



# *Tongues* SHALL CEASE

*And they were all filled with the Holy Ghost,  
and began to speak with other tongues,  
as the Spirit gave them utterance.*

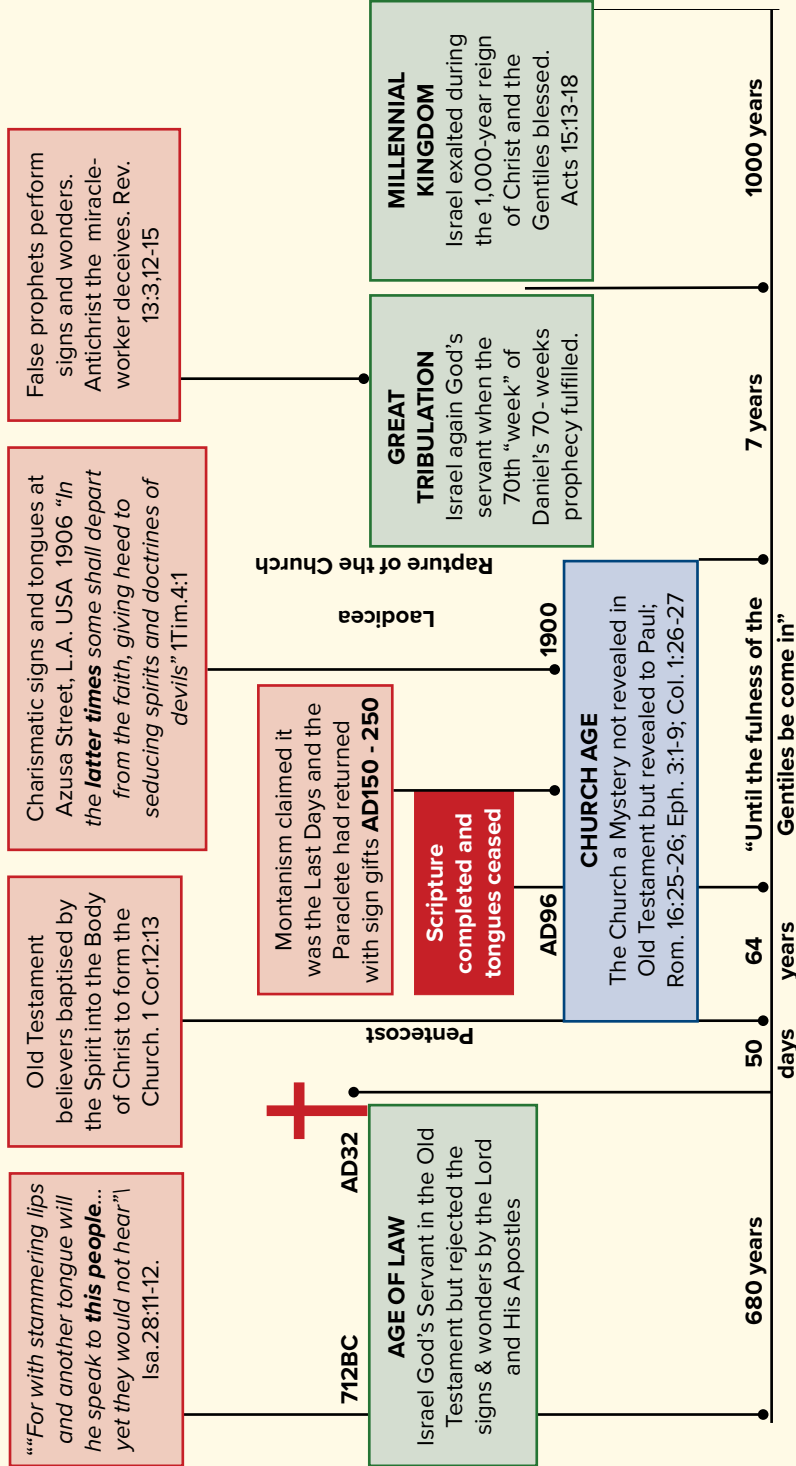
(Acts 2: 4)

**Prepared by John R. Ecob DD**

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FOR THE HERALD OF HOPE

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Signs were for Israel's benefit. Israel scattered in AD70 and finally in AD135. Sign gifts given in Apostolic times, had passed by mid-1st century. Scriptures completed in AD96.

# *Tongues* SHALL CEASE

by

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# Chapter 1 - Introduction

THERE is no doubt that there was a Gift of Tongues in the days of the Apostles. On the day of Pentecost the Apostles manifested this gift to the amazement of the Jews, and later the Corinthian Church needed guidelines for its control.

Twentieth-century Christianity has seen what is claimed to be a revival of the New Testament gift of tongues. Along with this goes a whole range of explanations as to the nature and purpose of these manifestations.

For the purpose of our discussion we need to understand what is meant by an “*unknown tongue*”. The word “*tongue*” simply means “language”, and the expression “*unknown tongue*” occurs six times in Scripture; all six references are in 1 Corinthians chapter 14. It should be observed that in all six cases the word “*unknown*” is in italics, which indicates that the word does **not** appear in the original Greek text. It has been inserted by the translators because they believed that in the context it better conveyed the meaning.

There are, however, two ways in which the word “*unknown*” has been interpreted. Charismatics interpret it as a language which is unknown to mankind and refer to it as a “heavenly language”: the language of angels.

An examination of each instance where angels appeared and talked with men will show that their words were always in a language understood by the hearer. When Paul was caught up to paradise he heard “*unspeakable words, which it is **not** lawful for a man to utter*” (2 Cor. 12:4), so IF he heard the language of angels, he states it is not lawful for man to utter it and it is expressly forbidden by God. However, when John was caught up to heaven he heard the angels worshipping and was able to record their words in his Greek language manuscript of the Book of Revelation. We must therefore conclude that the gift of tongues was NOT a language unknown to mankind.

The alternative view of what constitutes an “*unknown*” language is that the language was one which was spoken by mankind but was **unknown to some of the hearers**. This view fits perfectly with what we read in Acts chapter 2. Jewish proselytes from other lands said, “*How hear we every man in our own tongue (language), wherein we were born? Parthians, and Medes, and Elamites etc*” (Acts 2:8-11). There is no doubt that the words of the Apostles were understood

by the hearers in known languages which would be unknown to some hearers. Especially would those words be unknown to the Jews, as it is stated that they were Gentile languages.

Some claim that to speak in an “*unknown tongue*” is evidence of the New Birth, and unless one has spoken in unintelligible Charismatic tongues one therefore cannot be saved! So when an unsaved person begins to talk in a Charismatic tongue, that person immediately assumes that he or she is saved.

Others teach that the ability to speak in tongues is evidence of the “Baptism of the Spirit” and is a “Second Blessing” to be received by the believer subsequent to conversion. They equate it to the filling of the Holy Spirit, providing power for service. However, Scripture indicates that Christians are to be **continually** filled with the Holy Spirit, and that it is not a once-for-all “baptism”.

We read that on the day of Pentecost “*they were all filled with the Holy Ghost*”. Shortly after, when Peter stood before the Jewish Council, he was filled with the Holy Ghost as he spoke (Acts 4:8). When he went to his “*own company*” where they had a prayer meeting, again “*they were all filled with the Holy Ghost*” (Acts 4:31). Within a few days Peter was filled with the Holy Ghost three times, so obviously the filling of the Spirit is not a once-for-all baptism, and this is confirmed by the meaning of the Greek text in Eph. 5:18, which is, “***Go on being filled with the Holy Spirit.***”

There are different manifestations of modern-day tongues. In some instances it is encouraged in public meetings, and in these cases is sometimes accompanied by “interpretations”. Under such circumstances it is claimed “tongues” become the means of obtaining **direct revelation** from God. When the unintelligible utterance is interpreted, the message is supposed to carry divine authority because the meaning has been revealed by the Spirit of God. If God the Holy Spirit has given the message, then logically it can’t be wrong.

Often in Charismatic meetings where people are speaking in tongues there are strange manifestations, such as swooning, dumbness, barking like a wild dog, the physical collapse of the person involved, rolling about the floor, uncontrolled laughter, falling backward in a trance, dancing, leaping, and even the performing of cartwheels down the aisle! These statements are not exaggerations; they are commonly-witnessed phenomena in many branches of Christendom. Video recordings of such manifestations are available.

The extreme behaviour of many in the Tongues Movement has caused some more conservative people to disassociate and claim that what is so evidently unseemly behaviour is a counterfeit, nevertheless they maintain that they possess the “**real thing**”, which they practice in private prayer. In these cases, the persons speaking in tongues have no way of knowing what they are praying. They could be swearing in Chinese for all they know, and cases of awful blasphemy have been reported. Nowhere in Scripture is “*tongues*” used in private.

### ***DOCTRINAL ERRORS OF THE TONGUES MOVEMENT***

The Charismatic Movement errs in six main areas of doctrine. These are:

- 1) **Tongues**-talking which can be shown from Scripture and experience to be entirely different from the gift of tongues (languages) exhibited in New Testament times. Charismatics deny the cessation of the sign gifts, which include tongues, after the Apostolic era.
- 2) **Extra-Biblical revelation.** It is claimed that direct communication can be received from God. On occasions individuals relate how Christ or the Holy Spirit has appeared and spoken to them. Thus they add to the completed revelation of God’s Word in the Bible.
- 3) **Healing and other miracles.** Christendom is awash with “faith healers” who invite people to “miracle” meetings where the speaker asks them to come forward to receive healing or testify that they have been miraculously healed in the meeting.
- 4) **That there are prophets** chosen by God in this Church Age. Individuals prophesy of events to occur nationally and internationally. They also foretell future events in the lives of individuals.
- 5) **The baptism of the Spirit** as a subsequent experience to salvation. Usually it is held that this experience is accompanied and evidenced by the ability to speak in an unknown tongue.
- 6) **Eschatological error.** The Charismatic Movement sees itself as a Last-Days outpouring of the Holy Spirit beginning about 1900. The “*latter rains*” which God has promised on the land of Israel when that nation repents, are “spiritualised” to teach a great revival before Christ returns, whereas Scripture teaches that apostasy will characterise the Last Days. In this regard there is a parallel between the Charismatic Movement of the 20th

and 21st centuries and the Montanist Movement, which claimed to have the continuation of the Apostolic sign gifts from AD150 for just over 100 years, until their prophecies failed to be fulfilled and they lost credibility. We will discuss the Montanists later.

### ***SHOULD THE TONGUES MOVEMENT BE EXPOSED?***

If the Apostle Paul was any example for preachers through the ages, then every faithful servant of Christ should spend considerable time in exposing error. False teaching is the Devil's method of opposing God. He threw doubt on God's Word and deceived Eve in Eden, and has been doing the same ever since. Irenaeus (2nd century) and Hippolytus (3rd century), who were in the Apostolic succession from John, the apostle of love, wrote extensively against heresies, and Paul reminded the Colossian Church that **he warned and taught every man**. He wrote:

*"Whom we preach, **warning every man**, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Col. 1:28).*

Paul warned the Church at Ephesus day and night for three years. Listen to his earnest appeal to the elders from Ephesus:

*"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you **all the counsel of God**.*

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed the church of God**, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. **Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.***

*Therefore watch, and remember, that by the space of three years I ceased not to **warn every one night and day with tears.***

*... **I have coveted no man's silver, or gold, or apparel.** Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. **I have shewed you all things, how that so labouring ye ought to support the weak**, and to remember the words of the Lord Jesus, how he said, **It is more blessed to give than to receive**" (Acts 20:26-36).*

When Jude wrote his short epistle, he said:

*"Beloved, when I gave all diligence to write unto you of the common salvation, **it was needful for me to write unto you, and exhort you that ye should earnestly***

*contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares... Woe unto them! for they have gone in the way of Cain, and **ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core” (Jude 1:3-4,11).*

Peter has a similar warning:

*“But there were false prophets also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. **And through covetousness shall they with feigned words make merchandise of you** (2 Peter 2:1-3).*

Notice that greed is a mark of false teachers, and we see this expressed in the “Prosperity Gospel” of the Charismatic Movement.

The Lord Jesus gave one of His most solemn warnings about deception in the last days, in Matthew 7:15-23:

*“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits... Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

***Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful (miraculous) works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:15-23).***

One only has to ask: Who, in these last days, claims to prophesy, cast out devils, and do miraculous healings in Jesus name? The seriousness of the Charismatic error is immediately apparent. These so-called latter-day prophets bear the marks of **false prophets**, and those who follow their example will come under the judgment of God. Their plaintiff cry that they did these things **in Jesus’ name** will carry no weight in that day, and they will hear the Divine assessment, “*Ye workers of iniquity!*”

### **APOSTLES WERE FOUNDATIONAL**

It is most important that we understand that the early Church era was a period in which foundations were being laid. Most new dispensations, if not all, **BEGAN with signs and wonders** to manifest the Divine character of the new administration.

The Age of Innocence began with the mighty work of Creation. The Age of Conscience began with the supernatural appearance of cherubim and a flaming sword to keep the way to the tree of life. The Age of Human Government saw a rainbow appear over the new earth, and the Age of Promise began with a barren 90-year-old woman giving birth to a son.

When Moses led Israel out of Egypt, miracle after miracle occurred as God showed His wonders in the land of Egypt. The Red Sea parted to make a way of escape. The pillar of cloud and fire and the Glory of God on Sinai were physical manifestations to indicate a new era was beginning.

Before the Lord Jesus returned to glory, He indicated to His disciples that signs (miracles) would attend their ministry, and they did. John was the last Apostle and he died about AD100. During the Apostolic era the mystery of the Church was revealed to Paul and the Gospel was entrusted to the **Gentile Body of Christ**. The Apostles were foundational, and the Church is *“built upon the FOUNDATION of the apostles and prophets, Jesus Christ himself being the chief corner stone”* (Eph. 2:20).

Paul said:

*“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ”* (1 Cor. 3:10-11).

In the New Jerusalem there will still be only twelve Apostles, and their names will be inscribed **on the foundations** of that city which will be the dwelling place of the *“Lamb’s wife”*, the Church of Jesus Christ (Rev. 21:9-10,14). Once the Apostles passed away, the work of the Church was continued by *“evangelists”* and *“pastors and teachers”* (Eph. 4:11).

The canon of Scripture was completed by John on Patmos in AD96 and soon after was disseminated among all the Churches. The need for revelatory truth and prophetic gifts ceased with the completion of the canon. **The testimony of the early Church Fathers confirms this fact.**

It is also well to remember that the Apostolic era was a transitional phase of history from Jew to Gentile. Pentecost was a Jewish feast, and by the end of the Acts Paul said to the Jewish elders at Rome:

*“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews*

*departed, and had great reasoning among themselves” (Acts 28:28-29).*

The sign gifts were for the propagation of the Gospel to Gentiles and were a **sign to Israel**.

