

THE CHARISMATIC MOVEMENT

From The Library Of
Rev. Ricky R. Honea

By: Frank L. Barnes

Many have come to me with the question: "What about the Charismatic Movement?" The word "charismatic" is derived from the Greek word "charisma," which in the New Testament denotes the gifts of the Holy Spirit conferred upon Christians. Today it is usually applied to those who claim to have the gift of speaking in tongues.

For many years speaking in tongues was limited to the Pentecostal movement. This is no longer true. Some Presbyterians, Lutherans, Methodists, Episcopalians, Roman Catholics, Baptists and others have become involved in speaking in tongues. This strange phenomenon has become widespread among many denominations.

The purpose of this message is to set forth five reasons why Baptists should refuse to become involved in speaking in tongues.

1. The basic doctrine supporting speaking in tongues is unscriptural. It is the mistaken view that speaking in tongues is the essential evidence of the filling (they use the word "baptism") of the Holy Spirit. This is in direct contradiction to the teaching of God's word. Many Christians who have been filled with the Holy Spirit have never spoken in tongues.

2. Southern Baptist leaders are not involved in the Charismatic Movement. I have never known of a respected, stable Southern Baptist leader who was involved in the Charismatic Movement. Occasionally a Southern Baptist preacher is caught up in this movement. But those who become involved in speaking in tongues are a tiny minority among Southern Baptist preachers.

3. Great men in history did not speak in tongues. Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, said, "In the years of my reading through Christian history and of my studying the lives of great men of God, I have never found an instance where a mighty hero of the faith spoke in unknown tongues." John Wesley, Charles Finney, Martin Luther, John Calvin, Dwight L. Moody, Charles Haddon Spurgeon, R. A. Torrey, David Brainard, George Whitefield, George W. Truett, Billy Sunday, Billy Graham, and many other great spiritual leaders never claimed the experience of speaking in tongues.

4. Speaking in tongues is harmful to Baptist churches. When speaking in tongues appears in Baptist churches it is always divisive and harmful to the fellowship. Many of our churches and missions have been hurt by this movement.

5. Baptists need to be committed to basic Bible truths. We should seek to become spiritually mature and grounded in our Christian faith. God has always blessed Baptists when we maintain a balanced approach to Christian living.

- 1) We need to study our Bible and pray every day.
- 2) We need to live the daily cleansed and Spirit-controlled life.
- 3) We need to witness to the multitudes of lost people around us.
- 4) We need to build strong churches and Christian homes.
- 5) We need to support our great world mission program.

Speaking in tongues is destructive to Baptist churches, and I believe Baptists should refuse to become a part of this movement.

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WHAT THE BIBLE TEACHES ABOUT SPEAKING IN TONGUES

By: FRANK BARNES

The "Tongues movement" is one of the strangest developments in all of Christian history. After it had disappeared for hundreds of years a man in England by the name of Edward Irving presented himself as a prophet of God. He dressed like a prophet and wore long, uncut hair. He was tall and striking in his personal appearance. He and his "Irvingites" began the tongues speaking movement which has reached down to us today.

January 1, 1901 can be considered the birthday of the tongues movement in America. It began with Agnes Ozman, a student at Charles F. Parham's Bible College in Topeka, Kansas. Parham laid his hands upon her and she began to speak in tongues. This was not the first experience of speaking in tongues in our nation, but January 1, 1901 is often pointed out as the beginning of the tongues movement in America.

April 3, 1960 can be considered the birthday of the modern-day tongues movement. On that day Dennis Bennett, the rector of St. Mark's Episcopal Church in Van Nuys, California, resigned because of the problem created by his experience in speaking in tongues. Since that day the modern-day tongues movement has become widespread.

For many years "speaking in tongues" was the trademark of the Pentecostal movement. This is no longer true. Some Presbyterians, Lutherans, Christians, Methodists, Episcopalians, Roman Catholics, Baptists, and others of differing theological and political shades have given themselves to speaking in tongues. What is the meaning of this strange phenomenon? Let us look to the Bible for the answer.

I. THE HISTORY OF SPEAKING IN TONGUES.

Below is a list of some of the groups of people who have been involved in speaking in tongues at one time in history:

- 1) Pentecostal movement. Until the beginning of the modern Pentecostal movement, which may be dated to the ministries of Mary Campbell in Scotland and Edward Irving in England beginning about 1830, the only instances of speaking in tongues occurred among sects which were often very unorthodox or immoral.
- 2) The Montanists. This group was a second century sect who practiced speaking in tongues, which they supposed found its inception in Corinth in New Testament times. However, the Montanists were branded as heretics by the church because they claimed a dispensation of spirit superior to that of Christ and the apostles.
- 3) The Port Royal Jansenists. This group, and more particularly their successors known as the "Convulsionaries," spoke in tongues. These were French Catholics in the early days of the Protestant Reformation, and their sect was finally suppressed by the authorities because of immoralities practiced among them.

4) The early Spiritualists - also spoke in tongues. One, a Mary Smith of Geneva, professed to speak the language of Mars. When some of this gibberish was transcribed, scholars found it was a conglomeration of sounds drawn mainly from French and German, with some Oriental words mixed in.

5) The "Shakers" - in America, spoke in tongues. This was a sect founded by Ann Lee, who was known to her followers as "Mother Ann," and who made a preposterous claim to divinity by insisting on being addressed as "Ann the Word."

6) Mormons - have claimed the gift of speaking in tongues from their earliest days.

7) Pagan religions - the history of Pagan religions gives many instances of speaking in tongues. The pagan religion at Corinth is an example.

Charles R. Smith, in his book, "Tongues In Biblical Perspective," (pages 20-24), has an excellent treatment of speaking in tongues among non-Christian religions, mental patients, Spiritism, demon-possessed people, those who are doctrinal deviates, those making blasphemous utterances, and those living in immorality. Many writers have pointed out that speaking in tongues is not a uniquely Christian, or even a uniquely religious phenomenon.

II. THE THREE INSTANCES OF SPEAKING IN TONGUES IN THE NEW TESTAMENT.

Although the New Testament refers to tongues in a number of places there are only three instances of the experience of actually speaking in tongues recorded.

1) At Pentecost - Acts 2:1-11 gives the account of the Holy Spirit coming upon the early church at Pentecost. The disciples were all filled with the Holy Spirit and were given the gift of tongues. A careful reading of Acts 2:1-11 will reveal that this was a gift to speak in the languages of the people present. This was the Spirit-given ability to speak in a foreign language which was not known previously by the one speaking it. There were a number of language groups (probably 16 or more) present in Jerusalem that day. God gave the disciples the ability to speak in the different languages, "And how hear we every man in our own tongue, wherein we were born?" (Acts 2:8).

2) At Caesarea - Acts 10:44-46 tells of the gift of tongues being given to the people there. This has been called the "Gentile Pentecost" because of its great similarity to that which took place in Jerusalem. It is actually an extension of the significance of Pentecost for the salvation of the Gentiles. Essentially the same things happened here as happened at Pentecost.

3) At Ephesus - Acts 19:1-6 tells of the gift of tongues being given to the twelve men at Ephesus. This experience follows the same pattern of the other two events.

(A) There is no basic difference in these three experiences. In each of these three incidents in the book of Acts, the people were given the gift to speak in languages they had never known.

III. THE MEANING OF SPEAKING IN TONGUES IN NEW TESTAMENT DAYS.

There is much disagreement in regard to the meaning of speaking in tongues in New Testament days. The meaning of speaking in tongues is two-fold. It was both a gift and a sign. It was a "gift-sign."

1. It was a GIFT of the Holy Spirit to speak a foreign language not known by the ones speaking. The following Scriptures indicate this: I Corinthians 12:4, 8-10; I Corinthians 13:8, Acts 2:6-8, and others.

2. It was a SIGN to authenticate the gospel in the early experience of the church. The following Scriptures explain this: Mark 16:17, Acts 2:4, Acts 10:45-46, Acts 19:6, I Corinthians 13:8b, and I Corinthians 14:22.

(A) The experience of speaking in tongues was a temporary gift of the Holy Spirit upon some Christian people to serve as a sign to authenticate the gospel in the initial stage of the life of the church. (B) The different instances of speaking in tongues were the credentials proving the validity of the gospel for that age.

IV. THE TONGUES OF THE BOOK OF ACTS vs. THE TONGUES OF FIRST CORINTHIANS.

Some Bible expositors think there is a marked difference between the gift of tongues in Acts and the gift of tongues in First Corinthians. The position held by many is that in the book of Acts the gift of tongues was the ability given to a person to speak a foreign language without having learned it, while the gift in First Corinthians was that of ecstatic utterance. Some translators have even used that expression in First Corinthians wherever the gift of tongues is mentioned.

Others believe that the gift of tongues is the same in Acts and in First Corinthians. Theodore H. Epp and John I. Paton, in their book, "The Use and Abuse of Tongues," state that the same word used in First Corinthians to describe the gift is used in the book of Acts. Compare such passages as Acts 10:46, 19:5, and I Corinthians 14:5. The terminology is identical in the two books. There is nothing in the context of First Corinthians that would suggest anything other than languages. For a more detailed explanation of this, I refer you to the following works: "The Use and Abuse of Tongues" by Theodore H. Epp and John I. Paton; "Tongues and The Holy Spirit" by Ralph L. Keiper; "Speaking in Tongues" by Richard W. DeHaan; "The Holy Spirit in Today's World" by W. A. Criswell, and "What Baptists Believe" by Herschel H. Hobbs.

Why, then, did the people in Corinth have the gift of tongues? I believe this temporary gift was being withdrawn. If they possessed the gift at all it was in the cessation stage. It is never mentioned after First Corinthians. Paul never mentioned it in any of his other epistles. It is not mentioned in any of the general epistles, or in the Book of Revelation.

*Others think
no sign
to begin
from church.*

*John I. Paton
Richard W. DeHaan
Herschel H. Hobbs*

It is possible that the practice of the heathen people had influenced the people at Corinth. In Corinth a great temple had been erected in honor of the Greek goddess Aphrodite, who in Latin is called "Venus." The depraved worship in her honor featured, among other things, ecstatic speaking in tongues. It is possible that some elements of this frenzied type of speaking had crept into the Corinthian church.

Possibly the genuine gift of tongues was also present to some extent, but unfortunately some of the people, sincerely believing they were exercising the genuine gift, were actually in a state of hysteria, reproducing that which was taking place in the heathen temples. Paul did not have one good thing to say about their speaking in tongues. Evidently it was a liability rather than a genuine blessing.

V. THE CEASING OF TONGUES.

Speaking in tongues was a gift-sign of temporary nature. The miraculous gifts of the apostolic age ceased. The gift of tongues was never intended to be a permanent feature in Christianity. It was one of the temporary charismatic gifts which served a special function of authenticating the gospel. When this was accomplished, it was withdrawn. There are at least four proofs of the temporary nature of tongues:

1. The Scripture indicates that tongues would cease. Paul emphatically concluded in I Corinthians 13:8, "Tongues shall cease." I am aware that many disagree on the interpretation of this verse, but there is no question that Paul is speaking of the gift of tongues. Evidently the gift of tongues ceased during, or at the end of the apostolic age. In II Corinthians 12:12, Paul says, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." This indicates that the miraculous gifts were to be expected as long as the apostolic age lasted.

2. The silence of all the other epistles on the matter of tongues indicates the temporary nature of tongues. The gift of speaking in tongues is not found in the lists of the gifts of the Spirit in Romans 12:6-8 or in Ephesians 4:11. With the exception of this passage in I Corinthians, the gift is not referred to in any of Paul's epistles. It is not mentioned in the pastoral letters (I and II Timothy and Titus). It is not found in Hebrews. It is not referred to in any of the general epistles (James, I and II Peter, I, II and III John and Jude). It is never mentioned in Revelation. If the gift of tongues was to be a vital and permanent part of the life of the Lord's churches, why is there a total absence of any instruction on the subject in any of the epistles except I Corinthians?

3. The nature of tongues as a gift-sign indicates that tongues would cease. I Corinthians 14:22 says, "Tongues are for a sign." A sign for what? Tongues were given to prove the validity of the gospel during the transitional days of the apostolic age while the New Testament Scriptures were being written. When the authenticating was accomplished, the gift-sign ceased. Paul R. Van Gorder, speaking of the temporary nature of tongues said, "The reason is to be found in the purpose for which these miraculous gifts were given. They came at the beginning of the age, and were signs to confirm the Gospel as it was first preached. They are not necessary for the perfecting of the saints, nor for the work of the ministry, nor for the edifying of the Body of Christ."

Robert R. Gustafson said, "We must therefore conclude that the gift of tongues provided by the Holy Spirit was permanently withdrawn as the need for its existence was terminated by the fulfillment of its purpose." W. A. Criswell said, "It was needed no longer. It had served its purpose."

4. Early church history indicates that tongues has ceased. Chrysostom (A.D. 347-407) said, "This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur, but now no longer take place" (Chrysostom, "Homilies on the First Epistle of Paul the Apostle to The Corinthians XXIX).

Augustine writes: "In the earliest times, 'The Holy Ghost fell upon them that believed: and they spake with tongues,' which they had not learned, 'as the Spirit gave them utterance.' These were signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all tongues, to shew that the Gospel of God was to run through all tongues over the whole earth. That thing was done for a betokening, and it passed away." (Augustine, "Homilies on the First Epistles of John," VI. 10.).

