

THE GIFT OF TONGUES

Lesson 1

The Doctrine of Baptisms and the Baptism of the Holy Spirit

Many of Jesus' lessons were designed to prepare His disciples for the coming Church age. These lessons weren't just limited to church discipline (**Matthew 18:15-17**), evangelism (**Acts 1:8**), or ministering the Word (**Mark 4:3-20**), but also included teachings on a brand new batch of spiritual experiences that would define the Church age—the doctrine of baptisms (**Hebrews 6:2a**). This lesson will look at the four types of baptisms found in the New Testament.

BAPTISM

Baptism (*baptizo*)- *to submerge, as to dye a garment, to place into, to immerse*. It implies a permanent change as a result of this immersion. Baptism is strictly a New Testament rite, initiated by John the Baptist and continued today by the Lord Jesus, the Holy Spirit, and men.

JOHN'S BAPTISM-THE BAPTISM OF REPENTANCE

John the Baptist (so-called because baptism was a critical part of his message) was a prophet who came as a forerunner before Jesus.

John was actually Jesus' second cousin. His mother was Elisabeth, the cousin of Mary, Jesus' mother (**Luke 1:36**). He was only about six months older than Jesus (**Luke 1:36-41**). His job was to prepare the people for Jesus' ministry.

- **And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [Jesus] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luke 1:16,17**
- **And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Luke 1:76,77**

The ministry of John the Baptist had been foretold 400 years earlier by the prophet Malachi (**Isaiah 3:3, Malachi 4:6**).

- **Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Malachi 3:1**

John's message was very simple: "Repent and turn from your sins. The Savior is coming."

- **In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.**
Matthew 3:1,2
- **Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.**
Matthew 3:5,6

The unique sign of his ministry was how the people responded to his message: they were baptized by him in the River Jordan. This act of being submerged in water was a public testimony of the people's desire to turn from their wickedness and return to the living God. This act of baptism represented a death to sin and a resurrection to start a new life. It was the beginning of what John called, "bringing forth fruit that proves you have repented" (**Matthew 3:8**). Jesus submitted to John's baptism to fulfill all righteousness (**Matthew 3:15**).

John's baptism was to prepare the way for Christ and consequently became obsolete after the resurrection of Jesus Christ and the advent of the Church (**Acts 1:5, 10:37, 11:16, 13:24, 18:25, 19:3,4**).

BAPTISM INTO THE BODY OF CHRIST

The new birth is called by several different names in the Gospels and the epistles:

- Being born of the Spirit (**John 3:5,6,8**).
- Being born again (**John 3:7; 1 Peter 1:23**).
- Being baptized into the Body of Christ (**1 Corinthians 12:13**).
- Being baptized into Jesus Christ (**Romans 6:3; Galatians 3:27**).
- Being saved (**Romans 10:9,10,13**).
- Being a new creature in Christ Jesus (**2 Corinthians 5:17**).

When we call on the name of Jesus for salvation, the Holy Spirit takes us and baptizes (submerges) us into the Body of Christ, causing us to be born again, thus making us new creatures in Christ. This is called being "saved." This is also referred to as "being joined to the Lord" as "one spirit" (**1 Corinthians 6:17**). This is a supernatural event that can only be outwardly observed by the spiritual fruit it bears in a believer's life (**Matthew 7:16, Luke 6:44, Galatians 5:22,23**). This is the baptism referred to in **Romans 6:3,4; Ephesians 4:5; Colossians 2:12; 1 Peter 3:21**.

WATER BAPTISM or BELIEVER'S BAPTISM

Believer's baptism (so-called to distinguish it from John's baptism) is part of the Great Commission.

- **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** **Matthew 28:19**

- **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.** Mark 16:16
- **Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.** Acts 2:38

Other verses: Acts 8:12, 13, 16, 38; 10:47; 16:15; 18:8; 19:5; 22:16; 1 Cor. 1:13-17

Water baptism can be observed outwardly. It is an outward demonstration of what has happened in the new birth. It is an outward testimony of an inward faith in Jesus Christ. We are baptized in Jesus' name for the remission (cancellation) of sins, not the permission to sin.

BAPTISM IN THE HOLY SPIRIT

John the Baptist was the first to prophesy about the Baptism of the Holy Ghost. His message of repentance and water baptism always made mention of the baptism Jesus would bring about—the baptism of the Holy Ghost and fire.

- **I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:** Matthew 3:11

Other verses: Mark 1:8, Luke 3:16, John 1:33

Jesus Christ spoke numerous times about the Baptism in the Holy Spirit during His earthly ministry.

- **If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)** John 7:37b-39
- **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.** Acts 1:5

Peter recalls this promise when the Gentiles interrupt his sermon by speaking in tongues.

- **And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost .** Acts 11:15,16

Peter addressed the Baptism of the Holy Spirit in his tremendous sermon at Pentecost. He called it, “receiving the gift of the Holy Ghost.”

- **Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38**

Here, Peter was preaching the three New Testament baptisms: repent (baptism into the Body of Christ), water baptism, and receive the gift of the Holy Ghost (baptism in the Holy Spirit).

The Samaritan revival of **Acts 8** also saw the baptism of the Holy Ghost.

- **Now when the apostles which were at Jerusalem heard that Samaria had received the word of God [salvation], they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he [the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. Acts 8:14-17**

Here again we see the three New Testament baptisms. The Samaritan’s had received the Word of God (salvation—baptism into the Body of Christ) and had been water baptized, but they had not received the Holy Ghost yet.

Paul’s micro-revival at Ephesus experienced the three New Testament baptisms.

- **He said unto them (the disciples), Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. Acts 19:2-6**

These were disciples (already baptized into the Body of Christ) who only knew John’s baptism, but after Paul instructs them they experience two new baptisms: water baptism in Jesus’ name and the baptism in the Holy Spirit.

These three baptisms are still active and available to us today. Are you missing any?

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Lesson 2

The Baptism of the Holy Spirit

- **Of the doctrine of baptisms . . .**

Hebrews 6:2a

We have covered the four New Testament baptisms: John's baptism of repentance, the baptism into the Body of Christ, water baptism in the name of the Lord Jesus, and the baptism in the Holy Spirit. John's baptism passed away at the resurrection of Christ and the beginning of the Church. The remaining three baptisms are still for the New Testament believer. Each of these baptisms follows the same formula, but with different ingredients.

