

**Scriptures and Doctrine :: The miraculous gifts of the Spirit ceased-???????****The miraculous gifts of the Spirit ceased-???????** - posted by murrcolr (), on: 2013/11/5 8:05

Most cessationists, including MacArthur, teach that the miraculous gifts of the Spirit ceased when the canon of Scripture (the completed writings of the Bible) was completed. Either that or they say the gifts ceased in A.D. 70. They maintain that the Bible answers all of our spiritual questions and negates the need for the miraculous manifestations of 1 Corinthians 12.

In my opinion, this idea is a colossal stretch of logic and imagination.

Despite MacArthur's claim, there is no verse in the New Testament that suggests that the supernatural gifts of the Spirit have ceased or will pass away before Christ's second coming.

The burden of proof, therefore, rests upon those who would say that the work of the Spirit has somehow changed since Paul's day.

1 Corinthians 13:8-13 is the only text in the entire Bible that is routinely interpreted to support the cessationist view.

Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part and we prophesy in part; BUT WHEN THE PERFECT COMES, THE PARTIAL WILL BE DONE AWAY . . . For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

Here, Paul's main point is that although the gifts of prophecy, tongues, and knowledge will one day cease, love will never cease. Paul goes on to explain how the gifts of the Spirit are in part. This means that they do not reveal the complete mind or will of God, but only a fragment of it.

However, when "the perfect" comes, all things which are "in part" will cease to function.

Paul uses an illustration to describe what he means by "the perfect" saying that we now see through a glass darkly, but when the perfect comes, we will have a face-to-face knowledge of all things. Paul says that when the perfect comes, he will know "fully just as I also have been fully known." In other words, when the perfect comes, Paul will know all things to the same degree that God knows him.

What, then, is the perfect?

Is it the Bible as cessationists teach?

Or is it the perfect state that Christ will usher in at His second coming? A strong case can be made that it is the latter.

Here are the reasons:

1. When Jesus returns, and we see Him face-to-face, we will have perfect knowledge and tongues, prophecy, and knowledge itself will cease.

Paul uses the same word in Philippians 3 when speaking about the resurrection.

. . . That by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already PERFECT, but I press on to make it my own, because Christ Jesus has made me his own. Phil. 3:11-12

When we are resurrected, we will know "even as we are known." And there will be no need for prophecy, tongues, or even knowledge, for we will already know all things.

Does the Bible give us this kind of perfect knowledge wherein we know even as we are known by God? Hardly.

While my view of Scripture is very high, believing it to be fully inspired, fully authoritative, and fully reliable, the Bible does not end the role of spiritual gifts. Nor does it give us perfect knowledge into every question we may have.

2. Paul says that knowledge will cease along with tongues and prophecy.

But if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.

What cessationist would say that knowledge has passed away with the completed writings of the Bible? One has to do a lot of exegetical gymnastics to make that formula work.

3. It is exotically rare to find one commentary written before 1960 that interprets "the perfect" in 1 Corinthians 13 to be the closing of the biblical canon.

Surprisingly, it is only after the Jesus movement and the charismatic movement blossomed that cessationist leaders began connecting "the perfect" with the closing of the canon of Scripture.

The interpretation which suggests that "the perfect" in 1 Corinthians 13:10 refers to the coming of Jesus (the parousia) represents the historical heritage of the church. The view that says "the perfect" refers to the closing of the biblical canon is a fairly recent interpretation with scant appearances before 1960. (Note to my Reformed brethren: even Calvin and Augustine did not interpret 1 Corinthians 13:10 this way.) The "biblical canon" view developed out of the controversy over present-day manifestations of the Spirit. And it can be traced only to the mid or early 20th century, though there were a tiny number of occurrences before the 19th century.

4. The cessationist theory of 1 Corinthians 13 fails the practical application test.

Cessationists assert that there is no need for the revelatory gifts of the Spirit today because the Bible is all-sufficient for supplying us with an exhaustive knowledge of God's will.

But consider the following biblical examples of how the revelatory gifts of the Spirit were used in the first century, and ask yourself this question when reading them:

Could the Bible reveal these same things to us today and thus substitute for these spiritual gifts?

- a) Peter received a supernatural word that Ananias and Sapphira were lying to the church and to God (Acts 5:1-10).
- b) Through the gift of prophecy, a sinner's heart is exposed and falls to his knees claiming that God is alive through His people (1 Cor. 14:24-25).
- c) Philip was specifically instructed to preach the gospel to a certain man whose heart God had prepared (Acts 8:29).
- d) Agabus prophesied about a future famine that would grip the whole world, enabling the church to prepare for it (Acts 11:28-30).
- e) God's Spirit made known the calling of Paul and Barnabas and set them apart to begin a specific work of ministry (Acts 13:2).
- f) The Spirit of God prohibited the apostles from ministering in certain areas for a season (Acts 16:6-7).
- g) Paul received a night vision which instructed him to go into Macedonia to preach the gospel (Acts 16:9).
- h) Agabus foretold Paul's fate in going to Jerusalem, hence, preparing him for what was to come (Acts 21:11).
- i) Peter received instructions from the Spirit to go with certain men sent from Cornelius (Acts 10:20). Peter was reluctant since they were Gentiles.
- j) Peter discerned the spiritual state of Simon (Acts 8:23), and Paul discerned the spiritual state of Elymas (Acts 13:8-11), speaking words of correction and judgment to them.