*“For **the Jews require a sign**, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness” (1 Cor. 1:22-23).*

Tongues, the gift of Gentile languages, was therefore one of the miraculous foundational sign gifts given to the Apostles and early Church members to launch the Gospel among the Gentiles and to **indicate to the Jews that Israel was temporarily being set aside**. It was to provoke the Jews to jealousy (Rom. 11:11) and to point them to Jesus Christ, their Messiah, Redeemer and King. Their blindness is partial and temporary, and when Israel *“shall turn to the Lord, the vail shall be taken away”* (2 Cor. 3:16).

Any builder would be foolish to continue constructing foundations beyond ground level, and it is foolish to suggest that the foundations of the Church proceeded beyond the Apostolic era.

### **PRACTICAL CONCERNS**

Modern-day tongues crosses all religious boundaries. There are Pentecostal, Anglican, Catholic, Uniting Church, Baptist, Spiritist, Brethren, and many non-denominational branches of the Charismatic Movement that practice tongues-talking. Apparently the ability to speak in tongues has no connection with sound doctrine. One does not have to believe in the Deity of Christ, or that He is the only Mediator between God and man. Praying to Mary, for the dead, or to deceased “saints,” does not inhibit this modern day “gift”. Some Roman Catholics have claimed greater devotion to Mary after speaking in tongues.

Since much of the behaviour associated with talking in tongues is clearly inconsistent with Biblical standards of conduct for a saved person, we do well to ask if the modern-day tongues are the same as the tongues of the New Testament. These strange manifestations are certainly inconsistent with the practice of the early Church and the exhortations of Scripture.

An ex-Charismatic pastor told the writer of a man speaking in tongues while under the influence of alcohol. If tongues is evidence of the fulness of the Spirit of God, how can a drunk exhibit a gift which is supposed to be evidence

of the fulness of the **Holy Spirit**? Gross sin like drunkenness, is inconsistent with the experience of any saved person (1 Cor. 5:11; 6:9-11).

It is well documented that when Brethren Evangelist Colin Graham was about to preach at a tent mission in New Zealand, a man stood and spoke in Charismatic tongues. Another man immediately interpreted that God was present, and souls would be saved. The evangelist asked for both men to be removed and afterwards discovered that the tongues utterance was the war cry of a Maori chief as he called down the curses of the Maori gods on the opposing chief. The tongues utterance that night was calling down curses on the preacher!

When Oral Roberts, a leading Pentecostal preacher, held his huge tent meetings in Sydney in the early 1950s, the writer witnessed demon possession as a man flung himself about in the midst of the large crowd barking like a savage dog. He was subdued by the ushers and carried, frothing at the mouth, from the meeting.

When the Tongues Movement began in the early 1900s, people ran on all fours to a tree barking like dogs. They claimed they had chased the Devil up the tree. Many, many other cases could be cited, and it is this strange behaviour which demands that the modern tongues experience be examined in the light of Scripture. The history of how the Tongues Movement developed at the Azusa Street Mission in Los Angeles in 1906 is well documented, and its record is anything but consistent with the Biblical pattern of behaviour for Christians.

A friend went to a meeting where people were talking in Charismatic tongues. He stood up and quoted John 3:16 in Greek. Immediately a member of the congregation gave an interpretation which did not resemble John 3:16.

The writer was in Queensland holding meetings. After the evening service a man approached and asked, "Do you believe God changes His Word?" He then said, "In the early 1990s God told me that Christ would return in 2004, and in 2004 God told me to join the AOG Church. God changed His mind!"

I found it difficult to know how to answer such an irrational statement. Who had spoken to this man? That he had received specific messages, he was absolutely convinced, but who gave him these messages? It certainly was not from God.

## Chapter 2 - Credentials of an Apostle

**M**ANY Charismatics hold that the office of an apostle is still conferred by God today, and that this provides justification for claims that they can perform miracles of healing and speak in tongues as did the twelve Apostles of Christ. An examination of Scripture will show that there were only twelve Apostles appointed by Christ, and that these were foundational to the Church.

The Apostle Paul had to defend his apostleship to the Corinthian Church because of their arrogance and pride. They were more gifted than any other Church and had become puffed up to the point where they despised the servant of Christ who had brought them to salvation.

False teachers were already busy at Corinth, and Paul warned the Church that these were false prophets preaching another Jesus.

*"For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him"* (2 Cor. 11:4).

In 2 Corinthians 11 and 12 Paul defended himself:

*"For I suppose I was not a whit behind the very chiefest apostles"* (2 Cor. 11:5).

Those who opposed Paul had claimed to be apostles.

*"For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ**. And no marvel; for **Satan himself is transformed into an angel of light**. Therefore it is no great thing if **his ministers also be transformed as the ministers of righteousness**; whose end shall be according to their works"* (2 Cor. 11:13-15).

These false apostles were glorying "*after the flesh*" (2 Cor. 11:18), so Paul described the real credentials of an Apostle. He was a Hebrew, and the false apostles claimed to be Hebrews. Those Charismatics who claim to be apostles should note that fact. All the Apostles of Christ were Hebrews. **There were no Gentile Apostles.**

*"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I"* (2 Cor. 11:22).

We have already seen that the Church is built on the foundation of the Apostles and prophets. **Both of these were foundational** and do not continue through the Church Age. The Church began with Jews and Jewish proselytes

at Pentecost, and God spoke through the prophets of Israel. **All Divine revelation has been entrusted to the Jewish people.**

*“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that **UNTO THEM** were committed **the oracles (utterances) of God**”* (Rom. 3:1-2).

It therefore becomes easy to identify a false prophet when it is a Gentile who claims he has some direct revelation from God.

The next evidence of a true Apostle is that he is despised, beaten, stoned, imprisoned, shipwrecked, hungry and thirsty. Hippolytus (AD170-236) described how eight Apostles of Christ died a martyr's death and John spent years in a salt mine as a slave. Paul said:

*“Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness”* (2 Cor. 11:24-27).

In Paul's first letter to the Corinthians, he wrote:

*“We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are **the offscouring of all things unto this day**”* (1 Cor. 4:10-13).

These are the proofs that Paul gave for his apostleship. It is a far cry from the Prosperity Gospel of the Charismatics! Charismatics who claim to be prophets and apostles are quite the opposite. They dress expensively, drive the best cars, fly first class, and live in luxurious homes. These are not the signs of an Apostle of Christ. *“Such are false apostles”* (1 Cor. 11:13).

Next, Paul speaks of *“visions and revelations of the Lord”* (2 Cor. 12:1). This was another sign of an Apostle. However, a true Apostle of Christ did not boast of these experiences, and Paul said of the things he saw and heard, *“... it is not lawful for a man to utter”* (2 Cor. 12:4). Yet Charismatics are constantly

claiming to have visions, revelations, and prophecies, many of which conflict with Bible prophecy.

John, however, was told by the Lord to write

*“the things which thou hast seen, and the things which are, and the things which shall be hereafter”* (Rev. 1:19).

Peter had a vision of clean and unclean animals, but visions and revelations were not the common experience of the early Christians and few are recorded in Acts. Paul said:

*“I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for **in nothing am I behind the very chiefest apostles**, though I be nothing. Truly **the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds**”* (2 Cor. 12:11-12).

Miraculous signs followed the outpouring of the Holy Spirit at Pentecost. These signs were miracles performed in fulfilment of the Lord’s words spoken just before He returned to heaven. He said:

*“These signs shall follow them that believe; In my name shall they cast out devils; they shall **speak with new tongues**; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

*So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

*And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen”* (Mark 16:17-20).

Miracles were not confined to the Apostles for Stephen *“did great wonders and miracles among the people”* (Acts 6:8). However, they were genuine miracles and not fraudulent acts of hypnotic showmanship. The people healed did not just believe they were healed, they were really healed. Paul wrote:

*“How shall we escape, if we neglect so great salvation; which **AT THE FIRST** began to be spoken by the Lord, and **was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?**”* (Heb. 2:3-4).

The signs and wonders of the early Church were confirmation of the message of salvation spoken by the Lord. A new dispensation had begun, and miraculous signs were necessary for the Jews in order to demonstrate that this

new doctrine was of God. Signs were for Israel, not for Gentiles. *“The Jews seek after a sign, and the Greeks seek after wisdom”* (1 Cor. 1:22).

Jesus said to the Jews:

*“Except ye see signs and wonders, ye will not believe”* (John 4:48).

Paul wrote:

*“In the law it is written, With men of other tongues and other lips **will I speak unto THIS PEOPLE (Israel)**; and yet for all that will they not hear me, saith the Lord. **Wherefore tongues are for A SIGN**, not to them that believe, but to them that believe not”* (1 Cor. 14:21-22).

Paul spoke with tongues (the gift of languages) more than all others, and could say:

*“Truly **the signs of an apostle** were wrought among you in all patience, in signs, and wonders, and mighty deeds”* (2 Cor. 12:12).

Surely this indicates that the signs and wonders which Paul performed marked him out from others as someone specially chosen to be an Apostle. If signs and wonders were a common occurrence, they would have had no significance.

### ***ARE THERE APOSTLES TODAY?***

The Lord Jesus appointed 12 Apostles and their names are listed in Matthew chapter 10. The title, “Apostle”, comes from the Greek word “apostolos” which means, “to send with a commission”.

After Judas betrayed the Lord, Peter stated that another was needed to fill the position and quoted Psalm 109 which is prophetic of Judas. It states: *“Let another take his office”*. The disciples chose Matthias to replace Judas, but there is no mention of him anywhere in the New Testament other than in Acts chapter 1.

Hippolytus (AD170-236) mentions that **“Matthias**, who was one of the seventy, was numbered along with the eleven apostles, and preached in Jerusalem, and fell asleep and was buried there.”

Later, on the Damascus road, the Lord appointed Paul as the Apostle to the Gentiles. It is questionable whether Matthias was God’s choice since he was an appointment of the disciples and was only *“numbered among **the eleven apostles**”* (Acts 1:26). The “eleven apostles” and Paul were the only personal appointments by the Lord; Matthias was an appointment of the disciples before Pentecost.

Luke tells us that Jesus appointed “*other seventy*” and sent them before Him through the villages of Israel. These were given powers similar to those bestowed on the twelve Apostles. They were told to heal and they rejoiced that “*even the devils are subject to us through thy name*” (Luke10:17).

It is significant that the “seventy” are not named, and take no part in recorded Scripture after the Lord’s earthly ministry. No doubt they did continue among the early Christians, but they occupied no official Apostolic position in the Church. The Acts of the Apostles is silent concerning them and provides details of only twelve Apostles including Paul. If there were more than twelve Apostles, why are they not given that title in the Book which the Holy Spirit has entitled, The Acts of the Apostles?

Hippolytus (AD170-236) lists the names of the “seventy” with brief details as to where some served in the early Church. He includes Luke among them, however, Luke was never considered an Apostle.

Sixty-four years later, when John wrote the Book of the Revelation, he stated that the names of “*THE twelve apostles of the Lamb*” (Rev. 21:14) were written on the foundations of the New Jerusalem.

To the Corinthians, Paul said:

*“For I think that God hath set forth us **the apostles last** (margin, **the last apostles**), as it were appointed to death”* (1 Cor. 4:9).

Peter stated that a qualification of an Apostle is that he must be **a witness of the resurrection** of Christ (Acts1:22). Paul was given a special revelation of the risen Christ on the Damascus road.

A qualification which seems to be overlooked, is that for one to be an Apostle of Christ he must be **appointed by Christ**. The Church was given no authority to make any preacher an Apostle of Christ. The Church sent out missionaries with a commission to preach the Gospel of Christ, but it would be wrong to suggest that missionaries are Apostles of Christ. The Lord sent out “seventy other” men to go before Him, but these are never referred to as apostles, so why should missionaries be given that title?

When Christ returned to heaven **He** “*gave gifts unto men... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers*” (Eph. 4:8,11). Apostles and prophets were foundational; evangelists, pastors and teachers have continued.

## Chapter 3 - Biblical Tongues

THE Greek text of Scripture uses the following words which are translated “*tongues*”.

- 1) *glossa* (1100 in Strong’s Greek Dictionary) - the tongue; by implication a *language* (especially one naturally unacquired): translated “*tongue*”.
- 2) *dialectoo* (1258 in Strong’s Greek Dictionary) from *dialegomai* - a mode of discourse, i. e. dialect: translated “*language, tongue*”.

We get our English word “glossary”, meaning “vocabulary of special words”, from the Greek word “*glossa*”, and our English word “dialect” from the Greek word “*dialectos*”.

In most cases the original Greek means a language or dialect spoken by men. In one case, in 1 Cor. 13:1, it refers to the “*tongues of men and of angels*”.

Those who claim that Charismatic tongues is an angelic language, have failed to produce any evidence that angels have a language differing from those spoken on earth. Whenever angels spoke to men, it is apparent that they spoke in a language understood by the hearer so therefore it was a language known among men. It can reasonably be argued that Hebrew was the original language given to Adam and that all utterances by angels were in Hebrew. However, the use of the word in 1 Cor. 13:1 is in the sense of eloquence.

At no time in Scripture is the word “*tongues*” an unintelligible gibberish or a mere repetition of sounds, and it is used in Rev. 17:15 to refer to the **languages** of the whole world.

*“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”*

In this context the word “*glossai*” can mean nothing more than Gentile languages. It certainly does not mean a supernatural communication of unintelligible gibberish requiring a supernatural interpretation.

The Greek word “*glossa*” translated “*tongue*” in a few instances is obviously the physical tongue, as when Jesus touched the **tongue** of the man who had an impediment in his speech (Mark 7:33).

“*Glossa*” is translated “*unknown tongue*” in 1 Cor. 14 in the KJV Bible, but the word “*unknown*” is dropped from the NKJV Bible. The word “*unknown*” is in italics in the KJV, which indicates that it is not in the original Greek text

but has (quite rightly) been supplied by the translators. It is not intended to indicate a language which could not be learned or is unknown to mankind, but in the context of the Corinthian Church it was a language which had not been learned by **some** of the hearers and therefore needed an interpreter. **God understands ALL languages** and He hears when we pray in **any language**, however, in a Church meeting,

*“he that speaketh in **an unknown tongue** (foreign language) speaketh not unto men, but unto God: for **NO MAN UNDERSTANDETH him...**”*

(1 Cor. 14:2).

Therefore, whatever language is used in prayer, God hears, but others who do not know the language, do not understand.

### ***TONGUES SPOKEN AT PENTECOST***

In Mark 16, Jesus said that after His departure some would speak in “*new tongues*”. This was fulfilled in Acts 2 on the day of Pentecost when the Apostles preached in **Gentile languages** instead of the Hebrew or Aramaic language, much to the astonishment of the Jews.

The experience of Pentecost was clearly nothing like modern-day “tongues” because “*every man heard them speak in his **own language...** wherein he was **born***” (v6-8). No interpreters were needed, the speakers knew what they were saying, and the languages were known dialects (languages). The hearers were Jews and proselytes from all over the world, who were amazed that these Galilaeans (v7) were suddenly able to preach in **their** foreign languages! At least 14 Gentile languages are listed, beginning with *Parthian*, *Median*, and ending with *Arabian* (Acts 2:9-11). It takes 3 verses to list them all! The people who heard them said:

*“And how hear we every man in **our own tongue**, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues (languages) the wonderful works of God” (Acts 2:8-11).*

Nothing could be clearer. This was **not private prayer for personal edification, nor was it receiving a message** from God. It was, plain and simple, preaching the Word of God, glorifying God, testifying of Jesus Christ’s resurrection and proving it from the Old Testament prophets- in Gentile languages!

The behaviour of the Apostles was quite normal. They were not acting like drunks! The **mockers ridiculed** them and charged them with being drunk on **NEW WINE!** (Acts 2:15).

Everybody knows you can't get drunk on grape juice and the taunt was nothing more than an expression of the animosity in the hearts of the Jews. The remark of the scoffers would indicate that the Apostles were not accustomed to drink "strong drink".

### ***THE HOUSEHOLD OF CORNELIUS***

Other cases of speaking in tongues are recorded in the Acts of the Apostles chapters 10 and 19. In chapter 10, Cornelius the Gentile was converted, and the band of Jewish men who went with Peter needed to be convinced that **God had turned to the Gentiles** following Israel's rejection of her Messiah. God gave the gift of the Holy Spirit to these Gentiles and they "*magnified God*" in **Gentile languages**.

We should remember that when Gentiles were converted in Old Testament times they became Jewish Proselytes. Ruth the Moabitess said, "*Your people shall be my people, and your God, my God*" (Ruth 1:16). Gentile converts forsook their own nation's gods and trusted in the God of Israel, the God of Abraham, Isaac and Jacob (Israel), attaching themselves to the people of God! Being saved in the Old Testament era meant joining God's people, just as being saved in the New Testament era means that we become a Christian, which is "*neither Jew nor Greek* (Gentile)... *for ye are all one in Christ Jesus*".

The Temple had a court for the Gentiles, another for women, and an inner court surrounding the Temple. Proselytes were not permitted to worship in the inner court or become priests, however, Joshua made the Gibeonites, who were Hivites, "*hewers of wood and drawers of water for the house of my God*" (Joshua 9:23).

### ***DISCIPLES OF JOHN THE BAPTIST AT EPHEBUS***

Acts 19 tells of certain disciples of John the Baptist who had earlier accepted John's baptism of repentance. They remembered that John had said they should believe on Him (ie Christ) Who was to come after him. These were then baptised in the name of the Lord Jesus and the Holy Spirit brought them into the Body of Christ; they became members of the Church of Jesus Christ. These disciples were living at Ephesus in Asia Minor and had not heard how the Holy Spirit was given at Pentecost (Acts 19:2).

In all three cases in the Acts of the Apostles there is nothing in the record which even slightly resembles the modern-day tongues experience. In every case there were **Jews who needed to be convinced** that this new thing, the Church, was of God, and that God had turned to the Gentiles because Israel had rejected Messiah!

### ***THE CHURCH AT CORINTH***

The only other mention of the gift of tongues in the New Testament is found in 1 Corinthians chapters 12,13 and 14. Tongues are:

- 1) Recognised** as one of the gifts given to the early Church (ch12)
- 2) Restricted** to the early Church era (ch13) (*"tongues shall cease"*)
- 3) Regulated** in their use while still current in the early Church (ch14).

Corinth was at the cross-roads of world commerce in the days of the early Church. It was a multi-cultural city. It had a Jewish synagogue and Crispus, the chief ruler of the synagogue, believed in Christ. The Jews had considerable influence and charged Paul before the judgment seat of Gallio, the Roman deputy over the region of Achaia. The Greeks rejected their charges against Paul and took the new ruler of the synagogue and beat him before the Roman judgment seat (Acts ch18:1-17).

Paul stayed at Corinth for 18 months (Acts18:11), and during this time many were converted to Christ from the **various nations** that traded in the city. The Church at Corinth appears to be one of the most gifted of the early Churches but needed correction on many issues. One of these was their use of the gift of languages (tongues).

With so many different nationalities, and with the special miraculous gift of languages which God had given to some of them, the conduct of their public meetings could be chaotic. Hence the need to regulate the use of languages in the public meetings of the Church.

We should also remember that the early Church did not conduct its meetings as modern Churches do, with one minister in charge. The early Church had plurality of leadership and the form of their service was open to any brother to contribute. If any man had a psalm, or doctrine (teaching), he was free to share it with the fellowship (1 Cor 14:29-31). Also at this time Scripture was not complete, and revelations were given. Some had the gift of languages and could interpret (1 Cor. 14:26). Not everyone who is multi-lingual is a

good interpreter, as anyone in international business will testify. The ability to interpret is a special gift, which was necessary for the edification of the believers when they came together.

Paul made it clear that because one spoke a different language that was no reason to forbid him to speak; “...*forbid not to speak in languages.*” However, to avoid confusion, there should be a limitation on the number of languages spoken in any meeting.

*“Let it be **by two**, or **at the most by three**, and that by course (or, in turn); and let one interpret*” (Acts 14:27).

The practice in some Charismatic meetings, of all speaking in tongues at the same time, violates this instruction, quite apart from the issue of whether Charismatic tongues is Scriptural.

In the Scripture the gift of **interpretation** is closely linked with the gift of speaking in tongues. In fact, without an interpreter present, speaking in an unknown language **was forbidden**.

*“If there be no interpreter, let him keep silence in the church”* (1 Cor. 14:28).

When someone spoke in an unknown tongue (language), it was essential that an interpreter be present; “...*and let one interpret*” (1 Cor. 14:27).

This instruction indicates that **a language** was spoken, and that the Church was to exercise control over the number of speakers and to provide a suitable interpreter, otherwise the preacher was to be silent.

Charismatics understand “interpreting” as someone receiving **a direct revelation** from God to indicate the meaning of what has already been said in **unintelligible gibberish**.

This was not the case in the early Church, because even if there was no interpreter present and the speaker alone understood what he was saying, then at least **he** was edified. Modern tongues-talkers don’t know what they themselves have said, and therefore do not have any understanding of their own gibberish. They could not write it down, so how could they be edified?

*“Thou verily givest thanks well, but **the other** is not edified”* (1 Cor. 14:17).

To be edified, one must **understand** what is said. The New Testament speaker understood what he said and was edified, but the **hearers** needed an interpreter for **their** edification.

*“Let all things be done unto edifying” (ie building up in the faith 1 Cor. 14:26).*

The Psalmist says we must **understand** that for which we praise the Lord.

*“For God is the King of all the earth: sing ye praises **with understanding**”*  
*(Psalm 47:7).*

Chrysostom (AD347 to 407), in his exposition of 1 Cor. 12:1-2 on the gifts of the Spirit, pointed out that the New Testament Christians who received revelation prior to the completion of the canon of Scripture **knew what they were saying**. He wrote:

“ For as the Apostles themselves had received this sign first, so also the faithful went on receiving it, I mean, the gift of tongues; yet not this only but also many others: inasmuch as many used even to raise the dead and to cast out devils and to perform many other such wonders: and they had gifts too, some less, and some more. But more abundant than all was the gift of tongues among them: and this became to them a cause of division.

And this was not the only thing to disturb them, but **there were also in the place many soothsayers**, inasmuch as the city was more than usually addicted to Grecian customs, and this with the rest was tending to offense and disturbance among them. **This is the reason why he begins by first stating the difference between soothsaying and prophecy”**

*(Homily 29 page 384-5).*

He continues:

“...I mean the prophesyings. For it was well known to them all, and prophecy was exercised among them, as was meet for their condition, **with understanding and with entire freedom**. Therefore, you see, **they had power either to speak or to refrain from speaking. For they were not bound by necessity, but were honoured with a privilege**. For **this cause** Jonah fled (Jonah 1:3); for **this cause** Ezekiel delayed (Ezekiel 3:15); for **this cause** Jeremiah excused himself (Jeremiah 1:6). And God thrusts them **not** on by compulsion, but advising, exhorting, threatening; not darkening their mind; **for to cause distraction and madness and great darkness, is the proper work of a demon**: but it is God’s work to illuminate and with consideration to teach things needful. **This then is the first difference between a soothsayer and a prophet”**

*(Homily 29 page 388).*

The implications of Chrysostom’s remarks are very serious indeed. When the Apostles and early Christians spoke by the Spirit it was with complete

understanding of what they were saying, and this was what distinguished them from the fake prophets (soothsayers), who also claimed they spoke by the Spirit but did not understand what they had said.

**No Charismatic speaking in “tongues” has any understanding of what he or she is saying, and by Chrysostom’s criteria falls into the category of a soothsayer.**

### INTERPRETION OF TONGUES

In the original Greek of the New Testament the word which is translated “*interpret*” is *HERMANEUO*. Twelve times it refers to **translation from one language to another**. For example, Scripture states, “*which is, being interpreted*”, or similar, in the following cases:

“*Rabbi*” means “*master*” (Jo. 1:38);

“*Messias*” means “*the Christ*” (Jo. 1:41);

“*Cephas*” means “*A stone*” (Jo. 1:42);

“*Siloam*” means “*Sent*” (Jo. 9:7);

“*Tabitha*” (a Chaldean word) means “*Dorcas*” (Acts 9:36);

“*Golgotha*” means “*The place of a skull*” (Mark 15:22);

“*Talitha cumi*” means “*Damsel, I say unto thee arise*” (Mark 5:41).

Nobody would question that the “interpretation” of these words is **translation** from one language to another, yet the **same Greek word** is used by the Holy Spirit when referring to the gift of interpretation. When we read, “*and they shall call his name Emmanuel, which being interpreted is, God with us*” (Matt. 1:23), it is without question translation from one language to another.

Why, then, do Charismatics change the meaning of “interpretation” (translation) to **revelation**, when the Bible is God’s completed revelation? **God does not give extra-Biblical revelation**, ie additional to the Bible.

“*If any man shall add unto these things, God shall add unto him the plagues that are written in this book*”(Rev. 22:18,19).

Chaos in the Church’s meetings had to be avoided, and Paul said,

“*Let all things be done decently and in order*” (1 Cor. 14:40). *Patience was required, and “you may all prophesy (preach) one by one, that all may learn... .”* (1 Cor. 14:31).

In order to **learn**, one must **understand** what is said. We will learn nothing unless we comprehend the message. The whole concept of a preacher being

out of control and unaware of what he is saying is ruled out by the following statement:

*“And the spirits of the prophets are subject to the prophets” (1 Cor 14:32), because, “God is not the author of confusion, but of peace, as in all churches of the saints” (1 Cor. 14:33).*

Thus we see how different was the language control of the early Church compared with modern-day tongues meetings, where any number of the people may be jabbering simultaneously, not knowing what they are saying and failing utterly to have control over their own spirit. One of the fruits of the Spirit is *“temperance,”* or **self control**, and those speaking in modern-day tongues have **no control** over what they are saying!

### **REASONS FOR REGULATION OF TONGUES - 1 COR. 14**

The necessity to regulate the use of different languages in the Church meetings was for the following reasons:

- 1) So that **people could understand** what was being spoken and thus be able to intelligently follow and be edified (built up).

*“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 into the air” (1 Cor. 14:9).*

*“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!” (1 Cor. 14:11).*

*“Let **all things** be done unto edifying” (1 Cor. 14:26).*

- 2) So that other believers **could say “Amen”**, after prayer.

*“Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned (ie hasn’t learned the language) say **Amen** at your giving of thanks, seeing he **UNDERSTANDETH NOT** what thou sayest?” (1 Cor. 14:16).*

- 3) To **avoid confusion**:

*“God is not the author of confusion... Let all things be done decently and in order” (1 Cor. 14:33,40).*

If a man in the Corinthian Church prayed or preached in a language which others did not understand, he would be praying or preaching in the Spirit but only God and he himself would understand. Nobody else would, so why

speaking in public? The man himself would be edified because he **understood** what he was saying, but nobody else would be edified. The other members of the fellowship would be bored or confused!

*“For he that speaketh in an unknown tongue (language) speaketh not unto men, but unto God: for **no man understandeth him**; howbeit in the spirit he speaketh mysteries. But he that prophesieth (in a known language) speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue **edifieth (only) himself**” (1 Cor. 14:2-4).*

If the man **edifies himself**, then he must know what he is saying in whatever language he is speaking, and therefore he could not be speaking in a modern Charismatic tongue which is unintelligible!

4) The final reason is to avoid being **branded as a madman** by unconverted who may come into their services, but rather that they should hear the Word, understand it, and be converted:

*“If there come in those that are unlearned (ie haven’t learned the language), or unbelievers, will they not say that **ye are mad**? But if all prophesy (ie preach in a known language)... he is convinced of all... and thus are the secrets of his heart made manifest; and so falling down **on his face** (not on his back as do Charismatics) he will worship God, and report that God is in you of a truth” (1 Cor. 14:23-25).*

One only has to observe the behaviour in a Charismatic meeting such as those recorded on DVD at meetings run by Hagen, Copeland or Hinn, where they exhibit behaviour akin to a drunken party, laughing uncontrollably, to realise that they might well be accused of insanity.

### **THE PURPOSE OF TONGUES**

We might ask the question, Why did God give the gift of languages to the Church in the days of its infancy?

Certainly it assisted the spread of the Gospel which had to be taken to “every creature,” but this was not the **primary purpose** of the gift. The Greek language was a widely-known trade language and the New Testament was written in Greek for that reason.

The first use of “*tongues*” was at Pentecost when there was no attempt to preach to Gentiles. It was a **Jewish feast** and only Jews and Jewish proselytes were present. So why Gentile languages?

On two other occasions when “*tongues*” are referred to in the Acts of the Apostles, it was for the benefit of Jews. Firstly, **Jewish disciples** of John the Baptist at Ephesus, and also for Peter and his associates in the house of Cornelius, where they had to learn that “*what God hath cleansed*” (ie the Gentiles), they were not to call unclean! Jews treated Gentiles as unclean, because they were pagans outside the cleansing of God. Gentiles could be saved of course as was Ruth, Rahab and many more. In Solomon’s day there were 153,600 Gentiles in Israel who were called “*strangers*” (2 Chron. 2:17).

Jesus referred to Gentiles as “*dogs*” (lit. “puppy” or a household pet). He said to the Canaanite woman whose daughter was sick, “*It is not meet to take the children’s bread and cast it to dogs*”(Matt. 15:26). This was not a racist comment, for as soon as she replied, “*True Lord...* ”, her daughter was healed.

So what was God’s reason for giving the gift of GENTILE languages to the Jewish Apostles? **The reason was prophetic.**

In 1 Cor 14:21-23 we are told God’s purpose for giving this gift:

*“In the law it is written, With men of other tongues (languages) and other lips will I speak unto **THIS PEOPLE** ( ISRAEL); and yet for all that **THEY** (ISRAEL) will they not hear me, saith the Lord. Wherefore tongues (Gentile languages) are for a **SIGN**, not to them that believe, but to them that believe not” (ie to **unbelieving Israel**).*

The nation of Israel had been God’s witness to the world for 1,500 years (Isa. 43:10), but when the promised Son of David, their Messiah, had come, the nation rejected Him. Paul quoted a prophecy from Isaiah 28:11-12, where God had warned the nation that He would one day speak to them **in Gentile languages as a sign of coming judgment**. That judgment came in AD70 and AD135 when the Romans destroyed the city of Jerusalem and scattered its survivors across the world.

The passage in Isaiah 28 is clearly speaking about the time of Christ’s first coming, for it says:

*“Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation...” (Isa 28:16).*

This verse is referred to four times in the New Testament, and each time identifies Jesus Christ as the corner stone **rejected by the builders** but chosen by God (Matt 21:41-44; 1Pet. 2:4; Eph 2:20; Rom 9:33).

So the whole purpose of the gift of tongues (languages) to the Apostles was to fulfil the Old Testament prophecy and thus **warn Israel** of the seriousness of their position following their rejection of Christ! Did Israel heed the warning? Certainly not! Just as the prophecy stated:

*"Yet for all that **will they not** hear me, saith the Lord" (1 Cor. 14:21).*

### **TONGUES SHALL CEASE**

The thirteenth chapter of 1 Corinthians foretold that tongues would cease and the revelatory gifts would fail or vanish away.

*"Whether there be prophecies, they shall **FAIL**;*

*whether there be tongues, they shall **CEASE**;*

*whether there be knowledge, it shall **VANISH AWAY**" (1 Cor. 13:8).*

The words "**FAIL**" and "**VANISH AWAY**" are from the Greek word "katargeo", meaning "to render idle by a circumstance", but the word "**CEASE**" is from the Greek word "pauo" means "*to pause and stop*".

When would they pause and stop? We will demonstrate from the writings of the early Church Fathers that the miraculous gift of Gentiles languages ceased with the passing of the Apostle John and those who outlived him from the age of the Apostles. Church history to the fifth century bears testimony to this fact. The remnants of the sign gifts, received in the Apostolic era, passed away toward the middle of the second century **coinciding with the final destruction of the nation** of Israel, after which the sign to the nation was no longer needed.

The claims of Tertullian (after AD201) and his Montanist followers, that they had prophets and that the Paraclete had come a second time to Montanus about AD150, bear all the marks of demonic manifestations, and were seen as such by some of the Church Fathers at the time.

Since "tongues" was a sign to Israel that God had rejected them and turned to the Gentile Church, there would be little point in the sign continuing **after the promised judgment was carried out, and we know from history that the Jewish nation was finally decimated by Emperor Hadrian in AD135**. The Jewish revolt which began in AD66 brought fearful suffering to the nation in AD70, but in AD135 Emperor Hadrian completed the judgment. The death toll in the Bar Kochba revolt was estimated at about 600,000, and so many slaves were sold in the slave markets of the Roman Empire that the price of

slaves dropped. Bar Kochba slew his high priest and committed suicide before the Romans could catch him.

To prevent the Jews from ever again rising up against the Romans, Hadrian repopulated the land with people from Gentile countries and destroyed Jerusalem, rebuilding it as a pagan city and naming it Aelia Capitolina. Jews were forbidden to enter the city except on the 9th day of the Jewish month Av, when they remembered the city's destruction. The sabbath, circumcision, public study and teaching of Torah, as well as observance of all Jewish rituals and customs, were forbidden. This brought the desolations of Jerusalem to a conclusion and the words of the Lord Jesus were fulfilled in detail.

*"Behold, your house is left unto you desolate"* (Matt. 23:38).

The revelatory gifts of prophecy and knowledge would fail and vanish away. The Greek word translated *"FAIL"* and *"VANISH AWAY"* means *"rendered useless by a circumstance"*. We read:

*"For we **know in part** and we **prophecy in part**, but when that which is perfect is come, then that which is **in part** shall be done away... For **now** we see through a glass darkly; but **THEN** face to face: **now** I know **in part**; but **THEN** shall I know even as I am known"* (1 Cor. 13:9-12).

Divine revelation and prophecy became unnecessary once the canon of Scripture was complete. The expression, *"when that which is perfect is come"*, refers to the perfect revelation of truth in the Scripture. *"Perfect"* is *"teleion"* in the Greek and means *"complete"*. Thus the gift of tongues would *"pause and stop"* because Israel had been finally judged, and the revelatory gifts would be rendered useless because no more truth would be revealed. We have to turn to the historical writings of the early Church Fathers, however, to find out **when** tongues ceased.

The testimony of the early Church Fathers also indicates that, along with tongues, all other sign gifts *"vanished"* and *"failed"*. We will demonstrate this in chapter 4 with quotations from early writings.

As the Apostolic era came to a close the Church ceased to be Jewish in character, as it was in the first ten chapters of the Acts of the Apostles, and it became predominantly a Gentile body.

We have already seen that all true prophets in Scripture were Jews, and Paul states that *"unto them were committed the oracles (utterances) of God"* (Rom. 3:2). For Charismatics to claim the prophetic gift, they must also establish their Jewish pedigree.

God has another seven years marked off **for the nation of Israel** after the Rapture of the Church, and during the first half of that period there will be **two Jewish prophets** in Jerusalem who will have power to perform miracles, but that is not in this Gentile period of the Church Age. Those prophets will preach the Scriptures but no further revelation will be required. Further revelation is “rendered useless” (unnecessary).

### ***THE BAPTISM OF THE SPIRIT***

The claim that God wants every Christian to receive a “second touch” described as the baptism of the Spirit, and that this baptism is evidenced by the gift of Charismatic “tongues”, has no Biblical foundation.

The word “*baptism*” means to “*immerse*” or to “*place into*”. When a person is saved, that person is placed into the Body of Christ. In Paul’s Epistles he addresses believers as those who are “*in Christ*”. It is a term unique to the Church and did not apply to Old Testament saints. “*If **any man** be IN CHRIST, he is a new creature*” (2 Cor. 5:17). When the Rapture occurs, the dead “*in Christ*” will rise first (1 Thess. 4:16). Old Testament saints were raised with Christ (Matt. 27:52-53) and will not be raised at the Rapture. They were never baptised into the Body of Christ which is the Church.

Scripture teaches that **in this present age** every child of God is in the Body of Christ, and has been placed (immersed) there by the Holy Spirit at the moment of conversion. To the most carnal of Churches in the Apostolic era, Paul wrote:

*“For by one Spirit **are we ALL baptised 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**. For the body is not one member, but many”*(1 Cor. 12:13-14).

Some will argue that there are two baptisms, but Scripture states:

*“There is **one body**, and **one Spirit**, even as ye are called in **one hope** of your calling; **one Lord, one faith, ONE BAPTISM, one God and Father of all, who is above all, and through all, and in you all**”* (Eph. 4:4-6).

Water baptism is a testimony that the believer is now in the Body of Christ and identified with Christ and His people. Water baptism is testimony to the baptism of the Spirit. They refer to one and the same event.

One must not confuse the baptism of the Spirit with the filling of the Spirit which is a **continuing experience**.

In Ephesians 5:18, the command, “...*be filled with the Spirit*”, can be translated, “*go on being filled with the Spirit*” (Eph. 5:18). It is not a once-for-all experience. As we yield to the will of God in our lives the Holy Spirit fills our heart and we experience the joy of the Lord.

*“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord”* (Eph. 5:19).

We continue to give thanks always for all things and live in complete submission to our Heavenly Father. That’s being filled with the Spirit.

## Chapter 4 -

# When did Sign Gifts Cease?

THE sign gifts continued until the Apostolic generation died out in the first half of the second century. By then the gifts **given in Apostolic days** (pre- AD100) had ceased to exist. It was THEN that the false tongues of Montanus in Phrygia appeared, to continue the gifts with a demonic imitation! This chapter will show that the Montanist tongues experience was actually a “familiar spirit” such as is common among witches.

The gift of speaking in Gentile languages, which occurred on the day of Pentecost, is inseparably linked to other sign gifts such as healing and miracles. The prophetic gift likewise was a supernatural work of God and involved direct communication with the Almighty. In 1 Cor. 14:22 tongues is specifically stated to be **a sign** to unbelieving Israel, which bears testimony to the fact that it was a miraculous ability given in the days of the Apostles to speak hitherto unlearned languages. However, there is solid historical evidence from the writings of the early Church Fathers to show that all the New Testament sign gifts bestowed prior to the departure of the Apostles, ceased, fulfilling Paul’s statement: *“Tongues shall cease.”*

The Charismatic Movement of the 20th century has claimed persistently that “tongues” is the evidence of either the baptism of the Spirit, or of salvation. What is patently clear from the historical writings of the Church Fathers is that:

- 1) Biblical tongues were understood to be **known Gentile languages** which could be learned, and interpreted by anybody familiar with the language being spoken.
- 2) The Apostolic sign gifts, including that of speaking in Gentile languages, **did not continue past the early Church era**. The sign of tongues (foreign languages) ceased after the Jews rejected the sign and were judged by God. A search of the writings of the early Church Fathers from the first to the fifth century will make this abundantly clear. Charismatics quote Tertullian and Irenaeus partially, but we will discuss these statements in their context later.

## THE TESTIMONY OF EARLY CHURCH FATHERS

**Papias** was one of the Apostolic Fathers. **He lived in the days of the Apostles** and was discipled by John. Some fragments of his writings have been preserved for us by Eusebius in his Church history (4th century). It is recorded:

“We must now point out how Papias, who lived at **the same time** (as John), relates that he had received a wonderful narrative from the daughters of Philip. **For he relates that a dead man was raised to life in his day. He also mentions another miracle relating to Justus, surnamed Barsabas, how he swallowed a deadly poison, and received no harm, on account of the grace of the Lord.**”

The two incidents which Papias relates were on second-hand information from the daughters of Philip, and quite evidently were an unusual occurrence. Papias lived at the same time as the Apostle John, at the end of the Apostolic era when the manifestation of sign gifts was rare. These miracles were a fulfilment of the Lord's promise to the early Church, recorded in Mark's Gospel:

*“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and **if they drink any deadly thing, it shall not hurt them;** they shall lay hands on the sick, and they shall recover”* (Mark 16:17-18).

The Acts of the Apostles records some such signs (eg. Dorcus raised up, Paul bitten by a serpent) and Papias related miracles as isolated events and not something that was happening all around him. He could look back to the years when the Apostles were ministering and recalled actually hearing from the aged daughters of Philip about two specific miracles.

Far from proving that the sign gifts continued, it demonstrates that these were rare events which occurred in the Apostolic era. Most of the Apostles were dead by AD70, probably at least twenty or thirty years before Papias heard from the daughters of Philip.

**Augustine, the Bishop of Hippo in the fifth century**, wrote the following words in his *Homily 6* on 1 John 3:19 to 4:3 (chapter 10).

“In the earliest times, the Holy Ghost fell upon them that believed: and they spake with tongues, which they had not learned, as the Spirit gave them utterance. **These were signs adapted to the time.** For there behooved to be that betokening of the Holy Spirit in all tongues, **to shew that the**

**Gospel of God was to run through all tongues over the whole earth.  
That thing was done for a betokening, and it passed away. “**

If it was known to Augustine in the fifth century that tongues ceased in the earliest times and that it was “a sign adapted to the time... to shew that the Gospel of God was to run through all tongues (languages) over the whole earth”, then surely that is powerful evidence that the special gift of speaking in Gentile languages ceased with the passing of the Apostolic era.

**Jerome’s *Apology against Rufus*** chapter 21, was written around the time of Augustine (AD400) and he states:

“Then, I suppose, the Apostles and Apostolic men, who spoke with tongues, are to be condemned; and you who know two languages may deride me who know three.”

Jerome refers to tongues as spoken by “the Apostles and Apostolic men”, which places it in the early Church era with a clear inference that the gift was not practiced in his day, and that tongues were languages which could be learned.

**Cyril of Jerusalem, about AD348**, made it clear that the tongues spoken by the Apostles and other men from the Apostolic era were languages.

“They spoke with strange tongues, and not those of their native land; and the wonder was great, **a language spoken by those who had not learnt it.** And the sign is to them that believe not, and not to them that believe, that it may be an accusation of the unbelievers, as it is written, ‘With other tongues and other lips will I speak unto this people...’ Here stop a little and raise a question... Did they each hear in their own dialect so that if I may so say, one sound was uttered, but many were heard;... or are we to put the stop after ‘they heard,’ and then to add, ‘them speaking in their own languages’ to what follows, so that it would be speaking in languages their own to the hearers, which would be foreign to the speakers? I prefer to put it this latter way; for on the other plan the miracle would be rather of the hearers than of the speakers; whereas in this **it would be on the speakers’ side;** and it was **they who were reproached for drunkenness,** evidently because they by the Spirit **wrought a miracle in the matter of the tongues**”(Oration 41, para. 15).

Cyril quite rightly concludes that the speakers spoke in a new language and the hearers heard in their own vernacular. In all his comments he attaches

the gift of tongues to the Apostolic era, with not the slightest suggestion that the gift continued in his day. Nobody could rightly interpret his comments to mean that tongues was a gibberish or the language of angels.

In the third year of his residence at Constantinople as Archbishop, **Chrysostom (AD347-407)** began a course of sermons **and wrote:**

“Except,’ saith (Christ), ‘ye see signs, ye will not believe.’ For we lose nothing (by lack of miracles), if we will but take heed to ourselves... **What would ye more? Signs? But they come to an end.** Thou hast ‘faith, hope, charity,’ the abiding things: these seek thou, these are greater than signs” (*Homily 40*, Acts 18:18).

It certainly does not sound as if Chrysostom thought the sign gifts had continued to his day.

Chrysostom is very definite about the cessation of tongues in his *Homily 4* on 2Thess. 2:6-9. Remembering that he lived from AD347 to 407, it places him in the second half of the fourth century, and he stated emphatically of the sign gifts manifested in Apostolic times, **“they have long since ceased”**.

