

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

TITLE: A CRITICAL EXAMINATION OF SPEAKING IN TONGUES AS EVIDENCE OF THE OUTPOURING OF HOLY SPIRIT IN PENTECOSTALISM

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In the last few decades, we have seen the rise and cropping up of different Pentecostal groups whose teaching and preaching are inclined to the gift of tongues as the main evidence of the manifestation of the Holy Spirit. Some scholars clearly state that Pentecostals value the gift of tongues to the extent that it should be a physical sign that the Holy Spirit has been poured upon a believer. The role of the Holy Spirit from the Old Testament to Jesus' time was highlighted to establish His ministry in different times.

The difference in opinion and views in the correct understanding of the outpouring of the Holy Spirit as evidenced by speaking in tongues resulted in the study of this research. As a result, a clear understanding on the gift of tongues is necessary not only for the purpose of correct biblical position of the topic under discussion, but also for other issues. These include the role of the Holy Spirit in the Old and New Testaments, and the understanding of the Holy Spirit from Early

Christian Church to the 20th century. Then, the purpose of the spiritual gifts, understanding of Holy Spirit and gift of tongues in the books of Mark, Acts, and 1 Corinthians.

After careful biblical and theological analysis of different scholars and Scripture, the researcher concluded that the gift of tongues is not the only gift which is a manifestation of the Holy Spirit. The presence of the Holy Spirit since creation was not experienced by the physical sign of the gift of tongues, which does not stand the test of Scripture.

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OF THE OUTPOURING OF HOLY SPIRIT IN PENTECOSTALISM

A thesis

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Biblical and Theological Studies

by

Hopewell Mandina

March 2017

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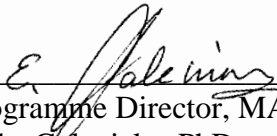
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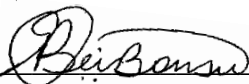
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To God be the Glory

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CHAPTER 1

INTRODUCTION

Background of the Problem

Pentecostal Churches have a common belief regarding the gift of tongues. For them, it is a manifestation of the outpouring of the Holy Spirit upon the believers. They believe that not speaking in tongues presupposes the absence of the Holy Spirit.¹

Pentecostals premise their belief in the gift of tongues on Scriptures found in Mark 16:17, Acts 2 and 1 Corinthians 12-14. They conclude that speaking in tongues is a manifestation of the Holy Spirit in a believer's worship experience.² They differ, however, as to what role speaking in tongues plays in worship. They believe that the baptism of a believer by the Holy Ghost is shown by the initial physical sign of speaking in tongues. Emmanuel A. Obeng supports the idea that tongues must accompany baptism in the Spirit. In his words, "it is inconceivable that a supernatural experience like baptism should exist without distinctive supernatural evidence. Tongues is that necessary evidence."³

Likewise, James I. Packer states that "until Spirit-baptism takes place, the Christian lacks essential resources which God has in store for him."⁴ In the same line

¹Charles R. Smith, *Tongues in Biblical Perspective* (Indiana, IN: BMH Books, 1972), 47.

²Kilian Mc Donnell, *Charismatic Renewal and the Churches* (New York, NY: The Seabury Press, 1976), 2.

³Emmanuel A. Obeng, "Speaking in Tongues: Case of Aladuera Churches of Nigeria," *East Africa Journal of Evangelical Theology* 4 (1985): 5.

⁴James I. Packer, "Theological Reflections on the Charismatic Movement," *Churchman* 94 (1980): 2.

of thought, Andrew K. Gabriel comments: “most classical Pentecostals would say that those who have not had this so-called initial evidence have not been baptized in the Holy Spirit.”⁵ There is a strong belief in Pentecostalism that baptism of the Holy Spirit is proven by speaking in tongues.

Nonetheless, this belief of speaking in tongues after the baptism of the Holy Spirit does not stand the taste of Scripture. For example, the book of Acts mentions people who were baptized in the Spirit but there is no evidence that they spoke in tongues. The three thousand on the day Pentecost (Acts 2:41), the Ethiopian eunuch (Acts 8:38-39), Paul (Acts 9:18), Lydia and her household (Acts 16:15), and the jailor of Philipp and his household (Acts 16:33). Tongues were given to the disciples as foreign languages, for them to preach the message to different places (Acts 2:6, 8, 11).⁶ From this understanding the tongues in Acts 2, were used for evangelizing to people who had come to Jerusalem for worship. Speaking in tongues here was there to primarily demonstrate that the Apostles had received the Holy Spirit and it was meant to facilitate the spreading of the gospel in different languages

In the same line of thought, Watson Mills in his analysis of 1 Corinthians, states that “Pentecostal groups need to be more creative in developing and articulating a theology of *glossolalia* . . . when one demands any specific physical sign as proof for any subjective experience, there will evolve an implicit standard that will rigidly separate those who possess the sign and those who do not.”⁷ Pentecostals have overemphasized the gift of speaking in tongues at the expense of other spiritual gifts.

⁵Andrew K. Gabriel, “Review Essay: Baptized in the Spirit,” *Canadian Journal of Pentecostalism* 1 (2010): 2.

⁶Samuele R. Bacchiocchi, *Popular Beliefs: Are they Biblical* (Berrien Springs, MI: Biblical Perspective, 2008), 300.

⁷Watson E. Mills, *Understanding Speaking in Tongues* (Grand Rapids, MI: Eerdmans, 1972), 73.

The gift of tongues is perceived not only as a common gift, but as the pinnacle that everyone strives for. This necessitates the interpretation of scriptural passages that have a bearing on the gift of tongues.

Statement of the Problem

This research seeks to examine the gift of tongues. The researcher explores the following question: Is speaking in tongues the only manifestation of the outpouring of the Holy Spirit?

Purpose of Research

This study investigated the role of the Holy Spirit in the Church and examines the nature and purpose of spiritual gifts in the Church with an emphasis on the gift of tongues. It further interprets biblical texts with a bearing on the subject.

Significance of the Research

This research will assist Christendom to know how the gifts of the Holy Spirit in the Church are manifested. It will help Church leaders and members to know the different spiritual gifts and the purpose of tongues to the Church. The research will further seek to clarify whether or not speaking in tongues is the only evidence of the outpouring of Holy Spirit.

Definition of Terms

Godhead: singleness and oneness of His being, nature not in terms of simplicity but rather in terms of complex plurality which consist of God the Father, Son and Holy Spirit.⁸

⁸Fernando L. Canale, "Doctrine of God," *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 12: 120-121.

Pentecostal Church or the Charismatic movement: a blanket word for thousands of autonomous Christian denominations who all trace their roots back to a revival movement which started in North America in the early years of the 20th century, they are charismatic in nature.⁹

Holy Spirit: The third person of the Godhead or Trinity.¹⁰

Spiritual Gifts: *Charis* (grace or favour) is the root of the word that Paul refers for spiritual gifts: *charismata* which means grace-gifts.¹¹

Glossolalia: two Greek words *glossa* and *lalein*, in its hybrid form the term literally means to speak in tongues.¹²

Exorcism: dispossession freeing from evil spirits.¹³

Delimitations of the Study

This research is based on the examination of speaking in tongues and the outpouring of the Holy Spirit in the Early Christian Church mainly in the New Testament. Furthermore, this study focuses on the books of Acts, Mark, 1 Corinthians, as they deal with the issue.

Methodology

This research was mainly library based, analyzing literature and is dialogical in nature. It explores and analyzes the history of speaking in tongues from Scripture.

⁹Ludovic Lado, *Catholic Pentecostalism and the Paradoxes of Africanization* (Leiden: Koninklijke Brill, 2009), 14.

¹⁰E. Y. Mullins, "Holy Spirit," *The International Standard Bible Encyclopedia (ISBE)*, completely rev. and reset ed. [CD ROM] (Albany, OR: Ages Software, 1997), 5:329-330.

¹¹J. C. Lambert, "Spiritual Gifts," *The International Standard Bible Encyclopedia (ISBE)*, completely rev. and reset ed. [CD ROM] (Albany, OR: Ages Software, 1997), 9:1135-1136.

¹²Mills, *Understanding Speaking in Tongues*, 11.

¹³Brian Newns, "Exorcism," *The New Westminster Dictionary of Liturgy and Worship*, ed. J. G. Davies (Philadelphia, PA: The Westminster Press, 1986), 230-231.

It further explores the revelation of the ministry and role of the Holy Spirit in the Old and the New Testament. In addition, it investigates the gifts of Holy Spirit in relation to tongues.

This study examines the purpose and context in which tongues were given in different books of the Bible. In this regard, chapter 1 deals with the background and statement of the problem, purpose of the study, and the significance of the research are further explained. Definition of some of the critical terms to be used are also explained. Chapter 2 reviews the relevant literature on the chosen topic. It summarizes what scholars say about the topic under study and is done in different subsections. Chapter 3 seeks to examine the issue itself using the Bible and other theological literature.

In addition, in the same chapter 3, we discuss the implications of the gift of tongue in today's world and the misunderstanding which some people have on the gift of tongues. On the same note, the research explores special use of tongues in relation to spiritual gifts. Finally, chapter 4 summarizes and provides conclusions and recommendations from the study.

CHAPTER 2

LITERATURE REVIEW

Pentecostalism or the Charismatic Movement is considered as one of the fastest growing denominations in the world. Its members believe that the gift of tongues or *glossolalia* is the most important gift given by the Holy Spirit. They are encouraged to embrace and exercise this gift. In this chapter, we seek to understand the Biblical ministry of the Holy Spirit. We shall consider the person and work of the Holy Spirit in the Old Testament. Then we shall explore the role of the Holy Spirit in the earthly ministry of Jesus. We shall proceed to His ministry at Pentecost as discussed in Acts 2. Then, will look on the influence of tongue speaking and Holy Spirit in History. There term *glossolalia* and influence of Holy Spirit in the early Christian church, during the era of the Church fathers shall be discussed. In addition, tongues and understanding of Holy Spirit in Reformation, Catholic Church, Early SDA Church and tongues in the 20th century, shall be examined. Finally, a short conclusion will tie up the discoveries in this chapter.

Biblical Ministry of the Holy Spirit

The Person and Work of Holy Spirit in Old Testament

In the OT, the Hebrew word used mainly to refer to the Spirit is *ruach*, which means, “to breathe,” “to blow,” “spirit” and “wind.” In some ancient languages, the

word for “spirit,” “breathe,” and “wind” is identical.¹ Although the Holy Spirit is referred to as the “Spirit of God” (1 Cor 2:1), “the Spirit of the Lord” (Isa 40:13), “the Spirit of the Father” (1 Pet 1:2), “the Spirit of Jesus Christ” (Gal 5:22-23), He is the third person of Godhead (Eph 4:4-5). Charles Hodge comments that the Holy Spirit “is introduced as a person so often, not merely in poetic or excited discourse.”²

The activities of the Holy Spirit have been evident from the very beginning of creation (Gen 1:2). He played a significant role in the creation of the world. After the fall, He strived with sinful men (Gen 6:3). In the OT, the Spirit is the one who empowered human beings to do extraordinary things. The Spirit equipped artisans such as Bezalel with wisdom and knowledge to design and manufacture the furniture of the sanctuary (Exod 31:3; 35:30-35). He enabled skillful women to design priestly garments (Exod 38:3). Furthermore, the Spirit guided those in leadership to execute

¹A.R. Fausset gives us different meanings of the Holy Spirit for our understanding to his invisible work he does to us. A.R. Fausset, *Fausset's Bible Dictionary* [CD ROM] (Albany, OR: The Ages Software, 2000), 219. Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids, MI: Zondervan, 1976), 35. On the same note, Wood gives more understanding about the Holy Spirit mentioning that in the OT, as alluded before the two Hebrew words for breath or wind as *ruach* which are related with heavy breathing, or quiet breathing. “*Ruach*” means breathing through the nose with violence. Where most translations of Isaiah 40:7 read “Spirit of the Lord,” “*Ruach Yahweh*” could also mean wind of the Lord. As a result, in both cases, the idea is power. When the Spirit is present, the connotation is power. Our gifts are from the Spirit who can empower those gifts to accomplish the purpose for which they are given. E.Y. Mullins, “Holy Spirit,” *The International Standard Bible Encyclopedia (ISBE)*, completely rev and reset ed. [CD-ROM] (Albany, OR: Ages Software, 1997), 5:328, give us more understanding of Holy Spirit in NT. For him the Greek neuter noun *pneuma* with or without the article is always used in the NT for the Holy Spirit. The word for Spirit in the Greek is from the verb “*pneo*”, “to breathe,” “to blow.” In the NT, there are distinctions which helps to see the differences between, “Spirit” and “spirit,” in which the former uses the masculine gender with an article, whilst the latter uses neuter and sometimes no article. A. Strong, *Systematic Theology: vol. 1* [CD ROM] (Albany, OR: The Ages Software, 2000), 591. A. Strong suggests that the Holy Spirit is not something, but someone, indeed He is a person in which we cannot dispute. Ibid.

²Charles Hodge further explains more about the Holy Spirit that in simple narrative, and in didactic instructions; and His personality is sustained by so many collateral proofs, that to explain the use of the personal pronouns in relation to Him on the principle of personification. Charles Hodge, *Systematic Theology*, vol. 1 (Grand Rapids, MI: Christian Classics Ethereal Library, 2005), 525. Canale, “Doctrine of God,” 12:134. On the same note, Fernando L. Canale suggests, “The NT uncovers the personal nature of the Holy Spirit in a variety of ways. While the NT writers could not change the gender of the Greek word for ‘spirit’ when speaking of the Holy Spirit they sometimes utilized masculine pronouns to replace neuter form Spirit, even cost syntactical inconsistency. Ibid.

their duties (Num 11). He also equipped for service people like Joseph who ministered in Egypt (Gen 41:38).

During the time of Judges, different elected people were empowered by the Spirit to defend Israel. For instance, Othniel who led Israel after the death of Joshua, the Spirit of God was upon him (Judg 3:10). Deborah, a woman with strong character, was filled with the Spirit to lead God's people (Judg 4). Gideon defeated a large army of Midianites with a very small group of soldiers because he was empowered by the Spirit in the battle (Judg 7 and 8). Samson, though in many ways unfaithful, achieved extraordinary feats when the Spirit came upon Him (Judg 14:6). All those delivered the Israelites from their enemies through the enablement of the Spirit.

In addition, the Holy Spirit imbued kings and prophets with wisdom to execute their duties. Saul prophesied under the guidance of the Spirit of God (1 Sam 10:10). God filled David with the Holy Spirit when He set him apart to be the King of Israel (1 Sam 16:13). He manifested not only the power of God through men (Isa 63:10-14) but also the presence of God among men (Ps 51:11, 139:7, Hag 2:4-5). The Holy Spirit was the instrument through which the glory of God was manifested in the days of Haggai (Hag 2:3-9). The prophet Joel refers to the promise of the outpouring of the Holy Spirit in the later days before the great and dreadful day of the Lord (Joel 2: 28-32). He emphasized that the Holy Spirit will manifest himself through the gift of prophecy.³ This prophecy was fulfilled partially in the Apostles' era (Acts 2:16-17)

³Unless otherwise indicated, all Bible references in this paper are to the *New American Standard Version* (NASV) (La Habra, CA: The Lockman Foundation, 1973). These verses of Joel 2: 28-32, are in the midst of ongoing discussion pertaining the judgment which was to befall Israel because of their disobedience to the Lord, but before the judgment comes warnings were given and those who adhere protection was a guarantee. The vision of future glory sees the Jews established in their land, with that land restored to productiveness, enjoying heaven's favor both temporally and spiritually. In the final chapters of the book, we see the enemies being swarmed by God himself, in protection of His faithful ones.

and will be fulfilled fully just before the second coming of the Lord.

The book of Joel has some apocalyptic sections or ideas, even though his book is not a fully-fledged apocalyptic prophecy, he writes about the end times.⁴ The outpouring of the Holy Spirit was not to be limited to a few selected individuals or even to the Jewish nation, but the Spirit was to be poured out upon all humankind. Joel's prophecy focuses on the outpouring of the Spirit on all believer. Consequently, the Spirit would enable believers to prophesy, to experience revelatory dreams, and to see visions. The dreams, visions, and prophecies serve to authenticate the presence of the Spirit and to draw the individual into a direct experience with God.⁵ The manifestation of the Spirit to all believers was to be a distinctive sign and mark of new membership and this would enable God's people to love him from the heart.

⁴Douglass Stuart, *Word Biblical Commentary, Hosea- Jonah* (Waco, TX: Word Books, 1987), 31:226. Stuart claims that since Joel seems to right on some instances about eschatological events he suggests it will be the best to say he is an apocalyptic writer. In reference to apocalyptic writings the term may be used in more ways or one, in first instance apocalyptic writings refers to a group of writings with certain characteristics, mostly from the last two centuries BC and the first century AD. There may thus be apocalyptic sections in writings which as a whole do not come within this category. In this regard, the book of Joel has sections with apocalyptic ideas, but that does not mean it is an apocalyptic book. Ibid.

⁵Duane A. Garret, *The New American Commentary: Hosea-Joel*, vol. 19A (Nashville: Broadman Press, 1997), 367. Garret concurs, the Book of Joel obviously intends here true prophetic experiences brought about by the Spirit of God. The dreams, visions, and prophecies serve to authenticate the presence of the Spirit and to draw the individual into a direct experience with God. Joel the gift of the prophetic Spirit marked in a new way that God was establishing himself as the God of all mankind and was putting an end to the old order so as people would understand Him better. In the same line of thought, the ongoing work of the Holy Spirit throughout the OT provides us with a great deal of information as to what the ministry of the Holy Spirit might be in the future. God is consistent in the way He works. *The Seventh-day Adventist Bible Commentary* observes that indeed the outpouring of the Spirit at Pentecost has the fulfilment of Joel prophecy. "Afterward" [Joel 2:28], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 4: 565. Commenting on Joel 2:28, Stuart suggests, "Once this true restoration of covenant relationship has been achieved "afterward,"- 'achar, akh-ar' and the people have fully turned back to Yahweh, he can bless them with a renewal of his favor (restoration blessing), manifested particularly by his own spirit being given to them in abundance. Stuart, *Word Biblical Commentary*, vol. 31, *Hosea- Jonah*, 260. Besides the book of Joel, it is important to see that the ministry of the Holy Spirit in Israel's history provide us with a firm foundation for approaching Pentecost in Acts 2. In this event, Peter explained to the Jewish spectators as a fulfillment of the promise given through the OT prophets. Ibid.

