

## PNEUMATOLOGY (126)

1) Biblical tongues was to have an interpreter . I Cor. 14:27-28

Someone was to be able to translate for the people or there was to be no tongues speaking. Once again, we point out that this proves tongues was an actual human language, for interpreters are needed to translate from one human language into another.

2) Biblical tongues was to have a limit . I Cor. 14:27b

At the most, three could speak in a service and that is all.

3) Biblical tongues was to have an order . I Cor. 14:27c

Each person was to take a turn . They were not all to speak at the same time. More than one person has observed that it is not uncommon to have seven or eight or even more moving their lips and babbling at the same time in today's tongues movement, which proves it is not biblical tongues.

4) Biblical tongues was to have a gender . I Cor. 14:34-35

No married woman was to be allowed to speak in the service. As one commentator said, if you take the married women out of the tongues movement, you won't have a tongues movement. For the most part, it is married women who really get all excited about speaking in tongues, which is clearly a violation of God's Word.

These four regulations were to be followed when biblical tongues was operative and when these are observed in light of today's tongues movement, we may dogmatically say that today's tongues movement is not biblical and not of God.

**(Fact #8)** - As a spiritual gift, it was not the preeminent gift. I Cor. 12:28; 14:5

The elevation of the gift of tongues **is not** a biblical elevation. Whenever a church elevates the gift of tongues, it is a Corinth-type church, which means that it is a church that features a great deal of carnality and ignorance .

These are the biblical facts about the spiritual gift of tongues and it is certainly clear that when a comparison between these facts and the modern-day tongues movement is undertaken, there is no question that today's tongues movement is not of God!

**Purpose #2** - The gift of tongues was an evangelistic gift. Acts 2:11; I Cor. 14:26

Biblical tongues had an evangelistic element to it in that it was designed to communicate God's truth to unsaved people of a different language so they could be saved (Acts 2:11). The purpose of tongues was to reveal truth from God to people in another language. It was a missionary gift in that it communicated the truth of Jesus Christ to people who spoke a different language.

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Paul certainly made a distinction between what is communicated for salvation outside the church and what is communicated for edification inside the church (I Cor. 14:18-19, 26). Tongues were needed to communicate messages from God to people of other languages. However, for those who did not speak the language, there was always to be an interpretation. The program of God was changing from a Jewish focus to a Gentile focus and tongues was an evangelistic statement that God's program was going to people who spoke different foreign languages.

At the time tongues was operative, Greek was the common language of the people. Sometimes people would come to church and could not speak Greek. Since the word of wisdom and knowledge were being communicated in a language non-speaking Greek people could not understand, tongues gave messages from God to these people.

However, whenever this happened there was **always** to be an interpretation given to the rest of God's church. In this way the truth could be known and they would know how to properly minister to the person who spoke the foreign language. Clearly, tongues was an evangelistic gift. However, once **all of God's Word was put into writing, what was needed were translations of God's written revelation, not interpretation of God's direct revelation.**

**Purpose #3** - The gift of tongues was a divine sign. I Cor. 14:22

Biblical tongues was a sign given by God. This was a sign that sent four main signals to this world:

**(Signal #1)** - Tongues was a sign of Israel's unbelief. I Cor. 1:22; 14:21-22; Acts 2:5

This sign signaled to Israel that the program of God was not branching out to people of other languages and other nationalities. Because of Israel's hard-heartedness and rejection of Jesus Christ, God temporarily took His program away from Israel and moved it to other nations. Biblical tongues signaled this very reality to Israel.

**(Signal #2)** - Tongues was a sign of the Gentile Age. Acts 10:44-46

This gift signaled to the entire world that a new age had begun and God was now swinging His program to people of various languages and nationalities. God's program would include people from various nations and ethnic backgrounds. The apostles were telling the world that any non-Jew could be right with God by faith in Jesus Christ and biblical tongues demonstrated the message was true.

**(Signal #3)** - Tongues was a sign of universal salvation. Acts 19:6; I Cor. 14:22

In the early days of the church, tongues confirmed that anyone who believed on Christ, regardless of nationality, could be saved. Both Jews and Gentiles could observe that God's Word was reaching out to the universe.

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(Signal #4) - Tongues was a sign of the last days. Acts 2:15-21

Biblical tongues signaled that we are now entering the last phase of the plan of God before He fulfills all of His promise and program for Israel. Dr. Zane Hodges said, biblical tongues was a “final gracious sign to rouse the nation to repentance.”

When biblical tongues was implemented, it was God’s signal that we are moving into the final phase of His program.

Contrary to the nonsense that is being presented about tongues, these are the biblical facts and God would not have us to be unaware or ignorant of these facts. There are many things of which God does not want us to be ignorant. Tongues is one of those key areas.

(Question #6) - What is the connection between tongues and Spirit baptism?

The leading modern-day tongues supporters, without exception, connect their speaking in tongues with a term called “Spirit baptism.” In fact, as you shall see, most use the term “spirit baptism” as a synonymous term for “speaking in tongues.” In other words, to most tongues speakers the formula is this: “Spirit baptism = speaking in tongues.”

Jimmy Swaggart, for example, in his book on doctrine writes: “...every believer should rightfully and Scripturally expect to speak in other tongues as the Spirit of God gives utterance when he is baptized in the Holy Spirit” (Jimmy Swaggart, *Straight Answers to Tough Questions*, p. 188).

Steve Clark has written a book supporting and encouraging people to speak in tongues and his book is entitled: *Baptized in the Spirit* (Steve Clark, *Baptized in the Spirit*, Dove Publications, 1969).

Don Basham, who has been called the “high priest” of tongues speakers, has also written a book supporting and encouraging people to speak in tongues and his book is called *Ministering the Baptism in the Holy Spirit* (Don Basham, *Ministering the Baptism in the Holy Spirit*, Whitaker House, 1971).

Clearly there is no doubt that the leading tongues speakers closely associate the term “spirit baptism” with their tongues speaking experience. However, when we carefully study the Bible, we will discover that, biblically speaking, **there is no biblical connection between Spirit baptism and speaking in tongues**. People are being duped into believing a lie which is thrusting them into false doctrine.

This part of the study is to carefully demonstrate the reality of Spirit baptism and the fallacy of equating speaking in tongues with Spirit baptism. We would like to analyze this matter in question and answer form:

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**Question #1** - Who wrote on the subject of Spirit baptism in the New Testament?

Most tongues speakers would suggest that the book of Acts is the book that really develops the subject of Spirit baptism; however, as you shall see, nothing could be further from the truth. Actually there are four individuals who taught on the subject of Spirit baptism:

- 1) John, called John the one who baptizes; who was the last O.T. prophet.
- 2) Jesus, the King of the Jews and Savior of the world.
- 3) Peter, who was the apostle to the Jews.
- 4) Paul, who was the apostle to the Gentiles.

**Question #2** - What did each teach concerning the subject of Spirit baptism?

**(Individual #1)** - The teaching of John.

In the chronology of the doctrine of Spirit baptism, John was the first to teach on the subject. John was a critical figure in the program of God for he was the prophesied forerunner of Jesus Christ (Is. 40:3-5; Matt. 3:2). John was the last of the O.T. prophets and because he had the privilege of literally meeting and baptizing Jesus Christ physically and introducing Him to Israel as her King, he is classified as the greatest of the prophets (Matt. 11:11-13). John was the **first** to teach on the subject of Spirit baptism and here are four things he taught:

- 1) Spirit baptism would be after and separate from John's water baptism. Matt. 3:11; Mark 1:8; Luke 3:16; John 1:31-33

John demanded that the Jews allow him to physically baptize them in water as a personal admission of the fact that they were sinners in need of their Messianic Savior (Matt. 3:6). This baptism was called the "baptism of repentance for the forgiveness of sins" (Mark 1:4-5). This particular water baptism aimed specifically at Israel came to John by direct revelation from God (John 1:33). John never believed nor taught that his water baptism would take away the sin of Israel, but he did know that a Spirit baptism would take away the sin of Israel which point is clearly emphasized time and time again in O.T. prophetic writings (Ezek. 36:26-28; Jer. 31:31-34). In the mind of John, his water baptism and God's Spirit baptism were two separate events—in water baptism the Jew acknowledged his sin, in Spirit baptism the Jew was cleansed of his sin. Both baptisms, in John's mind, are connected to Israel and her Kingdom. In water baptism the Jew admitted he was a sinner not worthy of the kingdom, and in Spirit baptism the Jew gained the righteousness necessary to enter the Kingdom.

- 2) Spirit baptism would identify the Messiah for Israel. John 1:31-33

The One who would visibly receive the Spirit and the One who would eventually baptize with the Spirit was the One who was Israel's Messiah, who would eventually lead Israel to her Kingdom (Acts 1:5-6).