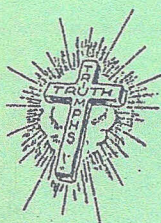
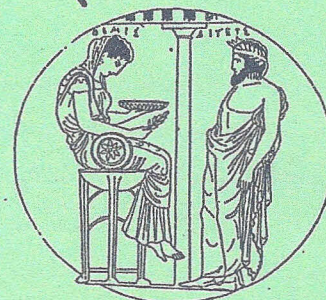
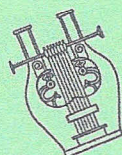
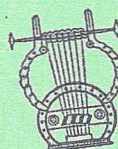
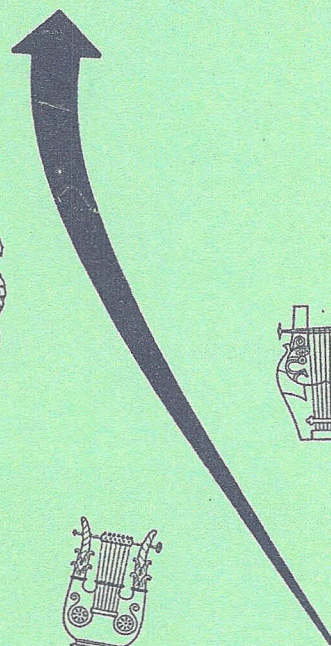
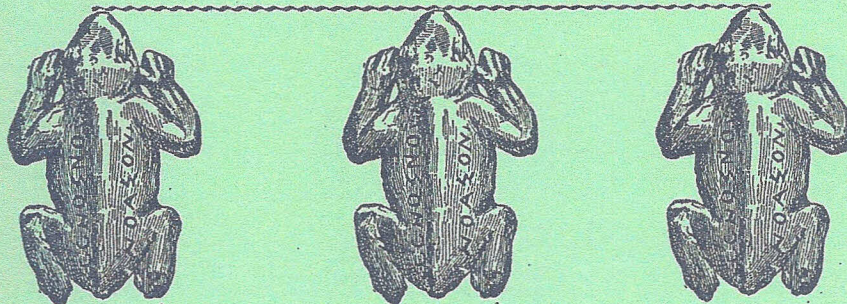


# APOLOGETICS 17

## "GLOSSOLALIA"



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γλῶσσα, (glōssa) — "tongue", "language"  
or  
"glossolalia"



Your tongue is a wonderful organ, which has many uses. It is so necessary for talking that we call a language a "tongue" or, in Latin, "lingua."

Webster's Dictionary

glos·so·la·li·a (glās'ə lā'lēə, glōs'-) n. [ModL. < Gr. glōsso- (< glōssa, tongue: see GLOSS) + lalia, a speaking < lalein, to speak, prattle, of echoic orig.] an ecstatic or apparently ecstatic utterance of unintelligible speechlike sounds, viewed by some as a manifestation of deep religious experience

The purpose of this Apologetics is to try to learn what the word γλῶσσα, (glōssa) means in Scripture. I have found very few persons who will study the subject. A person who has "spoken in tongues" does not want to know;

while the person who has not "spoken in tongues" doesn't really care. Thus, "Christians" seem to be badly divided.

We must first establish definitions. The Greek word γλῶσσα, (glōssa), means both "tongue" and "language"; as is also true in English, tongue can mean the organ or the language. Does the Bible make it clear when it should be "tongue" and when it should be "language"? I believe it does. Let us make a premise and then check it out.

Premise: Whenever γλῶσσα, (glōssa) is in the Greek text with the article [the], it should always be translated, "the tongue" or "the tongues." Further; whenever γλῶσσα, (glōssa) is in the singular with the word πᾶς, (pas), ["all" or "every"] it too is "tongue". All other cases, γλῶσσα, (glōssa) should be "language".

Now let us check this premise as we proceed to list every use of the word γλῶσσα, (glōssa). There are only 5 uses in the gospels; 3 in Mark and 2 in Luke.



## MARK 7

33 And he took him aside from the multitude, and put his fingers into his ears, and <sup>a</sup>he spit, and touched his tongue;

34 And <sup>a</sup>looking up to heaven, <sup>b</sup>he sighed, and saith unto him, Eph'-pha-tha, that is, Be opened.

35 <sup>a</sup>And straightway his ears were opened, and the 'string of his tongue was loosed, and he spake plain.

## MARK 16

17 And these <sup>a</sup>signs shall follow them that believe; <sup>b</sup>In my name shall they cast out <sup>c</sup>'devils; <sup>c</sup>they shall speak with new tongues;

## SYNONYMS OF THE NEW TESTAMENT - 205

§ lx. νέος, καινός.

SOME have denied that any difference can in the N. T. be traced between these words. They derive a certain plausible support for this denial from the fact that manifestly νέος and καινός, both rendered 'new' in our Version, are often interchangeably used;

The words, it is contended, are evidently of the same force and significance. This, however, by no means follows, and in fact is not the case. The same covenant may be qualified as νέα, or καινή, as it is contemplated from one point of view or another.

Contemplate the new under aspects of time, as that which has recently come into existence, and this is νέος

But contemplate the new, not now under aspects of time, but of quality, the new, as set over against that which has seen service, the outworn, the effete or marred through age, and this is καινός:

In like manner the phrase καινὰ γλῶσσαι (Mark xvi. 17) does not suggest the recent commencement of this miraculous speaking with tongues, but the unlikeness of these tongues to any that went before; therefore called ἑτέραι γλῶσσαι elsewhere (Acts ii. 4), tongues unwonted and different from any hitherto known.

## LUKE 1

63 And he asked for a writing table, and wrote, saying, His name is John. And they marveled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

## LUKE 16

24 And he cried and said, Father Abraham, have mercy on me, and send Laz'-a-rus, that he may dip the tip of his finger in water, and <sup>a</sup>cool my tongue; for I <sup>b</sup>am <sup>c</sup>'tormented in this flame.

## ACTS 2

3 And there appeared unto them <sup>1</sup>cloven tongues like as of fire, and it <sup>2</sup>sat upon each of them.

vs. 33 and vs. 35

τῆς γλῶσσης αὐτοῦ  
the tongue of-him

You could hardly say, he touched his "language".

γλῶσσαις λαλήσουσιν  
languages they-will-speak  
καιναῖς;

new-quality

"--- they-will-speak with-  
new-quality languages;"

Consider Archbishop Trench's comment (1854) on νέος, (neos) and καινός, (kainos).

καινός, (kainos),  
from the standpoint  
of quality.

I must differ with his conclusion on Mark 16:17. First: the tongue, the organ, is not changed; but a believers language is changed. Second: it is not the word "different."

ἡ γλῶσσα αὐτοῦ,  
the tongue of-him,

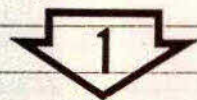
τὴν γλῶσσαν μου.  
the tongue of-me;

The first use of γλῶσσα, (glōssa) in Acts is figurative, and is not related to our study. Thus far our premise is quite accurate.



We come now to the day of Pentecost. I think we tend to make Pentecost a lot more important than it really was. Pentecost was very important from the standpoint of it being the day of the arrival of the Holy Spirit to indwell the believers, but the number was very small. Pentecost was only the point between the first great outpouring of the Holy Spirit on Israel and the great outpouring still to come.

Zohar Vol.3 pp.166-168,187



# EXODUS 15

THEN sang \*aMoses and the children of Israel this song unto the LORD, and spake, saying, I will bsing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.



