

A BRIEF WORD STUDY CONCERNING THE “GIFTS” OF THE HOLY SPIRIT.

Bob Stewart, 1970; revised 2004

Introduction (Outline available at end of study)

As one reads the New Testament, it becomes apparent that the Holy Spirit affects different people in different ways. For example, in Acts 1:8, Jesus told His disciples, “you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” What happened to them on the Day of Pentecost fulfilled Jesus’ words to them. But when Peter was explaining the phenomenon to the gathered crowds, he said at the end of his proclamation, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit” (Acts 2:38). This “gift” was simply the confirmation that God had forgiven and accepted them into His grace (as in Romans 8:15-16).

All through the New Testament different responses to the Spirit’s “infilling” are seen. In Acts chapters 2, 10 and 19, we have the “speaking with tongues” when the Spirit came upon the people referenced, but in Acts 4, 7, 8, 9, there is no mention of tongues being employed. In other places the Holy Spirit comforts, directs, leads, informs, gives insight, etc. There is little room for the attempt to define the ministry of The Spirit in a narrow and constricted sense, or for assuming that the “infilling” of the Spirit only occurs a certain way with certain signs. Like God, the Spirit will not be accommodated to a man made set of rules or restrictions, nor be accommodated to a ministry which includes many artificial elements created by man. This study is an attempt to understand and clarify the intent, meaning and use of what is commonly called “the gifts of the Spirit”.

Exactly what is meant by the term “gifts of the Spirit” has been highly debated over the years. Much personal opinion and theory has been produced on paper for decades about this topic by those who are increasingly interested in having a more fruitful ministry and assisting others in the same goal. In light of the great discussion of these things, especially around the “tongues” question, and in view of the confusion and bickering among church denominations, this paper is presented to help cast a fresh light upon the muddle and clarify some of the differences between the “gifts”, “ministries”, and “manifestations” of The Holy Spirit. A concise look at the Greek wordage used by Paul in his teaching will be the basis for the conclusions reached. Further exposition will help create a basic foundation and a unified exegesis.

Words, translations and categories.

Very often, all the different Scriptural passages relating to this subject are deposited in one “box” labeled “The Gifts of the Spirit” and it is drawn upon at random with little other purpose in mind other than to back up someone’s dogma. This is entirely inadequate, if not misleading. There are ten words, which differ in the original, yet all are translated “gift” in the Revised Standard Version. There needs to be a clearer distinction made.

Of these ten words, three relate to the question at hand, the “gifts of The Holy Spirit”. The other seven words speak of different areas off giving, or gifts not directly relating to this topic. They are: το δομα [doe-ma], (Philippians 4:17; Ephesians 4:8), η δοσις, [doe-sis] (James 1:17; Philippians 4:15), το δωρημα, [doe-ray-ma] (Romans 5:16a; James 1:17), το δωρον, [doe-ron](Ephesians 2:8; Hebrews

8:3-4, 9:9, 11:4; Revelation 11:10), ο μερισμοῖς, [may-ris-mois] (Hebrews 2:4, 4:12), η χάρις, [karis] (II Corinthians 8:4) and πνευματικῶς, [pneumatikos] (I Corinthians 2:13-14; Revelation 11:8).¹

The three words which are used in direct relation to this subject are: τα χαρίσματα, [karisma] η δωρεά, [doeraya] and η πνευματικῶς, [pneumatikos] all three inappropriately translated “gift”. Each word has its own distinctive meaning and should not be confused with the others. These words are used in conjunction with the five passages listing “gifts” which fall into four clear categories:²

1. “Gifts of grace”, found in Romans 12:6-8 and I Peter 4:10-11.
2. “Gifts of Christ to His church”, found in Ephesians 4:7,11.
3. “Manifestations of The Spirit”, found in I Corinthians 12:1, 7-10.
4. “Offices God has set in the church”, found in I Corinthians 12:28.

Now, let’s analyze each category in detail and see how they relate.

First, we have the “Gifts of Grace” found in Romans 12:6-8, and I Peter 4:10-11:

“Since we have gifts (χάρισμα, – a favor bestowed by the grace of God on individual Christians of the non-material sort)³ that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”⁴

Summarizing these gifts according to the grace given us, there are:

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| <ol style="list-style-type: none"> 1. Prophecy 2. Teaching 3. Exhortation (or encouragement) | } | <p>I Peter 4:10-11 gives a capsule summary of these.</p> <p>Gifts of speaking</p> |
| <ol style="list-style-type: none"> 4. Serving 5. Giving 6. Leading (or ruling) 7. Showing mercy (or helping) | } | <p>Gifts of serving or ministering</p> |

It may be noted here that χάρισμα is used in both Romans and in I Peter.⁵ The term “τὰ χάρισμα” is found seventeen times in the New Testament and except for this single passage in I Peter, is used

¹ From Moulton and Geden, Concordance To The Greek Testament, T&T. Clark, Edinburgh, 1957.

² Imrich, Stephen, Trinity Magazine, Septuagesima, 1964, whose outline is represented here.

³ Arndt and Ginrich, A Greek-English lexicon of The New Testament and Other Early Christian Literature, University of Chicago Press, Chicago, Illinois, 1957.

⁴ Romans 12:6-8. The New American Standard Bible is used throughout the paper unless otherwise noted.

⁵ Used as references for this exegesis and exposition are: Moulton and Geden, op. cit. pg. 1005; Arndt and Grinch, op. cit. pg. 887; Nicoll, W. Robertson, The Expositor’s Greek Testament, Eerdmans Publishing Co., Grand Rapids, Michigan, 1961, Vol 11, pg. 690; Robertson, A.T. Word Pictures in The New Testament, Harper and Bros., New York, 1931, pg. 402; The Interpreter’s Bible, Abingdon Press, New York, 1954, Vol. 9, pgs. 578-597; Luther, Dr. Martin Luther, Commentary on The Epistle to The Romans, Zondervan Publishing House, Grand Rapids, Michigan, 1965; The Revised

exclusively by Paul. The word stems from the root, χαρις, [karis] and has the meaning of a spiritual gift freely given by the graciousness of God and given directly to a person. Paul uses it once where he wishes to impart some spiritual gift from himself to others. But it is usually referred to as being from God's gracious hand and imparted to people in the church. These gifts differ from person to person and are personal gifts, irrevocable, which we are to put to use. They are favors bestowed upon the believer by the grace of God. It may be a God given ability or an inspired natural talent consecrated to His use.

We possess them for the benefit of others in the body of Christ and for our own as well as we are blessed in using them. Luther notes that Paul writes all this, "In the interest of unity; for nothing is likely to cause so much division as when people do not stay within the proper bounds of their calling, but neglect their own ministry and bread in upon others. God does not give every person all gifts, as we learn from I Corinthians 12:4-11, where the Apostle unfolds the meaning of our text to its widest extent. Since it is God who distributes all gifts, but does not bestow all of them on a single person, no one exalt himself as though he had all and others none; for by this (arrogance) the unity of the church is destroyed. The Greeks have an excellent saying: 'Let everyone practice the art which he has learned.'"

The context teaches us clearly the God desires a complete worship of Himself rooted and grounded in love, a love that expresses itself in acts of service and kindness to our fellowman. The section concludes with,

"Let love be genuine; hate what is evil, hold fast to what is good, love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality." (Romans 12:9-13, R.S.V.)

Second, there are gifts of Christ to His church (universal) which are found in Ephesians 4:7,11. That Paul is referring to verse 7 as he writes verse 11 is clear. Further, S.D.F. Salmond, D.D., notes in The Expositor's Greek Testament, "At this point Paul reverts to the statement in verse 7, and having shown that the declaration in Ps. Ixviii applies to Christ, he proceeds to set forth the purpose (vs. 12) with which the gifts of the exalted Giver are bestowed and his grace given to such."⁶ The verses read,

"But to each one of us grace was given according to the measure of Christ's gift (η δωρεα)... And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers (a single ministry, pastor-teacher)⁷, for the equipping of the saints for the work of service, to the building up of the body of Christ".

Summarizing these gifts, we have four with which Christ endowed His church. They are:

1. Apostles
2. Prophets
3. Evangelists
4. Pastor-teachers

Standard Version of The Bible; Theological Dictionary of The New Testament, Eerdmans Publishing Co., Grand Rapids, Michigan, 1964-1974.

⁶ Volume 3, pg. 329

⁷ Expositor's, vol. 3, pg. 330, top of column 2.

"ἡ δωρεὰ" is found 11 times in the New Testament. The root of the word is διδωμι basically meaning, "I give". δωρεὰ is used to capture the meaning of a gift which God, Christ or The Holy Spirit gives; a holy gift, special and highly valued.⁸ The Holy Spirit himself is a "δωρεὰ" of God. Kittle's Theological Dictionary of The New Testament notes the following,

"Philo distinguishes between δομα, δοσις on the one side as less valuable and δωρον, δωρεα on the other side as more valuable. ...δομα and δοσις are little used...and are less significant than δωροσ, δωρεα, δωρημα, though the distinction is fluid, since δομα is used in Eph. 4:8 for the divine gift. δωρεα, "gift" seems to be more legal than δωρον and denotes formal endowment. In Attic orators it is used for "state awards" or "bequests"; in the pap. For "fiefs" or "dowries". It is found in the LXX and often in Philo; in the NT it is always used of the gift of God in Christ to men, though it never occurs in the synopt. (but cf. John 4:10). In Acts the Spirit is called the δωρεα of God in 2:38; 8:20; 10:45; 11:17; also in Hebrews 6:4. Paul uses it more generally for the gifts of God or Christ in Rom. 5:15, 17; 2Cor. 9:15; Eph. 3:7; 4:7. In the NT it always implies the grace of God."⁹

Here in Ephesians, δωρεα indicates the gift which God gives men in order to use them in an important way; a transforming gift - the working of the power of God in a human life in order to form a selected person into an apostle (Eph. 3:9) or a prophet, evangelist, or a pastor-teacher. Thus these selected and gifted men are Christ's "gift" to His church. These are four ministries by men in the church. They are not personal gifts, but men called, appointed and sent to the church. They may have some of the personal gifts as well.

The Third Category concerns "manifestations of the Spirit". The Greek word sets this category apart from the others. This is the "spiritual or supernatural gifts" found in I Corinthians 12:1 and 7-10.

"Now concerning spiritual gifts (πνευματικῶς), I do not want you to be unaware.... But to each one is given the manifestation (φανερῶσις) of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts (χαρισμα) of healing by the one Spirit; and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues; and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills."

This passage gives nine different manifestations of the Spirit:

1. Word of wisdom
2. Word of knowledge
3. Faith
4. Gifts of healing
5. Effecting of miracles
6. Prophecy
7. Distinguishing of spirits

⁸ Arndt and Gingrich, op. cit., pg.20

⁹ TDNT, G. Kittle, editor, Eerdmans Publishing Co., Grand Rapids, Michigan, 1964, pgs. 166-167

8. Various kinds of tongues
9. Interpretation of tongues

The third Greek word here is (πνευματικῶς) and is usually translated “gift”. However, this is not really adequate. It has a meaning which is best defined in English as ‘spirituals’ or ‘pertaining to spiritual things or matters’, not “gifts” in the ordinary sense.¹⁰ In the great majority of cases it means “caused by or filled with the Holy Spirit”. As a rule, it is used of impersonal things or matters. It is characteristic of orthodox Christian matters as τὰ σαρκί is of the heathen and heretic. It can mean spiritual “gifts” which are rarely personal and sometimes impersonal. Its usage in I Corinthians 12:1 is summed up by G. G. Findley who states, “τῶν πνευματικῶν is neuter – ‘concerning spiritual things’ (gifts, powers) not persons possessing these things. The operations of the Spirit who endows them are in question.”¹¹

