

LXXXIII. THE SPIRITUAL GIFT OF TONGUES: 1 Corinthians 12:10

INTRODUCTION. Brothers and sisters in Christ, friends and visitors, today we come to the Spiritual Gift of Tongues. What was it? What was the point? How should we think about it today?

CON(TEXT). Paul is in the middle of a discourse on Spiritual Gifts, and this chapter began with these words: "Now concerning spiritual gifts, brothers, I do not want you to be uninformed (ignorant)." So, we need to make certain we are not ignorant concerning spiritual gifts. **Read 1 Corinthians 12:10d-3 "to another various kinds of tongues, to another the interpretation of tongues."**

DOCTRINE. The Spiritual Gift of languages was a miraculous sign gift which was given for evangelism and judgment.

OUTLINE. Now, there are only two main doctrinal points to be made from our principal text of Scripture. Yet because of the Charismatic chaos that has happened in the world, and especially around us in Oklahoma, we are going to need to ask and answer many questions to make certain we are not ignorant concerning spiritual gifts.

HEAR ME:

- This sermon is not an attack on anyone.
- There are plenty of Christians who disagree with some parts of what I am going to say who I believe are true Christians.
- But hear me clearly: This is a big issue and it matters for the glory of God, the good of our neighbors, and our own souls that we get this right!

So we will look at TWO doctrinal points from 1 Corinthians 12:10e-d, SIX big questions, and then in conclusion we will ask why all of this matters, and I will give you FIVE answers.

I. SOME CHRISTIANS WERE GIVEN THE MIRACULOUS GIFT OF SPEAKING IN DIFFERENT LANGUAGES (1 Corinthians 12:10d).

1 Corinthians 12:10d "to another various kinds (*genos*) of tongues (*glōssa*),"

QUESTION 1. What does the word "tongues" mean in 1 Corinthians

12:10?

ANSWER. Glossa (γλῶσσα): "The language used by a particular people in distinction from that of other nations." It means real human languages previously unlearned by the speaker.

TURN WITH ME

Acts 2:1-13 "1 When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues (*glōssa = languages*) as the Spirit gave them utterance.

5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language (*dialektos = dialect*). 7 And they were amazed and astonished, saying, 'Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language (*dialektos = dialect*)? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, 11 both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues (*glōssa = language*) the mighty works of God.' 12 And all were amazed and perplexed, saying to one another, "What does this mean?" 13 But others mocking said, 'They are filled with new wine.'"

II. SOME CHRISTIANS WERE GIVEN THE MIRACULOUS GIFT OF INTERPRETING DIFFERENT LANGUAGES (1 Corinthians 12:10e).

1 Corinthians 12:10e "to another the interpretation of tongues."

QUESTION 2. What does the word "interpretation" mean in 1 Corinthians 12:10?

ANSWER. Hermēneia (ἑρμηνεία): "Interpretation or translation of that which has been spoken more or less obscurely by others." It means the translation of real human languages previously unlearned by the hearer.

QUESTION 3. What was the point of speaking in different languages?

ANSWER. The Holy Spirit enabled believers to speak in previously unknown languages so that the gospel would go forth as a sign for unbelievers.

I) The Spiritual Gift of Languages was for evangelism.

The people hearing those early Christians speaking in Acts 2:11-12 said, "We hear them telling in our own tongues (*glōssa = language*) the mighty works of God.' 12 And all were amazed and perplexed, saying to one another, 'What does this mean?'"

TURN WITH ME

Acts 10:44-48 (Peter in Caesarea) "44 While Peter was still saying these things (*preaching the gospel from the OT*), the Holy Spirit fell on all who heard the word. 45 And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. 46 For they were hearing them speaking in tongues (*glōssa = language*) and extolling God. Then Peter declared, 47 'Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?' 48 And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days."

TURN WITH ME

Acts 19:1-6 (Paul in Ephesus) "1 And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" They said, "Into John's baptism." 4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying."

II) The Spiritual Gift of Languages was a sign for unbelievers.

TURN WITH ME

1 Corinthians 14:20-22 "20 Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. 21 In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." (*Isaiah 28:11-12*) 22 Thus tongues are a sign not for believers but for unbelievers, while prophecy is ~~a sign~~ not for unbelievers but for believers." ("*a sign*" after the word "prophecy" is not in the Greek)

(ii) The Spiritual Gift of Languages was a sign of judgement for unbelieving Jews to see that the gospel was being sent to the Gentiles because they rejected it.