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I could multiply many more examples from the New Testament. But clearly, the above incidents show that the Bible cannot substitute for or replace the supernatural manifestation of the Holy Spirit.

Re: The miraculous gifts of the Spirit ceased-??????? - posted by twayneb (), on: 2013/11/5 15:27

Colin: Quite right brother. There is no solid scriptural support for cessationism, and there is a WEALTH of scripture that clearly teaches and demonstrates the ongoing manifestations of the gifts of the Spirit. I have never seen an "ism" that did not eventually twist or take out of context scriptures in support of their particular slant on theology or doctrine.

Unfortunately it is easy to do. For whatever reason, a person decides that his slant has to be right and has to be supported, and he is tempted to ignore or misrepresent scripture to one degree or another in order to do that.

Re: , on: 2013/11/5 17:41

God is dead if they ceased and I know God is not dead.

Re: - posted by murrcolr (), on: 2013/11/5 18:00

If you were to lock a brand-new Christian in a room with a Bible and tell him to study what the Scriptures have to say about healing miracles and tongues, he would never come out of the room a cessationist.

Re: - posted by a-servant, on: 2013/11/5 20:59

The gifts have not ceased, neither are they to be chased, or adored and worshipped, neither are they controlled by human will.

A movement of "humanly controlled gifts" where people speak in tongues on command

heal people on command

and prophesy based on their own will or imaginations

are closely related to witchcraft, better known as christian mysticism and christian occultism. They are not of God.

So a cessationist might lack faith, or wasn't such a diehard unbeliever even as a young Christian that Jesus showed him His power in form of a spiritual gift. In order to lead him to Christ, that should always be the only reason for a gift. Not gifts for gift's sake, that is idolatry.

On the other side of the equation, a undiscerning believer that attributes sensual sensations (physical or emotional) as working of the Holy Spirit is in serious trouble, it is not just a lack of faith, it is a matter of being under the control of a different spirit, see:

Jude 1:17 ¹⁸ But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; ¹⁹ How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ¹⁹ These be they who separate themselves, sensual, having not the Spirit.

Any spiritual energy force, that can be detected by the human senses is highly suspect, because the Holy Spirit does not operate in our senses.

He only operates in our human spirit. The difference of soul and spirit is explained for example by Watchman Nee, in his book "The Latent Power of the Soul" - it's available free online.

The soul is Satans place of operation, especially in the endtimes to build his global kingdom, in a final attempt to take gl

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obal control over humanity, including the saints of God.

A good example of an sensual energy force felt "similar to electricity" is:

"John Arnott says about manifestation expectations: "People ask us all the time, "What do you feel?" and that's a valid question. At first, it's almost imperceptible, but you think your hands are feeling a little heavier, this is my experience, and as you love Him, and stay tuned to that and say, "Oh, Lord, more of your presence," and it gets heavier and they begin to tingle, kind of, sort of like electricity and it can flow all up and down your arms and all over your face and up and down your legs and when it really increases, it's like you're being electrocuted, almost." The Bible says, however" Jude 19-20 These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. James 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish. (Toronto Leaders Speak for Themselves, Bob Hunter, 1997)"

Benny Hinn also spoke of electricity as a sensual experience of his anointing. He also said: "Hinn revealed that he periodically visits (Kathryn) Kuhlman's grave and that he is one of the few with a key to gain access to it. He also visits Aimee (McPherson's) grave where he says: "I felt a terrific anointing ... I was shaking all over ... trembling under the power of God ... `Dear God,' I said, `I feel the anointing.' ... I believe the anointing has lingered over Aimee's body."

What adds necromancy to spiritual insult. It's very hard to convince people that get slain by such a person that it is not done by the power of Holy Spirit, we can only pray that Jesus shows them the way out of the sensual deception, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev 3:20

Re: , on: 2013/11/6 1:39

Quote:
-----by murrcoIr on 2013/11/5 18:00:02

If you were to lock a brand-new Christian in a room with a Bible and tell him to study what the Scriptures have to say about healing miracles and tongues, he would never come out of the room a cessationist.

So true, so true. Reminds me of the saying:

"God said it, I believe it, that settles it."

I was pretty much "locked in a room with a Bible" in my early days and I did not come out anything near a Cessationist. In fact, since the Bible does not mention anything about Cessationism, I did not even know the word existed.

Re: , on: 2013/11/6 6:42

The man who has been locked in a room with a Bible and who goes straight to any charismatic church, will be struck by how much difference there is from what he has been reading.

He will think that the so called tongues spoken are not in obedience to scripture, are not a foreign language, are not spoken by only two or three with an interpreter, and are not used as a sign for unbelievers (who are pretty freaked out by the experience until they are talked into accepting it.)

He will not see blind men given sight and very little real healing indeed apart from unsubstantiated aches and pains.

He will not see men falling on their faces (not backwards) when the presence of God is manifest as is clear from scripture. Falling backwards is a sign of another presence.

He will notice that those who claim to have such gifts look no different from other men, and look like they have the same problems with sin as other men, including not being able to control their manner of speaking (control of the tongue), not able to control their appetites and are therefore overweight and unhealthy looking, and when you speak to them, do not strike you as full of holiness and grace. He would expect that men who make such claims, as being more in touch with the Holy Spirit than other men, do not live lives that you see demonstrated by the apostles. He will notice that these men are moved by emotions and not by their spirits indwelt by God's Spirit.

