

WHAT THE BIBLE SAYS ABOUT



SPEAKING IN TONGUES
HOLY SPIRIT VS. DECEIVING SPIRITS
JOHN ARGUBRIGHT

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What the Bible Says about Speaking in Tongues
-The Holy Spirit vs. Deceiving Spirits -
by John Argubright

Printed in the United States of America

ISBN: 978-0-9792148-7-5

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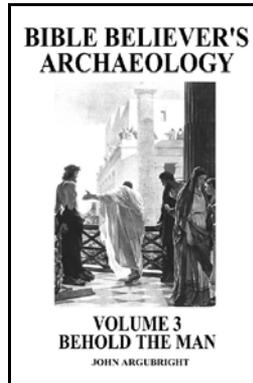
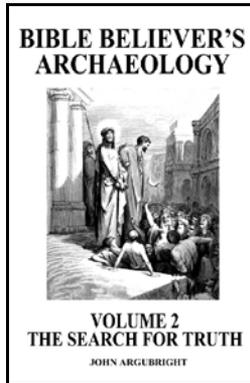
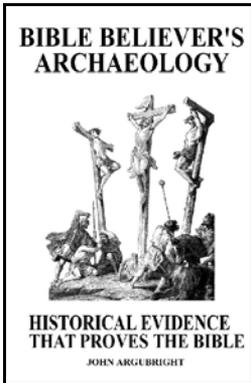


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Chapter 1

In the Beginning, God created Tongues

I remember as a kid watching some of the old Charlie Brown cartoon specials that would come on during the Holidays. A common scene in some of those episodes would show one of the Peanuts characters in a classroom sitting at their school desk, usually either Charlie Brown, Linus, or Peppermint Patti. And the teacher, whose face you would never see, would begin to speak to them from the front of the classroom saying: "Blahh, Blah, Blahh Blahh Blah, Blah Blahh." You could never understand what the teacher was saying because she was speaking in the Peanuts "Blah Blahh" language, yet the cartoon characters could understand her quite clearly.

You see, Charlie Brown and his friends were from the Land of Peanuts, so it is quite understandable that they could understand the teacher. While the TV audience, who were from the English speaking lands of reality, had no clue, because they didn't speak "Blah Blahh."

In the same way, the first Blah Blah language, that other humans listening in on were unable to comprehend, was spoken at the Tower of Babel. You see, before this time there was only one language. From the time Adam began speaking to God, through the Flood, and up until the Tower of Babel, the entire human race spoke only one language. The Bible teaches this in Genesis Chapter 11: "Now the whole earth had one language and one speech."

This one language evidently was created by God and imparted to Adam and Eve so that they could communicate with God and with one another.

This language was taught to their children and

their children's children into future generations.

So up until the Tower of Babel, man spoke one language.

I remember once while I was on an Internet blog where people were discussing the topic of languages and the Tower of Babel, an atheist came into the discussion. He said he had proof positive that men spoke more than one language before the global flood, therefore before the Tower of Babel, which would prove the Bible wrong.

His proof, he said, was the Elamite language which was uncovered in archaeology.

I wrote him back and said, "It's fascinating that you are trying to use a language found in the Bible to try to disprove the Bible."

He wrote back and said: "What do you mean?"

I responded: "Well, in Genesis chapter 10 verse 22, it says that one of Noah's sons was Shem, who was the father of Elam, the father of the Elamites. The people who would speak the Elamite language. And according to Genesis 7:13, it states that there were only eight souls on the ark. Noah, his wife, his three sons, Shem, Ham, and Japheth, along with their three wives. Therefore Elam and his descendants were born after the Flood, not before it."

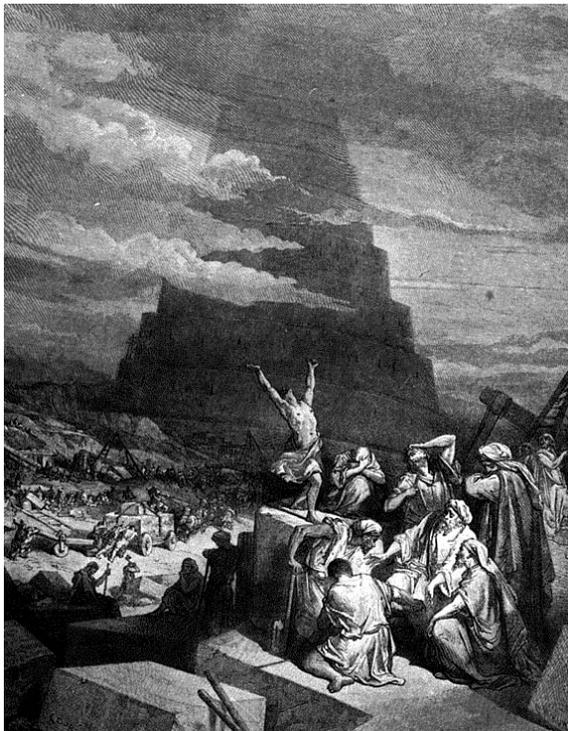
The atheist, for some reason, never continued his argument.

Now according to the Bible in Genesis 11:11, sometime after the flood some of the descendants of Noah's three sons, made a journey into the "land of Shinar." From Genesis 10:10 we can glean that this land was identified with four cities, "Erech (Uruk), Accad (Akkad), Calneh (Culnah) and Babel. And there they took to building a temple tower. These temple towers are what we call ziggurats. They looked sort of like a stepped pyramid and were made out of mud bricks.

Ruins of these ziggurats have been found in many of the cities mentioned in Genesis 10:10-12. (If

you would like to study more about the archaeological evidence for the Tower of Babel - See our book "Bible Believer's Archaeology - Historical Evidence that Proves the Bible" for a more in-depth discussion on the Tower.)

Since these towers were built in order to worship and make offerings to false gods, the Lord decided to go down and confuse their language as an act of judgement upon them. Thus the creation of different languages was a supernatural act of God, not a naturalistic act of man as the scientific community believes. This was an act performed by God, basically on unbelievers who had decided that they were going to worship false gods which they had made up. Celestial deities they had created for the moon, the stars, and the sun.



The Biblical account is found in Genesis 11:6-9: "And the Lord said "Indeed the people are one and they all have one language; and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come let Us go down and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there, over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth."

It is important that you understand this very clearly. This was a sign given by God to unbelievers who were disobedient in their actions by worshiping the false gods of their own making, instead of the one true God. Various languages were not created as a sign for the Godly remnant as a blessing. It was a supernatural sign from God as judgement on unbelievers. It was a cursing, not a blessing, that they would no longer be able to understand one another and this divided them, spilt them apart. In other words, they spoke in divided tongues.

Another important thing to realize is found in Genesis 11:7, which states of God; "Let Us go down and there confuse their language."

The 'Us' is plural in this passage. Well who is the 'Us' referred to in this passage?

Since we know the Bible teaches God is one in Deuteronomy 6:4, "Hear, O Israel; The Lord our God, the Lord is one!"

Who is the Us?

It refers to God the Father, God the Son, and God the Holy Spirit. The Triune God. And even though there are some cult groups such as the Jehovah Witnesses that say the Bible doesn't teach the Trinity, 1 John 5:7 does clearly teach this: "For there are three that bear witness in heaven: the

Father, the Word, and the Holy Spirit; and these three are one." This is one of the best Bible passages that you can find to prove the Trinity.

This is important because later when we go to the New Testament book of Acts and talk about the speaking in tongues by the disciples at Pentecost, we should remember that the Holy Spirit was involved in the creation of mans foreign languages at the Tower of Babel as well.

Another story from Scripture where God sends a message to an unbeliever in a confusing language is found in Daniel chapter 5. It is the story of Belshazzar, the king of Babylon. And just like the Tower of Babel incident, where the people dishonored the true God by building a temple to false gods, Belshazzar's actions also showed his disrespect for God's holy things. For Belshazzar decided to throw a drunken party with the articles of God that were taken years earlier from the Temple in Jerusalem by king Nebuchadnezzar. The account is as follows:

Daniel 5 (NKJV): "Belshazzar the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand. {2} While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which had been in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them. {3} Then they brought the gold vessels that had been taken from the temple of the house of God which had been in Jerusalem; and the king and his lords, his wives, and his concubines drank from them. {4} They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.

{5} In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. {6} Then the king's countenance changed, and his thoughts

troubled him, so that the joints of his hips were loosened and his knees knocked against each other.

{7} The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise men of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and have a chain of gold around his neck; and he shall be the third ruler in the kingdom."

{8} Now all the king's wise men came, but they could not read the writing, or make known to the king its interpretation. {9} Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished.

{10} The queen, because of the words of the king and his lords, came to the banquet hall. The queen spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your countenance change. {11} "There is a man in your kingdom in whom is the **Spirit of the Holy God**. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father; your father the king; made him chief of the magicians, astrologers, Chaldeans, and soothsayers. {12} "Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."

{13} Then Daniel was brought in before the king. The king spoke, and said to Daniel, "Are you that Daniel who is one of the captives from Judah, whom my father the king brought from Judah? {14} "I have heard of you, that the Spirit of God is in you, and that light and understanding and excellent wisdom are found in you. {15} "Now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known to me

its interpretation, but they could not give the interpretation of the thing. {16} "And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck, and shall be the third ruler in the kingdom."

{17} Then Daniel answered, and said before the king, "Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation."

{18} "O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor. {19} "And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. {20} "But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. {21} "Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

{22} "But you his son, Belshazzar, have not humbled your heart, although you knew all this. {23} "And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified. {24} "Then the fingers of the hand were sent from

Him, and this writing was written.

{25} "And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN.

{26} "This is the interpretation of each word. MENE: God has numbered your kingdom, and finished it;

{27} "TEKEL: You have been weighed in the balances, and found wanting;

{28} "PERES: Your kingdom has been divided, and given to the Medes and Persians."

{29} Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

{30} That very night Belshazzar, king of the Chaldeans, was slain. {31} And Darius the Mede received the kingdom, being about sixty-two years old."



It's clear from verse eight that this was a foreign language that none of the king's court could read, for it says: "Now all the king's wise men came, but they could not read the writing, or make known to the king its interpretation."

So here, God gave a sign to an unbeliever in a confusing language, and yet God made sure Daniel, a believer, was there to give a proper translation of what God was intending to do. In this case, Daniel appears to have been given, by God, the closest thing you will find in the Old Testament to the 'interpretation of tongues gift,' as compared to the New Testament's gift which we will study in following chapters.

It is important to note of Daniel, that it was not of any man's natural ability to read or interpret the message. It could only be read by, as verse 11 says, "a man . . . in whom is the **Spirit of the Holy God.**"

Just as Joseph, when he was asked to interpret Pharaoh's dream in Genesis 41:16, said: "It is not in me; God will give Pharaoh an answer of peace." God used one of His believers, in that case as well, to interpret a message sent by God in order to give a sign to unbelievers.

