

Glossary

New –

Greek: kainos - Pronunciation: kahee-nos' - Strong's number: 2537
of uncertain affinity; new (especially in freshness; while 3501 is properly so
with respect to age: --new.

Tongues –

1. **Greek: glossa** - Pronunciation: gloce-sah' Strong's number: 1100
of uncertain affinity; the tongue; by implication, a language (specially, one
naturally unacquired): --tongue

2. **Greek: heteroglossos** Pronunciation: het-er-og'-loce-sos Strong's number:
2084
from 2087 and 1100; other- tongued, i.e. a foreigner: --man of other tongue.

3. **Greek: dialektos** -Pronunciation: dee-al'-ek-tos Strong's number: 1258 from
1256; a (mode of) discourse, i.e. dialect: --language, tongue. Acts2:6
(language) Acts 2:8 (tongue)Use same Greek word

Utterance –

Greek: apophtheggomai - Pronunciation: ap-of-theng'-om-ahee Strong's
number: 669 from 575 and 5350; to enunciate plainly, i.e. declare: --say, speak
forth, utterance.

Cloven

Greek: diamerizo - Pronunciation: dee-am-er-id'-zo - Strong's number: 1266
from 1223 and 3307; to partition thoroughly (literally in distribution, figuratively
in dissension): -- cloven, divide, part.

Interpret

1. **Greek: diermeneuo** - Pronunciation: dee-er-main-yoo'-o - Strong's
number: 1329 from 1223 and 2059; to explain thoroughly, by implication,
to translate: -expound, interpret (-ation).

2. **Greek: hermeneia** - Pronunciation: her-may-ni'-ah- Strong's number:
2058 from the same as 2059; translation: -- interpretation.

Prophecies

1. **Greek: propheteia** - Pronunciation: prof-ay-ti'-ah - Strong's number: 4394
from 4396 (prophecy); prediction (scriptural or other): --prophecy,
prophesying.

2. **Greek: propheteuo** Pronunciation: prof-ate-yoo'-o Strong's number:
4395 from 4396; to foretell events, divine, speak under inspiration,
exercise the prophetic office: --prophesy.

Point of interest –

1. when this was noised abroad <ginomai - phone>,
 2. unlearned <idiotes>
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- A. In 1901 Parham had a small Bible school in which he taught the need for a restoration of New Testament Christianity based on the model shown in the book of Acts, so Parham's emphasis was placed on **glossolalia**, or speaking in tongues
1. Parham formulated the doctrine that tongues were the "Bible evidence" of the baptism in the Holy Spirit, teaching that **glossolalia** or "tongues" were a supernatural impartation of human languages for the purpose of world evangelization.
 2. He taught, missionaries need not study foreign languages since they would be able to preach in miraculous tongues all over the world.
 3. In 1906 A 11 year revival took place in L.A. which kicked off the Penticostal movement
 - a. For more than three years, the Azusa Street "Apostolic Faith Mission" conducted three services a day, seven days a week,
 - b. Thousands of seekers received the tongues baptism, (**glossolalia**).
 - c. The expressive way of worship at Azusa Street mission, which included shouting and dancing,

B. Bible references to tongues;

Acts 1:19 *And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue <dialektos>, Aceldama, that is to say, The field of blood.*

Acts 21:40 *And when he had given him licence, Paul stood on the stairs and beckoned with the hand unto the people And when there was made a great silence he spake unto them in the Hebrew tongue <dialektos>,*

C. This next reference is often used – by those desiring the endowment of the spirit – the gossolalia

Mark 16:17 *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new <kainos> tongues; <glossa>*

- a. Some example of this – Speaking things that are not natural – as far as mortal beings. This new tongue is speaking the words of Christ – the truth of Christ and the plan of God

2 Nephi 14:3 - *And now, how could ye speak with the tongue of angels, save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ.*

Matthew 16:15-17 - *He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

D. We find that tongues are a gift from God:

Moroni 10:10-12 *For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit;*

and to another exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

1 Cor 12:4-11 Now there are diversities of gifts, but the same Spirit. (5) And there are differences of administrations, but the same Lord. (6) And there are diversities of operations, but it is the same God which worketh all in all. (7) But the manifestation of the Spirit is given to every man to profit withal. (8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; (9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit; (10) To another the working of miracles; to another prophecy <propheteia>; to another discerning of spirits; to another divers kinds of tongues <glossa>; to another the interpretation of tongues <glossa>; (11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

- Another key point is – God gives each of these gifts to whom he wants to - it is not our choice

E. The Model church of the Pentecostal – But what really is happening - We will look at the text and the words used:

Acts 2:3-11 And there appeared unto them cloven <diamerizo> tongues <glossa> like as of fire, and it sat upon each of them. (4) And they were all filled with the Holy Ghost, and began to speak with other tongues <glossa>, as the Spirit gave them utterance <apophtheggomai> (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven (6) Now when this was noised abroad (Point of interest), the multitude came together, and were confounded, because that every man heard them speak in his own language <dialektos>. (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? (8) And how hear we every man in our own tongue <dialektos>, wherein we were born? (9) Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. (11) Cretes and Arabians, we do hear them speak in our tongues <glossa> the wonderful works of God.

