

## IS THE GIFT OF TONGUES FOR TODAY?

### GIFTS GIVEN TO VARIOUS MEMBERS & PARTS OF THE BODY OF CHRIST

<u>Scripture</u>	<u>Different</u>	<u>But the same</u>	<u>To</u>	<u>Gifts</u>
1Cor 12:4 1Cor 12:7-10	Manifestations, vs.4; Gifts, vs.7	<u>Spirit (Holy Spirit)</u>	Every man (each person)	Word of wisdom, Word of knowledge, Faith, Gifts of healing, Working of miracles, Prophecy [word of prediction: <i>Strong's</i> 4394], Discerning of spirits, <b>Diverse kinds of tongues, Inter- pretation of tongues</b>
Scriptures are on p. 3.				
Eph 4:11	Administrations (Ministries)	Lord (Jesus Christ)	Some (in Christ's Body as a whole)	Apostles, Prophets, Evangelists, Pastor- teachers
1Cor 12:28-30	Operations	<u>God (the Father)</u>	Church (local churches)	<i>Apostles, Prophets, Teachers</i> , Miracles, Healings, Helps, Governments, <b>Diversities of tongues, Interpretation of tongues</b>

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## A Few Principles for Interpreting Scripture

1. Accept that Scripture has no error in doctrine, history, science, practice of the faith or any other area it addresses. Do not pass human judgment on it by adding to it, subtracting from it or modifying what it says. The blessings of the Word come through belief and obedience.
2. Pray for the Holy Spirit to bring understanding of things the natural mind does not accept.
3. Read *with precision* by assuming that the original author's meaning and choice of each word was inspired purposefully by the Holy Spirit and understandable by the original recipient(s).
4. Make inferences (draw conclusions) with logical reasoning.
  - A. Use other Scriptures to interpret Scripture. Rather than reading *into* God's Word what we *hope* it says, we must read *out* of His Word what it *does* say. We must draw conclusions from Bible evidence, not interpret the Bible with other ideas, experience, teachings and traditions. In particular, pay attention to the context.
  - B. Use the three basic laws of logic about *things considered at the same time in the same way*
    1. Law of Identity—Everything is what it is. Figs are figs, not birds. A video of a person is not the actual person. Definitions should be well-established to promote understanding.
    2. Law of Non-Contradiction—No statement can be both true and false. Of two contradictory statements, at most one is true, and both could be false.
    3. Law of the Excluded Middle—Every statement must be either true or its contradiction must be true—there is no middle position. Example: If you start with *Jesus is God*, its contradiction is *Jesus is not God*. *Jesus is half God* is an illogical middle position.
  - C. Seek four descriptions for logical inferences from Scripture:
    1. Consistent—No inferences contradict any Scriptures
    2. Valid—No false inferences from the Scriptures
    3. Complete—Provable from the whole of Scripture
    4. Sound (consistent, valid and complete)—Provable, logical reasoning from the whole of Scripture
  - D. Avoid logical fallacies. Example: Argument from Silence—saying something is not true because the Bible does not mention it. For instance: "Paul did not walk on water" seems true, but is not a logical inference from Scripture. A logical inference would be "Paul did not walk on water for at least a night and a day," 2Cor 11:25b. [Search *informal fallacies list* online.]
  - E. Recognize and interpret analogies by the intended meaning of the analogy rather than the unintended literal meaning of the words.
    - Symbols/types (Jonah out of the fish is a type of the resurrected Christ.)
    - Parables (parable of the sower and seed)
    - Figures of speech
      - Idioms (It is easier for a camel to go through the eye of a needle. Mar 10:25)

Similes (For brethren to dwell together in unity...is like the precious ointment upon the head. Psa 133:1-2)

Metaphors (He is the head of the body, the church. Col. 1:18)

Personification (The trees of the field clap their hands. Isa 55:12)

5. Determine and seek agreement for any of the three reasons for misunderstanding and disagreement over Bible interpretation:
  - A. using different definitions (Define terms both parties are using.)
  - B. thinking with different information (Present clearly and evaluate all evidence.)
  - C. having different values (Seek understanding of the other's attitudes, beliefs, character, conduct, standards.)
6. A negative statement cannot be proven logically. Example: *Tongues has passed away* can be proven, but *Tongues does not exist today* cannot be proven.

### Gifts Scriptures from Page 1 Chart

**1Cor 12:4-6** Now there are diversities of gifts, but the same **Spirit**. 5 And there are differences of administrations [*ministries*], but the same **Lord**. 6 And there are diversities of operations, but it is the same **God** which worketh all in all.

**1Cor 12:7-10** But the manifestation of the **Spirit** is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [*divers*] kinds of tongues; to another the interpretation of tongues.

**Eph 4:11** And **he** [*Jesus*] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

**1Cor 12:28-30** And **God** [*the Father*] hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret?

Another verse that lists gifts is Rom 12:6-8. These include gifts indicated above from the Father [F], the Son [S] and the Holy Spirit [HS], as well as three others.

**Rom 12:6-8** Having then gifts differing according to the grace that is given to us, whether prophecy [F, S, HS]), let us prophesy according to the proportion of faith; 7 Or ministry [S], let us wait on our ministering: or he that teacheth [F, S], on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth [(gov.), F] with diligence; he that sheweth mercy, with cheerfulness.

