (not praise!) being expounded to them in their own languages and dialects.

G. Conclusion of this Part of the Study

It would be possible to take the other claims made by the modern Pentecostals and show how they fail to harmonize with plain verses in the Word of God. Because the Pentecostal doctrine fails to agree with Scripture in each of its main claims, the whole system must be rejected as not being of God!

V. EVALUATION OF THE CURRENT TONGUES MOVEMENT BY EXTRA-BIBLICAL CRITERIA

A. The Criterion of Religious History

In the above discussion about the duration of the gifts, we

prepared for this part of the study by suggesting that Paul teaches the gifts were temporary. We introduce this study by observing that the question is asked over and over again, How long do the gifts remain?

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Perhaps the most common view relates the gifts of the Spirit to the founding of the New Testament Church, their cessation during the second century taking place after it was well established under the authority of the completed New Testament Canon. Presbyterian theologian B. B. Warfield believed the *charismata* (spiritual gifts) to be given for authentication of the apostles as God's messengers, a sign of apostleship being possession of the gifts and the ability to transmit them. Gradual cessation of the gifts thus came with the death of those who had received the gifts through the apostles (see his *Miracles: Yesterday and Today*).

—Farrell, *op. cit.* p. 1164

Advocates of glossolalia reply that Warfield's theory flies in the face of history, and they assert that all through history there have been examples of tongue-speaking. Well, let us look at history!

Although several passages are cited in the Apostolic Fathers and Justin martyr with reference to tongues-speech, there is no direct reference to them in the Fathers or in Justin, as being still in existence when those Fathers wrote.

Justin Martyr does write, "For the prophetic gifts remain with us, even the present time. And hence you ought to understand that (the gifts) formerly among your nation have been transferred to us." (*Ante-Nicene Fathers*, Vol. 1, p. 240). This does not specifically mention tongues, but it would be hard to exclude this gift from Justin's language.

Two passages from Clement of Rome are cited: "Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you" (*first Epistle of Clement*, c. 2, p. 8). "Having therefore received their orders, and being fully assured of the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the Kingdom of God was at hand. And thus

preaching through countries and cities, they appointed the first fruits, having first proved them by the Spirit, to be bishops and deacons of those who should afterward believe" (*first Epistle of Clement*, c. 42, p. 16, in the Eerdmans' edition of the *Ante-Nicene Fathers*).

Irenaeus, born about 130 A.D., wrote five books against heresies about 185 A.D. In one of these (Book 5, chapter 6, section 1) he speaks of a passage in 1 Corinthians 2:6, and says, "those persons . . . who through the Spirit of God do speak in all languages, as he (i.e., Paul) used himself also to speak. In like manner we do also hear many brethren in the church who possess prophetic gifts, and who through the Spirit speak all kinds of languages . . ." This is often cited as evidence of the existence of tongues as late as 185 A.D. The translator, however, footnotes the words "do also hear," and points out that the verb here is actually in the perfect tense and shows that the action has been completed in the past. The interval is indefinite, but if Irenaeus were aware of Latin, he was saying that he used to hear this, but does not necessarily hear it now.

Tertullian, writing about 204 A.D., has this statement, "For apostles have the Holy: Spirit properly, who have Him fully, in the operations of prophecy, and the efficacy of (healing) virtues, and the evidences of tongues; not

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partially as all others have." (*Ante-Nicene Fathers*, Vol. IV, page 53). Are there no other meanings to these words than that the gift of tongues was still something every Christian received in the year 204 A.D.?

Finally, Origen says this, writing about 210 A.D., "This is He who places prophets in the church, gives powers and healings, does wonderful works, offers discriminations of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts that are of Charismata; and thus make the Lord's church everywhere, and in all, perfected and complete." (*Ante-Nicene Fathers*, Vol. IV, page 254) But the context has Origen speaking about the Holy Spirit as one of the persons of the Godhead, as He appears in Scripture, and not necessarily as He acted in the days that Origen was living and writing.

Leaving the Early Church Fathers, and going to the age of the Nicene and Post-Nicene Fathers, we find that examples are alleged here to be proof that tongues-speaking was still continuing.

Examples from the Montanists are cited, as evidence of continuing glossolalia, since it was attacked by Celsus. However, Cutten (*Speaking With Tongues*, pp. 34, 35) points out that Epiphanius, a fourth century bishop comments that the tongues-speech of the Montanists is quite different from that described in Corinthians. Hayes (*The Gift of Tongues*, p. 63) further points out, "The Montanists represented a reaction in the church against the growing Ecclesiasticism and the dependence upon forms instead of the spiritual power of the primitive times. It was a protest against the domination of a hierarchy in favor of individual liberty and personal inspiration which the Montanists preached, and they strove to come into direct communion with the Divine."