Therefore, as we have seen, the outpouring of the Spirit in Joel was a prophetic fulfillment, accomplished in the apostolic period, and noted firstly on the day of Pentecost. In like manner, the fulfillment of the outpouring of the Holy Spirit in the book of Acts reflects the climax of this promise from the Prophet Joel. While we consider Acts 2 as the peak, it is of great importance to consider the work and relationship of the Spirit during Jesus' ministry. This will help us to understand how Jesus viewed and promised the Holy Spirit and his important task in the future.

Promise of the Holy Spirit around Jesus' Earthly Ministry

The life of Christ reveals information on the Holy Spirit and sets the stage for His role in missions. Christ's mission recorded in the Gospels serves as the "prototype" for the mission of the Holy Spirit after Pentecost.⁶ Jesus was conceived of the Holy Spirit (Matt 1:20). He received the Holy Spirit at baptism (Matt 3:16) and overcame the temptation in the wilderness with the Holy Spirit's fullness (Matt 4:1). He then begins His earthly mission with the constant presence and power of the Holy Spirit.⁷ Highlighting the role of the Holy Spirit in the conception of Jesus, Donald A. Hagner points out that God initiated the action while Mary and Joseph, as representatives of humanity, only serve as willing participants playing passive roles.⁸ This initiative by God through the Holy Spirit continues to present the Holy Spirit's creative work, but now the work is done in the conception of Christ, whereas, before

⁶Alan R. Tippett, *Introduction to Missiology* (Pasadena, CA: William Carey Library, 1987), 52.

⁷Matthew 1:18, 20; 3:16; Luke 1:35; 4:1; John 3:34; Acts 10:38.

⁸Donald A. Hagner, *Word Biblical Commentary, Matthew 1-13*, (Dallas, TX: Word, 1993), 33A:19. This passive role of humanity, identified by Hagner, may not be completely passive since people are expecting to respond to God obediently. Ibid.

it was done in the creation account in Genesis, which ended in the conception of Adam and Eve.⁹

The apostle notes that Jesus received God's Spirit without measure as opposed to a partial or temporary filling of the Holy Spirit (John 3:34). Gerald L. Borchert expands the limitless filling of the Holy Spirit to include all believers since Jesus imparted the Holy Spirit to His disciples and not just the Apostles (John 20:22).¹⁰ Throughout Jesus' life on earth, the Spirit's anointing and indwelling remained on Him (John 1:32; Acts 10:38). Similarly, Jesus proclaims that the Holy Spirit anointed Him and sent Him to deliver the Gospel message (Luke 4:18-19).

Likewise, just before his death, Jesus promised his disciples a gift in the third person of the Godhead, the Holy Spirit. Jesus described the Holy Spirit as another Helper (John 14:16). In Greek the word "another" is, *allos* which means "another," "some other," "same kind different."¹¹ It, therefore, suggests that, the Holy Spirit and Jesus are separate Persons. The Greek word specifically means another of the same kind, someone equal to Jesus Himself who will take His place and do His work.

⁹Darrell L. Bock, *Baker Exegetical Commentary on the New Testament*, vol. 1, *Luke 1-9:50*, (Grand Rapids, MI: Baker, 1994), 121. See also, W. D. Davies and Dale C. Allison, *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* (Edinburgh: T & T Clark, 1988), 1:200.

¹⁰Gerald L. Borchert, *John 1-11, The New American Commentary* (Nashville, TN: Broadman & Holman, 1996), 25A:194. Borchert notes, "The idea sometimes promoted that a Christian could be given a part of God's Spirit and later receive the fullness of God's Spirit is foreign to Johannine thinking since human obedience to the Holy Spirit is the question and not the amount of the Holy Spirit given. The concept of being filled with the Holy Spirit is a distinctive Lukan way of expressing deep feelings or involvement. It is used with various experiences and emotions such as wrath, anger, and joy, to name only a few (e.g., Luke 4:28; 5:26; 6:11; Acts 3:10; 5:17; 13:45; 19:29). Joel B. Green, *The New International Commentary on the New Testament: The Gospel of Luke*, (Grand Rapids, MI: Eerdmans, 1997), 211-212. Joel comments, three parts of Christ's Spirit-powered mission: His witness to those of 'diminished status' in the world, His ability to forgive sin, and His announcement of "the eschatological deliverance of God. If Jesus' mission is performed with the power and presence of the Holy Spirit, then certainly the disciples need the Holy Spirit to accomplish the mission of God. Ibid.

¹¹William D. Mounce, *Greek and English Interlinear New Testament* (Grand Rapids, MI: Zondervan, 2011), 1006.

The NT is the fulfillment of God's revelation in the OT. As previously mentioned the ministry of the Holy Spirit does not begin in the NT but was there in the OT, from the beginning. He is part of the Godhead and is involved in the work of redemption.¹² In this line of veil, the other members of the Godhead had different roles; they complimented each other to achieve the plan of salvation. The Father devised the plan in the OT, in the NT, we see a shift from the Father to the Son implementing the plan, and the Holy Spirit comes into the picture to fit into the shoes. The Godhead worked together in their different roles for the plan of salvation to be a success (2 Cor 5:18-19). The emphasis was not on the gift of tongue, "it is the Spirit that makes effectual what has been wrought out by the world's Redeemer."¹³

¹²Fernando L. Canale gives us an insight on the personhood of the Spirit and his work from eternity past. The nature and character of Godhead is giving and sacrificing particular in person firstly, then later in things, meaning to say the incarnation of Jesus was the best for the world. God supplies human needs (Matt 6:33). One can easily see also the essence of Godhead in, "God loved the world and he gave His only Begotten Son..." (John 3:16), God the Father expressing love to the fallen world by sending His Son, the Holy Spirit has been part of redemption too. John expresses the work of the Holy Spirit, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you," John 16:13-14. Canale, "Doctrine of God," 157. This title "Holy Spirit" appeared mainly and eventually from the day of Pentecost when the Church experienced the coming and function of another Counselor as Jesus promised. In addition, C.C. Crawford comments, "we can only conclude that the Holy Spirit is presented in the Scriptures, not as an impersonal force, influence, efflux, or emanation, but as a Person. He is said to do things that only a person can do. He is said to possess faculties and endowments that only a person can possess. C.C. Crawford. *Bible Study Textbook Series: The Eternal Spirit: His word and Work* (Joplin: Missouri College Press 1973), 142. Crawford adds more on his understanding, as a matter of fact, the evidence respecting the Holy Spirit's personality is piled so high in Scripture. It is doubtful that the doctrine could have been set forth more clearly than it is in the teaching of Jesus and the Apostles. He is presented as suffering slights and injuries such as only a person can suffer. Men are described as sustaining attitudes and relations toward Him such as are possible only toward a person. He is given only such designations as imply personality, and He is represented as being associated with other persons (God the Father and Son) in such terms as to indicate His own personality. Ibid.

¹³Ellen G. White, *The Desire of Ages* (Nampa, ID: Pacific Press, 2005), 671. Jesus could have continued to preach and teach in the Judea, but we should remember that He was limited, but as for the Holy Spirit, His influence is unlimited. The outpouring of the Holy Spirit resulted many places being reached for the cause of mission, unlike the time of Jesus whereby only a concentrated region was reached. Furthermore, the Holy Spirit as a Person continues with a concept of being available always, with power and wisdom, as result to serve all believers He gives spiritual gifts to minister into the world. He has the same character of Jesus Christ in which, He is sovereign and he volunteers or accepts to dwell where He is fully accepted and appreciated. Therefore as alluded before, we should appreciate that the coming of the Holy Spirit is in line to fulfill the plan of redemption. The Godhead, work hand in hand, they both perform the act of creation, (Gen 1, 1 Cor 8:6, Heb 1:2) and both have been and are still working on the story of restoration and redemption together. On the same note, the

Therefore, it seems true to say that the task of the Holy Spirit, as a Person, was to make people know about the Redeemer Jesus just after his ascension.

The promise of the coming of the Holy Spirit by Jesus after His ascension did not in any way limit the presence of the Holy Spirit in his earthly ministry. This point is supported by John Nollard who affirms, “Though the giving of the Spirit needs to wait for Jesus’ exaltation, the promise of power here has not lacked anticipations in the time of the ministry of Jesus.”¹⁴ Luke (22:49) shares with Matthew (28:19-20) and Mark (16:16-17), the commission to go to the nations and evangelize. This mission was to be achieved with the assistance of the Holy Spirit as we see in Acts 2. The coming of the Holy Spirit brought power to the disciples, enabling them to be effective witnesses through the manifestation of tongues to reach all people of different languages (Acts 2). Therefore, it is imperative to say, the coming of the Holy Spirit as promised before and after Jesus’ death was for Him to give power to the disciples to evangelize all parts of the world and the fulfillment was to be in Acts 2. In the next section, we will discuss the ministry of the Holy Spirit at Pentecost.

Ministry of Holy Spirit at Pentecost

The initial outpouring of the Holy Spirit at Pentecost was on people who had had previous encounter with Jesus. This new experience was the beginning of another

work of redemption did not stop after the ascension of Jesus to heaven, instead it is ongoing and the Holy Spirit is there to impress people’s hearts, not to be known as the one who advocate for the supremacy of tongues over other gifts. Ibid.

¹⁴John Nollard, *Word Biblical Commentary, Luke* (Dallas, TX: Word Books, 1993), 35A:1220. John suggests that it cannot be doubted, therefore, that common traditions underlie these accounts, the basic nucleus being that Jesus commanded his disciples to spread the good news widely and offer forgiveness of sins and that he promised them divine power for their task. (Matt 28:19). That is, the Holy Spirit, (Acts 1:4, 8). This promise Jesus had discussed at length with the disciples on the night of His betrayal. In that case, one should take note that at first salvation was to the Israel, (Matt 10) and their rejection led salvation to be presented to all the world that is why the disciples were instructed to go to all the nations and preach the good news. This was a promise that the disciples would be, “until you are clothed with power from on high” (Luke 24:49). Ibid.

chapter in the life of the group of disciples and other Jews. It was on the day of Pentecost, following the ascension of our Lord, that the Holy Spirit entered into His new office to fill in the “vacuum,” left by the physical absence of Jesus. Jesus was now glorified and the outpouring of the Holy Spirit was the fulfillment of John 7:39, where the Lord said that the Spirit was not yet revealed because Jesus was not yet glorified. Now, after the ascension of Jesus, the Holy Spirit was fully in place to make effectual the plan of salvation.

Luke ends his gospel with the promise of the Holy Spirit (Luke 22:49). In the book of Acts, Luke develops the fulfillment of Jesus’ promise. W. H. Branson notes, “Before the Comforter could come and take definite leadership of the church militant they were not to embark upon their world-wide mission until Jesus was glorified and the Comforter had come.”¹⁵ The coming of the Spirit was to be the visible token to the church that the atonement was fully ratified in heaven, and that Jesus was admitted again to the throne.

The disciples eagerly waited in the upper room for the outpouring of the Holy Spirit. It was a soul-searching moment and the disciples spent most of their time praying to God. Oneness and unity was experienced amongst the disciples and this conducive environment created a preparatory ground for the outpouring of the Holy Spirit. Furthermore, Luke shares with us what transpired (Acts 2:1-8). The Holy Spirit

¹⁵W.H. Branson, *The Holy Spirit: His Office and Work in the World* (Nashville, TN: Southern, 1933), 30. Branson clearly notes that the coming of the Spirit was not a secret because His presence was to be known and seen. Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1970), 38. White concurs, “Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work.” The Pentecost experience was not only for the coronation of Jesus in the Heavenly ministering, but also as a reminder to the disciples of what Jesus explained to them that His mantle must now fall upon them and that they were to go to all the world and continue the glorious work which He Himself had begun. Their commission was to all nations. Therefore, when Christ was coronated, His first thought was to fulfill the promised blessing of sending the Comforter to the Church. *Ibid.*

came unexpectedly and unplanned, meaning to say the disciples did not dictate the coming of the Spirit. Unlike the Charismatic groups who teach, instruct and prescribe which results in one speaking in the so-called tongues.¹⁶

Luke adds the sound was in the form of a mighty wind, the same characteristic of the Holy Spirit in the Old Testament (*ruach*-wind). Paton J. Gloag comments on this form of mighty wind,

This sound from heaven came as miraculous in its nature, being the symbol of the Spirit. It was not a mighty rushing wind, but like to it. We are then to discard all natural explanations, such as a thunderstorm, a blast or an earthquake attended by a whirlwind, which shook the building in which the disciples were assembled as uncountenanced by the text, and as unwarrantable attempts to explain away the miraculous.¹⁷

Human language is limited to describe the work and effect of the Holy Spirit. The nature of the Holy Spirit was described in a human language in order to grasp. The Holy Spirit is a mystery, no human mind can comprehend.

At Pentecost, the Holy Spirit did not come in the form of a dove as what transpired during the baptism of Jesus Christ. The Spirit came in the form of a mighty rushing wind, indicating His power, His invisibleness, His immaterial nature, and His sovereign purpose. The Spirit is invisible to the natural eyes; he may be observed in what He does. His activities are not governed by human will. His power is uncontrolled by human invention. This occasion of Acts 2:1-8 was the fulfillment of the promise of Jesus (John 16).

The outpouring of the Holy Spirit was clearly perceived when the disciples began to speak in tongues. This was for the disciples to share the message of the saving power of Jesus in their mother language for the audience to hear without any

¹⁶Smith, *Tongues in Biblical Perspective*, 96.

¹⁷Paton J. Gloag, *A Critical and Exegetical Commentary on the Acts of the Apostles* (Edinburgh: T and T. Clark, 1870), 72.

language barrier. The Spirit came in an extraordinary manner and used the disciples to share the message in an extraordinary way.

In addition, White comments “this was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency of language. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work.”¹⁸ The outpouring of the Holy Spirit and His presence in the form of fire signified that the disciples were going to minister with passion and power.

One should take note that, the miracle was by God’s providence and not the disciples’ own will. Pentecost tongues enabled the apostles to speak in various languages, which helped them to get the attention of the crowds and added credence and credibility to the message of the apostles.¹⁹ The ability of the apostles to speak in different languages enabled the crowd to wait and hear the message proclaimed. Gerhard F. Hasel claims, “By speaking other languages, the believers provide the evidence that the Holy Spirit is performing a miracle.”²⁰ Peter’s proclamation in Acts 2:16-20 where he quotes Joel 2:28-30, clearly pointed out that, the miracle of speaking in tongues was a fulfillment of Joel’s prophecy.

¹⁸White, *Acts of the Apostles*, 39. The ability for the disciples to preach and to share the message of the loving Saviour was not of human influence. Instead, the Spirit led them to reach different nationalities through speaking of tongues. “Other tongues” [Acts 2:4], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 6:565. Francis D. Nichol adds that “the ability to speak foreign languages was a gift given to the disciples for special purpose of carrying the gospel message into all the world . . . the record does not explicitly state that the gift of speaking with other tongues was permanent, but it should be borne in mind that what the Spirit once performed He was well able to repeat whenever there was a need. Ibid.

¹⁹William E. Richardson, *Speaking in Tongues: Is it Still the Gift of the Spirit?* (Hagerstown, MD: Review and Herald, 1994), 55.

²⁰Gerhard F. Hasel, *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia* (Berrien Springs, MA: Adventist Theological Society, 1991), 71.

Luke makes it clear, that the Holy Spirit came as a gift (Acts 2:38). Therefore, the recipient of the gift of the Spirit cannot claim ownership; in other words, the one who receives the gift is supposed to be controlled by Him. In this regard, White suggests, “we cannot use the Holy Spirit. The Spirit is to use us.”²¹ The Holy Spirit is part of the Godhead and cannot be subjected to the will of man. In addition, White adds that the nature and work of the Holy Spirit is a divine mystery far too great for the finite mind to fathom fully.²²

On the same note, Jesus earthly ministry was over, but was to continue through the work of the Holy Spirit. We see the Trinity at work, God the Father is the initiator of the plan of salvation, the Son came to implement the plan, and the Holy Spirit was the actualizer of the plan. The Son was limited by geography but the Holy Spirit is not so, so it was to the advantage of the disciple that Jesus went for them by the power of Spirit to reach all nations and people. Indeed, they will receive the same power by which Jesus executed His earthly ministry. Therefore, just as the mission of Jesus had been inaugurated in the power of the Spirit, so at Pentecost the mission of the disciples will be inaugurated in the power of the Spirit for them to preach and evangelize to the world.

The purpose of the gift of the Holy Spirit is to equip the disciples for Christ’s service. The promise of power through the manifestation of the Spirit assures the disciples that Jesus will not abandon them to their own resources. As a result, the outpouring of the Holy Spirit and speaking of tongues in history as we focus in the

²¹White, *Desire of Ages*, 672. Peter emphasized on the repenting which come after accepting Jesus Christ as personal Saviour for the Holy Spirit to take control of repented sinners’ life. One can easily see the context of Acts 2, is evangelizing of the gospel which will bring many to Christ. On account of this, the Holy Spirit sovereign power and presence may not be understood, but it is clear that all is according to an infinite plan of salvation. Therefore, tongues at Pentecost, to the Jews were not a sign of the outpoured gift of the Spirit, instead it was an empowerment for evangelization. Ibid.

²²Ibid., 35.

Early Christian Church, which had an impact on the growth of the Church to the extent that three thousand souls were baptized in one day.

Holy Spirit and Speaking of Tongues in History

The Ministry of the Holy Spirit in the Early Christian Church

During the time of the Early Christian Church, the apostles and other new converts experienced the gift of the Holy Spirit as was promised by Jesus. Under his guidance, the disciples made great progress in mission. This section of the study examines the different manifestations of the Holy Spirit and its relation to speaking in tongues.