So he will go off and wonder why.

Re: , on: 2013/11/6 7:51

Amen, Krautfrau.

Quote:
-----he man who has been locked in a room with a Bible and who goes straight to any charismatic church, will be struck by how much difference there is from what he has been reading.

It's all a big show. Play acting but living like worldly men. Holiness and purity are absent, overcoming is non-existent.

Re: - posted by murrcolr (), on: 2013/11/6 10:04

Quote by Aservent: The gifts have not ceased, neither are they to be chased, or adored and worshipped, neither are they controlled by human will.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. 1 Cor 12:31

Scripture tells us to covet earnestly for the best gifts, to me that say they are something to be chased.

Quote by Aservent: A movement of "humanly controlled gifts" where people speak in tongues on command.

I can choose to speak in tongues while in prayer and I won't be controlled by anyone that would seek to stop me.

Quote by Aservent: Any spiritual energy force, that can be detected by the human senses is highly suspect, because the Holy Spirit does not operate in our senses.

So the Holy Spirit doesn't operate in our senses so that will also rule out our understanding as well then? When I was filled with Holy Spirit it was a physical wind that blew into me, then I spoke in tongues. Why do you think that it called it a mighty rushing wind in Acts because that's what they experienced with their senses.

Quote by krautfrau: The man who has been locked in a room with a Bible and who goes straight to any charismatic church, will be struck by how much difference there is from what he has been reading.

Here is one of the things God said to me first thing God spoke to me about the church 'The church is dead' so you can't throw stones as much as you want at charismatic churches but your branch of the church is as dead as the others.

Quote by krautfrau: He will not see blind men given sight and very little real healing indeed apart from unsubstantiated claims and pains.

So you're a cessationist because of experience, hmmm 'The pot calling the kettle black'. Scripture says And these signs shall follow them that believe In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. You either believe it or you don't.

Quote by krautfrau: He will not see men falling on their faces (not backwards) when the presence of God is manifest as it is clear from scripture. Falling backwards is a sign of another presence.

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Just where do people get these rules from.. What about crumbling straight, down into heap is that acceptable to you?

Quote by krautfrau: He will notice that those who claim to have such gifts look no different from other men, and look like they have the same problems with sin as other men, including not being able to control their manner of speaking (control of the tongue), not able to control their appetites and are therefore overweight and unhealthy looking, and when you speak to them, do not strike you as full of holiness and grace. He would expect that men who make such claims, as being more in touch with the Holy Spirit than other men, do not live lives that you see demonstrated by the apostles. He will notice that these men are moved by emotions and not by their spirits indwelt by God's Spirit.

Was the church at Corinth perfect?..... No

Did they operate in spiritual gifts?..... Yes

Look at what Paul says to them "But covet earnestly the best gifts: and yet shew I unto you a more excellent way"
• 1 Cor 12:31

There is something more than the gifts, the something more excellent is love (not sinless perfection). No wonder Paul prays for the Ephesians "that Christ may dwell IN YOUR HEARTS by faith; to the end that ye being rooted and grounded in LOVE, may be strong to apprehend with all the saints, what is the breadth, and length and height and depth, and to know the LOVE OF CHRIST, which passeth knowledge, that ye may be filled unto all the fullness of God" Ephesians 3:17.

Something more than salvation, something more than the gifts of the Spirit "the fullness of God" is being rooted and grounded in LOVE, knowing the LOVE OF CHRIST is to be filled unto all the fullness of God.

Re: , on: 2013/11/6 12:35

Brother you have me wrong, I am not a cessationist. I thought you knew that. I am not a Calvinist and think that their side of the church is in as much error but in a different way. The whole church is in a bad way with much error. There is no true holiness teaching going on anywhere.

There are practices in the charismatic church that are not scriptural like the tongue speaking we see. The scripture says it is the ability to speak foreign languages, but I believe in prophecy and healing word of knowledge etc

You are quoting Mark 16 which is highly disputed by scholars to not be inspired so I would not base a doctrine on a verse like that.

No church is perfect, but Paul was correcting them whereas charismatic churches are not correcting themselves in accordance with scripture.

The love of which you speak is perfection. If we love Christ we will obey him perfectly. ES allows us to do that. We both believe in that?

Re: - posted by PaulWest (), on: 2013/11/6 13:33

Quote:
-----you can throw stones as much want at charismatic's but your branch of the church is as dead

Quote:
-----So you're a cessationist because of experience, hmmm "The pot calling the kettle black"

What good are gifts and "rushing winds" and hearing directly from the Lord as you purport, brother, when all you seem to exude is anger and sneering at anyone who challenges your convictions in these forums. Please try to keep this conversation humane by avoiding personal barbs like the ones above, or the thread will be terminated.

Thank you for your consideration in this matter.

Paul

Re: - posted by murrcolr (), on: 2013/11/6 21:04

Quote: all you seem to exude is anger and sneering at anyone who challenges your convictions.

What's the motive behind this over dramatization you have either greatly misunderstood what I wrote or you seek to discredit me in some way by taking the quotes out of context. I hope it's not the latter

Re: - posted by PaulWest (), on: 2013/11/6 21:23

I hope I have misunderstood you. But the fact is this is how you are coming across. Brother, please prayerfully take heed to the tenor of your writing.