1 Corinthians 14:21 "In the Law it is written, "By people of strange tongues

and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.'"" (Isaiah 28:11-12)

(ii) The Spiritual Gift of Languages was surely also first of all a sign for the Gentiles the Gentile to see that the gospel was coming to them. ifirst of alling JewsbeingThe Spiritual

MATTHEW POOLE:

"[Tongues are] an eminent product of Divine providence for the confirmation of the truth of the doctrine of the gospel; signifying that the doctrine which was so delivered in every nation's language, must be from heaven, from whence the first ministers must have their power so to speak; yet, doubtless, they were not only for a sign, being also a means, by which the knowledge of the gospel was conveyed unto those who could not have understood what the apostles and first ministers of the gospel said, had they not spoken to them in the language of the hearers."

— **Poole, Matthew. English Annotations on the Holy Bible . E4 Group. Kindle Edition.**

MATTHEW HENRY:

"Tongues were rather a sign to unbelievers than to believers (1 Cor. 14:22). They were a spiritual gift, intended for the conviction and conversion of infidels, that they might be brought into the Christian church; but converts were to be built up in Christianity by profitable instructions in their own language. The gift of tongues was necessary to spread Christianity, and gather churches; it was proper and intended to convince unbelievers of that doctrine which Christians had already embraced; but prophesying, and interpreting scripture in their own language, were most for the edification of such as did already believe: so that speaking with tongues in Christians assemblies was altogether out of time and place; neither one nor the other was proper for it."

— **Henry, Matthew. Unabridged Matthew Henry's Commentary on the Whole Bible (best navigation) . OSNOVA. Kindle Edition.**

The Spiritual Gift of Languages was a sign for unbelievers—blessing to the Gentiles, judgement to the Jews. But specifically for UNBELIEVERS, not believers. And the primary focus on the gathering of the church for worship is not unbelievers, but believers.

This is why Paul says in 1 Corinthians 14:19, "In church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue."

Again, this is clear in 1 Corinthians 14:22 "Thus tongues are a sign not for believers but for unbelievers, while prophecy is ~~a sign~~ not for unbelievers but for believers." ("*a sign*" after the word "prophecy" is not in the Greek)

(i) Tongues was for unbelievers, so that they could hear the gospel in their own language and so that the unbelieving Jews would hear the gospel being taken from them.

(ii) Prophecy is for believers, so that they can grow in their knowledge and discernment and holiness before God as the Word is explained and applied to them in their own language.

(Again) ANSWER. The Holy Spirit enabled believers to speak in previously unknown languages so that the gospel would go forth as a sign for unbelievers.

QUESTION 4. Why do the believers in Acts 2, Acts 10, and Acts 19 all speak in tongues upon receiving the Holy Spirit?

ANSWER. God gave unmistakable evidence that the God-fearers and the Gentiles were equal with the believing Jews as Christians by giving the same sign at each of their conversions in the book of Acts.

In **Acts 2**, at Pentecost, ethnic Jews become Christians.

In **Acts 10**, with Cornelius, God-fearers become Christians.

In **Acts 19**, in Ephesus, Gentiles become Christians.

Remember what Peter said in **Acts 10:47**: "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?"

TURN WITH ME

Acts 15:1-11 "1 But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. 3 So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers.

4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. 5 But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."

6 The apostles and the elders were gathered together to consider this matter. 7 And after there had been much debate, Peter stood up and said to them, 'Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, 9 and he made no distinction between us and them, having cleansed their hearts by faith.

10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? 11 But we believe that we will be saved through the grace of the Lord Jesus, just as they will."

Some modern Charismatics believe that speaking in tongues is *THE* evidence that you are saved, others believe speaking in tongues is THE evidence that you are a spirit-filled Christian and yo, others believe that speaking in tongues is THE evidence of a second blessing of the Holy Spirit (Spirit baptism), on still others do not know what they believe but simply go along with the flow of whatever Charismatic tradition that were brought up in or saved through the ministry of.