The book of Acts records the courage in which the early Christians, possessed as a result of the baptism of the Holy Spirit worked. Donald Gee, in attempting to put *glossolalia* in perspective, writes, “The steam in the locomotive is not there principally for blowing the whistle but for making it go!”²³ Thus, the power resulting from the baptism of the Spirit is harnessed for service. The Holy Spirit imbues man for service and not only for self-edification. The purpose of the gift of tongues in the book of Acts was for the spreading of the gospel message and the edification of the Church.

Furthermore, just like those in Acts 2, those who received the gift of tongue spoke in known languages. Those converts in Cornelius’ house had the same

²³Donald Gee, *Concerning Spiritual Gifts* (Springfield, MO: Gospel, 1937), 93. Gee, comments that glossolalia is not a new word in the Bible, it has occurred in different chapters of it, mainly in Acts and 1 Corinthians, in the Early Christian Church. William Samarian, *Tongues of Men and Angels: The Religions language of Pentecostalism* (New York, NY: Macmillan, 1972), 1. Samarian reiterates, “Glossolalia was known among the 1st century Christians in Greek the city of Corinth and when Paul wrote his pastoral letter to them he referred to it simply as speaking in languages.” Unfortunately, to some who claim to have been speaking in tongues there has been a widen trend of failing to follow suite to the biblical principle when dealing with this issue. Ibid.

manifestation. Rene Noorbergen concurs, “These men also used actual languages and not a collection of unintelligible sounds as indicated by the words of Peter when he said that they heard them magnify God.”²⁴ If the tongues were unknown languages, Peter would not have heard that they were magnifying God.

However, the belief that when one is baptized by the Spirit he or she has to manifest it through the speaking of tongues does not stand the test of Scripture. There are some in the book of Acts who were baptized by the Spirit but never spoke in tongues such as the three thousand at Pentecost (Acts 2:41), the five thousand who newly believed (Acts 4:14), many who were added into faith (Acts 5:14), the seven deacons (Acts 6:3), and Stephen (Acts 6:5). Lowe comments that, to conclude that the gift of tongues was universal in the Early Church is not substantiated by the book of Acts. He adds that we should not conclude that the few specified instances of the reception of the gift of tongues implied an added spiritual power above that seen in other believers.²⁵

Therefore, one would be far off the mark to conclude that speaking in tongues in the Early Christian Church was instrumental in the spread of the gospel amongst Jews and Gentiles. The manifestation of tongues in Acts 10 was used as a sign to make the Jews accept the Gentiles in their faith. It is of great importance to note that,

²⁴Rene Noorbergen, *Glossolalia: Sweet Sounds of Ecstasy* (California, CA: Pacific Press, 1973), 1:32. Noorbergen claims that, tongues in Acts 10 were clear and audible to the extent that one was able to hear them. One the purpose of the tongues of Acts 10 was for disciples to accept the conversion of Gentiles. Harry W. Lowe, *Speaking in Tongues* (California, CA: Pacific Press, 1965), 8. Similarly, Lowe explains more about the purpose of Holy Spirit at Cornelius house, he says, “at Pentecost the main objective of God’s gift was the conversion of His people Israel, but with Cornelius and his household the circle widened to include the outsider, the Gentile.” It is evidential that from the same Early Christian Church speaking of tongues was not only the basis of the presence of the Holy Spirit as the Pentecostals claim. Ibid.

²⁵Lowe, *Speaking in Tongues*, 10.

there are many instances in the book of Acts, where the manifestation of the Holy Spirit was not in the form of tongues.

The Presence of the Holy Spirit and Tongues in the Early Church Fathers

The Church Fathers had a different understanding of the existence of the gift of tongues. We will look at how the early Church Fathers like Clement of Rome, Polycarp, Justin Martyr, Montanus, Tertullian, Irenaeus, Origen, and the Bishop of Rome Leo the Great understood the Holy Spirit and the manifestations of spiritual gifts in relation to the gift of tongues.

In the 1st century, we met Clement of Rome, a bishop who stood frankly with the Church of that time against some sorts of heresies. By the end of the 1st century, he wrote a letter to the Christian community in Corinth. In his letter he was attempting to restore order surrounding the misuse of spiritual gifts. Clements claims, “Let our whole body, then be preserved in Christ Jesus; and let everyone be subject to his neighbor, according to the special gift bestowed upon him.”²⁶ Clements acknowledges the use or presence of spiritual gifts during the Era of the Church Fathers which were a manifestation of the Holy Spirit. In this letter, he did not exalt any single gift over others.

Clement appreciates the unity of body parts encouraging members to work together in harmony. “Let us take our body for an example. The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest

²⁶Clement of Rome *Epistle to the Corinthians* 1.37 (ANF, 1.37, trans. A. Roberts and J. Donaldson). Ronald Kydd, *Charismatic Gifts in the Early Church* (Peabody, MA: Hendrickson 1984), 10. Ronald Kydd who furthers explains more about the position of Clement on Spiritual gifts. Ibid.

members of our body are necessary and useful to the whole body.”²⁷ Clement here was relating to the Pauline writing which advocated unity in purpose (1 Cor 12:4).

During the 2nd century, there was Ignatius of Antioch who strengthened the Church to remain firm in spite of persecution. Ignatius wrote to Polycarp of Smyrna, in which he was encouraging Polycarp to pray for the privilege of seeing invisible things.²⁸ However, this advice was meant to encourage Polycarp so that he would not be deficient in any way. He wanted him to have all kinds of spiritual gifts.

Furthermore, around the 2nd century, Justin Martyr moved from one philosophical system to another so as to find the truth. He went through at least four systems before finally discovering satisfaction in Christianity.²⁹ Justin Martyr had a good understanding especially on the gifts of the Spirit. Justin admitted “the prophetic gifts remain with us, even to the present time. And hence you ought to understand that the gifts formerly among your nation have been transferred to us.”³⁰ Martyr was confident that the spiritual gifts during the apostolic period were transferred to his time and they were to possibly continue onwards.

Then, in the middle and the last part of the 2nd century, there arose a group in the Christian Church led by Montanus who claimed to have been imbued by Holy

²⁷Clement of Rome *Epistle to the Corinthians* 1.37 (ANF, 1.36-37, trans. A. Roberts and J. Donaldson).

²⁸Ignatius of Antioch *Epistle to Polycarp* 1.2 (ANF, 1. 185, trans. A. Roberts and J. Donaldson). Frederick Augustus Schilling, “The Mysticism of Ignatius of Antioch” (Ph.D. Thesis, The University of Pennsylvania, 1932), 50. Polycarp influence to understanding to the Holy Spirit contributed a lot to many during his time. See also J. Reiling, *Hermas and Christian Prophecy. A Study of the Eleventh Mandate* (Leiden: E. J. Brill, 1973), 35.

²⁹Kydd, *Charismatic Gifts in the Early Church*, 26.

³⁰Justin Martyr *Dialogue with Trypho* 1.82 (ANF, 1.461, trans. A. Roberts and J. Donaldson). Oscar Cullman, *Early Christian Worship* (London: SCM Press, 1956), 30. Cullman seem to suggest that first two and half centuries after Paul, the unintelligible, confusing aspects of worship present at that time did disappeared. See also, Cleon L. Rodgers, “The Gift of Tongue in Post- Apostolic Church” *Bibliotheca Sacra* 122 (April-June 1965), 135.

Spirit. He valued speaking in tongues more than any other spiritual gifts. His followers were known as the *Montanists*. The Church at that time criticized and did not accept their teachings.³¹ Modern Pentecostalism gets much of its theology on tongues from the *Montanists*.

Toward the close of 2nd century, Irenaeus gave an account of different sundry of gifts working during worship service. He offered some important information on the gifts of the Spirit in the Church. He valued such gifts as foreknowledge of things to come, seeing visions and uttered prophecies in the Church. Other gifts included, healing the sick by the laying on of hands.³² He also accounts that the Holy Spirit manifested itself in the Church through miracles like raising the dead. But he never mentioned about the tongues. Irenaeus wrote that there were many gifts which were bestowed upon members by the Holy Spirit for the edification of the Church. Miracles happened as a proof that God was in their midst. In addition, Irenaeus mentioned that the gifts of the Spirit are innumerable and that the Church exercises them day by day for the benefit of the Gentiles.³³

³¹Bacchiocchi, *Popular Beliefs: Are they Biblical?* 286. Bacchiocchi explains that the Church did not change radically overnight, but when you compare what the Church was in the first half of this century to what it was in the second, a definite shift is noticeable. Evidence that the gifts of the Spirit were still very important in the Church comes to us from a variety of directions during this period. Ibid.

³²Irenaeus *against Heresies* (ANF, 1:1059-1060, edited. A. Roberts and J. Donaldson). Indeed, Irenaeus noted the presence the spiritual gifts the Church had, in which they were to play a pivotal role in the edification of the church. Throughout most of the list he gives, it is clear that Irenaeus is talking about ways in which Christ ministers to mankind through the Church in the present. The list given by Irenaeus has obvious understanding to those spiritual gifts found in Romans 12 and 1 Corinthians 12 for the enhancement of God's mission. Kydd, *Charismatic Gifts in the Early Church*, 42. Kydd notes that once Irenaeus assumed responsibility as bishop, another side of him appeared. He devoted himself to the defense of the true doctrine of the Church. Ibid.

³³M. Parmentier, "Two Early Charismatic Movements: Montanism and Messalianism," *Theological Renewal* 3 (1976):18.

Later, in the early 3rd century, emerged Tertullian who was from North Africa and contributed much to the Early Church.³⁴ For instance, He coined the expressions such as the Trinity and created a theological vocabulary which is still used today.³⁵ He seem to have come up with adequate ways of talking about the Trinity and the nature of Christ with relatively little effort. Tertullian, who was so influential in the Church of North Africa, became a *Montanist* and might even had formed his own group within the movement.³⁶ Tertullian recognized the same prophecies and the recent visions which had been promised as equal.

He followed suit in the same footprints of Montanism in accepting the use of unintelligible tongues in the Church. Tertullian acknowledged that spiritual gifts were at disposal to everyone as he wrote against Marcion. To some gift of healing, some working miracles, another prophecy and the some gift of tongues.³⁷ It is perceived that in Tertullian's writings the gifts of the Spirit occupied great importance in which the gift of tongues was more prominent.

During the 3rd century aroused another figure who studied philosophy, taught an incredibly wide range of theological material, and practiced a rigidly devout Christian life. His name was Origen. Origen made it clear that some of the signs that used to be during Jesus and disciples times were diminishing. Although there are still traces of His presence in a few who have had their souls purified by the Gospel.³⁸

³⁴T. D. Barnes, *Tertullian* (Oxford: Clarendon Press, 1971), 10. His writings gave a vivid picture of life among Christians in North Africa in the early third century. Ibid.

³⁵Kydd, *Charismatic Gifts in the Early Church*, 66.

³⁶F. L. Cross, *The Oxford Dictionary of the Christian Church (ODCC)*, rev. ed. (2005), s. v. "Tertullian."

³⁷*Tertullian against Marcion* 5.8 (ANF, 3.797-798, trans. A. Roberts and J. Donaldson). See also T. D. Barnes, *Tertullian*, 15.

³⁸*Origen against Celsus* 7.8 (ANF, 4. 1217-18, trans. A. Roberts and J. Donaldson).

Those who would speak in tongues without interpreting would benefit themselves but not the entire Church. He went on to discourage those who would want to speak in tongues without an interpreter that they were not edifying the Church at all. In his words, “if the one who speaks in tongues does not have the gift to interpret them, others will not understand . . . if there is an interpreter this is understood by others there will be fruit from it we are taught to seek the common good of the Church.”³⁹ For this reason, Origen discouraged those who would want to speak in tongues without an interpreter because this does not edify the Church at all.

Later, at the zenith of the 5th century arose Leo the Great who was the bishop of Rome and was first to bear the title “the Great.” He fought against heresy and preserved the unity of the Church. By his influence he changed the course of history and he is known not only as a protector of all of Rome, but one of the greatest leaders within Roman Catholicism. Commenting on the day of Pentecost in Acts 2, Leo claims that “no interpretation is required for understanding, no practice for using, no time for studying, but the Spirit of God blowing where he wills, the languages peculiar to each nation became common property in the mouth of the Church.”⁴⁰

It is clear that Leo acknowledges that in Acts 2, the apostles spoke known languages, in which everyone was able to hear, people were amazed and asked if the disciples had been educated. Instead, it was God who gave them the ability to speak in

³⁹ Gerald Bray, *1-2 Corinthians: Ancient Christian Commentary on Scripture: New Testament VII*. (Downers Grove, IL: Intervarsity, 1999), 141.

⁴⁰Wade H. Horton, *Glossolalia Phenomenon* (Cleveland, TN: Pathway, 1966), 90. See also, Lowe, *Speaking in Tongues*, 18. Lowe acknowledges that the work of the Holy Spirit and manifestations of spiritual gifts did not end with the Apostles. During the almost three hundred years through which we have followed the Church, we have seen many changes. We noted that during the time of the Early Church Fathers, different gifts were functional and were very useful to both the edification of the church as the body of Christ's and evangelizing to the world. Ibid.

foreign languages. In other words, speaking in tongues has to be an understandable language which people can hear and acknowledge.

Holy Spirit and Tongues: Reformation to Post Reformation Era

A deep and widespread apostasy had taken place in the Christian Church, such that it produced paganized forms of Christianity, the chief of which was the Roman Church.⁴¹ The rise of Reformers was due to apostasy that was now questioned apparently within the Roman Catholic Church. The Reformers questioned some Church doctrinal practices which were not in line with the Scripture. Reformers such as Martin Luther (1483-1546), Ulrich Zwingli (1484-1531), John Calvin (1509-1564) and the Radical Reformers appreciated the ministry of the Holy Spirit.

However, the issue of speaking in tongues was not much of an issue or a bone of contention during the Reformation. There seemed to have been a long silence, whereby none Reformers spoke much about *glossolalia*.⁴² In this section we look into few instances in order to understand differences on the doctrine of the Holy Spirit during the time of Reformers, and then further discuss speaking of tongues in the post- Reformation Era.

Martin Luther (1483-1546), had an understanding of the Holy Spirit, in which he accepted the concept of justification by faith, which involves the continuous work and ministration of the Godhead. He said faith should produce good fruits and works and we should do good works as God commanded but and not place our trust in them

⁴¹H. Grattan Guinness, *Romanism and Reformation* (London: Harley House, 1891), 49. Guinness notes this about the Catholic Church during the time of Reformation, that it has persecuted the faithful unto blood, striving for the destruction of the gospel of God as if it were deadly heresy, and for the extermination of the saints of God as of accursed heretics. Ibid.

⁴²Bacchiocchi, *Popular Belief: Are they Biblical?* 287.

as to merit favor before God.⁴³ The work of the Holy Spirit in every person is to produce good fruits. Salvation is not by works but through faith in Jesus, in which the Holy Spirit gives us power to rely on Jesus.

Furthermore, Ulrich Zwingli (1484-1531), developed a powerful doctrine on the function and work of the Holy Spirit through reading Scripture and with Erasmus' influence he seemed to have different understanding of other doctrines from Luther. Zwingli argues that these passages from the NT will be enough to show that the Word of God is so alive, strong, and powerful and all should obey it.⁴⁴ In this regard, the liveliness and the clarity of the word of God is due to the work of the Holy Spirit.

On the same note, John Calvin (1509-1564) understood the ministry of the Holy Spirit. For this reason, he spoke not much on the gift of tongues. As has been observed by B. B. Warfield, Calvin's theology emphasizes the importance of the work of the Holy Spirit to apply the salvation brought by Christ's sacrifice. For this reason, Calvin is called preeminently the theologian of the Holy Spirit.⁴⁵ The understanding of the doctrine of the Holy Spirit by Calvin was indeed a blessing to the Church at his time. As Efiion Evans comments, John Calvin appreciated the gifts of the Spirit in

⁴³John H. Leith, *Creeds of the Church: A Reader in the Christian Doctrine of the Bible to the Present* (Louisville, KY: John Knox Press, 1982), 70. Amongst those who contributed much to Reformation many claim that Martin Luther was the one who had the guts and the confidence to face the Catholic Church. Efiion Evans, "John Calvin: Theologian of the Holy Spirit," *A Quarterly Journal for Church Leadership* 10 (2001): 91. Efiion Evans looks into Luther's Larger Catechism, on statement of belief in the Holy Spirit is comprehensive, and embraces the public means of grace as well as personal experience, he notes "where Christ is not preached, there is no Holy Ghost who creates, calls, and gathers the Christian church." Ibid.

⁴⁴Ulrich Zwingli, "Of the Clarity and Certainty of the Word of God," in *Zwingli and Bullinger*, ed. G. W. Bromiley (Philadelphia, PA: Westminster, 1953) 71.

⁴⁵Benjamin Breckinridge Warfield, *Calvin and Augustine* (Phillipsburg, NJ: Presbyterian and Reformed, 1956), 484. Benjamin expounds more on how Calvin views and understood the effects of the Holy Spirit in a life of a believer. Edwin H. Palmer, *The Holy Spirit* (Pennsylvania, PA: The Presbyterian and Reformed, 1971), 7. Palmer states, "It was the Church of the Reformation that gave great impetus to the study of the Spirit." Ibid.

Peter's preaching in the house of Cornelius. These gifts were evidence and visible signs that the preaching of the gospel must reach the world. Regarding the gift of tongues, Calvin claimed that this gift had ceased in the Church after the death of the apostles. The ministry of the Spirit currently remains inward, spiritual and sanctifying. In summary, according to Evans, "to John Calvin the presence of spiritual gifts was meant for the edification of the Church and manifestation of the gift of tongue was for evangelism."⁴⁶

In the same 16th century rose the Radical Reformers who had an impact and influence on the understanding of the Holy Spirit. The Radical Reformation was a response to what was believed to be the corruption in the Roman Catholic Church. Muntzer, a Radical Reformer to him, the term "water" in John 3:5 should be read in the light of John 7:37, and is really referring to the Holy Spirit. He held that a covenant was created within by the Spirit of God, which was inward baptism. However, this was linked with the sufferings experienced by Christians. He notes, "We have covenanted ourselves in baptism; a Christian should, and must suffer."⁴⁷ As result, to Radical Reformers, the Holy Spirit offered a new experience by renewing the believer's life.