The Baptism Formula:

(Someone) baptizes *(someone)* into *(something)* yielding a unique *(supernatural change)*.

Baptism into the Body of Christ

The Holy Spirit baptizes a lost soul into the Body of Christ making them a new creature.

Water Baptism

A believer baptizes a believer into water for the remission of sins.

Baptism in the Holy Ghost

Jesus Christ baptizes a believer into the Holy Ghost producing a spirit-filled believer.

A Subsequent Experience

Most Christians are familiar with the first two baptisms—baptism into the Body, and water baptism. But many Christians stop there, usually having never been taught about the third baptism, or, perhaps, failing to seek it. Every Christian must understand that there is a subsequent experience to the new birth and water baptism. It is called the Baptism of the Holy Spirit.

JESUS TAUGHT A DIFFERENCE

Jesus taught about both the coming new birth experience (being born again) and about being filled with the Spirit.

Wells of Everlasting Life

- **Jesus answered and unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**
John 4:13,14

Here, Jesus is addressing the Samaritan woman at the well. Jesus was in line at this well behind the Samaritan woman. He equates the coming salvation experience (the new birth,

or everlasting life) to being a spiritual internal well, springing up (leaping) with eternal life. Wells produce life-giving water by springing up water out of an aquifer. Wells can only water one person at a time.

Rivers of Living Water

Now compare the water well of **John 4** to the river of **John 7**.

- **In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

John 7:37,38

This brief sermon was yelled at the final day (the eighth day) of the feast of Tabernacles. This feast celebrated God's 40 years of provision for Israel in the wilderness when they dwelt in tents, covered only by God's glory cloud. The feast had observed several rites:

- 1) The people dwelt in homemade booths made from tree branches (**Lev. 23:40**).
- 2) The people celebrated with tremendous rejoicing (**Deut. 16:13-15**). The Babylonian Talmud records "he who has not seen the rejoicing at the place of the Water-Drawing has not seen rejoicing in his life."
- 3) In later generations, a water ceremony was added. Water was ceremoniously drawn by a priest out of the well of Siloam (also called the waters of creation) and marched up to the temple through the water gate. During this procession, the whole city was gathered, shouting, playing trumpets and flutes, singing, and waving bouquets of palm, willow, and myrtle branches. **Isaiah 12:3** was quoted, "**With joy shall ye draw water out of the wells of salvation.**"
- 4) The eighth day, this great day of the feast, the celebration climaxed. This is why Jesus had to stand and yell. He had to be heard above everything else. And what did Jesus cry out?

- **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

John 7:38

Rivers and wells are similar in that they both provide water, but here the differences stop. Wells can only water one at a time while rivers water entire nations at a time. The Feast of tabernacles was also called the Feast of Ingathering or Harvest. Whether you're harvesting wheat fields or souls, you're going to need a lot more water than just a well.

This discourse was *not* just another way of teaching the well of life from John 4. John gives us the interpretation of this "rivers of living water" comment.

- **(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was no yet given; because that Jesus was not yet glorified.)**

John 7:39

The Holy Spirit was not given until Jesus had ascended to heaven (**Acts 1:4-2:4**).

Wells are for personal watering. Rivers are for watering the nations. Jesus said, “you shall receive power after the Holy Spirit comes upon you and you shall be witnesses for me in Jerusalem, Judea, Samaria, and the entire world” (**Acts 1:8**).

Born of the Spirit

- **Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.**
John 3:5,6

Here Jesus called the born again experience being born of the Spirit.

- **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. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.** **Acts 1:4,5**

Some of Jesus' last words to born again disciples were about being baptized with the Holy Ghost, not being born of the Spirit. There is a huge difference between being born again and being baptized. This is the same Spirit, but totally different experiences.

EXAMPLES OF THE SUBSEQUENT EXPERIENCE

We can easily find examples of the baptism of the Holy Spirit happening to born again people, thus proving there is a subsequent experience to salvation.

- **The Disciples-** The eleven disciples (Judas had hanged himself) were the first to experience both. After His resurrection, the Lord breathed on them in **John 20:22** and said, “**Receive ye the Holy Ghost,**” weeks before Pentecost and the outpouring of the Holy Spirit (**Acts 2**).
- **The Samaritans-** These new converts were saved and water baptized under Philip's evangelistic ministry (**Acts 8:14,16**). Peter and John went to see the new converts and pray with them to receive the Holy Ghost (**v. 15**). These new converts received the Holy Spirit through the laying on of hands, not through a prayer of salvation (**v.17**). It is obvious something supernatural happened when they received the Holy Spirit because the newly saved sorcerer Simon wanted the same power.
- **Ephesian Disciples-** The 12 men in **Acts 19** were already born again. The Bible calls them disciples and Paul doesn't even bother to preach to them about Jesus—they already have Him. He does teach on the other two baptisms they lack: water baptism and the baptism in the Holy Ghost. These men quickly obeyed and received both.

OTHER TERMS FOR THE BAPTISM OF THE HOLY GHOST

- The gift of the Holy Ghost (**Acts 2:38, 10:45, 11:17**)
- The promise of the Father (**Acts 1:4; 2:33,39**)
- Being filled with the Spirit (**Acts 2:4; Ephesians 5:18**)
- The outpouring of the Spirit (**Acts 2:17,18; 10:45; 11:15; Joel 2:28-32**)
- Receiving the Holy Ghost (**Acts 8:15,17; 10:47; 19:2**)

The Bible calls the baptism of the Holy Spirit many things, but evil isn't one of them.

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Lesson 3

Five Bad Doctrines Debunked

Part 1

There are five main, popularly held, erroneous teachings or doctrines concerning speaking in tongues. These five main doctrines always seem to be held or propagated by those believers who don't speak in tongues. We will study the scriptures to evaluate the merit of each of these teachings.