HEAR ME:

(i) The evidence of being a true Christian is a life marked by repentance, faith, and obedience to Christ, not any spiritual gift. (By the way, Paul clearly says that not all even in the first century had the gift of tongues (see 1 Corinthians 12:30: "Do all possess gifts of healing? Do all speak with tongues? Do all interpret?").

(ii) The evidence of being spirit-filled is not speaking in gibberish, but producing the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self control.

(iii) Every true Christian is baptized by the Holy Spirit (Mark 1:8), filled by the Holy Spirit (Acts 13:52, Ephesians 5:18, Colossians 2:10), sealed by the Holy Spirit (Ephesians 1:13, 4:30), and empowered by the Holy Spirit (Romans 8:11). (iv) S[irspobed.

(AGAIN) QUESTION. Why do the believers in Acts 2, Acts 10, and Acts 19 all speak in tongues upon receiving the Holy Spirit?

(AGAIN) ANSWER. God gave unmistakable evidence that the God-fearers and the Gentiles were equal with the believing Jews as Christians by giving the same sign at each of their conversions in the book of Acts.

QUESTION 5. What about modern Charismatics who say speaking in tongues is not foreign human languages but a private prayer language or an angelic language that only God can understand?

ANSWER 1. This is a brand new interpretation invented by the Pentecostals in the early 20th century, and adopted by modern Charismatics in our day. This view was non-existent for the first 1900 years of Church history, because it is exegetical nonsense.

Consider the

CHURCH FATHERS

- ♦ **Gregory of Nazianzus (c. 329-390):** "They spoke with foreign tongues, and not those of their native land; and the wonder was great, a language spoken by those who had not learned it. And the

sign is to them that believe not, and not to them that believe, that it may be an accusation of the unbelievers, as it is written, "'With other tongues and other lips will I speak unto this people, and not even so will they listen to Me" says the Lord."

— **Gregory of Nazianzus, *The Oration on Pentecost*, pg. 15-17**

- ♦ **John Chrysostom (c. 344-407), on 1 Cor. 14:1-2:** "And as in the time of building the tower [of Babel] the one tongue was divided into many; so then the many tongues frequently met in one man, and the same person used to discourse both in the Persian, and the Roman, and the Indian, and many other tongues, the Spirit sounding within him: and the gift was called the gift of tongues because he could all at once speak diverse languages."

— **Chrysostom, *Homilies on 1 Corinthians*, 35.1**

- ♦ **Augustine (354-430):** "In the earliest times, 'the Holy Ghost fell upon them that believed: and they spoke with tongues, which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time. For it was necessary for there to be that sign of the Holy Spirit in all tongues, to show that the Gospel of God was to run through all tongues over the whole earth."

— **Saint Augustine, *Homilies on the First Epistle of John*, 6.10**

Consider the

MEDIEVAL THEOLOGIANS (13th century)

- ♦ **Thomas Aquinas (1225-1274):** "Because it is now being said here to speak in a tongue, the Apostle means in an unknown language, and not having these things explained, as if he was to speak in the German tongue to some Gallic [person] and the result that it is not explained, this is speaking in a tongue."

— **Thomas Aquinas, *Lectures on the First Epistle to the Corinthians*, lecture on 1 Corinthians 14:1–4, trans. Charles A. Sullivan from the Latin *Reportationes* (available at charlesasullivan.com).**

Consider the

PRE-REFORMERS (14th century)

- ♦ **John Wycliffe (c. 1320s-1384):** "Also the Holy Spirit gave to the apostles at Pentecost knowledge to know all manner of languages to teach the people God's law thereby; and so God willed that the people be taught his law in divers tongues."

— **John Wycliffe, "On the Pastoral Office," trans. Ford Lewis Battles, in *Advocates of Reform: From Wyclif to Erasmus*, ed. Matthew Spinka, Library of Christian Classics, vol. 14 (Philadelphia: Westminster Press, 1953), 49–51.**

Consider the

REFORMERS (16th century)

- ♦ **John Calvin (1509-1564):** "[Tongues-speakers] were, in many cases, not acquainted with the language of the nation with which they had to deal. The interpreters rendered foreign tongues into the native language. These endowments they did not at that time acquire by labor or study, but were put in possession of them by a wonderful revelation of the Spirit."
— **John Calvin, *Commentary on the First Epistle of Paul the Apostle to the Corinthians*, trans. John Pringle, vol. 1 (Edinburgh: Calvin Translation Society, 1848), comment on 1 Corinthians 12:10.**