Getting back to the story of Belshazzar, a somewhat similar judgement would befall him, as it did the people building the tower of Babel. At Babel the peoples became divided and they were dispersed. In the same manner, Belshazzar's kingdom would be invaded by peoples of a foreign tongue, and the Babylonians would be dispersed as well.

Chapter 2

Tongues, Fire and the Holy Spirit at Pentecost - Acts 2

Have you ever noticed that those who have a tendency to hold false doctrines have a problem with their reading skills?

Not that they can't read, it's just that they don't read their Bible carefully. For if they did so, they would not hold to their errant doctrines. And one of these false doctrines is associating tongues with what the Charismatic movement calls; "The Fire of the Holy Spirit," or "Being Baptized with the Fire from the Holy Ghost."

The reason they give for associating fire with tongues, is they say fire appeared over the heads of the apostles at Pentecost, and they became filled with the Holy Spirit and began speaking in tongues.

So lets take a look at what the Bible actually says about what happened at Pentecost, and analyze it step by step and line by line.

Acts 2:1-21 (NKJV): "When the Day of Pentecost had fully come, they were all with one accord in one place. {2} And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. {3} Then there appeared to them **divided tongues, as of fire**, and one sat upon each of them. {4} And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

{5} And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. {6} And when this sound occurred, the multitude came together, and were confused, because **every-**

one heard them speak in his own language. {7} Then they were all amazed and marveled, saying to one another, **"Look, are not all these who speak Galileans? {8} "And how is it that we hear, each in our own language in which we were born? {9} "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, {10} "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, {11} "Cretans and Arabs; we hear them speaking in our own tongues the wonderful works of God."** {12} So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

{13} Others mocking said, "They are full of new wine."

{14} But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. {15} "For these are not drunk, as you suppose, since it is only the third hour of the day. {16} "But this is what was spoken by the prophet Joel:

{17} 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.

{18} And on My menservants and on My maidservants **I will pour out My Spirit in those days; And they shall prophesy.**

{19} I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke.

{20} The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.

{21} And it shall come to pass That **whoever calls on the name of the LORD Shall be saved.'**

Acts 2:3 (NKJV) states: "Then there appeared to them different tongues, as of fire, and one sat upon each of them."

The Old King James version says: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."



The first thing to note is that it was not fire that hovered over the heads of the apostles at Pentecost. It was tongues.

I don't know how many times I have seen this scene depicted in artwork where fire is hovering over the heads of the apostles, but that's not what the Bible says.

The Bible says they were tongues that were divided or split, sort of like the appearance of looking at the flames of a fire that are splitting upwards. The Old King James helps you out, it says cloven tongues appeared.

You see, cloven means to split in two. In the Old Testament when God speaks of clean and unclean animals, He mentions those animals with cloven hoofs. Do a search on the Internet for the appearance of cloven hoofs on a goat for example, and you will get sort of the idea of the appearance of the

tongues.

Picture a tongue from your mouth that is divided like the flames of a fire splitting upwards.

This is critical to the doctrine of the tongue speaking churches of today, because they try to associate tongues with another doctrine where they misinterpret the Scripture as well. "The baptism of fire by the Holy Spirit."

They take their doctrine from the Gospel of Matthew chapter 3 verse 11, where John the Baptist, speaking of Christ, said that "He will Baptize with the Holy Spirit and Fire."

So they hold that the Baptism of the Holy Spirit is identical with the Baptism of Fire. That they are one in the same. And since they say fire hovered over the heads of the apostles, they say that this was the Baptism of Fire, and that it will always manifest itself in the speaking of tongues.

Unfortunately for them, a careful reading of the passage before verse 11 and the passage after verse 11, of Matthew chapter 3, will clarify what the Baptism of fire is all about. And it's definitely not the same as the Baptism of the Holy Spirit. They are two completely separate Baptisms that are totally opposite of one another.

Matthew 3:10-12 (NKJV) states: {10} "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. {11} "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. {12} "His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

Verse 10 paints the picture of the unbelieving being cut down and thrown into the fire. This is a baptism of judgement in the fires of hell. Not the

Baptism of repentance preached by John mentioned next in verse 11 and later also preached by Christ.

Nor is it the Baptism of the Holy Spirit mentioned in verse 11.

It is the baptism of Fire.

We have a tongue speaking congregation in our community that unfortunately named their church after this passage in verse 10. Their church is called Ax Church. The question is why would anyone in their right mind name a church after a judgement passage? It is a passage dealing with unbelievers being cut down and thrown into the fires of hell.

The New King James Version in verse 11 states: "He will baptize with the Holy Spirit and fire." Some translate the Holy Spirit and fire as being one in the same thing. Most Charismatic and Pentecostal type preachers hold this view.

Whereas the Old King James Version is much clearer, for it says: "He will baptize you with the Holy Ghost, and with fire." Whereas it separates Holy Ghost and with fire with a comma, indicating that they are two separate and distinct baptisms. And right after fire it has a colon: which indicates it is carrying on the thought to the next verse, which of course means the fire in verse 11 is the same as the unquenchable fire mentioned in verse 12. Casting the chaff, the unbelieving into hell on the day of the harvest. Which is quite different then the baptism of the Holy Spirit.

No, you don't want to be baptized with fire. Yet how many times do you see a Crazyomatic preacher standing up on stage shouting, "Be baptized with the fire of the Holy Ghost."

As you notice, I used the term Crazyomatic instead of Charismatic. I heard a Baptist preacher once use that term in a sermon and I thought it was very fitting.

I remember once seeing a video clip of a charismatic church service where the preacher was

laying his hands on a lady and he said something to the effect: "Be set on fire from the Holy Spirit."

The lady began to go crazy, it was like she was actually being put into the flames of a fire. She was running hysterically back and forth crying out in agony that she was on fire, but not in a good way.

Now, if you are telling me that it was the Holy Spirit that was torturing this woman, you need to seriously have your head checked out. But the Scripture does indicate that a demon could very well torment a woman in this manner.

When you start playing with the fires of false doctrine, it will eventually come back to burn you and the others in the congregation that listen to you. For false doctrine does not come from the Lord.

In another video, the TBN preacher Benny Hinn is joined by his buddy Reinhard Bonnke. Bonnke praying says this: "Lord, John the Baptist identified you as the one with the **Holy Spirit and with Fire** . . . You are still the baptizer of the Holy Spirit and with Fire . . . And I now pray, oh Lord, that anyone young or old, who has a burning desire to be used by you, I pray, oh Lord, **let your fire fall now**, in the name of Jesus. **Put your arm around my brother, around my and sister and dip them into that river of liquid fire**, that they may become partakers of the divine fiery nature."

Here again we have a tongue preacher who is praying that people get baptized with liquid fire without realizing that the Baptism of Fire is that of judgement on unbelievers being cast into hell.

So the first thing we conclude, is that the doctrine of associating the Baptism of the Holy Spirit as being the same as The Baptism of Fire is a totally false interpretation. The sign given in Acts 2 was that they would speak tongues that would figuratively be divided. In other words, they would speak in more than one language. It was not a sign of Fire.

What are Tongues?

The second thing that needs to be looked at carefully in Acts chapter 2, is what type of tongue or language is being referred to here? The reason is because there are so many views being disseminated among the church today as to what is meant by speaking in tongues. I have heard many in the Charismatic and Pentecostal movements say that tongues are a spiritual language and that only God can understand what is being spoken. Some call this an Angel language.

But as we shall see from Acts 2, as well as from other New Testament Scriptures dealing with tongues, the Biblical gift of tongues is the supernatural gift from God of proclaiming the Gospel in a foreign language, on the spot, to the unsaved of foreign lands, without any previous knowledge or training in that language. The express purpose being to preach the Gospel to those unbelievers in their own native language so they could understand the message.

It was a sign to unbelievers that God's purpose was to save men from every tribe and from every nation.

It was not the tongue sign that was to be the focus in this passage. The tongue was just a delivery method, it was the prophecy (teaching) that the tongue was delivering that was important. That message being the Gospel, that Christ died and arose again for the remission of sins, and that whoever believes in Him shall be saved.

In verses seven and eight it clearly teaches that the tongues in this passage refer to the supernatural act of speaking in the foreign language of another man. {7} . . . **"Look, are not all these who speak Galileans? {8} "And how is it that we hear, each in our own language in which we were born?"**

It was not an inward spiritual language, or an angel language, or some incomprehensible Babel prayer language that only God can understand.

Verses 9-11 actually mentions all of the foreign languages that preceded from the mouth of the apostles lips. They included the languages of the Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egyptian, Libyan, Roman, Cretans and the language of the Arabs. So how anyone can argue that the tongues spoken here were anything else but foreign languages is beyond reason. The only explanation is that they are listening to, and accepting the words of a Tongue preacher without reading carefully what the Bible itself says.

The Main reason is Prophecy, Proclaiming the Gospel, not Tongues.

In Verse 11 we have what the message actually was that the apostles preached, "The wonderful works of God."

So what does that mean?

Many Charismatic preachers would say that this meant they preached a message of God's work of signs and miracles, and that is the reason they focus so much of their time and energy within their ministries on these two things. But this is not what the apostles were preaching. They were preaching the Gospel, for Jesus Himself defines for us what is meant by "**The works of God.**"

In John 6:29 He says: "**This is the work of God, that you believe in Him whom He sent.**"

There is no work more wonderful than what God did for us by sending His Son to die for our sins on Calvary. And then to be resurrected and grant to those who believe in Him everlasting life.

Peter tells you exactly what they were doing as well. He mentions this as being a fulfillment of that

passage in Joel saying "**I will pour out My Spirit in those days; And they shall prophesy . . . That whoever calls on the name of the LORD Shall be saved.**"

So they were clearly presenting the Gospel to these men.

Nowhere in Joel, by the way, does it speak of tongues? It doesn't, it speaks of prophesying. It was necessary because not one New Testament piece of Scripture had been written down yet. They were prophesying the message of the Gospel which Christ had instructed the Apostles to spread to all nations.

And by the way, this was only a partial fulfillment of Joel, for verses 19-20 deals with signs and wonders that have not yet been fulfilled, but will occur during the great tribulation right before the Lord's return.

It states: {19} I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. {20} The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD."

These two verses will be fulfilled in the following passages found in the Book of Revelation.

Revelation 6:12 (NKJV): "I looked when He opened the sixth seal, and behold, there was a great earthquake; **and the sun became black as sackcloth of hair, and the moon became like blood.**"

Revelation 8:7 (NKJV): "The first angel sounded: **And hail and fire followed, mingled with blood**, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up."

Revelation 9:2-3 (NKJV): "And he opened the bottomless pit, and smoke arose out of the pit like the **smoke of a great furnace. So the sun and**

the air were darkened because of the smoke of the pit. Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power."