## Introduction

In the chart on page 1 fifteen gifts are listed that give the source of the gifts in the verses. Of those, seven are given by more than one member of the Godhead. Apostles and teachers are given by both the Father and the Son. Prophets/prophecy is given by the Father, the Son and the Holy Spirit. Healing and miracles are given by both the Father and the Spirit. Because the Church has been given things that could be called gifts by the Father, the Son and the Holy Spirit, the terms *operations*, *administrations or ministries*, and *manifestations*, respectively, will be used when they are distinguished from gifts generally.

Here we are specifically addressing the gifts of diverse kinds of tongues (languages spoken without having learned them in early childhood or by study) and the interpretation of tongues. Tongues and the interpretation of tongues are given both by the Holy Spirit to the individual (“every man”) as “manifestations” as well as by the Father to the local assembly as “operations” (*Strong’s Exhaustive Concordance* word G1755, *energema*, n., work, or effect, of energy, or power).

This overlap of gifts given by more than one member of the Godhead implies that the reason for the gifts being given to the Church, though given for different sections of the Church (individuals, some in whole Body, the local church) and as different aspects (*operations*, *administrations or ministries*, and *manifestations*), are given for the same reasons. Let’s look at the reasons the Son, Jesus Christ, has given gifts and how long He expects to give them.

**Eph 4:8-13** When [Christ] ascended up on high...and gave gifts unto men...for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

According to Eph 4:8-13 gifts are not only valid, but necessary to perfect all the saints, to minister, and to build up the Body of Christ all during the time of the Church age until we are all like Him. This verse gives *three other reasons* for spiritual gifts besides to authenticate the Gospel message: (1) perfecting the saints, (2) working of the ministry to be done through the Holy Spirit instead of the power in humanity and (3) building up (*edifying*) *the body of Christ*. Let’s look at more evidence that all the gifts are necessary—and so tongues and interpretation of tongues are necessary—during the entire Church age when Jesus is calling and maturing His people.

## One New Covenant for One Body of Christ

God has given all Christians one New Covenant (New Testament). We have the same New Covenant that has existed from antiquity. He has never superseded his Covenant with a newer covenant nor deleted anything from it. The gifts of tongues and the inter-

pretation of tongues from the Father and from the Holy Spirit are still in the New Covenant.

As **1Cor 12** explains only one Body of Christ exists. All born again Christians are parts of Christ's one Body. The Body is made of many members. These members are not the same in person or purpose. All the members are baptized into one Body—are members one of another. The Body cannot be divided in any way. There is not one Body from the first century and a different Body today. There is not one Body that needs all the gifts for edification (building up) and a different Body that doesn't need all of them, or God would not have given them since the Body is one Body.

The Body is not yet perfect. God as Father, Son and Holy Spirit is still building up (edifying) His Body today according to the New Covenant. The contexts in which the various gifts operate all include the concept of the edification of the Body of Christ, including the individuals who make up that body, the Body as a whole and the local assembly.

According to the New Covenant each Christian has been given gifts at God's discretion to edify the Body as a whole, the local assembly and/or the individual member himself or herself. Paul explains that living in the Church age with these giftings is like a child's speaking, understanding and thinking, which will be put away when the child attains manhood—when “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (**Eph 4:13**). The gifts give us an ability to see Christ, though obscurely (“through a glass darkly”), and to know Christ (although “in part”) until we are fully mature, “face to face,” and “know as also we are known” (**1Cor 13:12**) and these gifts are no longer needed.

### When That Which is Perfect Comes

**1Cor 13:9-10** says, For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. Many Christians think “that which is perfect” refers to the canonized Word of God. If that were true, this verse says that some of the writings or parts of them that became part of the New Testament would have been “done away” when all the writings were assembled—a logical impossibility. Also, of course, if God inspired any writing for His Word, it would always be His Word: “Heaven and earth shall pass away: but my words shall not pass away.” (**Luk 21:33**)

The Body of Christ then, not the Word of God, is the context, as **Eph 4:13**, p.4, summarizes. All the gifts God has given to edify Christ's Body, the Church, will cease to operate when they are unnecessary when the Body is complete (“that which is perfect comes”). When we all are with Jesus, we will be in the unity of the faith because the Body will be glorified and with its Head—no more doctrinal differences then! We will not need prophecy or words of wisdom or knowledge, which are “in part,” for we will know as we are known. We will not need special gifts of faith, healing, miracle-working or discerning of

spirits because no illnesses, needs, troubles or demonic spirits will exist there (**Rev 21:4**). We will not need the gift of giving because no ministries will need funding. We will be with Jesus in our glorified bodies in the New Jerusalem which He built! We will see clearly and know fully! That is “that which is perfect.” Now [just now, *Strong’s 3570*] faith, hope and love abide, love being the greatest. We will not need hope when the body is complete, for we are saved by hope, and a man does not hope for what he sees (**Rom 8:24**). So, just now, through the Spirit we wait for the hope of righteousness [*perfection*] by faith which works through love (**Gal 5:5-6**). We will not need faith then because it is the substance of things hoped for, the evidence of things not seen; therefore, love is greater than hope, faith and all the gifts. So now, let’s look at the love principle for the use of all gifts.

### The Love Principle

The ruling principle for the use (user) of all the gifts is love (charity). A person may have the gift of tongues (“though I speak with the tongues of men and of angels”), prophecy, word of wisdom, word of knowledge (“though I have the gift of prophecy and understand all mysteries and all knowledge”), faith (“though I have all faith so that I could remove mountains”) or giving (“though I bestow all my goods...and...give my body...”), but that person is *nothing* and gains *nothing* if he or she is not motivated by love. That word, *nothing*, literally means nothing, nobody or none. In other words, the person who has the best gifts and uses them well, but without love, is a “nobody” in God’s sight (**1Cor 1:1-3**).

