

# STUDIES IN BIBLICAL THEOLOGY

Volume III-C

## *Pneumatology*

The Holy Spirit Gifts and Offices to the Church.

Compiled by

Stanton W. Richardson, M A.

St. Paul Bible College, St. Paul, Minnesota

Second edition, Revised in 1969, printed in United States of America

Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Three into three sections: #1 The Holy Spirit and His work, and #2 The Holy Spirit in Sanctification, and #3 The Holy Spirit's gifts and offices to the Church. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

## PREFACE

The following study was compiled because of the need for a classroom handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still, others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for classroom use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

Rev. Richard W. Rutherford, M.C.M., M.Div.

Omaha, Nebraska, August 2000

Printed in United States of America

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

## TABLE OF CONTENTS

I. INTRODUCTION:	4
II. THE GIFTS AND OFFICES	5
APPENDIX	26
QUESTIONS CONCERNING THE FILLING OF THE SPIRIT	26
BIBLICAL CONSIDERATIONS CONCERNING SPEAKING IN TONGUES	29
ESTABLISHING A DOCTRINE FOR HEALING	40

## THE HOLY SPIRIT'S GIFTS AND OFFICES TO THE CHURCH

### I. INTRODUCTION:

**A. The Scriptural records concerning the gifts and offices that the Holy Spirit has placed in the church are found in three of Paul's epistles — to the Corinthians, the Romans and the Ephesians.**

1. It may or may not be significant that the three cities represented — Corinth, Rome and Ephesus — were known for their pagan worship, wealth and learning as well as cities of gross immorality.

a. One has only to read the first Corinthian epistle to get some idea of the scope of the sin that was being practiced in the city, even in the Corinthian church.

b. When one reads the list of sins mentioned by Paul in the first two and one-half chapters in his epistle to the Romans, he will readily see the condition into which the Christian church was placed.

c. While the epistle to the Ephesians does not give the picture as do the former two epistles, Paul's account of the Gentiles' sins in 4:17-5:14, the sins mentioned were an abomination to God.

2. Is it not also significant that each of the cities were great "centers" in their day?

a. Corinth was at this time the commercial and political capital of Achaia. It was also known for its many temples of pagan worship.

b. Rome was the center of political power for the known world. At the same time the Romans had such low standards of morals that she soon fell.

c. The temple erected to Diana was found at Ephesus. Paul indicted the Gentiles of this city when he said that they had sinned to such an extent that they were even "past feeling" and had given ~ up to lasciviousness to work all uncleanness with greediness" (Eph 4:19).

**B. And yet it is in the inspired record of the letters to these churches that we find the work of the Holy Spirit in giving "gifts" and "offices" to the church.**

1. Paul has very little to say, if anything, about gifts in the rest of his epistles. Peter, John and Jude say nothing about the gifts, per se, except as they may be indirectly alluded to.

2. The passages referred to that list the gifts and offices are as follows:

a. I Corinthians 12:1-31

b. Romans 12: 4-8

c. Ephesians 4:11

**C. The gifts of the Spirit (charismata) are not to be confused with:**

1. Natural abilities or talents.

2. Nor are they to be confused with the fruit of the Spirit.

3. Neither are they to be confused with the wisdom of the wise nor the gradual development of man.

## II. THE GIFTS AND OFFICES

A. **Definition of Gift.** Charisma - gift; an endowment of God's grace; something given out of grace and not of debt; a spiritual working of God.

### B. **Essential nature of the gifts.**

#### 1. Words that are used in 1<sup>st</sup> Corinthians.

a. Ministration - (diakonia) = a work of the Lord that pertains to the body (the church) I Cor. 12:5). According to Eph. 1:22 and 4:12 all church ministry was headed up and directed by Jesus Christ.

b. A working (energaima) = the immanent activity of God; effective power (I Cor. 12:6).

c. A manifestation (phanairosis) = the evidence of the Spirit's working (I Cor. 12:7).

#### 2. Those three terms give the true picture of the gifts.

a. There is first of all a ministration of Jesus Christ in the corporate body (the church). The body is a living organism with Christ as the head (Eph. 1:22,23).

b. Within that body a working of God is going on as indicated by the word energaimna.

1) This working is vital and living whether it is seen or not.

2) The evidence that this ministration and working is going on in the corporate body is seen in the manifestations by the Spirit in individuals who are in that corporate body.

That is, we know that the work of God is going on in the corporate body as we see the manifestation in the individual believer. Any normal action on the part of a human being would indicate in like manner that there is a work going on inside his body or the action could not have been made.

3. This outward manifestation (of the corporate body) which the Spirit evidences in individual believers are referred to as the "gifts" or "spiritual workings."

a. These gifts, even though manifested through individuals, simply give evidence that they are the out-workings of the body.

b. Inasmuch as the Spirit manifests these evidences, the gifts or spiritual workings are usually called gifts of the Spirit.

#### 4. NOTE:

a. It is interesting to note that the words used for "God" in I Cor. 12:5,6,7, i.e. Lord, God, and Spirit might infer a trinitarian working, not only a work of the Spirit.

b. Evidently the distribution of gifts to individuals was given to the Spirit. (See I Cor. 12:4,8,11,12).

c. This, in addition to "manifesting" them as indicated above was the Spirit's work. The work of Christ has already been indicated as that of being "*head*," (Eph. 1:22-23) and giving direction within the church (Eph. 4:12). The work of God the Father was the actual activity or energy of God at work in the body.

### C. Classification of the “gifts” and the “offices.”

1. The classification of the gifts will have to be somewhat arbitrary inasmuch as Paul does not classify them.

a. Some of the gifts came directly from God at the time of use without conditions while others seem to have been given on the basis of faith.

b. This latter deduction is made on the basis of Paul’s statement to the Romans, “*And having gifts differing according to the grace that was given to us . . . according to the proportion of our faith.*” (Rom. 12:6)

c. Some of the gifts listed by Paul in I Cor. 12:8-11 are “attached” to a person or persons mentioned in verses 28-30 of the same chapter. When the gift is attached to a person we could well call this an “office” given by the Holy Spirit. Thus the title “gifts and Offices” of the Church.

2. The eight gifts listed in I Cor. 12:28 are as follows:

- a. Apostles
- b. Prophets
- c. Teachers
- d. Healings
- e. Miracles
- f. Helps (helpings)
- g. Governments (wise counsels)
- h. Tongues

3. The above eight appropriate nine types of gifts or functions listed in 12:8-11.

- a. Wisdom
- b. Knowledge
- c. Faith
- d. Healings
- e. Miracles
- f. Prophecy
- g. Discerning of spirits
- h. Tongues
- i. Interpretation of tongues

4. Paul adds two more gifts in Ephesians 4:11.

- a. Pastors
- b. Evangelists

5. In addition to these Paul mentions at least five more in Romans 12:7-8.

- a. Ministry (Teaching mentioned in verse 7 has already been listed)
- b. Exhorting
- c. Giving
- d. Ruling
- e. Mercy
- f. Faith (See later notes as to whether this is a gift or the ground for giving some gifts)

#### D. Observation:

1. It would seem from these listings in Corinthians, Ephesians, and Romans that Paul is not endeavoring to list all of the gifts but simply using certain ones to illustrate the rest of his teaching regarding the function and nature of the gifts.

2. If we were to give a total picture of the gifts together with the types of gifts which are listed we might classify them as follows:

a. Teaching, preaching and exhorting order of gifts:

- 1) Apostles (who evidently were endowed with the other gifts)
- 2) Prophets
- 3) Teachers
- 4) Pastors (might also be listed under c. below)
- 5) Evangelists
- 6) Exhorting

b. Miraculous order of gifts:

- 1) Healings
- 2) Miracles

c. Administrative order of gifts.

- 1) Helps (helpings)
- 2) Governments (wise counsels)
- 3) Ruling
- 4) Mercy
- 5) Giving
- 6) Ministry (might also be listed under a. above)

d. Ecstatic order of gifts (those gifts that are a-rational)

- 1) Tongues
- 2) Interpretation of tongues
- 3) Discerning of spirits

e. Philosophical order of gifts

- 1) Wisdom
- 2) Knowledge

f. Metaphysical order of gifts

- 1) Faith
- 2) Prophecy

#### E. Bestowal of gifts.

1. Gifts are bestowed generally within the body (the church), and particularly to the individual. e.g. Christ gave "*apostles*" to the church as a gift, at the same time the apostleship was given to men like Paul. See I Cor. 12:12-31.

2. Gifts are bestowed according to the sovereign will of God. "*and the same spirit, dividing to each one severally even as he will.*" I Cor. 12:11

3. Gifts are bestowed "*according to the measure of faith.*" Rom. 12:3,6.

a. This statement may bear more than one interpretation.

- 1) First, does the "*measure of faith,*" have reference to measure assigned by God?

- a) That is, does God give a man faith to receive the gifts?
- b) By the same token, are gifts not given because faith is not first given?
- 2) Or, does this mean that some gifts are given on the basis of faith? In both the former and the latter a condition is therefore attached to the gift.
- b. Inasmuch as the Spirit dispenses the gifts *“as he wills,”* it seems that neither of these interpretations is entirely correct but in another sense they are both correct.
  - 1) Is it possible that within the sovereignty of God he gives gifts to those who believe Him?
  - 2) This seems to be the most tenable answer. We read that *“gifts of healings,”* were given (I Cor. 12:28) while at the same time James said that *“the prayer of the faith,”* shall save the sick (James 5:15).
- c. Why the need for faith if the gift is present? Or, why the need for the gift if faith is present.
  - 1) It seems that Paul and James are saying the same thing. Can one who has the “gift of healing” exercise that gift without faith?
  - 2) And it follows that the one who believes for healing also sees the same result as the one who had the gift.
- d. We conclude, therefore, that some of the gifts are conditioned upon faith. These gifts are the kind that are temporary and useful for given situations. This is particularly true of the “miraculous order of gifts”. The gifts such as *“apostles,” “prophets,” “teachers,” “pastors,” “evangelists,” “exhorting,”* etc., were perpetual and permanent in nature and might well be referred to as offices instead of gifts.
- e. See also notes on the description of “faith” as a gift.
- 4. Spiritual workings are bestowed upon all members of the body. See Romans 12:3 and I Cor. 12:7.
  - a. Every gift is a gift of the Holy Spirit given to the believer for the good of the body, while at the same time, for the good of the individual member in particular.
  - b. It should be recognized and emphasized here that any one who is a member of the body of Christ shares in the outworking of God in the body.
    - 1) The individual believer must take the position that “I am in the body” therefore I share in its functions.
    - 2) The individual may not have been given an office and it may be that he does not see any particular gift being manifested in him, yet he is vital to proper function of the body.
  - c. The gifts, as already defined, were not just particular endowments but spiritual workings of God.
    - 1) Every believer may share in the spiritual workings; indeed, he was exhorted to *“desire earnestly spiritual workings (gifts).”* (I Cor. 12:31; 14:1)
    - 2) In the light of this no believer need downgrade his position in the body but accept himself as one through whom the spiritual workings of God are active.

**F. Function of gifts.** Study Romans 12:3-8 and I Corinthians chapter 12.

1. Nature of function



a. The body (the church) is a living organism with the Spirit as its life. Gifts are given for the proper function of the body as a whole - which includes the proper function of the individual member in particular.

b. We are members one of another and have spiritual workings differing according to the grace given. Thus, all ministry is a function of the membership in the body. This corporate function is dependent upon the function of all members as every member has the function of the ministry to some extent or another.

c. The figurative use of the body in connection with the function of the gifts is seen in the physical body and its function.. e.g. the heart does not function individually but as one organ with capacities for doing its work in the body. The heart as an individual member does not function just for itself but for the body.

2. The manner in which the spiritual workings function (in the individual and in the body).

a. The gift is given to the individual member for a particular function.

1) The one who has the gift will find it in the sphere proper to it.

2) The gift is what it is, and nothing else and fits a man for this function.

3) In other words, if the pancreas within the physical man has as its only job the manufacture of insulin, the power or energy given to the pancreas will be for the purpose of supplying insulin — nothing else.

b. It follows that the quality of the gift to the individual member will capacitate or enable the man to function in his proper area. As Paul wrote to the Romans that they were to function according to the particular gift given - if prophecy, then let them prophesy; if teaching, then teach, if giving, then give. They were to exercise the gift according to the grace given by God.

c. This is not to say that any one member may not have more than one gift - there are members within the physical body that have capacities for more than one function, even so the members in the body of Christ (the church).

d. Thus it follows that as the individual member functions according to the grace bestowed upon it, it will be functioning properly inasmuch as the body is made up of members who are members one of another.