Revelation 9:17-18 (NKJV): "And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; **and out of their mouths came fire, smoke, and brimstone.** By these three plagues a third of mankind was killed; **by the fire and the smoke and the brimstone** which came out of their mouths."

Revelation 16:8 (NKJV): "Then the fourth angel poured out his bowl on the sun, and power was given to him **to scorch men with fire.**"

Now the reason this is important to understand is that many in the Charismatic movement today quote this passage of Joel in Acts 2 and say that miraculous signs and wonders, such as healings, will always accompany tongues. While in reality the signs and wonders given in Joel is referring to judgement on non believers during the tribulation. And prophecy, not tongues, is what is mentioned in Joel.

The False Doctrine of Being Drunk in the Spirit

The next thing to look at in Acts 2 is the really weird Charismatic doctrine of what is known as being drunk in the Spirit.

I watched a video on Youtube the other day which was done years ago on a gathering of Pentecostals. The main speaker was a heretic known as Kenneth Hagin, who appeared regularly on the TBN network. In the video of one of Hagin's teachings, he says this of the apostles in Acts 2; "But what did they see in order to think they were drunk? They must have thought they were drunks. **They were acting**

like drunks." (Hagin's evil laughter ensues.)

Then the camera just happens to pan into the audience at a couple sitting together. They begin laughing as well, and then begin acting like they are drunk.

They then fall asleep in their chairs with their jaws dropping downward, and then they begin slipping down out of their seats and onto the floor below.

Then the video in another scene shows Hagin in a fit of uncontrollable laughter, as if he is drunk, saying to the audience, who were all laughing in the same manner as he was, **"Drunk again!"**

He continues with this for minutes, along with the majority of the audience, and then he says: "This is the first time we had a full manifestation of the anointing." Then he shouts: "We got there, We got there!" And the entire crowd gets up out of their seats, just as if their favorite football team just scored a touchdown at the end of a ball game, and they start dancing and jumping up and down in the aisles like they were at a bar party.

In one scene another popular Charismatic heretic, Ken Copeland, joins in on the laughter.

So basically what Hagin and Copeland are saying was that the apostles were acting like a bunch of staggering drunks, wandering about, laughing their rear ends off.

How sad is that?

It looked pretty demonic to me. But that gives you an idea what the Holy laughter of tongues and the false doctrine of being drunk in the Spirit is all about.

No, the apostles in Acts 2 were not staggering around acting like drunks. They were simply speaking in other foreign languages. And when the other Galileans heard them they thought they were sipping to much wine because they could not understand these foreign languages.

Chapter 3

Confirming God's Word that Believer's would receive the Holy Spirit

Before we go any further, I think it is important that we clarify what is meant by the Baptism of the Holy Spirit as it relates to the incidents mentioned in the book of Acts, specifically Chapters 2, 8, 10 and 19. Three of the chapters mention that those who had received the Holy Spirit spoke in tongues. Chapter 8 does not, so it's only speculation to say they did, although it is possible.

Does that mean that people receive the Holy Spirit by the laying on of hands and that tongues always accompanied that occurrence as many Charismatic and Pentecostal Churches teach today?

The answer is No.

First of all, we need to understand that what was happening in Acts 2 was the beginning of the New Testament Church age and the fulfillment of the Scriptures that God would pour out His Spirit on all men. Joel 2:28

In the previous chapter, we studied Acts 2. There we saw the Holy Spirit first coming upon the apostles at Pentecost in fulfillment of the Old Testament passage in Joel, that God would pour out his Spirit on men and they would prophesy. In Acts 2, God was confirming to the Jews that this part of the prophecy had now been fulfilled and that He was starting something New.

You see, the Jews were familiar with the Holy Spirit, for the Old Testament spoke of it. For example, Psalms 51:10-13 (NKJV) says: "Create in me a

clean heart, O God, And renew a steadfast spirit within me. Do not cast me away from Your presence, And do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, And uphold me by Your generous Spirit. Then I will teach transgressors Your ways, And sinners shall be converted to You."

Psalm 51 teaches that David, the writer of this Psalm, had the Holy Spirit dwelling within him, but only temporarily. Unlike in the New Testament, where when a man becomes a believer and the Holy Spirit indwells him, it is permanent. For Jesus says: "I will never leave you nor forsake you." Here, David asks God not to take away the Holy Spirit from him. You see, David was writing Scripture, and we know from 2 Timothy 3:16, that all Scripture is God breathed, written under the inspiration of the Holy Spirit.

So in order to write Psalms, David and the other writers of Old Testament Scriptures had to be indwelt with the Holy Spirit in order for the Scriptures to be God breathed. David refers to this when he says: "Uphold me by Your generous Spirit. Then I will teach transgressors Your ways, And sinners shall be converted to You."

You see, just like in Acts 2 where the apostles were prophesying, speaking God's Word under the control of the Holy Spirit, so to was King David.

The prophet Isaiah also refers to people in the Old Testament being indwelt by the Holy Spirit, but only temporarily. In Isaiah 63:10-14 it states: "But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them. Then he remembered the days of old, Moses and his people, saying: "Where is He who brought them up out of the sea With the shepherd of His flock? Where is He who put His Holy Spirit within them, Who led them by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name, Who led them through the deep, As a horse in

the wilderness, That they might not stumble?" As a
beast goes down into the valley, And the Spirit of the
LORD causes him to rest, So You lead Your people,
To make Yourself a glorious name."

So in Acts 2, God gave the Jews a sign, that
unlike in the Old Testament where His Spirit would
indwell someone temporarily, like the prophets. Now
He was confirming to them that He would pour out
His Spirit on all men who believe in His Son, and
would remain with them forever. And by the way, no
one laid hands on the Apostles or the Prophets for
them to be indwelt by the Holy Spirit and to proph-
esy. It was all of God alone.

The next major text mentioned in the New
Testament for people receiving the Holy Spirit is in
Acts Chapter 8, which we will look at in more detail in
the following chapter. But there, God is confirming
these signs to the Samaritans, signifying to all that
God is bringing them into His church.

Why give them a sign?

Well, God said he would pour out his Spirit on
both the Jews and the Gentiles. And the Samaritans
were a mixture of both. They were part Jew and part
Gentile, who had been looked upon as being outcasts
by Israel.

But God was saying: "They are outcasts no
longer."

The last two incidents of tongues mentioned in
the Book of Acts, chapter 10 and 19, deals with God
confirming to all that the Gentiles were receiving the
Holy Spirit and were now part of His church as well.

Chapter 4

A Sign to the Jews that the Holy Spirit came on the Samaritans - Acts 8

Acts 8 (NKJV): "Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. {2} And devout men carried Stephen to his burial, and made great lamentation over him. {3} As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison.

{4} Therefore those who were scattered went everywhere preaching the word. {5} **Then Philip went down to the city of Samaria and preached Christ to them.** {6} And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. {7} For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. {8} And there was great joy in that city.

{9} But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, {10} to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." {11} And they heeded him because he had astonished them with his sorceries for a long time. {12} **But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were bap-**

tized. {13} Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

{14} Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, {15} who, when they had come down, prayed for them that they might receive the Holy Spirit. {16} For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. {17} Then they laid hands on them, and they received the Holy Spirit.

{18} And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, {19} saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

{20} But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!"



Verse 5 says Philip went to Samaria and preached Christ to them.

Over the years many of the Jews would not associate themselves with the Samaritans, considering them half breeds because they intermarried with the peoples of other nations. Yet Philip went to the outcasts of this world to preach the Gospel. So too, it needs to be our focus as well.

Verse 6 continues: "And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. {7} For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed."

These signs and miracles were done in the early church to confirm that what the apostles were saying was true.

And notice what Philip was saying, He was proclaiming Christ. The signs bore witness to the messenger and the message. There was no compiled New Testament Scripture that was recognized as God's truth at this time, unlike today, so God confirmed His message with these signs. Yet today, Charismatics insist that they need these signs to confirm their ministries.

The question is why?

If we have God's compiled revelation given to man concerning Christ, that has already been confirmed originally with signs and miracles in the past, why do we need more confirmation?

If we have the actual words of Christ written down line by line, verse by verse, sometimes even highlighted in red depending on which Bible you purchase, why is that not enough?

Another interesting thing about Acts 8, is a mention of a man named Simon the sorcerer. The Bible says of Simon, that after seeing the signs being

performed by Philip, he believed.

Many Charismatics claim that the working of signs and miracles helps bring people to Christ, so their ministries get very much focused on trying to perform these sign gifts. Yet in this passage, it appears Simon was not a true believer of Gospel concerning Christ. He did not have true saving faith. He was a believer in the signs and miracles that he saw Philip, and later Peter, doing and wanted to have that same power. But just because somebody gets awed by signs and miracles, it doesn't mean that they have truly put their faith in Christ.

Tradition from the writings of two second century church leaders, Justin Martyr and Irenaeus, both mention the effect that this false Christian had on the Church.

Justin Martyr in his work Apology 26 stated: "And, thirdly, because after Christ's ascension into heaven the devils put forward certain men who said that they themselves were gods; and they were not only not rebuked by you, but even deemed worthy of honors. There was the **Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Caesar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him.** He was considered a god, and as a god was honored by you . . ."

Irenaeus, in his work 'Against Heresies 1,' written between 175 and 185 A.D., said this: "I have simply been led to mention him, that thou might know that all **those who in any way corrupt the truth, and injuriously affect the preaching of the Church, are the disciples and successors of Simon Magus of Samaria.** Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. **They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they**

destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and **malignant poison of the serpent, the great author of apostasy."**

The lesson to be learned, from both these statements to the church today, is that not all signs performed by men are from God. And people will try and convince you that they are doing things in the name of Jesus to try and legitimize their ministries, when in reality they are just interested in securing their own power over others, and they will introduce the false teachings of their own doctrine.

So be careful when you see signs and wonders being performed today in the name of Jesus. If you don't believe the New Testament Scriptures, your not going to truly believe just because you see a sign.

The next question to ponder in this chapter is why Philip didn't lay hands on them to receive the Holy Spirit, if in fact all of the Lord's servants were able to say, "Receive the Holy Spirit?" and it would occur according to their words, as some TV preachers proclaim.

Why did Peter and John have to go to Samaria for this to happen?

It was because God wanted to confirm to the main Church in Jerusalem that the Samaritans were being saved, and would receive the Holy Spirit just like the Jews. Notice that there is nothing in this passage that indicates that the Samaritans began speaking in tongues. But they probably did begin to prophesy, at least in their own language, to show the apostles the fulfillment of the Joel passage referred to in Acts 2.

