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## **Manifestation Gifts**

### **Lesson Nine: Kinds of Tongues**

#### **I. DEFINITIONS OF TERMS AND THIS GIFT:**

##### **A. The Terminology of “Tongues” --**

1. “Glossolalia,” the technical term for speaking in tongues, is actually taken from two terms found in the Greek NT: *glossa* (“tongue”) and *lalein* (“to speak”).
2. Modifiers of “tongues” found in the NT:
  - a) “new” *kainos* -- Mark 16:17
  - b) “other” *heteros* -- Acts 2:4; 1 Corinthians 14:21
  - c) “different kinds” *gene* -- 1 Corinthians 12:10, 28
  - d) “unknown” found in 1 Corinthians 14:2 in KJV, Lamsa; not in Greek.

##### **B. Unscriptural Definitions of “Tongues” --**

1. Today’s English Version NT (1st and 2nd editions), “speak with strange sounds.”
2. “tongues of ecstasy,” “speaking ecstatically” or “ecstatic utterance” (Goodspeed, Beck, Williams, NEB, REB, CEV)
3. “extemporaneous pseudo-language” (Wm. J. Samarin)
4. “some form of precognitive speech” (George Mallone)

##### **C. Biblical Definitions of “Tongues” --**

1. An organ of speech, Luke 16:24.
2. A language, whether of human or angelic origin:
  - a) Acts 2:4-11 (vs. 6, 8, *dialektos*, Eng. “dialects”)

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- b) 1 Corinthians 13:1
- c) 1 Corinthians 14:10-11

**D.** My Working Definition of This Gift -- The gift of speaking in tongues is an enablement of the Holy Spirit to speak in different languages of various kinds. They are “new” languages or “other” languages in the sense that they have not been learned, they are unknown to the speaker.

## **II. THE DISTRIBUTION OF THIS GIFT:**

**A.** Three Distinct Contemporary Views --

1. Tongues have ceased. Its distribution was limited to certain few believers in the first century. (See my *Miracles, Then & Now* for a refutation of this cessationist position.)
2. Tongues are available for every believer who will just receive. This is the Pentecostal view, not to mention the view of the majority of Charismatics.
3. Tongues are still available, but only in a limited sense. They are not for every Christian.
  - a) Certain believers with a “cessationist” background take this view. C. Peter Wagner, Howard A. Snyder, Rick Yohn.
  - b) A few Charismatics believe this as well. George Mallone, Chuck Smith.

**B.** Arguments In Favor of All Having This Gift --

1. Pentecostals and most Charismatics view the “baptism in the Holy Spirit” as an experience subsequent to salvation that is normative for every believer. According to this doctrine, speaking in tongues is considered the initial evidence of receiving “the baptism.”
2. Mark 16:17--The phrase “these signs will follow those who believe” is interpreted as an indication that the “sign” of tongues is available to “all who believe.”
3. 1 Corinthians 14:5--“I wish you all spoke with tongues. . .” is taken as normative, as the wish of not only the apostle Paul but as the will of the Lord.

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**C. Response To These Arguments--**

1. The phrase “the baptism in the Spirit” is presumed to be a *terminus technicus* (a theological “technical term”) that always has the same meaning. The term “baptism” in the NT is a fluid metaphor, not a fixed term. Of the seven times this phrase occurs in the NT, six refer to the outpouring of the Holy Spirit which was prophesied by Joel and other ancient prophets and which was promised by Jesus. The seventh occurrence of the phrase (1 Corinthians 12:13) refers to that which places one in the body of Christ.

**III.** Mark 16:17-18 does not actually say that all five signs mentioned are to be given to each and every believer. The five signs listed are to be distributed among believers according to the working of the Lord (v. 20). To insist that tongues is a gift every believer receives based on this passage requires that believers also receive the four other signs mentioned here: driving out demons, taking up serpents, drinking anything deadly without suffering any harm, and healing by means of laying on of hands.

**IV.** 1 Corinthians 14:5 (“I wish you all spoke with tongues. . .”) is not an expression of what is normative for all believers. Paul’s words “I wish. . .” represent not a command, but an expression of Paul’s inclination. See also for comparison 1 Corinthians 7:7.

**A. Arguments Against All Having This Gift --**

1. Only once in the NT (Acts 2:4) is speaking in tongues mentioned in connection with being filled with the Holy Spirit.
2. There are only three examples of tongues in the book of Acts: 2:4; 10:46; and 19:6. Tongues are then alluded to in 1 Corinthians 12-14, and then not explicitly mentioned again in the NT.
3. It is clear that in 1 Corinthians 12:8-11 differing gifts are given to different individual Christians, according to the determining will of the Holy Spirit.
  - a) v. 8 -- “To one. . .to another. . .”
  - b) v. 9 -- “. . .to a different one. . .”
  - c) v. 11 -- “. . .dividing separately to each. . .”

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4. 1 Corinthians 12:30 raises the question, “All do not speak with tongues, do they?” [NASB]
- B.** The first word of this question in the Greek NT is *me*, which is a particle of negation. The grammar of Greek stipulates
1. that when the particle *me* is used in a question, a negative answer is expected.
  2. Furthermore, the context of 1 Corinthians 12 points to a negative answer to the question of verse 30.
    - a) Verses 12-27--The one body has many members which serve different functions.
    - b) Verses 28-30--Just as not all are gifted to be apostles or teachers, in the same way not all speak in tongues.
  3. Note: Pentecostals and Charismatics argue that Paul refers in ch. 12:30 to the public use of tongues with interpretation, which they admit is not for all. They then claim that ch. 14:5 indicates that all may speak in tongues privately or devotionally. As just mentioned, the context of ch. 12:30 is not public use of tongues, but rather the diversity of giftedness among the members of the body of Christ. As to the Pentecostal and Charismatic interpretation of ch. 14:5, see sections B. 3 and C. 3 above.

**V. THE DISTINCT USES OF TONGUES:**

- A.** Public (Corporate, Congregational) Use of Tongues --
1. As a “sign”:
    - a) 1 Corinthians 14:22 (Comp. ch. 1:22)
    - b) Acts 2:1-11
    - c) Acts 10:44-46
  2. As prayer (“praise” or “thanksgiving”):

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**VI.** Acts 10:46

**VII.** 1 Corinthians 14:2, 14-17

- 1.** As a message (when interpreted) of either revelation, or knowledge, or prophecy or teaching: 1 Corinthians 14:5-6.
  - 2.** In the congregation, tongues must be interpreted: 1 Corinthians 14:5, 13, 19, 27-28.
- B.** Private (or Personal, Devotional) Use of Speaking or Praying in Tongues -- 1 Corinthians 14:2, 4, 16-18, 28.

**VIII.** CONTEMPORARY EXAMPLES: