

9 & 13 Prophecy.

As we examine this extremely important gift, it will become clear that there is a very distinct difference between the “Gift of Prophecy” and the “Office of a Prophet”. It is important to establish and identify this difference at the onset of our study to eliminate confusion.

The “Gift of Prophecy” can fall on any Holy Spirit filled believer at any given time that God chooses to use them. We see examples of this taking place in our church services when a member of the congregation who is not recognised as a prophet will make a prophetic statement to the church. (1 Corinthians 14:29-33). We will study this as we look at the complete subject. The operation of this gift does not necessarily identify this person as having the “Office of a Prophet”, just that they are being used of God for a specific occasion for the edification of the church at that time.

The “Office of a Prophet” is one of the 5-Fold Ministry Gifts mentioned in Ephesians.

Ephesians 4:11

¹¹ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, ^ofor the ⁵edifying of ^othe body of Christ, ⁸³

This gifting is granted to a person selected by God and is their main purpose in ministry. They are people who have a permanent depth of insight who are completely open to the voice of God, infact, in many ways they become the voice of God to the church. This will also be explained further as we progress through the study.

The Gifts of Insight – Prophecy.

Prophecy is also termed “insight”, because of the confusion of the word “Prophecy” in today’s world. Some imagine people going off into a trance or speaking infallibly, on the same inspired level as the scriptures. According to 1 Samuel 9:9 prophets were formally called “seers”. The heart of the motivational gift of the prophet is this ability to “see”. Prophets have a more direct intuitive sense and insight into the lives of people and situations and are able to speak accordingly. They can discern the inner motives of people in a way other’s do not.

ⁿ 1 Cor. 14:26

⁵ building up

^o Col. 1:24

⁸³*The New King James Version*. 1982 (Eph 4:11-12). Nashville: Thomas Nelson.

1 Corinthians 14:1-5. Pursue love, and ^adesire spiritual gifts, ^bbut especially that you may prophesy. ² For he who ^cspeaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. ³ But he who prophesies speaks ^dedification and ^eexhortation and comfort to men. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵ I wish you all spoke with tongues, but even more that you prophesied; ¹for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

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The Nature of Prophecy.

The nature of prophecy is essentially two-fold: forth-telling and foretelling. In addition, there are different degrees of anointing and inspiration.

1. **Prophecy as Forth Telling.** This form of prophecy has to do with proclaiming or preaching the Word of God. The word will speak with insight and be applicable to the present situation. It will include elements of exhortation, reproof, warning, edification and comfort.
2. **Prophecy as Foretelling.** This form of prophecy has more to do with predicting the future. The prophet speaks for God, communicating His mind for the future. The primary purpose for prophetic prediction is to produce present godliness.

Degrees of Prophetic Inspiration.

1. The Spirit of Prophecy.

Revelation 19:9-10.

⁹ Then he said to me, "Write: ^o'Blessed are those who are called to the marriage supper of the Lamb!' " And he said to me, ^p"These are the true sayings of God." ¹⁰ And

^a 1 Cor. 12:31; 14:39

^b Num. 11:25, 29

^c Acts 2:4; 10:46

^d Rom. 14:19; 15:2; 2 Cor. 10:8; 12:19; Eph. 4:12, 29

^e 1 Tim. 4:13; 2 Tim. 4:2; Titus 1:9; 2:15; Heb. 3:13; 10:25

¹ NU and

⁸⁴The New King James Version. 1982 (1 Co 14:1-5). Nashville: Thomas Nelson.

^o Matt. 22:2; Luke 14:15

^p Rev. 22:6

^qI fell at his feet to worship him. But he said to me, ^r“See that you do not do that! I am your ^sfellow servant, and of your brethren ^twho have the testimony of Jesus. Worship God! For the ^utestimony of Jesus is the spirit of prophecy.”

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This spirit of prophecy does at times fall on a group of people or an individual for a specific point of time. An old Testament example is that of Moses and the seventy elders in Numbers 11:24-30 (Read in own time). In 1 Samuel 19:10 the spirit of prophecy came upon Saul and his men.

2. The Gift of Prophecy.

1 Corinthians 12:10 ¹⁰ ^mto another the working of miracles, to another ⁿprophecy, to another ^odiscerning of spirits, to another ^pdifferent kinds of tongues, to another the interpretation of tongues. ¹¹ *But one and the same Spirit works all these things, ^qdistributing to each one individually ^ras He wills.*

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Romans 12:6.

⁶ Having then gifts differing according to the grace that is ^kgiven to us, let us use them: if prophecy, let us ^lprophesy in proportion to our faith; ⁸⁷

Acts 2:18. ¹⁸

And on My menservants and on My maidservants

I will pour out My Spirit in those days; ⁿAnd they shall prophesy.

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^q Rev. 22:8

^r Acts 10:26; Rev. 22:9

^s [Heb. 1:14]

^t 1 John 5:10

^u Luke 24:27; John 5:39

⁸⁵ *The New King James Version.* 1982 (Re 19:9-10). Nashville: Thomas Nelson.