**G. The Purpose and Utility of the gifts.** Utility is closely related to function. How are the gifts used? How are they utilized in the body? To what end are they used?

1. Unity of the body. Eph. 4:3

a. Paul teaches in Eph. 4 that unity in the body is an absolute necessity for its proper function. The gifts were given to the body to promote and bring about that unity.

b. Paul taught the Corinthians the same thing in that the gifts were utilized only as they performed in the body as a whole. "*We are members one of another.*"

c. Paul told the Romans that as the members function in this manner will the gifts be rightly utilized.

2. For the perfecting of the Saints. Eph 4:12

a. The gifts were given for the good of the individual member as well as the body.

b. The individual member in the body is functioning properly when the gift is being utilized by that individual member.

3. Work of ministering. Eph. 4:12; I Cor. 12:5.

a. The work of ministering was a work going on within the body. The ministering was done by the Lord Himself. (I Cor. 12:5) The work of ministering by the Lord is carried on through the members with their endowed gifts.

4. The building up of the body. Eph. 4:12

a. The building of the body seems to indicate the growth of the body. The members passing from immaturity to maturity.

1) Paul made reference to this in I Cor. 13 that when he became a man he put away childish things, indicating that growth in truth leads out of childhood and into manhood.

2) Evidently the body of Christ is growing into the maturity of the “*full-grown man*,” unto the “*measure of the stature of the fulness of Christ*.” (Eph. 4:13)

b. The work of ministering will go on until the body is perfectly related to Christ who is “*head over all things to the church*.” (Eph. 1:22-23).

1) The picture is not that of a body of which Christ is the head and the members compose the other parts of the body, but that the body (the church) is as a body to Christ who is head over it.

2) He (Christ) works through it to bring all members to a unity of faith (Eph 4:13) as well as a unity of the Spirit mentioned in Eph. 4 :3.

## H. **The Gifts described.**

### 1. Apostles.

a. The gift of apostles seems to refer to the apostles chosen by Christ Himself and placed in the church. The apostles no doubt were endowed with many gifts some of which may not be listed by Paul.

b. We have no written revelation that other apostles were appointed or placed in the church since the days of Paul. Evidently Paul was the last apostle.

### 2. Prophets

a. We learn what the prophet is by noting the duties or function of the prophet as given by Paul in I Cor. 14:3, “*He that prophesieth speaketh unto men edification, and exhortation and consolation.*”

b. Note the three words:

1) Edification (olkodomen) = the further up building of Christian life; the building of Christian character. Has reference to knowledge and character.

2) Exhortation (paraklesin) = the stimulation of the Christian will; stimulating of the will by giving or uttering ethical precepts. Has reference to duty.

3) Consolation (paramuthian) = the strengthening of the Christian spirit; the giving of hope to strengthen. This word has reference to sorrow and fear.

c. Thus the prophet was one who spoke by the Spirit those things:

1) Which built up the church;

2) Gave the ethical standard for the church.

3) And gave encouragement to the church.

d. Prophesying was evidently:

1) Not only “foretelling” as indicated in 14:26,29,30 (“*hath a revelation,*” apokalupsis, something revealed that was hidden);

2) But it evidently was a matter of “forth-telling” also as indicated in the words, “*he that prophesieth speaketh unto men unto edification, and exhortation and consolation.*” (14:3)

e. Does this mean that there are prophets in the church today?

1) Paul regarded the prophet as one who made known mysteries to the church. The one who spoke in tongues was not as great as the prophet until such time that his tongue was interpreted.

2) Paul went on to say that such prophesying (forth telling) was evidently necessary for the edifying and up building of the church. In this sense (the prophet prophesying to the end that the church is edified and built up), the prophet must still be in the church today.

3) Paul said further (at least it seems implied) that the prophet spoke by way of revelation. He evidently placed himself as the prophet and spoke to them by way of revelation, knowledge, prophesying, and teaching. (I Cor. 14:6).

a) The one today who has the gift of prophecy would speak by way of revelation (the Bible), knowledge (wisdom from God), prophesying (from inspired prophecy) and teaching (doctrine or exhortation).

b) The member in the church today could well be the object of Paul’s desire that he would “rather that ye may prophesy.” (I Cor. 14:5)

c) Again, this kind of prophesying would be classified as “forth- telling” not “foretelling”.

4) The prophecy given must be understandable as well as edifying to the church. (14:3-19). The prophet evidently needed to be endowed also with the gift of wisdom, knowledge, and perhaps other gifts as well.

f. We should note that in Paul’s day there was such a thing as “extempore” revelation (14:30-31) and in turn extemporaneous prophesying.

1) That is, Paul is saying that two or three prophets could have their turn in giving their prophecies but should there be one in the group to have a revelation suddenly, the others should give way to let that one speak.

2) We note also in this context that prophesying was for the purpose of “*learning,*” (14:31) and in comforting or giving hope to the hearers. Such “extempore” prophesying in the church today seems unnecessary in that the church has the written revelation and that “extempore” prophesying should be mainly in the area of “forth telling” as already indicated.

3. Teachers. The teacher was one who had received the gift of didake.

a. He was distinguished from the prophet in that he evidently gave attention to doctrine already given by the prophet.

1) A doctrine was simply a teaching. Doctrine must be kept pure if Christianity is to be kept pure.

2) Paul made much of this:

- a) He warned the Romans to turn away from those who taught contrary “*to the doctrine which ye learned.*” (Rom. 16:17)
- b) In I Cor. 14:6 the word for teaching is doctrine.
- c) In 14:26 - “*Everyone of you hath a teaching.*” (doctrine)
- d) According to Eph. 4:14 the Ephesians were not to be tossed about with every wind of doctrine but to “*speak the truth.*” - This is teaching.
- e) Paul told Timothy to give attention to reading, to doctrine.(I Tim. 4:13)
- f) He also told him to rightly divide the word of truth. II Tim. 2:15. This dividing the word of truth is “teaching.”
- g) “*If any man teacheth a different doctrine.*” (I Tim. 6:3).
- h) He said some would not endure “*sound doctrine.*” (II Tim. 4:3)
- i) Paul taught Titus that believers were to “adorn the doctrine of God.” (Tit. 2:10)

3) See II John about abiding in the teaching (doctrine) of Christ.

b. Evidently the prophet made known the doctrine - teachers held to it, taught it propagated it.

#### 4. Pastors.

a. The pastor is one of the offices set in the church. Eph. 4:11.

1) The pastor is the shepherd.

2) He was to take care of the church of God. Paul spoke of Timothy taking “*care of the church of God.*” (I Tim. 3:5)

b. The pastor was evidently one who was given other gifts such as prophecy and teaching. Paul told Timothy “*give heed to reading, to exhortation, to teaching.*”

#### 5. Evangelists.

a. Eph. 4:11 “*some evangelists.*” A preacher of the gospel.

b. If Timothy was a pastor he was told also to do the work of an evangelist. (II Tim.

4:5)

6. Exhorting - (See notes under the work of the prophet)

7. Healings: (Various interpretations are placed upon the gifts of healings)

a. Power for various healings of various kinds of sickness.

1) The word in I Cor.12:9 is gifts denoting different powers are required to heal different sicknesses. That is, one may have the power or gift for the healing of one kind of sickness, another the power for another sickness, etc.

2) Some scholars such as Ellicott seem to think that this gift could be exercised both immediately (that is, without the use of means) and mediately.

a) That is, when natural means received a special and supernatural blessing.

b) The latter might be illustrated with first the rubbing on of oil (James 5:14) and then the prayer of faith being prayed over that one.

b. Some interpret the “gifts of healings” (I Cor. 12:9,30) as the gift exercised by a believer for a sick person at a particular time and perhaps not at another time.

1) The gift of healing was evidently not one of the gifts “attached” or given permanently to an individual.

2) If this were the case he might then be called a “healer” or one having the office of healing.

3) The plural form of both gifts and healings seems to indicate that the gift was not an office but a power given at a particular time. Furthermore, the gift of healing may well be one of the gifts given on the condition of faith. This has already been explained under “Bestowal of gifts”.

c. That the latter interpretation is true of healing seems to be evidenced in James’ teaching that it was the prayer of faith that raised the sick.

1) The gift could well have been given the early church to have perpetuated the giving of a sign (See John 6:30) as an accompaniment to the preaching of the gospel.

2) After the church was organized and had elders to carry the responsibility of the cares and sicknesses of the people, faith became the means through which God healed. (James 5:15 cf. Rom. 12:3,6).

3) The modern church has seen mass healings which could not be accounted for on the basis of individual faith, but evidently given as accompanying signs to the preaching and receiving of the gospel, witness the healings of many Dyaks in Indonesia some years ago. Thus we would conclude that healing as the gift has not been withdrawn from the church while at the same time healing as the result of the prayer of the faith seems to be the more general means used by God today.

#### 8. Faith.

a. Involves the notion of a power to realize the spiritual.

b. It may be the ground of all the charismata (Rom. 12:6).

c. When faith acts in the doing of miracles it will result in something external such as healing the sick. When it acts in relation to the other gifts it creates a subjective condition such as receiving wisdom, knowledge.

d. In receiving wisdom and knowledge, faith may be lost sight of whereas in miracles and healings faith is usually in sight.

e. The power of seeing the invisible should rightly be listed in the charismata as it is given such a large place in the Scripture. See Hebrews 11, I Cor. 13:13, Matt. 21:21.

#### 9. Miracles. Miracles indicate the energy or power of God at work.

a. Notice at least two ways in which miracles were demonstrated.

1) Acts 6:8 = the subjective power of doing miracles.

2) Acts 8:13 = denotes the miracles themselves.

b. Miracles, as with healings, seem to be performed as a result of faith. It is said that Stephen was “*full of faith,*” did great miracles.

#### 10. Ministry (Rom. 12:7)

a. All of the exercise of the gifts is a ministration of the Lord (I Cor. 12:5) but this seems to be a gift of ministry, a serving one another, a waiting upon for the benefit of the whole body.

b. Evidently, this gift was given to the pastor.

#### 11. Helps (helpings).

a. The giving of relief by participating; succor; support.

b. This gift seems to be another of those which is given on the condition of faith.

c. The very nature of this gift indicates that it could be exercised by all. Any believer who chooses to follow the admonition of Jesus to “*love your neighbor as yourself,*” - (which is a form of giving relief by participation) - could enjoy this gift from God.

d. The love of God is always active within the body of Christ. Love is here defined as God sharing himself with others. Hence the gift of helps is no more than the love of God active in an individual.

e. Perhaps more should be said about helps as a universal gift, that is, the type of gift in which all members of the body can share and enjoy.

1) While God may give special ability to some more than others, the ability to communicate his love to others, He certainly cannot withhold his love from any individual.

2) The believer may “*desire spiritual workings,*” (I Cor. 14:1) and be certain that the gift of helps will be demonstrated if he will but believe God for it.

#### 12. Governments, rulings

a. These two gifts seem to be the same working of God - the giving of wise counseling.

b. These gifts do not seem to be intended necessarily for those in places of government, but for those in a place to give direction and counsel.

c. Pastors and teachers are many times given this gift. This gift may be the same type as the next to be described, namely knowledge.

#### 13. Knowledge, wisdom.

a. The gift of knowledge does not have as much to do with learned facts as with understanding and perception.

1) Some list this gift with wisdom and call them the philosophical order of gifts.

2) Wisdom has to do with content while knowledge is the cognizance taken of that content. In other words, the gift of knowledge does not come without accompanying wisdom.

b. I would conjecture here that wisdom is not actually a gift.

1) Wisdom is the content of the written Word, the Bible.

2) The gift of knowledge is given in order to rightfully use and communicate that wisdom.

3) Here again is a gift to be desired for the one who diligently searches the Word so that he may have “*the word of knowledge,*” (I Cor. 12:8) based upon the “word of wisdom” given by the same Spirit (I Cor. 12:8).