BUILDING DOCTRINE

We must first understand how we build doctrine. Christian doctrine is based solely upon God's Word. Doctrine is never built on hearsay, experience, worldly wisdom, or the teachings of other religions. If we want to have sound Bible doctrine, the Bible must be the only text from which we build doctrine.

The Bible establishes a law concerning the power of witnesses.

- **At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. Deuteronomy 19:15b**

This verse is quoted again in **Numbers 35:30; Matthew 18:16; John 8:17; 2 Corinthians 13:1; 1 Timothy 5:19**, and **Hebrews 10:28**. These verses teach us that we can't base doctrine on only one verse. We must have the witness of at least two or three to establish any word or doctrine. We are to build doctrinal premises based upon text. Too often, however, many doctrines can be described as a premise in search of a text.

Note Worthy Doctrinal Statistics

Just as a comparison, below are listed the number of verses concerning three major Bible doctrines.

- **Communion**- 7 passages totaling 35 verses are given to describe and teach this holy doctrine and rite.
- **Water baptism**- 7 passages totaling 16 verses are given to describe and teach this powerful doctrine and rite.
- **Tongues**- 15 passages totaling 110 verses are given to describe and teach this timeless doctrine.

The topic of speaking in tongues is mentioned or alluded to in the following passages:

- **Isaiah 28:11**
- **Mark 16:15-18**
- **John 7:37-39 (alluded to)**
- **John 20:22 and Acts 1:4-8 (alluded to)**
- **Acts 2:1-21**
- **Acts 8:5-25 (alluded to)**
- **Acts 10:44-48**
- **Acts 19:1-7**
- **Romans 8:26-28**
- **1 Corinthians 12:1-11; 28-31**

• **I Corinthians 14:1-40**

• **Jude 20**

Obviously, there is no shortage of scripture from which we can build a doctrine concerning the gift of tongues.

BAD DOCTRINE NO. 1: The gift of tongues has passed away.

This common teaching is often accompanied by the belief that all the gifts of the Spirit have passed away. This teaching allows for no tongues in the life of the believer or in the local church.

Three different teachings attempt to assign a date to the cessation. One cessation date is often said to be 70 A.D., a date that corresponds with the destruction of Jerusalem by the Romans. Why it happened on this date, I do not know; but that would mean that the Apostle John no longer spoke in tongues or operated in prophecy, discerning of spirits, or word of wisdom when he received the Revelation in 96 A.D. The belief in the cessation of gifts in 70 A.D. would in effect call the book of Revelation a lie.

The second cessation date given is 100 A.D.—the death of the Apostle John. This teaching states that the gifts ceased when the last apostle died.

The third date is given as sometime in the 4th century, a rough date corresponding to the canonization of the Bible as we know it.

Scriptural Basis:

The closest scripture this doctrine is based upon is **1 Corinthians 13:8-10**.

- **Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away.**

1 Corinthians 13:8-10

How these verses support the cessation of tongues is not clear.

Critical Observations

Below are questions worth asking in line with this doctrinal logic. If tongues has ceased:

1. Has prophecy ceased? The testimony of Jesus is the spirit of prophecy (**Revelation 19:10**).
2. Has knowledge ceased?
3. Do we no longer know in part?
4. Can we no longer prophesy in part?
5. What is “that which is perfect”?
6. If the “perfect” is the Bible, then only “that which is in part” will be done away with.

According to this passage the only thing referred to as partial is knowledge and prophecy, not tongues, therefore, wouldn't tongues remain?

Conclusion

Only one verse is used to attempt to explain or anticipate the cessation of tongues. The other arguments for this belief are mere conjecture or history—not scripture. Without two or more scriptural references supporting this teaching, it cannot be considered sound doctrine.

BAD DOCTRINE NO. 2: Tongues are of the devil.

This common teaching also usually believes the first teaching. Tongues have passed away, but if there are tongues, then it's the work of the devil. This kind of statement is then generally followed up with some obscure story about a friend of a friend of a second cousin that once dabbled in the occult after getting drunk at the county fair and also a reference to *The Exorcist*.

Scriptural Basis

There is not a single biblical example of tongues ever being inspired by a demon. On the contrary, the Bible clearly places all the blame for the manifestation of tongues on either the Holy Spirit or the LORD (see **Isa. 28:11, Mark 16:15-18, Acts 2, Acts 10:44-46, Acts 19:6, Romans 8:26, and 1 Corinthians 12:7-11**).

Critical Observations

Below are several observations and questions for those Christians who generally subscribe to this doctrine:

- Since when did you believe in demon power?
- Since when did you believe a Christian could have a demon?
- If tongues are of the devil, are you implying that entire Christian denominations are so demonized they actually manifest those demons every service, in the name of Jesus?
- So was Paul demonized? Or were his tongues different? Peter? The 120 at Pentecost?
- At what point did tongues transition from being Holy Spirit inspired to being demon inspired?
- Why are there no examples of demons speaking in tongues when Jesus cast them out?

Contradictory Scriptures

Below are several scriptures that contradict the teaching that tongues is of the devil:

- **I would that ye all spake with tongues,** **1 Corinthians 14:5a**
- **Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.** **1 Corinthians 14:39**

Conclusion

There is no biblical precedence for believing that the gift of tongues is the work of a devil. This belief appears to be held out of ignorance and too much Hollywood. Without two or more scriptural references supporting this belief, it cannot be considered sound doctrine.

THE GIFT OF TONGUES

Lesson 4

Five Bad Doctrines Debunked

Part 2

We will continue our study of debunking the five bad doctrines concerning the gift of tongues.

BAD DOCTRINE NO. 3: Tongues are only for reaching people whose language you don't speak.

This is not too common a teaching concerning tongues, but it is out there nonetheless. It seems to be based on people's experiences on the mission field or on a secondhand story from the mission field. This teaching finds only one scripture passage as its pseudo-support.

Scriptural Basis

This doctrine looks to **Acts 2:4-13** as its basis:

- **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Crete and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.**

Critical Observations

- This was a group of "devout men"—God-fearing Jews, who had all personally experienced the earthly and miraculous ministry of Jesus Christ (v. 22).
- The result of tongues in this passage was, 1) a great crowd was drawn together, 2) bewilderment, 3) amazement, 4) marveling, 5) doubt, and 6) mocking. However, there were no conversions until Peter preached in his own language.
- It is clear from these verses that no evangelism took place here. The Gospel was not preached in other tongues, rather, the wonderful works of God were declared.
- Peter had to stand and preach to this impromptu gathering in order to lead them to salvation in Christ.

