

המקרה ללשונות

THE CASE FOR TONGUES

VINDICATION OF A MALIGNED WITNESS



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✧ Introduction

In 2017, while queueing to get onto the Temple Mount, I started talking to a pastor from the Bible Belt. We chatted about prophecy and various other things until we ended up debating tongues. I said, “I speak in tongues”, to which he replied with a chuckle, “No one speaks in tongues these days.” When I told him that my wife speaks in tongues too, he started laughing. I soon realized that it was pointless to argue any further, and at that point we had anyway reached the Dome of the Rock. His implication that I was lying was remarkable though.

On another occasion, while praying moderately in tongues at the Western Wall, I sensed a few bewildered looks on people’s faces. I was standing some two meters from the barrier when a Jewish woman suddenly shouted at me, “What is this? What are you doing? This is our place! Stop it!”

Despite (or because of) the amount of literature on the subject, there appears to be quite a bit of ignorance regarding *tongues*. Albeit this ignorance may partially be deliberate and thus harder to remedy, I would like to contribute to the debate.

It is not only about ignorance or misinformation though. I have hardly come across a topic which causes so much controversy, bigotry, and rejection as tongues. What is the reason? In seeking to explain the animus towards the Jewish state, Alan Dershowitz says in his impassioned book *The Case for Israel*:

It became clear to me that darker forces were at play.¹

I cannot agree more with the above, and I believe the same holds true in regard to tongues. Glossolalia, as will be shown, is intrinsically linked to the New Covenant, to salvation and to *the Israel of God*,² namely to the Jews and Gentiles who are born of G-d.

¹ A. Dershowitz, *The Case for Israel* (Hoboken, 2003), 11.

² Gal 6:16, KJV. The article cites mainly *The Complete Jewish Bible*; for a detailed overview of which Bible versions are used, please consult the appendix; *Yahweh* replaces LORD.

ב Nobody's Fools

There is an old gospel traditional which became a hit in the 1960's:

Give me oil in my lamp,
Keep me burning,
Give me oil in my lamp, I pray!
Give me oil in my lamp,
Keep me burning,
Keep me burning
Till the break of day.¹

It is a bright song, yet the lyrics stem from a serious tale: the *Parable of the Ten Virgins*.

Yeshua² said to his talmidim: “The kingdom of heaven is like ten virgins who took their lamps and went forth to meet a bridegroom and a bride. Five of them were lazy fools and five of them were alert and wise. The five foolish brought their lamps, but they brought no oil with them. The wise brought oil in their vessels with their lamps. The bridegroom was late and, behold, all of them lingered and slept. It came to pass at midnight that, behold, a voice was heard: Behold, the bridegroom is coming; come to meet Him. Then all those virgins came and trimmed their lamps. The foolish virgins said to the wise: Give us some of your oil because our lamps have gone out. The wise answered saying: Go now to those who sell and buy for yourselves because there is not enough oil for us and you. We fear that it will be lacking for us. It came to pass when they went to buy, the bridegroom came; those who were ready went with him into the marriage ceremony and the gate was closed. Afterwards, the foolish came and called at the gate saying: Our lord, open for us. He answered them: Truly I say to you, I do not know who you are.” (Mt 25:1–12)³

At Yeshua's return there will be two types of Gentile believers: those who are born of the Spirit and those who aren't, i.e. who are born of the flesh.⁴ Every non-Jewish

¹ A. Sevison, *Oil in My Lamp*, n.d.

² *Yeshua* is the original form of Jesus' Hebrew name; it is a variant of *Yehoshua* ('*Yahweh* is salvation').

³ G. Howard, *Hebrew Gospel of Matthew* (Macon, 1995), 125–127.

⁴ The three parables in Mt 25 refer solely to Gentiles as confirmed by the term *goyim* (גויים) in verse 32. Like Yosef of old, so will the Messiah embrace his own regardless of their rejection and blindness. As per Zech 12:10, the Spirit of Grace will be poured on Jewry and **all Israel will be saved** (Rom 11:26).

follower of the Messiah will either belong to the wise who have the oil of G-d's Spirit in their hearts¹ or to the fools who haven't.²

The parable illustrates that rebirth is imperative for salvation and thus answers a question which Iyov raised some 4,000 years ago:

How then can humans be righteous with God? How can those born of women be clean?
(Job 25:4)³

The answer is: "They can't, except they be born of G-d." Eternal life cannot spring forth from man's corrupt nature, it cannot spring forth from the flesh. That is why we are offered a second birth from incorruptible seed, i.e. from the Word of G-d.⁴ Yeshua's victory provides for man's regeneration, yet many don't seem to appreciate the offer, not realizing that it is the only way to escape eternal damnation:

Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God. What is born from the flesh is flesh, and what is born from the Spirit is spirit."
(Jn 3:5–6)⁵

Should these sober words which Yeshua spoke in G-d's name trouble anyone who negates hell? Likely not. And what about the politically incorrect who are aware of hell's reality and even address it? Do they tremble at this verse? Is there anyone at all who dreads to spend eternity in a bottomless pit of fire? We either hear that everyone will be born again at the first resurrection (as per popular notion),⁶ or that

¹ The infilling of the heart, i.e. of the human spirit denotes anointing. A Nazarene must be anointed as Yeshua was anointed before beginning his ministry, and as all the priests, prophets, and kings of old were anointed (Mt 3:16; Lk 4:18; Heb 1:9; Rev 1:6). The anointing enables the believer to do the works of Yeshua and to fully preach the Gospel by demonstrating G-d's power (Jn 14:12; Acts 8:5–7; Rom 15:18–19; 1 Cor 2:4; 1 Thes 1:5). Yochanan, who probably wrote to the assemblies of Asia Minor, reminded the brethren that all of them had been anointed with G-d's Spirit (1 Jn 2:20).

² To interpret *lamp* as the Word doesn't harmonize with ten individual lamps that belong to the virgins. Since when can the unchanging Word of G-d, the light that shines in darkness, be extinguished by the folly of men? *A vessel with a lamp* is a clear reference to *a man with a spirit: The human spirit is a lamp of Yahweh* (Prov 20:27). As oil is poured into a lamp, so Spirit is poured into a spirit (Rom 5:5; 2 Cor 4:6–7; Ezek 36:27). The loins represent the soul and having them girt means being mentally prepared; the lamp to be lit is the human spirit (Lk 12:35).

³ Cf. Job 15:14; Eccl 7:20; Isa 57:12; 64:6.

⁴ See 1 Pet 1:23. The rebirth enables man to keep the Torah, which is the reason why the New Covenant was given (Jer 31:31–33). The word *Torah* does not mean 'law' but 'instruction'. It is derived from the root *yarab* (ירה) which means 'to teach' or 'to instruct', or – as an archery term – 'to hit the mark.'

⁵ Cf. Jn 3:3. Entering G-d's kingdom means entering a spiritual realm of light during this life; it does not mean 'to go to heaven' (Acts 26:18; Col 1:13). But unless one enters that realm, i.e. unless one 'leaves Egypt,' one won't 'go to heaven.'

⁶ This is refuted by Jn 1:12–13, 1 Pet 1:23, and Gal 4:29. Excluding the pre-New Covenant era, no unregenerate Gentile will 'meet the Lord' or be in the first resurrection (1 Thes 4:16–17; Rev 20:6).

everyone is born again already, at least if we trust the claims of today's Christians¹ which range from "I was born again when I accepted Christ as Lord and Savior" via "I was born again when I was baptized" to "I was born again the day my pastor told me I was." Hence, all appear to be on their way to heaven, in which case I could end my defence of tongues right here.

Yet, it is obvious that this state of affairs is not in line with Scripture. Inevitably, there must needs be a camp that tallies with the fools, namely a group of people who are convinced they have oil in their lamps, that they have the Spirit, and that they are saved. The sad truth is, however, that they are not born again, that the Spirit does not indwell them, and that they are not on their way into heavenly bliss – a truth that will only unfold at the Parousia.

Any hint to someone regarding their lack of oil, any innuendo that a person may in fact not be Spirit-filled, or unsaved, is usually dismissed as *judgmental*, *presumptuous*, or *unloving*. It seems there is hardly any area where different views can trigger such tension and hostility as in the question of salvation – and this leads us to our theme.



¹ *Christian* is the anglicized form of the Greek *Christianós* (Χριστιανός) meaning *anointed*. It was first used by Hellenists for Gentile Nazarenes who were initially Torah observant (Acts 11:26; 24:5).

ג Glossolalia

Speaking in tongues has always been a sensitive issue, even outside the context of salvation. The Internet is replete with articles stating that today's glossolalia is a demonic counterfeit that has nothing to do with the gift of speaking in languages.¹ The truth is: glossolalists have always been viewed as heretics. Catholic priest Ronald A. Knox puts it this way:

To speak with tongues you had never learned was, and is, a recognized symptom in cases of alleged diabolical possession.²

However, on the side of the glossolalists³ the most objectionable claim is to assert, "If you don't speak in tongues, then something's wrong," which is a plain statement one can either accept or reject, but it doesn't condemn or denigrate. Yet, the Spirit's manifestation in the form of glossolalia is being frequently attacked, demonized, ridiculed, or outrightly denied – chiefly by believers, rarely by atheists.⁴

¹ "Today's tongues are often from self, leaving the spirit unguarded against intrusion by a demon who can take over the voice and speak in a language which he has learned previously. Such wordage usually curses God." T. Durgin, *The Tongues Deception* (2001), 41, <https://docplayer.net/21373182-The-tongues-deception-a-biblical-study.html>. The Toronto Blessing exemplifies how an outpouring of G-d's Spirit is defamed. I disagree with 'dog barking' or uncontrolled 'holy laughter' considering 1 Cor 14:33, 40. Phenomena such as falling due to the Spirit's presence cohere, however, with Scripture (1 Kgs 8:10–11; 2 Chr 5:13–14). Given that one of the Spirit's emblems is wine and that Holy Writ parallels 'drunk with wine' and 'filled with the Spirit,' there is also no reason to drag a phrase like 'drunk in the Spirit' mercilessly through the mud (Isa 55:1; Mk 2:22; Eph 5:18).