Re: - posted by a-servant, on: 2013/11/6 22:12

Colin, I read previously you mentioned Aberdeen, and to "take the city" for Christ.

is that Kingdom Now/Dominion Theology?

where is that described, or even hinted at in the NT?

Re: - posted by a-servant, on: 2013/11/7 8:08

"Quote by a servant: Any spiritual energy force, that can be detected by the human senses is highly suspect, because the Holy Spirit does not operate in our senses.

"Quote by murrcolr: So the Holy Spirit doesn't operate in our senses so that will also rule out our understanding as well then? When I was filled with Holy Spirit it was a physical wind that blew into me, then I spoke in tongues. Why do you think that it called it a mighty rushing wind in Acts because that's what they experienced with their senses."

No it does not rule out our understanding, the new birth corrects the position of our soul's dominance to second place under the human spirit. Where the Holy Spirit communicates with our human spirit. And only there. I'm not talking about the historic event of how the Holy Spirit arrived, more about the every day meetings. Much better explanation: Watchman Nee "The Latent Power of the Soul" - it's also in full in an old thread here at the forum. A must read, because not many people teach this, Charismatics simply fall into the world of personal experiences of supernatural manifestations like kids in a toy store without any reference, or discernment. Don't presume anything, test the spirits.

Re: - posted by murrcolr (), on: 2013/11/8 11:03

Quote by Paul West: But the fact is this is how you are coming across. Brother, please prayerfully take heed to the tenor of your writing.

I have taken note of your observations and I will be more careful in my communications.

Quote by A-Servant: is that Kingdom Now/Dominion Theology?

No, Dominion Theology is a false teaching because in a sense it calls for a political takeover of the nations by Christians

During the revival of Wesley time it was said that a third of the population of England were Methodists. Methodism has also a great effect on other nations, take for example the circuit riders and their effect on the USA. A move of God will affect nations because the people of the nation will be affected by it.

Quote by A-Servant:: No it does not rule out our understanding, the new birth corrects the position of our soul's dominance to second place under the human spirit.

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I would agree that the Holy Spirit communicates with our human spirit after conversion, but I will strongly disagree the new birth corrects the position of our soul's dominance. The soul after the new birth still wants the reigns of control so you must choose to yield to the leadings of the Spirit after conversion.

Now getting back to the Holy Spirit not being able to operate in our senses, what is the soul --- your mind will and emotions. Think about these emotions --- thankfulness, joy, elation, jubilation, sorrow, grief --- so when you have fallen and sinned you haven't sensed or felt sorrow or grief for sinning against God, yes of course you have. What about when you're praying you haven't expressed thankfulness towards God for his goodness. When you had a prayer answered you haven't experienced joy, elation and jubilation.

Quote: Charismatics simply fall into the world of personal experiences of supernatural manifestations like kids into a toy store without any reference, or discernment.

That's a generalized statement that covers every Charismatic Christian, not all Charismatic Christians act that way and it's unfair to say that of all of them.

Re: - posted by murrcolr (), on: 2013/11/9 8:00

Quote by Krautuf: There are practices in the charismatic church that are not scriptural like the tongue speaking we see. The scripture says it is the ability to speak foreign languages, but I believe in prophecy and healing word of knowledge etc

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 1 Cor 14:2

I don't deny that speaking in tongues can be a foreign language, however your point that it's not biblical is easily overturned with the scripture above, speaking in an unknown tongue that no man can understand is biblical.

Re: , on: 2013/11/9 11:33

I agree murrcolr, but someone can find a "scholar" that will refute 1 cor 14:2. Did not say "can refute", but "will refute".

Unknown tongue means "UNKNOWN", and "For no man understandeth him", seems fairly simple to understand.

Speaking in tongues can be a foreign language or an unknown language that men cannot understand.

The scriptures are crystal clear on this.

Re: , on: 2013/11/9 12:42

Colin

The meaning of my words was that most of what we see in charismatic churches is not scriptural tongue speaking however we might interpret that as it does not correspond with the instructions given by Paul, ie under the control of the HS, spoken by 2 and at most 3 with interpretation.

The verse you quoted cannot be taken out of the full passage and is not as clear as you say and is hotly disputed by scholars who say that the whole passage is fraught with difficulties. Only a superficial reading will make it simple.

In the Corinthian church, there was a problem over the practise of babbling found amongst other pagan religions and Paul speaks of this as well as the true gift of tongues. It is unrealistic to think that in Corinth where the worship of Diana was so prevalent, that there would not be a problem and that the pagan practise would not be invading the church.

But anyway, I am quoting one scholar on this passage that is to say, Adam Clarke.

Quote:
-----Verse 2. "For he that speaketh in an unknown tongue" - This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the unknown tongue the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it which no verbal translation can reach, it was necessary, for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian congregations as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others, in vain did he read and understand them himself.

And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

"Speaketh not unto men, but unto God" - None present understanding the language, God alone knowing the truth and import of what he says:-

In the spirit he speaketh mysteries.

Quote:
----- Though his own mind (for so pneumatik is understood here by many eminent critics) apprehends the mysteries contained in the words which he reads or utters; but if, by the spirit, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See the note on 1 Cor. xiv. 19.

Verse 3. "But he that prophesieth" - The person who has the gift of teaching is much more useful to the Church than he is who has only the gift of tongues, because he speaks to the profit of men: viz. to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort, by his revelation. - Whitby. I must here refer to my sermon on this text, intitled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

Verse 4. "He that speaketh in an unknown tongue" - In the Hebrew for instance, the knowledge of the depth and power of which he has got by a Divine revelation, edifieth himself by that knowledge.

"But he that prophesieth" - Has the gift of preaching.

"Edifieth the Church." - Speaketh unto men to edification, exhortation, and comfort, ver. 3.

Verse 5. "I would that ye all spake with tongues" - The word *qelw* does not so much imply a wish or desire, as a command or permission. As if he had said: I do not restrain you to prophesying or teaching though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper, and when one is present who can interpret for the edification of the Church, provided yourselves have not that gift, though you understand the language. The apostle said tongue, in the singular number, 1 Corinthians xiv. 2, 4, because he spoke of a single man; now he says tongues, in the plural number, because he speaks of many speaking; but he has the same meaning in both places. - Lightfoot.

"Greater is he that prophesieth" - A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; except he interpret: and we seldom find great scholars good preachers. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned but more useful brother. This judgment of St. Paul is too little regarded.

Verse 6. "Speaking with tongues" - Without interpreting.

"What shall I profit you?" - i.e. I shall not profit you; Except I shall speak to you either by revelation

Quote:
----- Of some secret thing; or by knowledge, of some mystery; or by prophesying, foretelling some future event; or by doctrine, instructing you what to believe and practice.- See Whitby. These four words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

Verse 7. "And even things without life" - I may, as if he had said, illustrate this farther by referring to a pipe or harp; if these were to utter mere sounds without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification than those discordant and unmeaning sounds do to pleasure and delight.

Verse 8. "If the trumpet give an uncertain sound" - If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

Verse 9. "Likewise ye" - If ye do not speak in the Church so as to be understood, your labour is useless; ye shall speak into the air-your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

Verse 10. "There are, it may be" - *ei tucoi*, For example.

"So many kinds of voices" - So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

Verse 11. "If I know not the meaning of the voice" - *thn dunamiv thv fwnhv*, The power and signification of the language.

"I shall be unto him that speaketh a barbarian" - I shall appear to him, and he to me, as a person who had no distinct and articulate sounds which can convey any kind of meaning. This observation is very natural: when we hear persons speaking in a language of which we know nothing, we wonder how

where they can understand each other, as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word barbarian, see the note on Acts xxviii. 2.

Verse 12. "For as much as ye are zealous" - Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying the Church.

Verse 13. "Pray that he may interpret." - Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

Verse 14. "For if I pray in an unknown tongue" - If my prayers are composed of sentences and sayings taken out of the prophets, &c., and in their own language-my spirit prayeth, my heart is engaged in the work, and my prayers answer all the purpose of prayers to myself; but my understanding is unfruitful to all others, because they do not understand my prayers, and I either do not or cannot interpret them. See the note on ver. 19.

Verse 16. "He that occupieth the room of the unlearned" - One who is not acquainted with the language in which you speak, sing, or pray.

"Say Amen" - Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by Amen. This practice, soberly and piously conducted, might still be of great use in the Church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins, the annihilation of the sentence of damnation, and the opening of the gates of paradise, to those who fervently say Amen. And it is one of their maxims that "greater is he who says Amen than he who prays." See many testimonies of this kind in Schoettgen. Now, allowing that this was of so much consequence in the time of St. Paul, it was a very serious matter for a person to be in a congregation where prayer was offered, who could not say Amen, because the prayers were in a language which he did not understand.

Verse 17. "Thou verily givest thanks well" - Because he felt gratitude, and, from a sense of his obligation, gave praise to God; but because this was in an unknown tongue, those who heard him received no edification.

Verse 18. "I speak with tongues more than ye all" - He understood more languages than any of them did: and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used. In the Hebrew, Syriac, Greek, and Latin, he was undoubtedly well skilled from his education; and how many he might understand by miraculous gift we cannot tell. But, even literally understood, it is very probable that he knew more languages than any man in the Church of Corinth.

Verse 19. "Yet in the church" - As the grand object of public worship is the edification of those who attend, five words spoken so as to convey edification, were of much more consequence than ten thousand which, not being understood, could convey none. By the word *glwssh*, tongue, to which we add unknown, I suppose the apostle always means the Hebrew, for the reasons offered in the note on ver. 1.

One of the greatest difficulties, says Bishop Pearce, in this epistle is contained in the words *pneuma* and *nouv*, spirit and understanding, which are frequently used in this chapter; and fixing the true meaning of these words will solve the difficulty. In this verse the apostle explains *lalein tw voi*, to speak with the understanding, by *ina allowv kathchsw*, that I might teach others; so that the sense of *nouv*, understanding, seems to be, that understanding which the hearer has of what is said; and this sense will agree well with, I will sing with the spirit, and with the understanding, ver. 15.

He observes also that *pneuma* spirit, and *nouv*, understanding, have a sense opposite to each other; so that if *nouv* is rightly rendered, the understanding which another has of what is said; then *pneuma* will signify a man's own mind, i.e. his own understanding of what he himself speaks; and this sense agrees well with ver. 2: In the spirit he speaketh mysteries.

Verse 20. "Be not children in understanding" - There are three words here to which we must endeavour to affix the proper sense. *paidia* signifies children in general, but particularly such as are grown up, so as to be fit to send to school in order to receive instruction; 2. *nnpiov*, from *nh*, not, and *eipw*, I speak, signifies an infant; one that cannot yet speak, and is in the lowest stage of infancy; 3. *teleioi*, from *telew*, I complete or perfect, signifies those who are arrived at perfect maturity, both of growth and understanding. We shall now see the apostle's meaning: Brethren, be not, *paidia*, as little children, just beginning to go to school, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements.