## JOEL 2

23 Be glad then, ye children of Zion, and \*rejoice in the LORD your God: for he hath given you the former rain moderately, and he bwill cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years \*that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great

army which I sent among you.

26 And ye shall \*eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be bashed.

27 And ye shall 'know that I am a'in the midst of Israel, and that bI am the LORD your God, and none else: and my people shall never be ashamed.

Said R. Simeon: 'When the Israelites stood at the Red Sea and sang, the Holy One, blessed be He, revealed Himself to them with all His hosts and chariots, in order that they should know their King who had wrought all those signs and mighty works for them, and that each one of them should perceive of the Divine more than was vouchsafed to any prophet. Should anyone say that they did not know and did not cleave to the Supernal Wisdom, this song that they sang in perfect unison is a proof to the contrary; for how could they, without the inspiration of the Holy Spirit, have all sung together as if through one mouth?

AND SPAKE, SAYING: this repetition denotes that it is to be sung in all generations, in order that it should never be forgotten, for he who is worthy to sing this song in this world shall be worthy to sing it in the world to come, and to declare praises with it in the days of the Messiah, when the Community of Israel will rejoice in the Holy One. "Saying" means saying at the time of the Exodus, saying when Israel was in the Holy Land, saying in exile, saying when Israel will be redeemed, saying in the world to come.

I WILL SING UNTO THE LORD. As stated above, they spoke in the name of the Shekinah, hence the singular. "To the Lord"—to the Holy King.

Before we consider Pentecost we must look at Joel 2. Among other things the rains would return to Israel; they did in 1948. (vs23)

We will arrive at a time when God will be in the midst of Israel and Israel

will know that fact and never be ashamed. (vs.27)

Now turn the page to verse 28.



## JOEL 2

28 <sup>a</sup>And it shall come to pass afterward, that <sup>b</sup>I will pour out my spirit upon all flesh; <sup>c</sup>and your sons and your <sup>d</sup>daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

29 And also upon <sup>a</sup>the servants and upon the handmaids in those days will I pour out my spirit.

30 And <sup>a</sup>I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 <sup>a</sup>The sun shall be turned into darkness, and the moon into blood, <sup>b</sup>before the great and the terrible day of the LORD come.

32 And it shall come to pass, that <sup>a</sup>whosoever shall call on the name of the LORD shall be <sup>d</sup>delivered: for <sup>b</sup>in mount Zion and in Jerusalem shall be <sup>e</sup>deliverance, as the LORD hath said, and in <sup>c</sup>the remnant whom the LORD shall call.

## JOEL 3

**F**OR, behold, <sup>a</sup>in those days, and in that time, when I shall <sup>b</sup>bring again the captivity of Judah and Jerusalem,

2 <sup>a</sup>I will also gather all nations, and will bring them down into the valley of Je-hosh'-a-phat, and <sup>b</sup>will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

## EPHESIANS 1

13 In whom ye also trusted, after that ye heard <sup>a</sup>the word of truth, the gospel of your salvation: in whom also after that ye believed, <sup>b</sup>ye were <sup>c</sup>'sealed with that holy Spirit of promise,

14 <sup>a</sup>Which is the <sup>b</sup>'earnest of our inheritance <sup>c</sup>until the redemption of <sup>d</sup>the purchased possession, <sup>e</sup>unto the praise of his glory.

“Afterward” in Hebrew is “after-that”;

The LXX says:

καὶ ἔσται μετὰ ταῦτα

“And it-will-be after these-(things).”

This outpouring of the Holy Spirit is after the things of Joel 2:23-27.

“--- in that season, at-the-time-that I-shall-turn-around the captivity of Judah and Jerusalem,” LXX

This is at the restoration of all things. (Apologetics 7)

At the time of Pentecost the outpouring of the Holy Spirit was limited to very few.

What then was Pentecost?

## ACTS 1

15 And in those days Peter stood up in the midst of the disciples, and said, (the number <sup>a</sup>of names together were about a hundred and twenty.)

“In whom YOU also, having-heard the word of-the truth, the good-news of YOUR salvation, in whom also having-trusted YOU-were-sealed by-the Spirit of-the promise namely-the holy, (vs.14) \*Who is (the) down-payment

of our inheritance, with-reference-to redemption-back of-the possession, with-reference-to laudation of his glory.” [\*“who” - masculine pronoun]

Pentecost was the coming of the Holy Spirit to a small body of Jews as a down-payment of God's future outpouring on all Israel. Gentiles are also sealed by the Holy Spirit. Note the pronouns “YOU”, Gentiles and “our”, Jews.

Now we are ready to consider what happened at Pentecost. Notice the change from “after-that” (Joel 2:28) to, “in the last days.” (Acts 2:17)



2

## ACTS 2

AND when <sup>a</sup>the day of Pentecost <sup>1</sup>was fully come, <sup>b</sup>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 <sup>a</sup>it filled all the house where they were sitting.

3 And there appeared unto them <sup>1</sup>cloven tongues like as of fire, and it <sup>2</sup>sat upon each of them.

4 And <sup>a</sup>they were all <sup>\*</sup>filled with the Holy Ghost, and began <sup>b</sup>to speak with other <sup>\*</sup>tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, <sup>a</sup>devout men, out of every nation under heaven.

6 Now when this was <sup>1</sup>noised abroad, the <sup>a</sup>multitude came together, and were <sup>2</sup>confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak <sup>a</sup>Galileans?

8 And how hear we every man in our own <sup>1</sup>tongue, wherein we were born?

9 Par'-thi-ans, and Medes, and E'-lam-ites, and the dwellers in Mes-o-po-ta'-mi-a, and in Judea, and <sup>a</sup>Cap-pa-do'-ci-a, in Pontus, and Asia,

10 Phryg'-i-a, and Pam-phy'-i-a, in Egypt, and in the parts of Lib'-y-a about Cy-re'-ne, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our <sup>1</sup>tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, <sup>a</sup>seeing it is but the third hour of the day.

16 But <sup>a</sup>this is that which was spoken by the prophet Jo'-el;

17 <sup>a</sup>AND IT SHALL COME TO PASS IN THE <sup>\*</sup>LAST DAYS, SAITH GOD, <sup>b</sup>I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH: AND YOUR SONS AND <sup>c</sup>YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS:

(vs. 4) "--- and they-began to-be-speaking in-different languages (ἐτέραις γλώσσαις) according-as the Spirit was-giving to-them to-be-uttering-forth-sound."

(vs. 6) "--- because each one was-hearing in (his) own dialect\* (διὰλέκτω) (as) they (were) speaking."

(vs. 8) "--- each of-us in (his) own dialect\* (διὰλέκτω) ---"

(vs. 11) "--- we-are-hearing (as) they (are) speaking in ~~the~~ our tongues---" (ταῖς ἡμετέραις γλώσσαις)

We translate γλώσσαις, (glōssais) "tongues" in this case because of the article. See our premise page 1. Why? These hearers refer to their dialects\* rather than languages.

(vs. 16) "BUT this is the-(thing) having-been-said-and-still-said through the prophet Joel;

(vs. 17) And it-will-be in the last days, the God is-saying, I-shall-pour-out from my spirit on all flesh, ---"

Compare carefully Joel 2:28 (p. 4) where the Hebrew says "after-that", referring to things regarding the regathering of Israel and the Greek LXX says, "after-these-(things)" with Acts 2:17 which Peter, by the Holy Spirit changes to, "in the last days."