² R. Knox, *Enthusiasm* (New York, 1950), 551. It seems unlikely that Paul, Kefa, Yaakov and the early Jewish and Gentile followers of the Messiah were all demon possessed; Samarin observes correctly: "There is no record [in Scripture] that people associated this phenomenon with 'demons.' In the Gospels, demons that possess an individual always seem to talk that person's native language." W. Samarin, *Tongues of Men and Angels* (New York, 1972), 16.

³ It is estimated that worldwide some 100 million Gospel followers manifest glossolalic speech.

⁴ Paul compares the hatred of unregenerate Jews toward regenerate Nazarenes with Yishmael's enmity toward Yitzhak: ***The son begotten by the power of the flesh persecuted the son begotten by the power of the Spirit*** (Gal 4:29). Yitzhak was *born of the Spirit* through Avraham's faith in God's promise just as the Nazarenes were *born of the Spirit* through faith in God's promise. Yishmael, who mocked

May we ask at this point why only tongues are so vehemently opposed? Why not also *healing the sick* or *exorcising demons*? Maybe because tongues have a much deeper significance which the adversary aims to obscure?

I have been speaking in tongues for thirty years (following repentance and water immersion), and can affirm that we are dealing with languages, whether intelligible or not.¹ Acts 2:5–18 shows that a few understood the utterances while the majority deemed them delirious babble; this hasn't significantly changed, and the latter rating coheres with today's predominant view. The New Testament even warns us that the uninstructed would see glossolalia as proof of insanity.²

On occasion, I witnessed folks worshiping in tongues which sounded like some archaic French or Italian though they had never learned these tongues. During group prayer at international conventions, people at times hear their native tongue from a person praying beside them. While such occurrences are not everyday events, they authenticate tongues as languages. Below a few documented accounts of intelligible glossolalia:

While on a tour in Israel [in 1973], Pyle determined to visit the Western Wall early one morning before breakfast. Hiring an Arab boy to guide him, and taking his tape recorder, he started out. He had forgotten it was Saturday and the Jewish Sabbath.

As the pastor and his guide approached the Damascus Gate, two men and a woman sitting there raised their hands in protest, denying them entrance. At this moment Pyle felt moved upon by the Holy Spirit³ and began speaking in other tongues. The three people changed their attitude immediately. With smiles they shook the minister's hand and let him proceed unmolested. Had Pastor Pyle spoken in their language?

Coming to the esplanade before the Western Wall, the man and the boy started toward the shrine. But some Jews approached them and said in broken English, 'No, this is Sabbath!' Fortuitously, the pastor had turned on his tape recorder to add this experience to the many hours he had already taped. So what followed was recorded.

Yitzhak, was born through human effort, signifying the flesh of unbelief. Yishmael is the epitome of unregenerate man scorning 'the Promise of the Father', i.e. the Spirit and its manifestation.

¹ Recordings of some forty different tongues were played to a group of language experts. Although the languages were unknown to the linguists "they had frequently identified language patterns on the tapes. The 'shape' of real language, the variety of sound combinations, infrequency of repetition and so forth, is virtually impossible, so they said, to reproduce by deliberate effort... I had slipped onto the tapes two instances of pure made-up gibberish, one by our son, Scott, and one by Tib. They had tried to sound as much as possible like the tongues on the rest of the tape, but the linguists spotted the deception immediately. 'That's not language' one man said, 'That's just noise.'" J. Sherrill, *They Speak with Other Tongues* (Bloomington, 1964), 101.

² 1 Cor 14:23, ***So if the whole congregation comes together with everybody speaking in tongues, and uninstructed people or unbelievers come in, won't they say you're crazy?***

³ *Ruach HaKodesh* (רוּחַ הַקֹּדֶשׁ) literally means 'Spirit of Holiness.' Just as 'Holy One' or 'Holy Father', it is merely a title of 'God the Father' who is *holy* and a *spirit* – it is not a separate person beside the Father.

Once again, moved by the Holy Spirit, Albert Pyle began speaking in other tongues. And again, the attitude of the people changed. They provided him with the little cap used by our Jewish friends when at prayer and allowed him to proceed all the way to the Western Wall.

The tape recorder relates the conversation between the Missouri pastor and a friendly Jew near the Wall.

‘Did you understand what I was saying?’ Pyle asked. ‘Yes,’ the Jew replied, ‘it was a language.’ ‘What was I saying’ the pastor continued. ‘You were praying to God,’ was the answer.

Since returning home, the author of this book has played the tape for Dr. Stanley M. Horton, professor at Central Bible College and the Assemblies of God Graduate School of Theology. Dr. Horton is a Hebrew scholar and has taught at the college for more than 25 years. Although he could not recognize all the words of Pastor Pyle’s utterance, he identified certain phrases as Hebrew words of praise.

The Jewish people have returned to Israel from nearly one hundred countries of the world, and many know several languages. There was something in that utterance that persuaded the Jews at the Western Wall to welcome Pastor Pyle as one of their own.¹

The following account was given by John L. Sherrill:

‘[It was a] most beautiful outpouring of vowels and consonants and also some strange, guttural syllables. I could not recognize any of it. It was as though I was listening to a foreign language, except that it was coming out of my own mouth.’

Amazed, curious, and a bit frightened, Bredesen ran down the mountain, still talking aloud in this tongue. He came to the edge of a small community. On the stoop of a cabin sat an old man. Bredesen continued to speak in the tongue which was coming so easily and naturally from his lips. The man answered, talking rapidly in a language which Bredesen didn’t know. When it became obvious that they were not communicating, the old man spoke in English.

‘How can you speak Polish but not understand it?’ the man asked. ‘I was speaking in Polish?’ The man laughed, thinking that Bredesen was joking. ‘Of course, it was Polish,’ he said.

But Bredesen wasn’t joking. As far as he could recall he had never before heard the language.²

To hold that *speaking in tongues is not an option* may not be the most popular stance, yet it is a truthful one. We are not discussing the non-compulsory *gift of tongues*, but we are talking about salvation and the evidence of spiritual rebirth.



¹ R. Harris, *Spoken by the Spirit* (Springfield, 1973), 65–67.

² Sherril, op. cit. 19.

7 The New Covenant

To apprehend the purpose of tongues and the role of our spirit, we need to realize that we inherited *death* from Adam and a loss of eternal life. The penalty for Adam’s transgression was both physical and spiritual death. Separated from the life of G-d, his spiritual fabric degenerated, and he became enslaved to his flesh. We possess his very nature and no matter what we do – we remain sinners.¹

The entry into the New Covenant through spiritual rebirth is often equated with water baptism, a view which is sadly in error.² Thus, it will be helpful to juxtapose some types of water and Spirit baptism to understand their antitypical fulfilment:

Water Immersion	Spirit Immersion	Result
<i>Destroying the earth by water</i>	<i>Restoring the earth by wind</i>	<i>New earth</i>
<i>Cleansing the earth with water</i>	<i>Cleansing the earth with fire</i>	<i>New earth</i>
<i>Removing the old nature</i>	<i>Imparting the new nature</i>	<i>New man</i>
<i>Smiting Yaakov’s flesh</i>	<i>Changing Yaakov’s name</i>	<i>New man</i>
<i>Circumcising the heart</i>	<i>Filling the heart</i>	<i>New heart</i>

Table 1: Types of water and Spirit immersion

¹ With the expulsion from Eden, when the spiritual union of man and G-d was severed, the soul was severed from the spirit: man’s heart was broken; sin raised a divide between soul and spirit aka the *fore-skin of the heart*. Since then, contrary to original design and seen as normal today, man is led by his soul, a heart condition which Scripture labels as ‘stony,’ ‘blind,’ or ‘broken-hearted.’ Like the knowledge of good and evil, this sequel of breach of covenant is passed on through procreation (Rom 5:12) and, unless reversed, leads to eternal separation from G-d once the body has stopped working.

² Or even worse, it is equated with faith: “The moment you believe in Jesus, you’re born again.” For a brief overview of how to attain salvation see: www.researchgate.net/publication/359846894 **HOW TO BE SAVED.**

Water Immersion	Spirit Immersion	Result
<i>Removing the stony heart</i>	<i>Providing a fleshy heart</i>	<i>New heart</i>
<i>Cutting the heart's foreskin</i>	<i>Letting the spirit rule the soul</i>	<i>New heart</i>
<i>Destroying the Temple</i>	<i>Raising the Temple</i>	<i>New temple</i>
<i>Cleansing the temple</i>	<i>Filling the temple</i>	<i>New temple</i>
<i>Immersing Yisrael in the sea</i>	<i>Immersing Yisrael in the cloud</i>	<i>Salvation</i>
<i>Swallowing Yonah</i>	<i>Releasing Yonah</i>	<i>Salvation</i>
<i>Physical death</i>	<i>Spiritual life</i>	<i>Salvation</i>
<i>Crucifixion</i>	<i>Resurrection</i>	<i>Salvation</i>
<i>Penalty</i>	<i>Reward</i>	<i>Salvation</i>
<i>Smiting the rock</i>	<i>Drinking from the rock</i>	<i>Salvation</i>
<i>Pouring out blood</i>	<i>Pouring out spirit</i>	<i>Salvation</i>
<i>Pouring water over the sacrifice</i>	<i>Burning the sacrifice with fire</i>	<i>Victory</i>
<i>Washing in his blood</i>	<i>Drinking his blood</i>	<i>Life</i>
<i>Mowing the grass</i>	<i>Watering the grass</i>	<i>Life</i>
<i>Killing the flesh</i>	<i>Reviving the spirit</i>	<i>Life</i>
<i>Renting the veil</i>	<i>Accessing G-d</i>	<i>Love</i>
<i>Removing the partition</i>	<i>Reconciling Jew and Gentile</i>	<i>Love</i>
<i>Trimming the lamp</i>	<i>Filling the lamp</i>	<i>Light</i>
<i>Cutting animals in pieces</i>	<i>Lamp passing between the pieces</i>	<i>Covenant</i>

Table 1: Types of water and Spirit immersion (cont.)