"In malice" - *kakia*, In wickedness, *nnpiazete*, be ye as infants, who neither speak, do, nor purpose evil.

"But in understanding" - *teleioi ginesqe*, Be ye perfect men, whose vigour of body, and energy of mind show a complete growth, and a well cultivated understanding.

Verse 21. "In the law it is written" - But the passage quoted is in Isa. xxviii. 11. Here is no contradiction, for the term *hryt torah*, LAW, was frequently used by the Jews to express the whole Scriptures, law, prophets, and hagiographia; and they used it to distinguish these sacred writings from the words of the scribes.

"With men of other tongues" - Bishop Pearce paraphrases this verse as follows: "With the tongues of foreigners and with the lips of foreigners will I speak to this people; and yet, for all that, will they not hear me, saith the Lord." To enter into the apostle's meaning we must enter into that of the prophet. The Jewish people were under the teaching of the prophets who were sent from God; these instructed, reprov'd, and corrected them by this Divine authority. They however became so refractory and disobedient that God purpos'd to cast them off, and abandon them to the Babylonians: then, they had a people to teach, correct, and reprove them, whose language they did not understand. The discipline that they received in this way was widely different from that which they received while under the teaching of the prophets and the government of God; and yet for all this they did not humble themselves before their Maker that this affliction might be removed from them.

Verse 22. "Wherefore tongues are for a sign" - The miraculous gift of tongues was never designed for the benefit of those who have already believed, but for the instruction of unbelievers, that they might see from such a miracle that this is the work of God; and so embrace the Gospel.

But as, in the times of the prophet, the strange Babylonish tongues came in the way of punishment, and not in the way of mercy; take heed that it be not the case now: that, by dwelling on the gift, ye forget the Giver; and what was designed for you as a blessing, may prove to you to be a curse.

For if, because ye have the gift of tongues, ye will choose for your own aggrandizement to use them in the public congregation where none understand them, God may curse your blessings.

"Prophesying" - Teaching the things of God in a known language is of infinitely more consequence than speaking in all the foreign tongues in the universe.

Verse 23. "Will they not say that ye are mad?" - So they well might, finding a whole assembly of people talking languages which those who had most need of instruction could not understand.

Verse 24. "But if all prophecy" - If all those who teach do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the sacred language, come in and hear things just suited to his own state, he is convicted by all, and he is judged by all.

Verse 25. "And thus are the secrets of his heart" - As these, who were the prophets or teachers, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the secrets of his own heart; and, where this was not directly the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convicted that God alone could uncover the secrets of his heart, would be often obliged to fall down on his face, abashed and confounded, and acknowledge that God was truly among them. This seems to be the plain meaning of the passages before us.

Verse 26. "How is it every one of you hath a psalm, &c." - Dr. Lightfoot understands this in the following manner: When the congregation came together, some were for spending the time in psalmody; others in explaining particular doctrines; others in reading, praying, or speaking in the Hebrew tongue; others were curious to hear of farther revelations; and others wished to spend the time in the interpretation of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole Church came together, among whom there were many persons with extraordinary gifts, each of them wished to put himself forward, and occupy the time and attention of the congregation: hence confusion necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

Verse 27. "Speak in an unknown tongue" - The Hebrew, as has already been conjectured.

"Let it be by two; or at the most by three, and that by course" - Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done by course, the one after the other, that two may not be speaking at the same time: and let one interpret for all that shall thus speak.

Verse 28. "But if there be no interpreter" - If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the Church, by speaking in a language which only himself can understand.

Verse 29. "Let the prophets" - Those who have the gift of speaking to men to edification, and exhortation, and comfort; 1 Corinthians xiv. 3.

"Two or three" - As prophesying implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the place is this: Let one sing who has a psalm; let another teach who has a doctrine; and let a third exhort, or comfort, who has a gift of that kind.

"And let the other judge." - The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them discern, diakrinsan, how the revelation under the new covenant confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might pretend to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to truth, and the analogy of faith. For the spirits of the prophets are subject to the prophets; every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak might do it from an impulse of God, yet, if he was not sufficiently known, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gift, lest false doctrines should slide into the Church.

But all these provisions, as Schoettgen justly observes, were in imitation of the practice in the Jewish synagogues; for there it was customary for them to object, interrogate, judge, refute, &c.

Verse 30. "Be revealed to another that sitteth by" - Probably those who were teachers sat on a particular seat, or place, from which they might most readily address the people; and this may be the meaning of sitting by. If such a person could say, I have just received a particular revelation from God, then let him have the liberty immediately to speak it; as it might possibly relate to the circumstances of that time and place.

Verse 31. "For ye may all prophesy one by one" - The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

Verse 32. "And the spirits of the prophets, &c." - Let no one interrupt another; and let all be ready to prefer others before themselves; and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

Verse 33. "For God is not the author of confusion" - Let not the persons who act in the congregation in this disorderly manner, say, that they are under the influence of God; for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is confusion; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct akatastasia, tumult, sedition; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredit by the folly of men! for nature will always, and Satan too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work.