- Tongues appear to be used here, not to evangelize directly, but as a supernatural sign signaling a change in what God was doing.
- This doctrine ignores all of the other purposes the Bible clearly teaches that speaking in tongues can accomplish (See **Lesson 8—Eight Things Tongues Accomplishes**).

Contradictory Scriptures

The following contradict this doctrine:

- **Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 Corinthians 13:1**

Apparently tongues has two categories: angelic tongues and human tongues. If tongues are only for evangelizing overseas, why would the Holy Spirit allow us to speak in angelic tongues?

- **While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. For they heard them speak with tongues, and magnify God. Acts 10:44,46a**

Here, those being evangelized spoke in tongues, not the preacher. If tongues are only for evangelizing bush-people, why did these “bush-people” speak in tongues to the great Apostle Peter?

- **And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. Acts 19:6**

Again, the preacher did not speak in tongues to preach or minister, rather, those listening to the Gospel ended up speaking in tongues.

BAD DOCTRINE NO. 4: If there are going to be tongues in a service, there must always be an interpreter, otherwise it's out of order.

This common doctrinal stance is based on scripture. Generally those who hold this doctrine want to give the Holy Spirit room to move and they don't want to put Him in a box. They generally believe that the Gifts of the Spirit have not passed away, but they probably can't explain most of them, nor have they actually seen the gifts of tongues in operation.

Scriptural Basis

This doctrine is based on **1 Corinthians 14:27,28,33:**

- **If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. For**

God is not the author of confusion, but of peace, as in all the churches of the saints.

The Bible is, in fact, very clear on the use of tongues in a church service. If tongues is to be used for the edifying (v. 26) of the local body (church service), an interpreter must interpret the message into the understandable language, otherwise no one is edified (**1 Corinthians 14:4,5**).

So what's the problem with this doctrine? It erroneously assumes that all tongues require an interpretation. This doctrine fails to see the double-sided nature of tongues: tongues for the personal believer's edification and tongues for the edification of the local church.

Critical Observations

- This is the only mention in all scriptures of the need for an interpreter.
- The interpretation of tongues was never demonstrated in all of Acts (**Acts 2, Acts 10:44-46, Acts 19:6**).
- The Bible clearly teaches that tongues aren't always for the local church; therefore, they would not require an interpreter. Most of scripture on the subject is dedicated to the benefits of tongues for the personal believer, not just the local church (**1 Corinthians 14:2,4,14; Romans 8:26, Jude 20**).
- If tongues are the only source of disorder in a church, you're doing pretty good. And since when have the proponents of this doctrine been keen on keeping order in a local church (**James 3:16**)?
- These are scriptures written by a tongue talker (Paul), to tongue talkers, about speaking in tongues. How will a non-tongue talker ever effectively "get it"?

Conclusion

This commonly held stance on the gift of tongues fails to build accurate doctrine based on all of the scriptural support provided in the Bible. There are tongues that require interpretation, and there are tongues that will never require interpretation.

THE GIFT OF TONGUES

Lesson 5

Five Bad Doctrines Debunked

Part 3

In this lesson we will conclude debunking the five bad doctrines concerning tongues and then lay out a solid outline for what the gift of tongues really is.

BAD DOCTRINE NO. 5: Tongues aren't for everyone. AKA: God hasn't given me that spiritual gift.

This fifth and final doctrine is based on both scripture and experience. Generally, those holding this doctrinal stance have a great heart and hunger for God. They're comfortable around tongues, having been around it in services or prayer meetings. Many have sought for the Baptism of the Holy Spirit, but haven't received it; therefore they default to the "it must not be for me" doctrinal posture.

Scriptural Basis:

This doctrine is based on **1 Corinthians 12:11,30**:

- **But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. Have all the gifts of healing? do all speak with tongues? do all interpret?**

Verse 11 indicates the gifts of the Spirit cannot be turned on or off at a believer's will. They only operate as the Lord wills. Likewise, in a church service, not everyone will have a tongue, nor will everyone have the interpretation, just as the Lord will not use everyone in a service in the gifts of healing.

This doctrine is faulty for the following reasons: these verses refer to the gifts of the Spirit and not the personal Baptism of the Holy Spirit with the evidence of speaking in tongues. We must look at all of the verses concerning tongues in order to build the best doctrine concerning this supernatural gift and its use in the private life of the believer and in the public setting of a local church.

Contradictory Scriptures

Consider the following scriptures and the pattern they build for us as a counter for the "tongues isn't for everyone" doctrine:

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

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4

At the first demonstration of tongues in the Bible, everyone present receives the Holy Ghost and everyone present speaks in tongues. 120 out of 120 spoke in tongues. That's a 100% tongues rate. No one in the upper room could say, "I guess tongues just isn't for me. I guess it's just not my spiritual gift."

- **And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as he talked with him, he went in, and found many that were come together. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. For they heard them speak with tongues, and magnify God.**

Acts 10:24,27,44,46

At the first demonstration of Gentile salvation, everyone present receives the Holy Ghost and everyone present speaks in tongues. Out of this large gathering, the Holy Ghost fell on "all them which heard the word" and they all spoke with tongues. That's a 100% tongues rate. No one in Cornelius' household or circle of friends could say, "I guess tongues just isn't for me. I guess it's just not my spiritual gift."

- **And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.**

Acts 19:1-7

At this small Ephesian disciple's retreat, Paul preaches the baptism of the Holy Ghost. Having found disciples, he quickly assesses that what they lack is the Holy Ghost. After he water baptizes them, he lays his hands upon them and the Holy Ghost comes upon all of them and all of them spoke in tongues. 12 out of 12 men spoke in tongues. That's a 100% tongues rate. No one at this impromptu discipleship conference could say, "I guess tongues just isn't for me. I guess it's just not my spiritual gift."