Water baptism will not save. Noach would have perished on his boat had G-d not dried up the earth through wind (*ruach*), and Yisrael would have drowned in the sea had He not maintained a corridor through wind. Water baptism signifies the redemp-

tion and burial of the old man, yet this is only part of the process.¹ Yeshua didn't say, "Unless you are born of water, you cannot enter the Kingdom of G-d." Man needs to be born of the Spirit.²

While the New Covenant was initially only promised to the Jews, its secondary providential purpose is to save Gentiles. Spiritual circumcision and renewal through water and Spirit baptism is the means of grafting Gentiles into the olive tree of Yisrael.³ It is a supernatural way of endowing the 'other sheep' with the blessings of Avraham,⁴ namely justification by faith and the inheritance of the Promised Land. Naturally, once grafted into the olive tree, Gentiles are subject to Yisrael's laws as codified at Mount Sinai.

The emphasis of the New Covenant lies in creating a new man, not a new law.⁵ There is nothing wrong with G-d or His Word or His Law, but there is something wrong with man: *he is fallen*. The Torah has existed from the beginning, which is why the New Covenant not only concerns ethnic Yisrael but all of mankind. Gentiles are covenant breakers in the same way as Jews and their common progenitor Adam. The rebellion and apostasy of Yisrael including her resident aliens mirrors Adam's rebellion in Eden:

But they, like Adam, have broken the covenant. (Hos 6:7)⁶

All are guilty and need redemption. But equally important, all are in need of a new heart that allows them to submit to G-d in love; the New Covenant proffers both:

¹ See Rom 6:3–4; Col 2:12; Tit 3:5.

² See 1 Cor 12:13; 1 Pet 3:18. The unregenerate are separated from G-d (Rom 8:9; 1 Cor 12:3).

³ Circumcision and renewal constitute the sign of both the Abrahamic Covenant and the New Covenant. Avram ratified the covenant by circumcising himself and shedding some of his blood. G-d ratified the covenant by changing his name from *Avram* (אברם) to *Avraham* (אברהם); the Hebrew letter ה (Hey) signifies the Spirit indwelling the heart and foreshadows the New Covenant. Yeshua ratified the New Covenant when he shed his blood on our behalf, and the Father ratified it by pouring out his Spirit. The heart is being renewed once the partition between soul and spirit, *niq*, the 'foreskin of the heart' has been removed through baptism, Mt 3:11: **He will immerse you with Ruach HaKodesh and will heal you with fire** – the once broken heart is made *whole* and healed (Isa 61:1; Lk 4:18). Gentiles are *not* to undergo physical circumcision as this would graft them into Jewry outside the New Covenant. Jews, on the other hand, being the literal descendants of Avraham, maintain physical circumcision (Rom 2:28–29; 4:1–17; 1 Cor 7:18; Col 2:11).

⁴ See Gen 15:6; Jn 10:16; Acts 13:39; Gal 3:14; Eph 3:6. Avraham believed G-d and continued to do so though sacrificing Yitzhak would have thwarted the promise; he believed in a resurrection and G-d rewarded him. *Blessed* and *grafted* have the same Hebrew root בָּרַךְ, thus Gen 22:18 may also be rendered: **Through thy seed shall all the nations of the earth be grafted in**, to wit, through Yeshua the Gentiles will be grafted in. For the meaning of *blessed* see also Rashbam on Gen 12:3.

⁵ The Messiah reinterpreted the law and demonstrated its correct application. Some of its aspects were renewed, others were put on hold till the millennium. The purpose of the New Covenant is to restore men to his law-abiding pre-fall state, i.e. to bring about a 'new creation' (2 Cor 5:17; Gal 6:15).

⁶ Man broke the Edenic Covenant that is stipulated in Gen 1:26–30; 2:16–17.

See, a time is coming – declares *Hashem* – when I will make a new covenant with the House of *Yisrael* and the House of *Yebuda*. It will not be like the covenant I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them – declares *Hashem*. But such is the covenant I will make with the House of *Yisrael* after these days – declares *Hashem*: I will put My Teaching [*torah*] into their inmost being and inscribe it upon their hearts. (Jer 31:31–33)¹

The Torah was given fifty days after *Pesach* (Passover), and the power to keep it too: fifty days after *Pesach* in 28 CE as Daniel had prophesied.² On that day a remnant of one hundred and twenty Israelites entered the New Covenant followed by 3,000 of their brethren and tens of thousands more in subsequent years. Jewry by and large, however, was ordained by G-d to ultimately reject the Messiah.³

While their stumbling brought judgment on *Yerushalayim*, it occasioned salvation for the Gentiles.⁴ As the mixed multitude that joined her in the Exodus, the latter now joined redeemed and renewed *Yisrael* which till that point had only consisted of ethnic Jews. While the covenant blessings bestowed on the nations were to attract ‘unbelieving’ *Yisrael* and save her in return, Rome’s counterfeit triggered a converse reaction.⁵ Jewry in its entirety will only enter the New Covenant at the *Parousia*:⁶

“Then a Redeemer will come to *Tzjon*, to those in *Yaakov* who turn from rebellion.” So says *Yahweh*. “And as for me,” says *Yahweh*, “this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth. (Isa 59:20–21)

In the final conflict, God will pour out his indignation upon the Gentile world and his Spirit upon Israel:

When that day comes, I will seek to destroy all nations attacking *Yerushalayim*; and I will pour out on the house of David and on those living in *Yerushalayim* a spirit of grace and prayer. (Zech 12:9–10)

¹ Cf. Heb 8:8–10; 10:16. While the New Covenant was ratified 2,000 years ago, the Torah will only be engraved on man’s heart at the start of the millennium.

² See M. Rood, *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah* (Fort Mill, 2013), 280. As per Dan 9:24, seventy weeks were decreed to anoint the *kodesh hakodashim* (קדש הקדשים), i.e. the Holy of Holies. Its holiest item was anointed with Yeshua’s blood since it is incaved under the execution site (<http://www.arkdiscovery.com/aoc-1.htm>); the Spirit was put into sanctified hearts 70 weeks after Yeshua’s baptism and parallels the anointing of the inner sanctuary (1 Cor 6:11, 19).

³ As foreshadowed by *Yisrael*’s rejection of *Yosef* and excluding the remnant of Rom 11:5.

⁴ See Rom 9:32; 11:11 (cf. Psa 118:22; Isa 8:14–15; Mt 21:42–43; 22:6–10; 27:25; Lk 17:25).

⁵ Trinity & sun worship, lawlessness, and 1260 years of murder have deepened Jewry’s rebuff of Yeshua.

⁶ See Ezek 11:19–20; 36:25–27; 37:14; 39:29; Zech 12:10; Rom 11:26; Bar 4:29; all the Jewish dead will be raised to eternal life (Test. Judah 25:4). See also: www.researchgate.net/publication/359770896 THE NEW COVENANT.

Yisrael and Yehuda, which were re-gathered to their homeland and re-established as one unified nation in 1948,¹ will be born again in that day. G-d will circumcise their hearts and fill them with his Spirit and his Torah:

Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols. I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.
(Ezek 36:25–27)²

The prophecies of Yirmeyahu and Yoel, which began to be fulfilled on that historic Shavuot 2,000 years ago, will be fully exhausted when all the Jews and a remnant of Gentiles are being saved.³ Their unclean lips will be cleansed, and they will call upon Yahweh in a new tongue:

For then will I turn to the people a pure language, that they may all call upon the name of *Yahweh*, to serve him with one consent.
(Zeph 3:9)⁴



¹ See Ezek 37:21–22. The Jewish Great Tribulation commenced in 68 CE and terminated in 1948 when Yisrael was reborn on Shavuot (Mt 24:21–22; Lk 21:24).

² Cf. Ezek 11:17–20.

³ See Jer 31:31–34; Joel 2:28: ***I will pour out my Spirit upon all flesh.*** The first moderate outpouring in 28 CE, *viz.* the early rain, will be eclipsed by the latter rain, i.e. by a second outpouring at Yeshua's return (Hos 6:2–3; Joel 2:23; Jam 5:7).

⁴ To assert that the 'pure language' in Zeph 3:9 is Hebrew doesn't seem to be tenable in light of the fact that the verse refers solely to the Messiah's coming whereas the revival of the 'Holy Tongue' occurred in the late 19th and early 20th centuries. Zeph 3:8–9, Zech 12:9–10, and Ezek 39 agree perfectly in their portrayals: The Gentiles' final destruction by fire, and Yisrael's final restoration through fire, to wit, the outpouring of G-d's Spirit and the manifestation of tongues.