This has great significance in the light of the listing that Paul gives in 12:7-10. Verse 7 states, “But to each one is given the manifestation (φανερῶσις), phanerosis - never translated “gift”, but means disclosure or revealing)¹² of the spirit for the common good.” Therefore, the enumerations of spiritual things listed in this passage are manifestations of the Spirit He causes to appear through different individuals for the good of the whole body of Christ. These nine manifestations of the Spirit allow the body to be a unified, balanced, effective unit yet allowing each member to be an important part of the whole. Seen properly then, speaking in tongues for example, is a manifestation of the Spirit given to someone at a time designated by the Spirit for the benefit of all. “In a sense, the manifestation is a gift to all who witness it, but this is quite different from saying that one has the gift of tongues.”¹³ Thus, no one is able to personally possess these manifestations, as is the case with the gifts of Christ, for the Spirit uses them as He wills at the appropriate time for the profiting of the whole body.

The Day of Pentecost recorded in Acts two gives us an insight where we read in 2:4, “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.” They began to “speak with other tongues”, clearly other known languages as the “Spirit gave them utterance” – that is, this was not a permanent ability they now possessed and could exercise at any time.

Not ignoring I Corinthians 12:4-6, it must be stated here that these verses are a summary of the three categories just discussed:

1. “There are varieties of gifts (χαρίσματα), but the same Spirit.” (verse 4) This points to the Holy Spirit as the giver of the gifts of grace and the giver of spiritual things that are manifested through people in the church.¹⁴
2. “And there are varieties of ministries, (or service - διακονία, diakonia) but the same Lord.” (Verse 5) this points to the Lord as the giver of men as apostles, prophets, evangelists and pastor-teachers to the church.¹⁵
3. “And there are varieties (better – dividings, distributions or dealings out of the Spirit’s store of special manifestations) of effects (ἐνεργεμα – energema) but the same God who works all

¹⁰ Arndt and Gingrich, op. cit. pg. 685

¹¹ Expositors, Vol. 2, pg 885

¹² Arndt and Ginrich, pg. 861

¹³ Inrich, Stephen, loc. Cit.

¹⁴ See discussion on “gifts of grace” and “manifestations of the Spirit”.

¹⁵ See discussion on “gifts of Christ to His church”.

things in all persons.” (verse 6) This is the result of the first two, that God causes results or workings of these spiritual manifestations in differing ways as is needed for the common good and that the body might be complete and balanced.

One might think that this whole series of different types of ministries is somewhat confused and disorganized. Yet we find that there is a definite order to all of these things by which God uses these gifts in the church. This order is revealed to us in I Corinthians 12:28 and is the fourth category listed on page 1. We find there, offices of and for men arranged in order or rank that God has appointed in His church.¹⁶

“And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healing, helps, administrations, various kinds of tongues.”

This is a list of eight offices (or orders) the names of which are taken from the other three categories. They are offices for men to fill, not gifts. The question arises, “How does all this work together?” From here follow the argument closely. First, God has appointed in the church the office of apostle. The office is to be filled. We have seen that “apostles” are given to the church by Christ. This is done to fill this office! This man may or may not also possess some of the gifts of grace as well (personal gifts), and he may be used by the Spirit to manifest one or more of the nine spiritual powers.

Next, God has appointed the office of prophet. Filling this office is a person given to the church by Christ, set apart to be a prophet in the church. He may or may not possess some of the seven gifts of grace and may or may not be used to manifest some of the nine spiritual powers.

The same applies to the office of teacher. It is to be noted that each of these people will probably be gifted to the degree necessary in order to function best as they are set in the offices of the church. It stands to reason that God would not place a person to these ministries without equipping him with all the necessary elements to be effective.

The fourth office is the office of miracles. No man possesses in himself the power to do miracles. It is a dynamic demonstration of the power of the Holy Spirit. Thus it is the Spirit who chooses different persons to be vehicles of His power. This office is filled as the ministry of miracles is needed. The context doesn’t specify what the term “miracles” entails but it could possibly refer to the raising of the dead, or casting out of demons, or other works of miraculous nature. The person used by the Spirit in this office could also possess certain gifts of grace and be used to manifest some of the manifestations of the Spirit. In other words, one person could fill more than one office. This is found in the early church as we look at people like Peter, Paul, Philip and Others. Often a pastor or missionary finds himself a chosen apostle, prophet and teacher who is gifted with the ability to lead, guide, teach, and may also be used by the Spirit to minister one of the nine spiritual powers from time to time such as a “word of wisdom”, “knowledge” or “tongues” etc. This is not necessarily the case however. In fact, if one person could function in every single area, there would be no need for deacons, business administrators, wives of ministers, board members, elders, etc. God has made it clear that every member of the body has something to contribute for the overall benefit. The people filling this office of miracles may, like the other “officers” possess gifts of grace or be used by the Spirit to manifest His power.

¹⁶ There has been much debate on this point. I cannot, however, find any other sound way to understand this verse. Paul deliberately denotes these as first, second, etc. as opposed to verses 7-10 for example. See also Expositors, op. cit. Vol. 2, pgs. 894-895, and Interpreters Bible, vol. 10, pg. 163 for a detailed explanation.

Next we have the offices of “helps, administrations”. These are filled by people who personally possess the gifts of grace called “ruling or helping”. They, of course, may possess other personal gifts or be used in a special way by God’s Spirit. The offices of “healing and tongues” are filled by people used by the Spirit at the appropriate time to minister His power to God’s people as He chooses, for the ultimate benefit of the body.

All these offices are energized by God¹⁷ as they function differently from each other yet maintaining a well-balanced church.

