



# SPEAKING WITH TONGUES

## *Bethel* Discipleship Series

### SCRIPTURE TEXT:

*Acts 2:1-12 – “**1** And when the day of Pentecost was fully come, they were all with one accord in one place. **2** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. **3** And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. **5** And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. **6** Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard*

*them speak in his own language. **7** And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? **8** And how hear we every man in our own tongue, wherein we were born? **9** Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, **10** Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, **11** Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. **12** And they were all amazed, and were in doubt, saying one to another, **What meaneth this?**”*

## I. WHAT MEANETH THIS?

- A. This is the question that was asked on the Day of Pentecost (33 AD) when the phenomenon of “speaking with tongues” first took place. Many people are still asking the same question today – what does all this mean?
- B. “Speaking in tongues” is also known as “glossolalia,” a technical name used by researchers and scholars.
- C. The subject of “tongues” is sometimes misunderstood because some individuals do not realize that the Bible specifically reveals that there are different purposes and operations of “tongues.” In this study we will look closely at what the Bible teaches about the significance and utilization of “tongues.”

## II. THE FIRST OCCURRENCE OF “TONGUES”

- A. After Jesus told His disciples to wait in Jerusalem for the “promise of the Father,” He was “taken up” into a cloud and ascended back to heaven.
- B. The disciples then returned to the Upper Room and waited for several days for the promise to be fulfilled.
- C. When the day of Pentecost arrived, a sound came from heaven, tongues of fire appeared above the heads of the disciples, they were filled with the Holy Ghost, and they began to speak in other “tongues” as the Spirit gave them the utterance.
- D. Note the following facts from the scriptural record:
  - This event occurred on the Jewish feast day of Pentecost. (Acts 2:1)
  - All those in the upper room were filled with the Holy Ghost and spoke in tongues. (Acts 2: 4)
  - The number of those gathered in the Upper Room was about 120. (Acts 1:15)
  - Mary, the mother of Jesus, was included in this group. (Acts 1:14)

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- The disciples spoke with other tongues only after the Holy Spirit had entered them. (Acts 2:4)
- It was the Spirit that gave them the ability to speak in tongues. (Acts 2:4)
- Many Jews from various lands had gathered in Jerusalem to celebrate the feast day of Pentecost. At least 15 different regions and languages are listed. (Acts 2:9-11)
- This mixed crowd of onlookers gathered because this unusual phenomenon was “noised abroad” or proclaimed throughout the city. (Acts 2:6)
- The crowd’s response was mixed – some marveled, others mocked. (Acts 2:7; Acts 2:12; Acts 2:13)
- The onlookers were astonished because they heard these simple, unlearned Galileans speaking in the tongues and languages of many different regions. (Acts 2:6; Acts 2:8)
- Peter preached and explained this miracle to the crowd. He explained that what the onlookers saw and heard was the promised Holy Spirit. (Acts 2:16-17)
- When Peter’s message was delivered, many listeners were convicted in their hearts and asked Peter, “What shall we do?” (Acts 2:37)
- Peter’s answer was “repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38)
- Approximately 3000 people *gladly* obeyed Peter’s message and were added to the church that day. (Acts 2:41)

## III. SCRIPTURAL FACTS ABOUT “TONGUES”

- A. Speaking in tongues is a supernatural event. It is the utterance of “another” language – a language which has not been learned by the speaker and is not understood by the speaker. In some cases, the language may be understood by an onlooker, but more frequently it is “unknown” to all who hear it.
- B. Speaking in tongues is not an act of the speaker’s linguistic ability or logical intellect. The individual speaks as the Spirit gives the utterance – as the Holy Ghost gives the person the ability to do so.
  - *Acts 2:4* – “*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*”
- C. Even after believers have been filled with the Holy Ghost, speaking in tongues is not an action that can be exercised “on demand.” It is not an ability that we can “turn on,” “turn off,” or activate at will. It is only when the Spirit moves within us and gives us the “utterance” that we are able to speak in tongues.
- D. “Tongues” are not gibberish, unintelligible babble, or merely ecstatic chattering without any objective meaning. “Tongues” are genuine languages. On the day of Pentecost, onlookers from at least fifteen different geographical regions heard the disciples speaking in the languages of their native countries.
  - *Acts 2:7-8* – “*And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?*”
  - 1. There are hundreds of languages and dialects known to mankind today. This does not include the innumerable languages that have been used throughout history but are no longer in use. In addition to these countless human languages, those who speak in “tongues” may sometimes be speaking the languages “of angels” (1 Corinthians 13:1).
- E. Speaking in tongues is a supernatural manifestation of God. “Tongues” are “of God,” not “of the devil.”
  1. On the Day of Pentecost, the sound that preceded speaking in tongues came “from heaven.” (Acts 2:2)
    - *Acts 2:2* – “*And suddenly there came a sound from heaven.*”