During the post reformation a notable number of incidents occurred, most people claimed to have the Holy Spirit by speaking in tongues. The Quakers, Edward Irving's followers, and the Shakers, who had the same understanding with the

⁴⁶Efion Evans, "John Calvin: Theologian of the Holy Spirit," *A Quarterly Journal for Church Leadership* 10 (2001): 95.

⁴⁷Rollin Stely Annour, *Anabaptist Baptism* (Eugene, OR: Wipf and Stock, 1998), 59, 62. Though aligned with the emerging Anabaptist groups, Muntzer was not himself one of their leaders. George Dollar, "Church History and the Tongues Movement," *Bibliotheca Sacra* 120 (1963):317.

Quakers, had the same belief. They valued speaking in tongues as the most important gift as compared to other gifts.

The Quakers followed the teachings of their founder, George Fox (1624–91), who abhorred the cold and ritualized worship practices of the dominant Church. They believed, instead, that the Holy Spirit should fully direct their worship in their meetings and any believer, women as well as men, could sing, read the Scriptures, or deliver an impromptu exhortation as the Holy Spirit led them. Bernard L. Bresson suggests that, the label Quakers was a nickname invented by observers attempting to describe their unusual behavior to the moving of the Spirit as they waited on the Lord in their midst. Bresson notes that the entire Quaker Movement literature was pervaded by a practical mysticism, visions, healings, prophecies, and a power which they likened to Pentecost and made references to the moving of the Spirit.⁴⁸ Their responses as they worshipped were decidedly charismatic, for as they waited before the Lord for inner light, or inspired direction, they often trembled physically.

Quakers were recorded saying, “we received often the pouring down of the Spirit upon us, and our hearts were made glad and our tongues loosed and our mouths opened, and we spoke with new tongues as the Lord gave utterance.”⁴⁹ Although such accounts by Quakers may not seem to be of value in the sense that of their claim to tongues as the only gift of manifestation of the Holy Spirit, it appears they did not value much some of the gifts as of importance. To them the gift of tongues was of uttermost importance, but their reason for it was of great difference to that of Pentecostal experience which was for the purpose of evangelization and edification of

⁴⁸Bernard L. Bresson, *Studies in Ecstasy* (New York, NY: Vantage Press, 1966), 96.

⁴⁹*Ibid.*, 67.

the Church. The following section looks at the role of the Holy Spirit and spiritual gifts in the Roman Catholic Church.

The Holy Spirit and Spiritual Gifts in the Roman Catholic Church

From past history, the Roman Catholic Church has acknowledged and formulated its doctrines based on the Holy Spirit and His role. The progress of the Charismatic Renewal Movement has been a major influence within the Roman Catholic Church. In their writings, such as the creed and catechism, one can easily note the purpose and role of the Holy Spirit according to their understanding as a Church.

One theologian of the Middle Byzantine period was Symeon, the New Theologian (c 949-1022 CE). He was an Eastern monk and mystical author who had an influence on the Catholic Church and their understanding of the ministration of the Holy Spirit. He focused his theological reflection on the indwelling presence of the Holy Spirit for those who are baptized, and on their awareness of this reality.⁵⁰ He contributed much to the theology of the Holy Spirit in the Orthodox, Catholic Church and Charismatic Catholic Renewal Movements.

Symeon proposed two forms of baptism: baptism with water, and baptism in the Holy Spirit. They are different yet closely related. The former, also called the “first baptism”, is sacramental and lays the essential. The latter is non-sacramental and also commonly termed “baptism of tears” or the “second baptism.”⁵¹ According

⁵⁰Hilarion Alfeyev, *St Symeon the New Theologian and Orthodox Tradition* (Oxford: Oxford University Press, 2000), 14.

⁵¹George Anthony, Maloney, *The Mystic of Fire and Light: St. Symeon the New Theologian* (Denville, NJ: Dimension Books, 1975), 76-78. Maloney describes the phrases ‘baptism of tears’, ‘baptism in the Holy Spirit’ and ‘the second baptism’ used by Symeon are synonymous and interchangeable, for these reasons. It is termed ‘second’ since it is subsequent to the first, which is

to Symeon, the believer falls back into sin, deviating from baptismal grace and running back to the devil. The “second baptism”, accompanied by a conscious awareness of the Spirit, the loss of self-control or awareness, the gift of tears, the vision of divine light, and ecstatic phenomena.⁵² Symeon does not seem to suggest a chronological order nor does he emphasize that all outward expressions must be met in order that one can justify that one has received baptism in the Holy Spirit.

Moreover, the Catholics’ Creed described the purpose and the ministration of the Holy Spirit to every believer. L. Ayres acknowledges: “I believe in the Holy Spirit; no one comprehends the thoughts of God except the Spirit of God. Now, God’s Spirit, who reveals God, makes known to us Christ, his Word, his living utterance, but the Spirit does not speak of himself.”⁵³ In this regard, to the Catholics, He is sent on behalf of the Godhead to minister to the people. In this it clearly shows that, Catholics believe and accept the work of the Holy Spirit.

The Second Vatican Council (1962-1965), there was a radical shift in the Catholic Church. The Catholic Church began to open herself up more to the non-Catholic world and one of the many remarkable developments resulting from the Council was the encouragement of dialogue with non-Catholic traditions, Judaism and

sacramental. It is referred to as ‘baptism of tears’ because it is tied to conversion of heart and repentance from post-baptismal sin, giving rise to tears from the soul’s depths, cleansing the individual from their post baptismal sin. Ibid.

⁵²Kallistos Ware, “Personal Experience of the Holy Spirit according to the Greek Fathers” paper presented at the European Pentecostal/Charismatic Research Conference, 1997, accessed 8 May 2016, <http://silouanthompson.net/2008/08/personal-experience.htm>.

⁵³L. Ayres, *Nicaea and its Legacy: An Approach to Fourth- Century Trinitarian Theology* (Oxford: Oxford University Press, 2004), 211. Ayres further explains the Spirit who has spoken through the prophets makes us hear the Father’s Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. See also, Piotr Ashwin- Siejkowski, *The Apostles Creed* (London: T and T Clark International, 2009), 87.

non-Christian religions.⁵⁴ In the conciliar text, the Church, under the guidance of the Holy Spirit during the Second Vatican Council, rediscovered the charismatic dimension as one of her constitutive dimensions, working together with her institutional dimension. In addition, the teachings of the Holy Spirit in different ways, indeed necessitated the growth of splinter groups within the mainstream Catholic Church that included the Catholic Charismatic Renewal.

Since the emergence of Catholic Charismatic Renewal in the Catholic Church two dominant views for theologizing about the experience of baptism in the Holy Spirit have emerged: sacramental or theological and non-sacramental or experiential. Within the Catholic Renewal, the phrase baptism in the Holy Spirit refers to two senses or moments. First, there is the theological sense, which suggests every member of the Church has been baptized in the Spirit because each has received sacramental initiation. Second, there is the experiential sense, which to the moment or the growth process in virtue of which the Spirit, given during the celebration of initiation, comes to conscious experience.⁵⁵ However, to the Catholic Charismatic Renewal, this means that the experiential sense follows the theological sense of ‘baptism in the Holy Spirit’, which is already received at Christian initiation.

⁵⁴Francis A. Sullivan, *Charisms and Charismatic Renewal: A Biblical and Theological Study* (Ann Arbor, MI: Servant Books, 1982), 11- 12. Sullivan states that, John XXIII at the beginning of the Council, invited the whole Church to pray that the Holy Spirit would descend upon the Church and create in her a new Pentecost. See also, Speech of the Holy Father Pope John Paul II Meeting with Ecclesial Movements and New Communities,” accessed 8 May 2016, http://www.vatican.va/holy_father/john_paul_ii/speeches/1998/may/documents/hf_jp-ii_spe_19980530_riflessioni_en.html.

⁵⁵Kilian McDonnell ed., *Presence, Power, Praise: Documents on the Charismatic Renewal* (Collegeville, MN: The Liturgical Press, 1980), 39- 40. See also, Oreste Pesare, *A Sign of Hope for All People: The Catholic Charismatic Renewal in the Heart of Pope John Paul II. Present State and Challenges for the Third Millennium* (Melbourne: ICCRS, 2005), 8. Pesare explains the Preamble of the International Catholic Charismatic Renewal Services’ revised Statutes, which were approved by the Pontifical Council for the Laity on May 9, 2005, refers to ‘baptism in the Holy Spirit’ as a “mature and continuous personal conversion to Jesus Christ and a decisive personal receptivity to the person, presence and the power of the Holy Spirit. Ibid.

In the tradition of the Roman Catholic Church, baptism in the Holy Spirit is valued as one of the most important services, which involves the sacraments of initiation that comprise baptism, confirmation, and the Eucharist. More relevant for this study, however, are baptism and confirmation, which are distinct yet related. The two have a relationship of distinction-continuity because out of both flows the Spirit, but with a different aim. Baptism, according to the *Catechism of the Catholic Church* is: “the basis of the whole Christian life, the gateway to life in the Spirit, it is in Baptism that we first receive the Holy Spirit into our life.”⁵⁶ Therefore, in baptism, the Holy Spirit is given to the newly baptized and they thus become Christians. In their understanding, the Catholics believe that there are some effects to a believer after baptism of the Spirit, in which the mainstream Catholic focuses much on the inward renewal and Charismatic Catholic, express the outward expression that should be manifested by the gift of tongues.

In a similar vein, Pope Paul VI emphasized the close connection between Pentecost and confirmation; he says that since that time the apostles, in fulfilling the will of Christ, communicated the gift of the Spirit to the newly initiated through the imposition of hands, destined to complete the grace of Baptism. This imposition of hands is rightly considered by Catholic tradition as the origin of the Sacrament of

⁵⁶Joseph Cardinal Ratzinger, *Catechism of the Catholic Church* (New York, NY: Libreria Editrice Vaticana, 1994), 312. Ratzinger states that Christian is thus one who has received the Holy Spirit through baptism. The grace of baptism is regarded as incomplete without confirmation. The reception of the Holy Spirit is put in the context of baptism and confirmation, with confirmation seen as the completion of the grace of baptism for the full reception of the Spirit. Similarly, Catholic Church believes that, Baptism in the Holy Spirit’ in the New Testament was not only a real imparting of the gift of the Spirit-the theological sense, but also meant a becoming aware of the power of the Spirit at work in those who received the Spirit-the experiential sense. Ibid.

Confirmation, which in a certain sense renders the grace of Pentecost a perennial event in the Church.⁵⁷

As a result, this speaks of baptism in the Holy Spirit but the intimate link of confirmation to Pentecost with a bold stress on the full bestowal of the Holy Spirit. The Catholics proclaim that the Pentecost experience shows what its essence was to the disciples and what confirmation is for the Catholics. The Holy Spirit enables us as Christians to become fruitful members of the Body of Christ, which is the Church. The mystical Body of Christ that St. Paul writes about in Scripture consists of the Old Testament and New Testament Saints in Heaven as well as the baptized Christian followers of Our Lord here on earth.⁵⁸

In addition, in the Catholic Church, spiritual gifts are powerful instruments of the work of the Spirit in the Church. There are different gifts but the same Spirit, there are different ministries but the same Lord, and there are different works but the same God who accomplishes all of them in everyone.⁵⁹ To each person the manifestation of the Spirit is given for the common good and wisdom in discourse, to another power to express knowledge.

⁵⁷The Theological-Historical Commission for the Great Jubilee of the Year 2000. *The Holy Spirit, Lord and Giver of Life* (New York, NY: The Crossroad, 1998), 102.

⁵⁸Joseph Cardinal Ratzinger, *Catechism of the Catholic Church*, 332.

⁵⁹Charles G. Herbermann, *The Catholic Encyclopedia*, vol. 7 (New York, NY: Robert Appleton Company, 2003), 828. Herbermann notes that the Catholic mainstream church appreciates the multiple on spiritual gifts through the work of the Holy Spirit. On the contrary, Kilian McDonnell states the Catholic Charismatic Renewal values mostly the gift of tongue speaking over other gifts. Kilian McDonnell ed., *Open the Windows: The Popes and Charismatic Renewal* (South Bend, IN: Greenlawn Press, 1989), 26. C. R. Swindoll and R. B. Zuck, *The Baptism in the Holy Spirit: In Understanding Christian Theology* (Nashville, TN: Thomas Nelson, 2003), 490. On the same line of thought, C. R. Swindoll and R. B. Zuck notes that the traditional Catholic views the gift of tongues as inferior to prophecy. Ibid.

We have seen how the Roman Catholic understand the work on the Holy Spirit in every believer's life. In the next section will discuss the influence of the Holy Spirit and the gift of tongues in the early SDA Church.

Speaking in Tongues in the Early SDA Church

In the early SDA Church, the pioneers had a different understanding in the activities and manifestations of the Holy Spirit during its infancy stage. Some of these pioneers rejected or deny the presence of triune Godhead. George R. Knight comments that Uriah Smith rejected the Trinity.⁶⁰ It clearly shows that, not all Biblical doctrines were easily accepted by some Adventist pioneers.

In additions, as time went by some began to accept the presence of Holy Spirit. Ellen G. White as one of the pioneers acknowledges that that the Holy Spirit is the living power in truth and He is the agent who opens human minds to the truth.⁶¹ We see the acceptance of the influence of Holy Spirit to believers. On the same note, spiritual gifts were accepted as the means by which God designed to secure the unity of the Church.⁶² Spiritual gifts were for the enhancement of the gospel and edification of the Church at large. J. N. Loughborough concurs that the manifestation of Spirit is given to every man to profit withal. Those manifestations are all by one and self-same Spirit.⁶³ From this stand point, we clearly see that some of the pioneers accepted the presence of the Holy Spirit and that he was the giver all spiritual gifts.

⁶⁰George R. Knight, *A Search for Identity: The Development of SDA Beliefs* (Hagerstown, MD: Review and Herald, 2000), 111.

⁶¹Ellen G. White, *Spiritual Gifts*, vols. 3-4 (Hagerstown, MD: Review and Herald, 1945), 169.

⁶²Ibid., 12.

⁶³J. N. Loughborough, *Spiritual Gifts* (Nampa, ID: Pacific Press, 1899), 15.

One of the greatest question is if the gift of tongues was ever an issue of discussion in the early stages of SDA Church. We will trace in the archives of history to find out if they were any incidences were people claim to have speak in tongues. Ellen G. White wrote against the so-called, “Holy Flesh” movement in 1900, who claimed that, followers of Christ must have their fallen natures perfected. “They sought a physical manifestation by shouting and talking in different languages.”⁶⁴ These teachings were against the biblical correct understanding, which point all sinners to Christ, not to human effort. In addition, White pointed the group to the correct Scriptural verses such as Romans 7:18.⁶⁵

In addition, Arthur L. White mentioned incidents were Ellen G. White confirmed to have known and heard people speaking in tongue in different years; 1847, 1848, 1849 and 1851.⁶⁶ However, it seems Ellen G. White did not in any place endorsed these incidents as manifestations of the Holy Spirit, because if she could have, it could have been mentioned.

Similarly, Roland R. Hegstad wrote about an incident which occurred in July 1842, in which Ellen G. White was amongst the congregation. One of the members claimed to have been speaking in tongues and later wrongly interpreted that Sabbath should begin at 6pm. In admonishing that person, White states, “false tongue or false interpretation confirmed a false time to begin Sabbath.”⁶⁷ By rebuking such incidents in the early Church, clearly shows that speaking in tongues were not easily accepted by the pioneers in the SDA Church.

⁶⁴Ellen G. White, *Selected Message* (Hagerstown, MD: Review and Herald, 2001), 2:31.

⁶⁵Ibid., 32.

⁶⁶Arthur L. White, “Tongues in Early SDA History,” *Review and Herald*, March 1973, 1-5.

⁶⁷Roland R. Hegstad, *Rattling the Gates* (Washington, DC: Review and Herald, 1974), 104.

On the same note, in 1854, some members in the SDA Church who were speaking in tongues, claimed and set time for Jesus' coming. White reproved the group, "they have an unmeaning gibberish which they call the unknown tongue, which is unknown not only to man but by the Lord all heaven. Such gifts are manufactured by men and women, aided by the great deceiver."⁶⁸ From this background, it is of great importance to note that unknown tongues were of not of use in the early SDA Church.

Most of those who claimed to have been speaking in tongues created false doctrines and teachings. Also, they quickly received rebuke and reproof. Having discussed the ministry of Holy Spirit and spiritual gifts, we noted that most of the pioneers in the SDA Church later accepted the presence of the Holy Spirit as triune God. Despite some incidents whereby Church members claim to have been speaking in tongues, the gift was not widely accepted nor was it considered as superior to other gifts. As result, in the following section will discuss the presence of Holy Spirit and tongues in the 20th century.

The Presence of Holy Spirit and Tongues in the 20th Century

In the 20th century, one of the most common misunderstandings is the presence of the Holy Spirit and the gift of tongues. Many sincere Christians, who love the Lord, believe that speaking in tongues is a valid gift from God and it is the most important gift of the Holy Spirit. They do so because they have been taught so, as a result tongues have become the dominate theme of the Pentecostal and Charismatic movements in the 20th century.

⁶⁸Ellen G. White, *Testimonies for the Church* (Washington, DC: Review and Herald, 1976), 1:229.

Concerning the Pentecostal Movement and its understanding of the apostolic witness to the Holy Spirit the Baptist theologian, Clark H. Pinnock suggests, “we cannot consider Pentecostalism to be a kind of aberration born of experimental excesses but a 20th century revival of New Testament theology and religion. It has not only restored joy and power to the Church but a clearer reading of the Bible as well.”⁶⁹ It seems the 20th century Pentecostals restored the revival which was missing in the past and the clear understanding of the Bible.