#### 14. Mercy, giving

a. Mercy is the exercise of compassion.

b. Giving means to share or to impart to another.

c. The entire passage in Romans 12:3-8 seems to deal with believers permitting the grace of God to work through them. (vs.6)

1) Grace is here defined as “*I have done and I will do it for you.*”

2) The writer talks about “having gifts” (vs.6) and then proceeds to address the readers as though what he has to say was simply a giving of themselves for God to perform through them:

a) Prophecy — prophesy according to proportion of faith;

- b) Ministry . . . to our ministry;
- c) Teaching . . . to teaching;
- d) Exhorting . . . to exhorting;
- e) Giving with liberality or singleness.

1] Is “giving” here to be regarded as a gift?

2] Or, is giving here actually the act of giving liberally?

3] In either case, it seems that the reader is being exhorted to give.

Substance is not mentioned but inferred. One would not be expected to give anything he did not have.

d. Are we to understand that mercy and giving are gifts and gifts only?

1) If so, only those with such gifts would be expected to show mercy and give.

2) We conclude that these “gifts” are simply the out workings of the grace of God in the body of Christ that makes individual believers merciful and giving.

#### 15. The gift of tongues

a. Tongues as a gift may be studied only from Paul’s epistle to the Corinthians, chapters 12,13 and 14. Tongues mentioned elsewhere in the Bible, are to be regarded as “signs” not gifts.

b. Preliminary questions. Before studying the meaning of tongues there are some questions that need to be answered relative to the actual phenomenon itself.

1) Was the gift of tongues known languages or ecstatic utterances?

a) If tongues were known languages then this certainly would be a boon to preaching the gospel.

b) Paul says nothing to the Corinthians about using this gift to preach to the heathen.

c) From I Cor. 14:18-19 we infer that Paul used his gift of tongues privately and not publicly.

d) If the tongues were to be used privately and for edification of oneself only, what would be the value of just a foreign tongue in private devotions.

e) The use of gift of tongues was powerless to convert the heathen apart from prophecy (I Cor. 14:20-25)

1] The argument being that if tongues were a known language then certainly they would be of use to the unbeliever and would serve to bring conviction, all of which Paul says come from prophecy not tongues.

2] We would make this preliminary deduction therefore that the gift of tongues were not known languages but ecstatic utterances.

2) Is the speaking in tongues only ecstatic utterances (Ecstatic: = beyond reason; a-rational)

a) The tongues were unintelligible without interpretation which gives indication that they were ecstatic in nature (I Cor. 14:6—18).

b) They were spoken to God and not to men (14:2). This being the case God could certainly understand the ecstatic utterances (whatever they meant).

c) Paul likens the tongues (without interpretation) to discordant sounds (14~7) which indicates that they were ecstatic in nature.

d) The intent of tongues was that the person himself would be edified which seems to indicate that the tongues were not just ecstatic sounds, i.e. the intent of the tongues was not that it be just some unintelligible sound to the individual (as seen by Paul's analogy to (1) the voices from non-life giving instruments, and (2) people with life giving out a voice which does not have any signification (14:7—11). See later notes on this point.

3) Is the speaking in tongues simply the Holy Spirit praying through the individual?

a) In Romans 8:26 we read "*the Spirit himself maketh intercession for us with groanings which cannot be uttered?*"

1] The statement is self evident that the Spirit's praying was not something to be uttered and that speaking or praying in tongues is not to be equated with the Holy Spirit's praying for us.

2] Furthermore, this passage teaches that the Holy Spirit helps the believer to know how to pray according to the will of God.

b) Paul said, "*I will pray with my spirit, I will pray with my understanding also,*" (I Cor. 14:15) which would indicate that this is not just the Holy Spirit praying through the individual in an a-rational way.

4) Does the use of "tongues" refer to the control of the Spirit of God over the bodily member in a man - the tongue? That is, does the Spirit take over the tongue and then speak inarticulate words?

a) In the first place, Paul mentions coming to them speaking in tongues, (plural) which could not refer to just his own tongue in the body. (I Cor. 14:6).

b) Paul mentions that tongues have reference to praying in one's spirit (14:14) which would seem to indicate that the "tongues" were active through his own spirit — having no reference at all to his bodily tongue (except as it uttered the sounds).

c) Paul refers to tongues as a phenomenon in its own right.

c. The Meaning of Tongues (as referred to by Paul in I Cor. 12,13,14 )

1) In keeping with the idea of a gift, tongues were a:

a) Manifestation of the Spirit (12:7).

b) A ministration of the Lord (12:5).

c) A working of God (12:6).

2) The tongues gift was operative through man's spirit (14:6).

a) The spirit of man is of the immaterial part of man that is capable of receiving the Spirit of God.

b) The Spirit having come to reside or indwell a person exercises his gifts through the man's spirit.

3) The Spirit of God manifests or exercises the gift of tongues while a person is in prayer or singing and the person does not immediately understand the meaning of the tongues. Hence it is necessary that the individual should at once give his mind to the understanding of the tongues.

a) What were believers to do when the gift was given?

1] They were to give their minds to understand the tongue the moment the gift was exercised.



2] The gift usually came while a person was in prayer.

3] What is prayer but a giving of our minds to certain thoughts which come by observation, recollection, etc. which in turn we direct toward God.

4] The gift of tongues was manifested in man's Spirit and in order that he be truly edified he must give attention to its understanding.

b) What were the Corinthians doing? They were giving attention to the tongues, the gift. In other words, they were concerned about the gift which was to them unintelligible in its un-interpreted version and missing the message of God entirely.

c) To illustrate:

1] A soloist in a choir could be so taken up with the right pitch, right quality, right tempo, etc. that even though she would understand the words she is singing (if you were to ask her), she may not be singing with understanding.

2] The words of the music are simply a tongue to her.

3] The message, and the meaning of the song is lost in the light of her giving attention to pitch, quality, etc.

4] If she does this, as it were, she is singing in "spirit" only, without understanding. As a result of her singing this way people may exclaim, Beautiful (referring to the quality and perfection of her singing) but will have missed the message of the song entirely.

5] The soloist must first give attention in her own soul (in her understanding) to the message of the song.

a] As she sings the interpretation comes to the hearer.

b] She can no more give the interpretation of the song if it has no meaning to her (because the true interpretation comes only as it has meaning to her) than a person speaking in tongues which he does not understand. Like Paul said "*my understanding is unfruitful.*"

6] IE: If the understanding does not know the meaning of the tongues he is not able to be profitable to others, he has no fruit in anyone else.

d) How does the interpretation come? The interpretation comes:

1] While the person is praying and giving himself to the interpretation "*Wherefore let him that speaketh in a tongue pray (in order that) that he may interpret.*"

2] IE: When the person begins to speak in the tongue he should give his attention to the understanding of it and not to the tongue itself.

3] The giving of attention to the gift evidently led to states of ecstasy and elation over the fact they were speaking in tongues.

4] Outsiders coming in and hearing this kind of thing would say they were mad (14:23).

e) On the other hand, if when they began to speak in a tongue they would give attention to the meaning of the tongue, the individual would be edified. And if an unbeliever were to come in, it would be a sign to him instead of him saying they were mad. See explanation on the subject of tongues a sign to the unbeliever.

f) What did Paul mean, "*I will pray with my spirit, and I will pray with my understanding also?*" (I Cor. 14:15 )

1] The manifestation of the Holy Spirit in the exercise of the gift of tongues took place in Paul's spirit.

2] The purpose of God in manifesting this gift was for Paul's edification.

3] He could not be edified without understanding.

4] Therefore, as soon as he began to speak in tongues he gave himself in his understanding to the meaning of the tongues. As he did he no doubt was worshiping God.

g) What is meant by interpretation? There are at least two meanings attached to the word.

1] The meaning which comes as the result of knowing the meaning of the words themselves.

a] If I were to sing, "I Need Jesus," interpretation comes to me as I understand what the word "need" means and in turn what it means to have Jesus fill the need.

b] "Need him in the sunshine hour . . ." means something and interpretation comes as I sing it with meaning. "Need Him when the dark clouds lower . . ." has meaning when I understand the words.

2] A second meaning to interpretation is a spiritual meaning.

a] As the one who spoke in tongues gave his understanding to the meaning of the tongues he was going through a spiritual exercise.

1} He derives benefit not because he understands the meaning of the words, but because he gives his understanding along with his spirit to the message in the tongues.

2} This is interpretation to him. If you were to ask him afterward, "What Did God say? What were you praying? What were the words? He might have to say he didn't know.

b] In other words, it is possible to truly worship God and never have such an understanding of it that one could explain in words exactly the course of such worship.

1] Jesus said that "they that worship God must worship Him in spirit and truth." (John 4:24)

2] Note the same order:

a] Spirit (man's spirit - in the realm of that which is spiritual and unintelligible in nature).

b] Secondly truth - understanding, in the realm of the understandable.

3] Worship is that, It is spiritual (unintelligible) and it is truth (intelligible and understandable). Let us call the former "spiritual" interpretation and the latter "mind" or "truth" interpretation.

h) Paul was saying that in order that he might receive the full benefit of the tongue he would pray with his spirit (unintelligible) and he would pray with his understanding also.

1] As he prays with his mind given to understanding the tongue he may get the "mind" interpretation as explained above and be able to pass on his interpretation to the church which puts tongues on the level of prophecy (14:3-5).

2] If he does not get an interpretation that can be given to the church but is edified as explained in the second meaning of interpretation, he should remain quiet about the experience.

3] He may have been greatly moved, or emotionally stirred, so much so that he wishes to speak about it anyway. If he has no such “mind” interpretation, he should keep still (14:28).

4] Now it may be that there will be another person present who does get a “mind” interpretation and he in turn may pass it on to the church (14:27).

i) That the above is the meaning that Paul had concerning tongues possibly may be seen in his illustration of singing.

1] Just as Paul must give his mind to getting an interpretation or meaning to tongues in prayer he says he must also do this in singing.

2] The ordinary thing in a church service was to sing one or more of the psalms. The psalms could be just a tongue to them if they did not sing with their understanding.

3] True worship of God and true interpretation comes only as they sing in spirit and in truth, i.e. in man’s spirit and in man’s understanding.

4] This also gives meaning to Paul’s admonition “*let all things be done unto edifying.*” (14:26).

d. Difficulties at Corinth. There were evidently several difficulties at Corinth which prompted Paul to write as he did.

1) The spiritual attitudes of the Corinthians.

a) The fact that the church at Corinth was a many gifted church led to a self-emulation that was not desirable and at the same time ruled out the only way to eminence in the church that is, the way of love. Note his outline and teaching in chapter 13.

b) The necessity for love, I Cor. 13:1-3

1] Paul said he could have the gifts of tongues, prophecy, faith, and giving and have them in such a way that they would accomplish the ultimate, yet if he had them all and did not have love (the agape) the gifts were of no profit.

2] These gifts, by the way, cover three principal forms of activity in the church, namely supernatural manifestation, spiritual influence and material aid. In other words, church members who could give evidence of super-natural gifts were the spiritual leaders of the church. Also, those who could give the most were usually held in high esteem.

3] That particular pattern for eminence in the church has changed little today. But to have all of these gifts and not have love, Paul says, profits little.

c) The qualities of love, I Cor. 13:4-7

1] Paul demonstrates that the qualities of love are such to repudiate even the most gifted if they acted contrary to what love should produce.

2] Love should produce patience and kindness which were manifestly absent in Corinth who were wrangling about who was the greatest in the body (as indicated in 12:12-27).

3] He goes on to say that love is:

a] Free from jealousy. (13:4)

b] Free from high-mindedness. (v.4)  
c] Free from behavior unbecoming to members who are one of another in the body. (v.5)

d] Does not look out for its own. (v.5)  
e] But as indicated in 12:19-25 would bestow honor on the other member instead of itself. Evidently, the Corinthians were:

1} An easily provoked people as indicated in the statement, “*love is not provoked.*” (v.5)

2} The Corinthians were a carnal people who were constantly on the lookout for another man’s sin of which Paul says of love, “*taketh not account of evil.*”

f] Neither does love “*rejoice in unrighteousness,*” that is, it does not rejoice to see a brother fall in sin or the commitment of any kind of sin. Love rejoices in the truth, the kind of truth that sets a man free from sin. (v.6).