7 The Evidence of Spirit Baptism

Besides wine and oil, also fire, water, and wind symbolize the Spirit. Yochanan was the first to tell the crowds that Yeshua would immerse with the *Fire of the Holy Spirit*:

I am immersing you in water in the place of repentance, but He who is coming after me is mightier than I, and I am not worthy to take off his shoe. And He will immerse you with *Ruach HaKodesh* and will heal you with fire.¹ (Mt 3.11)

Then, before the crucifixion Yeshua declared that those who believed would receive the *Water of the Holy Spirit*:

“Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!” Now he said this about the Spirit, whom those who trusted in him were to receive. (Jn 7:38–39)²

After the resurrection, the first thing Yeshua said to his talmidim upon showing his nail prints was:³

“*Shalom aleikhem!*” Yeshua repeated. “Just as the Father sent me, I myself am also sending you.” Having said this, he breathed on them and said to them, “Receive the *Ruach HaKodesh!*” (Jn 20:21–22)

Before his ascension, he told his followers to stay in Yerushalayim until they would receive the *Power of the Holy Spirit*. Their empowerment would make them adequate witnesses, and their words would be confirmed by signs, one of them being tongues:⁴

¹ In 850 CE, Syriac writer Ishodad linked this verse to “the descent of tongues of flame which He brought down upon the Apostles.” M. Gibson, *The Commentaries of Isho'dad of Merv*, 25. Cf. Mk 1:7–8; Lk 3:16; Jn 1:26–33; Acts 1:5; 11:16; 13:24–25.

² Cf. Jn 4:10, 13–14.

³ It was a symbolic gesture; the Spirit could only be received after Yeshua’s ascension (Jn 7:39). The film, *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* (2005), beautifully incorporates the symbolism – the moment Aslan breathes on the petrified corpses [‘stony hearts’], they are being revived.

⁴ See Mk 16:20 (cf. Rom 15:18–19; 1 Cor 2:4–5).

“Now I am sending forth upon you what my Father promised, so stay here in the city until you have been equipped with power from above.” (Lk 24:49)¹

He instructed them not to leave Yerushalayim but to wait for “what the Father promised, which you heard about from me. For Yochanan used to immerse people in water; but in a few days, you will be immersed in the *Ruach HaKodesh!*” You will receive power when the *Ruach HaKodesh* comes upon you; you will be my witnesses. (Acts 1:4–5, 8)

“Whoever trusts and is immersed will be saved; whoever does not trust will be condemned. And these signs will accompany those who do trust: in my name they will drive out demons, speak with new tongues.” (Mk 16:16–17)

As the context illustrates, the phrase “whoever trusts and is immersed will be saved” cannot refer to water baptism alone.² The implication is that “whoever trusts and is immersed in water and Spirit will be saved.” Consequently, he that doesn’t trust and is not immersed in water and Spirit will be damned. Mark 16:16 serves as a second witness, being comparable to John 3:5.³

Unless a person is born of water and Spirit, he cannot enter the Kingdom of God. (Jn 3:5)

The verse has nothing to do with embryonic fluid, nor with some rebirth that will allegedly happen at the Parousia.⁴ In MS Pepys 2498 (c. 1400) it reads thus:

No one will enter heaven’s bliss except by immersion in water and by being reborn through the *Ruach HaKodesh*. (Pepysian Gospel 11:15)

Also the historian Eusebius knew what true salvation entails. In 335 CE, he wrote:

[Upon repentance] we have been reborn through water and the fire of the Holy Spirit, and we are presented to G-d by the Messiah. (De Paschale 4)

¹ Cf. Rom 15:13; 2 Tim 1:7.

² See Acts 19:3–6. If that were the case, Paul would have left the disciples after water immersion, but instead he ensured their Spirit immersion (Mt 3:14; Acts 8:15–17).

³ Another related verse is Mt 28:19, ***Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*** The formula was never kept because it was added by Rome to push the Trinity; the talmidim only immersed in the name of Yeshua Messiah (Acts 2:38; 10:48; 19:5). The Shem Tov Version resembles Mk 16:15, ***Go and teach them [your Jewish brethren] to carry out all the things which I have commanded you.*** Howard, op. cit. 151. Cf. Rood, op. cit. 273–274. For detailed study see: www.researchgate.net/publication/350957224_THE_ANTI-SEMITIC_FORGERY_OF_MATTHEW_2819.

⁴ Any Gentile who hasn’t entered G-d’s kingdom by the Parousia will be incinerated or, if deceased, not resurrected. Those who have not undergone water and Spirit immersion will be in the 2nd resurrection unto eternal damnation – at the end of the millennium, see Jn 5:29; Rev 20:5–6.

Ten days after the Messiah's ascension came the day of Shavuot¹ where the disciples received the *Promise of the Father*. It was the fulfilment of Yochanan's prophecy, of Yirmeyahu's prophecy and of Daniel's prophecy and the end of Yeshua's mission on earth. G-d's Spirit, which had never entered a circumcised heart since creation, filled the 'House of Prayer' and subsequently the ones who had prayed:

Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and came to rest on each one of them. They were all filled with the *Ruach HaKodesh* and began to talk in different languages, as the Spirit enabled them to speak. (Acts 2:2–4)

Firstly, the Spirit manifested itself as *wind*, reminiscent of the breath of life which Adam received at creation. The wind filled the entire Temple, like the glory of G-d which once rested on Mount Sinai and later filled Shlomo's Temple.

The second manifestation of the Spirit was *fire*. Fire transforms, purifies metal, and sets dead wood ablaze. It's a familiar emblem of G-d's power, but its appearance on that day in Jerusalem was unique: tongues of fire that were hovering for a short while above each of the one hundred twenty. We recall Yeshua's anointing and the dove descending from heaven and entering him.² The gentle bird marked a part of Yeshua's character and his fate as a sin offering: He would be humble and harmless and eventually sacrificed like a pigeon. Analogically, the powerful wind that filled the House of Prayer, followed by fiery tongues, was simply a sign of what was about to ensue: human temples were filled with the *Power of the Spirit* and subsequently uttered tongues.³ Cyprian of Carthage affirms that the disciples were baptized with fire:

There were seen sitting upon each one tongues as if of fire, that it might be manifest that they were baptized with the Holy Spirit and with fire. (De rebaptismate 17, 250 CE)

Let us recap: What happened after the Spirit had filled G-d's Temple? There were *tongues*. What would we expect to happen if the Spirit filled human temples? *Tongues*, – we would expect them to manifest tongues, to manifest languages. Once they had

¹ On Shavuot the firstfruits of the wheat harvest were presented in the Temple (Exod 23:16; 34:22; Lev 23:17–20; Num 28:26; Deut 16:10). Yeshua compared himself to a grain of wheat that had to die to yield fruit; he is the firstfruits that was put into human temples in form of spirit (Rom 8:23; 1 Cor 15:20–22; Col 1:18); the regenerate are his firstfruits or firstborn (Heb 12:23; Jam 1:18; Rev 14:4).

² See Mt 3:16; Jn 1:32. At his baptism, the 'Light of the World' re-enacted day one when God said: "Light be!" and begat the Messiah; He was born of water and Spirit, i.e. born of God (Gen 1:2–3). Cf. Mt 3:17 in the Gospel of the Hebrews: ***And a voice from heaven said, 'You are my beloved Son; with you I am well pleased.' And again, 'Today I have begotten you.'*** Epiphanius, *Panarion* 30.13.7.

³ See 1 Cor 3:16–17; 6:19.

vanished from above their heads, the tongues came out of their mouths since their hearts were filled with fire.

Put differently, the initial evidence of Spirit immersion is glossolalia. Anyone who is baptized with the fire of G-d will start to speak in tongues,¹ just as the one hundred twenty on that day. Yeshua's statement underpins this:

“The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit.”
(Jn 3:8)

What does sound have to do with someone who is born of G-d? Do we hear a newborn giving any sound? One could certainly paraphrase the pericope as follows:

“The Spirit controls the language, and you hear its sound, but you don't know how it is generated or to whom it's directed. That's how it is with everyone who is born of the Spirit.”

Everyone could hear them glorifying G-d in tongues. Some of the Jews understood what was said since they heard their own dialect, while others thought it was gibber.

As we will shortly see, Spirit immersion without a manifestation as cited above doesn't cohere with Scripture. All the people to whom I have talked felt some hot or tingling sensation, like a current of power going through them. Some were actually *slain by power*, to wit, they fell to the ground the moment they received (reminiscent of the priests who couldn't remain standing in the Temple). The outpouring of the Spirit in Yerushalayim is the plumb line to which any subsequent bestowal should match up.² One hundred and twenty Jewish Nazarenes manifested glossolalia and were followed by another 3,000 on the very same day.

¹ Glossolalia *does* evidence rebirth, however, there can be a delay between the infilling and the manifestation; in that case a person is born-again (and saved) though they do not manifest tongues.

