

Doctrine of Tongues

1. The Greek word **Glossa** (γλῶσσα) according to Zondervan's *The Analytical Greek Lexicon*, means

1.1 a part of the body-- the tongue,

1.2 speech or talk,

1.3 language or languages,

1.4 speech not otherwise known to the speaker,

1.5 a nation, or

1.6 a tongue-shaped flame.

2. A contextual definition of tongues is "the supernatural gift of a foreign language not belonging to the speaker directed to an unbelieving Jew, in order to evangelize him or her and thus fulfill the prophecy of Isa 28:11-13 (Isaiah's quote is interpreted by Paul in 1Co 14:21-22).

Isa 28:11 For with stammering lips and another tongue will he speak to this people.

Isa 28:12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Isa 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

1Co 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1Co 14:22 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.

3. Prophecies of Tongues

3.1 Isaiah 28:11

Isa 28:11 Very well then, with foreign lips and strange tongues God will speak to this people,

3.2 Joel 2:28-31

Joe 2:28 "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

Joe 2:29 Even on my servants, both men and women, I will pour out my Spirit in those days.

Joe 2:30 I will show wonders in the heavens and on the earth, blood and fire and billows of smoke.

Joe 2:31 The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD."

4. Peter in Acts 2:14-21 introduced his sermon at the first New Testament Pentecost with an explanation of the phenomena of tongues by quoting Joel: his explanation is problematic.

Acts 2:14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.

Acts 2:15 These men are not drunk, as you suppose. It's only nine in the morning!

Acts 2:16 No, this is what was spoken by the prophet Joel:

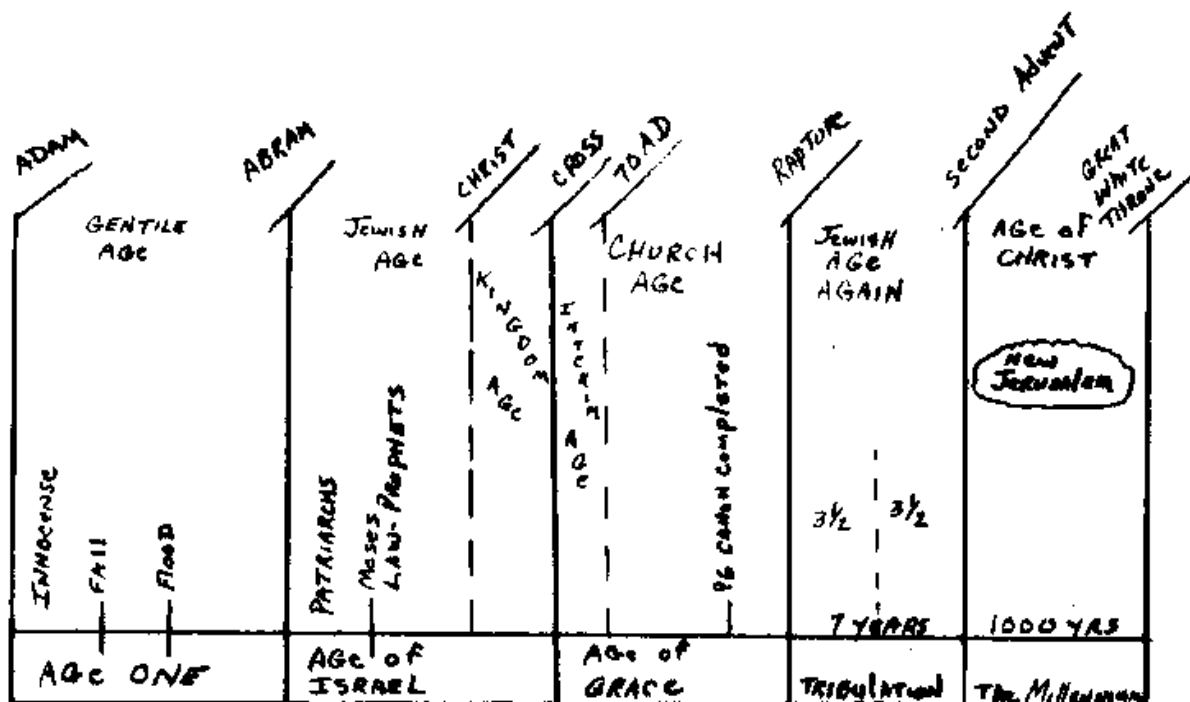
Acts 2:17 "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

Acts 2:18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

Acts 2:19 I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

Acts 2:20 The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

Acts 2:21 And everyone who calls on the name of the Lord will be saved."