In *Homily 29*, which begins with an exposition of 1 Cor. 12, he states:

*“Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led.*

THIS whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to **and by their cessation, being such as then used to occur but NOW NO LONGER TAKE PLACE. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question: namely, why did they then happen, and now do so no more?”**

Chrysostom wrote extensively on the gifts of the Spirit in his exposition of 1 Corinthians, and discusses the character of the tongues existing in the early Church. He is very clear that the New Testament tongues was a special ability given miraculously by God for early Christians to speak **languages which they had not learned.** There isn’t the slightest hint that they were Charismatic gibberish which was unintelligible to the one speaking or to the hearers. He compares the tongues spoken by soothsayers, and states that the difference between the gift of prophecy and the tongues of the soothsayers was that the prophets understood what they were saying and were calm and in control.

Soothsayers, on the other hand, **did not know what they were saying**. He even quotes Plato the philosopher as saying:

“Hear, for example, Plato saying thus: (*Apol. Soc. 100:7.*) ‘Even as they who deliver oracles and the **soothsayers** say many and excellent things, **but know nothing of what they utter.**’”

In *Homily 29* on 1 Cor. 12:1-2, Chrysostom states:

“For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed, to be pushed, to be haled as a mad-man. **But the prophet not so, but with sober mind and composed temper and knowing what he is saying, he uttereth all things. Therefore even before the event do thou from this distinguish the soothsayer and the prophet.**”

The “tongues” spoken by Charismatics is similar to that spoken by soothsayers and is always **unknown** to the one who is speaking. It is rarely a known language, though some instances of awful blasphemy in foreign languages have been reported.

In *Homily 34*, Chrysostom discusses 1 Cor. 13 which states that tongues shall cease. He says:

“But although it be no marvel that **prophecies and tongues should be done away, that knowledge should be done away**, this is what may cause some perplexity.”

When did Chrysostom believe that tongues ceased? He said they had **“long since ceased”** in his day (AD347-407) when he discussed 2Thess. 2:6-9 in *Homily 4*.

“What then is it that withholdeth, that is, hindereth him (Antichrist) from being revealed? Some indeed say, the grace of the Spirit, but others the Roman empire, to whom I most of all accede. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, **THAT IS THE GIFTS**, withhold him. **And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased.**”

Chrysostom is here pointing out that some Christians believed that the restrainer who is hindering the revelation of the man of sin (Antichrist) was the Holy Spirit, which he calls “the grace of the Spirit”, while others believed the hinderer was the Roman Empire.

At that time the Roman Empire was crumbling and some thought that Antichrist would appear after Rome collapsed, which it did in AD476. Antichrist, however, did not appear in AD476, so he was wrong on that point, but he supports his view that the hinderer was not the Holy Spirit because if it was the Holy Spirit that was removed before Antichrist appeared, then Antichrist should have appeared long before his time, since **“they (sign gifts) have long since ceased”**. He confused the sign gifts with the Holy Spirit indwelling the Church.

In an *Exposition of Romans 8*, Chrysostom wrote:

*“For we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered.”*

**This statement is not clear, owing to the cessation of many of the wonders which then used to take place. Wherefore I must needs inform you of the state of things AT THAT TIME, and in this way the rest of the subject will be cleared. What therefore was the state of things THEN? God did in those days give to all that were baptised certain excellent gifts, and the name that these had was spirits (AV, “spiritual gifts”; Greek, “spirituals” 1 Cor. 12:1). For ‘the spirits of the Prophets,’ it says, ‘are subject to the prophets.’ (1 Cor. 14:32.) And one had the gift of prophecy and foretold things to come; and another of wisdom, and taught the many; and another of healings, and cured the sick; and another of miracles, and raised the dead; another of tongues, and spoke different languages.”**

It is obvious that Chrysostom understood that the supernatural gifts of the Spirit, called “spirituals” in 1 Cor. 12:1, were confined to the Apostolic era, and whether we agree with his theology or not, we cannot deny the historic value of his testimony that at the end of the fourth century none of those sign gifts existed in the Church. They had “ceased”, “failed”, or “vanished away” at the end of the Apostolic era.

### ***TERTULLIAN AND THE MONTANISTS***

Tertullian (AD140-220) was an exception to the Church Fathers already quoted and is undoubtedly one of the earliest Charismatics recorded in Church history. There is a remarkable statement by him in Chapter 8, Book 5 of his work *Against Marcion*, in which he challenges Marcion to produce from among his followers those who could manifest the sign gifts which he claims

were commonly practised among his Montanist followers. What we need to determine from history, is whether the experience of the Montanists was the same as Biblical tongues (languages) or whether it was the pagan type of tongues practiced by the **Sibyl**, which we will discuss later. Tertullian states:

“Let Marcion then exhibit, as gifts of his God, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer — **only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. NOW ALL THESE SIGNS (of spiritual gifts) ARE FORTHCOMING FROM MY SIDE WITHOUT ANY DIFFICULTY...**”

It seems from the above quotation that the “prophetic” utterances and interpretations were the province of **women**, and this is reinforced by him in his extraordinary *Treatise on the Soul*, chapter 9, which relates in detail how a woman received visions and even claimed that she could talk with the Lord and angels. It should be noted that Tertullian used the experience of a woman with a **familiar spirit** to prove that his teaching on the soul was truth! He does the same thing when defending his teaching on fasting and the wearing of vails by virgins. Apparently Scripture was not sufficient. Tertullian wrote:

“We have now amongst us **a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision** amidst the sacred rites of the Lord’s day in the church: **she converses with angels, and sometimes even with the Lord;** she both sees and hears **mysterious communications;** some men’s hearts she understands, and to them who are in need she distributes remedies.

Whether it be in the reading of Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers, **in all these religious services matter and opportunity are afforded to her of seeing visions.** It may possibly have happened to us, whilst this sister of ours was **rapt in the Spirit**, that we had discoursed in some ineffable way about the soul. After the people are dismissed at the conclusion of the sacred services, **she is in the regular habit of reporting to us whatever things she may have seen in vision** (for all her communications are

examined with the most scrupulous care, in order that their truth may be probed). **'Amongst other things,'** says she, **'there has been shown to me a soul in bodily shape, and a spirit has been in the habit of appearing to me; not, however, a void and empty illusion, but such as would offer itself to be even grasped by the hand, soft and transparent and of an ethereal colour, and in form resembling that of a human being in every respect.'** This was her vision, and for her witness there was God; and the apostle most assuredly foretold that there were to be **'spiritual gifts' in the church."**

Nobody could possibly doubt that this woman's experience parallels that which is commonly reported from Charismatic circles in our day. However, there are exceedingly sinister elements in this woman's experience. She states: **"a spirit has been in the habit of appearing to me"**, which can be none other than a "familiar spirit" such as possessed the witch of Endor.

Which of the Apostles had a spirit which was in the habit of appearing to him? We read that King Saul was rejected by God, and God had become his enemy. When he enquired of the LORD he received no answer, so he said to his servants:

*"Seek me **a woman that hath a familiar spirit**, that I may go to her, and enquire of her. And his servants said to him, Behold, **there is a woman that hath a familiar spirit at Endor**. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, **divine unto me by the familiar spirit**, and bring me him up, whom I shall name unto thee.*

*...Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul" (1 Sam. 28:7-12).*

The woman expected the familiar spirit to impersonate Samuel and was terrified because God intervened and actually allowed Samuel to appear from *sheol* (paradise section). Samuel's message to Saul was one of judgment.

The "sister" who Tertullian claimed was "favoured with sundry gifts of revelation" was nothing more than a witch with a familiar spirit, who had deceived Tertullian into believing that she was communicating with God and

angels and who justified her actions by presenting her devilish activities as a manifestation of the “gifts of the Spirit”. Her “gift of revelation” gave authority to false doctrine. The same arguments are used today to give credibility to strange manifestations which regularly occur in Charismatic circles.

### **WHO WERE THE MONTANISTS?**

Tertullian was the leading representative of the Montanist sect which existed from the middle of the second century to the middle of the third century, and Schaff's *History of the Christian Church* Vol. II, Chapter X, page 415 states that “Tertullian's writings after A. D. 201, are the chief source” of information on the beliefs and practices of the sect. We do well to become acquainted with them in order to get the background to Tertullian's claim that the “sign gifts” were still operating among his followers in the second and third centuries. His followers were the Montanists, and the Church historian Philip Schaff devotes a chapter to a description of their beliefs and practices. He states:

“Montanism originated in Asia Minor ... in some insignificant villages of the province of Phrygia, once the home of a sensuously mystic and dreamy nature-religion, where Paul and his pupils had planted congregations at Colossae, Laodicea, and Hierapolis.

The movement was started about the **middle of the second century** during the reign of Antoninus Pius or Marcus Aurelius, by a certain Montanus. He was, according to hostile accounts, **before his conversion, a mutilated priest of Cybele**, with no special talents nor culture, but burning with fanatical zeal. He fell into somnambulistic (sleepwalking) ecstasies, and considered himself the inspired organ of the promised Paraclete or ... Comforter in these last times of distress...

Connected with him were **two prophetesses**, Priscilla and Maximilla, who left their husbands. During the bloody persecutions under the Antonines, which raged in Asia Minor and caused the death of Polycarp (AD155), all three went forth **as prophets** and reformers of the Christian life, and proclaimed the near approach of the age of the Holy Spirit and of **the millennial reign in Pepuza, a small village of Phrygia, upon which the new Jerusalem was to come down.**

The followers of Montanus were called Montanists, also Phrygians, Cataphrygians (from the province of their origin), Pepuziani, Priscillianists (from Priscilla, not to be confounded with the Priscillianists

of the fourth century). They called themselves *spiritual* Christians (*peumatikoi*), in distinction from the psychic or carnal Christians (*yucikoi*).

The bishops and synods of Asia Minor, though not with one voice, **declared the new prophecy the work of demons, applied exorcism, and cut off the Montanists from the fellowship of the church...**

**Their greatest conquest was the gifted and fiery, but eccentric and rigoristic Tertullian.** He became in the year AD201 or 202, from ascetic sympathies, a most energetic and influential advocate of Montanism...

**Montanism, in the first place, sought a forced continuance of the MIRACULOUS GIFTS of the apostolic church, which gradually disappeared** as Christianity became settled in humanity, and its supernatural principle was naturalised on earth. It asserted, above all, the **continuance of prophecy**, and hence it went generally under the name of the *nova prophetia*... **Ecstatic oracular utterances were mistaken for divine inspirations.**

Tertullian calls the mental status of those prophets an “amentia” an “excidere sensu”, and describes it in a way **which irresistibly reminds one of the phenomena of magnetic clairvoyance**” (Schaff’s History of the Christian Church Vol. II, Chapter X, pages 417-423).

**Jerome** (AD342-420), the translator of the Latin Vulgate, wrote of Montanus as follows:

“Moreover that, when by these two steps (through Moses and then through Christ) He (God) was unable to save the world, **He last of all descended by the Holy Spirit upon Montanus and those demented women Prisca and Maximilia; and that thus the mutilated and emasculate Montanus possessed a fullness of knowledge such as was never claimed by Paul;** for he (Paul) was content to say, ‘We know in part, and we prophesy in part,’ and again, ‘Now we see through a glass darkly’” (Jerome’s Letter No. 41 to Marcella ).

Tertullian adhered to the view that revelation was not complete with the Apostles but that it continued with an outpouring of the Holy Spirit through Montanus and the Montanist Movement. In other words, he held to **extra-Biblical revelation** just as the Tongues Movement does today.

More information on the practices of the Montanists could be provided, but it is clear that Tertullian’s claim that the Biblical “sign gifts” were still in

existence at the end of the second century, is false. It was in fact a demonic invasion of the Church.

Since those who speak in Charismatic tongues claim to have a revelation expressed in gibberish, or a language unknown to the speaker, they claim it must therefore be a prophetic utterance. Their prophecies go hand in hand with tongues, and messages thus received are frequently about imminent judgments or calamities. This characteristic of the Montanist Movement is replicated in the modern Charismatic Movement. One of Montanus' prophetesses, Maximilla, was reported to say:

**"After me there is no more prophecy, but only the end of the world'.** The failure of these predictions weakened, of course, all the other pretensions of the system" (Schaff's History of the Christian Church Vol. II, Chapter X, page 425).

In his debate with Marcion, Tertullian's defence of his doctrine is not based on Scripture but on the manifestations of ecstatic utterance by Montanist "prophets". Scripture took a secondary place and experience was used as evidence of Truth. This of course is the frequent response given by Charismatics when challenged to show from Scripture that their tongues experience is of God. They say, You cannot deny my experience, my lovely feelings and exhilaration! It is unthinkable to them that they could possibly be deceived by Satan, therefore it must be right. The fact that Catholic nuns get a greater affection for Mary when they speak in tongues ought to be a warning signal to them.

Tertullian's proof of doctrine rested on experience and not the Word of God. He stated:

"Now all these signs (spiritual gifts) are forthcoming **from my side** without any difficulty... **therefore** without doubt the Christ, and the Spirit, and the apostle, belong severally to my God. Here, then, is my frank avowal for any one who **cares to require it**" (Tertullian Ch. 8, Book 5).

We do not suggest that Marcion was sound in doctrine, but simply point out that the experience of speaking in tongues and receiving "prophecies" does not prove that any doctrine is right, especially when Scripture states that *"tongues shall cease"*.

### ***TERTULLIAN'S VIEW OF DIVINE REVELATION***

Tertullian believed that the Paraclete had spoken through Montanus and

his prophetesses and this was a final stage of revelation, therefore whatever the “prophets” said was given equal authority with Scripture although he did claim to check the prophecies against Catholic doctrine.

In one article Tertullian states that just as Christ corrected Moses, the Paraclete, speaking through the Montanist “prophets”, could correct Paul. Schaff’s *History of the Christian Church* sums up Tertullian’s attitude to Divine revelation which was progressive.

“Tertullian conceived religion as a process of development, which he illustrates by the analogy of organic growth in nature. He distinguishes in this process four stages:

- 1) Natural religion, or the innate idea of God;
- 2) The legal religion of the Old Testament;
- 3) The gospel during the earthly life of Christ; and finally
- 4) the revelation of the Paraclete; that is, the **spiritual religion** of the Montanists, who accordingly **called themselves the *pneumatics*, or the *spiritual church***, in distinction from the ***psychical* (or *carnal*) Catholic church**. This is the first instance of a theory of development which assumes an advance **beyond the New Testament and the Christianity of the apostles**; misapplying the parables of the mustard seed and the leaven, and Paul’s doctrine of the growth of the church *in* Christ (but not **beyond** Christ)” (Vol. 2 Page 422).

Tertullian wrote in defence of his new doctrine that virgins should wear a veil. He believed that new doctrines may be revealed by the Paraclete which had not been part of the completed canon of Scripture.