Verse 16: Peter says "this is the-(thing)" spoken by Joel; but how did Peter mean it?



## ACTS 2

18 AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT; <sup>a</sup>AND THEY SHALL PROPHECY:

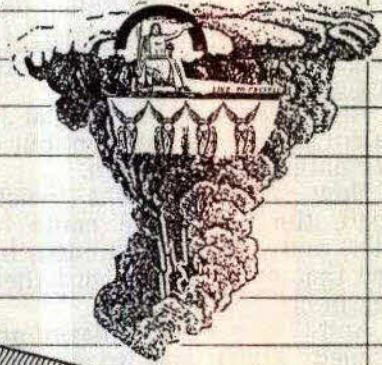
19 <sup>a</sup>AND I WILL SHOW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOR OF SMOKE:

20 <sup>a</sup>THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THAT GREAT AND NOTABLE DAY OF THE LORD COME:

21 AND IT SHALL COME TO PASS, THAT <sup>a</sup>WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED.

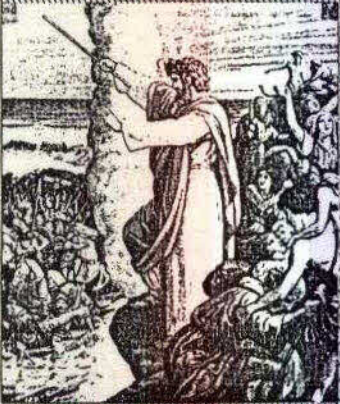
Joel's prophecy did not come to fulfillment at Pentecost.

From the first outpouring of the Holy Spirit (p.3), Israel's disobedience took them further and further away from God until the glory cloud left the temple. In the second graph we see the return to God.



## EZEKIEL 11

23 And <sup>a</sup>the glory of the LORD went up from the midst of the city, and stood <sup>b</sup>upon the mountain <sup>c</sup>which is on the east side of the city.

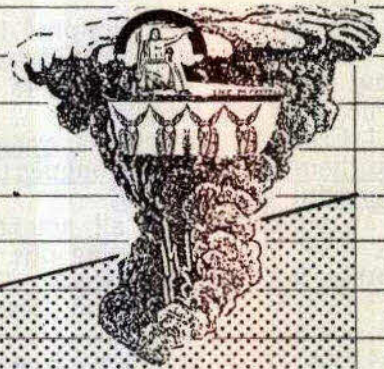


1

First the disciples received the Holy Spirit (John 20:22).

Then the outpouring of the Holy Spirit at Pentecost (Acts 2:1).

All Jews. Then through 1950 years, Jews and Gentiles,



## 1 CORINTHIANS 12

13 For <sup>a</sup>by one Spirit are we all baptized into one body, <sup>b</sup>whether we be Jews or <sup>c</sup>Gentiles, whether we be bond or free; and <sup>d</sup>have been all made to drink into one Spirit.

## JOHN 20

22 And when he had said this, he breathed on them, and saith unto them, <sup>a</sup>Receive ye the Holy Ghost:

2

## ACTS 2

AND when <sup>a</sup>the day of Pentecost was fully come, <sup>b</sup>they were all with one accord in one place.

## LUKE 21

27 And then shall they see THE SON OF MAN <sup>a</sup>COMING IN A CLOUD with power and great glory.

## JOEL 2

28 <sup>a</sup>And it shall come to pass <sup>a</sup>afterward, that <sup>b</sup>I will pour out my spirit upon all flesh; <sup>c</sup>and your sons and your <sup>d</sup>daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

3

have all been baptized in one Spirit into one body (1 Cor. 12:13). Finally the cloud will return to Israel with the promised outpouring.



It seems clear to me that at Pentecost they spoke various languages. The next use of γλῶσσα, (glōssa) is in Acts 2:26.

#### ACTS 2

26 THEREFORE DID MY HEART REJOICE, AND MY TONGUE WAS GLAD; MOREOVER ALSO MY FLESH SHALL REST IN HOPE:

↙ ἡ γλῶσσά μου.  
the tongue of-me

#### ACTS 10

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.

#### ACTS 11

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phoe-ni-cia, and Cyprus, and An-ti-och, preaching the word to none but unto the Jews only.

Acts 10 records the account of Cornelius and his household, Gentiles, becoming believers. You should read chapters 10 and 11.

↙ ἤκουον γὰρ αὐτῶν λαλούντων  
"For they-were-hearing(as) they  
γλώσσαις

(were) speaking with-languages

(Consult the premise page 1.)

Some facts to bear in mind:

- ① There was no New Testament written as yet.
- ② It surprised Jews to find that Gentiles no longer had to embrace Judaism. (Acts 10:45)
- ③ In this case we are not told what languages.
- ④ Acts 11:15 "--- the Spirit namely- the Holy fell-upon them as-alto-gether also on us in (the) beginning. Nothing is said however about tongues of fire or the wind.
- ⑤ There were Jews present and an apostle, and the purpose was to show Jews that Gentiles were to be included. (Acts 11:18)
- ⑥ The Hebrew Christians started out preaching to Jews only, Acts 11:19.
- ⑦ "--- the gift of the Holy Spirit:

Acts 10:45 and Act 11:17 has no connection with the gift of tongues. "Gift," in these verses is δωρεά, (dōrea). The KJ translates 9 Greek words by "gift." The so-called "gift" of tongues has the word χάρισμα, (charisma). For δωρεά, (dōrea) I use "gratuity"; for χάρισμα, (charisma), "bestowed-favor."



## ACTS 19

AND it came to pass, that, while <sup>a</sup>A-pol'-los was at Corinth, Paul having passed through the <sup>b</sup>upper coasts came to Eph'-esus: and finding certain \*disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, <sup>a</sup>We have not so much as heard <sup>b</sup>whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye \*baptized? And they said, <sup>a</sup>Unto John's baptism.

4 Then said Paul, <sup>a</sup>John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized <sup>a</sup>in the name of the Lord Jesus.

6 And when Paul had <sup>a</sup>laid his hands upon them, the Holy Ghost came on them; and <sup>b</sup>they spake with tongues, and <sup>c</sup>prophesied.

7 And all the men were about twelve.

← This is another kind of transition. These were all Jews, disciples of John the Baptist.

(vs.3) They now believed on Jesus and were baptized in the name of the Lord Jesus. (vs.4,5)

On Paul's laying on of hands the Holy Spirit came on them and, --- they were both speaking in languages and they were prophesying.

By these manifestations God showed the 3 groups being brought into the "body" of Christ: Jews that had believed in Jesus the Messiah, Gentiles who believe on Jesus, and Jews from John's ministry who now believed in Jesus.

Before dealing with the "gift" of tongues I want to list all other uses of γλῶσσα (glōssa) so that we will know that the premise on page 1 is correct.

## ROMANS 3

13 THEIR THROAT IS AN OPEN <sup>a</sup>SEPULCHER; WITH THEIR TONGUES THEY HAVE USED DECEIT; <sup>b</sup>THE POISON OF ASPS IS UNDER THEIR LIPS:

← ταῖς γλώσσαις αὐτῶν  
"with-~~the~~ the tongues of them ἐδολιοῦσαν.  
they-dealt-treacherously;

## ROMANS 14

11 For it is written, <sup>a</sup>As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

← καὶ πᾶσα γλῶσσα  
"and ~~the~~ every tongue ἐξομολογήσεται τῷ Θεῷ  
will-acknowledge to-the God."