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2. It was the Holy Spirit that gave the disciples the utterance or the ability to speak in these “tongues.”
  - **Acts 2:4** – “They were all filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance.”
3. Those who speak in tongues proclaim the wonderful works of God.
  - **Acts 2:11** – “We do hear them speak in our tongues the wonderful works of God.”
4. Those who speak in tongues magnify God.
  - **Acts 10:46** – “For they heard them speak with tongues and magnify God.”
5. These scriptures reveal that “tongues” are a holy manifestation from God, not an evil manifestation from Satan. The Biblical record always associates speaking in tongues with the work of the Holy Ghost and never with the works of darkness or of the devil.

## IV. THE INITIAL EVIDENCE OF RECEIVING THE HOLY GHOST

- A. The first recorded use of speaking in tongues in scripture is its use as evidence of being filled with the Holy Ghost. Speaking in tongues is the initial evidence (first indication) that someone has been filled with the Holy Ghost. Other evidence of “Spirit-infilling” is revealed later in a person’s life (the fruit of the Spirit, the gifts of the Spirit, developing the nature of Jesus Christ), but speaking in tongues is the first sign, or initial evidence.
- B. Jesus clearly stated that speaking in tongues is a sign that should follow believers.
  - **Mark 16:17** – “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.”
- C. When the Holy Ghost fell for the first time on the day of Pentecost, the disciples most definitely spoke in tongues.
  - **Acts 2:4** – “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”
- D. When the Apostle Paul went to Ephesus and re-baptized the converts of John the Baptist, he laid his hands on them, they received the Holy Ghost and spoke with other “tongues.”
  - **Acts 19:6** – “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”
- E. Philip went to the city of Samaria and preached the gospel. Many people were healed of diseases and delivered from evil spirits. Because of this, many Samaritans believed the gospel, repented of their sins and were baptized. However, they did not receive the Holy Ghost. Being concerned about this situation, the apostles at Jerusalem sent Peter and John to help Philip in Samaria.
  - **Acts 8:5-24** – “**5** Then Philip went down to the city of Samaria, and preached Christ unto them. **6** And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. **7** For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. **8** And there was great joy in that city. **9** But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: **10** To

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whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. **11** And to him they had regard, because that of long time he had bewitched them with sorceries. **12** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. **13** Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. **14** Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: **15** Who, when they were come down, prayed for them, that they might receive the Holy Ghost: **16** (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) **17** Then laid they their hands on them, and they received the Holy Ghost. **18** And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **19** Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **20** But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. **21** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. **22** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. **23** For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. **24** Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”

Note the following facts from the Samaritan Revival recorded in the eighth chapter of Acts:

- Philip knew that even though the Samaritan believers had believed the gospel and been baptized in the name of Jesus, and had received many miracles of healing and blessing, they had not received the Holy Ghost. How did Philip know this? He knew because the “initial evidence” was missing.
  - When Peter and John arrived in Samaria, they laid their hands on the believers and immediately the believers received the Holy Ghost. How did the apostles know that the believers had received the Holy Ghost? Because some kind of evidence was manifested!
  - Simon, the sorcerer had seen Philip heal the sick and deliver people from evil spirits, but he did not try to “buy” this power from the apostles. However, when he saw what happened to individuals when Peter and John laid hands on them and they received the Holy Ghost, he wanted to “buy with money” the power that he saw manifested when people received the Holy Ghost.
  - Some people today are mistaken in thinking that receiving the Holy Ghost is an “unobservable” event, unaccompanied by any outward sign or manifestation. If this were true:
    - Philip would not have known whether the Samaritan believers had received the Holy Ghost or not (but he *did* know and he sent word back to the apostles in Jerusalem!)
    - Simon would not have been eager to buy a “power” that could not be seen or observed in any visible sign or manifestation.
  - It is obvious from this account, that some powerful, observable evidence took place when the Samaritan believers received the Holy Ghost. When you correlate this account with the other accounts of Holy Ghost outpourings in the scripture, it becomes obvious what the sign, evidence or manifestation was – speaking in tongues as the Spirit gives the utterance!
- F. When Cornelius, the Roman Centurion, and his family received the Holy Ghost in Caesarea, Peter, and the Jewish disciples that accompanied him, were certain beyond any doubt that the Holy Ghost had been poured out. How were they sure of this?
1. **Acts 10:44-48** – **“44** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. **45** And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **46** For they heard them speak with tongues, and magnify God. Then answered Peter, **47** Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? **48** And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”
  1. Peter and the disciples knew that Cornelius and his family had unquestionably received the Holy Ghost “for they heard them speak with tongues.”

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- G. Some have thought that “tongues” were evident on the day of Pentecost for the purpose of preaching the gospel to other nationalities in their native “tongues.”
1. However, it was not the speaking in other tongues that brought about a response of repentance and conversion in the onlookers – it was the preaching of the Apostle Peter.
  2. The scripture does not indicate that the 120 disciples preached in “tongues” on Pentecost. Peter did not preach in 15 different languages, he preached in one language that was familiar to all the listeners.
  3. The scripture records that the 120 were speaking in tongues *before* the crowd ever assembled.
  4. The disciples were not speaking in tongues because the crowd arrived – the crowd arrived because they were speaking in tongues!
- H. The receiving of the Holy Ghost is still accompanied today by speaking in other tongues. This phenomenon occurs daily around the world.
- I. It is important to note here, at this point, that these recorded incidents of the outpouring of the Holy Ghost in the book of Acts are never referred to as the outpouring of the “gift of tongues” – they are referred to as the gift, the outpouring, or the receiving of the Holy Ghost. The “gift of tongues” is a separate gift of the Spirit and has a different purpose and use, as we will see later in this lesson.

## V. THE USE OF TONGUES IN PRAYER AND WORSHIP

- A. After we have received the Holy Ghost and spoken in tongues, the Spirit, which now resides within us, will sometimes move upon us to pray in other tongues.
- B. Praying “in tongues” is an activity that is well documented in scripture. The Apostle Paul specifically discusses the correct use of “tongues” in prayer.
- **1 Corinthians 14:14-15** – *“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”*
- C. The Holy Spirit within us will sometimes assist us in prayer, helping us to intercede and travail for individuals and situations of which we might not even be aware.
- **Romans 8:26-27** – *“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”*
- D. Sometimes in prayer, a Spirit-filled person will be led by the Spirit to pray “in tongues.” When this occurs, the Spirit is interceding through us, enabling our spirit to pray for things that are beyond our knowledge and understanding. We may not necessarily know exactly what the Spirit is assisting us to pray for, but we are certain that the Spirit is supernaturally empowering us to pray for things that are the will of God.
- E. Note in 1 Corinthians 14:14-15 that all prayer should not be in tongues, because when we pray in tongues, our spirit prays, but our “understanding is unfruitful” – we do not know what we are praying for. Some of our prayer time should be in our own language so that we have knowledge and comprehension of those things for which we are praying.

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- F. We should pray “with the spirit” (unknown tongues) and also with understanding. To pray in only one manner is to miss out on the fullness of the prayer experience God intends for us.
- **Ephesians 6:18** – “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;”
- G. Finally, note that the Apostle Paul also mentions singing “with the Spirit.” For Christians, singing is most often a form of praise and worship. Worshiping, magnifying and praising God in “tongues” is another operation of the Spirit by which tongues is utilized.