² Acts 2 sets the pattern of salvation, not of how to get the *gift of tongues*. The disciples had never heard of any gifts. How can one receive *spiritual gifts* without being zealous for them? And how to be zealous if one has never heard of them? The disciples surely hadn't agreed to receive the *gift of tongues*. What a true baptism with *Ruach HaKodesh* and the reception of power entailed became clear when they received, because all began to utter languages that they had never learnt before. Why were they not told off for operating 120 tongues simultaneously instead of 2–3 consecutively and for skipping the interpretations? Could it be because it wasn't the *gift of tongues* as defined in 1 Cor 14? After Kefa had confirmed that Yeshua is indeed the Messiah who was crucified, who had risen, who had fulfilled prophecy and who had received the *Promise of the Father* which had just been poured out; after that address the people were ***stung in their hearts***. They were not only convinced of the Messiahship but convicted of their sins and wanted to get saved! They wanted to see Yoel's promise to become true in their lives. They wanted the experience they had just witnessed. They didn't mean, “What shall we do to obtain the *gift of tongues*?” They meant, “What shall we do to obtain salvation?” (Acts 2:21, 37). Kefa replied: ***“Turn from sin, return to God, and each of you be immersed on the authority of Yeshua the Messiah into forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh!”*** (Acts 2:38). “You

There is no reason to doubt that *all* the converts exhibited the same sign the moment they received G-d's Spirit. That the languages were not only audible but also visible is confirmed a few verses later:

“Moreover, he has been exalted to the right hand of God; has received from the Father what he promised, namely, the *Ruach HaKodesh*; and has poured out this gift, which you are both seeing and hearing.”
(Acts 2:33)

After the first layer of the *Seventy Weeks* had ended in 34 CE,¹ the New Covenant was extended to non-Jews, i.e. to the Samaritans. The latter responded well to the Gospel and were baptized in Yeshua's name, but they did not receive the Spirit – they were not saved. After Kefa and Yochanan had come from Yerushalayim to solve the issue, Shimon the Magician *saw* when his countrymen received the Spirit of Holiness:

When the emissaries in Yerushalayim heard that Shomron had received the Word of God, they sent them Kefa and Yochanan, who came down and prayed for them, that they might receive the *Ruach HaKodesh*. For until then he had not come upon any of them; they had only been immersed into the name of the Lord Yeshua. Then, as Kefa and Yochanan placed their hands on them, they received the *Ruach HaKodesh*. Shimon saw that the Spirit was given when the emissaries placed their hands on them, and he offered them money.
(Acts 8:14–18)

Even Shimon, a sorcerer who had deceived the Samaritans for a long time through faking G-d's power, was impressed and wanted true power for a change. How did he know the Samaritans had received the Spirit? The only explanation is: they spoke in tongues, and that is what Shimon had observed.² A similar situation occurred in Caesarea when Cornelius plus family and friends were born again:

Kefa was still saying these things when the *Ruach HaKodesh* fell on all who were hearing the message. All the believers from the Circumcision faction who had accompanied Kefa were amazed that the gift of the *Ruach HaKodesh* was also being poured out on the Goyim, for they heard them speaking in tongues and praising God.
(Acts 10:44–46)³

The Messianic Jews were perplexed that the Gentiles had received G-d's Spirit. How did they know? Because they heard them speaking in tongues; Kefa affirms that it was the same experience which the one hundred twenty had on the Temple Mount.

will receive the Spirit just like them and will speak in tongues just like them!” That's what Kefa was saying; he presented the recipe for salvation.

¹ The first layer of the ‘Seventy Weeks’ commenced in 457 BCE, the year of Artaxerxes’ decree. See H. G. Guinness, *The Approaching End of The Age* (London, 1882), 534.

² It is clearly visible (and audible) when a person prays in tongues.

³ Vv. 47–48 show that water baptism doesn't need to precede Spirit baptism, though it is usually the case.

A few days later, Kefa relates the above event to his fellow Jews with whom he got Spirit filled some ten years earlier. Once again glossolalia is linked to fire baptism:

“But I had hardly begun speaking when the *Ruach HaKodesh* fell on them, just as on us at the beginning! And I remembered that the Lord had said, ‘Yochanan used to immerse people in water, but you will be immersed in [the fire of] the *Ruach HaKodesh*.’” (Acts 11:15–16)¹

On his third missionary journey, thirty years after the ascension, Paul² meets twelve followers of Apollos in Ephesus. They had undergone Yochanan’s *mikveh* for ritual cleansing as a sign of repentance, but they hadn’t been immersed in the name of the Messiah nor had they heard of the Spirit’s bestowal and the sign of tongues.³ After Paul had strengthened their faith in the promise of the Father, he baptized them in Yeshua’s name;⁴ this is what followed:

When Sha’ul placed his hands on them, the *Ruach HaKodesh* came upon them; so that they began speaking in tongues and prophesying. (Acts 19:6)⁵

To summarize: in the Book of Acts we find three witnesses which testify that anyone who was baptized in the Spirit began to speak in tongues, audibly and visibly. Many more people were added in those days, all those whom G-d had called, and all of them were immersed in fire because the promise was, and still is, for all:

“For the promise is for you, for your children, and for those far away – as many as *Yahweh* our God may call!” (Acts 2:39)⁶



¹ Cf. Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:26–33; Acts 1:5; 13:24–25.

² Albeit not mentioned, we may conclude that Paul began speaking in tongues when Ananias laid hands on him and it fell like scales from his eyes (Acts 9:17–18; 1 Cor 14:18; 2 Cor 3:14, 16–18).

³ See Acts 18:24–26. Apollos had preached in the Ephesian synagogue, but he knew only the baptism of Yochanan. Thus, Aquila and Priscilla took Apollos aside and taught him about the infilling of God’s Spirit. In my former assembly, anyone who wanted to get saved was shown from the Scriptures that they (a) had to repent (b) had to get baptized by full immersion, and (c) had to receive God’s Spirit (Acts 2:38). We were explained that we’d be speaking in tongues just like in Acts 2:4. Out of 600 people who followed the instructions, 600 received and manifested glossolalia (**as the Spirit enabled them to speak**). The situation in Acts 19:1–7 appears to have been similar; people were not aware that they could indeed receive the Spirit with the sign of tongues.

⁴ See Acts 19:4–5.

⁵ *Prophesying* in a wider sense means preaching or praising God under inspiration. The latter seems to have been the case here (cf. Acts 2:11; 10:46). The disciples weren’t operating the *gift of prophecy* twelve times simultaneously instead of two to three times consecutively (1 Cor 14:29–31). As we have seen earlier, they hadn’t received the *gift of tongues* either.

⁶ At times the text merely says that people were baptized or that they turned to God. Again, there is no reason to suggest that they weren’t baptized in the Spirit or that repentance or anything else was missing; they will have manifested fire immersion through glossolalia as anyone else.

1 The Purpose of Tongues

The type of tongues we have covered so far is a means to communicate with G-d – it is prayer. Although certain Jews understood the languages in Acts 2, the words were not directed at them but at G-d. The disciples were magnifying the wondrous works of G-d, but they weren't evangelizing or addressing an audience:¹

For someone speaking in a tongue is not speaking to people but to God, because no one can understand, since he is uttering mysteries in the power of the Spirit. (1 Cor 14:2)

It was undoubtedly an attention-getting sign for the Jewish passers-by, but the real beneficiaries were the one hundred twenty who were praising G-d. Speaking in new tongues is one of the signs which accompanies 'those who believe',² and therefore I will employ the term the *sign of tongues* when referring to the prayer language.

Another type of tongues that hasn't been addressed yet is often translated as *kinds of tongues*. This form of glossolalic speech conveys a message to the congregation. It's a manifestation of the Spirit that is bestowed for the benefit of the body of believers:

A manifestation of the Spirit is given to each person for the common good. (1 Cor 12:7)

The gift of tongues listed in 1 Corinthians 12 is sometimes referred to as the *ministry gift of tongues* since it ministers to others and is operated in a public assembly. But let's first examine the *sign of tongues*, because it is by far the more important one and the foundation for the charismatic ministry gifts.

¹ Act 2:4–6 shows that no Jewish multitude was present when the disciples began to speak in tongues, but it was rather the sound of the glossolalia that subsequently attracted the crowd. Shall we suppose that the one hundred twenty first preached to the birds and the bees and then they changed their minds and preached to the Jews?

² See Mk 16:17, 20 (cf. Acts 2:43; 5:12; 14:3).

BASICS OF THE SIGN OF TONGUES

In his first letter to the Corinthians, Paul exhorts the brethren to pray that they may receive the gift of interpretation, and he also tells them how to do this:

Pray also with the understanding. (1 Cor 14:15)

Paul tells them not to pray only in tongues when asking for this gift, but to also use their native language. Why does he do this?

For if I pray in a tongue, my spirit is praying, but my mind is unproductive. (1 Cor 14:14)

In other words, when petitioning God for something we should also use our natural tongue, not just the supernatural. How can we present a prayer request if we don't understand what we are praying for?

For no man understands a thing that he speaks. (1 Cor 14:2)

But more importantly, the reason given sheds some light on what takes place when we pray in tongues.

The human spirit has a still voice and can communicate as well.¹ When I pray in tongues, the renewed spirit, i.e. the revived inner man prays; in short: my spirit prays. My mind or intellect is *without fruit* since it is not involved in producing the language. Mental faculties cannot influence the prayer's content since G-d's language bypasses the mind.² That is why Paul told the brethren they should pray also with the understanding when praying for the gift of interpretation.

Every father teaches his new-born how to communicate with him. First, he will present simple words, then phrases, and eventually the child will speak the language. G-d does the same, only that He imparts His language within a few seconds into His new-born. Yeshua had promised his disciples not to leave them orphaned but that

¹ The human spirit is also called *the hidden man of the heart* (1 Pet 3:4).

² A person who prays in tongues is fully aware of their surroundings. Researchers at the University of Pennsylvania took brain images of five women while they spoke in tongues and found that their frontal lobes – the cognitive part through which people control what they do – were relatively quiet, as were the language centers. “The regions involved in maintaining self-consciousness were active. The women were not in blind trances, and it was unclear which region was driving the behaviour.” B. Carey, “A Neuroscientific Look at Speaking in Tongues,” *The New York Times*, 7 November 2006, mobile.nytimes.com/2006/11/07/health/07brain.html.

they would be adopted.¹ After they had become G-d's children through redemption, they received the *spirit of adoption*.²

Now because you are sons, God has sent forth into our hearts the Spirit of his Son, the Spirit who cries out, "Abba!" (that is, "Dear Father!"). (Gal 4:6)

Paul knew how beneficial it is to spend prolonged times in prayer, and he tried to provoke the Corinthians to follow his example:

I thank God that I speak in tongues more than all of you. (1 Cor 14:18)

Firstly, such an expression is only reasonable if all the brethren can speak in tongues. Secondly, it shows that speaking in tongues means prayer in this context. Paul wasn't referring to the *gift of tongues* which needs interpreting; he was talking about prayer. He was basically conveying, "I thank G-d that I pray with my spirit more than all of you." Likewise in the next verse, Paul employs the word *speaks* but he means *prays* – speaking to G-d is prayer:

The person who speaks in a tongue speaks to God; he speaks [...] in the Spirit. (1 Cor 14:2)

The reason we find both in the scriptures, to 'speak in the **s**pirit' and to 'speak in the **S**pirit' is because the human spirit is merged with G-d's Spirit at rebirth.³ G-d's Spirit and my spirit are interdependent in the operation of tongues. I cannot pray with my spirit without praying in the Spirit and vice versa. After having infilled the renewed heart, the Spirit releases a language through my spirit, and I start to speak in tongues. Thus, with regards to praying in tongues, the phrases *in the Spirit* and *in/with the spirit* are interchangeable.