Dr. Cleon L. Rogers wrote the following in the April 1965 issue of Bibliotheca Sacra: "After examining the testimony of the early Christian leaders whose ministry represents practically every area of the Roman Empire from approximately A. D. 100 to 400, it appears that the miraculous gifts of the first century died out and were no longer needed to establish Christianity. Furthermore, it is very evident that even if the gift were in existence, in spite of all the testimony to the contrary, it was neither widespread nor the normal Christian experience. The only clear reference to anything resembling the phenomena is connected with the heretic Montanus and those influenced by his erroneous use of the Spirit. All of the evidence points to the truth of Paul's prophecy when he says, 'tongues shall cease.'" I cor 13:8

Dr. Herschel Hobbs, in his book, "What Baptists Believe" says, "Therefore, it appears that 'tongues' was the ability for one to speak languages other than his own to enable the gospel to be preached quickly to all people. It was a temporary gift, not one of the greatest, which would fulfill its function and pass away (I Corinthians 13:8)." ←

J. Dwight Pentecost, in his book, "The Divine Comforter," has an entire chapter entitled "The Temporary Gifts of the Spirit." This is an excellent presentation of the temporary nature of some of the gifts of the Spirit, including tongues.

Anthony A. Hoekema, in his book, "What About Tongue Speaking?" states: "The almost total absence of glossolalia in the history of the church from A.D. 100 to 1900 is hardly compatible with the claim that God intended the gift of tongues to remain in the church." He went on to explain that "By and large, tongue-speaking was virtually unknown in the major bodies of Christendom until about 1900." ↑

VI. THE PROBLEM OF TONGUES IN THE CORINTHIAN CHURCH - I Corinthians 14:1-40:

In First Corinthians, chapter fourteen, Paul dealt with the problem of tongues in the church at Corinth. Note that he did not deal with it as a spiritual asset, but as a liability and a problem.

1. The problem of placing "tongues" above the most important gifts of the Spirit - 1-2. They were placing tongues above love and the proclamation of the gospel.
2. The problem of self-centeredness - 3-5. It promoted self-centeredness, self-righteousness and divisions among them.
3. The problem of not being understood - 6-11. All that we say and do in church services should be clear, simple and easily understood. Paul uses three illustrations to point out the need for clear, simple and easily understood speech.
 - 1) Music instruments giving a garbled sound - 7. Speaking in tongues is like a musical instrument out of tune and giving forth garbled and indistinct sounds.
 - 2) War trumpet sounding forth an uncertain sound - 8-9. Speaking in tongues is like a war trumpet with an indefinite and meaningless sound. The soldiers do not know what to do.
 - 3) Speech of a foreigner that cannot be understood - 10-11. Speaking in tongues is like a barbarian who speaks in a strange language.
4. The problem of seeking the gift of tongues - 12-17. The Christians in Corinth were not to seek this gift. They were to seek those things which would edify the church. There is not one single instance in the New Testament of Christians seeking or being instructed to seek the gift of tongues!
5. The problem of magnifying tongues over proclaiming the gospel - 18-19. For the Corinthians, tongues took precedence over preaching the gospel. Paul said, "...I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue" (19). Dr. Gambrell, a leading Baptist, was asked, "Do you speak in tongues?" He replied, "No, but I do something 2,000 times better. I preach the gospel!"
6. The problem of ^{LACKING} spiritual maturity - 20. The Corinthian church was the least mature and most carnal of all the churches. Yet it was the only church with a tongues problem! In no sense was the gift of tongues a sign of spiritual attainment!

Being Immature in Gods Word will always cause Christians to stumble & fall into disobeying God, & to believe lies of ~~the~~ false doctrine.

7. The problem of the temporary nature of tongues - 21-22. Tongues was a "sign" to authenticate and confirm the gospel in the apostolic age. Evidently it was withdrawn or was in the process of being withdrawn at the time of the writing of First Corinthians. (See page 4 for a more complete treatment of the temporary nature of tongues.)

I COR 14:22 "Tongues: ARE FOR A SIGN"
I COR 13:8 "Tongues SHALL CEASE"
I COR 14:18-19

8. The problem of endangering the evangelistic outreach of the church - 23-25. Paul does not present tongues as an evangelistic tool. Instead he deals with tongues as a problem endangering the evangelism of the church.