The inference here is that the power is given by God and is not dependent on the love, righteousness or power of the fallible person using the gift, just as **Rom 11:29** says, For the gifts and calling of God [are] without repentance [*irrevocable*]. We also know that the purposes of God and the power of His Word are more important to the effectiveness of the gifts than the person ministering the gifts because of **Mat 7:21-23**: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. We can see that the gifts help the Body of Christ, but without love the user of the gifts will have no reward.

### The Best Gifts

God in the Father, Son and Holy Spirit decides what gifts to give each person, the scope of the gifts (individual, Body at large, local assembly), the situation in which the gifts should be used (the unsaved, the local assembly, individual devotions or intercession, etc.). Paul recommends, however, that everyone desires the best gifts—the ones that offer

the most benefit to others (the love principle). The gift of prophecy is a better gift than tongues without an interpretation because it is understandable and thus can be used with love to edify other members and parts of the Body instead of merely oneself as with tongues in private devotions.

The gift of tongues is given to individual members to be used in private devotions (See p. 20.) and to local assemblies to be used when an interpreter is present. (See p. 18.) If Agabus had simply spoken in tongues to Paul at Philip's house, Paul would not have been helped to prepare for his death. Agabus used the gift of prophecy (word of prediction). He said to Paul, "The Holy Spirit says, 'This is how the Jews in Jerusalem will tie up the man who wears this belt. Then they will give him to those who are not Jews.'" Of course, if those were present who had the gift of interpretation of tongues, then tongues also could have edified, exhorted or comforted Paul (**1Cor 14:3**).

### The Seriousness of this Issue

In **Mat 12:31** Jesus said, Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. Blasphemy against the Holy Spirit is the sin of willfully showing contempt for the work of the Holy Spirit. This sin that will never be forgiven is mentioned in **Mat 12** and **Mark 3**. The Pharisees committed this sin by attributing the healing of a blind and deaf man (a miraculous good work) to an evil spirit instead of to the Holy Spirit. Speaking human or angelic languages without learning them normally is also a miraculous work that is good according to Paul (**1Cor 13:1; 14:5, 18, 31, 39**). If a person says that speaking in tongues by an individual in personal prayer (See chart, p.1.) is accomplished because the speaker has an unclean spirit doing the talking, that person has blasphemed the Holy Spirit (**Mar 3:30**) since such an accuser characterized the Holy Spirit as an unclean spirit.

### Two questions

Could a person who willfully holds or speaks contempt for any of the gifts that come from the Holy Spirit in other ways, such as that they have said that these gifts have passed away because they are not needed, also be blaspheming the Holy Spirit since the Holy Spirit both inspired God's Word and also works through His gifts?

Could a person saying "tongues spoken in the local assembly with proper interpretation as an operation from the Father is from the devil" be *forgivable*, while a person saying "tongues spoken in personal devotions or intercession as a manifestation of the Holy Spirit is from the devil" be *unforgivable*?

### Tongues in the Great Commission and Beginning of the Church

Cessationism teaches that the miraculous gift of tongues ceased at the end of the apostolic age because it was only needed for authenticating the Gospel *until the canon of Scripture*

*was complete*. Since the New Covenant does not explicitly say or imply this, this is an Argument from Silence, another logical fallacy besides the contradiction–logical impossibility–mentioned in the last paragraph on p. 5.

Let's look closely at the Great Commission and beginning of the Church. Jesus taught us that the Gospel message is to be authenticated as part of the Great Commission in **Mat 28:18-20**: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 **Teaching them to observe all things whatsoever I have commanded you**: and, lo, I am with you always, even unto the end of the world [Church age]. Amen.

Comments for underlined portions:

- *Power* to do something done *in heaven and in earth* reminds of **1Cor 13:1**, Though I speak with the tongues of men or of angels...
- *Teach all nations*– All nations (nationalities) have not even been reached yet today so Jesus' Great Commission is still in full force.
- *Observe all things whatsoever I have commanded*– Jesus commanded that we fulfill God's moral laws (not ceremonial or dietary laws) from our hearts by obedience that proves our love for Him, but the other things in the *observe all things whatsoever* that He commanded to be taught all the time until all nations (nationalities) are saved includes the "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" of **Mat 10:8**. He did not include tongues, but he included healing the sick, raising the dead and casting out devils which equate to the manifestations of the Holy Spirit in the chart on page 1. Cessationism also declares these have ceased; therefore, that the gift of tongues—which Jesus said to wait for after His ascension to heaven (just below)—would be included seems to be a reasonable inference.
- *Teaching them...whatsoever I have commanded you*–The mighty gifts of the Holy Spirit for healing the sick, cleansing lepers, raising the dead and casting out devils were freely received and to be freely given to all nations.