4] Love is the kind of a virtue that could put up with or over-look a brother’s faults, it can believe for the fallen brother, it can hope for his betterment, and it can endure nearly anything (vs.7).

d) The eminence of love. I Cor. 13:8-13

1] Paul says that, that which love accomplishes endures forever.

2] By way of contrast, the gifts are temporal in character. They are temporal because someday there will no longer be any need for them, that is, when the perfect has come what need will there be for that which is imperfect.

a] Prophecy is imperfect in that “*we prophesy in part.*”

b] Knowledge is imperfect as indicated by Paul in saying “*now we know in part,*” (v.12) therefore it will be done away.

c] Tongues are imperfect now as they are for the edification of the believer but when the believer has become perfect, there will be no need for edification and thus no need for tongues; therefore, they will cease (v.8).

3] Thus the Corinthians who were lifting themselves up because they had such gifts and did not possess love are made to understand that the only lasting virtues are faith, hope and love and the greatest of these is love. (I Cor. 13:13)

2) The Use of the gifts at Corinth.

a) A second kind of difficulty at Corinth is seen in the use or the end to which the gifts were being placed.

1] Paul in chapter 14 states first that edification is the end for which gifts were given (14:1-6).

2] Secondly, he says that in order for gifts to edify they must be intelligible. That is, the faculty of the understanding (nous) was equally as important as the spirit (pneuma) (14:7-13).

b) From verse 14 and forward, Paul explains how the understanding is indispensable to the energies of the spirit, and that a safe and sound church life cannot be carried on without the two working together.

1] He shows how the person who is governed only by his “*spirit,*” that it leads to lack of understanding and confusion whereas when “*understanding,*” works along with

spirit, the church is edified.

2] Paul goes on to describe the condition of people giving way to just their spirits in the use of tongues (14:23), the result being true fanaticism.

c) Paul's explanation reveals that by the Corinthians not remembering or knowing that the gifts were given for edification that their consequent behavior led to confusion. They were giving way to their "*spirits*" only; they were more concerned about the gifts and their own prominence than the purpose of giving the gifts.

d) The passage from 14:20-22 indicates that there must have been a gross misunderstanding on the part of the Corinthians about the intent of the use of tongues.

1] He indicates that they were "*children in their minds*," (vs.20) but does not give any explanation here as to why he says this.

2] In chapter one and two he does speak of their faith standing in the "*wisdom of men*," (2:5) and as such they were children.

3] By way of contrast, Paul went on to tell them that he spoke a wisdom, "*among the full grown*," a wisdom "*not of this world*." (2:6)

4] Could Paul in 14:20 be saying that because they were taking the position that because they had many gifts and therefore were to be listened to, that in so doing, they were as children in their thinking?

e) Evidently, in their childish thinking they were reasoning that speaking in tongues would be of great benefit to the unbelievers, that is, if unbelievers were to come in and hear them speaking they would readily recognize the presence of God, be convicted and get saved.

f) To the very contrary says Paul, tongues are meant to be an external sign to unbelievers, an external sign of some Divine purpose.

1] In verse 21 Paul quotes Isaiah 28:11ff to show that tongues were a sign of retribution by God.

2] The condition of the Israelites in Isaiah's day was such for him to speak out severely against their (Israel's) wickedness.

3] Isaiah says that the Israelites had gotten to the place where they no longer could be taught anything about getting back to God because they were like babies just weaned from their mothers and too young to listen to reasoning. (Isa 28:9)

4] Therefore, because they had abandoned themselves to wickedness, God would consummate their unbelief by speaking to them through their being taken captive by "*a people of a strange language*." (evidently the Assyrians)

5] This prophecy came true in the Assyrian captivity in 722 B.C. The 10 tribes that Isaiah was inveighing against have never been heard from since. God had consummated their unbelief by speaking to them in condemnation.

g) The application in I Cor. 14:20-22 is now seen.

1] Tongues were a sign to unbelievers, not to lead them to salvation, but to their condemnation.

2] By way of contrast, they should desire to prophecy instead of being anxious to speak in tongues if they were really concerned about the unsaved.

3] Paul has already shown that tongues with interpretation was practically on a par with prophecy.

a] If they were not concerned about tongues with interpretation then desire to prophesy.

b] Because when they did the unbeliever who heard him would be convicted and come to God. (14:24).

3) Order in the church services at Corinth. I Cor. 14:26-33

a) A third major problem in the church at Corinth was the matter of order in the services at Corinth.

1] Paul indicates this in his statement that “*God is not a God of confusion, but of peace.*” (14:33).

2] Confusion evidently reigned in their church services:

a] What with those with the gift of tongues wanting first place;

b] Those with the gift of prophecy wanting to take up all of the time;

c] And the general giving in on the part of all to their own spirits

(which we have said before is fanaticism).

3] Paul therefore lays down the following to bring order:

b) The order of service.

1] The singing or chanting of a psalm.

a] They were to sing “*with their spirits,*” and with “*their understanding.*” (14:16)

b] This part of the service could be inspirational and a means of worship to the believer and even the unlearned (the one who did not understand Christianity) could say “Amen”. (14:16).

2] The giving of the teaching.

a] The teaching was to be given by one who had been given the gift of the didake, the gift of teaching.

b] He was to speak by way of knowledge (14:6) which was another of the gifts given (12:8).

c] As he did so the group would be instructed (14:19).

3] The speaking in tongues.

a] Those who spoke in tongues have already been instructed to pray in order that they may interpret (14:13), so now the order is to let those with the gift of tongues speak.

b] Paul lays down some conditions, however.

1} After one had spoken in a tongue, there must be an interpreter.

2} The interpreter could be the one who spoke or it could have been some one else (14:5,27).

3} If no interpretation is forth coming they are to remain silent (14:28).

4} Then a second person could speak in a tongue with the ensuing interpretation.

5} After three people had spoken in a tongue those with the gift of tongues were to keep still. (14:27).

4] The speaking by the prophets.

(14:6)

a] The prophets were to speak by way of an apokalupsis, a revelation.

b] As they spoke one by one (14:30) other prophets sitting by could criticize or determine whether their “*prophecy*” was true.(14:29).

c] The marks of true prophecy have already been pointed out in 14:3 viz.

1} They were to speak to edification, that is the building up of Christian life.

2} To exhorting, a stimulation of the will to perform its Christian duty.

3} And giving consolation, that is, the giving of hope to strengthen the Christian’s spirit.

d] Whether the prophets were the only ones to have the gift of “discerning of spirits” (12:10) or whether this was given to persons in particular is not clear. Nevertheless, those with this gift of discernment were to be discerning or discriminating with the prophecies (14:29).

e] Should there be a prophet who had, had no revelation up to that point but suddenly received a revelation, he was to be given time to give the prophecy (14:30).

e. Summary and conclusions concerning tongues.

- 1) The gift of tongues was one of the gifts of the Spirit (charismata).
- 2) The purpose for giving the gift was for the individual believer to be edified.
- 3) The gift was given with a view toward the tongues being understood.
- 4) The understanding came by interpretation.

a) Interpretation came as the individual gave his understanding or mind to comprehend the meaning.

b) As the individual gave his understanding to the interpretation he would receive either:

1] A “spiritual” interpretation wherein he does not understand the words but is edified as he gives his mind along with his spirit to receive from God the edification;

2] Or, he would receive an interpretation which we have chosen to call “mind” interpretation, that is, an interpretation that is literal and can be comprehended by the rational faculties.

5) Furthermore, if tongues were spoken in the church:

a) The individual or someone else must have a literal interpretation of the tongues;

b) Otherwise he is not to talk about the experience or permit himself to be carried away by the presence of the gift.

c) The gift is still subject to the individual and the individual’s use of the gift.

6) The gift of tongues is a gift of the grace of God, given as God has willed, and should not lead to any self-emulation because of its presence.

a) The only way to find eminence in the church was by the way of love. Love is a fruit of the Spirit, not a gift of the Spirit.

b) Character is always greater than the gifts or talents one may display. What a man is should exceed what he does!

7) The reason for God using the means of the gift of tongues is not too clear apart from the fact they were given for the edification of the individual believer.

a) Only as they were interpreted to the church were they of edifying value to the church.

b) Insofar as the unbeliever was concerned they were of little value.

c) The “sign” to unbelievers has been explained as God using tongues as a sign to consummate one’s unbelief by retribution or use it to lead to faith.

8) Paul indicates that tongues was evidently one of the lesser gifts - prophecy was evidently one of the greater.

a) The gift of tongues was a good gift - prophecy was a better one.

b) Prophecy is preferred because it is used to edify’ a whole assembly. (14:4)

c) Tongues without interpretation edifies the individual only.

d) Paul does not forbid that anyone should speak in tongues and never does he infer that one who speaks in tongues is “off” in his doctrine.

e) The high-mindedness because one had the gift of tongues, the self emulation, the giving over of themselves to the gift, the lack of interpretation, the unusual place given to the gift of tongues, which in turn led to division, were a few of the things that Paul does condemn.

9) Today attention should be called to the facts in the above paragraph, particularly the last sentence. These factors have led to divisions among believers and consequently must grieve the Spirit. Certainly the seeking of a “*more excellent way,*” (love) is to be preferred above any of the gifts.

### **I. Conclusion concerning Gifts.**

1. A study of the gifts calls for a study of all the gifts not only tongues. As already indicated the gifts were given for the “*perfecting of the saints, the work of the ministry, for the edifying of the body of Christ.*” (Eph. 4:12)

2. The fact that Paul took so much time to give instruction concerning tongues has overshadowed the great need for the exercise of the other gifts in the church today.

a. Pastors to shepherd the flock.

b. Teachers to instruct in the ways of righteousness.

c. Healings to relieve the sick.

d. Helps (helpings) to give aid in every walk of life.

e. Governments (wise counsels) for a misguided world.

f. Evangelists for those who have never heard.

g. Exhorters to persuade men to receive Christ.

h. Mercy for the millions.

i. Wisdom to know the will of God.



j. Knowledge to know how to communicate -that wisdom, and faith to move God for revival and refreshing.

3. And the question which so many ask; “Are the gifts for today?” is answered in the verse “*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.*” (Eph. 4:13).

4. Dare any conclude that we have already reached a unity of the faith?

a. Should anyone be so naive as to believe that we “*have a full knowledge of the Son of God?*”

b. Does the Church present itself as a “*full-grown man?*”

c. Has it reached the “*stature of the fulness of Christ?*”

5. The answers are obvious and if so the gifts were intended not only for the early church but for today and until that day that we shall have grown up in Christ.

a. The gifts were given to supply that which was (is) needed to “*grow up in Him in all things.*” (Eph 4:15)

b. Christ the head of the Church, will continue to minister in the body until the whole body is “*fitly joined together,*” according to the “*effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*” (Eph 4:16)

## APPENDIX

### QUESTIONS CONCERNING THE FILLING OF THE SPIRIT BIBLICAL CONSIDERATIONS CONCERNING SPEAKING IN TONGUES ESTABLISHING A DOCTRINE FOR HEALING

#### QUESTIONS CONCERNING THE FILLING OF THE SPIRIT

The following 10 questions represent the important areas of problems which I have encountered over a period of more than 25 years of experience in helping believers to be filled with the Spirit.

1. What needs to be done if the seeker says, "I just can't seem to understand it?"

Answer - Take time to go over the logic expressed in the Word of God. The seeker will probably understand it just about to the extent that you understand and logically explain it to him. Faith is going to come only from the Word of God therefore you should be sure that the Word is clear to him.

2. What should be done if discern that the seeker may be holding on to some sin?

Answer - Ask him if there is something that he is holding to that may be a hindrance or may be displeasing to God. If he says, No, and you still think that there is something you might probe a bit deeper by asking about his ambitions, his aspirations, what he wants in life, etc. His answers may give further clues as to what may be standing in the way.

3. What should be done if the seeker himself recognizes some sin in his life and even though he wants to, he "just can't give it up!"

Answer - First, recognize that you cannot be of help to him as long as he is holding on to something - neither can God. Do not tell him that you can be of no further help but urge him to take some time alone and talk to God about this particular sin. Explain to him that God wants to hear about it. In connection with his telling God about it, urge him to ask and believe God that he will be delivered. It always takes time to die and it may be that the seeker is so alive to himself and his sin that he cannot let it go. Point to such Scriptures as Romans 6:6 which states that his old man was crucified when Christ died and as soon as he believes this, he is free from sin.