4.1 Merrill F. Unger in his book entitled *Tongues* has written,

"Joel's prophecy was to show his multilingual Jewish listeners, gathered from all parts of the Roman Empire to celebrate the Feast of Pentecost, that the strange exhibition of languages by these simple Galilean followers of Jesus was not an instance of drunkenness or emotional excess. On the contrary it was something paralleled by their own prophetic Scriptures, closely akin to similar spiritual phenomena predicted to be visited upon their own race previous to the establishment in Kingdom blessing ... Peter's quotation evidently purposefully goes beyond any possible fulfillment at Pentecost by including events in the still future Day of the Lord; preceding kingdom establishment ... the reference is solely in an illustrative sense to Jewish listeners at Pentecost."

4.2 It is Unger's opinion that the fulfillment of Joel's prophecy in total is still future: a series of events to occur in the Tribulation, ushering in Christ's millennial blessings.

4.3 John Walvoord in his book *The Holy Spirit* has written,

"The prophecy of Joel, a notable prophecy of the Old Testament is quoted in the New Testament by Peter ... the prophecy is first of all related to the present age and the phenomenon of the Day of Pentecost. A careful study of the passage will reveal that this is only a partial fulfillment. The prophecy of Joel will have its ultimate fulfillment in the consummation of God's purpose for Israel. The wonders in heaven and in earth obviously did not occur on the Day of Pentecost or any succeeding day of the Christian dispensation. It remains for the tribulation period as described in Revelation ..."

5. How long was the gift valid?

5.1 The gift was extant from c. A.D. 32 to 57.

5.2 It is last mentioned in the 12th, 13th, and 14th chapters of First Corinthians, which was written in c. A.D. 56

6. What was the purpose of tongues?

6.1 Tongues were a sign to the Jew of the coming of the five cycles of discipline listed in Lev 26:16-39. The fifth cycle fell on Israel in August of A.D. 70

6.2 Tongues were also a sign demarcating the beginning of the Church Age and the end of the Kingdom Age.

6.3 Tongues served as a sign to Israel that she would no longer be God's priest nation.

6.4 Tongues signaled the future use of client nations (where there is neither Jew nor Gentile), as opposed to Israel as a priest nation.

7. Concept of a Priest Nation

7.1 For 2,000 years Israel was from time to time God's priest nation.

7.2 During this period God resided first in the Tabernacle and later in Solomon's Temple.

7.3 God communicated directly with Israel's priests, kings and prophets.

7.4 The written word came to Israel in the Hebrew language.

7.5 The Jews were to evangelize the world; in the main Israel failed in this missionary effort.

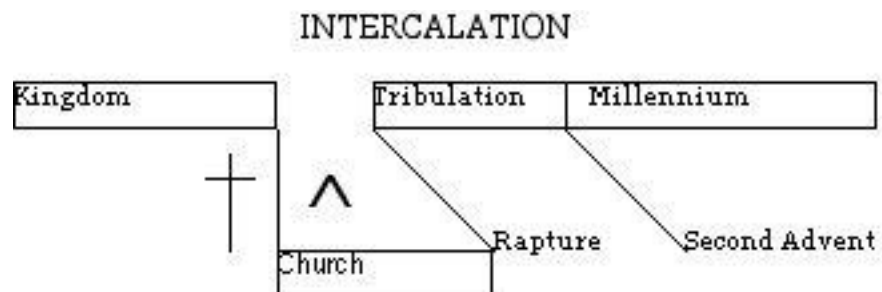
7.6 As a nation they were protected and disciplined by God.

7.7 The Messiah came to Israel with the message for Israel.

7.8 Tongues served as a startling sign of a major change in God's plan.

7.9 The change had been gradually coming, with several warning signs.

7.10 Tongues were the ultimate sign; the end of the Jewish Age and the beginning of the Church Age.



8. We learn four things from 1Co 14:21-22.

1Co 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1Co 14:22 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.