As early as the fourth century, Chrysostom (A.D. 345-407) expressed puzzlement at Paul's account of the Corinthian situation: "The whole passage is exceedingly obscure and the obscurity is occasioned by our ignorance of the facts and the cessation of the happenings which were common in those days but unexampled in our own" (quoted by Farrell, *ibid.*).

Charismatic gifts were unknown between the second and 17th centuries. R. A. Knox, in his historical study, *Enthusiasm: A Chapter in the History of Religion*, traces outbreaks of "charismatic gifts" — tongues, healings, miraculous signs, etc. His conclusion? Except in Biblical times, such charismatic gifts were unknown in church history before the seventeenth century.

Since the seventeenth century, such phenomena have been connected with a particular theological attitude. During the 17th and 18th centuries, protest movements rose against the cold, rigid, formal, rational church institutions. These reactive movements stressed the importance of the indwelling of the Spirit, the subjective awareness of religious dedication, and the overriding importance of "holy behavior." Whenever such an outbreak occurred it was accompanied by the appearance of tongues, healings, ecstatic bodily experiences, etc. It is noteworthy that the current wave of "charismatic phenomena" has arisen in just such a context. And

then to further darken matters, commentators remind us that the degree of similarity between the New Testament phenomenon of glossolalia and current ones is uncertain. New

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Testament scholar Leon Morris points to the obscurity of present-day understanding of the exact nature of some of the gifts, such as "helps" and "governments" (1 Corinthians 12:28): "We may make . . . conjectures . . . But when we boil it all down, we know nothing about these gifts or their possessors. They have vanished without leaving visible trace" (*Spirit of the Living God*, p. 63).

In the modern era, prophecy and languages are claimed for the persecuted French Huguenots called the Little Prophets of Cevennes — very young children sharing the gifts (Dalton, *Tongues Like as of Fire*, pp. 15ff). There were also outcroppings among the Jansenists and Shakers. Mother Ann Lee, founder of the latter sect, is said to have testified in 72 different languages before Anglican clergymen who were also noted linguists. Certain emotional phenomena among early Methodists and Quakers have been linked to "glossolalia." The nineteenth century was relatively quiescent, presenting only the Irvingites and the Mormons who claimed to "speak in tongues." And then we come to the outburst, previously noted, in the 20th century.

Finally, as we look at history, phenomena very similar to the present day tongues movement have not been confined to religious groups alone. Zilboorg (*A History of Medical Psychology*) has pointed out these same phenomena in secular groups, especially during medieval times when demonic superstitions flourished. Furthermore, Linton (*Culture and Mental Disorders*) has demonstrated that such phenomena are frequently seen today, in secular groups, although we are loath to recognize it.

Thus as far as religious history is concerned, it would seem that today's tongues-speaking is not the same as the tongues-speaking of the Apostolic age, for the apostolic phenomena died out by the close of the second century.

B. The Criterion of Cultural Anthropology

Another important observation comes from the anthropologists. They have amply documented that during periods of social distress a primitive tribe may suddenly develop a new movement; a leader emerges and the authenticity of his movement is validated by "tongues," healings, miracles, and signs.

In Africa and Melanesia 'these have been studied repeatedly (P. Worsley, *The Trumpet Shall Sound: A Study of 'Cargo' Cults in Melanesia*). Identical phenomena are described as occurring in primitive tribes; are recorded in European history, religious and secular; and are current in America today (Festinger, Riecken, and Shecter, *When Prophecy Fails*).

Experiences similar to what happened in primitive tribes and in medieval Europe are happening in American church services, in all parts of the country. The data merely demonstrates that normal people, given the motivation and appropriate situation, can and do react in somewhat stereotyped fashion. For instance, stereotyped action may be seen in crowd situations, such as football games or sales days in ladies' clothing stores. Usually it reflects intense emotional situations where people are given social sanction to participate in expressing their feelings *in action* rather than *in words*.

Applying this criteria to modern-day glossolalia, it might be said that instead

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of being similar to New Testament "tongues," modern-day tongues are more similar to what happens many times in a completely non-religious situation.

C. The Criterion of Speech Psychology

Speech is a complex phenomenon involving both conscious, willful elements and unconscious, automatic patterns in psychological and physiological circuits. We are all aware of common distortions of normal speech. When we get excited we stutter, forget what we were saying, say something other than intended (slip of the tongue) or are rendered speechless! We can talk to one person, listen to another, and think about a third. Sometimes when starting to talk we get confused and tongue-twisted, saying a garble of sounds and syllables. People talking in their sleep often

utter unintelligible jargon. So also do patients under sedation or anesthesia, or in partial coma.