1. This event – they spoke in a language which was not naturally acquired.
2. In this case God immediately gave it to them to be able to speak to the congregation of various dialects so everyone could understand.
3. Also if we look at the last line – they did as the angels and Peter did – they spoke the words of Christ – “the wonderful works of God”
4. We see that Mosiah had this gift – and he refers to it differently

Omni 1:43-44 And it came to pass that I began to be old; and, having no seed, and knowing King Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, And believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good:

5. We also see Paul had the gift –

Acts 22:1-2 Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue <dialectos> to them, they kept the more silence: and he saith,

- a) Paul was spoke to them in the Syriac dialect of the Hebrew. He had the gift to retained the Jewish language
- b) When he spoke to the Jews in their own tongue it appealed to them that they could hear the words of God in their own Language.

6. Next is an example of Peter doing the same thing – and he did it, to “Magnify God” which we see is the reason God gives the gift.

Acts 10:44-46 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues<glossa>, and magnify God.

F. It seems that this gift was pretty popular in the early church days and everyone wanted to speak in tongues. They wanted to use a different language. Paul wa speaking to new Christians trying to keep them focused on what was really needed;

1 Corinthians 13:8 - Charity never faileth: but whether there be prophecies <propheteia>, they shall fail; whether there be tongues <glossa>, they shall cease whether there be knowledge, it shall vanish away.

1. First is charity – tongues and prophecy will eventually fail them if that is where they put all their effort in them. “Prophecy interesting point and will raise even more questions when we read the next verse. It is better to prophecy then to speak in tongues

1 Corinthians 14:1-27 - Follow after charity, and desire spiritual gifts, but rather that ye may prophesy <propheteuo>. (2) For he that speaketh in an unknown tongue <glossa> speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. (3) But he that prophesieth <propheteuo> speaketh unto men to edification, and exhortation, and comfort. (4) He that speaketh in an unknown tongue edifieth himself; but he that prophesieth <propheteuo> edifieth the church. (5) I would that ye all spake with tongues <glossa>, but rather that ye prophesied <propheteuo>: for greater is he that prophesieth <propheteuo> than he that speaketh with tongues <glossa>, except he interpret, that the church may receive edifying. (6) Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying <propheteia>, or by doctrine? (7) And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? (8) For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (9) So likewise ye, except ye utter by the tongue<glossa>, words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. (11) Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (12) Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. (13) Wherefore let him that speaketh in an unknown tongue pray that he may interpret. (14) For if I pray in an unknown tongue <glossa>, my spirit prayeth, but my understanding is unfruitful. (15) 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. (16) Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? (17) For thou verily givest thanks well, but the other is not edified. (18) I thank my God, I speak with tongues <glossa> more than ye all: (19) Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (20) Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. (21) In the law it is written, With men of other tongues <glossa> and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. (22) 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. (23) If therefore the whole church be come together into one place, and all speak with tongues <glossa>, and there come in those that are unlearned, (Point of Interest) or unbelievers, will they not say that ye are mad? (24) But if all prophesy <propheteuo>, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: (25) And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. (26) How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue <glossa>, hath a revelation, hath an interpretation. Let all things be done unto edifying. (27) If any man speak in an unknown tongue <glossa>, let it be by two, or at the most by three, and that by course; and let one interpret. (28) But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

2. Paul tells them not to all be speaking at one time, do be speaking in a different language unless someone is their to interpret or you will just confuse people not edify them

1 Corinthians 14:33 - For God is not the author of confusion, but of peace, as in all churches of the saints.

- G. Paul speaks of Prophecy as if you can just do it at will he says it is better for you to prophecy then speak in tongues. He also says other things;

1 Corinthians 11:4, 5 Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven..

1. Let Paul define how he uses the word: *In context as Paul is using Prophecy –*
1 Cor 14:3 *But he that prophesieth <propheteuo> speaketh unto men to edification, and exhortation, and comfort.*

What we learned:

1. Diversity of tongues is a gift from God
2. One such gift comes with the Holy Spirit is to speak the words and truth of Christ
3. Tongues mean a language that would not come natural to you (do not live in that region, your family does not speak it etc.)
4. Do not use unknown unless someone can understand or translate.
5. If you have the gift to speak a different language, use it to glorify God, to edify the people and not yourself.