The modern tongues movement has spread across this nation and the world like wildfire. For many years it was confined to the Pentecostal churches, but has now crossed all denominational lines in the form of what is called the Charismatic Movement. Nichol J. Thomas notes, “regardless of social, political and nationality class these Charismatic movements in the 20th century have something in common . . . they have the experience of the gift which they claim comes in with baptism of Holy Spirit.”⁷⁰

The birth of the Pentecostal movement is traced back to the incidents of Azusa Street in 1906. William Seymour after accepting the teachings of Charles Parham, claimed that the Holy Spirit was evidenced after his preaching on Acts 2, through the

⁶⁹Clark H. Pinnock “Foreword,” *to the Charismatic Theology of St. Luke*, by Roger Stronstad (Peabody, MA: Hendrickson, 1984), 8. See also, Roger Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective* (Bagnio City: Asia Pacific Theology Seminary Press, 1995), 30.

⁷⁰Nichol J. Thomas, *Pentecostalism* (New York, NY: Harper and Row, 1966), 266. Nichol J. Thomas seems to suggest to us that these Charismatic movements have same understanding of considering speaking of tongues of more importance. Samarin concurs that most of this so called tongues speaking Churches, have opened plenty of schools to teach how tongue speaking can be exercised. Samarin, *Tongues of Men and Angels*, 22.

speaking of tongues by the congregation.⁷¹ The Azusa incident could have much contributed and precipitated the tongue-speaking congregations round the world.

The modern Pentecostals seem to believe that tongue speaking is the only gift. Feleccitas D. Goodman notes that the phenomenon of ‘speaking in tongues,’ technically designated as ‘glossolalia’, has been manifested in nearly every Christian denomination in recent years. It is estimated that between 140 and 370 million Christians engage in *glossolalia* worldwide.⁷² These figures reveal that most Christians engage in *glossolalia*, and the number is growing dramatically every year. As a result of the rise in the charismatic movements, their teachings have encroached the Protestant mainline Churches in which it has affected many.

In describing some Pentecostals in the 20th century, Morton T. Kelsey claims that the Pentecostals believed the early rains have been the first Pentecost experience in Acts 2, then the latter rain had now come in their Pentecostal experience. The sign of new spiritual outpouring was the gift of tongues.⁷³ Many Christians believe that speaking in tongues is the fulfillment of promise of Joel 2:28-29. They also believe

⁷¹Robert Owens, “The Azusa Street Revival: The Pentecostal Movement Begins in America,” in *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*, ed. Vinson Synan, (Nashville, TN: Thomas Nelson, 2001), 42, 45.

⁷²Feleccitas D. Goodman, *Speaking in Tongues: A Cross-Cultural Study in Glossolalia* (Chicago, IL: University of Chicago Press, 1972), 23. Feleccitas D. Goodman cites, the growth which is so vast and rapidly which is continuously increasing because on concentrated teachings of healing, performing of miracles and speaking of tongues from Pentecostal Churches. D G. Lillie, *Tongues Under Fire* (New Jersey, NJ: Fountain Trust, 1966), 18. Lillie expresses how these speaking of tongues occur during their services. Some however claim that despite of shaking violently, lifting their hands and raising their voices above the normal pitch no one can prescribe the standard of decorum and respectability. It seems to most groups the speaking of tongues, in a disorderly manner is normal and has no formula for one to follow, however one has to note that, in Acts 2, when the disciples speak in tongues there was order no confusion was heard from them and repeated syllables the language was clearly understood. Ibid.

⁷³Morton T. Kelsey, *Tongue Speaking: An Experiment in Spiritual Experience* (London: Hodder and Stoughton), 77. Kelsey informs that it is also commonly taught that you have not received the Holy Spirit and are not saved unless you have demonstrated the gift of speaking in tongues and tongues seems to be the only sought after gift in the tongue speaking Church today. Ibid.

that it is the final manifestation of the Holy Spirit before the Second Coming of Christ.

However, this claim by the 20th century tongue speaking groups cannot be equated with end time prophecy. In addition, the gift of tongues was not a learned experience but was a gift of the Holy Spirit to believers shown by the Pentecostal experience. This is opposite to modern Pentecostalism and neo-Pentecostalism practices who engage with their so-called tarrying meetings, in which people are taught to engage in *glossolalia*.⁷⁴ This suggest to us the unfortunate part of this 20th century *glossolalia* which people take time to learn how to speak in tongues, a contradiction to the correct biblical way. One may end up by suggesting that the 20th century *glossolalia* seems to be human made rather than God's way of proclaiming good news to the world.

Summary and Conclusion

It is clear that the Holy Spirit has been active since the creation of the earth. There are some references to the Spirit of God as allusions to divine activities that properly belong to the Holy Spirit.⁷⁵ The impact of the Holy Spirit in the Old Testament was influenced by His omnipresence to different people who were imbued with different gifts to perform their duties. Hence, before His death Jesus promised the coming of the Holy Spirit as the one to take the place of Jesus in His earthly ministry. It must be admitted that the study of the personality of the Holy Spirit is

⁷⁴Hasel, *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*, 70.

⁷⁵Canale, "Doctrine of God," *Handbook of Seventh-day Adventist Theology*, 12: 131. The Holy Spirit, therefore, is the agency through which God most often worked for salvation of humanity. When the time came for God to reveal his will, He used men to do it. In this process, the Holy Spirit was at work. Ibid.

never complete without the complement of the revelation of his works. It should be noted that there has been a teamwork from the incarnation through to Jesus' ascension. After his resurrection, Jesus asked His disciples to wait at Jerusalem where the outpouring of the Holy Spirit was to take place. At Pentecost we see the miracle which was the manifestation of the Holy Spirit, the speaking of tongues.

Although, the manifestation of the Holy Spirit was in the form of tongues, it does not mean that these tongues were to be a test for believers as a way of showing that one has received the gift as some claim. In the Early Christian Church, we see different scenarios whereby there was outpouring of the Holy Spirit but never was there speaking of tongues.

Later during the Reformation time, the main reformers Luther and Calvin acknowledged the presence of Holy Spirit, but the issue of spiritual gifts mainly speaking of tongues was not a major concern in their theology. They understood that the gifts were for edification of the Church and ministry to the world. On its part, the Catholic Church appreciated the work of the Holy Spirit and claimed that His work is perceived through different ministration and sacraments. The emergence of the Catholic Charismatic Renewal movements brought an emphasis on the spiritual gifts mainly the gift of tongues. The early SDA Church pioneers did not receive all doctrines such as that of Trinity. They had to take their time in recognizing it. Spiritual gifts we understood to be essential for mission. Then, even though they were incidence of tongue speaking in the early SDA Church, the claims were not widely accepted.

In the 20th century, different groups claim that the speaking in tongues is the sign of being filled with Holy Spirit. But one wonders what about the others gifts of

the Spirit? A correct application of the hermeneutical principles while reading the book of Acts, tells us that the gifts of Holy Spirit are many, not one.

In the next chapter we shall examine and exegete glossolalia in the book of Mark, Acts and 1 Corinthians. The presence of spiritual gifts will be discussed on how they are viewed.

CHAPTER 3

SPIRITUAL GIFTS AND TONGUES: MARK, ACTS AND 1 CORINTHIANS AND THE GIFT OF TONGUE IN MODERN PENTECOSTAL CHURCHES

This chapter establishes the purpose of spiritual gifts and the meaning of the gift of tongues from the study of some passages from Mark, Acts, and I Corinthians. First, we shall either see if the Pauline writings regard the spiritual gifts in relation to supremacy or considered them as equal. Then, we shall focus on the meaning of “new tongues” (Mark 16:17). Next, we shall deal with the interpretation of tongues in the book of Acts and the explanation of the use of tongues in 1 Corinthians. In addition, we shall discuss the influence of the gift of tongue in modern Pentecostal Churches and how they have misunderstood the gift. Then, finally, will look the essence if speaking in tongues is necessary in the Church today. A short summary and conclusion we close this chapter.

Spiritual Gifts in Pauline Writings

Spiritual Gifts in General

God in his providences gave spiritual gifts upon this earth for the completion of his work of saving men. We find different list of spiritual gifts in different books of the Scripture mainly in Romans 12:6-8, 1 Corinthians 12 and Ephesians 4:11-12. Charles V. Bryant comments, “Gifts are for service of the body of Christ, the Church and through the Church to the world.”¹ By it is clear that spiritual gifts are not limited

¹Charles V. Bryant, *Rediscovering the Charismata* (Waco, TX: Word Books, 1986), 19.

to an individual nor are they self-centered, rather they are for the enhancement for the service of God.

The bestowal of spiritual gifts to men, enables him to rely much of the giver rather self. A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace to use within the context of the body.² No extra power or achievement is needed for one to attain the spiritual gifts for service and ministry of the body. Peter instructs, "As each one has received a *special* gift, employ it in serving one another, as good stewards of the manifold grace of God (1 Pet 4:10). White adds, "God has different ways of working, and He has different workmen to whom He entrusts varied gifts."³

In addition, spiritual gifts in the Corinthian Church are treated as an element of the situation quickly noticeable, that is the divisiveness and party-spirit of the members (1 Cor 1:11-14).⁴ It is worthwhile to note that, Paul illustrates his point on unity by referring to the complex systems of the human body that work in harmony and there is no discord. Clearly, such discussion would be pertinent only if there existed a certain amount of conflict. It is evident that there were a number of unresolved spiritual issues in that Church.⁵

²C. Peter Wagner, *Your Spiritual Gifts: Can Help Your Church Grow* (California, CA: Regal Books, 1980), 42.

³Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald, 2005), 483.

⁴Ernest F. Scott, *The New Testament Today* (New York, NY: Macmillian, 1927), 37.

⁵Hanz Conzelmann, *A Commentary on First Epistle to the Corinthians* (Gottingen: Vandenhoeck and Ruprecht, 1969), 241. Conzelmann states that Corinth was the great seaport city, caught up in all its commercial enterprises, populated in part by seafarers who were concerned with momentary pleasures and pursuits, was not the setting for a calm, orderly religion or a carefully reasoned philosophy of life. In addition, there were unscrupulous merchants disciplined athletes, pleasure loving crowds. In that respect, such was an environment which the Corinth Church was in, it could have played a pivotal role in the contribution of spiritual declension of the Corinth Church. In this regard, this could have an influence in the misunderstanding of the spiritual gifts mainly the gift of tongues. Ibid.

Moreover, it is generally conceded that the *charism* of tongues occasionally led to attitudes of spiritual pride and arrogance. The mentality or spirit that is enamored with the *charismata* such as miracles, healings or tongues could have easily exalted them unduly, with some participants tempted to pride and others tempted either to preoccupy desire for the gifts or cynical skepticism of their value. As a result, Bacchiocchi suggests “Their problem was not that they lacked spiritual gifts but that they abused the gifts they had.”⁶ In which Paul echoes, that the Church at Corinth were given the gifts at their disposal (1 Cor 1:7). They abused, misused and overemphasized the gift of tongue over other gifts. The Christian communities to which Paul wrote letters, only Corinth received a polemic on tongues.⁷ On this note, the gift of tongue was something that needed to be resolved. In the next section, we will discuss the giver of spiritual gifts.

The Giver of Spiritual Gifts

All the gifts granted to the true believers are given by the Holy Spirit. He is the giver of the spiritual gifts. He brings the believers together and make them of one body (1 Cor 12:13, 27). The work of the Spirit is perceived in the indwelling in the believer and in putting him into the larger body from which he cannot be separated. John Mac Arthur agrees that “the Christian comes into the body of Christ at the moment of his salvation.”⁸ The importance of this body relationship has been

⁶Bacchiocchi, *Popular Beliefs: Are they Biblical*, 303. Bacchiocchi notes that, it does appear to be a uniquely Corinthian phenomenon which was overemphasized, but on the list of spiritual gifts in the book of Romans was missing, in which it appears as if it was not of uttermost important. Ibid.

⁷J. M. Sweet, “A Sign for Unbelievers: Paul’s Attitude to Glossolalia,” *New Testament Studies* 13 (1966-67): 247. See also, Anthony A. Hoekema, *What About Tongue-Speaking?* (Grand Rapids, MI: Eerdmans, 1973), 85.

⁸John Mac Arthur, *The Church, the Body of Christ* (Grand Rapids, MI: Zondervan, 1973), 17.

emphasized by stating that only those who are members of that body of Christ, where the Spirit dwells, can be possessed by the Spirit.

It is worthwhile to note that, Paul discusses more about tongue speaking in 1 Corinthians. It was in Corinth, that the gift of tongues was considered to be one of spiritual gifts (1 Cor 12:1-10). Paul gives us a list of spiritual gifts (1 Cor 12:8-10). Among them, the gift of tongues was one which the Corinthians gloried and valued much. Nevertheless, Merrill Unger is correct when he says, the “gift of the Spirit therefore, does not refer to some experience subsequent to salvation but to salvation itself.”⁹ The spiritual gifts have been the permanent deposit of the Church as part of the experience of salvation.

Therefore, God is gracious and the gifts are demonstrations of His grace. This recognition is basic to the understanding of the charismatic body. The Church exists only because of God’s grace expressed fully by the gift of His Son. This makes salvation possible by which believers become members of the Church. Through the influence of the Spirit gifts are provided for the operation of the Church. The spirit of love had been lost and in its place was discord and disunity.

Paul was not impressed by a lack of edification in some Corinthian Church practices. Hence, his emphasis: “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” (1 Cor 14:26). Thus, Paul eagerly encouraged the Corinthians who had no understanding of the Hebrew background, doctrines and forms of worship to participate in all Church services reverently.

⁹Merrill F. Unger, *The Baptism and Gifts of the Holy Spirit* (Chicago, IL: Moody Press, 1978), 135. See also, Baxter, Ronald E, *Gifts of the Spirit* (Grand Rapids, MI: Kregel, 1983), 56. See also, W. A. Criswell, *The Holy Spirit in Today’s World* (Grand Rapids, MI: Zondervan, 1967), 41.

Further, Paul speaks of the sovereign Spirit who is the source and distributor of “gifts.” “Now there are varieties of gifts, but the same Spirit; But one and the same Spirit works all these things, distributing to each one individually just as He wills (1 Cor 12:4,11). Regardless of His manifestation to the Church, the Spirit provides the “gifts” none of which is more exalted than the other as others claim. Others loved worship in song and teaching. Others communicated some knowledge they felt was from God, tongues and their interpretations were prominent. All these gifts are outworking of the Holy Spirit in a gesture of grace, that is, a charismatic gesture to the Church,¹⁰ and to be charismatic is to give glory to God.

As noted, the Holy Spirit is the one who makes the difference in the life of the believer and without Him, the believer is spiritually barren. He is there for the believers to discover different spiritual gifts. The book of Mark expresses the meaning and purpose of new tongues as was promised by Jesus Christ in relation to the spiritual gifts given by the Holy Spirit.

Tongues in the Book of Mark

The Meaning and Purpose of the Words “New Tongues” in Mark 16:17

The Gospel of Mark makes reference to the speaking of “new tongues” after the resurrection of Jesus. It was mentioned once in Mark 16:17, in the last section of the chapter of the Gospel, known as the long ending. There have been several debates pertaining to the last twelve verses of Mark 16 known as the short and long ending

¹⁰Eduard Schweizer, *The Church as the Body of Christ* (Richmond: John Knox Press, 1964), 59. Schweizer states that at Corinth, the intra-church enmity was destroying the concept of unity which was a vital element of the charisma. The truth was that since their gifts were of grace, not one of them members deserved what he had received. Gifts are not merited, whatever gifts and properties are found in the body are fully received by the outreach of divine grace. These gifts and workings of that body will be used for no selfish ends. Ibid.

theories,¹¹ but the bottom line of the issue is that the whole chapter of Mark 16 is in the canon. Those who deny the long ending are also denying the proof of Jesus' resurrection, which is embedded in Mark 16:9-20. Most of the Christian faiths rely much on this chapter.

Soon after his resurrection, Jesus gave his disciples a promise and instructions for them to follow. Indeed, the outpouring of the Holy Spirit was upon those who took heed to His word. The disciples were supposed to get to work first, and then miracles and speaking in new tongues would come as a compliment. The preaching of the gospel to the entire world was the key task entrusted to the disciples. They were to preach on the life, death and resurrection of Jesus. Indeed, if there was no action taken, no miracles nor speaking of new tongues could be seen or heard, since these were manifested to strengthen their faith.

The Greek words for “new tongues” referred to Mark 16:17, “γλώσσαις λαλήσουσιν καιναῖς,”¹² in which “γλώσσαις” is from *glæssa* which means “tongue literally, the organ of speech and taste tongue and figuratively, as a means of verbal

¹¹Bruce M. Metzger, *A Textual Commentary on the New Testament 2nd Edition* (Deutsche Bibelgesellschaft, Stuttgart: United Bible Societies, 2002), 102-103. Metzger comments that, the last twelve verses of the commonly received text of Mark are absent from the oldest Greek manuscripts . . . Clement of Alexandria and Origen show no knowledge of existence of these verses. Furthermore Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. Despite several discussions on the ending, the gospel of Mark is highly regard as authentic as it is and very useful in today world. Ibid. “When Jesus was Risen” [Mark 16:9], *Seventh - day Adventist Bible Commentary (SDABC)*, rev. ed., Francis D. Nichol (Hagerstown, MD: Review and Herald, 1980), 5: 658-659. Nichol notes that to the long ending hypothesis of Mark 16:9-20, all we know for the light thrown on the question by high criticism, in the book of Mark is not to be taken as the fulfilment of any such intention by the author of the second Gospel because a few ancient manuscripts have what is called the Shorter Ending. He further suggests that, if the Gospel ended at 16.8, then one may raise a question, why are there no post-resurrection appearances to the disciples? Was it because the evangelist knew of no such accounts? No! Those espousing this second possibility of long ending would claim that Mark knows of the resurrection event as such but as with the primitive community could have believed that Jesus had been immediately exalted or translated to heaven like Enoch or Elijah. Ibid.