All of these examples indicate aberrations of our usual and normal speech patterns. We can observe that if our attention is diverted from our speech we may continue talking under the control of unconscious mechanisms which may or may not produce intelligible speech. Any of us could "speak in tongues" if we adopted a passive attitude about controlling our body and speech and had an emotional tension pressing for expression. A familiar example is the explosive, contagious laughter of a group which reaches a point where everyone is "too weak to move" from laughing. Trying to talk while thus laughing results in vocalizations which have all the characteristics of present-day glossolalia. Religious mystics throughout history have been able quite willfully to enter such states and experience "tongues" (Underhill, *Mysticism*). Most people need the appropriate motivation, group setting, and examples before they can develop such experiences.

Again, glossolalia is an experience quite normal people can and do experience. It is not the malcontent, emotionally disturbed, or socio-economically deprived, who necessarily seeks out such experiences. Currently many earnest, sincere Christians, desiring the will of God for their lives, are seeking to deepen their spiritual vitality. It is not surprising that they come to such an experience.

— Pattison, *op. tit.*, p. 100

Applying this criterion to our study, it is possible to show that very natural mechanisms can produce what today are called "glossolalia." Who would then suggest that the unintelligible syllabication is the product of the Holy Spirit, when such "glossolalia" is easy to produce and readily understandable on a natural plane?

D. The Criterion of Linguistics

It is claimed occasionally that some modern tongue-talker is actually speaking in a foreign language which is unknown to the speaker, and usually unknown to all of his audience.

Instances of actual languages spoken are almost without exception found to be xenoglossic (or evidence is insubstantial when one begins to examine specific instances). Xenoglossia is the repeating of utterances in languages to which the speaker has been exposed but has not mastered. Under self-hypnosis or trance these utterances may be recalled. Martin R. Pope ("Gift

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of Tongues," *Dictionary of the Apostolic Church*, II, 598, 9) and Cutten (*op. cit.*) both state that no case of speaking in tongues in a language which has never been heard by the speaker has yet been verified.

And then there is evidence that most of modern "glossolalia" is not a language at all. Pattison (*op. cit.*) has the following paragraphs:

Since I am not a professional linguist, I shall refer to recent reports on linguistic analysis of tape recordings made from glossolalia: (1) Russell Hitt, in *Eternity* magazine (August, 1963, "The New Pentecostalism"), reports a study by Dr. Eugene Nida of the American Bible Society; (2) Dr. Frank Farrell, in *Christianity Today* (9-13-63, p. 1166) refers to a study by a group of United States government linguists; (3) Dr. William Welmers, linguistics professor of U.C.L.A., submits several analyses ("Letters to the Editor," *Christianity Today*, 11-8-63), and (4) Dr. Weston LaBarre, an anthropologist, presents comparative linguistic material (in his book *They Shall Take Up Serpents*. 1962).

In summary, they all report that the various samples of glossolalia are structurally not a "language"; that it would be linguistically impossible to derive the alleged "interpretations" from the glossolalic message; and most significantly, that the glossolalia was linguistically a decomposed form of English.

To this I can add my own observations from clinical experiences with neurological and psychiatric patients. In certain types of brain disorders resulting from strokes, brain tumors, etc., the patient is left with disruptions in his automatic, physical speech circuit patterns. If we study

these "aphasic" patients we can observe the same decomposition of speech that occurs in schizophrenic thought and speech patterns, which is structurally the same as modern-day glossolalia.

What conclusion then are we to draw from the application of this criterion? We can say that certain stereotypes of speech will result whenever conscious, willful control of speech is interfered with, whether by injury to the brain, by psychosis, or by passive renunciation of willful control. We believe it can be shown that modern glossolalia is a stereotyped pattern of unconsciously controlled vocal behavior, and is not at all like what one finds in the pages of the New Testament.

E. The Criterion of Pagan Mythology

The ancient classical descriptions are found in Virgil (*Aeneid*, vi. 40-106) and Plato (Timaeus). Virgil draws a lifelike picture of the ancient prophetess allegedly speaking in tongues, and Plato described the power of the *mantis* or prophet. One may consult the works of Nilsson for further descriptions. Seers, oracles, and the ecstatic elements of Greek religion are described in passages in *Greek Popular Religion*, p. 121ff., and in *A. History of Greek Religion*, pp. 205-211.

Now, if the Pagan Greek religions at 500 B.C. had a "speaking in tongues" which was very similar to what we have in the modern-tongues movement, how do we say that the modern-tongues movement is Holy Spirit inspired? Would any one be so hardy as to say that either the pagan or the modern-tongues movement is like what the Holy Spirit produced at Pentecost or at Antioch or at Corinth?

VI. THE WORK OF THE HOLY SPIRIT IN THE LIVES OF CHRISTIANS

The vitality that the Holy Spirit can give to the lives of God's children is sorely missed in much of today's religious world. People

are looking for something to distinguish the church from the Rotary Club. Thousands of people were corraled into church membership in the 1950's, and many of them, we believe, have never received the indwelling gift of the Holy Spirit. Desperately looking for something — happiness, joy, power — these people are in the proper emotional state for the modern-tongues experience — an experience, however, which is not the "speaking in tongues" that one reads about in the New Testament.