8.1 Isa 28:11-13 is related to the events taking place in Jerusalem on the first New Testament Pentecost.

8.2 Tongues were a sign for Israel.

8.3 Since Isaiah was writing primarily to Israel, we know its application is primarily for the Jew.

8.4 Tongues represented a sign for unbelievers, and since unbelievers can only understand salvation doctrine, we know the content of the message of tongues is one of salvation.

9. The phenomena of tongues were a shock to the Jew and difficult for them to comprehend. How could lowly, despicable Gentiles be considered as equals; particularly, the Jews did not understand why God would bother with them.

10. From A.D. 32 to 56 we see both born-again Jews and Gentiles, and Samaritans, evangelizing unbelieving Jews in various Gentile languages formally unknown to those communicating that gospel.

11. This miraculous, supernatural communication would continue even in early New Testament church services as a sign of the intercalation of the Church Age.

12. There are four accounts of tongues found in the book of Acts.

12.1 Acts 2:1-13

Acts 2:1 When the day of Pentecost came, they were all together in one place.

Acts 2:2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

Acts 2:3 They saw what seemed to be tongues of fire that separated and came to rest on each of them.

Acts 2:4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Acts 2:5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven.

Acts 2:6 When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language.

Acts 2:7 Utterly amazed, they asked: "Are not all these men who are speaking Galileans?"

Acts 2:8 Then how is it that each of us hears them in his own native language?

Acts 2:9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

Acts 2:10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome

Acts 2:11 (both Jews and converts to Judaism); Cretans and Arabs--we hear them declaring the wonders of God in our own tongues!"

Acts 2:12 Amazed and perplexed, they asked one another, "What does this mean?"

Acts 2:13 Some, however, made fun of them and said, "They have had too much wine."

12.1.1 Jews came from all over the Roman Empire to celebrate the first four festivals, and to worship in the Temple, where the Word of God would be read in Hebrew.

12.1.2 On the Day of Pentecost, these Jews found other Jews proclaiming Christ as the Messiah in many foreign tongues.

12.1.3 In all that babble of voices there was only one aim: the declaration of the gospel. Jews being evangelized in their adopted tongue, in their holy city on their special holy day was quite a shock to those attending Pentecost.

12.2 Later, Peter and John investigated the Samaritan revival led by Philip. They were surprised to find the Holy Spirit coming upon Samaritans. Acts 8:15-17

Acts 8:15 When they arrived, they prayed for them that they might receive the Holy Spirit,

Acts 8:16 because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.

Acts 8:17 Then Peter and John placed their hands on them, and they received the Holy Spirit.

12.3 Peter took the gospel to a group of Gentiles at Caesarea, Syria. Acts 10:24-43

Acts 10:24 The following day Peter arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

Acts 10:25 As Peter entered the house, Cornelius met him and fell at his feet in reverence.

Acts 10:26 But Peter made him get up. "Stand up," he said, "I am only a man myself."

Acts 10:27 Talking with him, Peter went inside and found a large gathering of people.

Acts 10:28 He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean.

Acts 10:29 So when I was sent for, I came without raising any objection. May I ask why you sent for me?"

Acts 10:30 Cornelius answered: "Four days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me

Acts 10:31 and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor.

Acts 10:32 Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.'

Acts 10:33 So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us."

Acts 10:34 Then Peter began to speak: "I now realize how true it is that God does not show favoritism

Acts 10:35 but accepts men from every nation who fear him and do what is right.

Acts 10:36 You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all.

Acts 10:37 You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached --

Acts 10:38 how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

Acts 10:39 "We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree,

Acts 10:40 but God raised him from the dead on the third day and caused him to be seen.

Acts 10:41 He was not seen by all the people, but by witnesses whom God had already chosen-- by us who ate and drank with him after he rose from the dead.

Acts 10:42 He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

Acts 10:43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

12.3.1 At Caesarea, Cornelius, a Roman centurion, was Peter's host.

12.3.2 These Gentiles received the gift of tongues. Acts 10:44-48.

Acts 10:44 While Peter was still speaking these words, the Holy Spirit came on all who heard the message.

Acts 10:45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

Acts 10:46 For they heard them speaking in tongues and praising God. Then Peter said, Acts 10:47 "Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have."