Summarizing, we have a list of eight offices all of which are taken from the other three categories. There are three offices appointed in the church: apostles, prophets and pastor-teachers that can only be filled by persons of Christ’s choosing. There are also three miraculous offices: miracles, healings and tongues which can only be filled by persons chosen by the Spirit at a special time to be channels for the needed ministry. Finally, there are two administrating offices: helping and ruling (administrating). These two are filled by persons possessing a personal ability or talent gift by God’s grace. It should be noted that the “gifts of healing” is “χαρισματα” which indicates not a personal gift possessed by an individual, but by the church as individuals are chosen by the Spirit to manifest these “gifts” when needed.

Let us consider the controversial office of tongues for a moment. We see here a legitimate office in the church found at the conclusion of the list of “offices”. This office, filled with controversy, is appointed by God in the church so that a well-balanced body of believers can be maintained. On the one hand, we look about us and see some church bodies openly displaying a disorderly, over emphasis on this ministry. On the other hand, we find some churches blatantly rejecting it as a means of building the body of Christ. The reasons given for this rejection usually point at other brothers who misuse or misplace the “gift” in their worship often causing alarm and divisiveness among brothers of different persuasions.

However, the same holds true for miracles, healings or any sensational or unusual manifestation. Perhaps the fact that some see a misuse of these gifts has caused a “throwing out of the baby with the bath water”. A very real and legitimate manifestation of God’s power is being rejected out of hand simply because some cause offense by it’s over emphasis in their ministry. We need to be open to anything God legitimately desires for us to experience realizing that He wishes all His body to benefit. Therefore, it is important that all His ministries among us be utilized properly, and in accordance with His word so none will be shocked or offended and all will be blessed and benefited. Most church bodies already tend to place the preaching or teaching of God’s Word over all other ministry activities and opportunities in the worship service. Any group that reverses this common practice is often labeled a cult or extreme.

The manifestation of tongues does have a tendency to become unruly in many instances in churches where this is emphasized¹⁸ (James spends considerable time discussing the problem of the human tongue and temperament in general). So Paul instructs the church concerning speaking in tongues and gives a pattern of balance to them and to us in chapter 14 of 1st Corinthians. Here he points out that messages in tongues can and must be controlled, (verses 30-33) and interpreted or else not spoken. This is so that the message will be a sign to the unbelievers who may enter and then hear the

¹⁷ See I Corinthians 12:6

¹⁸ I am personally aware, however, of churches where this demonstration of the Spirit’s voice is rare and in good Biblical perspective; quiet, well ordered and very moving. The value of this will be discussed further on.

Word of God through the interpretation. Otherwise, if all spoke at once (as some Pentecostal groups have a habit of doing) and no interpretation is given, (even if it were possible), the unbelievers would think them mad, and rightly so. A prophecy has an advantage over tongues in that an unbeliever entering can understand it even though several are speaking at once. Therefore, tongues, properly used were intended to be a sign to unbelievers (verses 21-22a) and not to believers who misuse this demonstration for whatever reason they may have.

It is important to note that corporate worship in the early church was not to be an individual thing, but something done together as a body. Because of the confusion in the church at Corinth, Paul instructed them not to just remain satisfied with the internal, personal blessings of the Spirit as He allowed them to speak these utterances, but to seek the other manifestations of the Spirit that the body would be well integrated. Everyone of God's "gifts" are needed and elimination of some at the expense of others would result in a deficient body, one lacking in full vitality. He goes on to point out that no matter how much the church encourages these powers, without love, (critical to all the body and that which all can and need to share in) they are useless and futile. Love is the very center of Paul's treatise here and the key to a successful and effective church. This is the "more excellent way".

Now we need to ask some questions. First, if "tongues" are a valid manifestation of The Spirit (properly ministered) are they the only evidence that one is filled with The Holy Spirit? Many "full Gospel" churches state this and some go the extreme and state that, "unless one speaks in tongues, not only is he not filled with The Spirit, but he is not even a Christian". From our investigation, into the Greek, we see that it is false to assume that the "gift" of tongues comes automatically with the infilling of the Holy Spirit.¹⁹ Tongues are a sign to unbelievers, not to believers seeking a sign of genuine conversion and experience.²⁰ Thus, tongues are essentially evangelistic in purpose. When one is filled with The Holy spirit, he may or may not speak with tongues at this instance. In Acts 2:1-8, the great day of Pentecost, we see the purist and first use of "tongues" in the church. The purpose is clear. There were thousands of people (unbelievers) gathered from all over the world coming from different countries, speaking different languages. When the Holy Spirit fell upon the 120 gathered in the upper room, these foreigners heard the Gospel in their own tongue although the disciples knew none of these languages. These tongues were definitely for the "unbelievers". It is most likely that those chosen to speak in "tongues" will utter a language not previously learned but understood (without interpretation) by others listening nearby.

Second, what then is the true sign of being filled with The Holy Spirit and is there Biblical evidence of believers not speaking with tongues upon being filled with The Holy Spirit? First, Christ said, "You shall be filled with power when the Holy Spirit has come upon you; and you shall be my witnesses...."²¹ Again, the focus is on bringing the lost to salvation. Power for this purpose is the real evidence of one being filled with God's Spirit. The transformed life put into action for the truth, that is the true evidence.²² The witnessing energized by the power of the Holy Spirit MAY involve the gifts of grace, the ministries or manifestations of the Spirit as a part of it, but they come after being filled with the Holy Spirit, but do not and cannot bring on His Baptism nor are they proof of it. When Jesus was baptized by John, there is no record of Jesus speaking in "tongues". In Acts 4:31 the

¹⁹ See the excursus on the various nature of "tongues" and their application.

²⁰ Phillips makes a notation concerning I Cor. 14:22. He states, "*This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here either a slip of the pen on the part of the apostle Paul, or, more probably, a copyists error*". I am forced to disagree with Phillips here because I feel the statement makes sense the way it is and, further, there is no evidence to support him.

²¹ Acts 1:8

²² See also Acts 4:31; 10:38 for example.

place was shaken and people were filled with The Holy Spirit and spoke the word of God with boldness. There is no mention of tongues (they might have been present but unlike other passages, there is no mention of them). But we do have speaking with “boldness” (power). In Acts 8:15-17 people were filled with The Holy Spirit but we don’t read, “...and speaking with tongues.” But later we do see the Holy Spirit fall on Gentiles and they speak in tongues exalting God (Acts 10:44-46). The surest evidence then, is the transformation of the life from timidity and weakness to power and boldness, especially where matters regarding the Word of God are involved, whether speaking, singing, writing, teaching or whatever. Being led into “all truth” is what Jesus said would happen.

Time and again we read that when one was filled with the Spirit, the result was speaking the Word of God boldly. Note the following sample of evidence:

Mark 12:36, "David himself said in the Holy Spirit, 'THE LORD SAID TO MY LORD, 'SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET.'"

Mark 13:11, "When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but *it is* the Holy Spirit."

Luke 1:41-42, "When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb!"

Luke 1:67, "And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:"

Luke 2:25, "And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him."

Luke 2:28, "...then he took Him into his arms, and blessed God, and said,..."

Luke 10:21, "At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight."

Luke 12:12, "for the Holy Spirit will teach you in that very hour what you ought to say."

Acts 1:16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus."

Acts 2:4, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance."

Acts 4:8, "Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,"

Acts 4:31, "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness."

Acts 10:44-46, "While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were

amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and exalting God.”

Acts 13:9-10, “But Saul, who was also *known as* Paul, filled with the Holy Spirit, fixed his gaze on him, and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?”

Acts 19:6, “And when Paul had laid his hands upon them, the Holy Spirit came on them, and they *began* speaking with tongues and prophesying.

Acts 28:25-26, “And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying, 'GO TO THIS PEOPLE AND SAY, "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE;..."”

These are but a few of the examples of the primary affect The Holy Spirit is to have upon those He fills.

Third, what comes first, Baptism in water or in the Spirit? The order is inconsequential. For example, in Acts 10:44-47, the people were filled with the Holy Spirit and then baptized in water. In Acts 8:14-17 and 19:1-6 the people were baptized in water first and then filled with The Holy Spirit.

It is not up to us to minimize the ministry of The Holy spirit any more than it is for others to “maximize” it out of order and contrary to God’s Word. Minimizing the ministry of The Spirit because some are over zealous could lead to “quenching the Spirit” and hampering the work God wishes to do within His body of believers. If God has seen fit to appoint an office for tongues, or any other ministry as one of the eight key offices to assure a well-balanced body, then we ought not to be antagonistic until we re-evaluate out thinking about it. Notice there is no office of “evangelist” or “bishop” mentioned. God must feel that this manifestation directly of the Spirit is of greater importance and magnitude than a man’s vocation no matter how important he thinks himself to be, or how high men have elevated him.

There are some who would disqualify any modern day expression of these things on dispensational grounds. However, just because one has never had a certain experience, or finds fault with in some aspects of another’s experience and hence decides to reject them on theological grounds is absolutely not a reason to cross them off the doctrinal charts. It is a great blessing that none are saved by the perfection of their theology.

The Scripture is clear that God has provided His church with the means to Spiritual power – the infilling of The Holy Spirit. No matter what one may call it, or what the results are, God may not have the slightest interest in our speaking in tongues, but He certainly does want us to have a full, rich experience with His Spirit. If there is a desire on the part of God that we speak in an unknown tongue or be used in any way in His service with what He has provided us, then we should be willing vessels for His use. The Christian’s faith simply means, in one sense, that he be available to the Lord for service to others in His body.

Paul’s discussion in I Corinthians 14 is often looked at with confusion. We have here a lengthy and detailed teaching on the value and use of tongues. Questions arise and disagreement occurs concerning what Paul was trying to convey in this chapter. I’ve heard on the one hand, people try to

defend a personally possessed gift of tongues that they are free to exercise at anytime they please and, on the other hand, people defending the idea that tongues is not for the modern church age and were completely suppressed by Paul in this chapter. A brief examination of the texts in question within their contexts should help clear up the matter. This will help us establish what Paul is intending to convey. Chapter 14:1-5 read;

“Pursue love, yet desire earnestly spiritual *gifts*, but especially that you may prophesy. For one who speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries. But one who prophesies speaks to men for edification and exhortation and consolation. One who speaks in a tongue edifies himself; but one who prophesies edifies the church. Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.”

To this point we see that Paul is concerned that the Corinthians seek love and spiritual powers – especially that they might prophesy. The last verse is the key. Prophesying is of greater value than tongues, - unless someone interprets. The whole point is that meaningful communication to those present is of greater value than a meaningless verbal display. There is no teaching regarding a private use of tongues here either. The context is the church in community, worshipping together. In the communal situation, prophecy (a declaration of a message with which God has commissioned someone) edifies everyone (builds up, strengthens – the idea of “edifice” comes from this word), whereas a person speaking in a tongue may find it a personal aid but it is worthless to everyone else, unless it is translated into the language all understand so all can benefit. Paul continues with 14:6-12,

“But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? For if the bugle produces an indistinct sound, who will prepare himself for battle? So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning. If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.”

Here Paul reiterates the necessity that the entire body of believers be strengthened. The conclusion is again stated in this antiphonal argument that the person speaking must be understood by all present, either in his initial declaration or by an interpretation. Continuing in verses 12-17,

“Therefore let one who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the “Amen” at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other person is not edified.”