Then there are born-again people who do not experience this vitality. Why is that? Several suggestions might be made.

In Ephesians 5:18 we read, "Be filled with the Spirit." The context suggests three things. One, being filled with the Spirit is a process. Two, the fulness of the Spirit is evidenced by the control and authority of the Spirit over the life. These first two factors are seen in the opening portion of the verse — "And be not drunk with wine, wherein is excess; but. . ." Being drunk is the result of a process and continues only as long as one drinks. It leads to control by the "spirits" consumed, and the drunkard begins to walk in the spirit of drunkenness.

On the positive side of the picture we are introduced to a third point. The behavior of the Spirit-filled life is described in Ephesians 5:19 and 6:19. That walk which is under the control of the Holy Spirit is one in which there is singing and making melody in the heart to the Lord. There is the giving of thanks for all things; the submitting of ourselves one to another in the fear of the Lord; love between husband and wife; obedience of children to parents; mutual consideration between management and labor; victory in the face of spiritual conflict; and prayer and supplication in the Spirit for all saints — in short, the vital happiness, joy, and power that men are looking for.

The command to be filled with the Spirit stands in contrast to the order, "And grieve not the Holy Spirit of God" (Ephesians 4:30). And how are we to understand this order? Again the context gives the clue. Immediately preceding this verse we have the following instructions — do not let the sun go down on your wrath; do not give place to the Devil; do not steal; and do not let any corrupt communication proceed out of your mouth. In the concluding two

verses of the chapter we read, "Let all bitterness, all wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We grieve the indwelling Holy Spirit by overt acts of sin, by the unrighteous things we do, say, and think. However, true holiness is something more than avoiding unholiness. The full-orbed life into which the Holy Spirit desires to lead us is filled with positive demonstrations of goodness. These are possible only as we "grieve not the Spirit."

It is the nature of the Spirit of God to speak the things of Christ. It is His

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purpose to glorify Christ through spoken testimony. Any refusal on our part to be His witnesses, via the spoken word, is to grieve (smother) His ministry.

He is also the Spirit of intercession. He is the author of all true prayer. It is for this reason we are exhorted to pray in the Spirit. Any refusal on our part to allow Him liberty in this ministry of prayer and supplication quenches the Spirit. Prayerlessness in our lives bears irrefutable testimony to the fact that we are grieving (quenching) the work of the Holy Spirit in our lives.

The Third Person of the Godhead is also the Spirit of unity. It is His nature to love the brethren. It is through Him the Love of God is shed abroad in our hearts. Any lack of love on our part for the brethren, any party spirit, any spirit of divisiveness is not of Him. Any such spirit within us serves to grieve the Spirit.

The children of Israel were accused of limiting "the Holy One of Israel" (Psalm 78:14). Nor is the church any less guilty of limiting (grieving) the Person and work of the Holy Spirit. The Spirit of God is "straitened" within us. His ministry is unlimited, unhampered, and unquenched only as we walk in obedience to Him. The fulness of the Spirit is enjoyed by those who are responsive to Him. There is no gift of the Spirit (not even speaking with tongues) that can be considered a substitute for the Spirit-controlled life.

CONCLUSION

There has been a renewed interest in the work of the Holy Spirit in our day, and for this we are grateful. And the new outburst of "tongues" in many religious groups has led men to once again search the Scriptures, and for this we are grateful.

Such a search of the Scriptures, we believe, will reveal that the "speaking in tongues" that took place in Bible times was the uttering of a foreign language never learned or before studied by the speaker. And if this is true, then what is seen on every hand today is something different than what one finds in the Bible.

The modern tongue movement can be explained in a number of naturalistic ways. Normal, devout religious people may have this experience during states of intense spiritual emotion. The experience does not indicate the presence of any valid spiritual experience.

Since the modern phenomena is occurring in many groups (including even many high church groups like "God's frozen people," the Episcopalians), can it be that men who found themselves in religious groups that had no vital "spiritual program" have turned to this experience of glossolalia because there was a spiritual vacuum that needed to be filled?

And it is a serious indictment of the Restoration Movement that we have fallen into the same lethargic rut that is grieving and quenching the Spirit in Christendom at large. We need to emphasize the need of restoring the Spirit to the lives of church members.

It is entirely possible that God can use an extremist movement to help awaken a sleeping church. The glossolalic movement is in demand because

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people are hungry for a genuine spiritual experience with God. A Spiritless life and church cannot fill this need. May God give all of us that constant and ready obedience to the Holy Spirit which will result in holiness, courage, unity, liberality, prayerfulness, Bible study, and a witness for Christ which is accompanied by life-transforming power.

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