^m Mark 16:17

ⁿ Rom. 12:6

^o 1 John 4:1

^p Acts 2:4-11

^q Rom. 12:6; 2 Cor. 10:13

^r [John 3:8]

⁸⁶ *The New King James Version.* 1982 (1 Co 12:10-11). Nashville: Thomas Nelson.

^k [John 3:27]

^l Acts 11:27

⁸⁷ *The New King James Version.* 1982 (Ro 12:6). Nashville: Thomas Nelson.

ⁿ Acts 21:4, 9; 1 Cor. 12:10

⁸⁸ *The New King James Version.* 1982 (Ac 2:18). Nashville: Thomas Nelson.

The gift of prophecy can be defined as the God given ability to speak forth supernaturally in a known language as the Spirit gives utterance. An example of this gift is in Acts 21:18-14 that Philip had four daughters who prophesied. The four daughters were not prophetesses but fell into the following example. 1 Corinthians 14:31 tells us that all may prophesy but not all that prophesy are prophets.

1 Corinthians 14:29.

²⁹ Let two or three prophets speak, and ^tlet the others judge. ³⁰ But if anything is revealed to another who sits by, ^ulet the first keep silent. ³¹ For you can all prophesy one by one, that all may learn and all may be encouraged. ³² And ^vthe spirits of the prophets are subject to the prophets. ³³ For God is not the author of ⁹confusion but of peace, ^was in all the churches of the saints. ⁸⁹

It was infact Agabus who spoke the word to Paul in this situation.

Acts 21:9-11.

⁹ Now this man had four virgin daughters ^gwho prophesied. ¹⁰ And as we stayed many days, a certain prophet named ^hAgabus came down from Judea. ¹¹ When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, ⁱ'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.' ⁹⁰

3. The Office or Mantel of a Prophet.

Ephesians 4:11

¹¹ And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, ⁿfor the ⁵edifying of ^othe body of Christ, ⁹¹

^t 1 Cor. 12:10

^u [1 Thess. 5:19, 20]

^v 1 John 4:1

⁹ disorder

^w 1 Cor. 11:16

⁸⁹*The New King James Version.* 1982 (1 Co 14:28-33). Nashville: Thomas Nelson.

^g Joel 2:28; Acts 2:17

^h Acts 11:28

ⁱ Acts 20:23; 21:33; 22:25

⁹⁰*The New King James Version.* 1982 (Ac 21:9-11). Nashville: Thomas Nelson.

ⁿ 1 Cor. 14:26

⁵ building up

Acts 13:1.

Now ^ain the church that was at Antioch there were certain prophets and teachers: ^bBarnabas, Simeon who was called Niger, ^cLucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. ² As they ministered to the Lord and fasted, the Holy Spirit said, ^d“Now separate to Me Barnabas and Saul for the work ^eto which I have called them.” ³ Then, ^fhaving fasted and prayed, and laid hands on them, they sent them away.

⁹²

The five-fold ministry of prophet is identified as one who speaks and preaches with a prophetic anointing that bring illumination and revelation. Together with the Apostolic Ministry they are foundational ministries within the life of the church.

Ephesians 2:19-22.

¹⁹ Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been ^abuilt ^bon the foundation of the ^capostles and prophets, Jesus Christ Himself being ^dthe chief cornerstone, ²¹ in whom the whole building, being fitted together, grows into ^ea holy temple in the Lord, ²² ^fin whom you also are being built together for a ^gdwelling place of God in the Spirit. ⁹³

They will have divine revelation given to them concerning the church, but it will always be subject to the scriptures in conformity to the Lord Jesus Christ.

^o Col. 1:24

⁹¹*The New King James Version.* 1982 (Eph 4:11-12). Nashville: Thomas Nelson.

^a Acts 14:26

^b Acts 11:22

^c Rom. 16:21

^d Num. 8:14; Acts 9:15; 22:21; Rom. 1:1; Gal. 1:15; 2:9

^e Matt. 9:38; Acts 14:26; Rom. 10:15; Eph. 3:7, 8; 1 Tim. 2:7; 2 Tim. 1:11; Heb. 5:4

^f Matt. 9:15; Mark 2:20; Luke 5:35; Acts 6:6

⁹²*The New King James Version.* 1982 (Ac 13:1-3). Nashville: Thomas Nelson.

^a 1 Pet. 2:4

^b Matt. 16:18; 1 Cor. 3:10, 11; Rev. 21:14

^c 1 Cor. 12:28; Eph. 3:5

^d Ps. 118:22; Luke 20:17

^e 1 Cor. 3:16, 17

^f 1 Pet. 2:5

^g John 17:23

⁹³*The New King James Version.* 1982 (Eph 2:19-22). Nashville: Thomas Nelson.

1 Corinthians 3:11.

¹¹ For no other foundation can anyone lay than "that which is laid, °which is Jesus Christ."⁹⁴

Three General Benefits of this Gift are Given in 1 Corinthians 14:3.

1. Edification “oikodome” repairing, improving, up building – “to stir up”.
2. Exhortation “paraklesis” helping, strengthening - “to build up”.
3. Comfort “parumuthia” encouragement, comforting – “to cheer up”.