## VI. THE GIFT OF TONGUES

- A. Once we have been filled with the Holy Ghost, the Spirit begins to impart additional gifts to us. These are known as the “gifts of the Spirit.” The “*gifts*” (plural) of the Spirit are different from the “*gift*” (singular) of the Spirit. The “*gift*” of the Spirit is the Holy Spirit itself. The “*gifts*” of the Spirit are supernatural abilities, talents and skills that are bestowed upon us by the Spirit. (We will study these gifts more closely in a later lesson.)
- **1 Corinthians 12:4-10** – “**4** Now there are diversities of gifts, but the same Spirit. **5** And there are differences of administrations, but the same Lord. **6** And there are diversities of operations, but it is the same God which worketh all in all. **7** But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; **9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit; **10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”
- B. These “gifts of the Spirit” are used to bless and edify the church, the body of Christ. They are not given to us to selfishly bless ourselves. Since they are to be used to minister to others, the scripture gives us guidelines on how they are to be used.
- C. The epistles are written to the church. In the book of 1 Corinthians, Paul is writing to people who have already received the baptism of the Holy Ghost. He is not instructing them on how to receive the Holy Spirit, he is giving them instruction on how to use the gifts that the Spirit bestows upon the church.. Understanding this will help avoid misunderstanding the use of tongues.
- **1 Corinthians 12:1** – “Now concerning spiritual gifts, brethren, I would not have you ignorant.”
- D. As we have seen in the scriptures above, one of the gifts of the Spirit is the “gift of tongues.” This gift is used to proclaim a divine utterance to someone, to a group, or to a congregation. When we pray and worship in tongues, we are speaking to God, but when we operate the “gift of tongues” we are delivering a message to other people. The “gift of tongues” (speaking in tongues to other people) should only be utilized when someone “in the room” has the corresponding “gift of interpretation.”
- **1 Corinthians 14:15-19** – “**15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. **16** Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? **17** For thou verily givest thanks well, but the other is not edified. **18** I thank my God, I speak with tongues more than ye all: **19** Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”
- E. The Apostle Paul is clearly saying here that while personal prayer and worship “in tongues” is desirable, speaking to others or addressing the church “in tongues” should only be done when someone can give the interpretation.

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- *1 Corinthians 14:22-23* – “Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?”
- F. Imagine the chaos and confusion that would result in public services if the preaching, worship, exhortation, and testifying were all done “in tongues.” No one would understand what was being said and unbelievers would say that we are “mad.” That is why the “gift of tongues” should only be utilized when the “gift of interpretation of tongues” is also operated.
- G. However, when an individual gives a message “in tongues” in a public setting and someone is also moved by the Spirit to give the “interpretation” of that message, then tongues become a sign to the unbeliever and all the hearers are edified and blessed because they understand what has been spoken.
- H. Paul goes on to say that this “gift of tongues” should be used in a controlled manner in public services. It should not be operated more than three times in one service.
- *1 Corinthians 14:27-28* – “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course (in orderly fashion); and let one interpret. But if there be no interpreter, let him (that has the gift of tongues) keep silence in the church; and let him speak to himself, and to God.”
- I. This gift is obviously something very different from what occurred on the day of Pentecost and at the house of Cornelius when large groups received the Holy Ghost and many people spoke in tongues at the same time. On those occasions the Spirit-filled believers were speaking “to God” and worshipping Him as they were being filled with the Holy Ghost. Although bystanders and onlookers heard these people speaking in tongues, the believers were not addressing their utterances specifically to the bystanders.
- J. The gift of tongues is classified by scholars as one of the “gifts of utterance” and is only to be used when it will “bless” and “edify” others as it is operated decently and in order in conjunction with the gift of interpretation.