Paul switches to the subject of prayer in this paragraph. He uses the first person as well to illustrate the point he is trying to get across. He is not, however, talking about a personal, private use of this manifestation as verses 16 and 17 illustrate. Others are still present and Paul is still teaching that they must understand what is said in order to join in with their “amen”. Verses 18 and 19,

“I thank God, I speak in tongues more than you all; however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.”

Here is the first suggestion that there might be speaking in tongues as a private act outside the church body. However, Paul does not elaborate on this but only to say that far from thinking lightly of the “gift” he “thanks God” that he excels in it. Paul’s next breath concerns itself with the lack of value messages in tongues have compared to instruction in the vernacular. He continues in verses 20-25,

“Brethren, do not be children in your thinking; yet in evil be infants, but in your thinking be mature. In the Law it is written, "BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord. So then tongues are for a sign, not to those who believe but to unbelievers; but prophecy *is for a sign*, not to unbelievers but to those who believe. Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.”

This passage is not as confusing or as contradictory as it first appears. The statement that “tongues are a sign not for believers” is preceded by a “thus” or “so that” (ὡστε) connecting it directly with the quotation and resulting from it. Believers will not listen to strange tongues and derive any benefit from them because they are foreign to them and are not understood. There must be an interpretation for the message to benefit the believers, such as prophecy does. Tongues can be a sign to unbelievers (that God is among them) if (1) he understands the spoken tongue such as occurred on the day of Pentecost or (2) he is convicted by the interpretation given to the tongue. The message(s) are valueless if all are speaking in tongues at once and/or no interpretation is given. An outsider would think the assembly “mad”.

Prophecy, on the other hand, is a sign not for unbelievers, but for believers. This is the thing Paul has been stressing all along. “Desire...especially that you might prophesy.” Paul, trying to cool the ardor of the Corinthians for tongues stresses that prophecy is the more effective means of building up the church. The edification of the body is a sure sign that God is in their midst (see verses 3 and 4 again). Not only that, but though prophecy is the more desirable way of building up the church, even unbelievers entering the assembly will be moved, even if all are prophesying at once! Not so with tongues. Paul does admit the benefit that prophecy can bring to an unbeliever who strays in, but the chief function of this ministry is for the up building of the body of Christ which also occurs, incidentally, when an unbeliever is converted. Therefore, prophecy is to be sought over tongues. Paul then begins to wrap up this teaching with the great paragraph given as his corrective. Beginning at verse 26 of chapter 14 (emphasis mine):

“What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. Let two or three prophets speak, and let the others pass judgment. But if a revelation is made to another who is seated, the first one must keep silent. For you can all prophesy one by one, so that all may learn and all may be exhorted; and the spirits of prophets

are subject to prophets; for God is not *a God* of confusion but of peace, as in all the churches of the saints.”

Paul outlines here the most efficient way the church can be “edified”, or built up, and he does it with the strictest of terms (vs. 37). He speaks to both the speakers in tongues and to those who would prophesy. For the speakers in tongues Paul limits these messages to two or at most three. Further, only one is to speak at a time. This is further clarified by the fact that one is to interpret. An interpretation cannot be given to three people speaking at once. If the person bringing the message in tongues is not able to interpret or knows that there is no interpreter in the assembly, then he is not to speak but remain silent, praying only to God. On the other hand, the prophecy that Paul is encouraging is not to get out of hand either. The same terms apply to the prophets. Two or three “revelations” at most are to be given. The rest of the assembly is to weigh what is said. If another is inspired to speak after this he is to remain silent. The prophets are to speak in turn so that all can clearly understand what is said. The point is that several people in the body have ministries to share; some have a hymn or a lesson as well as those who have “special revelations”. None is to be excluded because God has appointed all these things in His church for the total edification of the entire body. Anything less than this is divisive, incomplete, and confusing. All are to have a chance to participate. Paul concludes with a summary saying in verse 40: “But all things must be done properly and in an orderly manner”.

The final question is, “Of what value is speaking in tongues in the first place?” A hint was given in verse 18 and also in verse 28 of a private speaking in tongues outside the assembly. This is the only place in the New Testament in which the hint of such a practice is even mentioned. Paul notes the following in Romans 8:26-27:

“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God*.”

This passage does not specify that tongues are the method used by the Spirit when we do not know how to pray “as we should”. Many have claimed this. It seems that the passage suggests that no words are spoken at all as the Spirit intercedes on behalf of the heart-felt needs of the saints.

Nevertheless, countless numbers claim they derive a great sense of fulfillment and joy by praising God in an unknown tongue. Their testimony is not to be cast aside lightly for the Scripture certainly does not stand against such practice, but may well hint that it was done by Paul and others. Paul simply does not elaborate. In Mark 16:17 we have the statement, “These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues.” The originality of this text is very questionable, and most likely spurious. But in any regard, we cannot build a case on this. Therefore private speaking in tongues finds its major support from those practicing it, and those doing so find the practice of value. Most are enthusiastic about the fact that they can pray “according to the Spirit’s will” and not worry about saying the wrong thing as the Spirit is assisting their prayer.

The main use of tongues in the scripture is clearly within a body of believers. The relative value of this has already been discussed at some length. The primary emphasis here is that the messages be few and interpreted so all can benefit to the building up, (not the tearing down) of the body of Christ.

In the midst of Paul's letter to the Corinthians he pens the most important of all spiritual and personal ministries, "love" without which all else is futility. Chapter 13 is, of course, the "Magna Carta" of Christian faith and conduct. All of our actions and ministry efforts need to be placed along side this truth to see if they are motivated by the most important thing of all.

EXCURSUS – DEFINING THE NATURE AND HISTORY OF TONGUES

The word "tongues" in the Old Testament is an English translation of the Hebrew:

לָשׁוֹן "lashon" or לְשׁוֹנָה "leshonah": a charmer, language, languages, slanderer, speech, tongue, tongues, word or שָׂפָה "saphah"; from an unused word; *lip, speech, edge*: - babbling, gossip, language, lip, lip service, lips, speech, talk, talkative, words.