**Act 1:1 - 2:22** (condensed) - The former treatise have I made, O Theophilus, of **all that Jesus began both to do and teach**, 2 Until the day in which he was taken up, **after He through the Holy Ghost had given commandments unto the apostles ...** 3 To whom also he shewed himself alive... speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father, which ye have heard of Me**. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth... 2:1 - And when the day of Pente-

cost was fully come... 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven... 6b every man heard them speak in his own language ... the wonderful works of God. ... 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day... 16 But this is that which was spoken by the prophet **Joel [2:28]**, 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: ... 22 Ye men of Israel, hear these words; **Jesus of Nazareth**, a man approved of God among you by miracles and wonders and signs, which God did **by him in the midst of you.**

- Verses 1-3 tell us that Jesus now taught them things about the Kingdom that was to come to and within the disciples at Pentecost.
- *Wait for the promise of the Father, which ye have heard of Me... Ye shall be baptized with the Holy Ghost... Ye shall receive power*– This is the Holy Spirit with the gift of tongues.
- *Ye shall be witnesses unto me both in Jerusalem... and unto the uttermost part of the earth*– Many people groups do not have a translation of God’s Word. Some have no written language, but only oral language. Many do not have universal free education where children even learn to read. These situations call for an authentication of the Gospel separate from the quickening by the Holy Spirit of Scripture being read or heard. Further, the Gospel message is also always new to the unbeliever who hears the Gospel and wonders if it is true. Since the Gospel is a new message in every generation and miracles are proofs of the authenticity of the message, tongues are for a sign, not to them that believe, but to them that believe not (**1Cor 14:22**). (Tongues are miraculous rather than learned and are a sign to unbelievers.)
- *They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance*– There is no question that speaking in tongues comes from the Holy Spirit. (Note: Saying this does not imply that *only* the Holy Spirit empowers people to speak in tongues; Satan must also empower the counterfeit tongues in people in cults of other religions, which means that speaking in tongues is not a proof of the work of God in a person’s life.)
- *Every man (Strong’s G1538 + G1520, each one) heard them speak in his own language... the wonderful works of God. ... 13 Others mocking said, These men are full of new wine.*– Why some heard in their own language wonderful works of God

while others mocked them saying they were drunk generates questions. *Could* each and every person there *have heard* in their own language, and some questioned the seemingly foolish-as-drunken-talk message, or was it that *each one* ordained by God heard and understood wonderful works of God while the mockers heard “gibberish” or languages foreign to them and so thought the speakers were drunk?

- *Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you.*— Jesus authenticates His Word through the work of the Holy Spirit by the sign gift, tongues.

We see the succession of the falling of the Holy Spirit by the laying on of hands in the story of Philip evangelizing the Samaritans which includes the account of Simon the Sorcerer who was there in **Act 8:5-8, 12-19**: Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city. ... 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they [their] hands on them, and they received the Holy Ghost. 18 And **when Simon saw that through laying on of the apostles' hands the Holy Ghost was given,** he offered them money, 19 Saying, Give me also this power, that **on whomsoever I lay hands, he may receive the Holy Ghost.** 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in **this matter**: for thy heart is not right in the sight of God.

- The disciple/apostle Philip preached and did miracles which caused the Samaritans to believe. These new believers were baptized in the name of Jesus. Other apostles at Jerusalem heard about the Samaritans believing. They sent the apostles Peter and John. Peter and John laid hands on these new believers and the Holy Spirit was passed to the Samaritans. When Simon the former sorcerer wanted to pay for the ability to lay hands on others to receive the Holy Spirit, he was rejected from having a part in “this matter” of laying on of hands for people to receive the Holy Spirit. From this account we see that the gift of tongues was passed to new believers by the apostles and can be passed from believer to believer—through generations of believers.

## Cessationism

*Cessationism* is the teaching that certain gifts of the Father, the Son and the Holy Spirit ceased when the canon of Scripture was complete. This teaching says that the purpose of the gifts of tongues and interpretation of tongues from the Holy Spirit to the individual believer and from the Father to the local assembly was to authenticate the authority of the apostles. This may be true as the Scripture just above (Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, **Act 2:22**), indicates that Jesus was authenticated as the Messiah/Christ by the works He did. The individual believers and the assemblies of believers into local bodies did not need the authentication of what they already believed, unbelievers were in their company.

Recall that the same gifts were given by more than one member of the Godhead. This implies that the reason for the gifts being given to the Church are the same as the gifts given by the Son as **Eph 4:8-13**, page 4. This Scripture says nothing about the purpose of the gifts being to authenticate authority or apostleship, but rather to perfect the saints, to minister, and to build up the Body of Christ until we all are like Jesus. The word, *apostle* (Latin) signifies not only one of the twelve Jesus chose as His closest disciples who would have authority as the Church began, but also signifies any messenger sent out to share the Gospel and establish churches (local assemblies, congregations) and is the same as *missionary* (Greek). The evidence of apostleship generally according to **1Cor 9:2** is the creation of new believers and congregations, as Paul said: If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye [*plural of you*] in the Lord. Since apostles/missionaries are still being sent out to establish churches, they should use all the gifts God gives them to perfect the saints, minister and build the Body of Christ.

Many Christians have never heard positive teaching on or personally had current day experience with some of the gifts. Different *reasons* for the gifts to be largely lost, instead of the completion of the New Testament making them unnecessary, should be presented. Also *answers* for some of the cessationism issues may bring new understanding about the gifts of tongues and interpretation of tongues from the Father and the Holy Spirit.

Church **history** can shed light on cessationism. Also some **doctrines** of the Bible are difficult to grasp without someone “rightly dividing” (**2Tim 2:15**) out both necessary and sufficient verses, and synthesizing them into a thorough teaching. The other important thing to have is the determination to follow the **directions** for the gifts in the Bible *precisely*. God expressed His intentions *precisely* in His Word, and we should follow them *precisely* because, as **1Cor 2:14** says, The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

## Historical Perspective on Cessationism

Early Christianity was extremely successful in the organic spreading of the Gospel by the work of all the gifts from the Father, the Son and the Holy Spirit. One reason for this success was the rivaling of the god of healing of paganism (pre-Christian Romanism) by the gift of “healings” from both the Father and “healing” from the Holy Spirit (See chart, p.1.). Besides being so successful, early Christianity was also illegal, though, because Christians refused to worship the caesar and follow his edicts. This is why Christians horrendously suffered stoning, burning, predation and crucifixion in the Roman colloseum.