¹²Barbara Aland, with Kurt Aland and Johannes Karavidopoulos, *The Greek New Testament with Dictionary*, 4th Edition (Deutsche Bibelgesellschaft, Stuttgart: United Bible Societies, 1996), “γλώσσαις λαλήσουσιν καιναῖς.” Unless otherwise indicated all Greek Scripture references are from The Greek New Testament 4th Edition.

communication tongue, language and ‘καὶνᾶς’ is *kainos* means as new and recently made.”¹³ The verse is transliterated as, “they will speak with new tongues.” In this regard, “new tongues” promised by Jesus to His disciples seems to affirm that they were to speak in new languages which they never exercised before and that could be experienced only after going out to preach the gospel to all the nation. The context of Mark 16:17, is embedded in the discussion, where Jesus is instructing his disciples to “Go to all the nations,” (Mark 16:15). As result, we therefore conclude that, “new tongues” were purposed for the preaching of the gospel.

On the other hand, Samuele Bacchiocchi agrees that *glæssa* is tongue an organ of speech and tongue *glæssa* with the meaning of language in Mark 16:17.¹⁴ It seems the term tongues in Mark 16:17, is similitude to that in Acts 2:4-11, because all are languages.

Furthermore, in Greek, we have two phases which means “new,” but different interpretations, the words are, “*kainos*” and “*neos*.” We want to find out what Jesus meant by speaking in new tongues in Mark 16:17. If the tongues were unknown languages which people never heard, or they were known languages which were new to the disciples but used somewhere? The word “*kainos*,” means new in its own way, renew, in its qualitative sense, something previously unknown and unused but was there. In John 13:34, “*kainos*” is used the new commandment which the disciples had never used but was there before.¹⁵

¹³Timothy Friberg, *Analytical Lexicon of the New Testament* (Grand Rapids, MI: Baker Books House Company, 2000), 99, 212.

¹⁴Bacchiocchi, *Popular Beliefs: Are they Biblical?* 291.

¹⁵ Hermann Haarbeck, “New,” *New International Dictionary of New Testament Theology (NIDNTT)*, ed. Collin Brown (Grand Rapids, MI: Zondervan, 1986), 2:670-671.

Then, “*neos*” means new, fresh, and young.¹⁶ This denotes that “*neos*” refers to something which never existed from the onset, a new thing which was never experienced before. Johannes Behm has this to add on “*neos*” that it means, “something not previously there or not long there.”¹⁷ The two words are different in their meaning and application. In this regard, the word “*kainos*,” in Mark 16:17, refers to “new tongues” that were new languages to the disciples which they had never exercised before, but those languages were already in use with different people in different places.

It is therefore true to say that those modern tongue speakers do not understand, Mark 16:17, because they would claim that they would be speaking in so called new languages which are unknown to any human beings. However, they will be misinterpreting Mark 16:17, because the disciples were to speak known languages which were there before, but they had not yet exercised them.

In that respect, in Mark 16:17 the Greek term “*kainos*” means “new,” regarding that, the language is new to the speaker because he has never experienced it. The “new tongues” were new languages to the disciples but existed already. This is true when Jesus considers that the new languages were necessary for the evangelization or preaching and not for the confirmation of receiving the Holy Spirit. Moreover, it is therefore best for us to know more of the purpose of these “new tongues” to the disciples.

¹⁶ Barbara Aland, with Kurt Aland and Johannes Karavidopoulos, *The Greek New Testament with Dictionary*, 4th Edition, 120.

¹⁷ Johannes Behm, “*Neos*,” *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Kittel and trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1967), 4:896.

The Purpose of Speaking in New Tongues

After his death and ascension, Jesus empowered His disciples to become true followers in action. If one was to draw back to the time of Jesus' ministry, on the dusty roads of Galilee, Jerusalem and many cities, one can clearly see that He was on a mission to save souls and to provide both spiritual and physical nourishment. Hence the purpose of speaking in "new tongues" is highlighted in the passage of Mark 16:17, in which Jesus had to ask the disciples to go and preach the glad tidings to the world with the power from above, (Mark 16:15).

Different scholars have commented on Mark 16:17 regarding the new tongues. For instance, Joseph Benson claims that it is possible for a man to work miracles yet not have saving faith. However, "miracles in the beginning were helps to faith; now also they are the objects of it."¹⁸ Faith is the source of true relationship with God, in which before any miracle occurs this should be an established foundation. However, Satan is in the business of misleading men. On his part, Adam Clarke affirms that the believers in the early Christian Church were granted miraculous powers to confirm the doctrines they preached.¹⁹ Miracles were to be a sign that indeed Jesus was with them.

Commenting on this passage, John Calvin notes that miracles are not a must that they should be present when believers share the message. Believers are to continuously share the message without any physical manifestations. The gift of miracle was not applied to every believer, but only to the few. The gifts were

¹⁸Joseph Benson, *Commentary on the Old and New Testaments* (New York, NY: T. Carlton and J. Porter, 1957), 1056.

¹⁹Adam Clarke, *The New Testament: Matthew-Luke* [CD ROM] (Albany, OR: Ages Software, 1997), 5:691.

distributed variously, so that the power of working miracles was possessed by a few believers as a confirmation of all. “Christ uses the word believers in an indefinite sense” (John 14:12).²⁰

The evidences of the truth of the gospel are so manifest, that those who receive it not, may justly be upbraided with their unbelief. In addition, our blessed Lord renewed his choice of the eleven as his apostles, and commissioned them to go into the entire world, to preach his gospel to every creature.²¹ In other words, speaking in new tongues had to do with equipping the uneducated apostles to preach the gospel far and near the lands of Palestine.

As a result, the fulfillment of Christ’s promise was on the Day of Pentecost. On that day, the pouring of the Holy Spirit was upon the disciples, who enabled them to speak in new languages which were understood by the audience (Acts 2:7-11). In the same line of thought, Bacchiocchi comments, “the two adjectives new and other link the two passages together by clarifying that the promise to speak in new tongues Mark 16:17 was fulfilled a few weeks later in Acts 2:4, when the disciples spoke in other tongues.”²² The preaching of the gospel to different nations was the main purpose and the reason why tongues were manifested to the disciples.

²⁰John Calvin, *Commentary on Matthew- Luke* [CD ROM] (Albany, OR: Ages Software, 1997), 3:304.

²¹Matthew Henry clarifies the purpose of “new tongues” as for the disciples to preach and to evangelize the gospel to the whole world. If one may consider the events most Pentecostal and Charismatic churches engage themselves in, one can easily conclude that their experience and exercise of tongue speaking is not biblical, because they do not fulfill the purpose of them and the way in which they claim to have be poured for lives because to the disciples they were to enhance the gospel commission. Matthew Henry, *Matthew Henry’s Commentary: Matthew-John* (Peabody, MA: Hendrickson, 2006), 5:461.

²² Bacchiocchi, *Popular Beliefs: Are they Biblical?* 292. See also, Ellen G. White, *The Desire of Ages*, 822.

The speaking of tongues as a promise was not to be a measuring stick for the disciples to use in their ministry. Rather, tongues were given for the disciples to accomplish the mission of spreading the message to all the nations. However, the modern tongue speakers miss the mark, to them the so called ‘tongues’ are uttered not for evangelistic purposes.

In the same line of thought, some have misinterpreted the context of Mark 16:17, suggesting that speaking in tongues must be manifested during their worship gathering, because there were promised. Clarke adds the believers were the apostles and all those who in those primitive times were endued with miraculous powers.²³ Even though, speaking in tongues is an integral part of the greater works Jesus promises to do for his disciples. It should not be ignored that the words mentioned in Mark 16:17, were meant for the disciples to believe in Jesus as they were to go the world to preach.

As a result, it seemingly suggests that new tongues in Mark 16:17, were purposed to be an effective tool for the great commission to different parts of the world. Since we understand the meaning and purpose from the book of Mark, it helps us now to explain further the purpose and meaning of tongues in the book of Acts.

The Book of Acts has helped in a better understanding of the meaning and purpose of the gift of tongues. In the next section, we will focus on three different chapters of Acts which are chapter 2, 10 and 19.

²³Adam Clarke, *The New Testament: Matthew-Luke*, 5:691.

The Holy Spirit and Tongues: Acts

Outpouring of the Holy Spirit and the Purpose of Tongues in Acts 2

Luke opens the book of Acts with a narrative of Jesus' ascension, in which He reminded the disciples to preach in all Jerusalem, Judea, and Samaria, to the ends of the earth. It is of great interest to note that, from the onset, Jesus never promised the gift of tongues as necessity to their preaching of the word. The Pentecost day was the fiftieth day after the Passover, on which the Holy Spirit was poured to the disciples.²⁴ Luke again explains what the disciples encountered, as an experience of what they never thought or felt before.

The Pentecostal experience was manifested as a sign of the disciples' reception of the Holy Spirit, in which later the disciples spoke in tongues. In addition, Luke's treatment of this incident indicates that he wanted it to be understood as a miracle of *xenoglossia*,²⁵ a miracle of speech whereby the disciples spoke languages of which they had no previous knowledge. They spoke in a foreign tongue, not known and studied by them but intelligible to those with knowledge of the language. On the contrary, J. G. Davies²⁶ and R. H. Gundry²⁷ argues differently, they insist that what occurred in Jerusalem was speaking in previously used foreign languages. However, no matter what Luke intended the passage to mean, one thing is certain, the

²⁴J. W. McGarvey, *A Commentary on Acts of the Apostles* (Lexington, KY: Transylvania, 1872), 28. McGarvey has this to explain, that the day Pentecost was celebrated, according to the Law of Moses (Exod 23:16, Lev 23:15-22, Num 28:26-31; Deut. 16:9 -12).

²⁵C. G. Williams, *Tongues of the Spirit* (Cardiff: University of Wales Press, 1981), 25. Williams explains more about xenoglossia as speaking a genuine foreign language by one who does not know that language. Ibid.

²⁶J. G. Davies, "Pentecost and Glossolalia," *Theological Studies* 5 (1952): 250.

²⁷R. H. Gundry, "Ecstatic Utterance," *Journal of Theological Studies* 17 (1966): 228-31.

phenomenon was the important sign of the individual's reception of the Holy Spirit and it was not a learned experience by the disciples.

Furthermore, Acts 2:1-4, gives us an in-depth understanding of the chapter. Luke states that the disciples were gathered together, when the sound came from heaven as a rushing mighty wind and it filled the house. Tongues appeared unto them like fire, and they were filled with the Holy Spirit and they began to speak in tongues, as the Spirit gave utterance. It is worthwhile to note that, tongues came as an aftermath of receiving the Holy Spirit to the disciples and not vice versa. The Holy Spirit was poured first upon the disciples and He came as a mighty wind, not in the form of tongues (Acts 2:4) This clearly helps us to know that, the nature of the outpouring of the Holy Spirit is not only based on speaking of tongues.

Moreover, during the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Savior, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit that He might pour it upon His people.²⁸ Indeed, the auditory manifestation was that, visiting Jews from many different nations heard the gospel preached in their native languages. The effectual manifestation was that three thousand souls were convicted, converted, and baptized that day and many other thousands were baptized at a later time.

On the other hand, the phrase “they rested on each one of them” (Acts 2:3), suggests that the Holy Spirit was poured on every disciple. To expand more, White suggests: “the appearance of fire signified the fervent zeal with which the apostles

²⁸Ellen G. White, *Acts of the Apostles* (Hagerstown, MD: Review and Herald, 1970), 37. Yet, as previously alluded, Pentecost experience in Acts 2 was not the beginning of the Spirit's work. Ibid.

would labor and the power that would attend their work.”²⁹ It therefore seems true, for one to say undoubtedly suggest that, this was a permanent gift during the disciple’s lifetime. In addition, because of the Holy Spirit, the disciples became conscious of a new inward power which completely transformed their whole outlook and this they attributed to the possession by the Spirit of God. The same Spirit is upon his true believers, who are faithful to his call.

Indeed, this was the immersion in the Holy Spirit which had been promised by Jesus, and for which the Apostles had been waiting since His ascension. It is of uttermost importance that we should understand the context in which the Holy Spirit is poured to the disciples and His necessity for the occurrence. After the outpouring of the Holy Spirit, the disciples began to speak in tongues, Luke gives more insight about these tongues and their purpose in the same passage of Acts 2.

The outpouring of the Holy Spirit resulted in the gift of tongues, “and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance” (Acts 2:4). The word “giving” shows that the tongues was not a skilled experience, instead it was granted by the Holy Spirit. This is opposite to so-called “tarrying meetings” which are intended to instruct people how to speak in tongues in modern Pentecostal churches. G. R. Osborn elaborates more on tarrying meetings, “they show how to expand their consciousness in order to bypass the intellect,”³⁰ and to them they enable one to speak in *glossolalia* by teaching. However, this goes against the biblical Pentecostal experience in Acts 2.

²⁹White, *Acts of the Apostles*, 39.

³⁰G. R. Osborn, *Tongues, Speaking In: Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker House, 1984), 1102-1103.

On the other hand, it should be noted that this text has been interpreted differently. Some scholars, admittedly a minority, have argued that the tongues of Acts 2:4 refer to unintelligible utterances inspired by the Spirit.³¹ However, the miracle that occurred at Pentecost is twofold: firstly, the disciples were inspired by the Holy Spirit to declare the wonders of God in a spiritual language that is intelligible to human beings. Secondly, the Jews in the crowd who represent a diverse group of countries were miraculously enabled to understand the *glossolalia* of the disciples. It appeared to them that the disciples were speaking to them in their own mother tongue.

In spite of this, it is imperative to state that the amazement of those who heard the disciples speaking indicated that the language used by the disciples was rather the native tongue of the audience. Nonetheless, this was not a strange or foreign speech to those who heard them, in fact it was very intelligible and this was the striking fact. The hearers observed that they were hearing these Galileans in their own native language and in their own tongues, as stated in Acts 2:7, 8 and 11. Obviously, this clear intelligible speech needed no interpreter or interpretation.

On the same note, this feature of the Pentecost experience must be recognized in the consideration of *glossolalia* as a miracle of speaking. In the same line of thought, White adds, “every known tongue was represented by those assembled ... diversity of languages would have been a great hindrance to the proclamation of the gospel ... the Holy Spirit did for them what they could not have accomplished for themselves in a lifetime.”³² Pentecost incident was clear in that, tongues that were manifested were audible and are not of the same kind with modern tongue speaking.

³¹J. L. Sherrill, *They Speak with Other Tongues* (New York, NY: McGraw-Hill, 1964), 105-106.

³²Ellen G. White, *Acts of Apostles*, 39-40. Speaking of tongues was also evidence to the unbelieving Jewish nation that this message was of God. *Ibid.*

Modern tongue speakers' utter unintelligible words, which are very difficult to understand. Instead, tongues in the Acts 2, was the ability to speak, articulate, intelligible foreign languages which had not been learned by the speakers. It must be pointed out that, the main purpose of the gift of tongues here at Pentecost was to bring many to Jesus Christ.

Moreover, Richardson points out: "the Pentecost tongues served two purposes: first, to enable the apostles to communicate in various dialects, and second, to grab the attention of the crowds and thereby add credence and credibility to the words of the apostles."³³ In spite of the biblical support and correct interpretation some Christians are still in the dark to the extent that their so called 'tongue speaking' is a manipulated one of the same repeated words which are meaningless and have no purpose of spreading the gospel to the world. Nevertheless, at Pentecost these devout men heard the gospel of Jesus in their own language.

On the same note, this gift not only affected the use of foreign languages, but also purified their use of the native Aramaic. As an evidence of the presence of God in their lives, the language of the disciples, either native or foreign, was pure, simple, and accurate.³⁴ The disciples spoke the language that was heard by different people, and the purpose was for the preaching of the gospel as was instructed in Mark 16:17. Consequently, we see the gift of tongues in Acts 10 and one may ask for what reason they occurred, was that for the same purpose as was in Acts 2. We will furthermore study speaking of tongues in Acts 10.

³³Richardson, *Speaking in Tongues: Is It Still the Gift of the Spirit?* 55. Richardson adds that understanding the message, enabled them to spread the good news upon returning to their homeland. The many nationalities represented are mentioned in Acts 2:9-11, who include, Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia; Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes; Cretans and Arabs. Ibid.

³⁴White, *Acts of Apostles*, 40.

Speaking and Purpose of Tongues in Acts 10

Once the Church was established in Jerusalem, the next question was how could the gospel cross over to the Gentiles? Jewish prejudice made this a very difficult bridge to cross. Even though the new Jewish Christians were truly converted, they were still babes in faith of their times. Their prejudice against Gentiles was deep-seated and consistent. One can ask how then could they initiate an outreach to the Gentiles? As a result, the second passage in Acts, which mentions speaking in tongues, is found in Acts 10 and it recounts the story of the conversion of Cornelius.

The experiences of Cornelius and his family have caused some to believe that tongue speaking is compulsory to every new convert to Christianity. Donald Gee comments, “The doctrine that speaking with other tongues is the initial evidence of the baptism in the Holy Spirit rests upon the accumulated evidence of the recorded cases in the book of Acts where this experience is received.”³⁵ However, these assertions are contrary to the book of Acts as we shall later see in our discussion.

In the conversion of Cornelius, God took the initiative by first sending an angel to him in a vision (Acts 10:1-6), and then by giving a vision to Peter (verses 9-16). Jesus had promised to Peter that he would receive the keys of the kingdom (Matt 16:17-18). His preaching at Pentecost and in Cornelius’ house was part of this fulfillment. Moreover, Peter’s initial response, “By no means, Lord” (Acts 10:14), clearly expresses his unbelief to the instruction and dismay. Even when the Gentile guests were at the gate, the Spirit had to urge him to go and meet them: “But arise, go downstairs, and accompany them without misgivings; for I have sent them Myself,” (Acts 10:20). His curiosity and anxiety is shown by the question he asked the Gentiles, “What is the reason for which you have come?” (Acts 10:21). Peter then

³⁵Donald Gee, *Concerning Spiritual Gifts*, 45.

asked fellow brethren to go with him on this unusual mission (Acts 10:23). In addition, when they arrived at Cornelius' home he began by explaining that his visit to a Gentile home was contrary to the law (Acts 10:28).