The above verses have shown that (a) *every* member in the Corinthian assembly possessed the ability to pray in tongues, (b) that it is the human spirit, indwelled and enabled by G-d's Spirit, who does the praying, and (c) that 'praying in the Spirit' means 'praying in tongues.'

¹ See Jn 14:18.

² Scripture submits unregenerate humanity to *the law of sin and death*. Although man is alienated and hostile, God offers redemption and reconciliation (Rom 8:2, 7, 15–16; Gal 4:1–5; Col 1:21).

³ See Jn 14:20; 1 Cor 6:17; 2 Cor 3:17.

BENEFITS OF THE SIGN OF TONGUES

One purpose of praying in tongues is spiritual warfare. The brethren in the Ephesian assembly were admonished by Paul to join the fight in prayer:

Put on the full armor of God, so that you can take your stand against the devil's schemes.
And pray in the Spirit on all occasions. (Eph 6:11, 18)

Shall we really posit that there were *talmidim* who couldn't fully partake in the spiritual war because they weren't able to pray in the Spirit? In Jude, a letter that didn't address a particular congregation but that was circulated to all Nazarene assemblies, we find that believers are admonished to build themselves up by praying in the Spirit:

But you, beloved, build yourselves up in your most holy faith. Pray in the Holy Spirit.
(Jude 1:20)

Again: why would Yehuda exhort the beloved to pray in the Spirit if some of them weren't able to do so?¹ Paul confirms that prayer strengthens the inner man:

The one who speaks in a tongue builds himself up. (1 Cor 14:4)²

Yeshayahu, whom Paul quotes in his chapter on tongues, calls it the rest and the refreshing.³ And Yeshua alludes to the Spirit when he promises the Samaritan woman water that would quench thirst unlike any other water and even become a well inside of her:

"If you knew God's gift, that is, who it is saying to you, 'Give me a drink of water,' then you would have asked him; and he would have given you living water." Whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!" (Jn 4:10, 14)

The last thing Yeshua said to the woman before revealing himself to her was this:

¹ Romans, Galatians, Philippians, etc. is replete with references to the infilling of G-d's Spirit. Shall we suppose that only some of them entail a physical manifestation at rebirth?

² Cf. Eph 3:16.

³ See Isa 28:12.

An hour is coming and is now here when the real worshipers will worship the Father in Spirit and truth. And indeed, it is just such worshipers that the Father seeks. God is Spirit, and those who worship Him must worship in Spirit and truth. (Jn 4:23–24)¹

We are to worship G-d by turning on this well, that is, by praying in the Spirit. The rivers of living water that flow from the heart are nothing else but tongues.² I can verify that it sounds a bit like water bubbling forth from a fountain when I pray in the Spirit. The inner man is being watered during prayer; the spirit drinks when a person worships G-d in Spirit and truth;³ it is the refreshing which Yeshayahu foresaw.⁴

Moreover, praying in tongues gives rest to our souls⁵ because we don't need to think what to pray for or which words to use. The Spirit gives the utterance, and our minds are completely at rest. At any rate, we don't know what God wants us to pray for, but the Spirit does. When we pray in tongues the Spirit provides the content and the language and hence we always pray according to G-d's will:

In a similar manner also the Spirit comes to our aid in our weakness; for we do not know what to pray for as we should, but the Spirit himself intercedes with unutterable groans. But he who searches hearts [the Spirit] knows what the spirit has its mind set on, because it is according to [the mind of] God that he intercedes for the saints. (Rom 8:26–27)⁶

Besides waging spiritual warfare and refreshing oneself, glossolalic prayer is a means to mortify the flesh, to reveal the deep things of G-d, and above all to glorify Him.

BASICS OF THE GIFT OF TONGUES

Extraordinary spiritual gifts, often termed *charismatic gifts*, are given to a believer *after* not *at* rebirth; they cannot be bestowed on a person who is spiritually dead. The Corinthians were spiritually alive since they had been quickened by the Spirit and got

¹ Cf. Phil 3:2–3 which contrasts the advocates of Gentile circumcision with regenerate Nazarenes: ***Beware of the dogs; beware of the evil workers; beware of the false circumcision. For we are the circumcision, who worship God in the Spirit.***

² See Jn 7:37–39.

³ See Jn 14:17; 15:26; 1 Cor 10:4; 12:13.

⁴ See Isa 28:12. Jn 6:53 conveys the same idea of eternal life springing forth from inner spiritual life: ***Then Yeshua said to them, “Yes, indeed! I tell you that unless you eat the flesh of the Son of Man [His Word] and drink his blood [His Spirit], you do not have life in yourselves”*** (cf. 1 Jn 5:8). The verse is reminiscent of the thirsty land that drinks in the rain; it alludes in the first place to receiving Yeshua's Spirit as a condition for receiving eternal life (Isa 44:3; Heb 6:7).

⁵ See Mt 11:29.

⁶ Cf. 1 Cor 2:10–11. For the above rendering and its unpopular but correct non-trinitarian exegesis, see the excellent comment of G. MacRae, “A Note on Romans 8:26–27,” *HTR* 73 (1980): 227–230.

immersed into one body by the Spirit.¹ They had been born again, which is why all of them had the *sign of tongues* as we have seen. Paul was writing to these very people when he listed the nine *chárismata*:

To one, through the Spirit, is given a word of wisdom; to another, a word of knowledge, in accordance with the same Spirit; to another, faith, by the same Spirit; and to another, gifts of healing, by the one Spirit; to another, the working of miracles; to another, prophecy; to another, the ability to judge between spirits; to another, the ability to speak in different kinds of tongues; and to yet another, the ability to interpret tongues. (1 Cor 12:8–10).

By operating *different kinds of tongues*, commonly called the *gift of tongues*, a message is delivered to the assembly. It is a message from G-d to man, not from man to G-d – it is not prayer. The one operating the gift will speak for a few seconds in a language which neither he nor the congregation understands. For the message to be beneficial, it is then translated by employing the *gift of interpretation*. The interpreter, who doesn't understand the tongue either, opens his mouth and renders the utterance into the respective local language² – through the Spirit, not through the intellect.

It is not compulsory to operate the *gift of tongues*, but if it is exercised, then it must be interpreted (which can be done by the speaker himself).³ Scripture permits only two to three tongues which are given consecutively. Each tongue is followed by its interpretation before the next is given:

If the gift of tongues is exercised, let it be by two or at most three, and each in turn; and let someone interpret. (1 Cor 14:27)

Operating the *gift of tongues* at a public gathering requires courage and faith. It is not about praying in the Spirit for a few seconds, it is about being a channel for a word from G-d to man, and not everyone has this gift.

BENEFITS OF THE GIFT OF TONGUES

The main purpose of the charismatic *gift of tongues* is to edify the body of believers:

¹ See 1 Cor 12:13; Eph 2:1, 5; Col 2:13; 1 Pet 3:18.

² At international meetings, the interpretations are typically given in several languages and then translated.

³ See 1 Cor 14:5, 13.

Whenever you come together, let everyone be ready with a psalm or a teaching or a revelation, or ready to use his gift of tongues or give an interpretation; but let everything be for edification. (1 Cor 14:26)¹

Unless the gift is operated *in the flesh*,² it is G-d speaking to the kehilla using human vessels. He may warn, rebuke, confirm, encourage, or provide some other kind of direction.³ The message will always address the entire body, but it may at times relate to certain brethren only, in which case only *some* will feel addressed. Whether it is the *unknown* language itself or the content as such, tongues can also serve as a sign for unbelievers.⁴ While the operated gift may convict an unbeliever of sin, Scripture says that few will heed the call:

In the Torah it is written, “By other tongues, by the lips of foreigners I will speak to this people. But even then they will not listen to me,” says *Yahweh*.⁵ Thus tongues are a sign not for believers but for unbelievers. (1 Cor 14:21–22)



¹ Cf. 1 Cor 14:12.

² When attempting my first ‘interpretation’ nothing came out of my mouth. I began saying some spiritual things but after a few seconds I stopped (since it was from the flesh, that is, from my own mind). We were only a small group, and I was encouraged to go on. I picked it up again, at first with a stammer. Suddenly words began to flow out of my mouth that weren’t premeditated; the Spirit had taken over.

³ Prophecies can have similar content, but they are usually longer and more elaborate than interpretations; they do not need to be ‘prophetic’ in the narrow sense of the word.

⁴ Occasionally, an unbeliever understands the ‘unknown’ tongue: “A Jewish man was present in one of my services in Texas. He didn’t believe in Christ as the Messiah, nor did he believe in the New Testament. At the close of my sermon, I spoke in tongues and then interpreted. The Jewish man came to me after the service and said, ‘Sir, you made a statement tonight in Aramaic that I never heard anyone make. In fact, no Jewish person would ever make such a statement. I wondered what you were going to do when you began to translate it.’ I said, ‘Well, how did I do?’ ‘Oh, you did splendidly.’ ‘Good. I didn’t know what I was saying.’” K. Hagin, *The Holy Spirit and His Gifts* (Tulsa, 1991), 73.