## PHILIPPIANS 2

10 <sup>a</sup>That at the name of Jesus <sup>b</sup>every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And <sup>a</sup>that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

← καὶ πᾶσα γλῶσσα  
"and ~~the~~ every tongue ἐξομολογήσεται ὅτι κύριος Ἰησοῦς χριστός  
might-acknowledge that Jehovah (is) Jesus Messiah---→

## JAMES 1

26 If any man among you seem to be religious, and <sup>a</sup>bridleth<sup>1</sup> not his tongue, but deceiveth his own heart, this man's religion is <sup>2</sup>vain.

or (Jesus Messiah is Jehovah)

μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ,  
not leading-by-a-bridle his language, ←



### JAMES 3

MY brethren, <sup>a</sup>be not many <sup>b</sup>\*masters, <sup>b</sup>knowing that we shall receive the greater <sup>1</sup>condemnation.

2 For <sup>a</sup>in many things we offend all. <sup>b</sup>If any man offend not in word, <sup>c</sup>the same is a <sup>1</sup>perfect man, and able also to <sup>2</sup>bridle the whole body.

5 Even so <sup>a</sup>the tongue is a little member, and <sup>b</sup>boasteth great things. Behold, how great a matter a little fire kindleth!

6 And <sup>a</sup>the tongue is a fire, a world of <sup>1</sup>iniquity: so is the tongue among our members, that it <sup>b</sup>defileth <sup>2</sup>the whole body, and setteth on fire <sup>3</sup>the course of nature; and it is set on fire of hell. ★

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, <sup>a</sup>full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made <sup>a</sup>after the <sup>1</sup>similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

### 1 PETER 3

10 FOR <sup>a</sup>HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, <sup>b</sup>LET HIM <sup>1</sup>REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO <sup>2</sup>GUILE:

↪ παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ,  
"Let-him-cease the tongue of-him from bad,"

### 1 JOHN 3

18 My little children, <sup>a</sup>let us not love in word, neither in tongue; but in deed and in truth.

### REVELATION 5

9 And <sup>a</sup>they sung a new song, saying, <sup>b</sup>Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and <sup>c</sup>hast redeemed us to God <sup>d</sup>by thy blood out of every kindred, and tongue, and people, and nation;

### REVELATION 10

11 And he said unto me, Thou must <sup>1</sup>prophesy again before many peoples, and nations, and tongues, and kings.

According to our premise page 1, James 1:26 (p.8) is language. Now consider these verses and then draw a conclusion.

← "---if someone is not slipping in word,---"

← ἡ γλῶσσα μικρὸν μέλος ἐστίν,  
"the tongue is (a) little member"

← ἡ γλῶσσα πῦρ  
"the tongue (is) fire ---"

← ἡ γλῶσσα καθίσταται  
"the tongue is-being-established  
ἐν τοῖς μέλεσιν ἡμῶν,  
among the members of-us ---"

★ γεέννης - gehenna

← τὴν δὲ γλῶσσαν οὐδεὶς  
"But the tongue not-one of-MEN can subdue;"

← Note the end result is the language, also vs. 2 above. James 1:26 (p.8) has no article [the]. Compare also (p.2) Mark 16:17.

← Peter also connects the tongue to the language output.

↪ παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ,  
"Let-him-cease the tongue of-him from bad,"

← μηδὲ γλώσση, (κτ Greek)  
"neither with-language" ▲

↪ καὶ γλώσσης  
"and language" ▲

### REVELATION 7

γλῶσσῶν  
languages

← γλώσσαις  
languages ▲

9 After this I beheld, and, lo, <sup>a</sup>a great <sup>\*</sup>multitude, which no man could number, <sup>b</sup>of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, <sup>c</sup>clothed with white robes, and palms in their hands;

It is not that these Revelation passages cannot be understood using "tongues" for the translation, but that γλῶσσα, (glōssa) is also "language".



REVELATION 11

9 \*And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, <sup>b</sup>and shall not suffer their dead bodies to be put in graves.

← γλωσσῶν - languages ▲

γλῶσσαν  
language ▲

REVELATION 13

7 And it was \*given unto him <sup>a</sup>to make war with the saints, and to overcome them: <sup>b</sup>and power was given him over all kindreds, and tongues, and nations.

REVELATION 14

6 And I saw another angel <sup>a</sup>fly in the midst of heaven, <sup>b</sup>having the everlasting \*gospel to preach unto them that dwell on the earth, <sup>c</sup>and to every nation, and kindred, and tongue, and people,

γλῶσσαν  
language ▲

REVELATION 16

10 And the fifth angel poured out his vial <sup>a</sup>upon the seat of the beast; <sup>b</sup>and his kingdom was full of darkness; <sup>c</sup>and they gnawed their tongues for pain,

τὰς γλώσσας αὐτῶν →  
the tongues of-them

REVELATION 17

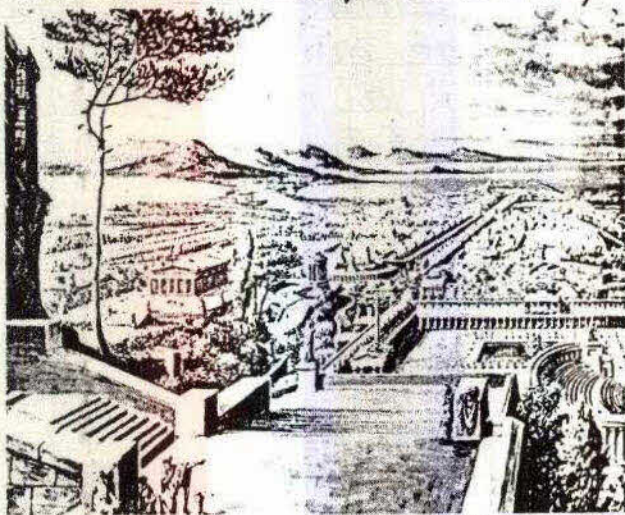
15 And he saith unto me, <sup>a</sup>The waters which thou sawest, where the <sup>b</sup>whore sitteth, <sup>c</sup>are peoples, and multitudes, and nations, and tongues.

← γλῶσσαι - languages ▲

I have thus far listed 29  
uses of γλῶσσα, (glōssa)

and translated them according to the premise on page 1. We have not had any problem. We continue now with the rest of the uses, all in 1 Corinthians.

Many centuries before Paul's time Corinth was a very prominent city. The city was totally Funk and Wagnals Ency. destroyed in 146 B.C.



Bettmann Archive

Ancient Corinth (restoration wash drawing)

Gaius Julius Caesar re-built Corinth in 46 B.C.

It was populated with displaced Greeks, Italians, and Jews largely from Rome. The Gentile population was composed of pagans, for the whole world was worshiping idols. The city was new when Paul arrived about 54 A.D.

The city was about 200 feet above sea level; while on a hill nearby, about 1900 feet high, was a temple. "The patron goddess of the city was Aphrodite or Venus, to whom was erected a magnificent temple on the Acrocorinthus, where 1000 female slaves were maintained for the service



of strangers. --- From St. Paul's epistles it may be gathered that these luxurious and sensual tendencies survived the conquest by the Romans, and perpetuated themselves in the new city founded by Caesar." (Fairbairn's Imperial Standard Bible Encyclopedia, Vol. 2, p. 62)

The church at Corinth was not a spiritual church but "fleshy", possibly affected by this very bad environment.