On this same note, this was a significant transition in the ministry of Peter and his fellow Jewish Christians. Apparently, the apostles did not recognize this mission to the Gentiles as taught by Jesus. Their Jewish orientation blinded them to the larger vision of the mission to the Gentiles. This scenario occurred to validate the tongue speaking as a way for the Apostles to accept the Gentiles into their fold. It occurred during the study, while Peter was instructing Cornelius and his household. Peter and his Jewish companions "were amazed, because the gift of the Holy Spirit had been poured out upon Gentiles also," (Acts 10:45).

In addition, the Jews heard the Gentiles speaking in tongues, (Acts 10:45-46). Lowe comments that the language of Acts 10:44-48 is similar to that of Acts 2. The difference lies in the fact that Peter's Hebrew Christian companions were reluctant to welcome Gentiles into the Christian fellowship, now see the Holy Spirit operating through Cornelius and his fellows, praising God in tongues not natural to them.³⁶ We may be critical of their obstinacy, and rightly so but the mission to Cornelius was an eloquent reminder to the Jewish Christians.

The manifestation of the gift of tongues in Acts 10, validates the presence of the Holy Spirit, just as what happened at Pentecost. This was precisely the argument Peter used to defend his action of admitting Gentiles; "the Holy Spirit fell upon them, just as He did upon us at the beginning" (Acts 11:15). These tongues were real languages, intelligible language because Peter, in recapturing the incident testifies that

³⁶Lowe, *Speaking in Tongues*, 8.

indeed people heard them magnifying God (Acts 10:46). The gifts of tongues at Pentecost were real foreign languages and now the Gentiles were given the same gift.

It is of great importance to note that in Acts 10, tongues were uttered first before the baptism. In this case, we see that it could have been done for the Apostles to validate that indeed the Gentiles had spoken in tongues as a confirmation by the Holy Spirit that indeed, he can work with any man without reservation, as Peter had to give the report to other fellow disciples in Acts 11.

One should note that, although the nature of the tongues in Acts 2 and 10, might have been of the similitude, but the purpose differs. Tongues in Acts 2, were for the preaching of the gospel as fulfilment of the mission which had been instructed by Jesus. Then, tongues in Acts 10, tongues were manifested to accept the Gentiles in the Jewish fold of faith.³⁷ As a result, in accepting these Gentile converts by giving them the Spirit and manifestation of tongues, God authenticated His action with the same sign founding the Church in Jerusalem. God used the outpouring of the Spirit and the gift of tongues as two signs for the Jerusalem Church to believe the undeniable evidences of him opening the new door to the Gentiles.

In addition, it seems legitimate to characterize the speaking in tongues at Caesarea as clear intelligible speech, as at Jerusalem. For them to recognize these Gentiles as extolling God would seem to require knowledge and understanding of what they were saying. Otherwise, it would seem to be a strange proof or validation of

³⁷Bacchiocchi, *Popular Beliefs: Are they Biblical?* 296. He expands more, that at Pentecost the main objective of God's gift was the conversion of His people Israel, but with Cornelius and his household the circle widened to include the outsiders, the Gentiles. It is of great importance to note that, for disciples to accept the conversions of Gentiles, it was the Holy Spirit is initiative that led to this occurrence, but most of these Pentecostals claim that tongue speaking should be there at any time for self-edification. Ibid.

the Spirit's presence. We must therefore conclude that, the tongues at Cornelius' conversion were known languages.

After all, there were at least three languages represented in that gathering (Aramaic, Greek, and Latin), and possibly other local languages. The experience of tongues at Cornelius' conversion has been called the Pentecost of the Gentiles.³⁸ God used tongues as a means of overcoming human prejudice and opening the Gentile mission. At the conversion of Cornelius God used the gift of tongues as a bridge to overcome Jewish prejudice and at Ephesus, God used the gift of tongue for a special purpose after the rebaptism of twelve men, as we shall note in Acts 19.

Speaking and Purpose of Tongues in Acts 19

In Acts 19, Luke presents to us an interesting passage concerning the disciples whom Paul discovered at Ephesus. Upon arrival at Ephesus on his third missionary journey, Paul encountered about twelve disciples whose Christian experiences were limited. It is interesting to note that Luke describes them as disciples without any qualifiers.³⁹ In the Lucan writings, such a designation is restricted to disciples of Jesus. However, these disciples had been baptized into John's baptism, thus they knew only the baptism of John, nevertheless, they knew and were taught the truths concerning Jesus.

The response of these disciples at Ephesus to the question of Paul in Acts 19:2, "Did you receive the Holy Spirit when you believed? And they said to him, No, we have not even heard whether there is a Holy Spirit." Since they had not received

³⁸Ralph Earle, *The Acts of the Apostles: The Evangelical Commentary* (Grand Rapids, MI: Zondervan, 1959), 284.

³⁹Rene Noorbergen, *Glossolalia: Sweet Sounds of Ecstasy*, 1:32. Moreover, in today's world, most of the Pentecostal movements they refer the Holy Spirit as an "it," instead of referring to him as a person thus indeed undermining his authority. Ibid.

the Holy Spirit when they became believers, they were considered as retarded Christians. Their inadequate grounding in Christianity is borne out by Paul's questioning in reference to faith. It is hard to imagine a follower of John the Baptist being ignorant about the Holy Spirit.

Thus, when Paul eventually baptized them and laid hands on them, they received the Holy Spirit. Tongues and prophesying occurred to validate their new experience, (Acts 19:5). There is likely a similitude between the outpouring of the Holy Spirit at Pentecost who enabled the Apostles for mission, the receiving of the Holy Spirit by Cornelius and family (Acts 10:46), and the gift of the Holy Spirit presented to the baptized disciples at Ephesus (Acts 19:1-7).

In addition, Lowe comments, "in this place Luke uses the word *glæssa* in recording the gift of tongues, the same word used in Acts 2:4, 11 and 10:46. It was another Pentecostal outpouring."⁴⁰ The influence of the Holy Spirit, enabled the message of salvation to be advanced from Jerusalem to all parts of the world. In this same line of thought, White states that after the disciples were baptized in the name of Jesus, they received the Holy Spirit, and they spoke "they began speaking with tongues and prophesying."⁴¹ This gift was a known language, that it continued with these men, and that it was given for a purpose of evangelization as the same purpose at Pentecost (Acts 2).

On the other hand, speaking in tongues and prophesying were tied together (Acts 19:6). Bacchiocchi explains more, that prophecy edifies more than speaking in tongues.⁴² In the Apostolic Church people were converted by the message which

⁴⁰Lowe, *Speaking in Tongues*, 9.

⁴¹Ellen G. White, "Paul at Ephesus," *Review and Herald*, August 31, 1911.

⁴²Bacchiocchi, *Popular Beliefs: Are they Biblical?* 300.

edifies not by tongues. However, there is no evidence that the gift of tongues was widespread, or a universal experience in the Early Church as some may claim. Lowe supports that the gift of tongues according to Acts was a gift which enabled its recipients to speak in known tongues. He affirms that, “it was not universally practiced by believers in the Early Church is evident from its limited occurrence in the Acts period.”⁴³ Any conclusion that the gift of tongues was universal in the Early Church is not shown and noted in the book of Acts. It is therefore erroneous, for one to conclude that every baptism must be accompanied by manifestation of the tongue speaking.

The book of Acts reflects different incidents, were people in different places in never spoke in tongues. To just mention a few, these include converts at Pentecost (Acts 2:41), the Ethiopian eunuch (Acts 8:38-39), Paul himself in Damascus (Acts 9:18), Lydia’s household (Acts 16:15), and the jailor in Phillip (Acts 16:33). As noted in the Acts 2, tongues were purposed for evangelize to different nations, in Acts 10, tongues were of great importance for the acceptance and confirmation of the Gentiles in the Jewish community of faith. Then, in Acts 19, tongues were a sign that indeed the Holy Spirit was now in action since the disciples of “John” were not yet acquainted with him. Therefore, from this background, it is of great importance to understand what Paul explains in regard to speaking in tongues in the book of 1 Corinthians.

⁴³Lowe, *Speaking in Tongues*, 10.

Paul and Tongues in 1 Corinthians 12 to 14

Paul in the first Epistle to the Corinthians 12-14, clearly acknowledges that the “gift of tongues” is among the gifts of the Spirit. This is firmly recorded in 1 Corinthians 12:10, under the term ‘various kinds of tongues’. In this regard, speaking of tongues was a major problem (1 Cor 12-14), because the gift was being abused.⁴⁴ This gift of tongues was given to the Church at large. The two Greek words are used to describe the phrases, ‘various kinds of tongues’ are, “ἑτέρω from *heteros* which means another, of a different kind, different, not identical.”⁴⁵ Then, ‘γένη’ - *gené* means distinctive species of something kind, class.”⁴⁶ In addition, “γλωσσῶν- *glæssa* means tongue, speak, language.”⁴⁷ In its application to the apostles and others, just as in Acts 19:6, the gift of a new language needed no interpreter. On the contrary, its application to the believers needed an interpreter and provision was made for it, in the listing of the spiritual gifts. However, according to Paul’s interpretation on tongues, he made it different as to that from the book of Acts. They are given as necessity arose.

In chapter 13, Paul is not seeking to recommend and magnify the gift of tongues above other gifts. He encouraged the Christians to practice love above all things, “If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal” (1 Cor 13:1). Lowe comments “rhetorical language used to emphasize love as a gift of greater importance than any other. The

⁴⁴Gordon D. Fee, *The New International Commentary on the New Testament: The First Epistle to the Corinthians* (Grand Rapids, MI: Eerdmans, 1987), 571.

⁴⁵Wesley J. Perschbacher, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publishers, 1990), 107.

⁴⁶*Ibid.*, 79.

⁴⁷*Ibid.*, 81.

first three verses of this chapter stress the absolute necessity of love.”⁴⁸ The language used was encouraging the Corinthian Church to value love first before any spiritual gift.

Paul’s emphasis in 1 Corinthians 13 is mainly based on the theme of love. He values the gift of love to the extent that he considers one who lacks the one who does not exercise the gift of love, “clanging cymbal.” Therefore, speaking in tongues without the gift of love is of no value. Love is the foundation of every spiritual gift.

Moreover, Paul opens chapter 14 by re-emphasizing the theme of the previous chapter, “Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy” (1 Cor 14:1). In this instance, spiritual gifts are to uphold the concept of love not selfishness attitude. Many studies on *glossolalia* have been done against the backdrop of polemic current *glossolalic* practices and the actual place and function of the gift in the Corinthian worship service has been neglected.⁴⁹ On the other hand, 1 Corinthians 14:26-33 highlights and summarizes the directives by which Paul sought to regulate the Corinthian worship service.

Nevertheless, one should note that, speaking in unknown tongues is not a biblical doctrine nor should it be used as a test of faith. From 1 Corinthians 14, we it should be carefully noted that in each instance the word “*unknown*” is in italics, indicating that it was not found in the original text but was supplied by the translators.⁵⁰ With this word removed, it becomes clear that the apostle is speaking simply of the work of those who had the gift of speaking in foreign languages, and he

⁴⁸Lowe, *Speaking in Tongues*, 15.

⁴⁹Mills, *Understanding Speaking in Tongues*, 69.

⁵⁰Branson, *The Holy Spirit: His Office and Work in the World*, 47.

is carefully admonishing them not to employ this gift unnecessarily, merely for outward show.

Before Paul begins his directives for the service of worship, he briefly gives us a hint on the nature of Corinthian Church concerning individualism: “Let all things be done for edification” (1 Cor 14:26). Paul’s attention for each member to show some sort of charisma clearly shows the group did not lack any spiritual gift (1 Cor 12:7). This statement, combined with his description of the body parts example, which he stresses the value of the diversity of gifts, leads to the conclusion that the conditions described in 1 Corinthians 14:26, are being praised rather than underrated.

It is of great important to understand that Paul does not rule out tongue speaking, instead he encourage the members to exercise it in an orderly manner. From 1 Corinthians 14:26, a noun or word has been provided in original language for us to understand better *glossolalia*, Greek word “*οἰκοδομῆν* from *oikodomēn* which means the act of building a spiritual structured, edification.”⁵¹ Paul refuted individualism which is antithetical to his concept of “*οἰκοδομῆ*” On the same note, “*οἰκοδομῆ*” means “to erect a building, building up.”⁵² While in a metaphorical sense, spiritual gifts are for the benefit of the individual and the group. Gerhard Friedrich concurs that *οἰκοδομῆ* refers to the spiritual furtherance both of the community and of the individual by Christ. The term reflects the manifoldness of the primitive Christian understanding of the Church.⁵³

⁵¹Mounce, *Greek and English Interlinear New Testament*, 1123.

⁵²William Bauer, *Studies in the Gospels and Epistles* (London: Manchester University Press, 1962), 560. Bauer urges that, the Church is a living organism not organization as one can suggest, every organism has its laws of development. Each member grows as does the total organism. As each member is edified and grows, so also will the corporate body be built up. Ibid.

⁵³Otto Michel, “*Οἰκοδομῆ*,” *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Friedrich and trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1967), 5:141.

Paul uses the term “to build” as a way of combining the elements for growth which should be upheld in every gathering in both quality and quantity up building. Dunn adds that metaphor of the Church as a house or temple in the process of being built is one Paul frequently reverts to always. His readers are reminded and ensured, that whatever they do, helps to build one another up towards the ideal of a community which is the Church at large.⁵⁴ No one lives for his own, the Church lives for one another therefore the Church is a body of Christ. Hence, spiritual gifts are given for the growth of the Church as a body not for an individual.

In the same line of thought, Christian Duquoe and Casiano Floristan suggests that the building up of the community is in a vital sense inseparable from that of the individual. “A living organism is not self-centered.”⁵⁵ Paul is consistently concerned with the corporate dimension experience and its impact on the community rather than merely personal experience.

Further, there are at least two important reasons why Paul continued to value *glossolalia*. Firstly, Paul valued it because it is one of the gifts of the Spirit. Secondly, he valued it as a kind of a prayer. Obviously, ecstatic tongues without interpretation do not minister to that particular building.⁵⁶

⁵⁴James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of the Earliest Christianity* (London: SCM Press, 2006), 122.

⁵⁵Christian Duquoe and Casiano Floristan, *Charisms in the Church* (New York, NY: Seabury, 1978), 47. Christian notes if individualism were to become pervasive it should be taken as the overall control over the corporate body. See also, William G. MacDonald, *Glossolalia in the New Testament* (Springfield, MO: Gospel Publishing House, 1960), 45.

⁵⁶Arnold Bittlinger, *Gifts and Graces: A Commentary on 1 Corinthians 12-14*, trans. Herbert Klassen (Grand Rapids, MI: WM. Eerdmans, 1967), 50. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of the Earliest Christianity*, 119. Dunn adds that God can speak to the community as a whole so that He instructs the “mind and will as well as stirring the emotion.” In this way, the tongues experience can be a helpful spiritual experience for the speaker himself, but the Christian is called to think not of himself alone but of the community to which he belongs. Ibid.

Paul notes that “If anyone speaks in a tongue, it should be by two or at the most three, and each in turn, and let one interpret” (1 Cor 14:27). In this regard, the phrase ‘if anyone speaks’, is conditional, it cannot just happen on its own. Paul instructs that two or three people are to speak in tongues at a time, but in turns giving each other a chance. He goes on to suggest the presence of an interpreter whenever tongues are uttered to avoid confusion and disorder in the Church.⁵⁷ Paul clearly discourages tongue speaking that is not accompanied by interpretation. For that will cause commotion and there will be no edification of the Church at large.

In addition, it is true to say modern Pentecostals do not subscribe to Paul’s instructions. In case unbelievers attend their meetings, Paul says, “Will they not say that you are mad?” (1 Cor 14:23). These instructions ensured order and decency during Church service (1 Cor 14:33). God is the author of order and not confusion. The Corinthians had broken this precept by speaking in unknown tongues causing more confusion than blessing in the Church.

After the discussion on the speaking of tongues in the book of Acts 2, 10, 19 and 1 Corinthians 12-14, there has been a question if the tongues mentioned by Luke and Paul are the same or there are not? Paul and Luke seem to suggest that speaking in tongues is Spirit-inspired utterance. Thus it is recorded by Luke that the “Holy Spirit fell on all of them” (Acts 10:44), and “came on them and they spoke with tongues, and prophesied” (Acts 19:6) and magnified God (Acts 10:46).

However, there is a difference between the tongues in Acts 2 and 1 Corinthians 14. The former anyone could understand, the latter required an interpreter. We should note that these two incidences were of different manifestations,

⁵⁷Ibid., 79.

occurred during different periods of time and in different contexts. Bacchiocchi argues that “the Corinthian phenomenon is designated glossolalia while the Pentecost phenomenon is technically called xenoglossia.”⁵⁸ Tongues at Corinthian were unintelligible utterances which needed an interpreter, while at Pentecost no interpreter was needed. The audience understood the languages spoken.

The purpose of speaking in tongues at Corinth was self-edification in connection with the Church (1 Cor 14:4). Whilst the purpose of tongues in Acts 2, was confirmation of the outpouring of the Holy Spirit. To equip the disciples and believers to preach the Gospel (Acts 2:5-11). Nothing indicates that tongues were ever used in Corinth for preaching to unbelievers. Francis D. Nichol suggests “the manifestation of the gift at Pentecost and the purposes for which it was given (Acts 2) differed in many respects from the gift as manifested in Corinth.”⁵⁹

On the other hand, Gerhard F. Hasel supports that the Book of Acts, and 1 Corinthians extend from the origin, nature, function, purpose and persons involved with the sign character of this spiritual gift. “New Testament phenomenon of speaking in tongues in Acts and 1 Corinthians is presented as one single spiritual gift of speaking unlearned languages bestowed for the purpose of evangelizing to the world.”⁶⁰ Hasel is suggesting to us that the Lukan speaking of tongues in the book of Acts is of the same Spirit as that in the book 1 Corinthians as described by Paul. It is true to say, as alluded before tongues are a gift of the Holy Spirit. In the book of Acts they were manifested from the outpouring of the Holy Spirit. In 1 Corinthians 12-14,

⁵⁸Bacchiocchi, *Popular Beliefs: Are they Biblical?* 303.