Re: - posted by murrcolr (), on: 2013/11/9 14:51

Quote: This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

But it's not crowded with difficulties if you believe it, as he speaks in an unknown tongue builds himself up.

I remember the first time I stepped into the church and during praise they all began to sing in tongues, it sounded heavenly to me as I sat in there midst weeping. Then as the preacher preached God spoke directly to me through his words. (Prophecy)

Re: , on: 2013/11/9 16:11

But a room full of people singing in tongues is against Paul's instructions. All experience should be tested against scripture but it seems you are content not to do this.

Re: - posted by murrcolr (), on: 2013/11/9 17:25

Quote by krautfrau: But a room full of people singing in tongues is against Paul's instructions. All experience should be tested against scripture but it seems you are content not to do this.

The issue here is really you don't believe in tongues, it doesn't matter what I say does it.

However they didn't break Paul's instructions.

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 1 Cor 14:22

How can it be a sign to an unbeliever if they don't hear it? It was certainly a sign to me that night I first heard it.

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 1 Cor 14:23

Did they all speak in tongues the whole night and then they closed the meeting? No, it lasted a short while after a song then the preaching started and an unbeliever was fully convinced there was a God and these people knew him.

How can that be against Paul's instruction?

Re: , on: 2013/11/9 17:49

Paul said it should be two or three at most. And then interpreted. Its true I don't accept anything that steps outside of scripture.

Re: - posted by murrcolr (), on: 2013/11/9 18:25

Quote by krautfrau: Its true I don't accept anything that steps outside of scripture.

I really don't see how it broke Paul's instruction

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also 1 Cor 14:15

That exactly what they were doing.

Out of interest and since you mentioned you don't accept anything that steps outside of scripture. How do you handle this one?

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law 1 Cor 14:32

Re: Paul's instructions - posted by Sidewalk (), on: 2013/11/9 18:48

Paul most certainly understood the difference between the letter of the law and the spirit of the law. When he tells the Corinthians that only two or three should bring messages in tongues he is appealing to a deeper recognition that out of control meetings will create more problems than those leading the meeting can cope with. If he were giving exact instructions to be followed to the letter he would specify the two or the three. He sums up at one point that all things should be done decently and in order- leaving plenty of room for worshippers to discover and practice their own style.

As to speaking in tongues. Again I am nobody and of no particular reputation- having no authority or special gifts of wisdom. But I have been speaking in tongues in my private devotions for nearly 50 years. As I do this very day, and probably will tomorrow, since I am not looking to express conversational details in a language I do not understand. The language, or words flow from my mouth at the direction of my own spirit (lowercase) as I pray and respond to the Holy Spirit. My spirit prays thus, but my mind does not know what any of it means. I also pray in my known language, and remind God of the things I do not wish that He forget!

So which is more foolish, telling God what He already knows in English or praising and loving Him with words I do not comprehend?

To think of tongues as just an unknown language miraculously given to a Christian to talk to a stranger who knows that language is to miss the point of the general gift of tongues. There have been instances where a prophetic tongue has been given and understood by strangers as at Pentecost, but this is a less common miracle. And it probably would not have been a tool in God's hand if this person had not given himself to speaking in tongues at an earlier point in life.

Krautfrau, perhaps your heart is steadfastly set against participating in the gift of tongues. If so, you are in the company of many wonderful Christians who hold that view, even as I did so many years ago. But if you have an ear to hear on this, simply ask God for a personal revelation of whatever He might have for you. Then go about your normal routines, and as your heart lies open to Him, He will fill it with good things. Never receive some word that without speaking in tongues you are not in the will of God!

And maybe some day you will stumble into a room where the saints of God are singing sweetly in their heavenly languages and you will experience what Colin is talking about- with unexplainable tears of joy streaming down your cheeks!

May God's richest blessings come to satisfy all the empty places in your heart!

Re: - posted by murrcolr (), on: 2013/11/9 19:15

Sidewalk very well explained with loving and kind words - Oh if I could express myself like you. I always seem to be abrupt and to the point.

Re: , on: 2013/11/9 22:05

Amen, Murrcolr. Nice post, Sidewalk.

Re: - posted by Sidewalk (), on: 2013/11/9 22:47

You guys are very kind, I appreciate it!

Speaking in tongues is such a strange notion to a rational human mind. Why would anyone do that? A very normal, rational question. It is also quite logical for people to call it into question as demonic since it seems to add nothing to systematic theology and seems somewhat tangential to the common doctrines of salvation.

Yet there it is in the New Testament widely known and practiced, with detailed instructions and considerable encouragement for its use by Paul.

I can only speak from my own experience with it, that somehow this mystical means of connection with the Holy Spirit has been a great comfort, a means by which prayer has been enriched, a constant open door to the joy of knowing His Spirit is within me. Because I cannot imagine trying to live out my faith without this gift, it has always been my eager desire for others to have it too. I do regret that many Christians have no desire to seek God for the gift.

Scriptures and Doctrine :: The miraculous gifts of the Spirit ceased-???????

In my opinion, the Scripture clearly invites all who believe in Jesus as Lord to enjoy the gift of tongues. I also believe that most of those who reject it have been taught amiss as to what it is and how it works.

Speaking in tongues has certainly blessed me!

Re: , on: 2013/11/10 3:55

Colin

It is not scriptural for more than two or three to speak in tongues during a service (1Cor 14:27) and then it must be one at a time with an interpretation following. Singing cannot be any different.