Acts 10:48 So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

12.3.3 At Caesarea, tongues were a witness to what was later seen as the normal course of a new age: the age in which we live, the Church Age.

12.4 In Acts 19:3-6 we find a record of certain Ephesians who had believed under the ministry of John the Baptist.

Acts 19:3 So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.

Acts 19:4 Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus."

Acts 19:5 On hearing this, they were baptized into the name of the Lord Jesus.

Acts 19:6 When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.

12.4.1 Paul traveled to Ephesus and found many believers who had never heard of the baptism of tongues.

12.4.2 These believers had heard and responded to the message of John the Baptist and had received his water baptism.

12.4.3 After appropriate teaching, Paul laid his hands on them and they received the gift of tongues.

13. Tongues were a temporary gift.

13.1 The early church had some rather spectacular temporary gifts designed to substantiate the ministry of the apostles.

13.2 These gifts were "attention getters" and designed to attract and authenticate.

13.3 Since the early church had no New Testament, the early gifts also provided a method for teaching in the newly established churches.

13.4 The early "attention-getting gifts" ceased with the completion of the Canon. Examples of the temporary gifts were in part

13.4.1 prophecy,

13.4.2 knowledge,

13.4.3 tongues,

13.4.4 interpretation of tongues,

13.4.5 discerning of Spirits,

13.4.6 casting out demons, and

13.4.7 healing.

13.5 The early gifts were supernaturally given by God the Holy Spirit to make possible the function of the early church.

13.6 Tongues were in the early Church Age a most important gift; the use and mechanics of their use are mentioned often in Scripture during the Interim Age of the church.

13.6.1 We have an extensive record of tongues as an extant gift up to and including A.D. 57.

13.7 There were many scriptures written after c. A.D. 56; e.g., Ephesians, Philippians, Colossians, First Timothy, Second Timothy, Titus, Philemon, Hebrews, First Peter, Second Peter, First John, Second John, Third John, Jude and Revelation.

13.8 The last mention of tongues in Scripture occurs in the book of First Corinthians, chapters 12, 13 and 14, where a very carnal and evil church is found abusing the gift; the year of Paul's two letters to the church at Corinth was c. A.D. 56.

13.9 Church history and tongues

13.9.1 Tongues had no significant place in the post-apostolic church--A.D. 100-400.

13.9.2 The Middle Ages offered no evidence of tongues, nor the reformation period.

14. A few facts about this marvelous Interim Age gift:

14.1 It served to "jump start" the Church Age.

14.2 In later biblical lists of gifts, tongues were omitted. Rom 12:6-8 (written in c. A.D. 58) and Eph 4:7-11 (written in c. A.D. 60.)

Rom 12:6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

Rom 12:7 If it is serving, let him serve; if it is teaching, let him teach;

Rom 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Eph 4:7 But to each one of us grace has been given as Christ apportioned it.

Eph 4:8 This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

Eph 4:9 (What does "he ascended" mean except that he also descended to the lower, earthly regions?)

Eph 4:10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

14.3 Paul teaches that tongues, like the other early Church Age gifts, should be replaced by something more excellent: it is **Agape**, and translated in the KJV as charity.

1Co 12:27-13:10.

1Co 12:27 Now you are the body of Christ, and each one of you is a part of it.

1Co 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

1Co 12:31 But eagerly desire the greater gifts. And now I will show you the most excellent way.

1Co 13:1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.

1Co 13:2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing.
1Co 13:3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.
1Co 13:4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.
1Co 13:5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.
1Co 13:6 Love does not delight in evil but rejoices with the truth.
1Co 13:7 It always protects, always trusts, always hopes, always perseveres.
1Co 13:8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.
1Co 13:9 For we know in part and we prophesy in part,
1Co 13:10 but when perfection comes (*literally "when **that** which is perfect comes*), the imperfect disappears or better "*is hissed off the stage.*"

14.4 To understand **Agape**, you need to study the subject categorically, as has been done in our *Doctrine of Agape*.

14.5 For our purpose, it will suffice that **Agape** is the right mental attitude emanating from the consistent use of the two power options.