⁵⁹“Additional Note Chapter 14,” *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1980), 6:796.

⁶⁰Gerhard F. Hasel, *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*, 153.

tongues are amongst the list of spiritual gifts, the source of tongues is one, the Holy Spirit. Nevertheless, the two had different purposes and were manifested differently.

In the same line of thought, we will make a short synopsis on the term tongues in both Acts and 1 Corinthians. In Acts 2:4, we find the phrase *glæssa* means “tongue, speak, language.”⁶¹ Then, in 1 Corinthians 14: 26, same term *glæssa* means “tongue, speak, language.”⁶² Commenting on the term *glossolalia*, in Acts 2 and 1 Corinthians, Kittel admits that the word bears the same characteristics. It is an endowment of the Spirit (Acts 2:4, 1 Cor 12:11). The phenomena of glossolalia in Church history can only be hollow imitations of this first springtime of the Spirit.⁶³ From this standpoint we can clearly see that the term glossolalia used by both Luke and Paul is the same phase from one Spirit.

As mentioned before tongues in Acts 2, were purposed for the Apostles to have the ability to preach and reach different nations, they needed no interpreter. Whilst, the tongues in 1 Corinthians 14, was purposed for the edification of the Church and were to be used only if an interpreter was there. The two are from the same Spirit, despite the differences in purpose. Therefore, from this discussion we can further unlock more, in the next section, on the gift of tongues and its misunderstanding in the modern era.

⁶¹Perschbacher, *The New Analytical Greek Lexicon*, 81.

⁶²Ibid., 81.

⁶³Behm, “*Glæssa*,” *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Kittel and trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964), 1: 722, 726.

The Gift of Tongue in Pentecostal Churches

Tongues and its Misunderstanding in Pentecostal Churches

Modern Pentecostalism finds its theological center in the experience at Pentecost described in Acts 2. Yet this center needs to be defined still more precisely and in that some of the Pentecostals derive their theology which leads to misunderstanding of the gift. It is neither the sermon in Acts 2 nor distinctive doctrine from the early Church which gives Pentecostalism its name. Though, of course, Pentecostalism takes each of these events at Pentecost seriously,⁶⁴ yet in modern Pentecostal teaching we have not encountered similar events from the day of Pentecost (sermon, baptism, church-founding) which are understood as uniquely Pentecostal.

The event in Acts 2, to the modern Pentecostals, signifies particularly, the powerful descent of the Spirit upon the first disciples who enabled them to speak in other tongues. In which they prefer to say, “The experience of the baptism in the Holy Spirit.”⁶⁵ For it is not so much on the general biblical doctrine of the Spirit or, particularly, the Pauline doctrines of the walk in or fruit of the Spirit (Rom 8, Gal 5) on which the modern Pentecostals seems to derive its name from or its special doctrine of the Spirit, though it wishes of course to include all these emphases in its life.

There is an emphasis on the purification of the heart as a condition for the baptism in the Holy Spirit, which elevates this particular condition to a doctrinal status in some Pentecostal groups.⁶⁶ They teach three definite works of grace;

⁶⁴Craig S. Keener, *Gift Giver: The Holy Spirit* (Grand Rapids, MI: Baker Academic, 2001), 179.

⁶⁵Smith, *Tongues in Biblical Perspective*, 123.

regeneration, sanctification and the baptism in the Holy Spirit instead of two, and the three are evidenced by speaking in tongues.⁶⁷

On the other hand, to the Pentecostals speaking in tongues is a proof of sanctification which takes place in a life of a believer. Therefore, the modern Pentecostal pneumatology is in fact primarily concerned with the critical experience, reception, or filling of the Spirit as described, especially, by Luke in Acts.

The Significance of Tongues to the Modern Pentecostals

If we could discover the conditions fulfilled by the earliest Christians as recorded in Acts, it is urged, we might find today the Spirit experienced in Acts. Thus, the exegesis of Acts is still significant for the modern Pentecostal Churches. This is true even though the major Acts incidents in Pentecostal exegesis must usually be explained deductively (logically) rather than inductively (using general knowledge) in order to yield the variety of conditions found in most Pentecostal lists. The Pentecostal uses the Bible as the source book for doctrine and uses the book of Acts as normative for receiving and understanding baptism in the Holy Spirit.⁶⁸ According to the Pentecostal, different occasions have been mentioned in the book of Acts where people received the Holy Spirit in a special way. Whilst the Pentecostals around the world regard the baptism in the Spirit as subsequent to conversion, it must be clearly understood that Spirit baptism is not seen as a final stage in salvation.

⁶⁶R. H. Gause, *Church of God Polity* (Cleveland, TN: Pathway Press, 1958), 159.

⁶⁷C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (New York, NY: Macmillan, 1947), 78. Barrett urges that speaking in tongues is said to be a thrilling experience, leaving the person with a feeling of walking on air and loving everybody everything is wonderful. But as the effect wears off a further experience is required to maintain the emotional high. Ibid.

⁶⁸W. G. Hathaway, *A Consideration of Modern Pentecostal Phenomena* (Croydon, England: Heath Press, 1967), 14. Hathaway acknowledges at conversion the believer is indwelt by the Spirit, who takes up his abode in the human spirit regenerating and revitalizing it by His presence. Ibid.

In addition, usually to modern Pentecostals the experience of spirit baptism is accompanied by speaking in tongues. The Assemblies of God claims this by basing in the book of Acts, and especially in Mark 16:17 where it is declared that among the signs which will accompany those who believe is that “they will speak in new tongues.” As Donald Gee comments: “the doctrine that speaking with other tongues is the initial evidence of the baptism in the Holy Spirit rests upon the accumulated evidence of the recorded cases in the book of Acts where this experience is received.”⁶⁹ Pentecostals claim that the Holy Spirit is manifested only through the speaking of tongues. It is therefore of great importance to note that, such claims are not true because not all instances in the book of Acts do we find the outpouring of the Holy Spirit resulting in the speaking of tongues.

On the same note, Anthony A. Hoekema notes the statement on the fundamental belief number 8 from the Assemblies of God. “All believers are entitled to seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. The Baptism of believers in the Holy Ghost is witnessed by initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4).”⁷⁰ In this regard, one may conclude that the initial physical sign of this Spirit baptism according to the Assemblies of God is manifested in speaking of tongues.

⁶⁹Donald Gee “Pentecostalism,” *Redemption Tidings* 39 (1963): 10. Donald Gee gives an insight to us of tongue speaking as the official position to some of the Pentecostal Churches such as the Assemblies of God, the largest Pentecostal church in the United States and it might be considered as the most influential Pentecostal church in the whole world. Ibid.

⁷⁰Anthony A. Hoekema, *Tongues and Spirit Baptism* (Grand Rapids, MI: Baker House, 1981), 38.

To them just like any other Pentecostals, *glossolalia* is so important that every believer should try to exercise it and seek to obtain it. Glossolalia should therefore be sought by every Christian as evidence that one has received the Holy Spirit. In this regard, glossolalia is perceived as a manifestation that could recapture apostolic Christianity literally in its entirety.⁷¹ As a result, there have been a certain amount of self-hypnosis born to recover and reproduce the simplicity of the early 1st century. Spirits should be tested (1 John 4:1, 2) and not naively believed. Thus, attitude of questioning is not to be equated with cynical unbelief. Furthermore, such a testing would be unnecessary if there were no false manifestations to guard against. Consequently, it is safe to assume that some ecstatic manifestations have been prompted not by God, but by wishful thinking or worse. In the following section will discuss the spiritual gift of glossolalia in the Church today, to see if it is still relevant or not.

Spiritual Gift of Tongues in the Church Today

After we have discussed the perspective, importance and influence of tongues in the modern Pentecostalism, it will be of great importance to discuss if the gift is a necessity to the Church at large today. As discussed before, the gift of tongues is part of the spiritual gifts, no one can deny or refute this fact, (1 Cor 14:1-4). Spiritual gifts in general are given for the completion of the mission of God as entrusted to the Church.⁷² However, as alluded before the gift was purposed for the edification of the body, which is the Church.

⁷¹George Dollar, "Church History and the Tongues Movement," *Bibliotheca Sacra* 120, 317.

⁷²George E. Rice, "Spiritual Gifts," *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 12:617.

On the contrary, the Corinthian Church valued the gift of tongues more superior than any other gifts. In this regard, Paul had to refute them on the actions, (1 Cor 14:5). Norman Gulley adds that the real sign of Spirit baptism has nothing to do with spiritual gifts, “for gifts can be counterfeited, it involves spiritual fruit, precisely because we cannot counterfeit them for a sustained duration.”⁷³ The Church of today should not crave for the more physical manifestation, for Satan is in the program of deceiving many, through these spiritual gifts which include the gift of tongues.

If a spiritual gift is not serving the mission of God there would be no need to have it in the Church, because it is not benefiting at all. The gift of tongues at Acts 2, were purposed for the mission of preaching the gospel. The disciples had been instructed in Mark 16:15, to go and preach the gospel, language barrier was going to hinder the mission. God had to promise them, that they were to speak in “new tongues,” languages which they had never spoken before for the enhancement of the Gospel. That promise was fulfilled in Acts 2, the disciples had to preach to different nations. We see here that, for the gift of tongue to be of great importance to the Church of today, God will have to fulfil the same mission of the apostolic times.

Similarly, at Babel (Gen 11), we find people speaking in one language and having one “mission” to build the tower in disrespect of God. God was displeased with their acts and deeds to the extent that he had to introduce tongues that caused confusion on their language. The reason behind was that, people at Babel were acting against God’s mission; confusion in language was upheld to stop them from building the tower. Later we see in NT, at Pentecost, the same God who introduced tongues for the sake of admonishing the people at Babel for their mission, is re introducing

⁷³Norman Gulley, *Christ is Coming: A Christ-Centered Approach to Last-Day Events* (Hagerstown, MD: Review and Herald, 1998), 141.

tongues. Now at Pentecost, tongues introduced were for the right and purpose of mission. In which the apostles were to implement the mission by preaching the word to different nations.

As a result, we can therefore safely say, if God wants the gift of tongue to be of use in His mission in today's Church, he can allow its manifestation. It is very unfortunate that in the modern Pentecostalism, tongue speaking is considered superior, even though it is not manifested for mission but instead for self-edification and self-gratification. Speaking in tongues is not the only gift, but rather it is one of the spiritual gifts, which should not be considered as the only manifestation of the Holy Spirit. The Holy Spirit is at work in the Church today.

Summary and Conclusion

Spiritual gifts are from God and are to be used in the spread of the gospel to all parts of the world. No spiritual gift is of more value than the other since the giver is one. The Church is the body of Christ and every member complement each other. It is important to note that, before His ascension, Jesus promised the disciples that they were to speak in 'new tongues' (Mark 16:17) and this promise was later fulfilled in the book of Acts 2.

From the day of Pentecost, we see the manifestation of tongues in the form of languages understood by men. The miracle was in speaking not in hearing. The tongues were audible and they served the purpose of preaching of the gospel. As alluded, the Holy Spirit in Acts 2 enabled the disciples to preach the gospel to all nations. In Acts 10, Cornelius' household spoke in tongues and it was a sign to the Jews that salvation was also extended to the Gentiles. Then, in Acts 19, we found the disciples who only knew the baptism of John the Baptist and had received not the

Holy Spirit. Paul baptized them in the name of Jesus and the Holy Spirit was manifested in form of tongues.

Paul, in 1 Corinthians 12-14, underlines the importance of spiritual gifts and that love is the greatest of them all. Later, Paul explains how the gift of tongues should be a blessing to an individual and the congregation at large. The purpose of tongue speaking in Corinth was self-edification, (1 Cor 14:4), while their purpose in Acts was the validation and confirmation of the outpouring of the Holy Spirit and to equip every believer for mission (Acts 2:5-11). Nothing indicates that tongues were ever used in Corinth for preaching the gospel to unbelievers.

Nonetheless, the phenomenon at Corinth involved an unintelligible speech which could not be understood by the auditors unless there was an interpreter or interpretation. Such was not required in the experiences at Pentecost, Caesarea, or Ephesus, as recorded in Acts. The purpose of the phenomenon at Corinth was edification for the individual or church, if there be an interpreter. In Acts, speaking of tongues validates, verifies and authenticates the presence of the Holy Spirit. The phenomenon in Acts was restricted to very special situations in the Early Church. When there was a pressing need for evidence of the Spirit's presence after Jesus had promised to give the disciples manifestation of new tongues (Mark 16:17). In Corinth, such a need did not exist, and if it did, there were other signs or gifts to establish this. Tongues speaking in Acts 2 occurred under the special circumstances of the outpouring of the Holy Spirit on the Day of Pentecost.

The modern tongue-speaking phenomenon serves no purpose except as alluded to prove if one has received the Holy Spirit. We found that during the Apostolic era tongues were given to validate the mission to reach all parts of the world. However, since Apostles were to reach different parts of the world, in the

modern era, it appears to us that tongues are no longer serving the purpose which was in the apostolic time and they are not to be taken as measuring stick to gauge the validity of the Spirit to any believer. It is worthwhile to note that, speaking of tongues was regarded as one of the spiritual gifts but never was it mentioned from the Scriptures to be more superior to other gifts.

CHAPTER 4

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the whole paper, conclusions of the topic under discussion and suggested recommendations.

Summary

The research problem for this study was identified as follows: Is speaking in tongues the only manifestation of the outpouring of the Holy Spirit? This question has guided our work. It has been the purpose of this investigation to assist the Christian Churches at large to know how the Holy Spirit functions, helping church leaders and members to know the purpose of tongues to the Church, and to further seek to dispel the misconception in Pentecostalism that speaking in tongues is the only evidence of the outpouring of Holy Spirit.

In chapter 2, different views were articulated from existing literature and it was established that the Holy Spirit has been there since creation. The outpouring of the Holy Spirit before and after Jesus' death is evidence that the Spirit was to be continuously present until the end of time, as expressed in Joel 2:28-31. The Holy Spirit came as another of the 'same kind' to minister to the world. He was to come as a comforter and a guide to the disciples who were to continue with mission.

The outpouring of the Holy Spirit facilitates and necessitates the manifestation of different spiritual gifts. Various scholars are in agreement that God did not only provide several gifts but that none should be considered as more superior than the other. During Pentecost, after the outpouring of the Holy Spirit, we realized that the

disciples spoke in intelligible tongues and thus the miracle was in speaking. The tongues at Pentecost were for the enhancement of the gospel by the disciples to the world. Today's tongues speakers use unintelligible tongues for selfish purposes.

Thereafter, we discovered that during the Early Christian Church different manifestations of gifts were experienced for the proclamation of the gospel.

Unfortunately, in the 20th century the glossolalia gift just like any other gift has been misused and placed as superior to all other spiritual gifts.

Later in chapter 3, upon analysis, we realized that spiritual gifts were given for the purpose of enhancing the gospel of Christ. All gifts, coming from one source, that is the Holy Spirit, are to serve the same purpose. Therefore, no spiritual gift is of greater importance than the other. We also noted that Jesus in Mark 16:17 promised the disciples that they were to speak in new tongues as they engage themselves in the missionary work. The promise was fulfilled in Acts 2.

Subsequently, in the book of Acts it was clearly discovered that after the outpouring of the Holy Spirit, intelligible tongues were given for the sake of the mission. An interpreter was not required unlike in the church at Corinth. At the Church of Corinth, Apostle Paul admonishes them not to test any believer with the speaking of tongues. They thought the speaking in tongues was of more value as compared to using other spiritual gifts.

It was noted that prophecy edifies the Church much more than speaking of tongues. If there was no interpreter no one was to speak in tongues. Should it be done, it was supposed to be in an orderly manner to avoid confusion. The main purpose of tongues at Corinth was to edify the Church and not to help the spreading of the gospel to different parts of the world. Nowadays, people can speak different languages thus much easier to spread the message than in the apostolic times.

Furthermore, we noted that different Christians such as the Pentecostals drive their understanding of the Holy Spirit in relation to speaking in tongues from Acts 2. Their misunderstanding of Scripture leads them to consider tongue speaking as more important than any other gift thus their misinterpretation. Also, in the Church today, tongue do not exist unless God wants to accomplish His mission he will allow tongues to be manifested. The manifestation of the Holy Spirit is not only experienced in the speaking of tongues, rather different gifts have been given for the proclamation of the gospel.

Conclusion

The promise of the outpouring of the Holy Spirit resulted in the manifestation of different spiritual gifts. The valuing of tongue speaking as the only gift or the uttermost gift which God gave to His people does not hold the test of Scripture.

In the book of Acts, the speaking of intelligible tongues was as a result of the manifestation of the Holy Spirit. It is worthwhile to note that, not only did the outpouring of the Holy Spirit result in tongue speaking in the book of Acts but there are many incidents as alluded before in the book of Acts, where the Spirit was poured but did not result in tongue speaking. This gives us a conclusion that indeed speaking in tongues is not the only gift which is a manifestation of the Holy Spirit. This clearly shows that the teaching by modern Pentecostals is not accordance to the Bible.

Apostle Paul admonishes on the abuse of spiritual gifts at the Church at Corinth. God gave different gifts for the edification of the church not for mere self-edification. Again, Paul highlights in 1 Corinthians 14 that the tongue speaking as less important than prophecy because prophecy edifies the Church, but speaking of tongues edifies an individual. It is imperative to understand that Christians who claim that speaking of tongues as the only gift for the manifestation of the Holy Spirit are

considered to be misinterpreting facts, in the sense that most epistles list different spiritual gifts and how they all bring diversity and edify the body of Christ.

Therefore, it is of great importance to note that, the outpouring of the Holy Spirit is connected to the preaching of the gospel to all parts of the world. It is of paramount importance not to value speaking in tongues as more important than the mission God has called us to do.

Recommendations for Further Research

As a result of this research, the following areas may be areas for further research:

1. What is the influence for speaking of tongues in the Old Testament?
2. Speaking in tongues with reference to angelic tongues in Corinthians.
3. Finding if there were incidents of those who claim to have the gift of tongues during the Intertestamental Period?
4. The relationship of prophecy and tongues.
5. More study on the spiritual gifts that could have ceased in the Modern era.

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