In cases like this, do not give him the impression that simply taking time and praying about it is going to be the solution. Somewhere in the midst of praying he must claim the truth of God's Word that he has been made free from sin. Lead him into a full understanding of such verses as Romans 6:6-11. Emphasize the fact that he must "reckon" (count it to be true) upon the truth as he is instructed in verse 11.

4. What do you say to someone who says, "I just can't believe?"

Answer - This is perhaps the most difficult of all the problems to handle. There may be any number of reasons why he cannot believe. Negatively, he may be hiding some sin, he may not really want to be filled with the Spirit, he may be afraid of what the Lord will ask him to do, or

he may be looking for something that is altogether different from an experience of the filling of the Spirit.

On the positive side, help him to understand what it means to believe. To believe means to accept the truth of God's Word to be true for himself. For example, God's Word says that when Christ died the believer actually died with him and when Christ arose the believer arose with him; therefore, the believer is now alive. Will the seeker accept that truth as being true for himself?

If therefore the believer is alive, he is also free to present his members to the Holy Spirit who is in him. Will he accept that admonition and therefore give his members to the Spirit.

If he gives his members to the Holy Spirit who is in him, the Holy Spirit will certainly take control (otherwise why the admonition to "*present your members?*") (Rom. 6:13) Will he (the believer) accept the fact, therefore, the Holy Spirit is controlling and therefore he should acknowledge it?

5. What if the seeker says, "I have tried this before and It seems that after a few days I will be right back where I was before"?

Answer - He probably has not had teaching on what has been explained before about "Response." In other words, it is quite likely that he has presented his members to God which place them in right relationship. But he failed to believe that what he presented to the Spirit, the Spirit controlled. He needs to go away from the place of being filled with the Spirit saying, "The Spirit is now controlling my members!" He needs to say it again the next day, and the next day, etc. He may find out along the way that even as the filling of the Spirit is a continuing thing, he may also realize that he will have to daily yield his members to the Spirit.

6. What do you say to the seeker if, after instruction and prayer, he says, "I don't feel like I have been filled?"

Answer - Be careful how you answer this question as you may be tempted to say, It's not a matter of feelings but faith. In the first place, note what he is really saying. He is saying, I do not have a consciousness of having been filled with the Spirit. Understand for yourself that there is a difference between consciousness and knowledge. Knowledge must come first, Does he know that when Christ died, he died with him (Rom. 6:3)? Does he really know that because he died with Christ, he therefore arose with him (Rom. 6:5)? Does he know that he is therefore free to yield his members to the Spirit who is in him? Does he know that what he yielded to the Spirit that the Spirit gladly received and took control. Impress upon him that knowledge comes first, the consciousness of it will come later. By later, I mean some time after he says to himself, The Spirit is now controlling my members — they no longer belong to me, etc., etc. The consciousness of that will "dawn" upon him sooner or later and he will no longer have any trouble about the absence of feelings.

By later, I also mean that the consciousness of having been filled with the Spirit may not come until he has some experience of being delivered from some temptation, or when he takes the opportunity to witness. The latter is particularly true because Jesus promised that power should come when the Holy Spirit takes control and "ye shall be my witnesses (Acts 1:8).

7. What if the seeker asks you concerning some proof or evidence that should come to him later that will give him assurance that he is filled with the Spirit?

Answer - Perhaps the best answer is found in the manifestation of the fruit of the Spirit which should accompany or follow an experience of the filling of the Spirit. He may not immediately realize all nine of the graces being realized but if he is instructed to continue to yield his members on a daily basis, he will see them begin to blossom.

Being delivered from temptation and the power to witness are also good evidences that one is filled with the Spirit.

8. What about the seeker who is looking for “something” to suddenly happen to him; or it may be that he is looking for some “power” to come over him.

Answer - Explain to him what has been said in the conclusion of our study on the Filling of the Spirit. Be sure that he realizes that the power that he is looking for is something to be demonstrated after he is filled with the Spirit. Power to witness, for example, is obviously not going to come until he begins to witness. Power to withstand temptation is not going to come until he is tempted. Power to withstand persecution is not going to come until he is persecuted.

Similarly, if he receives the Spirit of life in Christ Jesus, it should be made clear that that “life” is something to be experienced in everyday living. True also with the fruit of the Spirit; he cannot bear fruit until his members are in such control of the Holy Spirit that the Spirit can through those members produce fruit.

This is not to say that “consciousness” of power does not come to some at the time of the filling. The same would hold for Christ living in a person as well as being “conscious” that now the Spirit can do His work through me.

9. What do you say to the person who thinks by “doing” something the filling of the Spirit will come about?

Answer - First, let me explain what is meant by “doing” something. Some may think that because R. A. Torrey, for example, prostrated himself for nearly three days and was finally filled with the Spirit, that they too could do the same and be filled with the Spirit. This may or may not be true because we do not know what R. A. Torrey was doing during those three days. He might have been praying; he might have been searching out his heart for sin; he might have been “consciously” waiting on God and expecting God at any moment to answer.

By doing something which is, in fact, simply emulating someone else’s experience can become very frustrating. If the seeker believes that he must get alone with God and talk out his sin problem and that it might take him all night, then encourage him to do it. But if he wants to spend all night in prayer because somebody else did and by morning was filled with the Spirit, then discourage such “doing”.

If he thinks he must hold up his hands when he is praying because he knows of some friend of his who did so and was filled with the Spirit, discourage him from doing it. But if in his praying he feels he must raise his hands to God, don’t discourage it. The point is, he will not be filled with the Spirit because he lifts his hands, prostrates himself on the floor, prays all night or even three nights, or any other “doing” -that can be imagined. He needs to be instructed that he will be filled with the Spirit if he will seek God, put away sin, believe that he was in Christ’s

death and resurrection and is therefore free to present his members to the Holy Spirit. If he does this while raising his hands, prostrating himself on the floor or praying all night — well and good!

10. What do you do with the person who seems to come to the altar for the “filling” practically every time an invitation is given?

Answer - In the first place you will need to realize that this person is probably an unstable person. He probably is a vacillating type of person who may determine today that he is going to be filled with the Spirit but tomorrow when the pressures come he falls away.

If you know this to be true, kindly, but firmly, instruct such a person that he should get down to business with God. Tell him that God does business on a permanent basis and that if he is willing, God will, carry out all that He has promised relative to power given in time of temptation, persecution or witnessing. Remind him that Christ wants to live in him, and will if given the opportunity. Remind him -that the Holy Spirit wants to work in him and that he may for a surety realize he fruit of the Spirit!

## BIBLICAL CONSIDERATIONS CONCERNING SPEAKING IN TONGUES

I. EVEN THOUGH ONE MAY MAKE A THOROUGH STUDY OF TONGUES, BOTH AS A SIGN AND THE GIFT, THERE STILL REMAIN THE DIFFICULTIES AND THE ENSUING CONFUSION.

**A. The difficulties arise as we seek for answers relative to the relationship of Scriptural teaching concerning tongues and the so-called “tongues” movement today.**

1. We no longer associate the present tongues movement with the Pentecostals only. It has made inroads into a number of the larger denominations such as the Episcopalians, the Presbyterians, the Lutherans and the Baptists.

2. Neither can we confine it to a certain socio-economic level of people. The rich and poor, business executives, the laboring man, lawyers, teachers, physicians, farmers, office workers, etc. - many in every realm are being affected.

3. Nor can we blindly deny the spiritual effects upon many hundreds of people.  
a. Many have had an experience accompanied by the speaking in tongues and in - turn have witnessed the transforming power of the Holy Spirit and change of life that cannot be attributed to just an emotional experience.  
b. Among those who have had such an experience have been those who have had a continuing experience of speaking in tongues while others had only an initial experience (insofar as tongues are concerned).

**B. Now we ask the question, Why is it that Christians in many denominations, particularly among the evangelicals, reject such a movement?**

1. Of course, those who have had such an experience can believe that it should not be rejected.

a. Many of them contend that this charismatic movement is God's way of reaching the world.

b. Some have recently said that the movement is going to sweep the world and that many 1000's more will be reached with the gospel.

c. Some contend that we are in a day when the book of Acts will be re-enacted. They have had an experience which they call the "baptism" which has come upon them as a spiritual experience and not the result of intellectual research.

d. Their lives have been changed, their way of life is now entirely different from before and of course this being true they have a right to make whatever contentions that are consistent with that experience.

2. On the other hand, there has been a strong feeling of rejection and confusion on the part of those who have not had such an experience.

a. Some of the large denominational church councils have had to deal with the matter. It has grown to the proportion where it is now a large issue, if not major.

b. One such large denomination in the Twin City area just recently had to take action to remove a pastor who has had such a "baptism." And of course, growing out of removing pastors has been the loss of membership, increased bad feeling, and possible confusion on the part of all.

c. Evangelical denominations are not usually numbered among the large denominations but even here small groups among such churches have had similar experiences, including some churches in the Christian and Missionary Alliance.

### **C. What then do we say to all these things?**

1. In the first place acceptance or rejection of any experience or movement should not be made on the basis of subjective opinion.

a. Unless there are clear-cut principles that can be gleaned from the Word of God that would indicate whether or not a "movement" is of God, we should remain still.

b. It is at this point, however, that the controversy is carried on.

1) Those who have had experiences of speaking in tongues contend that this is the Scriptural pattern and that their experiences cannot be accounted for except upon Biblical principles.

2) On the other hand, some good thinking Christians contend that many of the results stemming from groups having had an experience of the "baptism" are not consistent with other Biblical principles.

a) For example, Spirit-filled living does not breed contention and division, at least in principle it should not.

b) The division mentioned here is not that of which Jesus said would come as the result of a son or daughter following Christ and the parents violently objecting, even to the extent of "disowning" the child.

c) The divisions that we are talking about in this context are among God's people. One does not have to know too much about Bible principles to know that this is wrong.

d) Does this call for toleration on the part of all in order to maintain unity?

1] Or, does this call for exclusion and seclusion on the part of those who have such experiences?

2] By the same token should those who have not had the same experience look askance at those who have.

3] Or, does the situation call for exclusion on the part of both groups?

c. Since 1960 when the movement first got some national publicity from the experience of an Episcopalian Rector, the Reverend Dennis Bennett, of Van Nuys, California, the movement has been growing and the controversy increasing.

1) Another Episcopal Rector, the Reverend Morton Kelsey, has since written a book Tongue Speaking which states quite clearly the issues involved.

2) John L. Sherrill's book They Speak With Other Tongues has undoubtedly done much to popularize the movement.

3) Christian Life magazine has carried a number of articles on the movement over the years but perhaps Trinity magazine published regularly in California has more thoroughly kept the public abreast of the various experiences in the various denominations and groups.

II. IT IS NOT MY PURPOSE TO CARRY ON A CONTROVERSY IN THIS PAPER BUT TO PRESENT SOME BIBLICAL PRINCIPLES RELATIVE TO THE MATTER OF TONGUES AND ACCOMPANYING EXPERIENCES.

**A. First, let us notice the Scriptures wherein tongues were spoken.**

1. Genesis 11:1-9, gives the story of the tower of Babel which begins with a people who were of "*one language and one speech.*" (Gen.11:1)

a. The people decided to build a tower unto heaven to make a name for themselves.

b. In turn, God came down and confounded their speech so that "*they may not understand one another's speech.*" (11:7)

c. From there they were scattered over the "*face of the earth.*" (11:9)

2. Isaiah 28:11-13.

a. These verses teach that men of "*strange lips and with another tongue will He speak to this people.*"

b. Paul makes reference to this verse in I Cor. 14:21 when he explains that tongues were "*for a sign, not to them that believe, but to the unbelieving.*"

c. Evidently, the Assyrians, men of a strange language to the Jews, would take them captive and they would recognize God's judgment through this "*sign*" when they found themselves among a people whose tongue they could not understand.

3. Acts 2:4-6.

a. Tongues were spoken on the day of Pentecost.

b. The tongues evidently being known languages because "that every man heard them speak in their own language" (Acts 2:6).

4. Acts 10:44-46.

a. Tongues were spoken at the occasion of the coming of the Holy Spirit upon the Gentiles.

b. These may, or may not have been, known languages as the Jews heard the Gentiles “*speak in tongues and magnify God.*” (10:46)

c. Whether or not they were known languages is not the issue here, however.