⁵ Seeing the Assyrian invaders and hearing their strange tongue was proof of Israel’s disobedience and unbelief. God’s warning that a nation would attack them **whose language [they] don’t understand** had come true (Deut 28:49); it was a sign calling for repentance, but Israel didn’t take heed.

‡ *Objections*

Among the radical demurs that are unsurprisingly only raised by *non-tongue-speakers*, we find claims such as:

(a) *tongues are faked*, (b) *tongues have ceased*, (c) *tongues are senseless jabber*, (d) *tongues are an offense to G-d*, (e) *tongues indicate rebellion against G-d*, (f) *tongues indicate a mass psychosis*, (g) *tongues are only for lunatics*, (h) *tongues are only for chosen vessels*, (i) *tongues are a means to cross the language barrier and reverse the confusion of tongues at Babel*, (j) *tongues are a means to communicate the Gospel*, (k) *tongues showed the Jews and Gentiles their common acceptance by G-d, which is redundant today*, plus the popular, tactful, and self-assuring claim (l), *the Bible shows that not everyone needs to speak in tongues*, and the slightly less tactful, (m), *tongues are of the devil*.¹

The above insights are the result of Romish indoctrination and symptomatic of degenerate humanity. They can be condensed into two main assertions, both of which are false as we will see.

¹ Our demon-free medical world might diagnose me with *NNLD*. Mario M. Mendez, “Non-Neurogenic Language Disorders,” *Psychosomatics* 59 (2018): 28–35. That the declaration “this babble is not of God” comes close to blasphemy doesn’t seem to bother the critics (providing they see the danger at all, see Mk 3:22–30). The worldly-wise and unregenerate ‘judge after the flesh’, i.e. as per carnal prejudices and without discerning the biased media coverage of the charismatic movement (e.g. selective footage showing hyper-excited people in bodily spasms). Yet, knowing what is at stake, the adversary has always made sure that fallen man would condemn the sign of spiritual rebirth. An excerpt from the ‘Berlin Declaration’ made by the *German Fellowship Movement* on 15 September 1909 reads: “The so-called Pentecostal Movement has not come from above, but from below; a great number of manifestations are the same as in the Spiritist movement. In the Pentecostal Movement, there are demons at work, which, cunningly directed by Satan, confuse lie and truth, in order to deceive God’s children [...] Our conviction that this movement is from below, can neither be put in question by the personal faithfulness and devotion of individual leading brethren, nor by the healings, tongues, and prophecies.” C. Krust, *50 Jahre Deutsche Pfingst-Bewegung: Mühlheimer Richtung* (Altdorf bei Nürnberg, 1958), 67, AT.

1. “TODAY’S TONGUES HAVE NOTHING TO DO WITH THE BIBLICAL PHENOMENON OF SPEAKING IN OTHER LANGUAGES”

The underlying logic is that an unintelligible language cannot be from G-d, or that it cannot be a language if it is unintelligible. However, we ought to remind ourselves that tongues as defined in Scripture *are* unintelligible and *are not* a means to communicate with man but with G-d:

For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. (1 Cor 14:2)¹

The King James Version reads here “in an *unknown* tongue” as the italicized word is not in the Greek. The unknown tongue is only unknown to man, which shouldn’t be an issue since man is not the receiver but G-d. The one who gave the language is not *nobody* but G-d who understands it. The one hundred twenty Israelites did not entertain the passers-by but were praising G-d and magnifying His wondrous works (as the *goyim* a few chapters later).² The Jews were merely attracted by the sound of glossolalic worship, not because anyone had started preaching to them:

When they heard this sound, a crowd gathered. (Acts 2:6)

The probability of understanding the languages was much higher in Acts 2 than in an average setting.³ Tens of thousands of Jews had come from *every nation under heaven* to attend Shavuot in Yerushalayim. They had come from very remote areas such as Babylonia, Media, Persia, Syria, Asia Minor, Europe, and Africa, and therefore some understood the exotic sounding praises. 15 out of 120 tongues were comprehended while the remainder was classed as *drunkard’s babble*. Put differently, 105 languages were viewed as gibber or, in modern terms, as *demonic prattle of deluded people*. Today we have some 6,500 languages.⁴ If someone starts praising God in ‘Umbundu’ (one of the 2,000 African tongues), shall we claim they are drunk, simulating, or insane?

¹ The verse is frequently contradicted: “The Holy Spirit will never lead a person to speak in a manner that is not interpretable.” Durgin, op. cit. 7.

² These were undoubtedly ecstatic utterances since *joy* is normal at salvation. I haven’t met anyone yet who became grumpy, broke out in tears, or got depressed the moment they got saved.

³ Although every person receives their own tongue, *xenolalia*, that is intelligible glossolalia, is rare. “The ecstatic utterances which members of our research team have heard during these three years of our study have only rarely involved such a foreign language.” E. Bryant, “A Phonemic Analysis of Nine Samples of Glossolalic Speech,” *Psychon. Sci.* 22 (1971): 82.

⁴ Considering that Paul heard unspeakable words in paradise and mentions ‘tongues of angels’, a number of unknown celestial languages can probably be added (1 Cor 13:1; 2 Cor 12:4).

The logic of, “I don’t understand it = it’s not a language!” is the height of arrogance and/or stupidity.

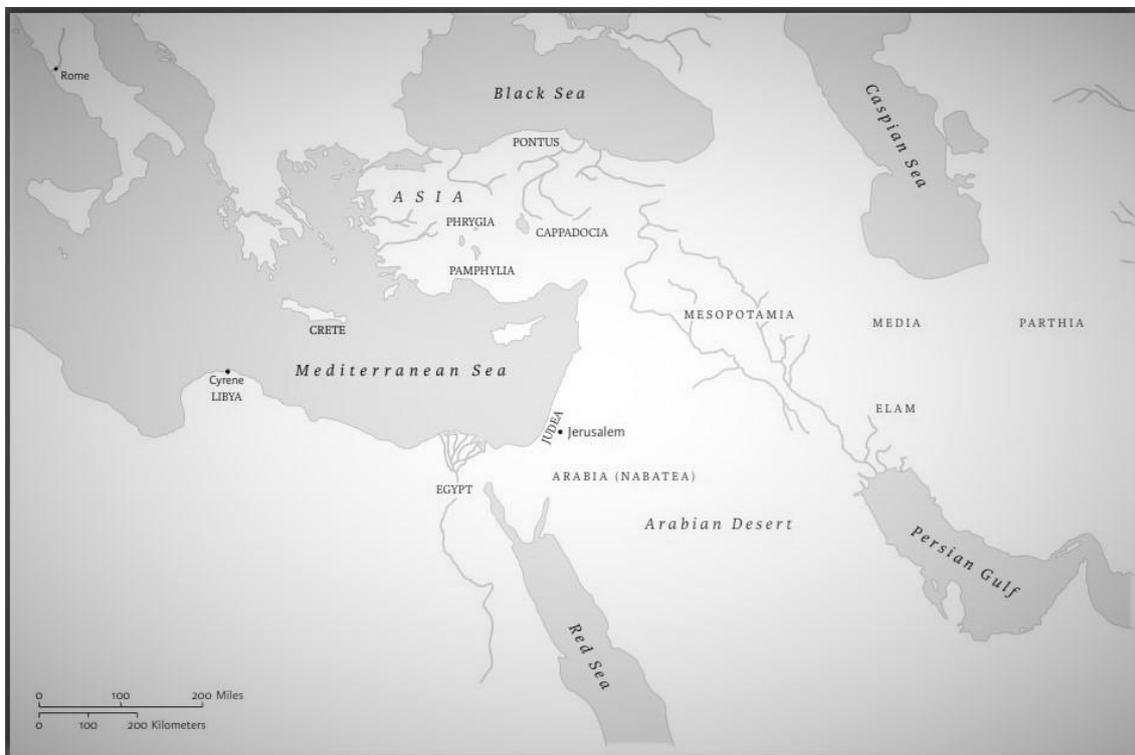


Figure 1: The native lands of the *Shavuot* pilgrims (Acts 2:9–11)

Unlike on Shavuot, in two other cases where tongues are mentioned there is neither an indication that they were understood nor that they were deemed gibber (no wonder, without tens of thousands of non-resident pilgrims around and decades after the first outpouring); instead, they were deemed as evidence of Spirit baptism.¹ The apostle wrote:

There are doubtless many different kinds of languages in the world, and all have meaning.
(1 Cor 14:10)

Calling the Spirit’s manifestation *meaningless gibber* is synonymous with negating it. The declaration that the sign of glossolalia has ceased to exist rests on one fragment:

Tongues will cease.
(1 Cor 13:8)

The proponents of this view usually drop the rest of the verse:

Love never ends; but prophecies will pass, tongues will cease, knowledge will pass.

¹ See Acts 10:44–46; 19:6 (cf. Acts 8:14–18; 9:17–18).