Consider the

PURITANS (17th century)

- ♦ **Matthew Poole (1624-1679):** "To another divers kinds of tongues, that is, a power to discourse with men in their several languages, as we read in Acts 2:8. To another the interpretation of tongues: this is made a diverse gift from an ability to speak with divers tongues; possibly some of those that spake with divers tongues could not interpret what they said."
— **Matthew Poole, *Annotations upon the Holy Bible*, vol. 2 (London: Printed for Thomas Parkhurst [and others], 1685), on 1 Corinthians 12:10.**

Consider the

DUTCH FURTHER REFORMERS (NADERE REFORMATIE) (17th century)

- ♦ **Herman Witsius (1636-1708):** "The tongue means here a language unknown to others, and employed by one who is endowed with a supernatural gift of the Holy Spirit."
— **Herman Witsius, *Sacred Dissertations on the Lord's Prayer*, trans. [from the Latin; English ed. in the Biblical Cabinet series], vol. 24 (Edinburgh: Thomas Clark, 1839), 36–38 (commenting on 1 Corinthians 14:14).**

Consider the

18TH CENTURY THEOLOGIANS

- ♦ **John Gill (1697-1771):** "To another divers kinds of tongues; whereby such could speak all manner of languages, which they had never learned, understood, and been used to."
— **John Gill, *An Exposition of the New Testament*, vol. 2 (London: Printed for the Author, 1763–1765), comment on 1 Corinthians 12:10.**

Consider the

19TH CENTURY THEOLOGIANS

- ♦ **Charles Hodge (1797-1878):** "That is, the ability to speak in languages previously unknown to the speakers." "The gift of

tongues, of which the apostle here speaks, was the gift miraculously conferred, of speaking in foreign languages. ... The facts narrated in Acts necessitate the interpretation of the phrase 'to speak with other tongues' to mean to speak with foreign languages."

— Charles Hodge, *An Exposition of the First Epistle to the Corinthians* (New York: Robert Carter & Brothers, 1857), comment on 1 Corinthians 12:10 (and introduction to ch. 14).

ANSWER 2. The first Pentecostals did not believe speaking in tongues involved unintelligible languages; they knew and agreed that it was human foreign languages for evangelism.

PENTECOSTALS (EMERGED AT THE BEGINNING OF THE 20TH CENTURY)

CHARLES FOX PARHAM (1873-1929)

Parham was an American preacher and evangelist widely regarded as one of the central pioneers and the "father" of modern Pentecostalism.

Born in Muscatine, Iowa, he moved with his family to Kansas as a child (Wikipedia, 2026). Converted as a youth, he briefly studied at Southwestern Kansas College (a Methodist institution) before leaving due to health issues and entering independent ministry (Boston University History of Missiology, n.d.). Influenced by Holiness theology and faith healing, he opened the Bethel Healing Home in 1898 and Bethel Bible School in Topeka, Kansas, in 1900 (Boston University History of Missiology, n.d.).

Parham is best known for articulating the distinctive Pentecostal doctrine that speaking in tongues (glossolalia) is the initial physical evidence of baptism in the Holy Spirit (GotQuestions.org, 2023). This teaching gained prominence on January 1, 1901, when student Agnes Ozman spoke in tongues during a prayer meeting at his school (Influence Magazine, 2022). He founded the Apostolic Faith movement and published a newspaper by the same name to spread these ideas (Influence Magazine, 2022).

In 1905, he opened a Bible school in Houston, Texas, where he mentored William J. Seymour, who later led the influential Azusa Street Revival in Los Angeles (1906) (Wikipedia, 2026). Though Parham and Seymour had a falling out (with Parham publicly denouncing aspects of the revival), together they helped launch Holiness Pentecostalism (GotQuestions.org, 2023).

Later in life, Parham faced personal controversies, including moral allegations (such as a 1907 arrest in San Antonio, Texas, on charges of sodomy, which were later dropped) and doctrinal shifts (such as

advocacy for Anglo-Israelism and annihilationism), which marginalized him within the growing movement (Wikipedia, 2026; Influence Magazine, 2022). He continued preaching until his death from heart-related issues in Baxter Springs, Kansas, at age 55 (Wikipedia, 2026). His emphasis on Spirit baptism with tongues remains a hallmark of Pentecostal and charismatic Christianity worldwide.