This same chapter of Acts 8 will later go on to mention the story of Philip and the Ethiopian eunuch. Starting at verse 35 it says: { 35 } Then Philip opened his mouth, and beginning at this Scripture, preached

Jesus to him. {36} Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?" {37} Then Philip said, "If you believe with all your heart, you may." And he answered and said, "**I believe that Jesus Christ is the Son of God.**" {38} So he commanded the chariot to stand still. **And both Philip and the eunuch went down into the water, and he baptized him. {39} Now when they came up out of the water, the Spirit of the Lord caught Philip away,** so that the eunuch saw him no more; and he went on his way rejoicing. {40} But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea."

The Bible doesn't say the Ethiopian eunuch ever spoke in tongues or prophesied after putting his faith in Christ. Yet, he had been indwelt with the Holy Spirit like all believers once he believed. It never says anyone ever laid hands on him and said, "Receive the Holy Spirit."

So not everyone who came to faith in Christ in the Bible experienced the speaking in tongues of a foreign language. In Acts 16:14, Lydia was saved, and she did not speak in tongues. In Acts 16:34, the Philippian jailer was saved along with his house, and they did not speak in tongues. In Acts 17:34, Dionysius and Damaris believed in Athens, and they did not speak in tongues. In Acts 18:8, Crispus the ruler of the synagogue was saved, and he did not speak in tongues. And yet today some Charismatic churches would consider these non tongue speakers either not truly born again, or just not Spirit filled.

Wow, what nonsense!

Unfortunately there are thousands of people in these churches that just go along with this type of heretical teaching. And of course, if you say anything

against their beliefs they will call you a blasphemer.

I remember one incident while I was discussing this topic in my home with a gentleman who believed all true Christians speak in tongues. So, I kind of made fun of him as he was leaving and began doing the Peanut language thing: "Blahh, Blah, Blahh Blahh Blah, Blah Blahh."

As he was walking down my sidewalk this gentleman turned around and very angrily said; "Hey! You are blaspheming the Holy Spirit."

I responded that I was not blaspheming the Holy Spirit. I never spoke one thing against the person and nature of the Holy Spirit. But I was mocking him, this gentleman, and the rest of those in the Charismatic movement who are disseminating this false teaching.

Maybe I shouldn't have, but I also added; "Hey, when you get to the end of my sidewalk, please shake off your shoes. I wouldn't want you taking any of my good soil home with you. Oh, and let me translate that for you; "Blahh, Blah, Blahh Blahh Blah, Blah Blahh."

Chapter 5

A Sign to those of the Circumcision that the Holy Spirit came on the Gentiles - Acts 10 -

Acts 10 (NKJV): "There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, {2} a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. {3} About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

{4} And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. {5} "Now send men to Joppa, and send for Simon whose surname is Peter. {6} "He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do."

{7} And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. {8} So when he had explained all these things to them, he sent them to Joppa.

{9} The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. {10} Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance {11} and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. {12} In it were all kinds of four-footed animals of the earth, wild beasts, creeping

things, and birds of the air. {13} And a voice came to him, "Rise, Peter; kill and eat."

{14} But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

{15} And a voice spoke to him again the second time, "What God has cleansed you must not call common."

{16} This was done three times. And the object was taken up into heaven again.

{17} Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

{18} And they called and asked whether Simon, whose surname was Peter, was lodging there.

{19} While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you. {20} "Arise therefore, go down and go with them, doubting nothing; for I have sent them."

{21} Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"

{22} And they said, "Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you." {23} Then he invited them in and lodged them. On the next day Peter went away with them, and some brethren from Joppa accompanied him.

{24} And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

{25} As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. {26} But Peter lifted him up, saying, "Stand up; I myself am also a man."

{27} And as he talked with him, he went in and found many who had come together. {28} Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. {29} "Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

{30} So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, {31} "and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. {32} 'Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' {33} "So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

{34} Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. {35} "But in every nation whoever fears Him and works righteousness is accepted by Him. {36} "The word which God sent to the children of Israel, preaching peace through Jesus Christ; He is Lord of all; {37} "that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: {38} "how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

{39} "And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. {40} "Him God raised up on the third day, and showed Him openly, {41} "not to all the people, but to witnesses

chosen before by God, even to us who ate and drank with Him after He arose from the dead. {42} **"And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. {43} "To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."**

{44} While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. {45} And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. {46} For they heard them speak with tongues and magnify God.

Then Peter answered, {47} "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" {48} And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days."

In Acts 10, you have the story of Cornelius, who was a centurion in the Italian Cohort. Cornelius was not a circumcised Jew, but he was a devout believer in the God of Israel. But he had not yet been saved. We know this from Acts 11:13-14 which states the exact words which the angel said to Cornelius: "Send men to Joppa, and call for Simon whose surname is Peter, **'Who will tell you words by which you and your household will be saved.'**" So Cornelius sends for Peter.

In verse 24 of Acts 10, it states that Cornelius was waiting, along with many of his relatives and close friends, for Peter's arrival to hear his message. In verses 34-43, Peter arrives and presents the Gospel, telling them all how Christ was crucified and was resurrected on the third day. And he ends his preaching in verse 43, saying that whoever believes in Christ will receive the forgiveness of sins.

Note well, that in verse 44 it says that while Peter was speaking the words; **"whoever believes in Him will receive remission of sins,"** the Holy Spirit came upon them.

He didn't lay hands on them. He didn't pray over them and say, "Receive the Holy Spirit." The Holy Spirit just came upon them when they received the message of how Christ died for their sins, and inwardly they believed. You see, once a man believes in Christ, he indwells them with His Holy Spirit. The following two Scripture texts are proof of this.

1 John 4:13-15 (NKJV): "By this we know that we abide in Him, and He in us, because He has given us of His Spirit. {14} And we have seen and testify that the Father has sent the Son as Savior of the world. {15} Whoever confesses that Jesus is the Son of God, God abides in him, and he in God."

Romans 8:9-16 (NKJV): "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. {10} And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

{11} But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. {12} Therefore, brethren, we are debtors; not to the flesh, to live according to the flesh. {13} For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. {14} For as many as are led by the Spirit of God, these are sons of God. {15} For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." {16} The Spirit Himself bears witness with our spirit that we are children of God."

In verse 45-46, of Acts chapter 10, it states that those of the circumcision, the Jews, who traveled

along with Peter, heard them speak immediately afterwards with tongues glorifying God.

Here you had Gentiles, who evidently began speaking the language of the Jews, because the Jews traveling with Peter could understand what these Gentiles were saying. They heard them glorifying God. This was a sign to Peter and to those Jews who had been circumcised that God would send His Spirit upon the uncircumcised Gentile nations as well.

You see, this was a sign, given by God to the circumcised Jews, that they needed to accept the Gentiles into the church. If you continue reading into chapter 11, you will see that when Peter returned to Jerusalem, he was rebuked by some of the Jews there for fellowshiping with Gentiles. Then Peter recounted his experience at Joppa with the Gentiles and then he finally ended by saying: "And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. {16} "Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' {17} "If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?" {18} When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life." Acts 11: 15-18 (NKJV)

Also note in Chapter 11 verse 16, that Peter mentions that they were baptized with the Holy Spirit only. He doesn't say they were baptized with the Holy Spirit and fire. This is another verse that indicates that the baptism of the Holy Spirit, and the baptism of fire, are two completely separate and distinct baptisms, as we mentioned in chapter 2 of our book.

Chapter 6

A Sign to the Disciples of John the Baptist, there is no Prophet greater than Christ - Acts 19 -

Acts 19:1-7 (NKJV): "And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples {2} he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, "We have not so much as heard whether there is a Holy Spirit."

{3} And he said to them, "Into what then were you baptized?"

So they said, "Into John's baptism."

{4} Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus." {5} When they heard this, they were baptized in the name of the Lord Jesus. {6} And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. {7} Now the men were about twelve in all."

Here in Acts 19, we have the apostle Paul finding twelve men who were some of the disciples of John the Baptist at Ephesus. They probably had been baptized by John when he was preaching in the Wilderness. Yet, they evidently had not been around at the end of John's ministry, where John pointed his disciples to follow after Christ. In other words, they had yet to put their faith in Jesus Christ. This is clear from verse 4 where Paul says to them; "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would

come after him, that is, on Christ Jesus."



When they heard this, they were baptized in the name of the Lord Jesus."

Paul then signified that they were now members of Christ's church by placing his hands on them.

One of the new charismatic darling boys shown on the TBN network, is a preacher called Joseph Prince. You know, the guy who dresses in leather all the time.

On one of his videos, Prince begins preaching on this Scripture passage. He wasn't reading from the Bible of course, it was just off the top of his head like most charismatic preachers do. And Prince says this; "One time the apostle Paul passes by a group of people, and ahh, he asks them; "Have you received the Holy Ghost?" And the Bible says they were disciples, they were believers in Christ . . . In Acts 19, If you look at it, Paul passed by . . . and then he found disciples, . . . these are believer's in Christ. Christians. And he asks them. Have you received the Holy Spirit since you believed . . . They said we have never heard of anything about the Holy Spirit."

"So what Baptism were you baptized? Oh, John's baptism . . . Then the Bible says he prayed for

them, laid hands on them and said receive the Holy Spirit. And what was the evidence? They spoke in tongues!"

But what Prince says here is false. These men were not yet Christians. He conveniently leaves out verses 4 and 5 in his preaching on this Scripture passage where Paul tells them that John preached that they should believe on Him who would come after him. That is, on Christ Jesus. And after believing they were baptized in the name of the Lord Jesus Christ.

These men were not yet disciples of Christ, only of John. So Prince skips these passages. The reason he does so is that he believes in what is called the Second Anointing of the Holy Spirit. This is Charismatic lingo.

What does this mean?

Well, according to them, after a Christian believes in Christ and he is born again, he is indwelt by the Holy Spirit. This they call the first anointing. But after that point, Christians need to receive a second anointing of the Holy Spirit in order to speak in tongues, do miracles, etc.

The problem with this is that this text teaches just the opposite. These disciples of John, just minutes after they put their faith in Christ and were indwelt with the Holy Spirit for the first time, began speaking in tongues, prophesying in foreign languages.

We saw this as well in Acts 10, when once they believed and received the Holy Spirit they immediately began speaking in tongues. They didn't have a so called second anointing as Prince contends. So there is no such thing as a second, third, fourth, fifth, sixth or whatever anointing.

Second of all, Prince says that Paul prayed for them. Yet the Bible doesn't say Paul prayed for them.

These men had just accepted the Gospel and Paul baptized them as evidence that they were now followers of Christ. No, it was not Paul who drew these men to Christ. It was the Father's own doing. Jesus said: "No one can come to Me unless the Father who sent me draws him . . ." John 6:44

Thirdly, Prince says that along with praying for them, that he laid hands on them and said; "Receive the Holy Spirit."

No, the Bible never said Paul said to them the words, "Receive the Holy Spirit." As if somehow a man can lay his hands on someone and speak the words and it will happen. This is the Charismatics false doctrine known as the "Word of Faith." That whatever you say shall come to pass.