## VII. SPEAKING WITH TONGUES IN HISTORY

- A. *The Encyclopedia Britannica* states that speaking in tongues recurs in Christian revivals of every age. (1911 Edition)
- B. Philip Schaff, well-known Church historian and author of the 8-volume work, *The History of the Apostolic Church*, asserts, “...speaking with tongues, however, was not confined to the day of Pentecost... We find traces of it still in the second and third centuries.” (1874, Book 1, Section 55, page 197)
- C. Irenaeus (115 – 202 AD), a pupil of Polycarp, (who was himself a disciple of the apostle John) wrote, “In like manner do we also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men and declare the mysteries of God, whom also the apostles term spiritual.” (*Against Heresies*, Book V, chapter VI)
- D. Augustine of Hippo (354 – 430 AD) is attributed with saying, “We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues.” (*Lives of the Fathers, Martyrs and Other Principal Saints* by Alban Butler)
- E. Even during the Dark Ages, there were those who spoke in tongues. “From the 12th to the 15th centuries

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*there were revivals in Southern Europe in which many spoke in other tongues. Foremost among these revivalists were the Waldenses and Albigenses.” (What Meaneth This? by Brumback, page 92)*

- F. In Souer's *History of the Christian Church*, volume 3, page 406, the following is found. “*Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit.*”
- G. From *Trials and Triumphs of Faith* (1875 edition, page 402) by the Reverend Robert Boyd, “*When I got to the rooms of the Young Men’s Christian Association (Victoria Hall, London), I found the meeting on fire. The young men were speaking with tongues, prophesying.*”
- H. Dr. F. B. Meyer (a friend of Dwight L. Moody) visited Estonia and told of the wonderful work of the Holy Spirit that he saw among some simple peasant Baptist congregations.

*“The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Reval, the pastor of the Baptist Church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, ‘Jesus is coming soon...Jesus is near...Be ready...Be not idle.’ When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted, as it were, by a trance and then they spoke with so much fluency and refinement.”*

- I. Speaking in tongues is also well documented among later Christian groups.
- The Anabaptists – 1500's
  - The Quakers – 1600's
  - The Methodists – 1700's
  - The Lutherans and Irvingites – 1800's
  - The Pentecostals – 1900's

## VIII. WHY DID GOD CHOOSE TONGUES?

- A. According to the apostle James, although it is a small member of the body, the tongue is able to control, direct, and defile the whole body.
- **James 3:2-6** – “**2** For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. **3** Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. **4** Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. **5** Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! **6** And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”
- B. Before an individual can receive the Holy Ghost, he or she must surrender his or her whole being to God. The last member of the human body to be surrendered to God is the tongue. Only God can tame the tongue.
- **James 3:8** – “But the tongue can no man tame; it is an unruly evil, full of deadly poison.”
- C. Speaking in tongues is the universal evidence of receiving the Holy Ghost. It applies to all, regardless of race, culture, educational level, or financial strata. Not all people will react the same emotionally or physically when filled with the Holy Ghost. However, everyone who receives the Spirit will speak in tongues as the Spirit gives the utterance.

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## IX. WHAT MEANETH THIS?

- A. Speaking in tongues is a supernatural manifestation revealing that the Spirit of God is working within the hearts and lives of men and women.
- B. Jesus said that it was one of the signs that would follow believers. The apostles experienced it, as did their converts.
- C. Some have mistakenly thought that speaking in tongues is not for our generation – that “tongues” ceased to exist at some unknown time in the past. They point to the following scripture to support their argument:
  - *1 Corinthians 13:8-10* – “... but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”
- D. This scripture certainly states that speaking in tongues will cease at some point. However, it also states that knowledge will vanish away. Knowledge has certainly not vanished away yet. The scripture goes on to say when that which is perfect is come, then that which is in part will be done away. That which is perfect has not yet come – it will not come until God’s kingdom is established upon this earth. It is not logical to assume that tongues have ceased until knowledge has also vanished and perfection has come.
- E. Until that time, God’s church will continue exactly as it began – filled with the Holy Ghost, speaking in tongues as the Spirit gives the utterance.
- F. It began on the Day of Pentecost (33 AD) and continues until this day – God’s Spirit is being poured out “upon all flesh.” Researchers estimate that each week several thousand individuals around the world are receiving the Holy Ghost, speaking with other tongues for the first time.

Additional reading material (available through the Pentecostal Publishing House):

*Holy Ghost with Tongues*, Kenneth Reeves  
*The New Birth*, David Bernard

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