I believe a pattern arises. All who seek the Baptism of the Holy Spirit get it, and they all speak with other tongues. Furthermore, Paul also taught the following:

- **I would like every one of you to speak in tongues, ... 1 Corinthians 14:5**

- **Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered [*inarticulate speech*].**
Romans 8:26
- **But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,**
Jude 20

Paul taught that he wanted all of his churches to speak with tongues. This would allow the Holy Spirit to make intercession for them and also build them up. Why wouldn't God give this gift to every believer?

Critical Observations

- Not surprisingly, churches and denominations that hold any of these five doctrines concerning the gift of tongues generally don't see tongues in their church at all.
- Churches that don't hold these five doctrines see tongues on a regular basis in their services and private lives.
- Of the nine gifts of the Spirit, more scripture is spent elaborating and establishing tongues—110 verses. The second closest is prophecy with 19 verses in the New Testament (**Acts 2:17,18; 21:9; Romans 12:6; 1 Corinthians 11:5; 12:10; 13:2,9; 14:1,3,4,5,31,39; 1 Timothy 4:14; 2 Peter 1:19-21; Revelation 19:10**). With so many more verses, Christians should certainly study this doctrine a little more closely.

A BASIC BIBLICAL DOCTRINE OF TONGUES

With the previous lessons in mind, here is a basic rundown of the doctrine of tongues for the New Testament believer.

- Tongues *are* for today.
- Tongues *are* for every believer.
- There are three divisions of tongues (**1 Corinthians 13:1**):
 1. Tongues of men
 2. Tongues of angels
 3. Inarticulate speech, groanings, and travails (**Romans 8:26; Galatians 4:19**)
- There are two facets to tongues:
 1. Tongues for the edification and intercession of the individual believer (**Romans 8:26-28; 1 Corinthians 14:4; Jude 20**).
 2. Tongues for the edification of the local body/service (**1 Corinthians 12:10; 14:5,13-19**). This manifestation of tongues *must* be interpreted in order for the church to receive edification (for more on this see **Lesson 6- Tongues and Interpretation**).
- Tongues accomplishes eight works in the life of a believer (for more see **Lesson 8- Eight Things Tongues Accomplishes**).
 1. Declare God's wonderful works (**Acts 2:11**)

2. Self-intercession (**Romans 8:26-28**)
3. Speak mysteries (**1 Corinthians 14:2**)
4. Self-edification (**1 Corinthians 14:4; Jude 20**)
5. Pray (**1 Corinthians 14:14,15**)
6. Sing/Worship (**1 Corinthians 14:15**)
7. Bless (**1 Corinthians 14:16**)
8. Give thanks (**1 Corinthians 14:17**)

Why would someone not want to speak in tongues? It's power from on high. It's the ability to pray supernaturally. It is the promise of the Father.

THE GIFT OF TONGUES

Lesson 6

The Two Manifestations of Tongues

It is evident from multiple Bible passages demonstrating the use of tongues that the gift of tongues has a place in personal usage (**Romans 8, Jude 20**) and is not simply limited to public worship services (**1 Corinthians 14**). This lesson will examine the differences between tongues for personal edification and tongues for public edification.

A MOST OBVIOUS OBSERVATION

It should be obvious to any student of the Word that Paul's instructions for the proper use of the gift of tongues as laid out in 1 Corinthians 14 were not followed by Peter or Paul in the book of Acts. These three instructions are very clear and are as follows:

1. Only two or at most three can speak in tongues during a service, and it should be one at a time (**1 Corinthians 14:27**).
2. Someone must interpret the tongues (**1 Corinthians 14:27**).
3. If there be no interpreter, the individual must remain silent in the service (**1 Corinthians 14:28**).

These three simple rules are not followed once in the entire book of Acts. In fact, every instance of tongues in the book of Acts violates all three of these rules at once. Let us look at how these events failed Paul's guidelines for the proper use of tongues in a church service.

Acts 2—The Day of Pentecost

- We have the first church service of the church age (**Acts 2:1**).
- They were all filled with the Holy Ghost and began to speak in tongues (**Acts 2:4**). Paul called for only two or at most three speakers. This service saw 120 tongue talkers.
- This was 120 people speaking in tongues simultaneously. Paul called for tongues to be given one at a time in a church service.
- No interpretation was given. Paul called for an interpretation or else the speaker must be silent in the service.

Conclusion

Either God gave the early Church a pass on protocol due to their ignorance or this is a different manifestation of tongues from the manifestation Paul addresses in **1 Corinthians 14:27,28**.

Acts 10—Cornelius' Household

- This is a church service. Peter is preaching the Gospel to a household—"a large gathering of people" (**Acts 10:27 NIV**).

- The Holy Spirit interrupted Peter’s message and fell upon all those that were present, “for they heard them speak with tongues, and magnify God” (**Acts 10:46**). But Paul called for only two or at most three speakers.
- Paul called for tongues to be given one at a time in a church service. This service saw everyone present (a large gathering of people) speaking in tongues simultaneously. Peter never stopped them.
- No interpretation was given. Paul called for an interpretation or else the speaker must be silent in the service.

Conclusion

Either God gave the Gentiles a pass due to their ignorance and Peter’s need to see that Gentiles could be accepted by God or this is a different manifestation of tongues than the manifestation Paul addresses in **1 Corinthians 14:27,28**.

Acts 19—The Ephesian Disciples

- This is a church service. Paul is teaching 12 disciples about the doctrine of baptisms (**Acts 19:1-5**).
- Paul laid his hands on all 12 men and all 12 men began to speak in tongues and prophesy. But Paul called for only two or at most three speakers. Paul never corrected them.
- Paul called for tongues to be given one at a time in a church service. This service saw all 12 men present speaking in tongues simultaneously. Paul never corrected them.
- No interpretation was given. **1 Corinthians 14:27,28** calls for an interpretation or else the speaker must be silent in the service. Paul never corrected them.
- Paul was already correcting these disciples’ understanding on John’s baptism, the Lord’s baptism, and the Holy Spirit’s baptism; why would he not further correct how they handled the gift of tongues?

Conclusion

Either God gave the Ephesians a pass because they were only freshly water baptized or this is an example of a different manifestation of tongues from the manifestation Paul addresses in **1 Corinthians 14:27,28**.