No, the Bible says the Holy Spirit, who now indwelt them, came upon them and they spoke in tongues. Big difference, because many tongue speakers believe that a man cannot speak in tongues unless they put their hands on them and speak the words; "Receive the Holy Ghost." That is not what Acts 19 says.

John Calvin, in his commentary on Acts 19:6, sums it up pretty well when he says: "Whereas the men of old time did use laying on of hands, that they might confirm the profession of faith in those who were grown up, I do not like it; so that no man think that the grace of the Spirit is annexed to such a ceremony." (The Laying on of Hands)

Chapter 7

Not all speak in Tongues 1 Corinthians 12

As we have addressed in the previous chapter, there are some churches today that are perverting the Biblical doctrine of tongues by saying that every believer needs to speak in tongues as evidence that they are saved. And here in 1 Corinthians chapter 12 we have a clear cut teaching from the apostle Paul that this was not the teaching of the early church. Evidently, in the Corinthian church this same type of false doctrine came up as well, and Paul had to address the issue.

1 Corinthians 12:4-11 (NKJV): "There are diversities of gifts, but the same Spirit. {5} There are differences of ministries, but the same Lord. {6} And there are diversities of activities, but it is the same God who works all in all.

{7} But the manifestation of the Spirit is given to each one for the profit of all: {8} for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, {9} to another faith by the same Spirit, to another gifts of healings by the same Spirit, {10} to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. {11} But one and the same Spirit works all these things, **distributing to each one individually as He wills.**"

So as you can see from verses 4-11, there were many different gifts given by the Holy Spirit in the early church, and He distributed them to different

individuals whom He had chosen to give these gifts to.

Verse 11 says the Holy Spirit distributes the gifts according to His will, not the will of any believer. You might want to speak in tongues, but that doesn't mean the Holy Spirit would give you that gift.

After listing these very different gifts given by the Holy Spirit, and stating that different people receive different gifts used to edify the Church. In verses 12-27, he relates each person within the church, each having a separate Spiritual gift as compared to others, to the different parts of the body. And how all parts of the body are essential for the whole body to function normally.

Then in 1 Corinthians 12:28-31 he continues; "And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. {29} Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? {30} Do all have gifts of healings? Do all speak with tongues? Do all interpret? {31} But earnestly desire the best gifts. And yet I show you a more excellent way."

In verse 29 of 1 Corinthians 12, the apostle Paul asks the questions; "Are all apostles?" The answer being No!

"Are all prophets?" The answer being No!

And he continues down the line of Spiritual gifts until he gets to tongues and asks the same question, "Do all speak in tongues?" The answer being; "Of course not."

So how any preacher today can come up with the notion that all true believer's in Christ need to speak in tongues shows his lack of actual Bible study, replacing the doctrine of God with the doctrines of men.

Basically what Paul is saying in 1 Corinthians

12 is don't covet the gifts that the Holy Spirit has decided to give to others, and not to you. But he tells them to seek the best gift, which in chapter 13 is love. Which is far more important than any spiritual gift they may have received.

Chapter 8

Angel language? Or have Tongues ceased? - 1 Corinthians 13 -

1 Corinthians 13 is known as the great love chapter in the Bible. That is its main focus. No matter how many Spiritual gifts and natural talents that God has given you, or how many noble deeds that you perform, they all pale in comparison to loving your neighbor.

Yet it amazes me how so many Charismatic people out there try and use 1 Corinthians 13 as a proof text that tongues are a special language that only the Angels speak, and that only God can understand.

They try to use 1 Corinthians 13 to justify the fact that they are speaking in gibberish, a non understandable language, to themselves and to other men. So lets look at what 1 Corinthians 13 has to say, beginning at verse one.

{1} "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. {2} And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. {3} And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

{4} Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; {5} does not behave rudely, does not seek its own, is not provoked, thinks no evil; {6} does not rejoice in iniquity, but rejoices in the truth; {7} bears all things, believes all things, hopes all things,

endures all things.

{8} Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. {9} For we know in part and we prophesy in part. {10} But when that which is perfect has come, then that which is in part will be done away. {11} When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. {12} For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. {13} And now abide faith, hope, love, these three; but the greatest of these is love."

So right off the bat, in verse 1, we have a controversy. Paul said, "though I speak in tongues of men and of angels." The Pentecostals say that this statement is proof that Paul spoke in an angel language. But this was not what Paul was trying to convey to the Corinthian church.

You see, the Corinthians church became enamored with tongues. They thought this was the ultimate spiritual gift, even to the point where people were evidently pretending to speak in tongues within the church. So Paul has to correct them on these issues in Acts chapters 12-14.

Now lets look at verse 1 closely. What Paul was basically saying to them was, "If I could speak in every language known to man, or even if I was able to speak in the language of the angels, but I have not love, what good is it."

Paul was not saying that he could speak in every language, or of the language of angels. This is clear as he continues into verse 2 with the understanding of all mysteries. Did Paul have the ability with the gift of prophecy to understand all mysteries?

Of course not.

Why?

Because in verse 12 he says: "For now we see in a mirror, dimly, but then face to face. Now I know in part." You see, Paul said now we know the mysteries of God only partially, until we eventually will meet him face to face in the heavenly city.

And did Paul actually move mountains physically from one spot to another with his great faith?

Of course not.

What he was saying was if he had that ability granted to him by God, and yet he had not love, what good is it.

So if you are a Tongue preacher and you believe that verse 1 means all believers need to speak in the tongues of Angels, then to be consistent you need to be a Mountain Moving preacher as well and tell all believers that they are able to go out and physically move the Rocky mountains over to Illinois. And if you can't, you just don't have enough faith and are probably not born again. But that's the charismatic thinking, not mine.

Paul was talking figuratively, not literally, about being able to speak an angel language, just as he was speaking figuratively and not literally that he was able to understand all mysteries and to move mountains out of their place.

The next verse that deals with tongues is found in verse 8, and it is controversial as well.

"Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away."

Now at the time of Paul's writing to the Corinthian church, the spiritual gift of prophecy was given to certain men as one of the gifts God gave to the Church. But verse 8 says that prophecies will fail. In other words, they will come to an end.

So when did this happen?

Most people agree, that as this relates to prophecies concerning future events, that Revelation 22:18 gives a warning to anyone trying to add additional prophecy concerning God's final message to man. It states; "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book."

So if somebody tries to tell you that they have received an extra Biblical prophetic message from God, you know that they are off in left field hanging on cloud nine.

Now getting back to 1 Cor 13:8, the next statement found in the verse is; "Whether there are tongues, they will cease."

So God says in His Word that there is a limited amount of time that the spiritual gift of tongues will be given out. And then, in order for this passage to be fulfilled, somewhere along the line in history the gift of tongues has to cease and will no longer be given out.

So when did tongues cease?

Going back and studying the early church fathers, it appears the tongues were still in use during the second century, the 100-200 A.D. time frame. This is evidenced by the church father Irenaeus, who had heard Polycarp preach. Polycarp was trained by the apostle John. Irenaeus wrote this; "In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who **through the Spirit speak all kinds of languages**, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God." (Irenaeus, Against Heresies, Book V, Chapter VI.)

Notice that Irenaeus said tongues were languages, just as we find in Acts 2.

Sometime after the second century church, tongues seemed to have ceased.

During the fourth century, the period from 300-400 A.D., a church leader by the name of **John Chrysostom** mentioned that tongues had ceased, and they were no longer practiced by the Church.

Chrysostom stated in his 'Homilies' on First Corinthians 19; "This whole phenomenon, (the gift of tongues), is very obscure, but the obscurity is produced by our ignorance of the facts referred to and **by their cessation. Being such then as used to occur, but now no longer take place. And why do they not happen now?**"

Another fourth century church leader, **Augustine**, also wrote that tongues had ceased. He stated; "In the earliest times, the Holy Ghost fell upon them that believed: and they spake with tongues, which they had not learned, as the Spirit gave them utterance. These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all languages over the whole earth. **That thing was done for a betokening, and it passed away.**" Augustine, Homilies on the Gospel of John 6:10, in The Nicene and Post-Nicene Fathers [7:497-98]

John Calvin, one of the great reformation leaders, wrote in his commentary on Acts 10:46 that tongues had ceased. He said; "For they heard them. He expresseth what gifts of the Spirit were poured out upon them, and therewithal he notes the use; to wit, that they had a variety of tongues given to them, so that they did glorify God with many tongues. Also, it may be gathered out of this place, that the tongues were given to them not only for necessity, seeing the gospel was to be preached to strangers and to men

of another language, but also to be an ornament and worship to the gospel. **But ambition did afterward corrupt this second use**, forasmuch as many did translate that unto pomp and vain glory which they had received to set forth the dignity of the heavenly wisdom, **as Paul doth sharply reprove this fault in the Corinthians. Therefore, no marvel if God took away that shortly after which He had given, and did not suffer the same to be corrupted with longer abuse."**

So it is evident from well known church leaders, that from the 4th century onwards, no evidence of the real gift of tongues has been documented. Though there are incidents of many counterfeit tongues recorded in history that mirror the false tongues and signs being performed in the modern charismatic movement today. We will discuss them in a future chapter of this book.

Chapter 9

Paul deals with the Misuse of Tongues at Corinth - 1 Corinthians 14 -

In 1 Corinthians 14, The apostle Paul continues to instruct and rebuke the church at Corinth for pretending to speak in tongues. Yet it amazes me how so many modern tongue speakers today actually use some of Paul's statements to encourage their congregations to speak in nonsensical ecstatic utterances. So let us first read the chapter.

1 Corinthians 14 (NKJV): "Pursue love, and desire spiritual gifts, but especially that you may prophesy. {2} For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. {3} But he who prophesies speaks edification and exhortation and comfort to men. {4} He who speaks in a tongue edifies himself, but he who prophesies edifies the church. {5} I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

{6} But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? {7} Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? {8} For if the trumpet makes an uncertain sound, who will prepare himself for battle? {9} So likewise you, unless you utter by the tongue words easy to understand, how

will it be known what is spoken? For you will be speaking into the air. {10} There are, it may be, so many kinds of languages in the world, and none of them is without significance. {11} Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me. {12} Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.

{13} Therefore let him who speaks in a tongue pray that he may interpret. {14} For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. {15} What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. {16} Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? {17} For you indeed give thanks well, but the other is not edified.

{18} I thank my God I speak with tongues more than you all; {19} yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

{20} Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature. {21} In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

{22} Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. {23} Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers,

will they not say that you are out of your mind? {24} But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. {25} And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

{26} How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. {27} If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. {28} But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

{29} Let two or three prophets speak, and let the others judge. {30} But if anything is revealed to another who sits by, let the first keep silent. {31} For you can all prophesy one by one, that all may learn and all may be encouraged. {32} And the spirits of the prophets are subject to the prophets. {33} For God is not the author of confusion but of peace, as in all the churches of the saints. {34} Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. {35} And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

{36} Or did the word of God come originally from you? Or was it you only that it reached? {37} If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. {38} But if anyone is ignorant, let him be ignorant. {39} Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. {40} Let all things be done decently and in order."