“So, too, righteousness — for the God of righteousness and of creation is the same — was first in a rudimentary state, having a natural fear of God: from that stage it advanced, **through the Law and the Prophets, to infancy**; from that stage it passed, **through the Gospel, to the fervor of youth**: NOW, **through the Paraclete, it is settling into maturity**. He will be, after Christ, the only one to be called and revered as Master; for He speaks not from Himself, but what is commanded by Christ. He is the only prelate, because He alone **succeeds Christ**. They who have received Him set truth before custom. **They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered**”  
(*Tertullian On the Veiling of Virgins Ch. 1*).

### ***TERTULLIAN AWARE SIGN GIFTS WERE UNTIL JOHN***

Tertullian argued that the Montanist gift of prophecy was his authority for a new revelation imposing regulations about **fasting**, and indicated that others were claiming that the gifts had ceased to be given when John passed away, about AD100. He wrote in his book on *Fasting* chapter 12:

**“Grant that from the time of John the Paraclete had grown mute; we ourselves would have arisen as prophets to ourselves, for this cause chiefly: I say not now to bring down by our prayers God’s anger, nor to obtain his protection or grace; but to secure by premonition the moral position of the ‘latest times...’”**

Tertullian was aware that some Christians believed the Paraclete, the Holy Spirit, was mute (silent since the time of John AD100), and since he believed he lived in the latter times, he therefore thought that God must have raised up prophets such as Montanus and his two prophetesses, Priscilla and Maximilla.

It was the failure of their prophecies that lost them credibility and exposed them as false prophets.

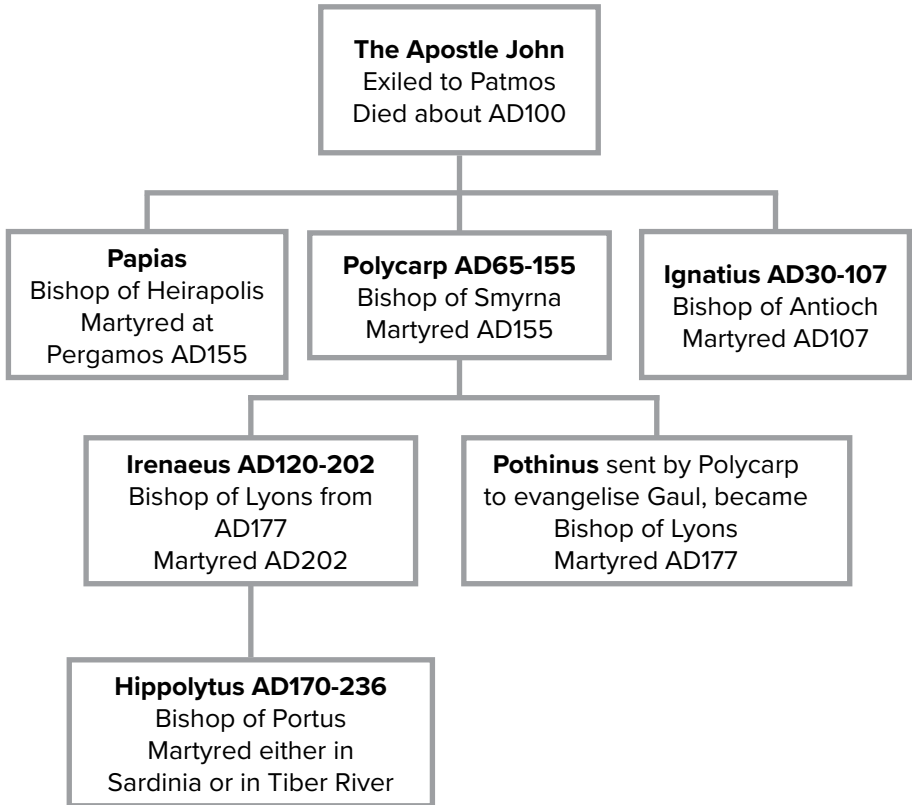
### ***PAGANS TALKED IN “TONGUES”***

The Charismatic type of tongues-talking that we witness today was practiced in the ancient Greek world of idolatry, and details of it are preserved in historical documents. Justin Martyr (110-165AD), in chapter 37 of his writings to the Greeks, discusses the ancient Sibyl who was a daughter of Berosus, a Babylonian historian and priest of the god Bel who compiled an ancient chronology from Babylonian, Chaldean and Hebrew records for the Greeks about 260BC.

**Justin Martyr (AD110-165) wrote (*On the Sibyl*, Ch. 37):**

**“(The Sibyl) who by some kind of potent inspiration teaches you, through her oracular predictions (tongues), truths which seem to be much akin to the teaching of the prophets. She, they say, was of Babylonian extraction... when she had crossed over into the region of Campania, she there uttered her oracular sayings in a city called Cumae... And they who had heard it from their fathers told us that it was here she used to publish her oracles. And in the middle of the basilica they showed us three receptacles cut out of one stone, in which, when filled with water, they said that she washed, and having put on her robe again, retires into the inmost chamber of the basilica, which is still a part of the one**

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stone; and sitting in the middle of the chamber on a high rostrum and throne, thus proclaims her oracles. And both by many other writers has the Sibyl been mentioned as a prophetess, and also by Plato in his *Phaedrus*. And Plato seems to me to have counted prophets divinely inspired when he read her prophecies... And not least would we say that they are divine, and are raised to the prophetic ecstasy by the inspiration and possession of God... and yet know nothing of what they are saying, plainly and manifestly referring to the prophecies of the Sibyl... she was filled indeed with prophecy at the time of the inspiration, but as soon as the inspiration ceased, there ceased also the remembrance of all she had said... Plato had an eye to the prophecies of the Sibyl when he said this about prophets, for he said, 'When they correctly speak of many and important matters, and yet know nothing of what they are saying'."

It is emphasised that when the Sibyl spoke she **did not know** what she was saying, however, when the prophets of God spoke, they knew what they were talking about. Some predictions of future events may have been sealed till the time of the end, as was Daniel's prophecy, but he was aware of the message. Tertullian likened the tongues-talkers of the Montanists to a musical instrument, and the sounds were likened to the notes coming from the instrument when played.

There were ten Sibyls in the ancient pagan world, and the *Oxford Dictionary* defines a Sibyl as: "a woman who in antiquity acted as the mouthpiece of a god, uttering prophecies and oracles... a prophetess, a fortune-teller, or witch".

### ***THE SPIRITS OF THE PROPHETS ARE SUBJECT TO THE PROPHETS***

Albert Barnes, in his *Notes on the New Testament*, eloquently expounds 1 Cor. 14:32, which states that "*the spirits of the prophets are subject to the prophets*", and demonstrates that to have an utterance which is not understood by the speaker was characteristic of demonic activity as practiced by the heathen. He writes:

"The evident meaning of this is, that they were able to control the inclination to speak; they were not under a necessity of speaking, even though they might be inspired. There was no need of disorder. This verse gives confirmation to the supposition, that **the extraordinary endowments of the Holy Spirit were subjected to substantially the same laws as a man's natural endowments**. They were conferred by the Holy Ghost; but they were conferred on free agents, **and did not interfere with their free agency**. And as a man, though of the most splendid talents and commanding eloquence, has control over his own mind, and is not compelled to speak, so it was with those who are here called prophets. The immediate reference of the passage is to those who are called prophets in the New Testament: **and the interpretation should be confined to them**.

It is not improbable, however, that the same thing was true of the prophets of the Old Testament; and that it is really true as a general declaration of all the prophets whom God has inspired, that they had control over their own minds, and could speak or be silent at pleasure.

**In this the spirit of true inspiration differed essentially from the views of the heathen**, who regarded themselves as driven on by a wild, controlling influence, that compelled them to speak even when they were unconscious of what they said.

**Universally, in the heathen world, the priests and priestesses supposed or feigned that they were under an influence which was uncontrollable; which took away their powers of self-command, and which made them the mere organs or unconscious instruments of communicating the will of the gods.**

The Scripture account of inspiration is, however, a very different thing. In whatever way the mind was influenced, or whatever was the mode in which the truth was conveyed, yet it was not such as to destroy the conscious powers of free agency, nor such as to destroy the individuality of the inspired person, or to annihilate what was peculiar in his mode of thinking, his style, or his customary manner of expression.

God is not the author of confusion or 'unquietness'. His (God's) religion cannot tend to produce disorder. He is the God of peace; and his religion will tend to promote order. It is calm, peaceful, thoughtful. It is not boisterous and disorderly. *'As in all churches of the saints.'* (1 Cor. 14:33). As was everywhere apparent in the churches." End quote.

The Apostles at Pentecost were certainly not out of control, and the charge of drunkenness brought by some of the Jews was in mockery. The disciples evidently had a reputation for abstaining from strong drink, and while the crowd was amazed that the Jews could speak in hitherto unlearned languages, the mockers said, *"These men are full of new wine"*. Nobody can get drunk on "new wine", and it was an attempt to discredit a work of God. Paul says:

*"The spirits of the prophets are subject to the prophets. For God is not the author of confusion... let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience..."* (1 Cor. 14:31-34).

When a Charismatic talks in tongues without any knowledge or understanding of what he or she is saying, the utterance resembles the oracular predictions of the Sibyl. At Pentecost the Apostles knew exactly what they said, and were able to say it in a wide variety of Gentile languages which could all be learned and interpreted. In the letter of Paul to the Corinthians, Paul gives guidelines for speaking in languages unknown to some of the hearers, and limits the number of interpreters to *"two, or at the most by three"* (1 Cor. 14:27) to avoid confusion.

## THE TESTIMONY OF HIPPOLYTUS (AD170 - 236)

Hippolytus was a disciple of Irenaeus, who in turn was a disciple of Polycarp the disciple of the Apostle John. Their writings indicate that the purest stream of doctrine came through these men, and both Irenaeus and Hippolytus wrote extensively refuting heresy. Hippolytus lived at the same time as the Montanists, and wrote concerning them:

**“The Phrygians (Montanists), however, derive the principles of their heresy from a certain Montanus, and Priscilla, and Maximilla, and regard these wretched women as prophetesses, and Montanus as a prophet ... they are seduced into error in common with the heretics previously alluded to, and devote their attention to the discourses of these above the Gospels, thus laying down regulations concerning novel and strange fasts.”** (Hippolytus - *Refutation of All Heresies*, Book 10, Chs. 21-22).

In another chapter of his *Refutation of All Heresies*, Hippolytus states:

**“But there are others who themselves are even more heretical in nature (than the foregoing) and are Phrygians by birth. These have been rendered victims of error from being previously captivated by (two) wretched women, called a certain Priscilla and Maximilla, whom they supposed (to be) prophetesses. And they assert that into these the Paraclete Spirit had departed; and antecedently to them, they in like manner consider Montanus as a prophet ... And they allege that they have learned something more through these, than from law, and prophets, and the Gospels. But they magnify these wretched women above the Apostles and every gift of Grace, so that some of them presume to assert that there is in them a something superior to Christ...** They introduce, however, the novelties of fasts, and feasts, and meals of parched food, and repasts of radishes, **alleging that they have been instructed by women...** the majority of their books are silly, and their attempts at reasoning weak, and worthy of no consideration” (*Refutation of all Heresies* Book 8 Ch. 12).

It is clear from the testimony of Hippolytus that Montanus and his two prophetesses were claiming revelations which were given equal authority with “the law, and prophets, and Gospels”, and were therefore adding to the Word of God. Their “prophetic” gifts were obviously not of God.

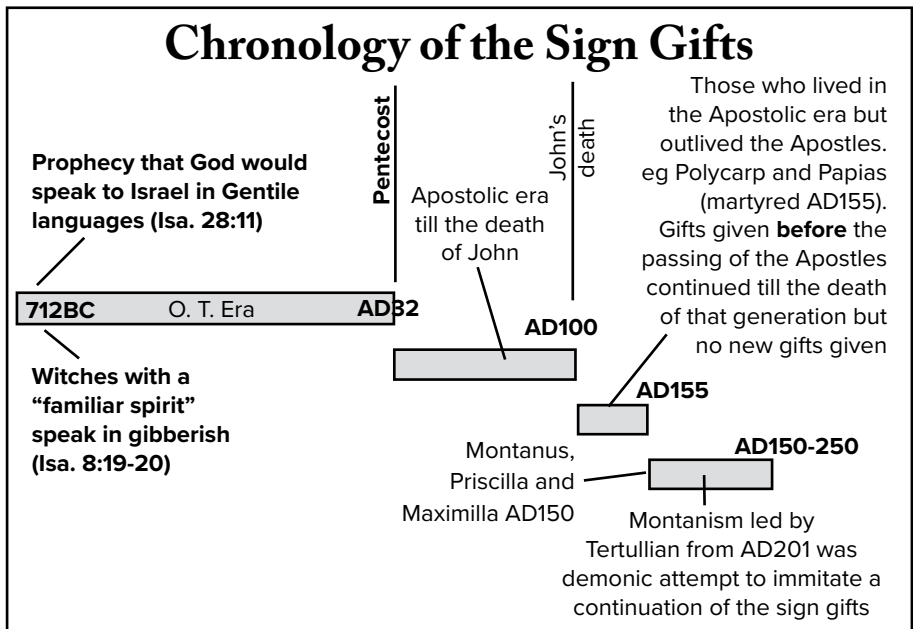
## ASSESSMENT OF THE EARLY CHURCH FATHERS

Does the testimony of the early Church Fathers impact on the question of when the gift of tongues ceased? It certainly does. The overwhelming evidence from these writers shows that the sign gifts were not bestowed beyond the days of the Apostles and those manifestations evident among the Montanists were not of God, therefore they could not be rightly described as “sign gifts”. The prophetic utterances and “tongues” bear all the marks of a Satanic delusion which was rejected by the purest line of the Fathers.

The sign gifts appear to have continued until the Apostolic generation died out - till the first half of the second century. By that time those who had received the sign gifts in the Apostolic age (before AD100) had died.

It was THEN that the false Phrygian tongues of Montanus tried to continue them with a demonic imitation!

Obviously there were still a few living who had received the gift of languages in the days of the Apostles, and when these died, the manifestation of the gift disappeared. Irenaeus lived **AD120-202** so there would still have been some alive from the Apostolic period with the gifts of the Spirit, since *“the gifts and calling of God are without repentance”* (Rom. 11:29).



Someone who was 30 years old when John died in AD100 and lived to 85 years would have died in AD155, the same year as Polycarp the disciple of John was martyred. Papias, also a disciple of John and friend of Polycarp, died in 155AD at 85 years of age.

Philip Schaff, the Church historian, wrote of Montanus that he

“considered himself **the inspired organ of the promised Paraclete** or ...