Because the Corinthians were vainglorious about their spiritual endowments, Paul emphasized that love would remain, but that the *gift of prophecy*, the *gift of tongues*, and the *word of knowledge* would become redundant and therefore disappear at one point. Disregarding the fact that only *chárismata* are addressed: has this occurred?¹ Have all charismatic gifts ceased to exist? The cessationist's reply is immediately rebuffed through context:

For our knowledge is partial, and our prophecy partial; but when the perfect comes, the partial will pass. For now we see obscurely in a mirror, but then it will be face to face. Now I know partly; then I will know fully, just as God has fully known me. (1 Cor 13:9–10, 12)

To argue the perfect has come since we have a complete Bible (which is debatable), is refuted by the fact that our knowledge is still partial. In other words, 'the partial' such as the *gift of prophecy*, the *gift of tongues*, and the *word of knowledge* hasn't ceased yet. Virtually all Bible commentators equate 'the perfect' with the millennial reign of the Messiah during which "the earth will be as full of the knowledge of Yahweh as water covering the sea."² Until then, we are to follow Paul as the Corinthians did:

You have been enriched by him in so many ways, particularly in power of speech and depth of knowledge. Indeed, the testimony about the Messiah has become firmly established in you; so that you are not lacking any spiritual gift and are eagerly awaiting the revealing of our Lord Yeshua the Messiah. (1 Cor 1:5–7)

2. "THE ABILITY TO SPEAK IN TONGUES IS A WONDERFUL GIFT FROM G-D WHICH ALL SHOULD DESIRE, BUT IT IS NOT NECESSARY FOR SALVATION"

The second broad view does not slander or negate the biblical sign of glossolalia in this age; however, it rejects tongues as a sign of regeneration. Speaking in tongues is supposedly not for everyone we are assured, and therefore it cannot be linked to salvation. This fallacy can only be upheld by ignoring the dichotomy of tongues. The advocates' favorite phrase is Paul's rhetorical question:

Do all speak in tongues? Do all interpret? (1 Cor 12:30)

¹ If glossolalia has ceased with the apostolic age, how come the Albigenses & Waldenses, the Anabaptists, the Quakers, the Huguenots, the Moravians, and the early Methodists spoke in tongues? Or had all of them succumbed to demonic deception including Martin Luther who was "prophet and evangelist, speaker in tongues and interpreter in one person, endowed with all the gifts of the Spirit"? T. Sauer, *Geschichte der Christlichen Kirche* (Dresden, 1872), 406, AT.

² See Isa 11:9.

The answer is “No,” because the *gift of tongues* is one of nine charismatic gifts which the Spirit apportions only to certain regenerate believers.¹ *Kinds of tongues* are listed *after* enumerating emissaries, prophets, teachers, helpers, administrators, etc. because all of these represent offices which are mentioned in decreasing rank order:

And in the assembly has God placed first apostles, second prophets, third teachers, then powers, then gifts of healing, helps, administrations, kinds of tongues. (1 Cor 12:28)²

In an assembly, G-d assigns ‘the office of operating *kinds of tongues*’ with the purpose of edifying the body, not the individual; the gift of tongues is not a prayer language.³

Prayer, i.e. speaking in tongues to G-d, is not a gift of the Spirit in the sense of an endowment for a particular office; it does not have any ministry function.⁴ People were not appointed to offices or equipped with ministry gifts the moment they received the Spirit, – they were saved. The ability of glossolalic speech accompanies rebirth, whereas *chárismata* are bestowed *after* rebirth.

It is entirely correct to say that not everyone has the gift of tongues, as it is entirely wrong to say that this gift was poured out on Shavuot 2,000 years ago. In Acts 2:4, 8:18, 10:46, and 19:6 no one received nor operated the gift of tongues.

It is correct to say that everyone who is born again speaks in tongues (disregarding delays), as it is wrong to say that this prayer language is listed in 1 Corinthians 12. Why should the Corinthians desire a prayer language which they got at rebirth?⁵

In closing, let’s have a look at an overview of the dichotomy of tongues:

¹ See 1 Cor 12:8–11 (cf. Rom 12:6–7).

² Cf. Eph 4:8, 11–12. The expression ‘kinds of tongues’ intimates that people get different tongues that may change or multiply; the term is sometimes split up into subcategories to class the sign of rebirth as a *chárisma*, thereby denying the need for it.

³ All laity can use vocal gifts, but the latter are classed as offices because they have a ministry function.

⁴ The Greek term which signifies a spiritual gift is *chárisma* (χάρισμα), see Rom 1:11; 12:6; 1 Cor 1:7; 12:4, 9, 28, 30–31). Praying in tongues is neither ‘a gift of the Holy Spirit’ nor ‘the gift of the Holy Spirit,’ the latter being G-d’s Spirit Himself (Acts 8:19–20; 11:16–17). The Greek term for the gift of G-d’s Spirit is *dōrea* (δωρεά), see Jn 4:10; Acts 2:38; 8:20; 10:45; 11:17; Heb 6:4. *Dōrea* is never used to denote a charismatic endowment, neither is *chárisma* used for G-d’s present, viz. the Spirit. In the Aramaic Peshitta, the ones immersed in the Spirit began to speak *bəleššān leššān* (בלשן לשן), meaning literally ‘in a tongue language’ (Acts 2:4; 10:46; 19:6); the term is not employed for the ministry gift of tongues.

⁵ See 1 Cor 14:1, 18. To have faith does not equate having the *gift of faith*, and neither does the *gift of tongues* equate praying in tongues (1 Cor 12:9–10).

Sign of Tongues	Gift of Tongues
<i>Given at rebirth</i>	<i>Not given at rebirth</i>
<i>Used for prayer and worship</i>	<i>Not used for prayer and worship</i>
<i>Edifies self</i>	<i>Edifies others</i>
<i>Used in public gatherings and in private</i>	<i>Used in public gatherings only</i>
<i>Operated without constraint</i>	<i>Operated two to three times</i>
<i>Doesn't have to be interpreted</i>	<i>Has to be interpreted</i>

Table 2: Dichotomy of tongues



π Conclusion

I don't think anyone will deny the difference between the ministry gift and the sign of the new birth. *Acts* demonstrates the inauguration and confirmation of the New Covenant while the letter to Corinth regulates the use of *chárismata* in an assembly.

Yet, despite the clear distinction, tongues will likely continue to be spurned. The foolish virgins will keep carrying empty vessels while being confident of their admission to the marriage feast.

The animus of the flesh toward the Spirit is so strong that an unregenerate person will typically try to nullify the obvious and seek self-justification. Otherwise unbiased people with an immense reservoir of biblical knowledge will scarcely admit they have been 'wrong for so long.' Yeshayahu's twofold prophecy has indeed been exhausted:

Yahweh will use strange words and foreign languages to speak to these people. God said to them, "Here is a place of rest; let the tired people come and rest. This is the place of peace."
But the people would not listen. (Isa 28:11–12)

"Have you received the Spirit since you believed?" The Ephesian disciples answered Paul in the negative, and minutes later they were Spirit-filled and spoke in tongues. Likewise, for all those who come to G-d as little children and are humble enough to acknowledge that they might be lacking something, the promise is still there:

"If you, even though you are bad, know how to give your children gifts that are good, how much more will the Father keep giving the *Ruach HaKodesh* from heaven to those who keep asking him!" (Lk 11:13)



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APPENDIX | BIBLE VERSIONS USED

Page 3:	Mt 25:1–12	STV	Shem Tov Version
Page 4:	Job 25:4; Jn 3:5–6; Rom 11:26; Prov 20:27	CJB	Complete Jewish Bible
Page 6:	Gal 4:29	AB	Anchor Bible
Page 7:	1 Cor 14:23	CJB	Complete Jewish Bible
Page 11:	Hos 6:7 Mt 3:11	NHEB HGC	New Heart English Bible Hebrew Gospels from Catalonia
Page 12:	Jer 31:31–33 Isa 59:20–21; Zech 12:9–10	TIB CJB	The Israel Bible Complete Jewish Bible
Page 13:	Ezek 36:25–27 Zeph 3:9; Joel 2:28	CJB KJV	Complete Jewish Bible King James Version
Page 14:	Mt 3:11 Jn 7:38–39; 20:21–22	HGC CJB	Hebrew Gospels from Catalonia Complete Jewish Bible
Page 15:	Lk 24:49; Jn 3:5; Acts 1:4–5, 8; Mk 16:16–17 Mt 28:19	CJB KJV	Complete Jewish Bible King James Version
Page 16:	Acts 2:2–4; Jn 3:8	CJB	Complete Jewish Bible

APPENDIX | BIBLE VERSIONS USED (CONT.)

Page 17:	Acts 2:33, 38	CJB	Complete Jewish Bible
Page 18:	Acts 8:14–18; 10:44–46; Acts 11:15–16	CJB	Complete Jewish Bible
Page 19:	Acts 2:39; 19:6	CJB	Complete Jewish Bible
Page 20:	1 Cor 14:2 1 Cor 12:7	CJB CSB	Complete Jewish Bible Christian Standard Bible
Page 21:	1 Cor 14:15 1 Cor 14:14 1 Cor 14:2 1 Pet 3:4	YLT AB HRV KJV	Young’s Literal Translation Anchor Bible Hebraic-Roots Version King James Version
Page 22:	Gal 4:6; 1 Cor 14:18 1 Cor 14:2	CJB EHV	Complete Jewish Bible Evangelical Heritage Version
Page 23:	Eph 6:11, 18 Jude 1:20 1 Cor 14:4 Jn 4:10, 14 Jn 4:23–24 Phil 3:2–3	NIV MEV AB CJB AB WEB	New International Version Modern English Version Anchor Bible Complete Jewish Bible Anchor Bible World English Bible
Page 24:	Jn 6:53	CJB	Complete Jewish Bible
Page 25:	1 Cor 12:8–10; 14:26–27	CJB	Complete Jewish Bible
Page 26:	1 Cor 14:21–22	CJB	Complete Jewish Bible
Page 28:	1 Cor 14:2	JANT	Jewish Annotated New Testament
Page 29:	Acts 2:6 1 Cor 14:10 1 Cor 13:8–10, 12	CJB HCSB CJB	Complete Jewish Bible Holman Christian Standard Bible Complete Jewish Bible
Page 30:	1 Cor 13:9–10, 12 1 Cor 1:5–7 1 Cor 12:30	CJB CJB JANT	Complete Jewish Bible Complete Jewish Bible Jewish Annotated New Testament
Page 31:	1 Cor 12:28	FNT	Faithful New Testament
Page 33:	Isa 28:11–12 Lk 11:13	NCV CJB	New Century Version Complete Jewish Bible