14.6 Paul tells us **Agape** will last but the gifts of prophecy, knowledge and tongues will be hissed off the stage of history and vanish as the New Testament canon becomes available. 1Co 13:8-10

14.6.1 The timing of the ceasing shall be "when that which is perfect is come," and in the Greek "that" is a single strong neuter *thing*. There is significant argument over what this verse means.

14.6.2 Many like Col. R. B. Thieme, Merrill F. Unger, Lewis Chafer, Dwight Pentecost, Charles Ryrie, John Walvoord and J. Vernon McGee have concluded the antecedent of "that" is the completed Canon; others, however, believe the antecedent is "phase III sanctification." From my study of tongues, I believe the former is correct and thus "tongues are no longer an extant gift."

14.6.3 As the Canon unfolds, we see many of the temporary gifts do vanish. After A.D. 56 we find no mention of the gifts of tongues, knowledge or prophecy and a gradual reduction of the gift of healing.

14.6.5 Two examples of Paul's inability to heal can be found in Phil 2:27 and 2Ti 4:20.

Phi 2:25 But I think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs.

Phi 2:26 For he longs for all of you and is distressed because you heard he was ill.

Phi 2:27 Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.

2Ti 4:20 Erastus stayed in Corinth, and I left Trophimus sick in Miletus.

14.6.6 It is interesting to compare these two passages with Paul's earlier power to heal.

Acts 19:11 God did extraordinary miracles through Paul,
Acts 19:12 so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

14.6.7 In Phil 2:27 and 2Ti 4:20 we find Paul apparently unable to heal either Epaphroditus in A.D. 60 or Trophimus in A.D. 68.

15. In First Corinthians, chapter 14 Paul established rules for the gift of tongues when it was a valid early Interim Age gift.

15.1 Tongues, as we have seen, were said to be an inferior gift. 1Co 14:1-6, 23-25 and 39-40.

1Co 14:1 Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

1Co 14:2 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

1Co 14:3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

1Co 14:4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

1Co 14:5 I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

1Co 14:23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?

1Co 14:24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,

1Co 14:25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

1Co 14:39 Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues.

1Co 14:40 But everything should be done in a fitting and orderly way.

16. Because of the abuse of the gift of tongues in Corinth, Paul established certain rules to be followed when early New Testament churches met.

16.1 Tongues were not to be done without an interpreter present. 1Co 14:6-15; 17, 18, 23, and 26-28.

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

1Co 14:9 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

1Co 14:10 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.

1Co 14:11 If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me.

1Co 14:12 So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.

1Co 14:13 For this reason anyone who speaks in a tongue should pray that he may interpret what he says.

1Co 14:14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

1Co 14:15 So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind ...

1Co 14:17 You may be giving thanks well enough, but the other man is not edified.

1Co 14:18 I thank God that I speak in tongues more than all of you.

1Co 14:23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.

1Co 14:27 If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.

1Co 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

16.2 Tongues were always under the control of the speaker. 1Co 14:32-33

1Co 14:32 The spirits of prophets are subject to the control of prophets.

1Co 14:33 For God is not a God of disorder but of peace. As in all the congregations of the saints,

16.3 Tongues were listed as the least of all the gifts. 1Co 12:8-10 and 1Co 12:28.

1Co 12:8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit,

1Co 12:9 to another faith by the same Spirit, to another gifts of healing by that one Spirit,

1Co 12:10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.

1Co 12:28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

17. What about tongues as seen today? The Scriptures reveal tongues have ceased. There are no scriptural references to tongues after c. A.D. 56. Today, we have the completed Canon and need nothing more. 1Pe 1:19; 2Pe 1:19-21; Gal 1:8-9 and Heb 1:2

1Pe 1:8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

2Pe 1:19 And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

2Pe 1:20 Above all, you must understand that no Scripture is to be interpreted as it stands alone; scripture must be interpreted categorically with careful note as to what the scripture says about the subject elsewhere.

2Pe 1:21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Gal 1:8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

Gal 1:9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

Heb 1:1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

Heb 1:2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

18. Today, tongues are either demon possession or control at worst, or hyper-emotionalism at best.

19. Tongues started in churches where grace and sound doctrine were rejected and often ridiculed.

20. Tongues have been historically documented as occurring in many fine born again Christians, Joseph Smith, Mary Baker Patterson Glover Eddy, Tibetan Monks, Buddhist Priests, and various occult worshipers.