The main theme, in the first six verses of this chapter, is that Paul wishes that the church would put its focus on teaching God's Word in the common language of the church members, rather than focusing on the gift of tongues. Evidently, when they were speaking in tongues, whether it be the real gift or most likely their own gibberish, nobody had a clue as to what these people were saying. Let's understand something, if nobody was understanding what these tongue speakers were saying, it probably wasn't the true gift of tongues given by the Holy Spirit.

Why?

Well, because each spiritual gift that was given by the Holy Spirit had a purpose. The purpose behind tongues, as we mentioned previously, was to enable the Gospel to be proclaimed to those who spoke a foreign language. Yet, if there are no foreigners in the congregation, and you are truly speaking in a tongue, since it would benefit no one, then why would the Holy Spirit bring it forward at that time?

So it's more likely that what they were doing was just speaking in some gibberish that no one could understand, just in order that they might look more spiritual to others.

If you look at verse 2 carefully, it says; "For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries."

Now some Charismatics try to say that this is evidence that when you speak in tongues it is some type of God language, or some sort of angel praise language that no man can understand except for God.

That is just so stupid. Paul was rebuking them for speaking in some sort of tongue that no man in the congregation could understand, and then it says; "In the spirit he speaks mysteries." The spirit here does not refer to the Holy Spirit, as is evidence in

most Bible translations, since they do not capitalize the "s" in spirit. It is referring to either mans own spirit, or that of a deceiving spirit or demon. And the mysteries does not refer to the mysteries of God, but just that their gibberish sounded mysterious. Verse 9 clarifies this even further, Paul states: "So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air."

You see, it wasn't that they were praying to God. They were just shooting up gibberish into the air, much like what was practiced by the many pagan religions of that time, as well as our own time, I might add.

A question for those who believe that tongues are some sort of God language, that only God can understand, is this. Why would God, who created all human languages, and understands them all, need you to speak or pray to him in His special language in order for Him to understand what you are saying? Especially when He already knows the very intents of your heart.

Verse 4 says; "He who speaks in a tongue edifies himself, but he who prophesies edifies the church."

I have actually heard messages from charismatic TV preachers that say this is a good thing, that we should speak in tongues in order to edify ourselves. Typical of the many man centered churches of our day where the message is; "Oh, your so special. God wants the best for you. You need to puff yourself up and grab all the gusto that God has planned for you in this world."

Of course that is just a bunch of man centered selfishness doctrine. Paul of course, in reality, is rebuking them for not edifying the church, but were trying to bring attention to themselves.

Verse 5 says; "I wish you all spoke with

tongues . . ."

Many fine Bible teachers point out that it is important to understand the difference between tongue (singular) and tongues (plural), while reading this chapter. It appears that when Paul mentions tongues (plural), he is referring to the real gift of tongues, where as when he says tongue (singular), he is either referring to one specific language being spoken or he is speaking concerning gibberish language or a false tongue. Paul was saying; "I wish you really had the gift of tongues, if there was an interpreter. If not, it doesn't do much good."

In verse 7-9 Paul relates the noises that they were speaking to sounds of different musical instruments. The problem was that when a trumpet blast comes forth, it is supposed to sound like a trumpet. It's not supposed to sound like a flute, or something else.

And that's what was happening at Corinth. People were expecting a trumpet sound to come forth from the trumpeter, their preachers. Instead, what they heard was something really strange.

This reminds me of my younger years growing up. The church where my family attended was a Roman Catholics church. (By the way, I am not one anymore if your wondering.) But anyhow, the inside of the church building itself was just breath taking. It had these really high Arched Cathedral ceilings that when you are a small kid and looked up, it seemed like you were looking straight up into the heavens. Especially because they had their ceiling painted with a mural, something like you would see on the ceilings of Michelangelo's Sistine Chapel.

Anyhow, I remember every once in a while the church would have what they called a Latin Mass. It was a church service where the priest would speak in Latin throughout the entire worship service.

Latin is a beautiful language, and there was

something mystical and mysterious about those services. But at the end of the day, nobody had a clue as to what was being said. Therefore, nothing of any real spiritual significance from the Bible was conveyed and taught to the people sitting in the pews.

The priest put on a good show, impressing people with his Latin tongue speaking skills, although in truth many of the priests probably hadn't a clue as to what they were saying as well.

Continuing this thought to verse 14, Paul says; "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. {15} What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding."

This is another verse that Charismatics pervert in order for them to teach that tongues are a spiritual language.

Another one of the TBN celebrities is Joyce Meyer's, who is very much into the doctrine that we need to speak in tongues for our own edification. She states the following; ". . . when we speak in tongues, we are speaking secrets and mysteries to God. We are saying things in a spiritual language that our enemy Satan cannot understand. When we speak in tongues, often we are prophesying great things over our lives, things that we might not be able to accept if we understood what we were saying."

So here we have a clear-cut statement by a famous tongue preacher who says that the gift of tongues is not a human language that is understandable to man, which is just the opposite of what Acts 2 teaches. But she says tongues are a spiritual language.

Wow! Welcome to Modern Gnosticism 101. Just free up your mind and let all the spirit beings come on in baby. Don't even question it.

Hello!

By the way, 1 Timothy 2 verses 11-12 says a woman is not supposed to preach or teach or to have authority over a man, so I apologize for calling her a preacher. My bad.

Anyhow, Meyers says we are to pray in a non understandable tongue (language) and pray without understanding. Yet Paul says both mans spirit and his prayers should be with understanding. You see the word spirit, mentioned in verses 14 & 15, begins with a small 's.' And as we mentioned previously, this does not refer to the Holy Spirit, but to man's spirit. So evidently, Joyce needs a new pair of reading glasses.

In verses 16 & 17 we have the issue of public prayer. "Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? {17} For you indeed give thanks well, but the other is not edified."

While many Charismatic churches will have the entire congregation speaking in ecstatic utterance during their worship service, Paul basically says, "Man, what are you doing?" The whole congregation needs to be in agreement with the prayers that we put up to God in order that the entire congregation can say "Amen."

In verses 18-19 the Apostle Paul says this: "I thank my God I speak with tongues more than you all; {19} yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue."

Here Paul is very clear that church is really not the place for speaking in tongues or different languages. You see, Paul is known as one of the first missionaries to the Gentiles, and being able to speak multiple languages was really a God send while proclaiming the Gospel. First of all, we know Paul

spoke at least two languages, Greek and Hebrew, for the following Biblical texts confirm this:

Hebrew; Acts 21:40 (NKJV) "So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, **he spoke to them in the Hebrew language.**"

Greek; Acts 21:37 (NKJV) "Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?"

Now Paul, as a Pharisee, would have been learned in the original language of the Hebrew Scriptures, as well as the Greek in order to be able to read the Greek translation of the Scriptures we call the Septuagint. So these were probably languages that he learned naturally and not by the supernatural gift of tongues.

By the way, Paul was not at Pentecost. He became a believer sometime after that event. But although he was an apostle to the Gentiles, one can only speculate as to whether or not Paul was ever given the gift of tongues could to speak to others in a language he was not learned in. Although it is very possible that he did.

In 1 Cor 14:20 it states; "Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature."

This passage is something that the tongue promoting churches of today should take to heart. You see, it's a sign of spiritual immaturity to speak in tongues in the worship service.

1 Cor 14:21-22 continues; "In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord. "Therefore tongues

are for a sign, not to those who believe but to unbelievers; but prophesying (speaking or teaching God's word) is not for unbelievers but for those who believe."

First of all, it's important to understand that even if you speak in a foreign language to the unsaved of that language, and are able to present the Gospel in it's most purest form, it does not mean people will accept God's Word. I don't know how much clearer Paul could make it. If tongues are a sign for unbeliever's, specifically to the unbeliever's who speak in a different language than your own, then why when believer's are in a worship service, and everybody there speaks English for example, is there a need to speak in the tongues of another language besides English.

There isn't any reason. But hearing God's word spoken in your own language is very beneficial to the church.

Men like Luther, Wycliffe and Tyndale spent their lives making sure people could hear God's Word in their native tongue. They knew what this passage was all about. No more Latin. The Germans wanted German for the German church, and the English wanted English for the English church.

The next passage is classic. Verse 23 says: "Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?"

I remember once I told a gentleman who wasn't a believer that I was thinking about becoming a Pastor someday. And he responded something to this extent; "Are you going to allow people to fall down on the floor and go wild, speaking in crazy tongues?"

You see, this is the view of the unbeliever's looking in from the outside the church, especially

while watching some of the televangelist speak in false tongues. It's not advancing the Gospel one bit.

Verse 27 through the end of the chapter deals with worship services being orderly. It appears, as it relates to tongues, that everybody was speaking all at once, all in a different language. This made the worship service even more bizarre. So Paul gives this instruction; "If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. {28} But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God."

Paul says there should be only a few prophecies in tongues given, and only when there is an interpreter so that the rest of the congregation can understand what is being said. Otherwise, if there is no interpreter, then just shut up.

The question then arises, why do some of the big name Charismatic preachers, like Benny Hinn, speak so often on their TV programs in tongues without there being an interpretation given as to what is being said? I thought Paul was pretty clear about that here.

Now the last statement on tongues in this chapter is used by Charismatics as a proof text that we should never forbid the speaking of tongues in the church. It says; "{39} Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. {40} Let all things be done decently and in order."

Now in the early church this was the case, for they had the true Biblical gift of tongues. Yet as we have shown in our previous chapter, tongues have ceased and been replaced in the modern church with the false tongues of ecstatic utterances, which in our next chapter we will look at more closely. So it is very appropriate to rebuke false tongue speaking in the church today.

Now if you still question whether or not Tongues have ceased, the best evidence I have found for tongues ceasing is this. While researching what the charismatic faith healer Benny Hinn believed in regards to tongues, I found this comment from one gentleman that I liked very much regarding tongues ceasing. It stated this;

"Tongues have ceased. Otherwise, Benny Hinn and those like him are credible. Tongues have ceased."

Chapter 10

History of Tongues & Their Misuse

We have seen from our study that the Corinthian church was perverting the true use of Tongues. This was probably due in part with being influenced by their culture and growing up exposed to the Greek soothsayers and diviners that had a long history in Greece.

These diviners claimed that by cutting up various parts of a liver they could get some special revelation which they called oracles. And they commonly would fall into a trance and speak in ecstatic utterances which were not discernable.

The philosopher Plato, in one of his writings we call "The Dialogues of Plato," wrote the following;

". . . they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them."