Comforter in these last times of distress... Connected with him were **two prophetesses**, Priscilla and Maximilla, who left their husbands.”

The timing of this Satanic attack on the Christian Church is worthy of note. At the very time that the last of the sign gifts were being exercised Montanus appeared, manifesting the signs and wonders of Satan and hoping that the Church would see them as the continuation of the Apostolic gifts committed to the Church in its infancy.

Fortunately the leaders of the Church opposed this sham display of gifts and some identified them as demon possession, even engaging in exorcism to dispose of the evil spirits. After a century Montanism was a spent force, partly because the prophecies of future events did not come to pass.

The modern-day Charismatic Movement has continued for a century and it is now manifesting extreme behaviour and has lost credibility with Bible-believing Christians. Its prophecies have not been fulfilled and the healers bear greater resemblance to a mass hypnotist than to a servant of Jesus Christ.

The advantage that the modern-day Tongues Movement has over the Montanists of the second century is that we ARE in the Last Days, and Satan knows that he has but a short time before Christ returns.

### ***EUSEBIUS' TESTIMONY***

Eusebius (AD260-340) wrote a *History of the Christian Church* in the fourth century and quoted Irenaeus as follows:

**“In the second book of the same treatise he shows that manifestations of divine and miraculous power continued to his (Irenaeus’) time in some of the churches.”**

Eusebius indicates that the miracles which were characteristic of the Apostolic period had ceased although prolonged even to the period of the early half of the second century, as indicated by Irenaeus. Eusebius stated:

“So much in regard to the fact that various gifts remained among those who were worthy **EVEN UNTIL THAT TIME.**”

The expression, “even until that time”, indicates the extremity of the manifestation of the sign gifts which lasted until the time of Irenaeus (120-202).

*“For the gifts and calling of God are without repentance”* (Rom. 11:29).

When God gives gifts, He does not take them back or cancel them, so all those who received the sign gifts of the Spirit in the Apostolic era would continue to exercise them **until their death**, well into the second century. However, as Eusebius indicated, that was the extent of their use: **“even until that time”**.

The historical evidence from the writers of the early Church Fathers is conclusive. The bestowal of sign gifts which accompanied the preaching of the Gospel in the Apostolic era ceased with the passing of John about AD100. Since that time, those who have claimed to receive the sign gifts are frauds.

### ***BACKWARD OR FORWARD?***

**I**T HAS become a common occurrence in Charismatic meetings for people to be “slain in the spirit”. Catchers are employed to lower the individual to the floor where they lie in an unconscious state or in an ecstasy. The person always **falls backward**.

This practice has no Scriptural authority whatsoever. In every case where persons fell down before the Lord, they fell on their face (Gen. 17:3,17; Lev. 9:24; Num. 16:22,44; 2 Chron. 20:18 etc).

When soldiers arrested Jesus in Gethsemane, *“they went **backward** and fell to the ground”* (John 18:6) as the Lord identified Himself as the “I AM”.

The power that causes people to be rendered unconscious in Charismatic meetings is not the Spirit of God but another spirit. It is a manifestation of demonic power.



## Chapter 5

# Prophetic Implications of Tongues

THE Bible teaches that in the Last Days, immediately preceding the Second Advent, there will be increased demonic deception on the earth. Many Scriptures give specific instruction regarding this phenomenon and indicate that it will be one of the many signs which indicate that the Lord's coming is imminent.

Paul wrote to Timothy:

*“Now the Spirit speaketh expressly, that **in the LATTER TIMES** some shall depart from the faith, giving heed to **seducing spirits, and doctrines of devils; SPEAKING LIES IN HYPOCRISY**; having their conscience seared with a hot iron” (1Tim. 4:1-2).*

The Greek word translated “*expressly*” in 1Timothy 4:1 means “outspokenly” or “distinctly”. There is a forcefulness and clarity implied in this word which should cause us to give the prophecy special attention.

The case already quoted of the Maori war cry uttered in one of Evangelist Colin Graham's meetings and interpreted as, “There will be blessing and souls will be saved”, was shown to be a demonic outburst calling down the curses of the heathen gods of the Maoris upon the preacher. This is “*seducing spirits... speaking lies in hypocrisy*”.

If the Charismatic gibberish is not Biblical, as has been demonstrated in earlier chapters, every time an interpretation of tongues is given one must assume that it is deception and fraud. If the tongues utterance is not a mere pretence by the speaker, then it is reasonable to suggest that those who promote the tongues experience are propagating “*doctrines of devils*”.

### ***A LAST-DAYS PHENOMENON***

It should be remembered that the Charismatic tongues phenomenon is a **recent innovation** in the history of the Church. It would be hard to document any tongues experience prior to 1900 apart from the Montanists. It seeks to justify its recent appearance by proclaiming that it is a “latter rain” or Last Days outpouring of the Holy Spirit.

The Shakers, a sect in America now almost extinct, claimed to receive the gift of tongues in 1838 but it only lasted till 1847 when the “spirit” left them. Their

founder was Mother Ann Lee who claimed that Jesus was the male Christ while she was the female Christ and the Bride of Christ.

One Charismatic prophecy by David Wilkerson gave a date in the 1980s for the American dollar to crash and this was recorded in a 16mm Gospel film shown around the world in church services. In March 2007 the American dollar had still not crashed.

Another prophecy sent to the writer predicted that Indonesia would invade the north of Australia in rubber dinghies. Later it would occupy all of Australia and destroy all infrastructure. This catastrophe would cause the Australian people to cry out to the Lord and some unnamed army would appear to liberate the country!

### ***SIMILARITIES WITH THE MONTANIST SECT***

The modern Charismatic Movement is similar in many respects to the Montanist Sect of the second and third centuries. Both claim the end of the world is near and that the Holy Spirit is being poured out in a Last-Days revival. Both movements have made wild prophetic statements that have no Biblical support and are in conflict with Scripture.

The reader will recall that one of Montanus' prophetesses prophesied that the New Jerusalem would come down on the village of Pepuza in Phrygia (modern Turkey) and that she was **the last prophet**.

The prominence given to women in the modern Charismatic Movement has its parallel in the Montanist Movement. Montanus had his two prophetesses, and Tertullian had his "sisters" who received visions and had contact with a spirit. The Sibyls of pagan Greece were all women, and the Charismatics defy the plain statement of Scripture: *"Let your women keep silence in the churches: for it is not permitted unto them to speak"* (1 Cor. 14:34). Also 1Tim. 2:11-12.

The similarity between the Montanist Sect and the modern Charismatic Movement is remarkable. Both are Satan's attempt to hijack the Church at critical stages of Church history; firstly as the sign gifts were passing, and now, as we draw near to the end of the Church Age.

Just as Montanism claimed an outpouring of the Holy Spirit and miraculous sign gifts together with strange un-Biblical views of the Last Days, so the Charismatic Movement of the 20th and 21st centuries claims miraculous powers and holds strange views on the end times brought about by the delusion

that they receive through extra-Biblical revelation. The similarities are obvious, and it is hard not to conclude that we are seeing the fulfilment of prophecy.

### ***LAST-DAYS DECEPTION***

Other Scriptures speak of apostasy in the Last Days. In Paul's second epistle to Timothy, he stated:

*"This know also, that in the last days perilous times shall come. For men shall be **lovers of their own selves, covetous, boasters, proud, blasphemers...** having a **form of godliness, but denying the power thereof: from such turn away**" (2Tim. 3:1-5).*

He states that these Last-Days apostates would be immoral and claim to do miracles just as the magicians did before Pharaoh.

*"For of this sort are they which creep into houses, and **lead captive silly women laden with sins**, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now **as Jannes and Jambres withstood Moses**, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2Tim. 3:6-8).*

The Lord warned that the Last Days would be a time of great deception, and He said:

*"Take heed that no man deceive you... many false prophets shall rise, and shall deceive many... For there shall arise false Christs, and false prophets, and shall **shew great signs and wonders**; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:4,11,24).*

Like the magicians Jannes and Jambres, these latter-day false prophets deceive by claiming to have special powers to perform miracles, and in so doing they are conditioning the minds of men to receive the greatest apostates of all time: the Antichrist and his false prophet.

Paul warned that the future "*man of sin... the son of perdition*" (2Thess. 2:3) would come.

*"Even him, whose coming is after the working of Satan with **all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish** (2Thess. 2:9-10).*

John, in his description of the future Antichrist, indicates that he **will claim a healing miracle** that will cause all the world to be amazed.

*"And I saw one of his heads as it were wounded to death; and **his deadly wound***

*was healed: and all the world wondered after the beast” (Rev. 13:3).*

The False Prophet will exercise all the power of Antichrist and deceive *“them that dwell on the earth **by the means of those miracles** which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Rev. 13:14).*

The Charismatic Movement constantly conducts meetings in all parts of the world where they claim to see miracles of healing performed. One advertisement on the internet read:

*“Emporia Virginia Revival Fire Miracle Meetings  
Signs, miracles, and wonders will abound in  
a tremendous weekend of God’s glory!  
Come and Receive Your Miracle!”*

Along with the claim that the signs and wonders of the Apostolic era are being performed, go extraordinary **prophetic interpretations** somewhat similar to the Montanists of the second century. An advertisement for a book on the same web site outlines a strange interpretation of prophecy and reads as follows:

*“This book clearly shows that America (Zion) is the land set aside by God Almighty to be the place of regathered Israel. Sermons and documents by the (American) Founding Fathers testify to their belief that **they were the Israel people of the latter days**, and that the Old Testament prophecies were being fulfilled in their undertakings... This book presents an amazing sermon by Rev. F. E. Pitts... named the **UNITED STATES as the last great power (Stone Kingdom of Daniel 2)**. He offers scripture after scripture proving **that America is The New Jerusalem (Zion)** spoken of by the prophets to be established before the return of Christ. “ End quote.*

What an extraordinary confusion of Scripture! Paul said such were:

*“ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:7).*

The United States is certainly in Scripture, and is one of the “*young lions*” of the merchants of Tarshish who will protest the invasion of Israel in the first half of the Tribulation (Ezek. 38:13). The ships of Tarshish will be the first to bring the redeemed nation of Israel back to the land after Christ returns (Isa. 60:9), but to suggest that America is the New Jerusalem which comes down “*out of heaven from God*”(Rev. 21:10) is ludicrous. To say that America

is the “stone cut out without hands” which smites the nations and becomes the everlasting kingdom of God on earth, is blasphemous. It is clear that Rev. Pitt’s ideas come from the pit and not from God.

Another group of Charismatics in Australia have embraced the Preterist error, which claims that Christ returned in AD70 and that we are living in the millennial kingdom and the New Jerusalem already. The Herald of Hope has produced a book, *Preterism Weighed and Found Wanting*, which is freely available for those who would like a copy.

With the passing of the Biblical sign gifts Divine revelation was complete, but the very nature of Charismatic tongues is that it claims to be **a continuance of direct revelation from God**, thus adding to the Word of God.

We have shown from history that the sign gifts ceased with the passing of John, but it is also true that Divine revelation ceased with “Amen” in the last verse of John’s Book of the Revelation. To add to the Word of God is a serious matter. John warned:

*“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book”* (Rev. 22:18-19).

Those who claim the Charismatic experience and who seek to justify their practices by manipulating and misquoting Scripture out of its literal context are “*handling the word of God deceitfully*”, and in that day will hear the Lord’s verdict: “*I never knew you: depart from me, ye that work iniquity.*”

Paul testified:

*“Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God”* (2 Cor. 4:1-2).

In the light of all that we have said it is natural that we ask, What should be our attitude to Charismatic tongues? This question is answered in the final chapter.

## Chapter 6 - A Final Warning

**C**HARISMATIC tongues is a **modern phenomenon** and bears no resemblance to the New Testament gift of Gentile languages which were a **sign to Israel**. The Biblical gift of tongues ceased when judgment was finally executed on Israel between AD70 and AD 135, and the New Testament Scriptures were completed in AD96.

Not all modern tongues-talkers indulge in the extreme behaviour of the “Toronto Blessing”. Some earnest people have been snared while seeking a deeper experience with God. **They have asked for that which the Word of God does not offer.** Had they followed the Word of God they would never have asked for Charismatic gibberish, and therefore would not have left themselves open to Satan’s deception.

### *STRANGE FIRE*

There is a parallel between the beginning of the nation of Israel and the beginning of the Church. Twelve months after the children of Israel became a nation the Tabernacle was erected, the priests were consecrated for service and the consecration offerings were placed on the altar. As Moses and Aaron came out of the Tabernacle the glory of God appeared to all the people and a fire came *“out from before the LORD, and consumed upon the altar the burnt offering and the fat”* (Lev. 9:24).

Immediately after this, we read:

*“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, **and offered strange fire before the LORD, which the Lord commanded them not**”* (Lev. 10:1).

The fire of God’s judgment fell on Nadab and Abihu and *“devoured them, and they died before the LORD”* (Lev. 10:2).

On the day of Pentecost the Holy Spirit came upon the disciples like as tongues of fire, they spoke in foreign languages and signs and wonders followed. In Acts chapter 8 we read that Simon the sorcerer was impressed by the miracles. He professed to believe, was baptised and joined the ranks of the Christians. When Peter came down to Samaria, Simon saw that the Holy Spirit came upon the Samaritans as Peter laid hands upon them and he wanted the power to do the same. We read:

*“When Simon saw that through laying on of the apostles’ hands the Holy Ghost*

*was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. **Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee (Acts 8:18-24).*

Both Easton's and Unger's *Bible Dictionary* indicate that sorcerers engaged in incantations and "mystic mutterings". As a sorcerer, Simon had the ability to speak in demonic gibberish but he also wanted the power to lay hands on people after he witnessed the signs and wonders performed by the Apostles. He was rebuked by Peter.

As the God-given sign gifts faded away in the early part of the second century, Montanus appeared with Satan's counterfeit, proclaiming himself and his two prophetesses as Last-Days messengers of the Paraclete to restore the sign gifts including that of tongues.

The twentieth century began with a revival of the counterfeit sign gifts manifested in the Charismatic Movement. Like Montanism, it claimed to be a Last-Days outpouring of the Holy Spirit; the "latter rains" to bring revival in the end times. The unintelligible tongues gibberish that has become the hallmark of the movement bears all the similitudes of the ancient Sibyls and sorcerers. It is "strange fire".

Benny Hinn's ability to zap people with a touch and a push, leaving the platform strewn with bodies, is a demonstration of the power of sorcery. He wants people to believe, as Simon did, that "*he himself was some great one. .*" and "*the great power of God*". The same could be said of every Charismatic preacher who engages in "slaying in the spirit".

### **TONGUES UNMASKED**

Modern-day tongues is extremely dangerous and can produce emotional instability with all its attendant problems. Experience has shown that it can lead to irrational decision making, fear of omens, emotional stress, the hearing of voices inside the head and incredible naivety. But the spiritistic nature of the modern-day tongues experience is the most dangerous aspect of all.