As for women speaking, many theologians say that this is referring to chattering as Paul also instructs women when they prophesy to wear head coverings so he is not banning speaking as you imply.

Re: , on: 2013/11/10 4:01

Quote:

-----Yet there it is in the New Testament widely known and practiced, with detailed instructions and considerable encouragement for its use by Paul.

Brother, Paul refutes you in 1 Cor 14:19-21.

I know what it is by my attendance at charismatic churches and knowing many dear charismatic believers. I did at one time seek it for myself but as with all things, I conducted a study myself in scripture while waiting for the Lord to give me light and I found that it was a sign gift for the times and ceased as scripture and history shows but the other gifts did not cease and I believe in a secondary baptism of the Spirit.

Quote:

-----May God's richest blessings come to satisfy all the empty places in your heart!

Thanks but I don't have any empty places in my heart. The Lord is bringing me back at the moment to the sinless state I held previously which was the result of the baptism of the Spirit and the walls of the city are being rebuilt after my time in exile. While I was walking in that state I saw many wonderful things like the time I was in a prayer meeting and we were talking about sanctification. I hardly had opened my mouth to speak when a woman suddenly began pouring out her sins in deep distress. The charismatic minister present who was unable to discern the spirits quenched the Spirit very quickly by telling her that she need not to worry about her sins as they had been covered by the Blood. For all of his tongue speaking, he could not help that woman to repent and be truly baptised in the Spirit and not the false one he taught.

This is what I want - to be able to get out there and give real help for people to be rid of their sins instead of sitting babbling in a corner enjoying myself.

Re: - posted by murrcolr (), on: 2013/11/10 8:24

Quote: The Lord is bringing me back at the moment to the sinless state.

Come on don't mislead yourself, this the third time that I heard you say you have fallen from a sinless state. Now I don't deny that there is a work of the Spirit that causes you to be Holy and walk in the fullness of the Spirit, but error crept into the holiness movement as some started declaring sinless perfection and it discredited the holiness movement.

Quote: This is what I want - to be able to get out there and give real help for people to be rid of their sins instead of sitting babbling in a corner enjoying myself.

Humility is the blossom and beauty of holiness, not thorns and briars.

Re: Krautfrau - posted by Sidewalk (), on: 2013/11/10 11:42

It seems we are on very different pages here, and I do not wish to cause you irritation, but I would like to make two comments.

First, the instruction Paul gives in the 14th chapter of I Corinthians are simply that the use of the gift of speaking in tongues in church are not instructive to believers or to inquiring unbelievers. He acknowledges that observing a person worshipping in tongues is pretty much a waste of time, since those words do not help a person reach saving knowledge of Jesus. He does not suggest or command that the use of tongues is wrong, should stop, or that it is a demonic manifestation. His larger discussion of the subject, and his boast that he speaks in tongues more than any of them should lay to rest any notion that he opposed the practice.

But more important than that in this conversation is the suggestion I gave you that there are empty places in your heart. I did not put that in my post flippantly, as I do know for certain that there are those places! I know because in my nearly 70 years of life that my heart has many open places waiting to be filled with the things of God, and that I do not know what or where those places are! To reference this in Scripture, I would use Ephesians 1:17 and Paul's prayer that we receive wisdom and revelation in the knowledge of Him.

For me, as a very contented Christian, I know there are empty places still in my heart- not as a negative but as a positive anticipation that in the course of living, He will move to fill them whenever He can. He will give me increase- because the empty places are there!

And I am truly sorry that you have been hurt by the bungling of men who missed ministry opportunities, especially to you. May God restore to you those things and many more!

Re: Sidewalk, on: 2013/11/10 12:01

I have not said that Paul opposed tongues. He instructed order and as the sign gifts were still in force, he would not ban them, but the fact that the later letters do not mention them, should say something as error of course would increase as time went on.

Thank you for concern but all I need is restoration and then I will be filled with all the fullness I need, nor will I need any ministry. Rather I will be ministering as the prophetic call will be realised in me despite the opposition of those who hate holiness teaching. So you can pray for this if you wish if you will. God bless.

Re: - posted by Sidewalk (), on: 2013/11/10 16:32

I think I understand.

Re: - posted by reformer, on: 2013/11/10 21:28

Have been curious about healings today compared to the NT. We all can acknowledge the healings that Jesus did and the many other things that He did that NO book would contain. However the bible only speaks of a few of instances to where the Apostles healed others...why is it that there seems to be more healings today than what the Apostles have indicated? They don't speak about healings in the manner of today's church does.

Re: - posted by murrcolr (), on: 2013/11/11 13:48

Quote: However the bible only speaks of a few of instances to where the Apostles healed others...why is it that there seems to be more healings today than what the Apostles have indicated?

I don't know maybe when the Apostles were writing to the churches they focused more on addressing the church issues rather than telling them about miracles of healing.

Why do ask are you a bit skeptical?

Re: - posted by reformer, on: 2013/11/12 6:57

No not skeptical, just making a point. Basically you said it correctly IMO, the Apostles were addressing issues within the church and building the church. I absolutely believe the Apostles healed, but it wasn't there focus or ministry. My assumption is if they, the Apostles, did not address miraculous healings and signs in there "ministry" maybe it stands to reason that some focus is miss directed? The Bible only speaks about a few incidents of Paul and Peter, but that's it in the canon of scripture. If by todays standards, the bible would be full of healing and ministries of healings.