Romanism squelched Christianity in the fourth century using the strategy of legalizing and incorporating it, and homogenizing it with the Roman pagan organization which was part of the government by giving Roman gods and practices Christian names, terms and meanings. Both important truths and important practices of the New Covenant were lost as Romanism took and kept power and the Word of God from the people and introduced religious formality with edicts and dead works (works not proceeding from God). The Protestant reformation brought the basic message of the Gospel—justification by grace through faith—back to the forefront, but later awakenings and revivals added back other graces of Christianity including teaching about tongues and the interpretation of tongues.

## Issues and Doctrines of Cessationism

**One thing cessationism teaches is that tongues is an inferior gift to prophecy so that believers are told to seek prophesying over speaking in tongues (1 Cor 14:1-3),** which is more helpful and so more loving to others. *Over*, however, does not mean *instead of* as if prophesying should continue, and tongues should cease. Like various parts of the body or various positions within a congregation all have a purpose, so do all the gifts. You can do without a leg, but not without a liver, yet the body is not *fully* functional without the missing leg. You can do without a greeter, but not without a pastor, but the church is not as loving without the greeter. You can do without tongues and the interpretation of tongues, but something is missing that *God ordained* for the Church in the New Testament.

**A second thing cessationism teaches is that current observation confirms that the miracle of tongues has ceased.** This idea speaks only of the lives of Christians who do not believe tongues is for today because of the lack of teaching and example in many churches and in the media they see and hear which leave a Christian in unbelief about tongues and interpretation of tongues. Today, however, the gifts of tongues and interpretation of tongues both in the local church as operations from the Father and by individual believers as manifestations from the Holy Spirit are used by millions of Christians around the world who believe and appreciate all the gifts. These gifts of tongues and interpretation of tongues are generally the same as the gifts cited in the New Covenant even though

some examples are contrived or accompanied by contrived behavior. No one can counterfeit something that doesn't exist. Many fake believers are in the churches as well, but that surely does not mean that real believers do not exist.

**A third thing that cessationism teaches is that if the gift of tongues were still operating rightly today, no missionary would have to study a foreign language.** Missionaries would be able to travel to any country and speak any language fluently, just as the apostles were able to speak in Acts 2. This is true, however, only in the *one case* of the word *tongues* in the New Testament that means *another known* tongue/language. Here is what Paul said:

**1Cor 14:21** - In the law it is written, With men of other tongues [*Strong's G2084, heteroglossos, (hetero-, different/other + glossos, language), known/foreign languages/* and other lips will I speak unto this people; and yet for all that will they not hear me\*, saith the Lord.

Paul was speaking of what Acts 2 teaches:

**Act 2:1-18** (condensed) - 1 And when the day of Pentecost was fully come... 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And... devout men, out of every nation under heaven... 7...saying... 8 how hear we every man in our own tongue wherein we were born? ... 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. ... 13 Others [*\*from bottom p. 11: who did not will to hear the Lord*] mocking said, These men are full of new wine. 14 But Peter... said... 15 these are not drunken... 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh...18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy [*speak for God in known/understandable foreign languages*].

In all other cases of the use of the word *tongues* the meaning is *Strong's G1100, glossa*, a language. Since **1 Cor 13:1** says, Though I speak with the tongues of men and of angels, we know all languages spoken with the gift of tongues are not languages of mankind. Some are of angels, which of course, would not help missionaries speaking to foreigners. Two other verses in which Paul indicates not all languages are known languages are **1Cor 14:4**, He that speaketh in an unknown tongue edifieth himself [*tongues from the Holy Spirit to individuals*]; but he that prophesieth edifieth the church, and **1Cor 14:23-24**, If therefore the whole church be come together into one place, and all speak with tongues [*tongues from the Father to the local congregation*], and there come in those that are unlearned, or unbelievers, will they not say that ye are mad [*crazy*]? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. These three verses tell us that tongues is not only for languages

known to the speakers and/or hearers; therefore, missionaries would not necessarily have this gift of tongues unless they also had the gift of interpretation of tongues.

Secondly, a precedent applies to the speaking of tongues which would affect whether or not all missionaries on foreign soil could speak the language of the nation. Missionaries following the example of **Act 2:4** should speak in tongues only as (if) they are “all filled with the Holy Ghost... as the Spirit gives them utterance.” The term *filled with the Holy Spirit* as opposed to *baptized by the Holy Spirit* indicates a specific time and purpose for the filling, which would be at the sovereign move of God in the missionary.

Thirdly, no one expects all missionaries to have any one of the other gifts, so we should not expect them to have the gift of tongues. At the time of the apostles until today as well as worldwide the gift of tongues has not been universal for every born again believer. All the gifts are not all intended for all believers; if they were, they would not be *individualized* as a result of our relationship with God and His purposes for our lives. If everyone got every gift, the concept of the parts of the Body being different for different purposes would be lost. Christ is building His Body according to **1Cor 12**. The New Covenant does not indicate every apostle had every gift, so there is no reason to assume the larger Body or a part of the larger Body, such as missionaries, would. The Gospel is still spreading through individuals as God wills with the gifts given by the Father, the Son and the Holy Spirit, which characterizes Christianity as a relationship rather than religion.

Further, note that the gift of evangelism is from the Son, the only member of the Godhead who does not give the gift of tongues and interpretation of tongues.