Five Specific Manifestations of this Gift are Noted in 1 Corinthians 14:24-25.

1 Corinthians 14:24-25

²⁴ But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. ²⁵ ⁷And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report ⁹that God is truly among you.

⁹⁵

1. Brings people to accountability.
2. Reveals inner heart motivations.
3. Brings conviction.
4. Brings awareness of God’s presence.
5. Brings repentance.

ⁿ Is. 28:16; Matt. 16:18; 2 Cor. 11:4

^o Eph. 2:20; 1 Pet. 2:4

⁹⁴*The New King James Version*. 1982 (1 Co 3:11). Nashville Thomas Nelson.

⁷ NU omits *And thus*

⁹ Is. 45:14; Dan. 2:47; Zech. 8:23; Acts 4:13

⁹⁵*The New King James Version*. 1982 (1 Co 14:24-25). Nashville: Thomas Nelson.

Testing Prophecy.

1 Corinthians 14:29.

²⁹ Let two or three prophets speak, and ^tlet the others judge. ⁹⁶

Given that there is so much abuse and misuse of prophecy, I feel it would be as well to say a word about testing or judging prophecy. It is commonly thought that because a statement is a prophetic one it must necessarily be correct, particularly if it is given in the King James English! However, this is clearly unscriptural.

First of all, there is the testing of the prophet themselves. On the Sermon on the Mount, Jesus taught His followers to identify a false prophet. This is what He said: -

Matthew 7:15-19

¹⁵ ¹“Beware of false prophets, ^mwho come to you in sheep’s clothing, but inwardly they are ravenous wolves. ¹⁶ ⁿYou will know them by their fruits. ^oDo men gather grapes from thorn bushes or figs from thistles? ¹⁷ Even so, ^pevery good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. ¹⁹ ^qEvery tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ Therefore by their fruits you will know them.

⁹⁷

This statement begs the question, “How much is the fruit of the Spirit evident in the life of the prophet.

A second test is that of content. Is the substance of what is being prophesied scriptural? No matter how pious or scriptural a person may appear, if what they say goes against the Word of God, it must be rejected.

A third question is, is it beneficial? A primary aim of prophecy is edification. Paul advises us to do our best to excel in edification in the church (1 Corinthians 14:12) Clearly then, a safe evaluation of prophecy will determine the extent to which the message provides edification, exhortation and comfort.

^t 1 Cor. 12:10

⁹⁶*The New King James Version.* 1982 (1 Co 14:29). Nashville: Thomas Nelson.

¹ Deut. 13:3; Jer. 23:16; Ezek. 22:28; Mark 13:22; [Luke 6:26]; Rom. 16:17; Eph. 5:6; [Col. 2:8; 2 Pet. 2:1; 1 John 4:1–3]

^m Mic. 3:5

ⁿ Matt. 7:20; 12:33; Luke 6:44; James 3:12

^o Luke 6:43

^p Jer. 11:19; Matt. 12:33

^q Matt. 3:10; Luke 3:9; [John 15:2, 6]

⁹⁷*The New King James Version.* 1982 (Mt 7:15-20). Nashville: Thomas Nelson.

10. The Gift of Tongues.

The twofold function of the gift of tongues.

Regarding those who have “received,” the Bible describes two basic functions of “tongues”:

1. Personal edification.
2. Public exhortation.

In the experience of the baptism in or infilling of the Holy Spirit, “tongues” functions as a sign of the Holy Spirit’s presence. Jesus prophesied it as a sign (Mark 16:17), and Paul referred to it as a sign. (1 Corinthians 14:22).

Mark 16:17. ¹⁷ And these ^qsigns will follow those who ⁴believe: ^rIn My name they will cast out demons; ^sthey will speak with new tongues; ¹⁸ ^tthey ⁵will take up serpents; and if they drink anything deadly, it will by no means hurt them; ^uthey will lay hands on the sick, and they will recover.”

⁹⁸

1 Corinthians 14:22. ²² Therefore tongues are for a ^osign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. ⁹⁹

Peter noted its uniformity as a sign-gift in confirming the validity of the Gentiles’ experience in the Holy Spirit. (Compare Acts 10:44-46 with 11:16-17 and 15:7-9).

Acts 10:44-46. ⁴⁴ While Peter was still speaking these words, ^qthe Holy Spirit fell upon all those who heard the word. ⁴⁵ ^rAnd ⁶those of the circumcision who believed were

^q Acts 5:12

⁴ have believed

^r Mark 9:38; Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12

^s [Acts 2:4; 1 Cor. 12:10]

^t [Luke 10:19]; Acts 28:3–6

⁵ NU *and in their hands they will*

^u [Acts 5:15]; James 5:14

⁹⁸ *The New King James Version*. 1982 (Mk 16:17-18). Nashville: Thomas Nelson.

^o Mark 16:17

⁹⁹ *The New King James Version*. 1982 (1 Co 14:22). Nashville: Thomas Nelson.