"And I, brothers, was not able to speak to you as to spiritual (ones) BUT as to fleshy (ones), as to infants in Messiah. I gave you milk to drink, not food; for you were not yet being able, BUT neither yet now are you being able, for you are still fleshy." (1 Cor. 3:1,2)

There was jealousy, quarreling, dissensions, (1 Cor. 3:3) splits, (1 Cor. 1:10) prostitution, (1 Cor. 5:1) male-prostitutes, (1 Cor. 5:11) suing one another, (1 Cor. 6:6) drunkenness, (1 Cor. 11:21) and many other kinds of sin. With this background we come to 1 Cor. 12.

# 1 CORINTHIANS - 12

NOW <sup>a</sup>concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know <sup>a</sup>that ye were Gentiles, carried away unto these <sup>b</sup>dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus <sup>a</sup>accursed: and <sup>a</sup>that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now <sup>a</sup>there are <sup>a</sup>diversities of <sup>a</sup>gifts, but <sup>b</sup>the same Spirit.

5 <sup>a</sup>And there are <sup>a</sup>differences of <sup>a</sup>administrations, but the same Lord.

6 And there are <sup>a</sup>diversities of operations, but it is the same God <sup>a</sup>which worketh all in all.

7 But <sup>a</sup>the <sup>a</sup>manifestation of the Spirit is given to every man to profit <sup>a</sup>withal.

8 For to one is given by the Spirit <sup>a</sup>the word of wisdom; to another <sup>b</sup>the word of knowledge by the same Spirit;

9 <sup>a</sup>To another faith by the same Spirit; to another <sup>b</sup>the gifts of healing by the same Spirit;

10 <sup>a</sup>To another the working of miracles; to another <sup>b</sup>prophecy; to another <sup>c</sup>discerning of spirits; to another <sup>d</sup>divers kinds of tongues; to another the interpretation of tongues:

The word "gift" occurring below in verse 4 does not occur here - better "spiritual (things)."

"--- and not one is being able to say: Jehovah Jesus, unless in (the) Holy Spirit." (See Jehovah course.)

The word "gifts" is  $\chi\alpha\rho\iota\sigma\mu\alpha\tau\omega\nu$ , (*charismatōn*) which I will translate "bestowed-favors." (p. 7)

\* The noun  $\delta\iota\alpha\iota\rho\epsilon\iota\varsigma$ , (*diairesis*) in verses 4, 5, 6 (all the same word) is "apportionment, division, or allotment." (Arndt + Gingrich Lexicon) The verb  $\delta\iota\alpha\rho\epsilon\acute{\omega}$ , (*diaireō*) vs. 11, translated "divide" confirms this. There is a great deal of

11 But all these worketh that one and the selfsame Spirit, <sup>a</sup>dividing<sup>1</sup> to every man <sup>a</sup>severally <sup>b</sup>as he will.

12 For <sup>a</sup>as the body is one, and hath many members, and all the members of that one body, being many, are one body: <sup>b</sup>so also is Christ.

confusion introduced here. We are talking about parts of the body. (vs. 12)



12 Here is a consistent translation.

"(vs.4) But there-are<sup>\*</sup>allotments of-bestowed-favors, but the same Spirit; (vs.5) And there-are<sup>\*</sup>allotments of-ministries, and the same Lord; (vs.6) And there-are<sup>\*</sup>allotments of-operations, but the same God, the (one) operating all the (things) in all (persons). (vs.7) But to-each-(one) the manifestation of-the Spirit is-being-given toward the-thing advantageous. (vs.8) For on-the-one-hand (one)-to-whom is-being-given (a) word of-wisdom through the Spirit, on-the-other-hand to<sup>▶</sup>another (a) word of-knowledge according-to the same Spirit. (vs.9) To-(one)<sup>▶</sup>different, trust in the same Spirit, but to<sup>▶</sup>another bestowed-favors of-means-of-curing in the same Spirit, (vs.10) But to<sup>▶</sup>another operations of-powerful-deeds, but to<sup>▶</sup>another prophecy, but to<sup>▶</sup>another discriminations of-spirits, to-(one)<sup>▶</sup>different kinds of-languages, but to<sup>▶</sup>another translation of-languages. (vs.11) But all these-things the one and the same Spirit is-operating, <sup>\*</sup>ALLOTTING TO-EACH-(one) PRIVATELY ACCORDING-AS HE-IS-PURPOSING. (vs.12) For even-as the body is one and it-is-having many members, but all the members of-the body being many (are) one body, thus also the Messiah."

<sup>\*</sup> Note the "allotments" (vs.4,5,6) are "allotted" (vs.11) as the Spirit purposes; NOT according to your wishes. The "body" is a unit. (vs.12)

▲ "languages", premise page 1. Unless it is a language it could not be translated. (vs.10)

➔ "Bestowed-favors" are of God's choosing, you don't ask a person for a gift. (vs.4,9)

▶ There are 8 of these, all translated "another" in KJ, even though the words are different.

#1 vs.8 is ἄλλος, (allos), #2 vs.9 is ἕτερος, (heteros), #3, #4, #5, #6, vs.9,10 are ἄλλος, (allos), #7 vs.10 is ἕτερος, (heteros), #8 vs.10 is again ἄλλος, (allos). God uses different words for a reason. Keep in mind the NT church is in its infancy and things needed then, may not be, later.



# SYNONYMS OF THE NEW TESTAMENT

§ xcv. ἄλλος, ἕτερος.

ἄλλος, identical with the Latin 'alius,' is the numerically distinct; thus Christ spoke we are told 'another' parable, and still 'another,' but each succeeding one being of the same character as those which He had spoken before (Matt. xiii. 23, 24, 31, 33), ἄλλην therefore in every case. But ἕτερος, equivalent to the Latin 'alter,' to the German 'ander' (on which last word see an instructive article in Grimm's *Wörterbuch*), superadds the notion of qualitative difference. One is 'divers,' the other is 'diverse.' There are not a few passages in the N. T. whose right interpretation, or at any rate their full understanding, will depend on an accurate seizing of the distinction between these words. Thus Christ promises to his disciples that He will send, not ἕτερον, but ἄλλον, Παράκλητον (John xiv. 16), 'another' Comforter therefore, similar to Himself.

For this point also deserves attention, and is illustrated by several of the examples already adduced; namely, that ἕτερος is very constantly, not this other and different, ἄλλο καὶ διάφορον, only, but such with the further subaudition, that whatever difference there is, it is for the worse.

We may bring this distinction practically to bear on the interpretation of the N. T. There is only one way in which the fine distinction between ἕτερον and ἄλλο, and the point which St. Paul makes as he sets the one over against the other at Gal. i. 6, 7, can be reproduced for the English reader. 'I marvel,' says the Apostle, 'that ye are so soon removed from them that called you into the grace of Christ unto another (ἕτερον) Gospel, which is not another' (ἄλλο). Dean Alford for the first 'other' has substituted 'different'; for indeed that is what St. Paul intends to express, namely, his wonder that they should have so soon accepted a Gospel different in character and kind from that which they had already received, which therefore had no right to be called another Gospel, to assume this name, being in fact no Gospel at all; since there could not be two Gospels, varying the one from the other.

## JOHN 16

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

commentaries would all be alike. Further, there would be no differences in beliefs, instead of some 200? denominations. Only by carefully comparing scripture with scripture can we learn the truth.

Consider a few statements by Dr. Trench (1854).