5. Acts 19:1-6. This is the occasion of John the Baptist’s disciples receiving the Holy Spirit “*and they spake with tongues and prophesied.*” (Acts 19:6)

6. I Cor. 14:1-33. Most of the 14th chapter of First Corinthians is taken up with the matter of tongues.

## **B. Interpretation of the above Scriptures.**

1. All of the Scriptures mentioned above have some relationship to unbelief with the possible exception of the speaking in tongues on the occasion of John the Baptist’s disciples receiving the Holy Spirit.

2. Before going into the verses mentioned above let us notice the important place unbelief has in the Scriptures.

a. Moses was concerned about the unbelief that he would face when God told him to go to Pharaoh (Ex. 4:1). All of the plagues sent upon Egypt came as the result of unbelief.

b. Moses was concerned about the people’s unbelief at Kadesh Barnea, (ch. 13 and 14 of Numbers). As a result of their unbelief a whole generation of people wandered in the wilderness for 40 years and died there. The verse in 14:11 seems to epitomize the situation: “*How long will they not believe in me, for all the signs which I have wrought among them?*” See also Psalm 78:32.

c. The entire book of Judges is taken up with a people who were constantly being over-run simply because of their unbelief.

d. The Psalms have many references to the people of God hardening their hearts in unbelief with Psalm 106:24 being typical: “*Yea they despised the pleasant land, they believed not his word.*”

e. The prophets of the Old Testament were constantly taken up with the unbelief of the people.

1) Of which Jesus summed up in his statement as he overlooked Jerusalem: “*O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her. How often would I have gathered thy children together as a hen her brood . . . and ye would not.*” (Luke 13:34)

2) Bear in mind here that Jesus is not referring to just the three years of His ministry but that during the whole period of the prophets He (God) would have saved them but they would not.

f. There is only one sin of which the Holy Spirit was to bring conviction - unbelief.

1) As Jesus explained about the coming of the Holy Spirit he said “*he would convict the world of sin, righteousness, and judgment, of sin because they believe not on me.*” (unbelief) John 16:8-9.

2) There is no record in the Scripture that the Holy Spirit would convict the world of any sin apart from the one of unbelief!

3. Now let us look back on the Scriptures wherein tongues were spoken.



a. At the tower of Babel God was dealing with man's unbelief and the consummation of it was found in confounding their tongues.

b. The passage in Isaiah is explained by Paul that "*tongues were for a sign,*" not to them that believe, but to the unbelieving" (I Cor. 14:22).

1) As a result of the unbelief of the 10 tribes of Israel, God permitted the Assyrians to take them captive in 722 B.C.

2) The sign that God gave the Israelites at that time was that they would find themselves among a people of a strange language - tongues - a sign given as retribution for their unbelief.

c. The second chapter of Acts from which so many base their doctrine of a "baptism" needs to be seen in proper perspective in order to get a proper interpretation.

1) Up to this time Jesus had healed scores of sick people, fed multitudes of 5000 and 4000 from practically nothing, raised the dead on at least two occasions, gave sight to the blind on at least two occasions.

2) And yet with all this having been accomplished, John said "*He came unto His own (the Jews) and they received Him not.*" (John 1:11) In other words, up to the day of Pentecost the Jews were still living in unbelief as it pertained to the Messiah.

3) Now note what happened on the day of Pentecost.

a) The 120 (not the mass) were "*filled with the Spirit*" (not baptized) and they spoke in tongues.

b) Just what was the purpose of tongues on that occasion?

1] It certainly was not to make it possible for every body to hear in his native language, otherwise how did they understand Peter who spoke only one language?

2] The record does not say that they spoke in tongues as an evidence that they were filled with the Spirit. In fact, the mass of Jews there were marveling because they heard them "*speak the mighty works of God.*" (Acts 2:11)

c) Before going further let me ask two questions at this point:

1] What was the spiritual condition of the masses of people at the time when the 120 spoke in tongues? What actually was the significance of the tongues to these people?

2] To answer:

a] The first question: These people were unbelievers.

b] To answer the second question: Tongues were a sign to them.

d) God used the phenomenon of tongues as a sign to unbelievers. This is exactly what Paul later explains that the original use or purpose of tongues was a "*sign to the unbelieving.*" (I Cor. 14:22)

1] Is it any wonder that after they heard Peter preach the gospel they cried out, "*What must we do?*"

2] You know the result: 3,000 got saved. A few days later 5,000 got saved but we do not read of any "tongues" experience. Why should God have to repeat a sign within

the matter of a few days?

d. The next passage in Acts where tongues are spoken, also needs to be placed in proper perspective.

1) The first part of the tenth chapter (vss 9-16) is taken up with God dealing with an “*unbeliever*.”

2) Now we know that Peter was a believer in the sense that He believed that Jesus was the Christ and that He was the only way of salvation (Acts 4:12) but Peter did not yet believe that this gospel was intended for the Gentiles.

a) God did not use a sign of tongues here but instead gave him a vision and let him know that he was to go to the Gentiles.

b) Peter in turn went to Caesarea and preached to the Gentiles.

1] While he spake the Holy Spirit fell on “*all that heard the word*.” (Acts 10:44)

2] But note what verse 45 says, “*And they of the circumcision that believed were amazed, because that on the Gentiles also was poured out the gift of the Holy Spirit. For (because) they heard them speak in tongues, and magnify God.*” (Acts 10:45-46)

a] Why did they of the circumcision (the Jews) believe?

b] They believed because they heard these Gentiles speak in tongues.

1} Tongues to them was a sign.

2} They evidently not only believed for themselves, but also, like Peter, believed that the gospel was also for the Gentiles.

3} Here again, tongues was not an evidence that the Gentiles were filled with the Spirit, Tongues were a sign that successfully combated their (the Jews) unbelief.

e. The Acts 19 incident of the disciples of John the Baptist receiving the Holy Spirit and speaking in tongues needs also to be placed in proper perspective.

1) Here were 12 men (Acts 19:7) whom Paul met in Ephesus - far removed from Jerusalem and also far removed from the day of Pentecost.

a) Bear in mind that they were evidently Jewish people who were made disciples of John the Baptist in the days of John the Baptist or at some subsequent time became his disciples.

b) We assume that they were Jews as it seems quite unlikely that Gentiles would have received “*John’s baptism*.” (Acts 19:3)

c) They had had no communication from anyone about the happenings on and after the day of Pentecost as evidenced by their statement that had not so much as heard that the Holy Spirit was given.

d) They too were unbelievers as seen in Paul’s words to them “*that they should believe on him that should come after him, that is, on Jesus*.” (Acts 19:4)

2) So what do we have again? Unbelievers and the sign of tongues.

a) What do we say about tongues in first Corinthians?

b) Paul said that tongues was a gift. (I Cor. 12:10,30)

c) But while Paul regards tongues in his Corinthian epistle as a gift, he reminds them in the 14<sup>th</sup> chapter that tongues first of all was a sign, a sign to unbelievers (which

we have already explained concerning I Cor. 14:21-22).

**C. We ask now, what does the above interpretation have to do with the tongues movement today?**

1. We have determined from the Scriptures that tongues is a sign to unbelievers and why can it not be the same today?

a. If God wants to use the sign of tongues to reach unbelievers, who are we to say that God should do differently?

b. Are we not interested in unbelievers being reached with the gospel?

2. Jesus preached the Gospel, healed the sick, gave sight to the blind, and raised the dead and yet the Jews did not believe.

a. God was not just resorting, as it were, to the use of tongues to finally get a great number of His people to believe.

b. God was using the very instrument that He Himself ordained to bring people out of their unbelief.

3. Does this mean that the gospel should not be preached?

a. No, the gospel was preached on the day of Pentecost and 3,000 got saved.

b. But would the 3,000 have gotten saved had they not witnessed a sign from God.

1) It was only a little more than 7 weeks before this that they were shouting, *“Away with Him, Crucify Him.”* (John 19:15)

2) As explained in our paper on “The Baptism of the Spirit and Speaking in Tongues” the Jews were a sign-seeking people. We do not need to repeat here all of those signs except to say as Jesus told the Galileans, *“Except ye see signs and wonders, ye will not believe.”* (John 4:48)

4. If tongues were a sign to unbelievers, and the sign was present before the unbeliever believed, then tongues cannot be an evidence that one has been filled or “baptized” with the Holy Spirit.

a. Before relating this factor to the modern tongues movement we must present another point of interpretation concerning the above Scriptures.

b. All of the above Scriptures where tongues were used as a sign were used once and there is no record that they continued. (It is assumed that the gift of tongues (I Cor. 12) should be considered as a gift, not a sign.)

c. The same sign in the Scriptures was used once in a given situation and was not continued.

1) Sometimes there were a number of signs given such as the plagues upon Egypt but we understand that all of these were different signs.

2) Tongues, as a sign was needed:

a) Once at the tower of Babel;

b) Once when the ten tribes were taken into captivity;

c) Once on the day of Pentecost;

d) Once when the Gentiles received the Holy Spirit;

e) Once when the disciples of John the Baptist received the Spirit.

5. The modern tongues movement relates their experience as a “baptism” of the Holy Spirit.

a. As a result of this baptism they speak in tongues. In many cases, though not all, they continue to speak in tongues.

b. The contention made here is that this is not taught in the Scriptures.

c. One does not question the experience of a person who senses the power and presence of God and during his experience speaks in tongues.

1) Nor does one question the transformation of life that may follow such an experience.

2) Nor would one question his receiving the gift of tongues which he should use in his own private devotional life.

d. The question comes in making the Scripture mean what one thinks his experience has been.

1) Let me illustrate by saying that there are three closely related factors in Bible exposition, namely, principle, experience, and prejudice.

2) Notice how these may be used:

<u>Listing #1</u>	<u>Listing #2</u>	<u>Listing #3</u>	<u>Listing # 4</u>
1. Principle	1. Experience	1. Experience	1. Prejudice
2. Experience	2. Prejudice	2. Principle	2. Experience
3. Prejudice	3. Principle	3. Prejudice	3. Principle

3) Notice how this works.

a) Find a principle in the Bible.

1] That principle leads to experience.

2] That experience will lead to prejudice.

3] Example:

a] *“Believe on-the Lord Jesus Christ and thou shalt be saved.”*

(Principle-Acts 16:31).

b] This leads to experience.

c] Such an experience based on a Biblical principle leads to prejudice, i.e. there is no other way.

b) Experiment with listing #2.

1] Have an experience of some kind, particularly one which was intense, sometimes highly emotional.

2] This will quite likely lead to prejudice, i.e., there is no other way.

3] In turn, that person will then go to the Scriptures to substantiate his experience and subsequent prejudice.

c) Experiment with Listing # 3 and you will have a situation similar to # 2 except that you will not become prejudiced until you have substantiated your experience with a Scriptural principle.

d) Experiment with # 4 and you wind up with fanaticism. Fanaticism is based on prejudice.

4) It is not my purpose to propagate anything but to follow listing # 1. Biblical principles come first no matter what the experience of 1000's of people may or may not have been.

a) The principle that "*Faith comes by hearing and hearing by the Word of God,*" (Rom.10:17) is an eternal Biblical principle.

b) The experience will follow.

c) And it is not a wrong thing to be prejudiced providing your prejudice is first founded upon principle and demonstrated by experience.

e. While it is not my purpose to speak derogatorily of anyone's experience and while I do want to follow the injunction to "*forbid not to speak in tongues,* (I Cor. 14:39), at the same time I believe that any movement whether it be "charismatic," "missionary," or "evangelistic," need be based upon Scriptural principles.

f. Another factor regarding the above Scriptures, as well as others where signs were given, that whenever the sign was heeded blessing and Godly living followed and by the same token wherever they were not heeded retribution or confusion followed.

1) At the tower of Babel, confusion followed.

2) At the occasion of the warning on the part of Isaiah the prophet that God would permit a people of a strange tongue to take them if they did not forsake their sin and follow God that retribution and confusion followed.

3) But on the day of Pentecost, the sign was heeded. Three thousand people got saved; they began to live for God; they loved one another; there were no divisions; there was no confusion.