- ◆ **Charles Fox Parham (1873-1929):** "The Lord will give us the power of speech to talk to the people of the various nations without having to study them in schools."
— Charles Fox Parham, quoted in the *Topeka State Journal*, January 7, 1901.
- ◆ **Charles Fox Parham (1873-1929):** "A part of our labor will be to teach the church the uselessness of spending years of time preparing missionaries for work in foreign lands when all they have to do is ask God for power."
— Charles Fox Parham, quoted in the *Kansas City Times*, January 27, 1901.
- ◆ **Charles Fox Parham (1873-1929):** "There is no doubt that at this time they will have conferred on them the 'gift of tongues, if they are worthy and seek it in faith, believing they will thus be made able to talk to the people whom they choose to work among in their own language, which will, of course, be an inestimable advantage. The students of Bethel College do not need to study in the old way to learn the languages. They have them conferred on them miraculously... [making them] able to converse with Spaniards, Italians, Bohemians, Hungarians, Germans, and French in their own language. I have no doubt various dialects of the people of India and even the language of the savages of Africa will be received during our meeting in the same way. I expect this gathering to be the greatest since the days of Pentecost."
— Charles Fox Parham, quoted in the *Hawaiian Gazette*, May 31, 1901.
 - ◇ **Jack Hayford and David Moore (writing the history of the Azusa Street Revival):** "Sadly, the idea of xenoglossallic tongues [i.e. foreign languages] would later prove an embarrassing failure as Pentecostal workers went off to mission fields with their gift of tongues and found their hearers did not understand them."
— Jack W. Hayford and S. David Moore, *The Charismatic Century: The Enduring Impact of the Azusa Street Revival* (New York: FaithWords, 2006), 42.

- ◇ **Robert Mapes Anderson:** "S. C. Todd of the Bible Missionary Society investigated eighteen Pentecostals who went to Japan, China, and India 'expecting to preach to the natives in those countries in their own tongue,' and found that by their own admission 'in no single instance have [they] been able to do so.' As these and other missionaries returned in disappointment and failure, Pentecostals were compelled to rethink their original view of speaking in tongues."
— **Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979), 90–91.**
- ◇ **William Samarin:** "Glossolalia (*modern day speaking in tongues*) consists of strings of meaningless syllables made up of sounds taken from those familiar to the speaker and put together more or less haphazardly. The speaker controls the rhythm, volume, speed and inflection of his speech so that the sounds emerge as pseudo-language- in the form of words and sentences. Glossolalia is language-like because the speaker unconsciously wants it to be language-like. Yet in spite of superficial similarities, glossolalia fundamentally is not language."
— **William J. Samarin, *Tongues of Men and Angels: The Religious Language of Pentecostalism* (New York: Macmillan, 1972), 120–21**

ANSWER 2. The first Pentecostals did not believe speaking in tongues involved unintelligible languages; they knew and agreed that it was human foreign languages for evangelism.

ANSWER 3. In the only passage of Scripture which gives us detail concerning the act of speaking in tongues (**Acts 2**), it is crystal clear that **real human languages are being spoken**. Proper Biblical hermeneutics requires us to interpret the less clear passages, such as 1 Corinthians 12:10 and 1 Corinthians 14, by the clear passage in Acts 2.

Modern Charismatics say that the tongues in Acts were different from the tongues in 1 Corinthians. They may admit that in Acts it was foreign human languages for evangelism yet in 1 Corinthians, they argue, it was a private prayer angelic language.

We deny that the tongues in Acts were different from the tongues in 1 Corinthians for these reasons:

(i) The same terminology is used in Acts and 1 Corinthians. The same words are used—namely, *laleo*, which means *to speak*, and *glōssa*, which means *languages*.

(ii) The same description is used in Acts and 1 Corinthians. See Acts 2:5-11 and 1 Corinthians 14:9-11, which includes, "There are doubtless many different languages in the world..."

(iii) The same source is referred to in Acts and 1 Corinthians (The Holy Spirit). See Acts 2:4, 18; 10:44-46; 19:6, and 1 Corinthians 12:1, 7, 11.