A CLOSER LOOK AT 1 CORINTHIANS 14:28

A closer look at this famous passage of scripture will reveal that the Holy Spirit, through Paul’s writings, did in fact allow for tongues in a church service without an interpreter.

- **But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.** **1 Corinthians 14:28**

If there be no interpreter, he should be quiet in the service by not addressing the church, but he is still afforded the right to continue speaking to two other people: himself and God.

The first part of **1 Corinthians** clearly teaches that speaking in tongues is considered to be “speaking to yourself” and “speaking to God.”

- **For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.** **1 Corinthians 14:2**
- **He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.** **1 Corinthians 14:4**

WHO YOU'RE EDIFYING MAKES THE DISTINCTION

One of the goals of every church service is to edify those that are present.

- **So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.** **1 Corinthians 14:12 NIV**

One little overlooked verse serves to differentiate the two types of tongues the Holy Spirit desires to manifest in the believer's life today.

- **I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.** **1 Corinthians 14:5**

This verse demonstrates the two types of tongues: the tongues that edifies the individual believer and the tongues that edifies a body of believers. But for tongues to edify the local body, it must be interpreted. Here is an exposition of **verse 5**:

- **I would that ye all spake with tongues**—*Personal tongues; Why? because it edifies the individual, speaking mysteries to God through the spirit.*
- **But rather that ye prophesied**—*Why? Because prophecy benefits everyone present, not just the individual.*
- **Greater is he that prophesies than he that speaks with tongues**—*Why? Because prophecy helps more people than tongues.*
- **Except he interpret**—*Why? Because interpretation makes tongues the equivalent of prophecy.*
- **That the church may receive edifying**—*Why? Because this is one of the key purposes of every church service—building up the local body of believers.*

So then, we very clearly see two different types of tongues manifested in the New Testament Church: one for the personal edification of the individual believer that does not require an interpretation, and one that must be interpreted if the local body is to be edified.

THE GIFT OF TONGUES

Lesson 7

Tongues and Interpretation

The interpretation of tongues is one of the most debated and argued points in all of modern Christendom. Let us search the scriptures to understand the gift of interpretation of tongues.

THE NINE GIFTS OF THE SPIRIT

The gifts of the Spirit are manifestations (demonstrations or exhibitions) of the Holy Spirit. According to **1 Corinthians 12:7-10**, the Holy Spirit manifests in nine different ways:

- Word of Wisdom
- Word of Knowledge
- Special Faith
- Gifts of Healing
- Working of Miracles
- Prophecy
- Discerning of Spirits
- Divers Kinds of Tongues
- Interpretation of Tongues

These nine manifestations are given to profit the Church and to give the Church an advantage (**1 Corinthians 12:7**). The Holy Spirit, not the individual, controls the manifestation of these gifts (**1 Corinthians 12:11**). The believer cannot turn any of the nine manifestations on or off at will; he or she can only quench the Spirit by blockading the gifts. This must be kept in mind when understanding the difference between tongues as evidence of the Baptism of the Holy Spirit (and for personal edification) and tongues as one of the nine gifts of the Spirit for the edification of the local church (for more on the gifts of the Spirit see the curricula **The Gifts of the Spirit**.)

Tongues and Interpretation of Tongues are the only gifts of the Spirit that cannot be found manifesting anywhere in the Old Testament. It is strictly a Church Age gift, given only to those that have been born again. Isaiah the prophet foretold the gift of tongues:

- **In the law it is written, 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.**
1 Corinthians 14:21
- **For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.** **Isaiah 28:11,12**

We understand that the gift of tongues is different from the initial evidence of the Baptism

of the Holy Spirit by the precedent that the Book of Acts sets forth. Paul even makes a distinction between “praying” in tongues and “speaking” in tongues (**1 Corinthians 14:13,14**).

- Every reference to tongues in Acts is an example of the initial infilling of the believer. No reference to tongues as used in a church service is made in the Book of Acts.
- Tongues is always evident and demonstrated when a believer received the Baptism of the Holy Spirit in the Book of Acts.
- An interpretation is never given, nor is there ever mention made to the presence of an interpreter.
- Every instance of tongues in the Book of Acts violates the three rules for tongues and interpretation as listed in **1 Corinthians 14:27,28**.

THE GIFTS OF THE SPIRIT-Divers Kinds of Tongues

This is a divine utterance, whereby the Holy Spirit manifests upon a believer to deliver a message in a tongue unknown to the messenger, and generally unknown to most present. Since divers kinds of tongues is one of the nine spiritual gifts as listed in **1 Corinthians 12:7-10**, it is a supernatural ability and is not the equivalent of being a linguist or multi-lingual; and therefore, it cannot be turned on or off by the believer.

The Two Styles of Tongues

The Greek word for tongues is *glossa* and is defined as *the language or dialect used by a particular people distinct from that of other nations*. It is a language. The Bible tells us that tongues can be categorized into two styles: the tongues of men or earthly languages, and the tongues of angels or heavenly languages.

- **Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. 1 Corinthians 13:1**

So then tongues is the Holy Spirit using both earthly and heavenly languages to speak and declare the will of God through our mouths. There are approximately 6,500 spoken languages in the earth today and only God knows how many different angelic languages there are.

THE GIFTS OF THE SPIRIT-The Interpretation of Tongues

Since the interpretation of tongues is one of the nine spiritual gifts as listed in **1 Corinthians 12:7-10**, it is a supernatural ability and is not the equivalent of being a linguist or multi-lingual, and therefore it cannot be turned on or off by the believer.

Interpretation (*hermeneia*)- *to explain in words; expound; not just the mere cognitive task of literal translation, but implicit in the interpretation is the idea of “explanation.”*

The gift of interpretation is therefore the supernatural ability to explain and expound what the Holy Spirit has said through the gift of tongues.

The Interpretation of Earthly Languages

On the day of Pentecost, it is evident that every language spoken by the 120 disciples was an earthly language for the crowd that came to see and hear the commotion testified that they did hear “**them speak in our tongues the wonderful works of God**” (Acts 2:11). So then, there are times, when just by simple education, a tongue could be interpreted. This would *not* require the spiritual gift of interpretation.