ἄλλος, (allos)

"another"

ἕτερος, (heteros)

"different"

(Underlying; is different, but worse, a step down.)

One of the major problems brought on by the Charismatic movement is the twisting of scripture in one way or another. One of the scriptures used to "prove" that the gifts all exist today is Heb. 13:8.

## HEBREWS 13

8 Jesus Christ the same yesterday, and today, and for ever.

"Jesus Messiah the same yesterday and today and with-reference-to the ages."

Jesus is the same; but his methods of operation differ greatly. He fed Israel with manna. He gave Israel the law. Jesus doesn't feed you with manna, and you are not under law. Another verse misused very often is John 16:13.

The pronoun "YOU" refers to the disciples to whom he was speaking. Go to any library, and if all believers are led into all truth, the



14 Let us put two lists from 1 Cor. 12 parallel, and notice what we find.

### 1 CORINTHIANS 12

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 heal-  
ing by the same Spirit;

10 \*To \*another the working of  
miracles; to \*another \*prophecy; to  
\*another \*discerning of spirits; to an-  
other \*divers kinds of tongues; to  
\*another the interpretation of  
tongues;

\* the stars  
mark ἄλλος,  
(allos).

• the dots  
mark ἕτερος,  
(heteros).

### 1 CORINTHIANS 12

28 And \*God hath set some in  
the church, first \*apostles, second-  
arily \*prophets, thirdly teachers,  
after that \*miracles, then \*gifts of  
healings, \*helps, \*governments, \*di-  
versities of tongues.

↖ Note the  
numbers, why?

First, apostles

Second, prophets

Third, teachers

John Lightfoot in his  
commentary, Vol. 4, p. 253,  
1859 makes the following  
statements.

Λόγον σοφίας, the word of wisdom, therefore, we attribute to  
the apostles, because they unfolded, in a divine clearness, the  
whole mystery of the most deep wisdom of God concerning  
Christ, and the salvation of man. Concerning which our apo-  
stle very frequently.

Λόγον γνώσεως, the word of knowledge, we attribute to the  
prophets, that is, the knowledge of things to come.

↖ The apostles  
were all gone  
before 100 A.D.

\* "to-another (a) word  
of-knowledge"  
ἄλλος, (allos) of the  
same kind - the  
prophets gone by  
100 A.D.

Now comes the last of  
the numbered persons,  
teachers. Notice vs. 9, we now have ἕτερος,  
(heteros), "different" and inferior to the first  
two. The teacher by comparing scripture with  
scripture is given boldness to "trust" by the same  
Spirit. The apostles and prophets were moved  
through inspiration and in that sense were  
superior. From this point the order of the "gifts"  
in the two lists vary indicating it is not significant.  
Following vs. 9 we have:

- \* To-another bestowed-favors-of-means-of-curing.
- \* To-another operations-of-powerful-deeds.
- \* To-another prophecy. (In the use of forth telling.)
- \* To-another discriminations-of-spirits.

These 5 "gifts" all exist to the present time.

- To-(one)-different (and inferior to these 5)  
kinds of-languages. This "gift" no longer needed  
when Israel was dispersed, ceased in A.D. 70
- \* To-another translation of-languages also ceased.



In 1 Cor. 12: 8-10 we have 3 distinct groups, each group descends in importance. All believers are part of the body.

# 1 CORINTHIANS 12

13 For <sup>a</sup>by one Spirit are we all baptized into one body, <sup>b</sup>whether we be Jews or <sup>c</sup>Gentiles, whether we be bond or free; and <sup>d</sup>have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

18 But now hath <sup>a</sup>God set the members every one of them in the body, <sup>b</sup>as it hath pleased him.

28 And <sup>a</sup>God hath set some in the church, first <sup>b</sup>apostles, secondarily <sup>c</sup>prophets, thirdly teachers, after that <sup>d</sup>miracles, then <sup>e</sup>gifts of healings, <sup>f</sup>helps, <sup>g</sup>governments, <sup>h</sup>diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all <sup>a</sup>speak with tongues? do all interpret?

31 But <sup>a</sup>covet earnestly the best gifts: and yet show I unto you a more excellent way.

“For even we ourselves-were ALL baptized in one Spirit into one body,---”

Then follow some simple illustrations: foot, hand, ear, etc.

“But at-this-instant the God himself-placed the members, each one of-them in the body ACCORDING-AS HE-WILLED”

“Kinds of languages” ▲

μη πάντες γλώσσαις λαλοῦσιν;

“---Are-they all speaking in languages?” (μη requires NO for an answer.) \*This

statement absolutely rejects any idea that all speak in “tongues.”

VS. 31 This translation is misleading. Paul has explained that the Holy Spirit allots; (vs. 11 p. 12) that God placed the members as HE-WILLED. (vs. 18) Why would Paul deliberately tell them to “covet” something else? This consistent translation will help. (Greek ζηλοῦτε, (zeeloute) is spelled alike whether imperative or indicative.)

“But YOU-are-being-jealous-of the bestowed-favors, namely-the (ones) greater.---”

Note the word “greater” and review page 14.

# 1 CORINTHIANS 13

THOUGH I speak with the tongues of men and of angels, and have not <sup>a</sup>charity, I am become as sounding brass, or a tinkling cymbal.

8 Charity never <sup>a</sup>faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

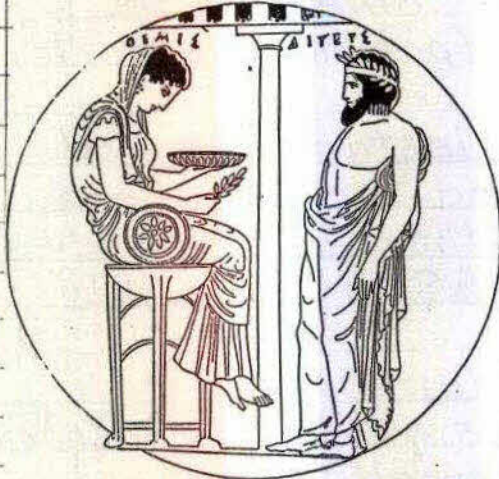
(ἐὰν ταῖς γλώσσαις) “If I-might-be-speaking in- the tongues of-the MEN and of-the angels---”

This verse is clear proof that Paul is referring to “languages”

“The charity never is-falling; but whether prophecies, they-will-be-rendered-inactive; or languages ▲ they-will-cease-of-themselves; or Knowledge, it-will-be-rendered-inactive.”



16 On page 1, I showed Webster's definition of "tongues" called "glossolalia". Glossolalia is what the Charismatic movement refers to when they say they speak in "tongues." It would be easy to use "glossolalia" as the "gift," if there was no translator or interpreter. The moral condition of Corinth (p. 10) was very bad. Further, throughout Greece there were oracles where "glossolalia" were used. Much paganism came into the "church". To offset this influence, Paul gives instructions in 1 Cor. 14.



THE ORACLE OF THEMIS.

Dictionary of Greek and Roman Antiquities, William Smith, 1882, p. 837 which guarded the oracle of Delphi.]