(iv) The same people received this gift in both Acts and 1 Corinthians (Apostles and non-apostles). See Acts 2:3-4, Acts 10 with Cornelius, and Acts 19 with the Ephesians, as well as Paul and the Corinthians both speaking in tongues in 1 Corinthians.

(v) The same sign is referred to in Acts and 1 Corinthians (sign for unbelievers). See Acts 2:5, 12, 14 as well as 1 Corinthians 14:22.

(vi) The same reaction from unbelievers is shown in Acts and 1 Corinthians (drunk/crazy). See Acts 2:13 (drunk) as well as 1 Corinthians 14:23 (out of your minds).

ANSWER 3. In the only passage of Scripture which gives us detail concerning the act of speaking in tongues (Acts 2), it is crystal clear that real human languages are being spoken.

ANSWER 4. When Paul says "**The tongues of men and of angels**" (1 Corinthians 13:1) he is clearly using hyperbole. 1 Corinthians 13:1-3 "1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing."

ANSWER 5. When Paul says, "**For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit**" (1 Corinthians 14:2) he simply means if someone does not interpret the foreign language in the church gathering, it remains a mystery to everyone but God. He goes on to require the interpretation of foreign languages are spoken in the worship gathering of the church, because the point of the gathering is to build up the church, and words cannot build anyone up if they do not understand them.

ANSWER 6. When Paul says, "**I thank God that I speak in tongues more than all of you**" (1 Corinthians 14:18) he is in no way referring to a private prayer language or anything of the sort. He simply used this gift in evangelism outside the church gathering, much like the other apostles did on

the day of Pentecost in Acts 2. Yet when he is in the church gathering, which is primarily believers, he would rather prophecy (preach). **That is why he follows up with this:** "Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue" (1 Corinthians 14:19).

QUESTION 6. So what is going on today when people speak in gibberish yet call it speaking on tongues?

ANSWER 1. Emotional or Psychological Manipulation. They say things like, "This is how you know you are really spiritual. Here, I will teach you." YouTube Example: "In this video I will walk you through the 3 easy steps to [begin] speaking in tongues. Speaking (or praying) in tongues is a powerful weapon against the enemy. We will show you how to receive it and how to start using it." See <https://youtu.be/gvzSDCYA33I?si=CttP68vswePaIE21>.

ANSWER 2. Peer Pressure and Fear of Man. "Fake it til you make it" they say.

ANSWER 3. Demonic Activity. Like Hindu kundalini. See <https://youtube.com/shorts/XM-hF7iklcs?si=PP1BUnA6U4TxfF00>.

DOCTRINE. The Spiritual Gift of languages was a miraculous sign gift which was given for evangelism and judgment.

This gift, like miracles, healings, and discerning spirits were miraculous gifts which God gave in the age of the apostles, yet are no longer in operation today.

CONCLUSION.

WHY DOES ALL OF THIS MATTER?

I) It is a dangerous thing to offer false worship to God. *BIG GOD*

- **Leviticus 10:1-3** "1 Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the Lord, which he had not commanded them. 2 And fire came out from before the Lord and consumed them, and they died before the Lord. 3 Then Moses said to Aaron, "This is what the Lord has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace."
- **JEREMIAH BURROUGHS:** "You see how severe God was to Nadab and Abihu for but taking other fire than that which God had appointed

to offer up Incense, though there was no direct commandment against it. ... If the Lord hath spared you, and not manifested any displeasure upon you, you have cause to acknowledge God's mercy, and to be humbled for all your false worship; certainly God doth expect it from this Land to be humbled for their Will-worship."

II) The Lord God deserves acceptable worship.

- **Hebrews 12:28-29** "28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, 29 for our God is a consuming fire."
 - **JEREMIAH BURROUGHS:** "In God's worship there must be nothing tendered up to God but what he hath commanded; whatsoever we meddle with in the worship of God, it must be what we have a warrant for out of the Word of God. ... It's not enough that it is not forbidden ... But it must be commanded."

III) The Holy Spirit is dishonored by Charismatic counterfeits.

- **Exodus 32:1-6** "1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." 2 So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." 3 So all the people took off the rings of gold that were in their ears and brought them to Aaron. 4 And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" 5 When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow shall be a feast to the Lord." 6 And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play."
 - **JOHN MACARTHUR:** "The Charismatic movement has stolen the Holy Spirit and created a golden calf, and they're dancing around the golden calf as if it were the Holy Spirit."

IV) The Lord Jesus Christ died and was raised so that we would worship God in truth, not by counterfeit. *CHRIST IN HIS EXCELLENCIES*

- **Psalms 22:27** "All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you."

- **John 4:24** "God is spirit, and those who worship him must worship in spirit and truth."

V) Christ has given you confident access to the throne of God's grace in prayer, and you do not have to speak in a different language to go to your Father. *JUSTIFICATION THROUGH FAITH ALONEBIG GOD*

- **Hebrews 4:14-16** "14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."
 - **THOMAS GOODWIN:** ""The love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it does certainly continue in his heart still, now that he is in heaven, and that as quick and as tender as ever it was on earth, even as when he was on the cross... And as in us, when we shall be in heaven, though faith shall fail and hope vanish, yet love shall continue... so does this love in Christ's heart continue also, and suffers no decay."

USE FOR EXAMINATION / TRIAL

USE FOR WARNING / AWAKENING

USE FOR COMFORT / ENCOURAGEMENT

USE FOR REBUKE / REPROOF

USE FOR EXHORTATION / DIRECTION

TEXT WORK

1 Corinthians 12:10d-e

heteros genos glōssa
to another various kinds of tongues,

[ædj.]

the aggregate of many individuals of the same nature, kind, sort

language used by a particular people distinct from that of other nations

and
cons.

allos hermēneia glōssa
to another the interpretation of tongues.

[adj.]

interpretation of what has been spoken more or less obscurely by others

HELPS

- **Strange Fire "The Gift of Tongues" Nathan Busenitz**
- **An Appeal to Charismatic Friends by John MacArthur - <https://youtu.be/JNThGs8YXPw?si=4m8tlj6OWfOxMTsK>**
- **12:1-11** Wickliff, John, "Of Spiritual Gifts," *Writings of the Reverend and Learned John Wickliff*, vol. 1 in the set, *The British Reformers*, pp. 215-218.
- **12:5-11** John Owen, *A DISCOURSE of SPIRITUAL GIFTS*. vol. 4, pg. 453. - [https://www.digitalpuritan.net/Digital%20Puritan%20Resources/Owen,%20John/Vol%204%20Ind%20Works/\[JO\]%20A%20Discourse%20of%20Spiritual%20Gifts.pdf](https://www.digitalpuritan.net/Digital%20Puritan%20Resources/Owen,%20John/Vol%204%20Ind%20Works/[JO]%20A%20Discourse%20of%20Spiritual%20Gifts.pdf)
- **12:6** Nettleton, Asahel, notes for a sermon, *Sermons*, pp. 466-467.
- **12:13** Boston, Thomas, "Of Union with Christ," *Commentary on the*

Shorter Catechism, i.544-556.

- Boston, Thomas, "How the Sacraments Become Effectual Means of Salvation," *Commentary on the Shorter Catechism*, ii.460-465.
 - **12:27-28** Baxter, Richard, "Christ, & Not the Pope, Universal Head of the Church," *The Morning Exercises*, v.672-689.
 - **12:28** Spurgeon, C.H., "Helps," #777, *MTP* 13.589-600.
 - <https://www.gty.org/sermons/archive?tab=scripture>
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PURITAN QUOTES ON TONGUES

Matthew Poole

- "To another divers kinds of tongues, that is, a power to discourse with men in their several languages, as we read in Acts 2:8. To another the interpretation of tongues: this is made a diverse gift from an ability to speak with divers tongues; possibly some of those that spake with divers tongues could not interpret what they said."
— Matthew Poole, *Annotations upon the Holy Bible*, vol. 2 (London: Printed for Thomas Parkhurst [and others], 1685), on 1 Corinthians 12:10.

Thomas Watson

- "Sure, there is as much need of ordination now as in Christ's time and in the time of the apostles, there being then extraordinary gifts in the church which are now ceased."
— Thomas Watson, *The Beatitudes: Or, A Discourse upon Part of Christ's Famous Sermon on the Mount* (1660), 140.