**A fourth thing cessationism teaches is that Jude 1:3 says the faith was once delivered to the saints and was authenticated by gifts, but now we have the Word of God which means this faith does not need authentication any more.** This teaching suggests *the faith* means *the canon (collection of books) of the Word of God for the Christian*.

**Jude 1:3** 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.

Firstly, the definition of *faith* in Jude 1:3 cannot mean the final canon of the written Word of God. That would be like a video of a person being equivalent to the person. Yes, the video and the written Word are likenesses, or representations, but the likeness is not original. Your person living your life is not a video of you living your life. If I were trying to save your life, I wouldn't be trying to save the video of your life. The written Word of God defines, instructs and illustrates the faith of the Christian, but the Word of God—that collection of manuscripts—is tangible and material. The faith of Jesus Christ that the Christian lives is the intangible and immaterial lifestyle and relationship with God that is the work of the Holy Spirit that agrees with the written Word of God.

Secondly, “the faith which was once delivered unto the saints” was delivered a few centuries before the canon of the Bible was formally decided:

The Christian biblical canons are the books Christians regard as divinely inspired and which constitute a Christian Bible. Which books constituted the Christian biblical canons of both the Old and New Testament was generally established **by the 5th century**, despite some scholarly disagreements, for the ancient undivided Church (the Catholic and Eastern Orthodox traditions, before the East–West Schism). —wikipedia.org/wiki/Development\_of\_the\_Christian\_biblical\_canon

Thirdly, the *full* canon of the written Word of God was not delivered to very many saints, but only to a very few scholars of Hebrew, Greek and Latin. More than 20,000 partial New Testament manuscripts existing from antiquity, however, have been found, so the everyday saints were continuing to copy and deliver parts of the written Word to other saints so the Word, the book, was not “once delivered,” but is even now being delivered to new generations and language groups. The Romanists kept it from most of the western Church throughout the dark ages so the written Word was not delivered to the saints in the western Church at large until well after the Reformation, and it has still not been delivered to all the saints who have no written language or have no translation in their languages. So since the saints have not had the written Word, the written Word is not the meaning of “the faith which was once delivered.”

Fourthly, the “faith once delivered to the saints” was the supernatural faith that fully incorporated all the enumerated gifts in the New Covenant that the twelve apostles knew, so Jude 1:3 supports the idea that all gifts are and should be still operating.

Fifthly, the context for the definition of “the faith once delivered to the saints” is within the same third verse of Jude 1, and it defines the faith as the common salvation (immaterial, experiential truth of Jesus Christ within the Church).

**A fifth thing cessationism teaches is that the spiritual gifts such as tongues and interpretation of tongues ceased as the original twelve apostles died.** (These original twelve apostles included Judas who was not with the eleven at Pentecost when Jesus sent the gift of tongues by the Holy Spirit to “the chosen apostles.” These eleven chose Matthias to fill Judas’ place by the casting of lots to bring the number back up to 12, but Jesus seems to have chosen Paul to fill the place of Judas.)

Let’s define the word *apostles* as those chosen by Jesus in the last chapter, chapter 24, of the book of Luke and spoken of in the first chapter of Luke’s book of the Acts of the Apostles since this is the context for the first apostles Jesus sent out in the Great Commission to build the Church.

**Luk 24:1-53** Now upon the first [day] of the week, very early in the morning, they [*the women*] came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it

came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they [*the women*] remembered his words, 9 And returned from the sepulchre, and told all these things **unto the eleven, and to all the rest.** 10 It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things **unto the apostles.** 11 And their words seemed to them as idle tales, and they believed them not. 12 **Then arose Peter, and ran unto the sepulchre;** and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. 13 And, behold, **two of them [*the apostles*] went that same day to a village called Emmaus,** which was from Jerusalem [about] threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed [together] and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications [are] these that ye have one to another, as ye walk, and are sad? 18 And the **one of them [*the two on the road to Emmaus*], whose name was Cleopas,** answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto **them [*the two*],** What things? And **they** said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But **we** trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And **certain of them which were with us went to the sepulchre,** and found [it] even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto **them [*the two*]** in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But **they** constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with **them.** 30 And it came to pass, as he sat at meat with **them,** he took bread, and blessed [it], and brake, and gave to **them.** 31 And their eyes were opened, and **they** knew him; and he vanished out of their sight. 32 And **they** said one to another, Did not our heart burn within **us,** while he talked with **us** by the way, and while he opened to **us** the scriptures? 33 And they rose up the same hour,

and returned to Jerusalem, and **found the eleven gathered together, and them that were with them**, 34 Saying, The Lord is risen indeed, and hath appeared to Simon [*Jesus must have told them. He was not one of the two on the road because the 11 were gathered together, and Peter was one of the 11.*]. 35 And they told what things [were done] in the way, and how he was known of **them** [*the two*] in breaking of bread. 36 And as **they** [*the 2, the 11 & the others that were with them, v.33*] thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [be] unto you. 37 But **they** [*2 + 11 + others*] were terrified and affrighted, and supposed that **they** [*all: 2 + 11 + others*] had seen a spirit. 38 And he said unto **them** [*all*], Why are ye [*all*] troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye [*all*] see me have. 40 And when he had thus spoken, he shewed **them** [*all*] [his] hands and [his] feet. 41 And while **they** [*all*] yet believed not for joy, and wondered, he said unto them, Have ye [*all*] here any meat? 42 And **they** [*all*] gave him a piece of a broiled fish, and of an honeycomb. 43 And he took [it], and did eat before **them** [*all*]. 44 And he said unto **them** [*all*], These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. 45 Then opened he their understanding, that **they** [*all*] might understand the scriptures, 46 And said unto **them** [*all*], Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye [*all*] are witnesses of these things. 49 And, behold, I send the promise of my Father upon **you** [*all*]: but tarry ye [*all*] in the city of Jerusalem, until ye [*all*] be endued with power from on high. 50 And he led **them** [*all*] out as far as to Bethany, and he lifted up his hands, and blessed **them** [*all*]. 51 And it came to pass, while he blessed **them** [*all*], he was parted from them, and carried up into heaven. 52 And **they** [*all*] worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