^q Acts 4:31

^r Acts 10:23

astonished, as many as came with Peter, ^sbecause the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. ¹⁰⁰

Acts 11:15-17 ¹⁵ And as I began to speak, the Holy Spirit fell upon them, ⁱas upon us at the beginning. ¹⁶ Then I remembered the word of the Lord, how He said, ^j'John indeed baptized with water, but ^kyou shall be baptized with the Holy Spirit.' ¹⁷ ^lIf therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, ^mwho was I that I could withstand God?" ¹⁰¹

Acts 15:7-9 ⁷ And when there had been much dispute, Peter rose up and said to them: ^f"Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ So God, ^gwho knows the heart, ¹acknowledged them by ^hgiving them the Holy Spirit, just as He did to us, ⁹ ⁱand made no distinction between us and them, ^jpurifying their hearts by faith. ¹⁰²

Acts 19:1-7 And it happened, while ^aApollos was at Corinth, that Paul, having passed through ^bthe upper regions, came to Ephesus. And finding some disciples ² he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, ^c"We have not so much as heard whether there is a Holy Spirit."

³ And he said to them, "Into what then were you baptized?"

So they said, ^d"Into John's baptism."

⁶ The Jews

^s Is. 42:1, 6; 49:6; Luke 2:32; John 11:52; Acts 11:18

¹⁰⁰ *The New King James Version*. 1982 (Ac 10:44-46). Nashville: Thomas Nelson.

ⁱ Acts 2:1-4; 15:7-9

^j Matt. 3:11; Mark 1:8; John 1:26, 33; Acts 1:5; 19:4

^k Is. 44:3

^l [Acts 15:8, 9]

^m Acts 10:47

¹⁰¹ *The New King James Version*. 1982 (Ac 11:15-17). Nashville: Thomas Nelson.

^f Acts 10:20

^g 1 Chr. 28:9; Acts 1:24

¹ bore witness to

^h Acts 2:4; 10:44, 47

ⁱ Rom. 10:12

^j Acts 10:15, 28

¹⁰² *The New King James Version*. 1982 (Ac 15:7-9). Nashville: Thomas Nelson.

^a 1 Cor. 1:12; 3:5, 6; Titus 3:13

^b Acts 18:23

^c 1 Sam. 3:7; Acts 8:16

^d Luke 7:29; Acts 18:25

⁴ Then Paul said, ^e“John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”

⁵ When they heard this, they were baptized ^fin the name of the Lord Jesus. ⁶ And when Paul had ^glaid hands on them, the Holy Spirit came upon them, and ^hthey spoke with tongues and prophesied. ⁷ Now the men were about twelve in all.¹⁰³

Thus, speaking with tongues is a properly expected sign, affirming the Holy Spirit’s abiding presence and assuring the believer of an invigorated living witness. It is not viewed as a *qualification for* fullness of the Holy Spirit, but as one *indication of* that fullness.

Tongues for personal edification.

First, “speaking in tongues” is a private affair for self-edification

1 Cor. 14:2-4. ² For he who ^cspeaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. ³ But he who prophesies speaks ^dedification and ^eexhortation and comfort to men. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ¹⁰⁴

Thus, glossolalia is practiced devotionally by the believer in his most intimate and intercessory moments of communication with God as he is moved upon by the Holy Spirit. This “devotional” application may also be practiced by corporate agreement, in group gatherings where no unbelievers or uninformed people are present.

1 Cor. 14:23. ²² Therefore tongues are for a ^osign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. ²³ Therefore if the whole church comes together in one place, and all speak with tongues,

^e Matt. 3:11; Mark 1:4, 7, 8; Luke 3:16; [John 1:15, 26, 27]; Acts 13:24

^f Matt. 28:19; Acts 8:12, 16; 10:48

^g Acts 6:6; 8:17

^h Mark 16:17; Acts 2:4; 10:46

¹⁰³ [*The New King James Version*](#). (1982). (Ac 19:1–7). Nashville: Thomas Nelson.

^c Acts 2:4; 10:46

^d Rom. 14:19; 15:2; 2 Cor. 10:8; 12:19; Eph. 4:12, 29

^e 1 Tim. 4:13; 2 Tim. 4:2; Titus 1:9; 2:15; Heb. 3:13; 10:25

¹⁰⁴ [*The New King James Version*](#). 1982 (1 Co 14:2-4). Nashville: Thomas Nelson.

^o Mark 16:17

and there come in those who are uninformed or unbelievers, ^pwill they not say that you are ⁶out of your mind? ¹⁰⁵

In line with this understanding, the following reasons are propounded for speaking with tongues:

1. Speaking with tongues as the Holy Spirit gives utterance is the unique spiritual gift identified with the church of Jesus Christ. All other gifts, miracles, and spiritual manifestations were in evidence during Old Testament times, before the Day of Pentecost. This new phenomenon came into evidence and became uniquely identified with the church and was ordained by God for the church.

1 Cor. 12:28. ²⁸ And ^bGod has appointed these in the church: first ^capostles, second ^dprophets, third teachers, after that ^emiracles, then ^fgifts of healings, ^ghelps, ^hadministrations, varieties of tongues. ¹⁰⁶

1 Corinthians 14:21. ²¹ ^mIn the law it is written: ⁿ“With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,” says the Lord. ²² Therefore tongues are for a ^osign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. ¹⁰⁷

2. Speaking with tongues is a specific fulfillment of prophecies by Isaiah and Jesus. (Compare Is. 28:11 with 1 Cor. 14:21, and Mark 16:17 with Acts 2:4; 10:46; 19:6; and 1 Cor. 14:5, 14-18, 39.)

^p Acts 2:13

⁶ insane

¹⁰⁵*The New King James Version*. 1982 (1 Co 14:22-23). Nashville: Thomas Nelson.

^b Eph. 4:11

^c [Eph. 2:20; 3:5]

^d Acts 13:1; Rom. 12:6

^e 1 Cor. 12:10, 29; Gal. 3:5

^f Mark 16:18; 1 Cor. 12:9, 30

^g Num. 11:17

^h Rom. 12:8; 1 Tim. 5:17; Heb. 13:17, 24

¹⁰⁶*The New King James Version*. 1982 (1 Co 12:28). Nashville: Thomas Nelson.

^m John 10:34; 1 Cor. 14:34

ⁿ Is. 28:11, 12

^o Mark 16:17

¹⁰⁷*The New King James Version*. 1982 (1 Co 14:21-22). Nashville: Thomas Nelson.

Isaiah 28:11 ¹¹For with ^fstammering lips and another tongue He will speak to this people, ¹² To whom He said, “This is the ^grest with which You may cause the weary to rest,” And, “This is the refreshing”; Yet they would not hear.

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1 Corinthians 14:21. ²¹ ^mIn the law it is written: ⁿ“With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,” says the Lord. ²² Therefore tongues are for a ^osign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

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Mark 16:17. ¹⁷ And these ^qsigns will follow those who ⁴believe: ^rIn My name they will cast out demons; ^sthey will speak with new tongues; ¹⁸ ^tthey ⁵will take up serpents; and if they drink anything deadly, it will by no means hurt them; ^uthey will lay hands on the sick, and they will recover.” ¹¹⁰

Acts 2:4. ⁴ And ^dthey were all filled with the Holy Spirit and began ^eto speak with other tongues, as the Spirit gave them utterance.

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Acts 10:45. ⁴⁵ ^rAnd ⁶those of the circumcision who believed were astonished, as many as came with Peter, ^sbecause the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. ¹¹²

^f Is. 33:19; 1 Cor. 14:21

^g Is. 30:15; Jer. 6:16; [Matt. 11:28, 29]

¹⁰⁸ *The New King James Version.* 1982 (Is 28:11-12). Nashville: Thomas Nelson.

^m John 10:34; 1 Cor. 14:34

ⁿ Is. 28:11, 12

^o Mark 16:17

¹⁰⁹ *The New King James Version.* 1982 (1 Co 14:21-22). Nashville: Thomas Nelson.

^q Acts 5:12

⁴ have believed

^r Mark 9:38; Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12

^s [Acts 2:4; 1 Cor. 12:10]

^t [Luke 10:19]; Acts 28:3–6

⁵ NU and in their hands they will

^u [Acts 5:15]; James 5:14

¹¹⁰ *The New King James Version.* 1982 (Mk 16:17-18). Nashville: Thomas Nelson.

^d Matt. 3:11; 5:6; 10:20; Luke 3:16; John 14:16; 16:7–15; Acts 1:5

^e Mark 16:17; Acts 10:46; 19:6; [1 Cor. 12:10, 28, 30; 13:1]

¹¹¹ *The New King James Version.* 1982 (Ac 2:4). Nashville: Thomas Nelson.

^r Acts 10:23

⁶ The Jews

^s Is. 42:1, 6; 49:6; Luke 2:32; John 11:52; Acts 11:18

¹¹² *The New King James Version.* 1982 (Ac 10:45-46). Nashville: Thomas Nelson.

Acts 19:5. ⁵ *When they heard this, they were baptized ^fin the name of the Lord Jesus.* ⁶ *And when Paul had ^glaid hands on them, the Holy Spirit came upon them, and ^hthey spoke with tongues and prophesied.* ⁷ *Now the men were about twelve in all.* ¹¹³

1 Cor. 14:5. ⁵ *I wish you all spoke with tongues, but even more that you prophesied; ^lfor he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*
¹¹⁴

1 Corinthians 14-18, ¹⁸ *I thank my God I speak with tongues more than you all; ¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.*
¹¹⁵

39. ³⁹ *Therefore, brethren, ^adesire earnestly to prophesy, and do not forbid to speak with tongues. ⁴⁰ ^bLet all things be done decently and in order.*

3. Speaking with tongues is a proof of the resurrection and glorification of Jesus Christ.

John 16:7. ⁷ *Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but ^gif I depart, I will send Him to you.* ¹¹⁶

Acts 2:26. ²⁶ *Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.*
¹¹⁷

4. Speaking with tongues is an evidence of the baptism in or infilling of the Holy Spirit.

^f Matt. 28:19; Acts 8:12, 16; 10:48

^g Acts 6:6; 8:17

^h Mark 16:17; Acts 2:4; 10:46

¹¹³ *The New King James Version.* 1982 (Ac 19:5-7). Nashville: Thomas Nelson.