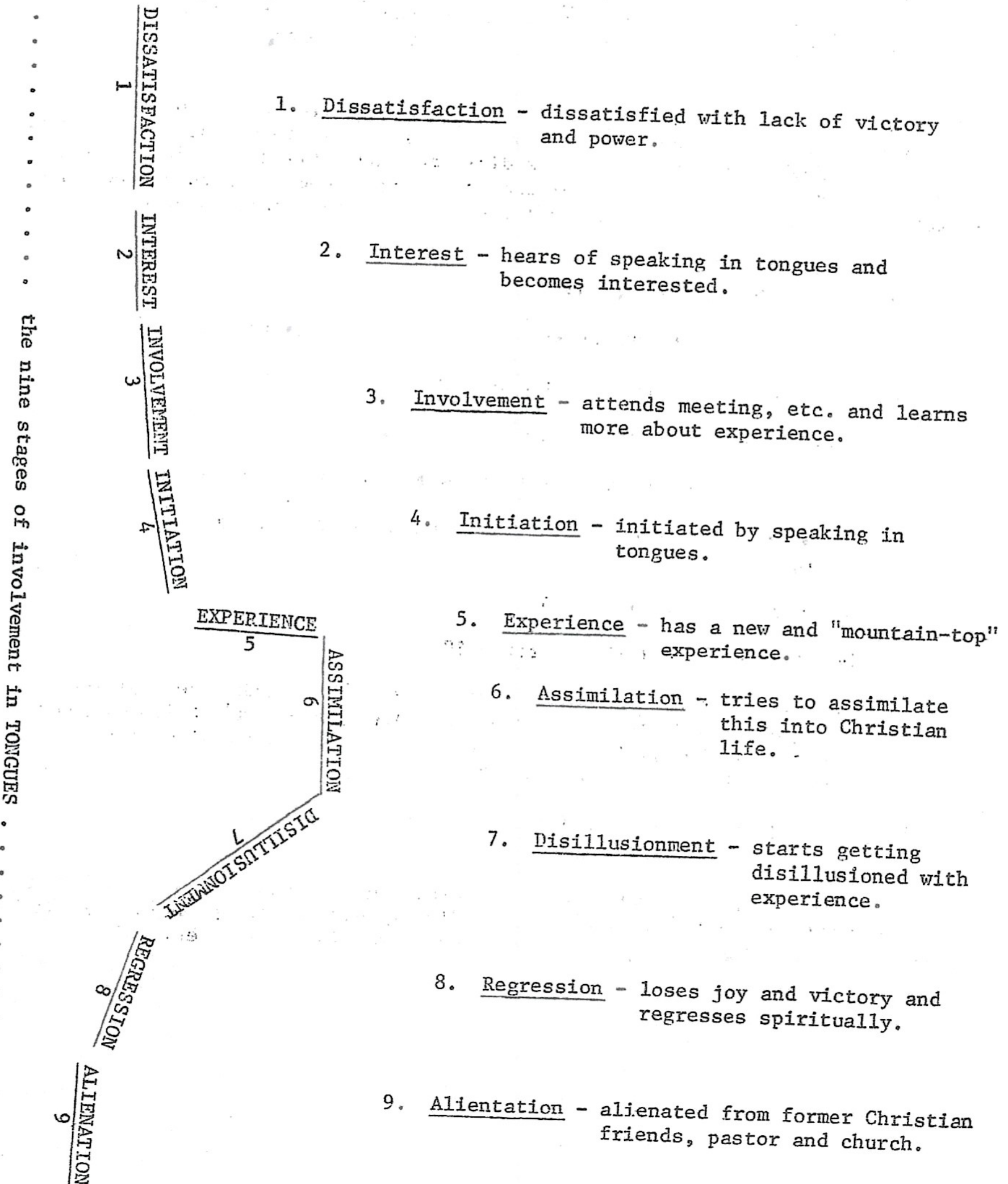
9. The problem of regulating the final cessation of tongues - 26-40. Evidently the gift of tongues was withdrawn or was in the process of being withdrawn at the time of Paul's writing. Paul was diplomatic and skillful in dealing with this difficult problem. Instead of placing a strong condemnation on tongues, he sets forth ten rules to govern the final cessation of this spectacular gift:

- 1) It must be edifying to the church - 26.
- 2) Not more than two or three were to speak in each meeting - 27.
- 3) Only one was to speak at a time - 27.
- 4) There must be someone to interpret - 28.
- 5) Those participating must discipline themselves - 29-33.
- 6) Women were forbidden to speak in tongues in a worship service - 34-35.
- 7) Guard against pride - 36-37.
- 8) Do not argue about the matter - 38.
- 9) Do not forbid speaking in tongues - 39. (If we take the position that the gift of tongues was a temporary "gift-sign", this command, "Do not forbid speaking in tongues," was given for that period of time before the final cessation.)
- 10) Let all things be done decently and in order - 40.

Evidently speaking in tongues was a temporary "gift-sign." Many believe that it was withdrawn immediately, or almost immediately during the apostolic age, and Paul gave these ten rules to regulate the final cessation of tongues.

VII. THE DANGER OF SPEAKING IN TONGUES.

The member of a Baptist church who becomes involved in speaking in tongues usually follows a general pattern that can be fairly accurately graphed. Below is a chart showing the nine stages through which these people pass. It is important that every person be familiar with these stages and recognize what is ahead if he persists in following the tongues movement. Of course, there are many variations and exceptions. This is simply a suggested general pattern.



Below is a brief description of each state of involvement in tongues. The importance of this chart is that every member of a Baptist church see the danger and refuse to become involved with tongues.

- 1) Dissatisfaction - Every sincere Christian is dissatisfied with a powerless life. We long to have the fulness of the Holy Spirit's presence and power in our lives. All of this is right, but many times it is at this point the devil steps in and leads people astray through involvement in tongues.
- 2) Interest - This dissatisfaction sometimes leads to interest in the tongues movement -- a friend, preacher, or a church that has this so-called gift seems to have exceptional love, joy, power and victory. Real interest in the possibility of speaking in tongues is aroused.
- 3) Involvement - He attends a meeting, a banquet, or fellowship, and hears testimonies of those who speak in tongues. He reads accounts of those who have had this experience. Their glowing accounts are convincing.
- 4) Initiation - He attends a "tongues" service or talks with someone involved, and experiences an intense desire for the fulness of the Holy Spirit in his life. Then comes the experience of speaking in tongues.
- 5) Experience - This is new and exhilarating. He is now on an emotional and "spiritual" mountain-top experience. He experiences a joy, a satisfaction, and a release that he has never known before.
- 6) Assimilation - At this stage he begins to try to assimilate this experience into his life. He tries to reconcile this to his relationship with his church, pastor, friends, and family. He has acquired a new experience of speaking in tongues and seeks to integrate this into his total Christian life.
- 7) Disillusionment - He begins to run into difficulty. He approaches his family, friends, pastor and fellow church members. They do not approve. In fact, they reject tongues. This becomes very frustrating. He experiences real disappointment and embarrassment. He begins to feel that others are not sympathetic and lack spiritual insight. The fellowship with former Christian friends and his church becomes strained. There is a general feeling of frustration when he cannot convince and involve others.
- 8) Regression - In this period his real Christian experience suffers. General dissatisfaction, guilt, frustration and antagonism toward others and his church takes its toll. He has a feeling of rejection and of being misunderstood. He does not make real spiritual progress. The Holy Spirit is grieved.
- 9) Alienation - In this period the person, in some degree, becomes alienated from his former friends, church members, pastor and church. He becomes less faithful to his church and has a tendency to be identified with tongues people of other groups. This is the stage of alienation.

This is tragic! Let us not be self-righteous and critical of those involved in tongues. But with love and a spirit of humility, we need to warn members of Baptist churches of the grave danger of becoming involved with tongues.

VIII. THE TESTS OF SPEAKING IN TONGUES.

Here are ten simple tests which can be applied to the experience of speaking in tongues. Apply each of these tests.

1. The BIBLE test - Can we justify present-day tongues with the Bible?
2. The FAMILY test - Can all the family participate in this? If not, why? Should parents participate in a "religious exercise" from which they would shield their children?
3. The MARRIAGE test - Does speaking in tongues contribute to harmony in the home and in the marriage relationship?
4. The CHURCH test - Would speaking in tongues strengthen the fellowship of a Baptist church?
5. The WITNESSING test - Does speaking in tongues cause Christians to be better soul winners?
6. The REVIVAL test - Does speaking in tongues contribute to genuine revival in a church?
7. The STUDY test - Does speaking in tongues contribute to consistent, meaningful Bible study?
8. The FAITH test - Does speaking in tongues help the Christian to base his Christian life upon faith rather than upon "signs" and emotion?
9. The MATURITY test - Does speaking in tongues contribute to spiritual growth and maturity?
10. The CHRIST-LIKENESS test - Would it be consistent to think of Christ approving and participating in present-day tongues?

It is easy to apply these tests to prayer, love, witnessing, forgiveness, preaching, teaching, etc. But it is obvious that there is real difficulty when we apply these tests to speaking in tongues.

IX. FACTS ABOUT SPEAKING IN TONGUES.

1. Great men of God in history did not speak in tongues. Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, Texas said, "In the years of my reading through Christian history and of my studying the lives of great men of God, I have never found an instance where a mighty hero of the faith spoke in unknown tongues." John Wesley, Charles Finney, Martin Luther, Dwight L. Moody, Charles H. Spurgeon, R. A. Torrey, David Brainard, Jonathan Edwards, George Whitefield, Billy Sunday, Billy Graham, and many, many other great spiritual giants never taught tongues or claimed the experience of speaking in tongues.

2. The basic doctrine behind the practice of speaking in tongues is wrong. That doctrine is this: Speaking in tongues is the necessary evidence of the filling of the Holy Spirit (they used the words "baptism of the Holy Spirit"). This is not the teaching of the Scripture. Many people in history and in our present day have been filled with the Holy Spirit without speaking in tongues. Those who hold to the view that tongues is the necessary evidence of the filling of the Holy Spirit have to say that some of the greatest saints through the ages, whatever spiritual experiences they may have had, and however great their ministry, were not Spirit-baptized inasmuch as they did not speak in tongues. This would include such men as Luther, Melancthon, Calvin, Knox, Edwards, Brainard, Wesley, Whitefield, Moody, Sunday, Truett, Fuller, and Billy Graham.

3. Throughout all Christian history "Tongues" has always been looked upon as a heresy. After the days of the apostles, wherever tongues appeared in any major Christian body, it was always looked upon and treated as a dangerous and destructive heresy. Tongues, for the most part, has been confined to the 19th and 20th centuries. But wherever and however its appearance, it has never been accepted by the historical churches of Christendom. It has been universally repudiated as a dangerous heresy.

4. As far as we know no real language is ever spoken by the tongues people. Experts in the science of phonetics in the Toronto Institute of Linguistics and the governmental linguistics at our nation's capitol listened to tape recordings of tongues. The gifted and superbly trained men have said, "This is no human language."

5. Wherever speaking in tongues appears in a Baptist church, it is always divisive and destructive. It causes friction in friendships, homes, churches and denominations. It has caused tremendous harm among many of our mission churches on the mission fields. It has caused great harm in many of our Baptist churches in America. Speaking in tongues is always divisive and destructive in Baptist churches.

6. Speaking in tongues may be imitated by Satan or his agents. An illustration of this may be found in the case of the Egyptian sorcerers who imitated some of Moses' miracles. The religions of heathenism furnish many examples of speaking in tongues. The false cult of Mormonism has claimed to possess the gift of speaking in tongues from its earliest days. Satan can imitate a spiritual gift so cleverly that many people have been and still are being deceived.

7. There is no evidence that speaking in tongues was wide-spread in the early church. Many would have us believe that this was a prominent feature and almost universally practiced in the first century churches. There is no evidence whatsoever that this is true. At the most, it was a rare phenomenon found only in a few places, and, as far as we know, in only one church after Pentecost -- the church at Corinth -- a very carnal, disorderly and disobedient church.

8. Historically Southern Baptists have always taken a stand against tongues. Jack L. Gritz, editor of the Baptist Messenger of Oklahoma, is one of the most respected leaders in our denomination. He said, "Historically Southern Baptists have always taken a stand against 'speaking in tongues' in their churches. We just do not believe in it and we tell anyone interested so. A good example of our attitude as Southern Baptists was an article in this publication (Baptist Messenger) January 18, 1968, where the author John H. Parrott said to such people, 'You have been caught up in a dangerous heresy.'"

X. THE NEED TO SPEAK IN TONGUES.

Should members of Baptist churches speak in tongues? Yes! We should all speak in tongues! Every member of every Baptist church should speak in tongues!

1. We should speak in the tongue of TRUTH - "These are the things that ye shall do; Speak ye every man the truth to his neighbor..." (Zechariah 8:16).

2. We should speak in the tongue of LOVE - "But speak the truth in Love..." (Ephesians 4:15). "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal" (I Corinthians 13:1).

3. We should speak in the tongue of KINDNESS - "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Proverbs 31:26).

4. We should speak in the tongue of SOUND DOCTRINE - "But speak thou the things which become sound doctrine" (Titus 2:1).

5. We should speak in the tongue of CLARITY - "...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" (I. Corinthians 14:19).

Dr. Sidlow Baxter, a well-known writer and preacher in England, said, "Baptists do not need to speak in an 'unknown tongue'. They need to control the one they have!"

CONCLUSION:

The problem of tongues has come about because of coldness, formalism and a lack of evangelism in the Lord's churches. If the churches in the large denominations of America had remained dynamic, spiritual and evangelistic, there would be no real problem with tongues. President James McCord of Princeton Theological Seminary states that the current tongues movement may be God's judgment on the more normative churches for their coldness and formality.

What course of action can we take in dealing with the problem of tongues? I suggest four things pastors, church workers, and denominational leaders can do.