From a careful reading of the antecedents for the pronouns in this long Scripture you can see that Jesus told the two on the road to Emmaus plus the eleven who did not go on that road plus “the rest” to tarry in Jerusalem until power from on high was “endued” to them. This means that the eleven apostles were not the only believers who received the gift of tongues on Pentecost. This implies that the wider body of Christ should also receive such gifts of the Holy Spirit.

**Act 1:1-15** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto **the apostles whom he had chosen** [*not just the 11 because of the next verse*]: 3 **To whom also he shewed himself alive** [*the 2 on the road to Emmaus, 11 of the original 12 disciples and “the rest”*] after his passion by many infallible proofs, being seen of them forty days, and speaking of

the things pertaining to the kingdom of God: 4 And, **being assembled together with them, commanded them** [*the 2 + the 11 + the others*] **that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me.** 5 For John truly baptized with water; but ye [*all*] shall be baptized with the Holy Ghost not many days hence. 6 When **they** [*all*] therefore were come together, **they** [*all*] asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto **them** [*all*], It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But **ye** [*all*] **shall receive power, after that the Holy Ghost is come upon you: and ye** [*all*] **shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth** [*these all received the Great Commission of Mat 28:18-20*]. 9 And when he had spoken these things, while **they** [*all*] beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned **they** [*all:2 + 11 + others*] unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when **they** [*all*] were come in, **they** went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas [*not Iscariot*] the brother of James [*the 11*]. 14 **These all** [*2 + 11 + others*] continued with one accord in prayer and supplication, **with the women, and Mary the mother of Jesus, and with his brethren.** 15 And in those days Peter stood up in the midst of the disciples, and said, [*...that they needed to fill Judas' place*] **(the number of names together were about an hundred and twenty).**

Again we see that the apostles included about 120 men plus Jesus' mother, brothers and sisters, and the other women. This Scripture also implies that the term apostle is meant to have a wider meaning than the twelve. Here is what Vine's Expository Dictionary of New Testament Words says about the Greek word, *apostolos* (Strong's G652):

**Apostle, Apostleship:** is, lit., "one sent forth" (apo, "from," stello, "to send"). "The word is used of the Lord Jesus to describe His relation to God, Heb 3:1; see John 17:3. The twelve disciples chosen by the Lord for special training were so called, Luk 6:13; 9:10. Paul, though he had seen the Lord Jesus, 1Cr 9:1; 15:8, had not 'compared with' the Twelve 'all the time' of His earthly ministry, and hence was not eligible for a place among them, according to Peter's description of the necessary qualifications, Act 1:22. Paul was commissioned directly, by the Lord Himself, after His Ascension, to carry the Gospel to the Gentiles.

The word has also a wider reference. In Act 14:4, 14, it is used of Barnabas as well as of Paul; in Rom 16:7 of Andronicus and Junias. In 2Cor 8:23 two unnamed

brethren are called ‘apostles of the churches;’ in Phl 2:25 Epaphroditus is referred to as ‘your apostle.’ It is used in 1Thes 2:6 of Paul, Silas and Timothy, to define their relation to Christ.” —Notes on Thessalonians, by Hogg and Vine, pp. 59-60.”

### The Use of Tongues for Proving the Validity of the Gospel to Unbelievers

To show the validity of the gift of tongues as a proof of the Gospel *for them that believe not*, Paul in **1Cor 14:21-22** quotes **Isa 28:11-12**: With men of other tongues and other lips will I speak unto this people, and yet for all that will they not hear me, saith the Lord.

In **Acts 2:4-11** Luke says the Jews from foreign lands heard the Christians who were filled with the Holy Spirit speak in their own language. The languages were unlearned by the speakers, but known by the hearers.

The word, *tongues*, in Paul’s quotation is the only New Testament use of the word *tongues* for a known foreign language (*Strong’s* 2084). Every other Greek word translated *tongues* simply refers to the tongue itself which implies a language, specifically one not acquired naturally. We rarely (not never) hear of unbelievers hearing Christians speak, without training, in their languages on the mission field today. We must be careful to interpret the validity of the gift of tongues and its uses by Scripture, not interpret the Scripture concerning tongues by our experience (interpretation principle 4a, p. 2). Thus, the gift of tongues today may have or include reference to meaningful speech not known as a language anywhere in the world. Because tongues is an activity of man’s spirit through the Holy Spirit and originating from a different area of the brain than regular language according to research brain scans (Search “speaking in tongues research” online.), it could refer to heavenly languages that the natural (*Strong’s* 5591: sense-perceiving) man cannot receive or know (“tongues of angels,” **1Cor 13:1**) in contrast to or in addition to known foreign languages, such as that of the Assyrian conquerors to which Isaiah originally referred. As **1Cor 2:12-14** says, Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