The inner roof of the temple was covered all over with laurel garlands (Aesch. *Eum.* 39), and upon the altar laurel was burnt as incense. In the centre of this temple there was a small opening ( $\chi\acute{\alpha}\sigma\mu\alpha$ ) in the ground from which, from time to time, an intoxicating smoke arose, which was believed to come from the well of Cassotis, which vanished into the ground close by the sanctuary. (Paus. x. 24. § 5.) Over this chasm there stood a high tripod, on which the Pythia, led into the temple by the prophetes ( $\pi\rho\phi\eta\tau\eta\varsigma$ ), took her seat whenever the oracle was to be consulted. The smoke rising from under the tripod affected her brain in such a manner that she fell into a state of delirious intoxication, and the sounds which she uttered in this state were believed to contain the revelations of Apollo. These sounds were carefully written down by the prophetes, and afterwards communicated to the persons who had come to consult the oracle.

No religious institution in all antiquity obtained such a paramount influence, not only in Greece, but in all countries around the Mediterranean, in all matters of importance, whether relating to religion or to politics, to private or to public life, as the oracle of Delphi. When consulted on a subject of a religious nature, the answer was invariably of a kind calculated not only to protect and preserve religious institutions, but to command new ones to be established (Demosth. c. *Mid.* 15; Herod. v. 82, i. 165, &c.), so that it was the preserver and promoter of religion throughout the ancient world.

The early Christians, seeing that some extraordinary power must in several cases have been at work, represented it as an institution of the evil spirit

use "glossolalia" as the "gift," if there was no translator or interpreter. The moral condition of Corinth (p. 10) was very bad. Further, throughout Greece there were oracles where "glossolalia" were used. Much paganism came into the "church". To offset this influence, Paul gives instructions in 1 Cor. 14.

(See also Acts 16:16 "... a certain maid-servant --- having (a) spirit of Python,") [Python, or Pytho was the dragon of Delphi,]

"spiritual-  
(things)"

#### 1 CORINTHIANS 14

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

"language"

"language"

"languages"

(vs. 5) Can one interpret if it isn't a language?

(vs. 6) "languages"



# 1 CORINTHIANS 14

17

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, \*except ye utter by the tongue words 'easy to be understood, how shall it be known what is spoken? for ye shall speak <sup>2</sup>into the air.

10 There are, it may be, so many kinds of \*voices in the world, and none of them is without 'signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are 'zealous of spiritual gifts, seek that ye may excel to the <sup>2</sup>edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may <sup>a</sup>interpret.

14 For if I pray in an unknown tongue, my spirit praveth, but my understanding is unfruitful.

15 What is it then? I will \*pray with the spirit, and I will pray with the understanding also: <sup>a</sup>I will sing with the spirit, and I will sing <sup>b</sup>with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that 'occupieth the room of the \*unlearned say A'-men '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.

20 Brethren, <sup>a</sup>be not children in understanding: howbeit in malice <sup>b</sup>be ye children, but in understanding be 'men.

In verse 1 (p.16) Paul tells them to be zealous to prophesy, that is, to tell forth the word of God.

From (vs.2) we know it is a language not known to the assembly, but known to God.

(vs.3) Prophesying has good results.

(vs.4) The one speaking in a language unknown to the assembly, builds up the speaker, that is he learns; just as the assembly learns when one prophesies. What does the charismatic speaker learn?

(vs.5) Clearly "languages" because the speaker may interpret. Verse 6 clearly confirms "languages."

(vs.7,8) Confirm the clarity necessary.

(vs.9) διὰ τῆς γλώσσης

"Thus also unless YOU yourselves-might-give (a) distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air"

Now "glossolalia" seems like a bonified language, known neither to the assembly nor to the one speaking. How was the assembly to determine?

(vs.13) "--- let the (one) speaking in-(a)-language ▲ be-praying in-order-that he-might-be-interpreting."

(vs.14) "For if I-might-be-praying in-(a)-language, ▲ my spirit is-praying, but my mind is without-fruit."

Verse 4 said the speaker in (a) language builds himself up. In verse 13 he is speaking - a real language or glossolalia? - pray he-might-be-interpreting - maybe he can and maybe can't. The glossolalia may turn out to be gibberish and not able to be interpreted or it may prove to be demonic.

(vs.18) "--- speaking in-languages ▲ more (than) all of-YOU;"



18 (vs. 19) "But in (an) assembly I-am-willing to-speak 5 words through my mind, in-order-that I-might-instruct others also, than 10,000 words in (a) language."▲ Some comparison!

# 1 CORINTHIANS 14

21 <sup>a</sup>In the law it is <sup>b</sup>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.

22 Wherefore tongues are for a <sup>a</sup>sign, not to them that believe, but to them that believe not: but <sup>b</sup>prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are <sup>c</sup>unlearned, or unbelievers, <sup>a</sup>will they not say that ye are <sup>2</sup>mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report <sup>a</sup>that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, <sup>a</sup>hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. <sup>b</sup>Let all things be done unto edifying.

27 If any man speak in an unknown <sup>a</sup>tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the <sup>c</sup>prophets speak two or three, and <sup>a</sup>let the other judge.

30 If any thing be revealed to another that sitteth by, <sup>a</sup>let the first hold his peace.

31 For ye may all <sup>c</sup>prophesy one by one, that all may learn, and all may be comforted.

32 And <sup>a</sup>the spirits of the prophets are subject to the prophets.

33 For God is not the author of <sup>c</sup>confusion, but of peace, <sup>a</sup>as in all churches of the saints.

34 <sup>a</sup>Let your <sup>c</sup>women keep silence in the churches: for it is not <sup>b</sup>permitted unto them to speak; but they are commanded to be under obedience, as also saith the <sup>b</sup>law.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, <sup>a</sup>covet to <sup>c</sup>prophesy, and forbid not to speak with tongues.

Referring to Isaiah 28:11.

ὅτι ἐν ἑτερογλώσσοις

"--- that in different-languages---

▼ The only NT use of this word.

(vs. 22) αἱ γλῶσσαι εἰς σημεῖον

"--- the tongues are with-reference-to (a) sign not to-the (ones) believing BUT to-the unbelieving,---"

The different languages at Pentecost (p.5) were a sign to Jews, as also Acts 10 (p.7) and Acts 19 (p.8) Some few had this "bestowed-favor" in the early "church." "--- Jews (are) requesting signs---" (1 Cor. 1:22)

(vs. 23) "--- and all might-be-speaking in-languages▲, but laymen or unbelieving (ones) might-come-in, will-they not say that You-are-being-mad?" At Pentecost they said they were full of "new wine." Acts 2:13 (p.5)

The assembly was not the place for this, that time had past. (vs. 26) "he-is-having (a) language"▲ (vs. 27) "--- speaking in-(a) language---"▲ Two or at most 3 but not without an interpreter. Therefore clearly a language.

This stopped any glossolalia, but there were more precautions; for "the God is not (one) of instability---" (vs. 33)

(vs. 34) Never women were to speak. Women were the core of pagan glassolalia.

(vs. 39) "--- to-be-speaking in-languages."▲



We have now listed every word  $\gamma\lambda\omega\sigma\sigma\alpha$ , (glōssa) in the NT and have had no violations of our premise. We learned that the different-languages were a sign to the Jews (p.18). Pentecost was only the "down-payment" of a future outpouring (p.4). Pagans have used "glossalalia" for spirit messages (p.16). "Glossalalia" could creep into an assembly under the guise of a language; and maybe sometimes it was. The only problem seemed to be in the "fleshy" Corinthian assembly (p.11).