- **But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.** **1 Corinthians 14:28**

Tongues must be interpreted when the tongue given is intended to edify the church. There is a difference between tongues for the individual and tongues for the church. When there is no interpreter, we are commanded to keep silent in the church (order of service), yet we are still permitted to speak to ourselves and to God (1 Corinthians 14:2,4).

- **Wherefore let him that speaketh in an unknown tongue pray that he may interpret.** **1 Corinthians 14:13**

With the interpretation of tongues, the resulting vocal message will be the equivalent of prophecy. The combination of tongues with interpretation of tongues will edify, exhort, and comfort. Pray that you may interpret.

Scriptures: **1 Corinthians 12:10; 14:13,27,28**

GENERAL RULES FOR TONGUES IN A CHURCH SERVICE

- There are tongues of men and tongues of angels (1 Cor. 13:1).
- There should be no more than three utterances of tongues and interpretation in a service (1 Cor. 14:27).
- If no one present is apt to interpret, you should remain silent (1 Cor. 14:28).
- Your spirit is subject to you, so you don't have to manifest (1 Cor. 14:32).
- All things should be done decently and in order (1 Cor. 14:33).
- Tongues, without the interpretation, does not edify those present in a church service, though it will still edify you as an individual (1 Cor. 14:4,5; Jude 20).
- Forbid not to speak with tongues (1 Corinthians 14:39b).

WHAT TONGUES (WITH INTERPRETATION) WILL BRING FORTH IN A SERVICE

- The church will be edified (1 Corinthians 14:5).
- It can bring forth revelation (1 Corinthians 14:6).
- It can bring forth knowledge (1 Corinthians 14:6).
- It can be equal to prophecy (1 Corinthians 14:6).
- It can bring forth doctrine (1 Corinthians 14:6).

May God anoint us and our understanding to edify the local church!!

THE GIFT OF TONGUES

Lesson 8

Eight Things Tongues Accomplishes

God is a God of purpose. Everything He does has a purpose. His gift of tongues is no different. Tongues has often been criticized by the ill-informed and called gibberish or non-sense, but does it really sound like God to do something that is either non-sense or mere gibberish? If Isaiah foretold the phenomena we know as speaking in tongues approximately 800 years before Pentecost (**Isaiah 28:11**, see Lesson 5), wouldn't it serve a purpose? Thankfully, the New Testament reveals to us all the great things praying in tongues accomplishes. We will look at the eight things praying in tongues can do in our lives.

The Two Styles of Tongues

The Greek word for tongues is *glossa* and is defined as *the language or dialect used by a particular people distinct from that of other nations*. It is a language. The Bible tells us that tongues can be categorized into two styles: the tongues of men or earthly languages and the tongues of angels or heavenly languages.

- **Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. 1 Corinthians 13:1**

So then, tongues is the Holy Spirit using both earthly and heavenly languages to speak and declare the will of God through our mouths. There are approximately 6,500 spoken languages in the earth today, and only God knows how many different angelic languages there are. So God has chosen to declare His will out of our mouths using thousands of different languages—simply because He can.

DECLARE GOD'S WONDERFUL WORKS

- **Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. Acts 2:11**

The very first time anyone ever spoke in tongues, they declared the wonderful works of God Almighty. The many nationalities present at Pentecost testified that what they were hearing was a group of unlearned Galileans declaring God's greatness in other earthly tongues. Evidently, at least 16 different languages were represented that day; all simply worshipping God in another language by declaring His wonderful works.

SELF-INTERCESSION

- **Likewise the Spirit also helpeth our infirmities [*weakness*]: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the**

**hearts [Jesus] knoweth what is the mind [purpose, intention] of the Spirit,
because he maketh intercession for the saints according to the will of God.
Romans 8:26,27**

One of man's greatest weaknesses is ignorance concerning the will of God. Consequently, if left to our own knowledge and understanding, we would not be able to accurately pray out the plan and will of God. At times the Holy Spirit will intercede for us with "**unspeakable yearnings and groanings too deep for utterance**" (Amplified).

This type of deep self-intercession involves the entire Trinity. Jesus searches our hearts (**Jeremiah 17:9,10; Revelation 2:23**) revealing it to the Father who then gives orders for the Holy Spirit to intercede on behalf of you and me, through our own mouths, in order to keep us in the will of God.

SPEAK MYSTERIES

- **For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
1 Corinthians 14:2**

Mysteries [*musterion*]: *hidden thing, secret, a hidden purpose or counsel, a secret will (of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly).*

It is very clear from this text that at times, as the Holy Spirit gives the utterance, we must declare mysteries—hidden things, secrets, hidden purposes. These are mysteries to us, not to God. God knows everything.

SELF-EDIFICATION

- **He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
1 Corinthians 14:4**
- **These be they who separate themselves, sensual, having not the Spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
Jude 19,20**

Self-edification is an extremely vital part of the Christian walk. We won't always have someone around us to encourage us, but with tongues we can always encourage ourselves. Praying in tongues is one way to build yourself up.

PRAY

- **What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 1 Corinthians 14:15**

Paul clearly teaches here that sometimes speaking in tongues is prayer. The New Testament teaches nine different types of prayers [Intercession (**1 Timothy 2:1, Eze. 22:30**), Travail (**Galatians 4:19**), Groanings (**Romans 8:26, John 11:33,38**), Petitions (**1 John 5:15**), Thanksgiving (**Philippians 4:6, Colossians 2:7**), Supplication (**Philippians 4:6**), Prayer of Agreement (**Matthew 18:19,20**), Prayer of Faith (**James 5:15**), Prayer of Consecration (**Matthew 26:39b**)]. The Holy Spirit is accomplishing one of these nine through us when we pray in tongues.

SING

- **What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 1 Corinthians 14:15**

Sometimes the Holy Spirit will move upon the believer to sing in the spirit. “Singing in the spirit” is understood to be singing in other tongues because Paul then contrasts it by saying, “I will sing with the understanding also.” Both are critical and wonderful.