### The Use of Tongues by Believers in Church Services

Paul clarifies the use of the gift of tongues in regular church services (not informal gatherings) *for them that believe*. (This would be an operation from the Father.) Unintelligible language (tongues without interpretation) is useless in church services (**1Cor 14:6-11**). One cannot show love to another with unintelligible language; therefore, in a church service, *if* no interpreter is present, a person should not speak aloud in tongues for others to hear. He should speak silently to himself and to God (**1Cor 14:28**). The gifts of proph-

esying (word of prediction), word of wisdom, word of knowledge, and tongues with interpretation, like the gifts of preaching and teaching, however, are useful to unbelievers in the service because they can be understood (**1Cor 14:24-25**). The prophetic gifts, including tongues with interpretation should be used in turn by no more than three men (male gender). The prophetic words that are spoken should be judged, meaning discerned (**1Cor 14:29**). Remembering that love is the ruling principle, the ones using these gifts should yield to each other (**1Cor 14:30**). The gifts are under their power, not vice-versa (**1Cor 14:32**). This instruction written about 23 years after the resurrection and about 11 years before Paul died implies that the gift of tongues with interpretation would continue and be beneficial for all generations' church services.

### The Use of Tongues by Women

The relationship between Christ and His Church/Bride is exemplified in two types. One is the relationship between a husband and his wife (not men and women generally), and the other is the relationship of men and women in the formal services of the Church (have a certain form in which men represent Christ, the leader, and women represent the Bride of Christ, the followers). This is not true of informal small groups or other interactions between men and women. Generally women should not speak as officials by preaching or teaching in formal church services which include men because Paul said in

**1Cor 14:34** - Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience (subordinate, women not teaching men), as also saith the law. This form established in the assemblies reflects this dignified, respectful behavior that our wonderful Lord richly deserves from his Bride, which, of course, is made up of both male and female members.

Paul further explains in

**1Tim 2:11-13** - Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve.

This orderliness is merely a reflection of the Lord's relationship with His Bride and not a reflection of second-class citizenship for women. Paul made this clear in

**Gal 3:28** - There is... neither male nor female: for ye are all one in Christ Jesus and showed the very cherished position of women in

**Eph 5:25** saying, Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.

God gives the gifts of tongues and interpretation of tongues to women as well, though, because they are also individual members of Christ's Body.

**1Cor 12:7-10** says, But the manifestation of the Spirit is given to every man [*Strong's* G1538, *hekastos*, *every* (man, woman, one)] to profit withal. 8 For to one is given by the Spirit the word of wisdom; ...to another diverse kinds of tongues; to another the interpretation of tongues.

Also, Paul asks in

**1Cor 14:26** - How is it then, brethren [all Christians: *Strong's* G80, *adelphos*, connected through the womb. (Gal 4:26)] when ye come together, every one [*Strong's* G1538, every/each man/woman/one] of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Because such words are prophetic (*God speaking through* a person), and because all such words are to be judged by the elders and the congregation, women are welcome to be the conduit of God's message in the same way as the Church represents Christ, and a woman represents her husband, in both cases the two being one—Christ and His Church, and a husband and his wife.

Philip's four unmarried daughters are examples of women who had the gift of prophecy (**Act 21:9**). Paul's mention of them implies they may have prophesied over Paul during the many days he was at Philip's house. Women may use their spiritual gifts like this in what is often referred to as "Body life," the areas of the Christian experience outside formal church services which impact the life of the Body of Christ.

## The Use of Tongues in Personal Devotions

The chart on page 1 shows that individual believers may receive the gift of tongues as manifestations of the Holy Spirit. In intercession or personal devotions when a person prays or sings in tongues to God through the Holy Spirit, the spirit prays or sings rather than the mind.

**1Cor 14:14** - For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

*Thus, the Holy Spirit and the person's spirit—not mind—are in agreement.* In the next verse, **verse 15**, Paul speaks concerning personal devotions, 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. Paul said that tongues is good. (**vs. 17**: For thou verily givest thanks well.) He thanked God for the devotional use of this gift (**vs. 18**). He said he was thankful that he used it more than the Corinthians (**vs. 18**). He said it has meaning (KJV: *signification*—was significant, verse 10) as well; therefore, the gift of tongues is desirable. The fact that tongue speaking is meaningful/significant tells us that it is not "gibberish" nor nonsensical to God. To the tongue speaker who perceives the unknown language to come from the Holy Spirit it is also meaningful despite the speaker not knowing the meaning.

## Conclusion

The members edify the Body of Christ through the gifts that God has designed and given them. No one can say those with less valuable gifts are unnecessary because God has put the Body together. God deems the gifts necessary (1) in the only New Covenant we have, (2) for the purpose of perfecting the saints, doing the ministry and edifying the same Body of Christ about which Paul wrote so long ago, (3) till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ—when that which is perfect has come. In keeping with this idea we can understand Paul’s injunctions not to forbid the right and orderly exercise of the Father’s gifts of speaking in tongues and interpretation of tongues in church services, nor the Holy Spirit’s gifts of speaking or singing in tongues in personal devotions. The arguments of cessationism do not agree with the New Covenant. The Great Commission (**Mat 28:18-20**) is still in force, and all things that Jesus had commanded to be part of The Great Commission should be obeyed. Deciding to accept all the gifts including tongues and interpretation of tongues is essential because saying tongues in personal devotions is not from the Holy Spirit relates to blasphemy against the Holy Spirit, the only sin Jesus said would never be forgiven. Besides, Paul warns that what he wrote in **1Cor 14** is the Lord’s command, and that those who ignore what he wrote will be ignored.

### **1Cor 14:38**

**KJV** - But if any man be ignorant, let him be ignorant.

**ESV** - If anyone does not recognize this, he is not recognized.

**HCSB (CSB)** - If anyone ignores this, he will be ignored.