### Certain rules were set down:

- ① The "language" must be capable of being "translated", 1 Cor. 12:10 (p.12) and 1 Cor. 14:26 (p.18) or "interpreted", 1 Cor. 12:30 (p.15), 1 Cor. 14:5 (p.16), 1 Cor. 14:13 (p.17), 1 Cor. 14:26, 27 (p.18).
- ② God allotted the "bestowed-favors" according to his plan for the "body", 1 Cor. 12:11 (p.12), 1 Cor. 12:18 (p.15). The body was not made up of all tongues; therefore, all do NOT speak in languages, 1 Cor. 12:30 (p.15).
- ③ Speaking in a "language" is limited to 2 or 3 in any meeting, but never without being interpreted, 1 Cor. 14:27, 28 (p.18). Under no condition women, 1 Cor. 14:34 (p.18).
- ④ The value of speaking in "tongues" uninterpreted, as opposed to teaching; is 5 words of instruction against 10,000 words in a language. 1 Cor. 14:19 (p.18). Without interpretation it was "speaking into air", 1 Cor. 14:9 (p.17) and is prohibited, 1 Cor. 14:28 (p.18).
- ⑤ The "bestowed-favors" were in 3 groups: Group 1, apostles and prophets (ceased by 100 A.D.); Group 2, the presently existing group (p.14); Group 3, languages and translations of languages, ceased of themselves by A.D. 70.

### What shall we say in regards to the present charismatic movement?

- Ⓐ Some say ALL must speak in "tongues".  
Contradicts the word of God, 1 Cor. 12:30 (p.15)
- Ⓑ Many speak in "tongues" without an interpreter.  
These violate God's command, 1 Cor. 14:27, 28 (p.18).
- Ⓒ Many that speak in "tongues" are women.  
These violate God's command, 1 Cor. 14:34 (p.18).



20 (D) Many speak in "tongues" in one meeting.

God commands no more than 3, 1Cor. 14:27 (p. 18).

"If someone is-thinking to-be (a) prophet or spiritual, let-him-be-coming-to-know-thoroughly what-things I-am-writing to-You, because they-are commandments of-Jehovah." (1Cor. 14:37)

## Encyclopedia of Religious Knowledge, Schaff

### Tongues Ceased

Vol. 4, p. 2369

It was an act of self-devotion, emotional rather than intellectual, excited rather than calm. If one was not in a similar condition, the glossolalia was like the incoherent talk of a drunken man.

How long the phenomenon lasted, it is impossible to say, but probably not longer than the apostolic age. In later times analogies have been found for it in the "speaking in tongues" of the Camisards, Prophets of the Cevennes, early Quakers and Methodists, Mormons, "Läsare" in Sweden (1841-43), converts in the Irish revival of 1859, and particularly in the Catholic Apostolic (Irvingite) Church.

### Modern Tongues Began

Vol. 1, p. 422

The historic occasion for the Apostolic Church was the manifestations which occurred in the spring of 1830, on the shores of the Clyde, among some pious Presbyterian men and women, who believed that their organs of speech were used by the Holy Spirit for the utterance of his thoughts and intentions. The fame of these phenomena spread: in April, 1831, the same took place in London. The "prophesyings" were addressed to the audience in intelligible English, and were like Quaker utterances; but the "tongues" were monologues or dialogues between the speaker and God, which no one could understand. Toward the end of 1832 a considerable number of persons had become believers in the supernatural character and divine origin of these spiritual phenomena, and, further, convinced that it was the will of God the apostolic office should be restored. God was believed to indicate who should be put in this office; and "by the middle of 1835 the full number (twelve) was completed, and they entered, as a twelvefold Apostolic College, on the work of caring for the whole Christian Church." From these apostles this church has received its doctrine, organization, and worship. In doctrine it is eclectic. Its advocates make a great deal out of the second coming of Christ, which they think is very near:

70 AD. —————> 1830 AD.

Where was the "glossolalia" for 1760 years? The charismatics claim this "glossolalia" is a sign of the filling of the Spirit. The real question is what spirit?

Rev. 16:13-15a "And I-saw out-of the mouth of-the dragon and out-of the mouth of-the beast and out-of the mouth of-the false-prophet three unclean spirits like to-frogs; for they-are spirits of-demons doing signs, to-be-proceeding-out over the Kings of-the total inhabited-earth to-gather them together with-reference-to the war of-the day, namely-the great (day) of-the God, namely-the Almighty. Behold I-am-coming as(a) thief..."

Glossolalia has its origin in paganism. (p. 16 and Apologetics 16 p. 3) Apollo the sun god had his oracle at Delphi. Note the following notes.



# Myths of Ancient Greece and Rome, E.M. Berens

p. 71-73 Apollo

And now we must view the glorious god of light under another, and (as far as regards his influence over the Greek nation) a much more important aspect; for, in historical times, all the other functions and attributes of Apollo sink into comparative insignificance before the great power which he exercised as god of prophecy. It is true that all Greek gods were endowed, to a certain extent, with the faculty of foretelling future events; but Apollo, as sun-god, was the concentration of all prophetic power, as it was supposed that nothing escaped his all-seeing eye, which penetrated the most hidden recesses, and laid bare the secrets which lay concealed behind the dark veil of the future.

Thus was established the far-famed oracle of Delphi, the only institution of the kind which was not exclusively national, for it was consulted by Lydians, Phrygians, Etruscans, Romans, &c. and, in fact, was held in the highest repute all over the world.



BRONZE FROG.<sup>1</sup>



HISTORY OF GREECE, Victor Duruy, Vol. 3, p. 76

<sup>1</sup> Bronze frog, from the Peloponnesos (very probably from Corinth), now in the Museum of Berlin, from the *Jahrbuch des Kaiserl. d'archäol. Instit.*, vol. i. (1886) p. 48. The inscription, which is a dedication, should read thus: "Αμων Σονίου Βοάσωνι (Amon, son of Sonoos, to Boason). This last word, according to Fränkel, is an epithet of Apollo, the god to whom Amon offers the frog."

Funk + Wagnalls Encyclopedia, Vol. 11

Frogs subsist principally on insects, worms, spiders, and centipedes. Capturing the food is greatly facilitated by the frog's tongue, which is covered with a sticky substance, and which is attached at its base to the front of the mouth instead of the rear, leaving the other end of the organ free to dart out and seize its prey. Aquatic frogs sometimes eat other frogs, tadpoles, and small fish.

2Cor. 11:3,4 "--- as the serpent deluded Eve in his craftiness --- if the (one) coming is preaching another (ἄλλος) Jesus --- or YOU-are-taking (a) different (ἕτερος) spirit ---" The frog's tongue is "backwards" so to speak. A clean beast outside, but spirits of demons. (p. 20) Satan's ministers are-transfiguring-themselves as ministers of-righteousness. (2Cor. 11:14, 15) Today's "glossolalia" is gibberish, demonic, or Satanic.

Also the god of music.

His greek name -

Ἀπόλλων, (apollōn).

His name is derived from Ἀπόλλυμι (apollumi), "to-destroy." (L+S) Hence, the destroyer.

## REVELATION 9

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is A-bad'-don, but in the Greek tongue hath his name 'A-pol'-ly-on.

Ἀπολλύων

(apolluōn)

"destroyer"

Why 3 frogs in Rev. 16 (p. 20)?

The Greek word for frog is βάτραχος - (batrachos). In Liddell and Scott we find the first meaning, "frog"; but under IV we find, "a disease of the tongue, esp. in children."

Animals in scripture often have a figurative use: the frog?

Frogs are ritually "clean."

(See the Talmud, Kerithoth, p. 103 and Shebu'oth, p. 69) The world stage is nearly ready.