Another one of Plato's dialogue, this time to a man called Timaeus, mentions that those who practiced divination were speaking forth dark sayings that they could not understand. Plato writes; **"And herein is a proof that God has given the art of divination not to the wisdom, but to the foolishness of man.** No man, when in his wits, attains prophetic truth and inspiration; but when he receives the inspired word, either his intelligence is enthralled in sleep, **or he is demented by some distemper or possession.** And how can he understand what he has said, whether in a dream or when he was awake, by the prophetic and inspired nature, or would determine by reason the meaning of the apparitions which he has seen, and what indications they afford to this man or that, of past, present or future good

and evil, must first recover his wits. **But, while he continues demented, he cannot judge the visions which he sees or the words which he utters;** the ancient saying is very true, that 'only a man who has his wits can act or judge about himself and his own affairs.' And for this reason it is customary to appoint interpreters to be judges of the true inspiration. **Some persons call them prophets; they are quite unaware that they are only the expositors of dark sayings and visions . . . "**

So this is the type of tongue speaking that the Corinthians were familiar with in their Greek culture. Unfortunately, it appears they began to bring the practice of speaking in ecstatic utterances into their church. So Paul had to correct the Corinthians for their practices.

The problem today is, if you hold the view that tongues are foreign languages, and like Paul you speak out against the unbiblical style of tongues being presented in the Charismatic churches of this generation, you will be attacked by them as being the same sort of people who were saying the apostles were drunk when they began speaking in tongues. And they will say that you aren't born again.

That's really pathetic, because when it comes right down to it, if they can't base their viewpoint from any reasonable reading of Scripture, that makes them just like any other cult. You can point out the proper Scriptural teaching on tongues to them, line by line verse by verse, but they stick their fingers in their ears and refuse to listen.

As we mentioned earlier in chapter 7 of this book regarding first Corinthians 13, sometime after the second century church the Biblical gift of tongues seems to have ceased. Although there were documented cases of false tongues being exposed throughout history that mirror some of the happenings in the tongue speaking churches of today.

One such case is recorded by the fourth century church historian Eusebius. He mentions a case of a man called Montanus, who was accused by the church of being a heretic because of his use of ecstatic tongues and gibberish. The sad part about this account was that even though many in the church realized these tongues were not of God, others in the church were lead astray by them.

Eusebius writes in his work, Ecclesiastical History, Book V, Chapters 14-18:

14:1 "The enemy of God's Church, who is emphatically a hater of good and a lover of evil, and leaves untried no manner of craft against men, was again active in causing strange heresies to spring up against the Church. For some persons, **like venomous reptiles, crawled over Asia and Phrygia, boasting that Montanus was the Paraclete** (The Comforter. In other words the Holy Spirit) . . . 16:6 Their recent heresy which has separated them from the Church arose on the following account: There is said to be a certain village called Ardabau in that part of Mysia, which borders upon Phrygia. There first, they say, when Gratus was proconsul of Asia, a recent convert, Montanus by name, through his unquenchable desire for leadership, gave the adversary opportunity against him. **And he became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning.**

16:8 **Some of those who heard his spurious utterances at that time were indignant, and they rebuked him as one that was possessed, and that was under the control of a demon, and was led by a deceitful spirit,** and was distracting the multitude; and they forbade him to talk, remem-

bering the distinction drawn by the Lord and his warning to guard watchfully against the coming of false prophets. (Matthew 7:15) **But others imagining themselves possessed of the Holy Spirit and of a prophetic gift, were elated and not a little puffed up; and forgetting the distinction of the Lord, they challenged the mad and insidious and seducing spirit, and were cheated and deceived by him.** In consequence of this, he could no longer be held in check, so as to keep silent.

16:9 Thus by artifice, or rather by **such a system of wicked craft**, the devil, devising destruction for the disobedient, and being unworthily honored by them, **secretly excited and inflamed their understandings which had already become estranged from the true faith.** And he stirred up two women, and **filled them with the false spirit, so that they talked wildly and unreasonably and strangely**, like the person already mentioned. **And the spirit pronounced them blessed as they rejoiced and gloried in him, and puffed them up by the magnitude of his promises. But sometimes he rebuked them openly in a wise and faithful manner, that he might seem to be a reprover.** But those of the Phrygians that were deceived were few in number. **And the arrogant spirit taught them to revile the entire universal Church under heaven, because the spirit of false prophecy received neither honor from it nor entrance into it.**

16:10 For the faithful in Asia met often in many places throughout Asia to consider this matter, and examined the **novel utterances and pronounced them profane, and rejected the heresy**, and thus these persons were expelled from the Church and debarred from communion.

16:12 therefore, they called us slayers of the prophets because we did not receive their loquacious

prophets, who, they say, are those that the Lord promised to send to the people.

16:22 **When those called to martyrdom from the Church for the truth of the faith have met with any of the so-called martyrs of the Phrygian heresy, they have separated from them, and died without any fellowship with them, because they did not wish to give their assent to the spirit of Montanus and the women.**

Eusebius then mentions a few other men who had begun proclaiming these false tongues as well.

17:1 In this work Eusebius mentions a writer, Miltiades, stating that he also wrote a certain book against the above-mentioned heresy. After quoting some of their words, he adds: "Having found these things in a certain work of theirs in opposition to the work of the brother Alcibiades, in which he shows **that a prophet ought not to speak in ecstasy**, I made an abridgment. A little further on in the same work he gives a list of those who prophesied under the new covenant, among whom he enumerates a certain Ammia and Quadratus, saying: **But the false prophet falls into an ecstasy, in which he is without shame or fear. Beginning with purposed ignorance, he passes on, as has been stated, to involuntary madness of soul.**

Eusebius clearly states that this was not normal behavior in following the way tongues were practiced as being handed down by the early church. In other words, this was a perversion of the gift of tongues. These tongues were gibberish, not foreign languages.

Tongues and the Prosperity Gospel.

Eusebius then continues a further portrait of the tongue speaking heretic Montanus as being in it

for the money.

18:1 As the so-called Phrygian heresy was still flourishing in Phrygia in his time, Apollonius also, an ecclesiastical writer, undertook its refutation, and wrote a special work against it, correcting in detail the false prophecies current among them and reproving the life of the founders of the heresy. But hear his own words respecting Montanus: "His actions and his teaching show who this new teacher is. This is he who taught the dissolution of marriage; who made laws for fasting; who named Pepuza and Tymion, small towns in Phrygia, Jerusalem, wishing to gather people to them from all directions; who **appointed collectors of money; who contrived the receiving of gifts under the name of offerings; who provided salaries for those who preached his doctrine, that its teaching might prevail through gluttony** . . . Afterwards he says: Does not all Scripture seem to you to forbid a prophet to receive gifts and money? When therefore I see the prophetess receiving gold and silver and costly garments, how can I avoid reproving her? . . . So also **Themiso, who was clothed with plausible covetousness**, could not endure the sign of confession, but threw aside bonds for an abundance of possessions . . . For we will show that those whom they call prophets and martyrs **gather their gain not only from rich men, but also from the poor, and orphans, and widows.**" . . . But it is necessary that all the fruits of a prophet should be examined. Tell me, **does a prophet dye his hair? Does a prophet stain his eyelids? Does a prophet delight in adornment? Does a prophet play with tables and dice? Does a prophet lend on usury?"**

After reading this passage from Eusebius, notice how many similarities between the false tongue speaking churches of that day and that of the TBN promoting tongue speaking churches of today.

History of Tongues 1800's

Getting closer to our modern time period, the next big heretical cult that used tongues arrived on the scene during the 1800's with the rise of the Mormonism. Below are a few quotes from Emma Hale Smith, the wife of the Mormon cult leader Joseph Smith, who had this to say about the tongues that were occurring in their worship.

"When Joseph asked Brigham Young to pray, Brigham spoke in tongues, using strange sounds and unfamiliar words. The others looked at Joseph in some perplexity, for this type of spiritual phenomenon was not common to them. It was Joseph's first experience with the puzzling speech and he called it 'pure Adamic' and stated that it was 'of God.'

"Speaking in tongues spread through the Pennsylvania branches of the church first, then it occurred in Mendon, New York. Brigham Young brought it to Kirtland. The practice became a part of the Saints' worship, particularly among women, until well into the next century."

Notice that they made strange sounds, like the ecstatic utterance practiced in the Charismatic churches of today. And to try and legitimize their strange speech, Joseph Smith came up with the explanation that this was the original language of Adam.

The next quote shows who was really behind these tongues.

"Frederick G. Williams rose and stated that an angel entered through the window and took a place between himself and Father Smith and remained there during the meeting. The congregation shouted, 'Hosanna, Hosanna, Hosanna to God and the Lamb,' three times, sealing it each time with 'Amen! Amen!'"

The article continues: "Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azuza street near San Pedro Street, and the devotees of the strange doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal.

Colored people and a sprinkling of whites compose the congregation, and night is made hideous by the howlings of the worshipers, who spend hours swaying back and forth in a nerve-racking attitude of prayer and supplication. They claim to have "the gift of tongues," and to be able to comprehend the babel.

Such a startling claim has never yet been made by any company of fanatics, even in Los Angeles, the home of almost numberless creeds. Sacred tenants, reverently mentioned by an orthodox believer, are dealt with in a familiar, if not irreverent manner by the latest of the religionists.

An old colored exhorter, blind in one eye, is the major demo of the company. With his stony optic eye fixed on some luckless unbeliever, the old man shouts his defiance and challenges an answer. Anathemas (cursings) are heaped upon him who shall dare gainsay the utterances of the preacher.

Clasped in his big fist the colored brother holds a miniature Bible from which he reads at intervals one or two words, never more. After an hour spent on exhortation, the brethren present are invited to join in "a meeting of prayer, song and testimony." Then it occurred that pandemonium breaks loose and the bounds of reason are passed by those who are "filled with the spirit," whatever that may be.

"You-oo-oo gou-loo-loo, come under the bloo-oo-oo boo-loo," shouts an old colored "Mammy," in a

frenzy of religious zeal. Swinging her arms wildly about her, she continues with the strangest barrage ever uttered. Few of her words are intelligible, and for the most part her testimony contains the most outrageous jumble of syllables, which are listened to in awe by the company.

One of the wildest of the meetings was held last night, and the highest pitch of excitement was reached by the gathering, which continued in "worship" until nearly midnight. The old exhorter urged the "sisters" to let the "tongues come forth" and the women gave themselves over to a riot of religious fervor. As a result a buxom dame was overcome with excitement and almost fainted.

Undismayed by the fearful attitude of the colored worshiper, another black woman jumped to the floor and began a wild gesticulation, which ended in a gurgle of wordless prayers which was nothing less than shocking.

"She's is speaking in unknown tongues," announced the leader, in an awed whisper; "keep on sister." The sister continued until it was necessary to assist her to a seat because of her bodily fatigue.

