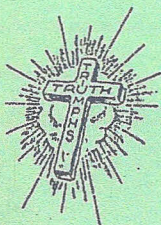
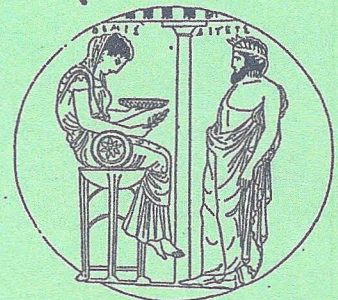
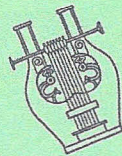
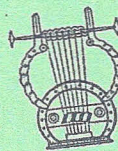
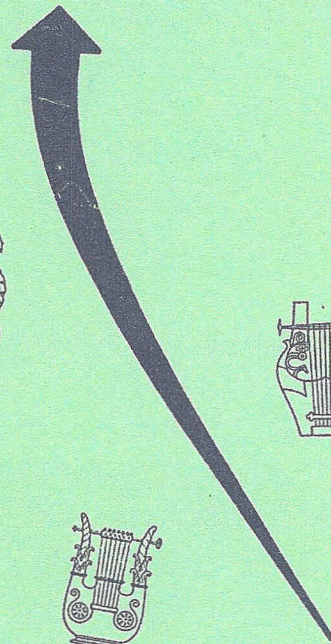
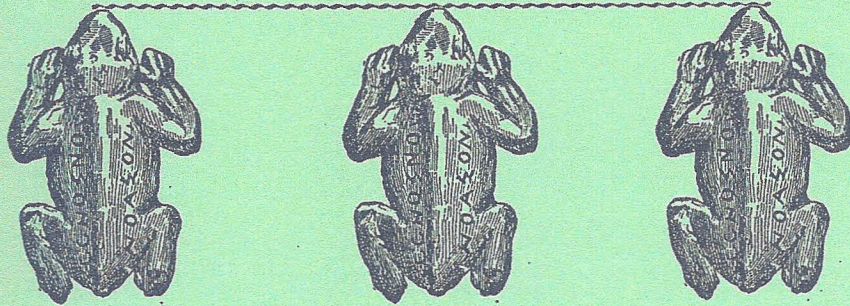


# APOLOGETICS 17

## "GLOSSOLALIA"



Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

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'ə) 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;

vs.33 and vs.35

τῆς γλώσσης αὐτοῦ  
the tongue of-him

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

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 <sup>1</sup>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>1</sup>devils; <sup>c</sup>they shall speak with new tongues;

γλώσσαις λαλήσουσιν  
languages they-will-speak  
καιναῖς;  
new-quality

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

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 ἑτέροι γλῶσσαι elsewhere (Acts ii. 4), tongues unwonted and different from any hitherto known.

← 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."

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.

← ἡ γλῶσσα αὐτοῦ,  
the tongue of-him,

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>1</sup>tormented in this flame.

← τὴν γλῶσσαν μου.  
the tongue of-me;

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.

← 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



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.

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.

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



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 <sup>b</sup>will 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

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

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 <sup>b</sup>ashamed.'

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

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>l</sup>delivered: for <sup>b</sup>in mount Zion and in Jerusalem shall be <sup>2</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>\*bring</sup> 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>\*sealed</sup> with that holy Spirit of promise,

14 <sup>a</sup>Which is the <sup>l</sup>earnest of our inheritance <sup>b</sup>until the redemption of <sup>c</sup>the purchased possession, <sup>d</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)



ACTS 2

AND when <sup>a</sup>the day of Pentecost <sup>b</sup>was fully come, <sup>c</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'l'-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>\*</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 (ἑτέροις 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\* (διαλέκτω) (as) they (were) speaking."

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

(vs. 11) " --- we-are-hearing (as) they (are) speaking in the our tongues ---" (ταῖς ἡμετέροις 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; AND THEY SHALL PROPHECY:

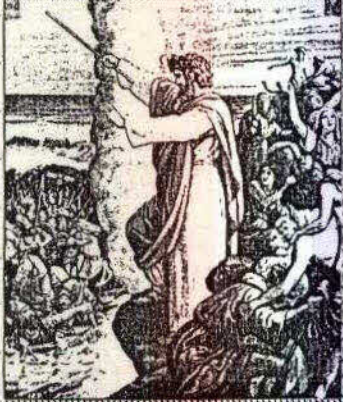
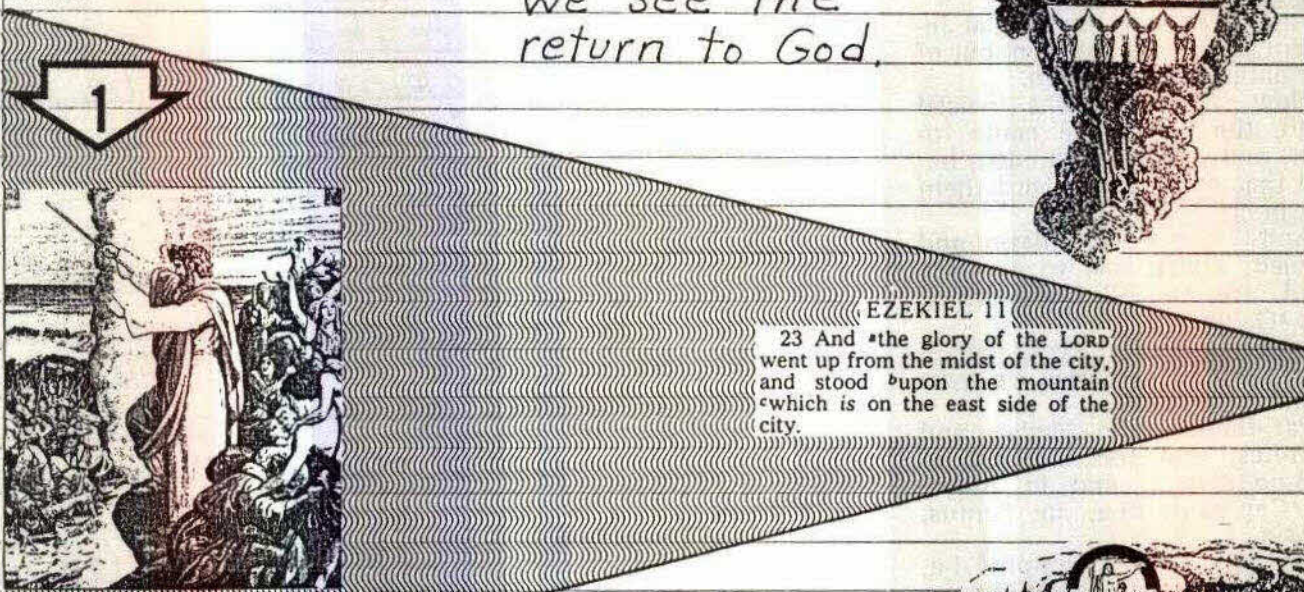
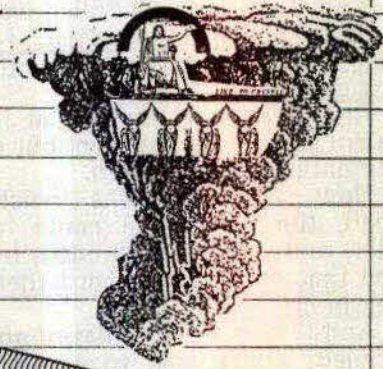
19 AND I WILL SHOW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOR OF SMOKE:

20 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 WHOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED.

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

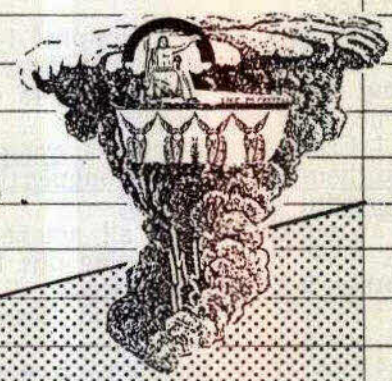
From the first outpouring of the Holy Spirit (p.3), Israel's disobedience took them further and further away from God until the glory cloud left the temple. In the second graph we see the return to God.



EZEKIEL 11

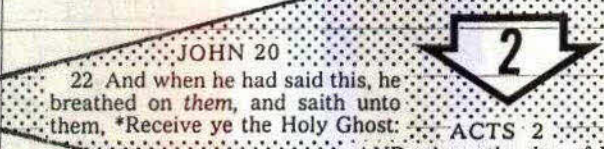
23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

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 by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and 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, Receive ye the Holy Ghost:

ACTS 2

AND when the day of Pentecost was fully come, they were all with one accord in one place.



LUKE 21

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

JOEL 2

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

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 Phoenicia, and Cyprus, and Antioch, 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-altogether 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'-e-sus: 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>1</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>1</sup>prophesied.

7 And all the men were about twelve.

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>1</sup>SEPULCHER; WITH THEIR TONGUES THEY HAVE USED DECEIT; <sup>b</sup>THE POISON OF ASPS IS UNDER THEIR LIPS:

## 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.

## PHILIPPIANS 2

10 <sup>a</sup>That at the name of Jesus <sup>\*</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.

## 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.

← 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

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

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

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

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>\*</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. <sup>\*</sup>

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.

↪ μηδὲ γλῶσση, (KJ Greek)  
"neither with-language" ▲

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;

↙ καὶ γλῶσσης  
"and language" ▲

REVELATION 10

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

↘ γλῶσσῶν  
languages ▲

↙ γλῶσσαις  
languages ▲

REVELATION 7

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".

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 ἐν τοῖς μέλεσιν ἡμῶν,  
among the members of-us ---"

↪ γέέννης - 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.