The prophet Isaiah encountered the same tongues utterances 2,750 years ago! We may call it modern, but it is as old as the hills. Isaiah warned his

generation in the following words:

*“And when they shall say unto you, Seek unto them that have **familiar spirits, and unto wizards that peep, and that mutter:** should not a people seek unto their God?... **To the law and to the testimony:** if they speak not according to **this word**, it is because there is no light in them”* (Isa. 8:19).

Jesus warned us:

*“Many will say to me in that day, Lord, Lord, have we not **prophesied** in thy name? and in thy name have **cast out devils?** and in thy name done many **wonderful** (miraculous) **works?** And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity**”* (Matt. 7:22-23).

What shocking delusion is revealed in these words! These are not people outside the professing Church, but **active leaders within it, claiming special powers** to do extraordinary things, even using the Lord’s name! One only has to ask, Who, in Christendom, practices **prophesying, casting out devils, and performing “miraculous works”** such as healing. Some have even claimed to raise the dead. The answer is obvious. The Lord perfectly described the Charismatic Movement of the Last Days.

We fear that many are seeking the tongues experience without coming to the Saviour in true repentance and saving faith. They see the tongues experience as the **evidence of salvation**, when in fact it is a Satanic delusion.

In a recent letter a man wrote that he was born again but that subsequent to his conversion he attended a Revival Centre where he said he and his wife **“received the Spirit and spoke in tongues”**. The Bible says, *“Now if any man have not the Spirit of Christ, **he is none of his**”* (Rom. 8:9). The Holy Spirit indwells **every born-again believer**, and any person who does not have the Holy Spirit has never been saved. If this man did not have the Holy Spirit before he spoke in tongues, then he certainly did not receive it when he spoke in tongues. Paul wrote:

*“Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works”* (2 Cor. 11:14-15).

Jesus indicated in His parable of the mustard seed (Matt. 13:32) that Christendom would grow large, *“so that the birds of the air come and lodge in the branches thereof”*. The birds represent Satan’s emissaries. The last stage of Christendom, called, *“Mystery Babylon the Great, the mother of harlots and*

*abominations of the earth*", is described as:

*"the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"* (Rev. 18:2).

The final stage of Church history before the Rapture is described in Revelation chapter 3. The Laodicean era is the final phase, and it is a time when the **Church has wealth and Christ is outside the door**. One TV "evangelist" receives \$100 million per annum. Another's audited accounts show \$80 million per annum. Millions of dollars are being made from the sale of "Gospel rock". The Lord said He would spue the Laodicean Church out of His mouth.

How different has been the experience of faithful Bible-believing Christians who, down through the years, have followed the New Testament pattern and endured poverty to make the Gospel of redeeming grace known to perishing sinners. The Lord Jesus had nowhere to lay His head, and Peter said, *"Silver and gold have I none"* (Acts 3:6), while Paul worked with his own hands as a tent-maker so that he could make the Gospel without charge (1 Cor. 4:12; 2 Cor. 11:9).

### **WHATNEXT**

Finally, what should believers do once they realise that modern-day tongues are not the same as New Testament tongues? There is only one Biblical course of action and it is to renounce it utterly, claiming God's forgiveness through the precious blood of Christ, and calling on the Lord for deliverance. Peter's advice to Simon the sorcerer was:

*"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee"* (Acts 8:22).

Many who have embraced the Charismatic teaching and experience would do well to examine their relationship with the Lord, for it is a fact that some have been deceived into thinking that they are saved BECAUSE they spoke in tongues. The logic goes this way: "I went to a meeting and the power of God came on me and I spoke in tongues."

If, as we have shown from Scripture and from Church history, the Biblical gift of speaking Gentile languages ceased after the Church was established, and if Charismatic tongues is not the tongues of the Bible, then **it cannot be a sign of salvation**. It is more likely a demonic delusion to bring the soul into greater bondage.

Dear reader, your eternal blessing can only be secured through the Gospel of

Jesus Christ which is the “*power of God unto salvation to every one that believeth*” (Rom. 1:16). Paul warns us that there is “*another Jesus*”, “*another spirit*”, and “*another gospel*” (2 Cor. 11:4).

The **true Gospel is the power of God** unto salvation **from sin**. It is **not just an emotional experience**. It is simply that Christ died **for our sins** as the perfect substitute, taking the wrath of God that we justly deserve, and that Christ rose from the dead and ascended to the Father’s right hand. One day He will come for His own (1 Cor. 15:1-54).

God requires of sinners that they acknowledge their lost estate and realise they can do nothing to contribute to personal salvation. Salvation can only be received as a sinner whole-heartedly turns **in true repentance to Christ**, and calls upon the Lord to be saved.

*“Whosoever shall call upon the name of the Lord **shall be saved**”* (Rom. 10:13).

When you receive the Lord Jesus Christ, God will make you His child, pardon your sin, and give you the free gift of eternal life. The evidence of the indwelling Holy Spirit will be **a changed life** and **the fruit of the Spirit**, **NOT unintelligible gibberish** (2 Cor. 5:17; Gal. 5:22).

The next step is to disassociate from those who practice talking in tongues and seek fellowship with believers who love the Word of God and seek to glorify Christ. This may mean joining a smaller group, for the godly remnant in these Last Days does not have the numbers which are attracted to the concert-type program of many Charismatic churches. Then go on daily walking by faith, study and meditate in God’s Word and trust Him in every situation. Daily you will know the power of God as the Holy Spirit fills your heart to equip you for every situation.

The experience described in Psalm 1 will soon replace the emotional highs and lows that accompany the Charismatic mirage, and a balanced Christian life will result.

Satan offers a spectacular emotional experience through the tongues delusion and this may seem attractive, but better far to

*“Let your **moderation** be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus”*  
(Phil. 4:5-7).

## Appendix A

*“when that which is perfect is come”  
by Pastor John Farr L. Th. Dip. Min.*

**I**N 1 Cor. 13:10, we read that knowledge and prophecy are done away when *“that which is perfect is come”*. Is this the coming of the Saviour or the completion of the Canon of Scripture?

Biblically, the apostolic sign-gifts of prophecies, tongues, and knowledge have ceased as 1 Corinthians 13:8-13 indicates they would. These are contrasted with love which endures. Love never fails, it never fades out or becomes obsolete (Amp. NT). It is an attribute of God.

**Prophecies will fail - be done away.** The verb used, *katargethesontai*, means “to make idle”, “inoperative”, “to be superceded”. The gift of prophecy was to be seen as passing and temporary.

**Tongues would cease.** The verb is *pausontai* and means, they would “make themselves cease automatically”.

**Knowledge would vanish away - be done away.** It will be “made idle”, “inoperative”, and “superceded”. It is the same verb as is used for prophecies. Prophecies, tongues, and knowledge are each and all **temporary and passing gifts**. They were all present when Paul wrote, but they were incomplete and *“in part”*. *“For we know **IN PART**, and we prophesy **IN PART**”* (1 Cor. 13:9).

Knowledge and prophecy are superceded when *“the perfect”* is come (1 Cor. 13:10). It is clear that the things that are *“in part”* will not continue.

*“When that which is perfect is come, that which is in part **shall be done away**”  
(1 Cor. 13:10).*

They are not enduring gifts, but temporary. Prophecy, tongues, and knowledge, are each and all passing gifts.

The expression, *“in part”*, is *“ek merous”* as opposed to “the whole”. Paul uses the same words in 1 Cor. 12:27 regarding members of the body of Christ. He states: *“Now ye are the body of Christ, and members **in particular**”* (*“ek merous”*). The Corinthian believers were only **a part** of the body of Christ.

When Paul wrote his epistles to the Corinthians (about AD55-57) the Church had very little of the New Testament. Possibly the Gospel of Mark,

two epistles to the Thessalonians, Galatians and Romans. All of the twenty remaining books followed later.

In the early Church it was necessary that New Testament truth should be communicated by prophets and apostles who were the foundation upon which the Church was built (Eph. 2:20). However, when *“that which is perfect is come”*, that which is *“in part”* would be *“done away”*. That which was partial (incomplete) when Paul wrote, would be superceded when the perfect (complete) came. No more would prophets need to receive direct communication from God, for the “perfect” (complete) revelation would be available to all.

The expression, *“that which is perfect is come”*, is commonly interpreted to mean, “when the Lord shall come”. However, where in the context, is the return of the Lord even alluded to? The context is dealing specifically with the imperfection of prophecy, tongues, and knowledge, which will all pass away.

The verse, 1 Cor. 13:10, could be translated as follows, “but when the complete comes, the partial will be superceded”. The Corinthians possessed partial knowledge at that time, but when the whole, complete revelation had come, the partial would be replaced by the complete wholeness of Divine knowledge.

Paul illustrates from his personal experience in 1 Cor. 13:11: *“When I was a child”* (*nepios*, an infant), in contrast with an adult (*teleios*), Paul said he spoke as a child, thought as a child, reasoned as a child, but when he became a man he put away childish things.

If we really believe that *“that which is perfect”* refers to the Lord’s return, then we are saying that no matter what God does in our lives now, or how the Holy Spirit illuminates and transforms us (2 Cor. 3:17-18), we can be nothing more than spiritual children. This interpretation flies in the face of the clear statements of Scripture that we are to be

*“no more children, tossed to and fro, and carried about with every wind and slight of doctrine...”* (Eph. 4:14).

Those who declare that the word *“perfect”* refers to Christ’s second coming do so without a single Biblical reference to support it.

Paul, in this epistle charges the carnal Corinthian Christians with being babes in Christ when they should have been spiritual adults. He could only

give them milk and not solid food for they were not able to receive it (1 Cor. 3:1-2). What a rebuke that was!

In his later epistle to the Hebrews, he stated:

*“When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.*

*For every one that useth milk is unskilful in the word of righteousness: **FOR HE IS A BABE** (nepios). But strong meat belongeth to them that are **OF FULL AGE** (teleion, “perfect”), even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:12-14).*

It would be wrong to teach that we are to remain spiritual babes until the Lord returns! However, that is the implication if “that which is perfect” refers to the coming of the Lord. Could it be possible that God would want us to remain spiritual babes in this present life, however devoted, committed and obedient we may seek to be? Even though we yield to the instruction of the Holy Spirit, are we to remain like handicapped children until the Lord returns and we see Him “face to face”? No such doctrine can be found in the Word of God.

Paul uses the word “perfect” to describe “maturity” or “coming of full age” in his address to the Ephesians:

*“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto A PERFECT (teleion) MAN, unto the measure of the stature of the fulness of Christ” (Eph. 4:11-13).*

“Perfection”, in Ephesians chapter 4, has nothing to do with the Lord’s return but describes spiritual maturity, Christ-likeness, and the “*stature of the fulness of Christ*” which God wants us to enjoy right here and now.

What then does the Scripture mean when it states:

*“Now we see through a glass darkly (obscurely); but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:12)?*

The glass referred to is a mirror. James wrote that some were

*“like unto a man beholding **his natural face in a glass**: For **HE***

**BEHOLDETH HIMSELF**, and goeth his way, and straightway forgetteth what manner of man he was. But whoso **looketh into the perfect** (teleion, complete) **law** of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James1:23-25).

“Face to face” means that we see the true nature of ourselves when we look into the mirror of Divine revelation. We see our own face. The Corinthians could only partly see the picture because they did not have the complete (perfect) Word of God. The sign-gifts of prophecy, tongues, and knowledge were given to be the means by which the early Church received New Testament truth. However, when the whole Scriptures became available in AD96 with the completion of the canon, then they would see clearly the complete picture in the mirror of God’s Word. **Thereafter the three gifts would cease, fade away and be superceded.** They no longer served any purpose. They became redundant.

The ancient mirrors did not give back a perfect reflection, but with a perfect (complete) Scripture we see face to face exactly as God sees us. However, not only do we look into the perfect law and see all our wrinkles and blemishes exactly as God sees, but we also see God’s perfect plan for ourselves and His Church. With these “*exceeding great and precious promises*” we even partake of the Divine nature and are able to “*escape the corruption that is in the world through lust*” (1 Peter1:4).

With such Scriptures available to us,

“*let patience have her perfect* (teleion) *work, that ye may be perfect* (teleioi) *and entire, wanting nothing*” (James1:4).

The conclusion of the matter therefore is that prophecy, tongues and knowledge were special gifts given to the early Church to edify the Church until the complete (perfect) revelation became available. Prophecy and knowledge needed the gift of languages to communicate that truth as the early disciples took the Gospel to the far-flung parts of the Gentile world.

When unbelieving Jews saw the Gospel preached to Gentiles in Gentile languages, they saw it as the fulfilment of Isaiah’s prophecy that God would speak to them “*with men of other tongues and other lips*” (1 Cor. 14:22).

The clear teaching of Scripture is supported by the evidence from Church

history, which testifies that all of the miraculous sign-gifts ceased to be given at the end of the Apostolic age (AD100) and they faded away during the second century till by the mid second century they ceased to exist altogether. Biblical tongues and other sign gifts fulfil no function at all after the completion of the canon of Scripture. **There are no addenda to a perfect revelation.**

Peter wrote his second epistle just before his death about AD64-65. Paul was martyred about the same time. Only John remained, and his Gospel and Epistles were written about AD90. Revelation was complete by AD96. Now, *"If any man shall add unto these things, God shall add unto him the plagues that are written in this book"* (Rev. 22:18).

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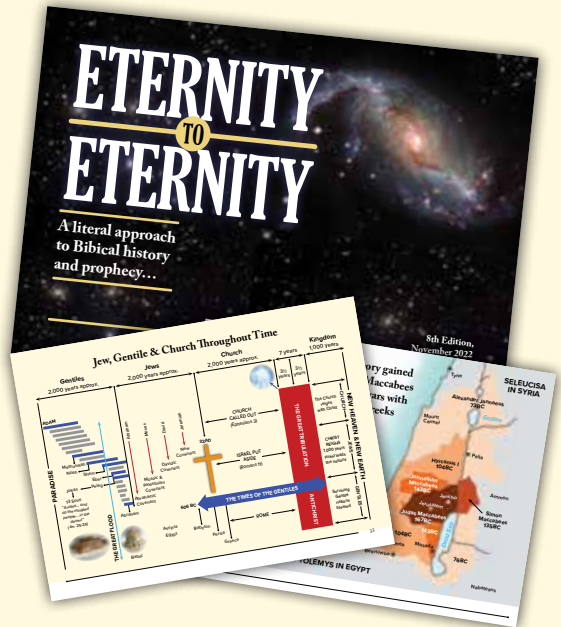
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And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (Acts 2: 8-11)

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



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