### III. PROBLEMS INVOLVED WITH THE MODERN TONGUES MOVEMENT AS COMPARED TO THE SCRIPTURES.

#### A. Let me cite several problem areas in the modern tongue movement.

1. The attention given to tongues. We have already noted that the believers upon whom the Spirit fell that there is no record that they became taken up with tongues. We have already shown that this was the case.

2. The exclusion which leads to division.

a. Many people who testify to having had a "baptism" experience tend to become exclusive.

b. It may be argued on their part that they are like-minded and therefore enjoy a unity in the Spirit.

1) While this may be true, we do not find this to be promoted anywhere in the Scripture.

2) In fact, Paul was quite exercised over the "*divisions,*" (I Cor. 1:10) in the Corinthian church. And Paul said that division leads to contention. Contention, if it is not discord, leads to discord - all of which is contrary to Biblical principles.

3. The tendency to lend the impression that what is good for some must be good for all.

a. I will readily agree that all should be filled with the Spirit; yield to the control of the Holy Spirit in one's life and permit the exercise of the God-given gifts to be demonstrated in every day life.

b. Paul said, "*Do all speak in tongues?*" In fact, he asked the same kind of question of most all of the gifts (I Cor.12:29-30).

c. Thus, if one speaks in tongues, he should recognize the gift and follow Paul's teachings concerning it as explained previously which do not in any way indicate that all of the gifts were for all people, particularly tongues.

#### 4. The equating of power with tongues.

a. I do not wish to be misunderstood with this statement. If one speaks in tongues today, it should be one of two things to him:

1) It is possible that God has used tongues as a sign to bring him out of his unbelief, and,

2) It is possible that God has given him the gift of tongues.

b. Note that in either case power is not mentioned.

1) Jesus said, "*Ye shall receive power when the Holy Spirit is come upon you . . .*" (Acts 1:8).

2) The power received was not demonstrated in speaking in tongues but in boldness to witness, encouragement to stand up against sin, loving your neighbor, concern about the preaching of the gospel, etc.

#### 5. The use of tongues for more than personal edification.

a. Paul said, "*He that speaketh in a tongue edifieth himself.*" (I Cor. 14:4).

b. We have already explained the matter of praying in a tongue. We have also explained how a person can pray in a tongue and worship God in "*spirit and in truth.*"

c. Attention needs to be called to the fact that the Scriptures indicate that the Corinthian church was the only church where tongues were spoken in public.

1) Indeed, Paul in the rest of his epistles does not even mention tongues.

2) John says nothing in his epistles.

3) Peter says nothing; Jude says nothing; James says nothing.

d. And with the explanation already given regarding the immaturity of the Corinthian church, we wonder if Paul was not endeavoring to make the best of a bad situation at Corinth.

1) His statement, "*I would that ye all spoke with tongues,*" (I Cor. 14:5) could have no more meaning than that they all speak in tongues privately.

2) Too, his statement that he would rather "*in the church speak five words with his understanding than 10,000 words in a tongue*" (which apparently he did in private) (I Cor. 14:19) lends credence to the fact that tongues were not intended primarily for a public service.

#### 6. The equating of experience with "what the Bible teaches".

a. This is perhaps the most serious of all the problems on both sides of the controversy.

b. Every person who has had an experience of the "baptism" and has had occasion to write or expound is naturally going to equate that experience with what the Bible teaches - other wise — "why would it have happened?"

c. This in turn creates a problem with the believer who has not had such a “baptism” because he too wants to have “what the Bible teaches.”

d. We have to assume that both parties are sincere and honest so what is about to be said here is not directed only to those having had an experience but to all of us.

e. Before making my remarks relative to this point let me say that this will serve as my conclusions concerning the Scripture and the “tongues” movement. In order to keep myself from presenting simply my opinions, I will endeavor to phrase them in terms of principles which have already been covered in more detail in these studies. Such principles remain open to investigation, criticism and acceptance or rejection.

f. The principle that what the Bible teaches inductively is the truth to hold to and to follow. Note the following: The Bible indicates that

1) God has used the phenomenon of tongues according to His own will and purpose.

a) We have already explained in detail the usage of tongues together with their meaning, purpose and utility.

b) This principle should stand as the criterion as to whether or not He has chosen to use the same phenomenon today.

2) The Bible indicates that God used the phenomenon of tongues as a sign to unbelievers.

a) This too has been explained in detail.

b) Let this principle be the criterion as to whether or not God has chosen to use the same sign today.

3) The Bible indicates that God used the phenomenon of tongues to bring people out from a state of unbelief to a position of right standing with God. This too has been explained in detail. Let this be the criterion when deciding whether or not God has chosen to use the same phenomenon to bring persons to Christ.

4) The Bible does not give any indication that such believers should be “taken up” with tongues whether it were the sign or the gift. (By “taken up” we mean to give undue attention; to give primary importance).

a) As explained previously the sign of tongues was given only once on each of the occasions and there is no record that it was practiced thereafter.

b) When the gift was given Paul explained that it should be used mainly in private. The use of tongues in public, as explained in this paper, was not encouraged.

c) Let these two factors be the criteria as to whether or not one should be “taken up” with tongues.

5) The Bible indicates that only one writer of the doctrinal books in the New Testament had anything to say about the matter of tongues.

a) I do not mean to say that God must say something through every Bible writer in order for it to become a foundation for truth.

1] For example, there is only one passage in the entire New Testament that tells about the Holy Spirit and His convicting the world (John 16:8-11) and yet we do not discount nor discard this important truth.

2] What I am saying is that all of the writers of the doctrinal books were taken up with giving teaching to the church and handling the problems thereto, and yet only Paul mentions the matter of tongues.

b) Furthermore, the church-to whom he was addressing himself had many, if not more, problems than any of his other churches.

1] One of the greatest problems of this church was the matter of schism (division) and subsequent contention. (I Cor. 1:10)

2] Many of the other problems stemmed from this and undoubtedly the confusion over the matter of tongues was one of them.

c) When considering the importance and place of tongues in the Christian church today let these factors be at least some of the criteria considered.

6) The Bible indicates that when the gift of tongues was given to an individual, it was for the purpose of edification and that that edification pertained to himself.

a) When determining our attitude toward tongues let us be determined that our concern is for the edification of the believer.

b) It is so easy for many believers to be so against tongues that we lose sight of the fact that God wants his children to be edified, therefore, let us “*forbid not to speak in tongues.*” (I Cor. 12:39)

7) The Bible indicates that after the sign of tongues was given that believers behaved themselves as Christ-centered people. (See Acts 2:42-47)

a) Christ-centered people are naturally “taken up” with Christ.

b) With such Christ-centeredness there is no room for bickering, exclusiveness, division, contention or bad-feeling among the brethren.

c) Christ-centered people are “taken up” with the Giver not the gift.

## ESTABLISHING A DOCTRINE FOR HEALING

### I. INTRODUCTION:

#### A. Healing is one of the so-called controversial doctrines.

1. Controversy has raged for many reasons, not the least of them being interpretation of Scripture.

a. Some say that because Jesus healed all that came to him (for healing) received it and therefore he ‘will do the same today inasmuch as he is the “*same yesterday, today and forever.*” While Jesus did heal all that came to Him and He is immutable, does that mean that he should and will heal all that come to him today?

b. Others say that healing just isn’t for today but such an argument loses its validity in the light of many sick people being healed.

c. Others say it all depends upon the sovereign will of God - if it is His will to heal a person, the person will be healed; if not, the person will remain sick.

d. Others leave the matter of divine healing in the hands of a few who have the gift of healing.



2. And one could go on ad infinitum with reasons for or against healing.

**B. Most all agree that God is able to heal and is doing it in a limited way today.**

1. Most agree that the Bible teaches healing but they are not too certain about what to believe to accept it as a tenet of faith for themselves.

2. It is not our purpose to answer all of the questions pertaining to divine healing (if that were possible).

3. An attempt will be made however to interpret the Scriptures that pertain to divine healing and make some sort of classification.

II. DIVINE HEALING AND THE SCRIPTURES

**A. Healing as a necessary expediency.**

1. God told the Israelites in the wilderness - *“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes. I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.”* Ex. 15:26

2. God knew that several million people would have physical needs beyond those of food and water and so promised to keep them from diseases.

a. The one condition was obedience to His word.

1) The record of the Scriptures tells us that this was exactly the case - those who obeyed God kept their health and went into the promised land.

2) Those who disobeyed fell in the wilderness.

b. Healing in this case was necessary inasmuch as the people were without doctors, medicine, etc. God Himself was their healer.

**B. Healing as a sign to prove Christ’s Messiahship.**

1. *“Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”* John 20:30-31.

2. Christ’s ability to heal the sick was among the signs used to prove that He was Messiah. It was not the only sign as indicated in the verses above nevertheless it was one of them.

**C. Healing as one of the miraculous powers given to the apostles.**

1. *“Heal the sick, raise the dead, cleanse the lepers, cast out demons.”* Matt. 10:8

2. Jesus gave his 12 apostles miraculous powers and the power to heal the sick is listed first.

a. We do not read that this power was taken away but we do read of many times when this power was exercised - both before and after Pentecost, particularly in the early days of the 1<sup>st</sup> century church.

b. The power to heal on the part of the apostles was an accompaniment of preaching the gospel of the kingdom. Evidence is given in Peter and John’s ministry at the beginning and

later on the part of Paul who himself declared that he too was an apostle.

**D. Healing as a gift given to the church.**

1. “. . . to another gifts of healing by the one Spirit.” I Cor. 12:9
2. “And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers . . .” I Cor. 12:28
3. It is not our purpose here to discuss the gifts of healing or the matter of healers but simply point out that healing could come as the result of the exercise of the gift of healing. Nothing is said in the Scripture as to whom it was given or how long they should have it - healing was one of the gifts given to the church.

**E. Healing as the result of the prayer of faith.**

1. “Is there any among you suffering? Let him pray. Is any cheerful? Let them sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord ‘will raise him up; and if he has committed sins, he will be forgiven.’” James 5:13-16.
2. The instructions given by James seem to be the only basis of teaching with regard to divine healing that is found in the New Testament apart from the consideration of the gifts of healing.
  - a. James is saying here that it is the prayer of faith that makes divine healing possible.
  - b. The Lord has to do the work which does not change the fact that He is still the healer; at the same time such healing is conditioned upon some one praying the prayer of faith.

### III. DEVELOPMENT OF THE DOCTRINE OF DIVINE HEALING.

**A. We conclude from the foregoing premises concerning healing that only the last two (healing as a gift and the prayer of faith) have definite teaching for the church today.**

1. This is not to say that there is any change in the person of Christ, that is, that He is any different in nature today than He was when He walked upon earth.
2. Neither do we rule out the sovereign will of God as it pertains to healing.
3. Neither do we rule out any special workings of God wherein one or more people may be healed without any special prayers being made or gifts exercised.

**B. Divine healing is provided for in the death of Christ.**

1. “Surely he hath borne our griefs (sicknesses, RSV mg.) and carried our sorrows . . .”  
Isa. 53:4

2. That Isaiah was talking physical sickness or disease is seen in Matthew’s record concerning Jesus as he was healing the sick.

a. *“That evening they brought to him many who were possessed with demons and he cast out all the spirits with a word, and healed all that were sick. This was to fulfill what was spoken by the prophet Isaiah, ‘He took our infirmities, and bore our diseases.’”* Matt. 8:16-17

b. The word in Isaiah 53:14 translated “griefs” is in many other places translated “sickness.” See Deut. 7:15; 28:59; 28:61; I Kgs. 17:17; II Kgs. 13:14; II Chron. 21:15; Psalm 141:3; Isa. 38:9; Hosea 5:13.

3. The problem, however, does not center around the translated “griefs” in the Old Testament and “sickness” in the New Testament. The question centers around the word translated “bare” in the New Testament or the word “borne” in the Old Testament. How did Christ “bare” our sicknesses?

a. The word itself is variously defined. The English word “bare” is simply the past tense of the verb to bear. The word “bare” is archaic thus we will proceed to use the word “bare”.

b. The Greek word bastozo in its usages in the New Testament has the meaning “to carry,” “to carry away.”

1) It was said of Judas Iscariot after he decried the use of the expensive ointment to anoint the feet of Jesus that he (Judas) said this not because he cared for the poor; but because he was a thief and “*having the bag ‘took away’ (bear) what was put therein.*” (Jn. 12:6).