^l NU and

¹¹⁴ *The New King James Version.* 1982 (1 Co 14:5). Nashville: Thomas Nelson.

¹¹⁵ *The New King James Version.* 1982 (1 Co 14:18-19). Nashville: Thomas Nelson.

^a 1 Cor. 12:31; 1 Thess. 5:20

^b 1 Cor. 14:33

^g Acts 2:33

¹¹⁶ *The New King James Version.* 1982 (Jn 16:7). Nashville: Thomas Nelson.

¹¹⁷ *The New King James Version.* 1982 (Ac 2:26). Nashville: Thomas Nelson.

Acts 2:4 ⁴ And ^dthey were all filled with the Holy Spirit and began ^eto speak with other tongues, as the Spirit gave them utterance.
¹¹⁸

Acts 10:45-46 ⁴⁵ ^rAnd ⁶those of the circumcision who believed were astonished, as many as came with Peter, ^sbecause the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. ¹¹⁹

5. Speaking with tongues is a spiritual gift for self-edification (1 Cor. 14:4; Jude 20).

1 Cor. 14:4 ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ¹²⁰

Jude 20. ²⁰ But you, beloved, ^xbuilding yourselves up on your most holy faith, ^ypraying in the Holy Spirit, ¹²¹

6. Speaking with tongues is a spiritual gift for spiritual edification of the church when accompanied by interpretation (1 Cor. 14:5).
7. Speaking with tongues is a spiritual gift for communication with God in private worship (1 Cor. 14:15).

1 Cor. 14:15. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. ^hI will sing with the spirit, and I will also sing ⁱwith the understanding. ¹²²

8. Speaking with tongues is a means by which the Holy Spirit intercedes for us and through us in prayer (Rom. 8:26; 1 Cor. 14:14; Eph. 6:18).

^d Matt. 3:11; 5:6; 10:20; Luke 3:16; John 14:16; 16:7–15; Acts 1:5

^e Mark 16:17; Acts 10:46; 19:6; [1 Cor. 12:10, 28, 30; 13:1]

¹¹⁸ *The New King James Version*. 1982 (Ac 2:4). Nashville: Thomas Nelson.

^r Acts 10:23

⁶ The Jews

^s Is. 42:1, 6; 49:6; Luke 2:32; John 11:52; Acts 11:18

¹¹⁹ *The New King James Version*. 1982 (Ac 10:45-46). Nashville: Thomas Nelson.

¹²⁰ *The New King James Version*. 1982 (1 Co 14:3-4). Nashville: Thomas Nelson.

^x Col. 2:7; 1 Thess. 5:11

^y [Rom. 8:26]

¹²¹ *The New King James Version*. 1982 (Jud 20). Nashville: Thomas Nelson.

^h Eph. 5:19; Col. 3:16

ⁱ Ps. 47:7

¹²² *The New King James Version*. 1982 (1 Co 14:15). Nashville: Thomas Nelson.

Rom. 8:26. ²⁶ Likewise the Spirit also helps in our weaknesses. For ^jwe do not know what we should pray for as we ought, but ^kthe Spirit Himself makes intercession ⁷for us with groanings which cannot be uttered.¹²³

1 Cor. 14:14. ¹⁴ For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. ^hI will sing with the spirit, and I will also sing ⁱwith the understanding. ¹²⁴

Ephesians 6:18. ¹⁸ ^wpraying always with all prayer and supplication in the Spirit, ¹²⁵

9. Speaking with tongues is a spiritual means for rejoicing (1 Cor. 14:15; Eph. 5:18-19).

1 Corinthians 14:15. ¹⁵ What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. ^hI will sing with the spirit, and I will also sing ⁱwith the understanding.¹²⁶

Ephesians 5:18-19 ¹⁸ And ^ado not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another ^bin psalms and hymns and spiritual songs, singing and making ^cmelody in your heart to the Lord, ¹²⁷

10. Paul's application of Isaiah's prophecy seems to indicate that speaking with tongues is also intended as a means of entering into the "rest" or "refreshing" (Is. 28:12; 1 Cor. 14:21; Matthew 11:28) Jesus states that He is that entrance and identifies that in the form of the Holy Spirit, He will fill us, He will come to us. (John 14:18.).

^j Matt. 20:22; 2 Cor. 12:8

^k John 14:16; Rom. 8:15; Eph. 6:18

⁷ NU omits *for us*

¹²³ *The New King James Version*. 1982 (Ro 8:26). Nashville: Thomas Nelson.

^h Eph. 5:19; Col. 3:16

ⁱ Ps. 47:7

¹²⁴ *The New King James Version*. 1982 (1 Co 14:14-15). Nashville: Thomas Nelson.