And, in the New Testament, of the Greek:

γλῶσσα, "glo⁻ssa"; from a prim. root "γλωχ"- glo⁻ch- (*projecting point*); *the tongue, a language*: - tongue, tongues, or "ετερογλωσσος", "heteroglo⁻ssos"; *of another tongue*: - men of strange tongues, strange tongues.

Other words translated "utter" or "utterance" do not refer to the language itself but to the sound or expression of such language in song, speech or sound. In every case with only a few possible exceptions, the words used in the Bible translated "tongue" or "tongues" indicate a common language spoken by people, either locally or somewhere else, called "strange tongues".

The spiritual motivation or inspiration to speak in "utterances" can be traced back to passages in the Old Testament such as I Samuel 10, where Samuel, as he anointed Saul said, in part,

"...and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying. Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man. It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, 'What has happened to the son of Kish? Is Saul also among the prophets?' A man there said, 'Now, who is their father?' Therefore it became a proverb: 'Is Saul also among the prophets?'" I Samuel 10:5-6, 11-12

"Then Saul sent messengers to take David, but when they saw the company of the prophets prophesying, with Samuel standing *and* presiding over them, the Spirit of God came upon the messengers of Saul; and they also prophesied." I Samuel 19:20

Isaiah 28:11 and 33:19 are often quoted to support the use of "unknown tongues". Contextually, however, these verses have nothing to do with this phenomenon. "Indeed, He will speak to this

people through stammering lips and a foreign tongue.” “You will no longer see a fierce people, A people of unintelligible speech which no one comprehends, of a stammering tongue which no one understands.”

Joel 2:28-29 are quoted by Peter at the day of Pentecost, but have nothing to do with the concept of “unknown tongues”, but rather of the outpouring of the Spirit fulfilled on that morning. Further, everyone understood, in their own language, the message spoken by those having never learned the languages. This is the purest understanding of what tongues is all about as a manifestation of the spirit and illustrates that this ability is not a personal gift at all, but a manifestation of the Spirit at a specific time for a specific purpose (thousands were saved that day). "It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.”

Paul’s entire discourse on this subject, (in fact the only discourse on this subject in all the Bible) is to the Church at Corinth. This is no random decision on Paul’s part. The entire corpus of Paul’s work to the Corinthians was to confront and correct serious problems within the church. It was a church comprised of Jewish and Gentile believers in a cosmopolitan trade-route crossroads city. Corinth had the reputation of being quite the pagan, immoral center of things as much as did Ephesus on the west coast of Asia Minor. Believers in the Corinthian church not only collided with others of a different background (Jew versus Gentile) but of different traditions within each group. Further, there was a clash over the role of women in the assembly. The Greek Gentiles from Corinth and other places were used to women being the “spiritual” leaders. The Jews rejected this notion, especially as pagan ideas swept into the church.

“Speaking in tongues” was a confused matter partly due to the tradition the Greeks had in their history coupled with, and often clashing with the work of the Holy Spirit. Corinth was located just 6 miles or so from Delphi (or Pytho), famous hundreds of years for its temple to Apollo and the “Oracle” who resided there during the pinnacle of Greek culture. The temple area was vast and incredibly beautiful. The “Oracle” resided in a chamber at the rear of the temple. This “Oracle” was a medium, usually a woman who spoke for Apollo when inquiries were made by certain selected leaders. Legend and myth state that the site was originally inhabited by a female dragon or serpent named Delphyna, or a male serpent named Python. Apollo kills the serpent and is given the shrine by Phoebe, the granddaughter of the original oracle, “Earth” (an ancient female goddess). The “Oracles” presiding in the temple thereafter were descendents of “Earth” and were female. The fact that the oracles (messages) were given by an underworld power is well known, and the worship of these goddesses was prominent until Roman times and even later. The “Oracle” sat on a tripod near the sacred “omphalos”, understood to be the center of the Earth. From there the priestess of Delphi called “Pythia” awaited inspiration. To help her enter a state of trance, substances she may have chewed or inhaled were used. She was then “filled with the Spirit” of the divine Apollo and spoke in a gibberish which was interpreted by another woman assistant and written down for the benefit of the inquirer.

In the Greek religious culture, women were often employed as the spiritual priestesses and stood between the people and the goddess they desired favors from. Goddesses such as Artemis, Diana, Athena, Aphrodite and others often had “sacred” prostitutes in their temples involved in “fertility” rites insuring good crop production or offspring. Women, for the most part, held a high position in

both religious and community affairs. Their voice was sought out in many social and political matters as well as the religious. All of this was the continued work of the forces of darkness.

When these women and their husbands became believers along with their families, they naturally assumed that (especially in Greek cities) they would continue to ascend to the role of spiritual, social and political leadership, even in the church. But this clashed with Jewish men in the congregation whose wives maintained a quiet submissive role. A clash was sure to ensue and so it did in many of the congregations where Greek gentiles and Jews met together. Especially vulnerable were the cities of Corinth and Ephesus, the cosmopolitan centers of trade and the chief cities of their provinces.

In both instances¹, Paul had to address the issue of tongues, odd emphasis in some worship practices, the role of women in the church and home and so forth. There was to be no place for the old practices involving darkness issuing forth in the church or body of Christ disguised as from the Holy Spirit. The instruction Paul makes in I Corinthians 14:29, “Let two or three prophets speak, and let the others pass judgment” may be motivated from this concern.

The importance of women, however, was not diminished by Paul as some would teach. In fact, as women established and demonstrated their godliness and maturity, many were respected as teachers and leaders in the church. Foremost, Priscilla comes to mind. She actually was so respected a teacher that other apostles were instructed by her and several churches came under the direct leadership of her and her husband Aquila. There are many other women who held leadership fame as well, and Paul instructs older widows to take up the instruction of younger women in his epistle to Titus (2:3-5). Paul’s instruction regarding the role of women in I Timothy chapter two, for example was not a universal teaching unless women tended to usurp the leadership with inappropriate conduct. The very church to which Paul was writing (Ephesus) was the very church Priscilla and her husband had been appointed leaders of by Paul himself years earlier.