BLESS

- **Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. 1 Corinthians 14:16,17**

The modern Church doesn't really understand what it means “to bless” anymore. We think “the blessing” is what we pray over dinner, or we use the term when someone sneezes. To bless someone or something means *to invoke blessings, to pronounce blessings or prosperity and peace*. The Greek word is *eulogeo*, from which we get our English word, eulogy. *Eulogeo* literally means *a speech of goodness and prosperity*. So then, sometimes praying in tongues is the Holy Spirit invoking a blessing upon us or whoever we may be praying for.

GIVE THANKS

- **Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. 1 Corinthians 14:16,17**

Praying in the spirit also causes us to give thanks well. Sometimes thanksgiving is what the Father wants to hear from us so He tells the Holy Spirit to pray thanksgiving through us in unknown tongues. This giving of thanks also works to build us up.

FINAL OBSERVATION

In accordance with **Romans 8:26**, the Holy Spirit does really help us. We are fully capable of interceding, giving thanks, singing, etc. in English, but apparently, there are times we need His help. He amplifies our abilities and brings help through the means of tongues.

THE GIFT OF TONGUES

Lesson 9

The Holy Spirit in Our Lives

13 THINGS JESUS SAID ABOUT THE HOLY SPIRIT

In preparing the disciples for His departure, Jesus taught them many things about the Holy Spirit. Here are 13:

1. He is called The Comforter (**John 14:16,26**). *Parakletos*- called to one's aid, to counsel, advocate, helper, assistant, succourer. He is the first and foremost help Jesus Christ gives us.
2. He will abide with us forever (**John 14:16**). We must get used to His presence and learn to cooperate with Him because He isn't going anywhere.
3. He is called the Spirit of Truth (**John 14:17, 16:13**). He cannot lie. He, therefore, can be wholly relied upon and trusted.
4. He dwells in us (**John 14:17**). We needn't look for external direction or guidance if our Helper dwells within us.
5. He is our Teacher (**John 14:26**). The Holy Spirit is tasked with teaching us what Jesus Christ deems important and needful for us at that moment. External things are not spiritual educators in the school of God; only the Holy Spirit is.
6. He is our Reminder (**John 14:26**). Thankfully He will remind us of everything the Lord has seen fit to teach us through the years. He may even "harass" us at times.
7. Jesus left us in order to give us the Holy Spirit (**John 16:7**). Jesus declared His departure from the earth was necessary and expedient for us.
8. He is the great Convicter (**John 16:8**). This word also means *refuter, expositor, admonisher, and chastener*. He will always bring light wherever He is present. Those who flirt with darkness will be very uncomfortable by His presence.
9. He is our Guide (**John 16:13**). This means *a teacher of the ignorant and inexperienced, one who knows the way*. We would do well to follow the One who knows the Way.
10. He is submitted to Jesus (**John 16:13**). If we follow His lead, we will also submit to Jesus.
11. He shows us things to come (**John 16:13**). Jesus clearly taught that the Holy Spirit is tasked with showing us the future. This won't happen every day, but it is promised to happen.
12. He glorifies Jesus (**John 16:14**). The workings and manifestations of the Holy Spirit will always glorify Jesus. For this reason alone, we should be very eager to allow the Holy Spirit to work in our lives.
13. He is our Power Source (**Acts 1:8**). Consider that Jesus forbid these faithful disciples from going anywhere or doing anything until they had received *the* power source for their lives and ministries. It would be arrogant to think we can make it today without the same power.

FIVE WAYS WE HINDER THE HOLY SPIRIT

It should be obvious that the Holy Spirit wants to operate and function in the life of every believer. If the Bible calls us co-laborers together with Christ (**1 Corinthians 3:9; 2 Corinthians 6:1**), then we should be working with Him, not against Him. God's people, however, have a longstanding reputation for limiting and hindering Him:

- **How oft did they provoke [*rebel against; refractory: impossible to manage, stubbornly disobedient, difficult to work with*] him in the wilderness, and grieve [*to hurt, pain, vex, displease*] him in the desert! Yea, they turned back and tempted God, and limited [*to set marks or limits*] the Holy One of Israel.
Psalm 78:40,41**

Even in the New Testament, the Bible warns us that as Christians we can severely hinder the work of God. Consider the following verses:

- **Quench not [*extinguish, suppress, stifle*] the Spirit.
1 Thessalonians 5:19**
- **And grieve not [*to make sorrowful, to offend, to affect with sadness*] the holy Spirit of God, whereby ye are sealed unto the day of redemption.
Ephesians 4:30**
- **I do not frustrate [*despise, to thwart the efficacy, reject, refuse*] the grace of God [the Spirit of Grace]: for if righteousness come by the law, then Christ is dead in vain.
Galatians 2:21**
- **Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite [*to insult*] unto the Spirit of grace?
Hebrews 10:29**
- **But he that shall blaspheme against the Holy Ghost [*to speak reproachfully, rail at, revile*] hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.
Mark 3:29,30**

So then, we as Christians are capable of doing five things to hinder and limit the Holy Spirit of God: **quench, grieve, frustrate, despise, and blaspheme**. Only spiritual suicide or complete ignorance would permit someone to commit these acts against the Helper who proceeds from the Father (**John 15:26**). After these lessons we can no longer claim ignorance.

WHAT SHALL WE DO? (ACTS 2:37c)

We are all guilty of the previous five sins against the Holy Spirit. Now, like the crowd gathered at the day of Pentecost, we must ask, "**What shall we do?**"

Let us follow Peter's first sermon as a Spirit-filled tongue talker:

- **Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.** Acts 2:33,38-40

Peter's sermon had four action items:

1. Repent. Have you repented of your old, sinful lifestyle?
2. Be water baptized. Have you been water baptized in obedience to Jesus Christ?
3. Receive the Gift/Promise of the Holy Ghost (which can be both seen and heard). Have you received the gift of the Holy Ghost, which can be both seen and heard?
4. Save yourself from this untoward generation. Are you living a lifestyle that declares, "I don't want to perish with this wicked generation?"

Are you missing any of these? If so, which one? What will you do to solidify all four of these commandments?

If you lack the Holy Spirit in this measure, simply ask for Him.

- **If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?** Luke 11:13

May God help each of us to obey His Word!!