^w Luke 18:1; Col. 1:3; 4:2; 1 Thess. 5:17

¹²⁵ *The New King James Version*. 1982 (Eph 6:18). Nashville: Thomas Nelson.

^h Eph. 5:19; Col. 3:16

ⁱ Ps. 47:7

¹²⁶ *The New King James Version*. 1982 (1 Co 14:15). Nashville: Thomas Nelson.

^a Prov. 20:1; 23:31; Rom. 13:13; 1 Cor. 5:11; 1 Thess. 5:7

^b Acts 16:25

^c James 5:13

¹²⁷ *The New King James Version*. 1982 (Eph 5:18-19). Nashville: Thomas Nelson.

Isaiah 28:11-12. ¹¹ For with ^fstammering lips and another tongue He will speak to this people, ¹² To whom He said, “This is the ^grest with which You may cause the weary to rest,” And, “This is the refreshing”; Yet they would not hear. ¹²⁸

1 Cor. 14:21. ²¹ ^mIn the law it is written: ⁿ“With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me,” ¹²⁹

Matthew 11:28. ²⁸ Come to ^cMe, all you who labor and are heavy laden, and I will give you rest. ²⁹ Take My yoke upon you ^dand learn from Me, for I am ⁶gentle and ^elowly in heart, ^fand you will find rest for your souls. ³⁰ ^gFor My yoke is easy and My burden is light.”
¹³⁰

John 14:15-18. ¹⁵ ^s“If you love Me, ⁴keep My commandments. ¹⁶ And I will pray the Father, and ^tHe will give you another ⁵Helper, that He may abide with you forever— ¹⁷ “the Spirit of truth, ^vwhom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you ^wand will be in you. ¹⁸ ^xI will not leave you orphans; ^yI will come to you. ¹³¹

^f Is. 33:19; 1 Cor. 14:21

^g Is. 30:15; Jer. 6:16; [Matt. 11:28, 29]

¹²⁸ *The New King James Version*. 1982 (Is 28:11-12). Nashville: Thomas Nelson.

^m John 10:34; 1 Cor. 14:34

ⁿ Is. 28:11, 12

¹²⁹ *The New King James Version*. 1982 (1 Co 14:20-21). Nashville: Thomas Nelson.

^c [John 6:35–37]

^d [John 13:15]; Eph. 4:2; [Phil. 2:5; 1 Pet. 2:21; 1 John 2:6]

⁶ meek

^e Zech. 9:9; [Phil. 2:7, 8]

^f Jer. 6:16

^g [1 John 5:3]

¹³⁰ *The New King James Version*. 1982 (Mt 11:28-30). Nashville: Thomas Nelson.

^s 1 John 5:3

⁴ NU you will keep

^t [John 15:26; 20:22]; Acts 2:4, 33; Rom. 8:15

⁵ Comforter, Gr. *Parakletos*

^u [John 15:26; 16:13; 1 John 4:6; 5:7]

^v [1 Cor. 2:14]

^w [1 John 2:27]

^x [Matt. 28:20]

^y [John 14:3, 28]

¹³¹ *The New King James Version*. 1982 (Jn 14:15-18). Nashville: Thomas Nelson.

11. Tongues follow as one confirmation of the Word of God when it is preached (Mark 16:17, 20; 1 Cor. 14:22; John 14:15-18).

Tongues for public exhortation.

Turning to the second function of “tongues”—public exhortation—1 Corinthians 14 bases the gifts of the Spirit on the one sure foundation of love (1 Cor. 14:1). Public “tongues” also calls for integrity in practice as the key for the preservation of order in our fellowship and the worship services. Conceding that there have been those who have abused the gift as an occasion for fleshly pride, we must recognize that it can be a vital and valuable part of worship when placed in its proper setting for the edification of the body (1 Cor. 14:12-13).

The sincere Spirit-filled believer will not be preoccupied with this gift alone, for he sees it as only one of many gifts given for the “wholeness” of the church; therefore, he does not worship or meet with others just to speak in tongues for the mere sake of the practice itself. Such motivation would be immature, vain, and idolatrous. Rather, sincere believers gather to worship God and to be thoroughly equipped for every good work through the teaching of His Word (2 Tim. 3:16-17). Consequently, the scripturally sensitive believer recognizes the following New Testament direction regarding spiritual gifts:

1. Speaking in “tongues” only edifies public worship when it is interpreted; thus, the worshiper is to pray for the interpretation, and if it is withheld, he keeps silent, unless someone who functions in the gift of interpretation is known to be present (1 Cor. 14:5, 28).
2. The Spirit works only to edify; thus, whenever He is truly present all things are in order and devoid of embarrassment or uneasiness (1 Cor. 14:26, 40).
3. The “spirits of the prophets are subject to the prophets” (1 Cor. 14:32). That is, each truly Spirit-filled person *can* exercise self-control; thus, confusion can and should be avoided so that decency with unity may prevail (1 Cor. 14:40).
4. The basis of all gifts is love. *Love*, not the experience of a gift, is the qualifying factor for those who would exercise spiritual gifts. Thus, in the administration of spiritual authority in the local congregation, the Word demands that we “judge” (1 Cor. 14:29) to confirm that those who exercise gifts actually do “pursue love, and desire spiritual *gifts*” (1 Cor. 13:1-13; 14:1).