The final question regards whether “tongues” were common languages understood by the hearers from those who spoke but didn’t know the language, or whether a totally unknown language was employed which needed a special interpretation to be understood by the hearers. Foundationally and Biblically, the former holds true with the latter being suspect or at best an exception to be utilized in privacy (see page 12 of this manuscript).

Conclusion.

The primary problem within relationships is self-centeredness. Whether these relationships are marital, social or cultural, the drive to seek for one’s own benefit or recognition pushes to be heard. In the demonstration of any gift or talent, the motive must be examined as to why one is doing what he or she is doing. For the apostle, the only acceptable motive is that one serves or ministers in any manner because their total heart is intent on what is best for the other even at the expense of oneself. This, he notes, is the essence of love, the essence of how God reaches out to us. In first Corinthians 13, one can easily substitute his or her own name in the place of the word “love” to see how he or she is coming along with regard to this matter. Paul never taught that a person’s gift or ability ought to

¹ Note Paul’s teaching in Corinthians, Ephesians (a circular epistle), Timothy (at Ephesus), Colossians and Philippians for example. But at the same time, a study on the leading women of the Bible needs to be conducted to see why Paul is instructing in the manner he is so doing.

be utilized for their own benefit. That type of conduct reflects the world of darkness and there is no place for this in the body of Christ.

Gifts Outline

1. 3 words translated as GIFTS (relating to gifts of the Holy Spirit)
 - a. Karisma (a favor bestowed by the grace of God on individual Christians of the non-material sort)
 - b. Doeraya (a gift which God, Christ or The Holy Spirit gives)
 - c. Pneumatikos (spiritual or supernatural gifts)
2. Categories of gifts
 - a. Gifts of grace (karisma) (Rom 12:6-8 and I Peter 4:10-11)

The Holy Spirit is the giver of the gifts of grace and the giver of spiritual things that are manifested through people in the church.

 - i. Prophecy
 - ii. Teaching
 - iii. Exhortation
 1. These 3 are gifts of speaking
 - iv. Serving
 - v. Giving
 - vi. Leading or ruling
 - vii. Showing mercy or helping
 1. These 4 are gifts of serving or ministering
 - b. Gifts of Christ to His church (doeraya) (Eph 4:7, 11)

There are varieties of ministries (or service) but the same Lord (verse 5). The Lord is the giver of men as apostles, prophets, evangelists and pastor-teachers to the church.

 - i. Apostles
 - ii. Prophets
 - iii. Evangelists
 - iv. Pastor-teachers
 - c. Manifestations of the Spirit (pneumatikos) (I Cor 12:1 and 7-10)

This is the result of the first two categories – that God causes results or workings of these spiritual manifestations in differing ways as is needed for the common good and that the body might be complete and balanced.

Enumerations of spiritual things listed in this passage are manifestations of the Spirit He causes to appear through different individuals for the good of the whole body of Christ. Thus, no one is able to personally possess these manifestations, as is the case with the gifts of Christ, for the Spirit uses them as He wills at the appropriate time for the profiting of the whole body.

 - i. Word of wisdom
 - ii. Word of knowledge
 - iii. Faith
 - iv. Gifts of healing

- v. Effecting of miracles
- vi. Prophecy
 - 1. A sign for believers, not unbelievers
 - 2. Chief function is for the up building of the body of Christ
- vii. Distinguishing of spirits
- viii. Various kinds of tongues
 - 1. Tongues are a sign to unbelievers, not to believers seeking a sign of genuine conversion and experience
 - 2. Tongues are essentially evangelistic in purpose
 - 3. Focus is on bringing the lost to salvation and the power for this purpose is the real evidence of one being filled with God's Spirit
- ix. Interpretation of tongues
- d. Offices God has set in the church (offices for men to fill, not gifts – I Cor 12:28)
 - i. Apostles
 - ii. Prophets
 - iii. Teachers

These 3 offices can only be filled by persons of Christ's choosing. They may or may not possess some of the seven gifts of grace and may or may not be used to manifest some of the nine spiritual powers

- iv. Miracles
 - 1. No man possesses in himself the power to do miracles. It is the Spirit who chooses different persons to be vehicles of His power
- v. Gifts of healing
 - 1. Not a personal gift possessed by an individual but by the church as individuals are chosen by the Spirit to manifest these "gifts" when needed
- vi. Various kinds of tongues
 - 1. Messages in tongues can and must be controlled, and interpreted or else not spoken.
(I Cor 14:30-33)

These 3 offices can only be filled by persons chosen by the Spirit at a special time to be channels for the needed ministry. They may or may not possess some of the seven gifts of grace and may or may not be used to manifest some of the nine spiritual powers

- vii. Helps
- viii. Administrations (ruling)

These 2 offices are filled by persons possessing a personal ability or talent gift by God's grace. They may or may not possess some of the seven gifts of grace and may or may not be used to manifest some of the nine spiritual powers

- 3. I Cor 14 - A lengthy and detailed teaching on the value and use of tongues/prophecy in a communal situation
 - a. Prophecy is of greater value than tongues, unless someone interprets
 - b. Meaningful communication to those present is of greater value than a meaningless verbal display

- c. Tongues can be a sign to unbelievers (that God is among them) if (1) he understands the spoken tongue such as occurred on the day of Pentecost or (2) he is convicted by the interpretation given to the tongue
- d. Prophecy is a sign not for unbelievers, but for believers
- e. All things must be done properly and in an orderly manner
 - i. Several people in the body have ministries to share – none is to be excluded because God has appointed all these things in His church for the total edification of the entire body