2) The same word is used in the incident of the widow’s dead son. The men were “bearing” the casket, that is, they were carrying it away. (Luke 7:14).

c. Thayer says the word has the meaning “to take away or remove by carrying them.” (p.98). He continues by saying the word means “to take up in order to carry; to put upon oneself something to be carried.”

d. A.T. Robertson says of Luke 10:14 which says “carry no purse” that the word has the meaning of “do not keep carrying.”

e. Buschel writing in Kittel’s Theological Dictionary of the New Testament says the basic meaning is uncertain altho there is the idea “to have on oneself.” (p.596)

f. But some argue that he bore our sicknesses in his lifetime in somewhat the same way one would bare another's burden. It is true that he was moved with compassion upon all that were sick and truly he must have thus "bore" the sicknesses of people in His day.

g. So the question arises how did Jesus "bear" or "carry away" our sicknesses?

1) Did he do it by sympathizing with the person and simply bearing that sickness in the same way that one would "bear" another's burdens? Did Jesus "in sympathy enter into the depth of the need," of the ones that were brought to him and thereby heal them?

2) While one is entitled to his own interpretation, it seems that this verse must be interpreted not only from the context in which it is found, but explained in its original statement from Isaiah (Isa. 53:14).

a) Isaiah 53 describes the death of a man - not a life.

b) The description given is as one dying, not living.

c) The idea of his carrying "griefs" (sicknesses) is in the same vain as being "wounded for our transgressions, bruised for our iniquities . . ."

3) Some ask "if Christ died for sickness in the same way he died for sin, why then are not all healed who ask for it?"

a) Christ's death makes provision for healing and we need to understand it in that light.

b) It is provision for a benefit - a benefit to be received on the basis of faith (as taught by James).

4. I cannot answer all the questions that arise from the implications made in the foregoing statements, that is, Christ died for sin and he forgives all who come to him therefore the same should be true concerning healing.

a. Please note that the major premise in the statement is not necessarily true.

1) Forgiveness of sin is made upon the basis of faith.

2) Many who come to Christ want forgiveness but do not obtain it because they cannot believe and cannot believe because they will not repent.

b. The same could he said of many more benefits provided for in Christ's death. Christ died to crucify or make dead the old self (Rom. 6:6) but how many there are that desist simply because they either will not or cannot believe.

### **C. Considerations of Scripture teaching concerning healing.**

1. "Is any among you sick? Let him call for the elders of the church, and let them pray over him, and the prayer of (the) faith will save the sick man, and the lord will raise him up; and if he has committed sins, he will be forgiven. Therefore, confess your sins to one another, and pray one for another, that you may be healed. The prayer of a righteous man has great power in its effects." James 5:14-16.

a. Call for the elders of the church.

1) The elders of the church have been given the responsibility to pray for the sick. God has ordained it.

a) We will not dispute here concerning the difference between certain offices of the church such as "deacons," "board members," or "elders," or whatever they may be called.

b) These elected officers in any organized church should be men who meet the qualifications laid down in the Scriptures regardless of the title given them.

2) Elders were men set over the business of the church. They should be men “*who rule well,*” (I Tim. 5:17) and most certainly possess the qualifications of the deacons (who evidently were men appointed to take care of the poor - See Acts 6:3 cf. I Tim. 3:8) who were first said to be men “*of good repute, full of the Spirit and of wisdom,*” (Acts 6:3), men who were “*serious . . . and hold the mystery of the faith with a clear conscience.*” (I Tim. 3:8).

b. The elders were told to pray and anoint with oil. The oil may be symbolical of the Holy Spirit (we are not told); nevertheless, they were to anoint with oil as they prayed over the sick person.

## 2. Praying the prayer of (the) faith.

a. Most English translations obscure two very important features in the original Greek Text of James 5~14-16.

1) The first is an article in verse 15 before the word “*faith.*”

a) It should read “*the prayer of the faith.*”

b) The use of the article “*the*” denotes either previous reference (in this passage there is no previous reference) or it denotes identity or kind.

c) There are two sorts of faith mentioned in the New Testament.

1] First, there is faith in the usual sense of personal trust in some revealed truth.

2] Secondly, there is faith in the unusual sense of the miraculous bestowal of the gift of faith as recorded in I Cor. 12:9.

a] Did James use of the article “*the*” have reference to the special gift of faith bestowed by the sovereign will of God by the Holy Spirit?

b] If this is true, the reason why some are not healed who are anointed with oil in accordance with James 5:14-16 is because God has not given the gift of faith to those who pray.

2) The second feature is found in verse 16, translated in the King James Version, “*the effectual fervent prayer of a righteous man availeth much.*”

a) This is like saying “the working prayer works.”

b) A more literal translation is the statement “very strong (is) the prayer of a righteous person because it is being energized.”

3) If we connect these two features together the truth of James 5 should become evident, that is:

a) People are healed when the prayer of the faith is prayed;

b) Such prayer is energized by the Holy Spirit.

b. What is the faith to which James is making reference?

1) It seems consistent with the teaching of the Word elsewhere that faith is something that is engendered by the acceptance of the Word for oneself. See Romans 10:17.

2) The faith referred to here does not seem to be referring to the gift of faith (I Cor. 12:9).

a) This is not to deny such a matter as the gift of faith.

b) Indeed, if one could be conscious of possessing the gift of faith, why should he not exercise the gift and not bother about persevering in prayer.

c) The same would hold for the gift of healing.

3) In order to understand faith here he must understand that it is something that he can most surely have, not as a gift necessarily, but as the result of accepting the Word for himself. What actually is the person accepting?

a) He is accepting something which in nature is spiritual power (Heb. 14:12);

1] it is life (John 6:63);

2] it is light (Psa. 119:130);

3] it has the ingredients to heal (See Luke 7:7) and the many places where Jesus spoke the Word only and the sick were healed,

b) The acceptance of this kind of Word forms the substance of faith.

1] It *is* the faith of God.

2] It is the faith which Jesus was constantly concerned that his disciples have and exercise.

3] If faith was something to be given as a gift, why should anyone be reprimanded for not having it?

c) Thus if anyone is going to pray the prayer of (the) faith he will have a knowledge of the Word of God.

1] Such knowledge will give him light.

2] If he has knowledge that Christ's death provides for healing the sick and he accepts those facts to be true, he has the "makings" of faith.

3] If he believes that Christ is not only able to heal but actually will heal, he has the "makings" of faith.

3. The Lord will raise him up.

a. Actual divine healing is performed by the Lord.

b. The Lord will raise the person up in His own time and in His own way.

c. It will be as much to believe this as it will to accept truths found elsewhere in the Scripture concerning divine healing.

4. If he has committed sins, he will be forgiven.

a. The sins referred to here are evidently those sins which may have brought on the sickness.

1) The sick person needs to be made aware that sickness may be the result of some particular sins which needs to be confessed and forsaken.

2) We leave the matter in God's hands for forgiveness.

b. It is possible that sickness might come, not as a result of sinning but to bring a person to a place of contrition and confession.

1) The Psalmist said "*It is good for me that I was afflicted that I might learn thy statutes.*" (Psalm 119:71).

2) David's affliction might not have been physical sickness nevertheless the teaching is there that God may use some form of chastisement to bring an erring child to a place of obedience and fellowship.

5. The prayer has great power in its effects.
  - a. We have previously dealt with this verse.
  - b. Such prayer and faith is energized by the Holy Spirit and therefore it becomes effectual.
    - 1) The prayer of (the) faith must be prayed in the Spirit.
    - 2) If we do not know how to pray as we ought, we should believe that the Spirit will some how convey the will of God to our spirits as indicated in Romans 8:26.
    - c. Keep in mind, however, that it is not necessary for us to know before praying as to whether or not the person is going to be raised up in order for us to exercise faith.
6. The use of the gifts of healing. (I Cor. 12:9),
  - a. We will not discuss here all that was expressed or implied in the plurality of the word “gift.”
    - 1) Whether it was a gift used at one time and not another or a gift to be used at the discretion of the use, I am not sure.
    - 2) We assume here that the gift is present.
  - b. A question arises about the use of the gift. Is it used apart from faith? Paul told the Romans to use the gifts “*according to the grace given,*” “*in proportion to our faith.*” (Romans 12:6).
    - c. Is it possible to use the gift apart from faith? Or apart from the grace of God? Evidently God intended that the gifts be used with the ingredients of faith and grace given their rightful place.
    - d. We might say here that some of the world renowned people who have used the gift of healing lay great emphasis upon faith. In turn, that faith was in Christ as a Healer.
      - 1) If such faith was used to “activate” the gift, I do not know.
      - 2) I simply know that faith and grace needed to be present.

#### **D. Healing and the will of God.**

1. The person who is not immediately healed may have just cause to question.
  - a. Is it God’s will that I be healed?
  - b. Or even after considerable prayer, heart searching and waiting upon the lord, he may have good reason to press the question.
2. In the first place, it is not for man to say.
  - a. It is the will of God to heal or contrariwise not to heal.
  - b. God’s ways are many times past finding out.
3. The sick person should be advised of the Scriptures that teach us that “*my times are in Thy hand.*” (Psalm 31:15).
  - a. Quite obviously, it is not the will of God for God to heal all.
  - b. If this were the case, how could we account for the many who have suffered for years and have maintained a cheerful, glowing testimony and finally died from the malady?
4. God’s sovereign will for a person is seldom if ever known as it pertains to length of life and the conditions under which he lives.
  - a. God may take a David Brainard at age 28 or an A B. Simpson at 76.

b. The will of God is not to be counted in terms of length of years, place to live and minister or conditions of physical well being.

c. It is the will of God that a person live to glorify God and to do those things which please Him.

5. In this regard, may we do what is the known will of God such as praying for the sick?

a. James said to pray one for another that ye may be healed (5:16).

b. This is the 'will of God for the one who prays for the sick - he is to follow the Word of God.

c. Likewise, the sick person should be encouraged to find the place which Paul did - "to live is Christ, to die is gain" (Phil 1:21).

#### **E. Sovereignty of God and Will of man.**

1. The Sovereignty of God cannot be studied by itself and expect to find a workable doctrine. The same is true when one studies the will of man.

2. The meaning attached to the sovereignty of God that says, "That God is going to do what he wills to do no matter what happens."

a. This has some ingredients of heresy.

b. In fact, such teaching might lead to a form of "Christian fatalism," which says if God wants it done he will get it done whether or not I enter the picture.

3. We ascribe full sovereignty (in the above fashion) to God's working in world affairs.

a. There is little one man can do to thwart his foreordained will. Or even hordes of men.

b. God is going to carry out his program and bring about a consummation after his own design.

4. What about world evangelism?

a. Jesus said, "Upon this rock I will build my church and the gates of Hell will not prevail against it."

b. Christ as a sovereign God will see to it that his church is completely built.

1) But does this say He will do it alone?

2) It is at this point that we begin to see a relationship between the sovereignty of God and the will of man.

a) God will build his church - by prayer.

b) He will build his church - by the giving of money.

c) He will build his church - by some preaching the gospel.

d) He will build his church - as men and women exercise faith.

5. We do not think we are depreciating the sovereignty of God when we say that the workings of men are "built into" such sovereignty.

a. In other words, only a God who foresees and foreknows could work this way.

b. God can plan to do something and He knows it will ultimately be done:

1) Not just because He is God omnipotent and able to do what He wills,

2) But because He is God omnipotent demonstrated in his grace toward man. We use the term "grace" here to mean something like this:

a) "I have done and I will do it for you."



- b) God's sovereignty is exhibited in His workings in the hearts of men.
- c) As He works in the hearts of men, His program is being completed.
- c. How do we apply such sovereignty to the matter of divine healing?
  - 1) Are we to say that if God gives the gift of faith or healing for one to be healed a person will be healed and if not he 'will die? And simply conclude that it was or was not the sovereign will of God to heal?
    - 2) God's looking for men to believe His Word.
      - a) That Word like uranium contains power that when developed engenders faith.
      - b) Faith, in turn, lays hold of God for the thing promised.
        - 1] Peter said "*by God's power are ('we) guarded thru faith.*" (II Peter 1:5).
        - 2] Here the sovereignty of God as exhibited by the power of God is connected to the will of man as seen in the expression "faith."
        - 3) No one can question which is the more important. True we could not be kept without God's power, but equally true we could not be kept apart from faith.