5. The Author and Dispenser of the gifts is the Holy Spirit, who divides them as He wills; thus, no gift becomes the exclusive possession of any believer for his personal edification and pride. Rather, the gifts are placed in the church to be exercised by the body for the mutual edification of the believers (1 Cor. 12:1-11) and as a means for expanded ministry.
6. The exercise of tongues is to be limited to sequences of two or three at the most (1 Cor. 14:27). While many hold this to be a rigid number, others understand it to be a guideline to keep the worship service in balance. In actuality, the Holy Spirit rarely moves beyond these limitations; however, on occasions, for special reasons to meet special needs, there may be more than one sequence of two or three appropriately spaced apart in a given service. The overarching guideline is, "Let all things be done decently and in order" (1 Cor. 14:40).

As mentioned on Page 41. Speaking with tongues as the Holy Spirit gives utterance is the unique spiritual gift identified with the church of Jesus Christ. All other gifts, miracles, and spiritual manifestations were in evidence during Old Testament times, before the Day of Pentecost. This new phenomenon came into evidence and became uniquely identified with the church and was ordained by God for the church.

There are many today that would deny this experience and its availability to today's church, suggesting that it died away with the Apostles or the early church. Scriptures that we have just examined clearly show that this belief is false.

It is the opinion of this writer that the gift of speaking in tongues is a very definite sign of the Baptism of the Holy Spirit and should be manifest in the lives of all who are baptized in the Holy Spirit.

It is also recognized that all who are so baptized in the Holy Spirit can speak in tongues, but not all do. This begs the question Why?

Here are a few suggestions that may clarify this situation: -

1. Incorrect teaching, which is the main cause and most of the following rest on this problem.
2. Not for today. (False see Acts 2:36-39).

Acts 2:36 -39. ³⁶ "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

³⁷ Now when they heard this, ^hthey were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?”

³⁸ Then Peter said to them, ⁱ“Repent, and let every one of you be baptized in the name of Jesus Christ for the ²remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and ^jto your children, and ^kto all who are afar off, as many as the Lord our God will call.”¹³²

3. The true purpose of Tongues is for evangelism. God will give Christians a tongue they have not learned to preach the Gospel to the unsaved as they go into other ethnic groups of people. (False see 1 Corinthians 14:2).

1 Corinthians 14:2. ² For he who ^cspeaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.¹³³

4. Tongues are of the kingdom of darkness and those who speak in tongues could be speaking blasphemy. (False, see Luke 7:11-13). This argument appears to be directly from the kingdom of darkness more than any other as it questions basic foundational truths regarding the goodness and faithfulness of God. It uses a major weapon in the armoury of Satan, Fear.

Luke 7:11-13. ¹¹ ^jIf a son asks for ⁵bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? ¹² Or if he asks for an egg, will he offer him a scorpion? ¹³ If you then, being evil, know how to give ^ggood gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”¹³⁴

5. Do I have to speak in tongues if I have been baptised in the Holy Spirit. The easy answer is No. However, if you have been baptized in the Holy Spirit you CAN speak in tongues. The benefits are outlined in all the previous scriptures. It is clearly a

^h [Zech. 12:10]; Luke 3:10, 12, 14; John 16:8

ⁱ Luke 24:47

² forgiveness

^j Joel 2:28, 32

^k Acts 11:15, 18; Eph. 2:13

¹³² *The New King James Version*. 1982 (Ac 2:36-39). Nashville: Thomas Nelson.

^c Acts 2:4; 10:46

¹³³ *The New King James Version*. 1982 (1 Co 14:2). Nashville: Thomas Nelson.

^f Matt. 7:9

⁵ NU omits *bread from any father among you, will he give him a stone? Or if he asks for*

^g James 1:17

¹³⁴ *The New King James Version*. 1982 (Lk 11:11-13). Nashville: Thomas Nelson.

provision of and from God for the everyday use of His Church. It is a powerful expression of worship; it is a powerful resource of prayer that transcends the barriers and limitations of the human mind making intercession for the Saints according to the will of God.

Romans 8:26-27. ²⁶ Likewise the Spirit also helps in our weaknesses. For^jwe do not know what we should pray for as we ought, but^kthe Spirit Himself makes intercession⁷for us with groanings which cannot be uttered. ²⁷ Now^lHe who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints^maccording to the will of God. ¹³⁵

Speaking in Tongues is an expression of the miraculous work of God manifest in the life of every believer, a miracle that is available 24/7 for the encouragement of the individual and the church as a body. That we should expect at all times the miraculous promises of God to be alive and functioning within our lives.

^j Matt. 20:22; 2 Cor. 12:8

^k John 14:16; Rom. 8:15; Eph. 6:18

⁷ NU omits *for us*

^l 1 Chr. 28:9

^m 1 John 5:14

¹³⁵ *The New King James Version*. 1982 (Ro 8:26-27). Nashville: Thomas Nelson.