Among the believer's is a man who claims to be a Jewish Rabbi. He says his name is Gold, and claims to have held positions on some of the largest synagogues in the United States. He told the mostly last night crowd that he is well known to the Jewish people of Los Angeles and San Francisco, and referred to prominent local citizens by name. Gold claims to have been miraculously healed and is a convert of the new sect.

Another speaker had a vision in which he saw the people of Los Angeles flocking in a mighty stream to perdition. He prophesied awful destruction to this city unless its citizens are brought to a belief in the tenants of the new faith."

Here is a list of a few observations of this event that eventually would lead to the Pentecostal movement.

1) They were not speaking in a foreign language as the Bible indicates they should be. But in gibberish "Blah Blah." Oh, I apologize, my bad. They were speaking in "Bloo Loo."

2) In the account the women are commanded to bring forth tongues, yet the Bible's gift comes about when God sovereignly chooses without any command given by any of the apostles.

3) The preacher would only read one or two words from the Bible. Well, at least he had a Bible, many of the Charismatic preachers I see today aren't even carrying one, they just wing it off the top of their heads while preaching.

4) The preacher wouldn't tolerate anyone who questioned his utterances. That's very typical of Pentecostal type preachers, or any cult leader for that matter. Even if their doctrine is pathetic, if you question tongues they will tell the others you are blaspheming the Holy Ghost.

5) How come only the women are speaking in tongues. I thought 1 Timothy 2:11-12 states; "I do not permit a woman to teach or to have authority over a man, she is to be silent in the congregation."

6) A false prophetic message concerning the destruction of Los Angeles was given. As to the best of my knowledge, Los Angeles is still around, even though the majority of citizens of that city haven't turned to the new sect of the Pentecostal movement. I do find it interesting though that the TBN network

is just around 30 miles away from where the original Pentecostal movement was birthed.

What the Lord says about the Lying Tongue Preachers

"Behold, I am against the prophets," says the LORD, "who use their tongues and say, 'He says.'

"Behold, I am against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all," says the LORD. Jeremiah 23:31-32 (NKJV)

Chapter 11

Questions for Charismatic and Pentecostal Tongue Speakers

1) If tongues are a Spiritual gift from God, and a gift is something that is given supernaturally by God, not from men. And is not something that can be taught or commanded by men (the preacher.) Then why do so many Charismatic churches have classes for their congregations on how to speak in tongues?

I saw a video of John Olsteen, the father of Joel Olsteen and the founder of that mega church, where he makes fun of people who are ashamed of churches like his that speak in tongues. He makes this quote, that for people to understand speaking in tongues: "You need to come to a church like this all the time to be taught, to be taught."

So in other words tongues are something to be taught, But if it's taught then it's not a supernatural gift. You can't have it both ways.

Then he tells this story. "There was a preacher that got onboard that plane, and he was sitting there praying in tongues. And this linguist sitting next to him said, "Oh, you must be a linguist." And the preacher replied, "No, I'm baptized in the Holy Ghost, and I speak in tongues."

Of course, as we have shown previously, why would he be speaking in a foreign language if he and the man sitting next to him spoke the same language? And would the Holy Spirit need to make him speak in a foreign language to present the Gospel to this man? And how come he didn't share the Gospel with this man, instead of praying in some Babel?

2) Are tongues only manifested in your church in only two circumstances as they are given in the

Bible? First, when someone from a foreign land comes into the church and somebody begins sharing the Gospel to them in that unbelievers language and dialect, without any previous knowledge of that language. And as a result that unbeliever puts their faith in Christ.

Or second, an unbeliever hears the Gospel of Jesus Christ, they put their faith in Christ, and without any prompting, mimicking, or commanding to speak in tongues, they do so immediately on their own, and in an existing foreign language they proclaim the Gospel.

3) Do tongues manifest themselves more outside the church, doing missionary work and evangelism, then they do inside your church walls? Actually, in the case of Acts 2, Acts 8, Acts 10 and Acts 19, all these incidents of tongues occurred in public places outside of the church itself. Since they were done outside the church, there was no chance of mimicking what they had seen others do while watching tongues being spoken during a church service.

4) Do tongues occur spontaneously without your prompting as they do in the Bible and only when a clear cut presentation of the Gospel is being delivered? Is the message of Christ's death for the forgiveness of sins, and His resurrection being conveyed in that tongue? Or do they only occur when you have a special tongue speaking service, or when you decide to prompt those attending in your services to speak in tongues?

5) Is everybody in your church supposed to be speaking in tongues? If you hold that view, it is contrary to what the Apostle Paul stated when he spoke to the Corinthian church. The church being born again believer's in Christ. Paul said: "Do all speak in tongues?" The answer being no.

6) When people speak in tongues within your congregation, do they fall down on the ground and begin shaking in the so called slain in the Spirit mode? If so how come the Bible never speaks of this happening to any new believer in any Biblical text? But the Bible does talk about demon spirits throwing men down. Of course, that was not of the Holy Spirit, it was a false and deceiving spirit.

7) Do you believe that all born again believer's speak in tongues? Do you believe that all non tongue speakers aren't truly born again and therefore headed to hell? If so, then why didn't the Ethiopian eunuch after being baptized by Phillip speak in tongues? Why does the Scripture not mention the Phillipean jailer and his family speaking in tongues? Were they not true believer's in Christ, or were they just some sort of 2nd class, non Holy Spirit filled Christian?

8) When you speak in tongues are they an actual foreign language of which you had no previous knowledge or training in before, like the Bible says? Or are you speaking in some gibberish tongue, like what you see in many false religious cults of Hinduism and others where there is a deceiving spirit involved?

9) When you speak in tongues are you speaking that way so that it will make you look really spiritual before others?

10) Are you speaking in tongues because you are mimicking what others are doing in order to be accepted by the other tongue speakers in the congregation?

11) Why, since after the second century church and for the next 1800 years do we hear very little of tongue speaking in the church? Except of course for the heretical movements of the Gnostics, Mormons, and others, where the focus was taken off of Christ and put on spirits. Then all of a sudden in

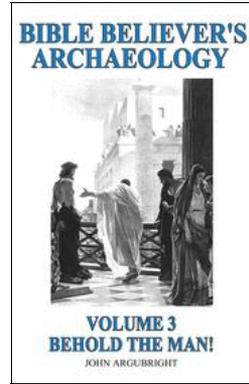
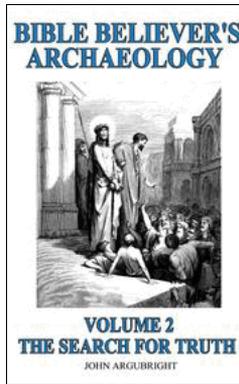
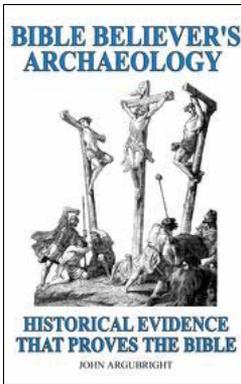
the late 20th century we get a new form of Gnosticism, focusing more on the work of the Holy Spirit, rather than the One to whom the Holy Spirit testifies concerning, "Jesus Christ."

12) Why do all the biggest names among the money hungry prosperity false prophets on TBN (Tongue Backing Network) all speak in Tongues? You got your quack Benny Hinn, Kenneth Hagin, Kenneth Copeland, Jesse Duplantis, Joyce Meyers, Joseph Prince, and on and on.

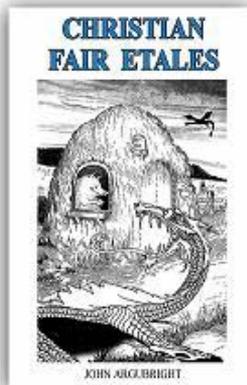
Wow, what a crew. They would make Demas, the character in Pilgrims Progress who was luring Christians up the hill of filthy Lucre, look like a pussy cat. Kinda like Barnum and Bailey's circus, the bigger the show you can put on under the big top the more bucks you can bring in.

In conclusion, it is my hope that after reading this book, you will now know the difference between the true gift of tongues as, found in the Bible, and the counterfeit tongues of the ecstatic utterances being spoken in many modern churches today. And if you are attending a tongue speaking church currently, please consider hightailing it out of there and find a good Bible teaching church to attend instead.

Other Books by the Author



Our three volume book series 'Bible Believer's Archaeology,' is one of the best apologetics series on Bible evidences available. If your looking for historical evidence that proves the Bible, this series is it.



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May the Grace and Peace of the Lord Jesus Christ be with you.



“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but who-ever does not believe is condemned already for he has not believed in the name of God’s one and only Son.”

John 3:16-18

SOURCES:

THE HOLY BIBLE, AUTHOR: THE LORD GOD

Scripture taken from the New King James Version unless noted.

The author and publisher gratefully acknowledges the following resources used in compiling data and illustrations for this publication.

FRONT COVER: "Tongues at Pentecost" Illustrated in Hurlbut's Story of the Bible (1932), Artist. R. Seinwebe

CHAPTER #1: "IN THE BEGINNING, GOD CREATED TONGUES

Artwork: "Tower of Babel" illustrated in Adventures in Arabia (1927), Author: W.B. Seabrook. Illustrator: Gustave Dore, Publisher: Blue Ribbons Books

CHAPTER #2: "TONGUES, FIRE AND THE HOLY SPIRIT AT PENTECOST - ACTS 2"

Artwork: "Tongues at Pentecost" Illustrated in Art and Music (Childcraft: Vol. 13) (1939) Author & Publisher: Quarrie Corp.

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CHAPTER #4: "A SIGN TO THE JEWS THAT THE HOLY SPIRIT CAME ON THE SAMARITANS - ACTS 8"

Artwork: Peter rebukes Simon the Sorcerer - Artist - W.J. Linton 1791-1876

Irenaeus, in his work 'Against Heresies 1'

Justin Martyr in his work Apology 26

CHAPTER #6: "A SIGN TO THE DISCIPLES OF JOHN THE BAPTIST, THERE IS NO PROPHET GREATER THEN CHRIST - ACTS 19"

Artwork: "John the Baptist pointing to Christ Illustrated in "Art and Music (Childcraft: Vol. 13) (1939) 19th century engraving
Author & Publisher: Quarrie Corp.

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CHAPTER #8: ANGEL LANGUAGE? OR HAVE TONGUES CEASED? - 1 CORINTHIANS 13

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CHAPTER #9: PAUL DEALS WITH THE MISUSE OF TONGUES AT CORINTH - 1 CORINTHIANS 14

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CHAPTER #11: QUESTIONS FOR CHARISMATIC TONGUE SPEAKING LEADERS

John Olsteen quotes on the need to be taught tongues.

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<http://www.youtube.com/watch?v=88XtqqFxAUNA#t=714> as of Feb 2014.

OTHER RECOMMENDED BOOKS

"Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship" and "Charismatic Chaos" by John MacArthur