

Loyal Heart Ministries

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Speaking in Tongues

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Question #1

What are the claims of the neo-Charismatic Renewal?

- a. The essential premise of the neo-Charismatic movement is that after one has trusted Jesus as Lord and been saved, he needs also to receive the baptism of the Holy Spirit (I Cor. 12:13)
- b. When it is received, almost invariably is accompanied by the gift of tongues as an authenticating sign, although there are other subsequent uses of this gift to be sure.

Question #2

What do the Scriptures teach about the neo-Charismatic Renewal?

- a. Baptism of the Spirit
- b. Only one of the seven references offers any thorough explanation of what this baptism is and when it occurs.
- c. That passage is I Corinthians 12:13

d. The administrator is the Holy Spirit

e. The element into which the subjects (all believers) are immersed is the body of Christ

This baptism by the Holy Spirit is not a post-salvation experience but an act of God the Spirit by which the believer is placed in Christ at the moment of initial repentance and faith. The Bible writers knew of numerous fillings of the Spirit but of only one baptism.

Baptism

(Romans 6; 1 Corinthians 12:13)

- One-time experience
- Happened in the past at salvation
- Brings union and relationship with Christ
- Introduces us into the body of Christ
- Is never commanded of us
- A positional state brought about by God at salvation
- All Christians have had this experience

Filling

(Ephesians 5:18)

- Continuously experienced
- Happens in the present for sanctification
- Brings communion and fellowship with Christ
- Empowers individual members of the body of Christ
- Is commanded as a repeated action
- An experiential state brought about by our submission and obedience to God's will
- All Christians should have this experience but some do not

New Testament Lists of Spiritual Gifts

Romans 12:6-8	1 Cor. 12:8-10	1 Cor. 12:28-30	Eph. 4:11	1 Pet. 4:9-11
<p>Prophecy</p> <p>Serving</p> <p>Teaching</p> <p>Exhortation</p> <p>Giving</p> <p>Leading</p> <p>Showing Mercy</p>	<p>Word of Wisdom</p> <p>Word of Knowledge</p> <p>Faith</p> <p>Healings</p> <p>Miracles</p> <p>Prophecy</p> <p>Discerning of Spirits</p> <p>Tongues</p> <p>Interpretation of Tongues</p>	<p>Apostleship</p> <p>Prophecy</p> <p>Teaching</p> <p>Miracles</p> <p>Healing</p> <p>Helping</p> <p>Administrating</p> <p>Tongues</p> <p>Interpretation of Tongues</p>	<p>Apostleship</p> <p>Prophecy</p> <p>Evangelism</p> <p>Pastor/Teacher</p>	<p>Speaking</p> <p>Serving</p>

Certain points about these gifts are clear:

- a. There is a diversity of gifts
- b. There ought to be no pride or jealousy concerning the gifts
- c. Certain gifts are of more value than others and are to be desired (I Cor. 12:31; 14:1; 14:5)

The Gift of Tongues

- a. Three references to tongues in the book of Acts: Acts 2, 10 and 19

The only discussion of
tongues in the whole New
Testament is in
I Corinthians 14

The confusion of the Tower of Babel is reversed and men of every nation hear Galileans preaching about Jesus in the tongues or languages of their respective nativities.

The purposes of the miracle
in Acts 2 were evangelism
and authentication

Key Issues in I Corinthians 14

- a. Tongue in v.2 is not characterized as unknown or angelic. The word unknown in the KJV is in italics in verse 2 and elsewhere.
- b. Verse 5 indicates that Paul would rather have all to prophecy than to speak in tongues.
- c. Verses 2, 3, 4, and 12 seem to indicate that the emphasis on tongues in Corinthians was not on proclamation but on self-edification.

Verses 27-40 lay the boundaries for any use of tongues:

- a. No more than three are to speak in tongues (v. 27)
- b. This is to be each one speaking at a different time (27)
- c. There must always be an interpreter (v. 27-28)
- d. The result of any spiritual action should be peace, not confusion (v. 33)
- e. Women are not to speak (v. 34)
- f. All things are to be done decently and in order (v. 40)

Question #3

Are there dangers in the contemporary neo-Charismatic Renewal?

- a. Emphasis on Charismatic Renewal is very often devastating to the task of evangelism.
- b. Doctrinal focus often shifts away from the great doctrinal essentials such as the personal work of Christ and the centrality of redemption.

- c. Inherent with glossalalia is the tendency toward abuse.
- d. Charismatic Renewal is usually a back door for ecumenism.
- e. One of the perpetual difficulties associated with Charismatic Renewal is the engendering of spiritual pride (I Cor. 8:1-3).
- f. God is the author of peace, not of confusion according to Paul (I Cor. 14:33).

- g. As a rule the Charismatic Renewal movement is notoriously parasitic.
- h. Overemphasis upon minor aspects of Christianity to the neglect of the very doctrines that need emphasis.
- i. Advertising and morals are very often subject to the question of integrity.
- j. Shallow theology and questionable hermeneutical methodology is characteristic of the neo-Charismatics. There is a glaring absence of verse by verse exposition of the Scriptures.

Questions #4

How should individual Christians and local churches respond to Charismatic Renewal?

A. Whenever tongues are employed, Christians must insist that the experience:

1. Abide by the Pauline rules in I Cor. 14
2. Not be divisive
3. Not become a major emphasis

B. I John 4:1 cautions the believer against believing that anything claiming an origin in the Holy Spirit is automatically from that source.

We must insist that in any
spiritual experience the
fruit of the Spirit as given in
Galatians 5:22-23 be apparent

If tongues, or even a post-salvation baptism of the Spirit is necessity, we will have to cross off the likes of Polycarp, Augustine, Wycliff, Huss, Luther, Calvin, Sattler, Hubmaier, Whitefield, the Wesley s, Edwards, Spurgeon, Scarborough, Moody, Carroll, Truett, Fuller, Graham, Criswell, and a host of others God s great servants who never had this experience.