1. We need to teach Baptist doctrine. For many years there has been a great drought of Baptist doctrine in our churches. Dr. Carl Bates said, "We reared a generation of Baptists who are almost totally ignorant of our doctrines!" Someone has said, "The lack of doctrine today makes for tomorrow's heresy." The modern-day tongues movement has moved in to fill the vacuum created by our lack of doctrinal preaching. I have never known a Baptist layman thoroughly grounded in Baptist doctrine who went off into the tongues movement.
2. We need to teach the total doctrine of the Holy Spirit. Because of the wrong emphasis of some we have failed to ground our people in the total Bible teaching on the Holy Spirit. We need to take the initiative in preaching and teaching on the Holy Spirit. We must place strong emphasis on the Spirit-filled and Spirit-controlled life. Those who have a balanced understanding of the Holy Spirit will not go off on a doctrinal tangent concerning the Holy Spirit.
3. We need to warn our people, and especially new converts, of the danger of modern-day tongues. Many have been caught up in this movement because they were not properly taught and warned. There are many books, Christian publications and outstanding Christian leaders condoning or promoting tongues. A great many others take a neutral position on tongues. If the pastor and leaders in the local church do not warn the people of the danger, who will? Failure to warn church members of the danger in the tongues movement is tragic irresponsibility.
4. We need to involve our people in a dynamic, Spirit-filled and evangelistic church program. Recently I was talking to the pastor of one of the strongest Baptist churches in Oklahoma. I asked him, "How do you cope with the tongues problem here?" He said, "We have a dynamic church program. We emphasize the Spirit-filled life and we keep our people busy witnessing and reaching others for Christ. It is evident that the Holy Spirit is working in our church. When you have a church program like this, you won't have a tongues problem!"

LIST OF BOOKS, BOOKLETS AND TRACTS
Dealing Specifically With the Problem of Tongues

- Bogard, Dr. Ben, "BOGARD-McPHERSON DEBATE", Baptist Publ. Co., Little Rock, Ark.
- Criswell, W.A., THE HOLY SPIRIT IN TODAY'S WORLD, Zondervan, Grand Rapids, Mich.
- DeHaan, Richard W., SPEAKING IN TONGUES, Radio Bible Class, Grand Rapids, Mich.
- Dyer, Luther B. (edited by), TONGUES, LeRoi Publ., Jefferson City, Mo.
- Enroth, Ericson and Peters, THE JESUS PEOPLE, Eerdmans Publ., Grand Rapids, Mich.
- Epp, Theodore H. and Paton, John I., THE USE AND ABUSE OF TONGUES, Back to the Bible Broadcast, Lincoln, Neb.
- Gustafson, Robert R., AUTHORS OF CONFUSION, Grace Publ. Co., Tampa, Fla.
- Hobbs, Herschel H., WHAT BAPTISTS BELIEVE, Broadman Press, Nashville, Tenn.
- Hoekema, Anthony A., HOLY SPIRIT BAPTISM, Eerdmans Publ., Grand Rapids, Mich.
- Hoekema, Anthony, A., WHAT ABOUT TONGUE SPEAKING?, Eerdmans, Grand Rapids, Mich.
- Keiper, Ralph L., TONGUES AND THE HOLY SPIRIT, The Moody Bible Institute, Chicago.
- Kildahl, John P., THE PSYCHOLOGY OF SPEAKING IN TONGUES, Harper & Row, N.Y. City, NY.
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- McGee, J. V., TALKING IN TONGUES, PART I, Through the Bible Books, Box 13, L.A. Cal.
- McGee, J. V., TALKING IN TONGUES, PART II, Through the Bible Books, Box 13, L.A. Cal.
- Pentecost, J. Dwight, THE DIVINE COMFORTER, Fleming & Revell Co., Westwood, N.J.
- Ramay, M. E., PENTECOSTALISM: ITS ERRORS AND EXCESSES, (tract), S.S. Board, S.B.C., Nashville, Tenn.
- Roddy, A. Jackson, THOUGH I SPOKE WITH TONGUES, Professor of Modern Languages, California Baptist College, Riverside, Cal.
- Schaffer, Francis, THE NEW SUPER SPIRITUALITY, Inter-Varsity Press, Downer's Grove, Ill.
- Smith, Charles R., TONGUES IN BIBLICAL PERSPECTIVE, G.M.H. Book, Winona Lake, Ind.
- Smith, W.E., TONGUES OR TONGUES IN THE BIBLE, Garnett Road Baptist Ch., Tulsa, Ok.
- Stott, John, R. W., BAPTISM AND FULLNESS OF THE HOLY SPIRIT, Inter-Varsity Press, Downer's Grove, Ill.
- Weiss, G. Christian, BIBLICAL TEACHING ON THE HOLY SPIRIT, Back to the Bible Publ., Lincoln, Neb.
- Van Gorder, Paul R., CHARISMATIC CONFUSION, Radio Bible Class, Grand Rapids, Mich.