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# SPEAKING IN TONGUES

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*"He who speaks in a tongue edifies himself"*

*1 Corinthians 14:4a*



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For further information and study, one of the best resources for answering questions and dealing with controversies about the baptism of the Holy Spirit and the gift of speaking in tongues is *You Shall Receive Power* by Dr. Graham Truscott. This book is available for purchase in Shiloh Bookstore or for check-out in our library.

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## IS SPEAKING IN TONGUES A MODERN PHENOMENON?

No, though in the early 1900s there indeed began a spiritual movement of speaking in tongues that is now global in proportion. Speaking in tongues is definitely a gift for today. However, until the twentieth century, speaking in tongues was a commonly occurring but relatively unpublicized inclusion of New Testament Christianity. Many great Christians including Justin Martyr, Irenaeus, Tertullian, Origen, Augustine, Chrysostom, Luther, Wesley, Finney, Moody, etc., either experienced the gift themselves or attested to it. Prior to 1800, speaking in tongues had been witnessed among the Huguenots, the Camisards, the Quakers, the Shakers, and early Methodists. Certainly it was a particularly common practice of the early church. Examples of it are described in the book of Acts, and Paul lays out specific instructions about the spiritual gifts, especially tongues, in chapters 12-14 of 1 Corinthians.

## DID SPEAKING IN TONGUES PASS AWAY WITH THE END OF THE ORIGINAL APOSTLES?

No. A companion idea is that the gifts of speaking in tongues and interpretation of tongues are unnecessary, since we now have the completed Scriptures. This theory is based on 1 Corinthians 13:8-10 which states that prophecies, tongues, and knowledge shall all pass away when that which is perfect has come. According to this view, "that which is perfect" is the completed canon of the New Testament Scriptures. Prophecies, tongues, and knowledge are supposed to have been the temporary vocal revelation of the original apostles. This vocal revelation is thought to have passed away when the books of the New Testament were decided and established. In this view, there is no more need for vocal revelation because the written revelation has been completed.

But this theory has at least two difficulties. First, there is no evidence that prophecy (including "inspired preaching"), tongues, or knowledge have ever passed away. Second, to say that "that which is perfect" is the completed Bible is to impose an interpretation upon the Scriptures that simply is not there. The Greek word for perfect means mature. In the next verse, Paul says, "*When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things*" (v. 11). Paul is comparing natural childhood and maturity with spiritual childhood and maturity. Throughout 1 Corinthians 12-14, he instructs believers to earnestly desire and covet the spiritual gifts, including tongues, in order to edify the Church so that full individual and corporate spiritual maturity can be reached. It would be an overstatement to say that the church has reached maturity, either 1,900 years ago or at present. Since the church has yet to demonstrate full maturity, the spiritual gifts, including tongues, are still necessary to normal Christian practice.

## WHAT DOES THE SCRIPTURE MEAN THAT SPEAKING IN TONGUES IS A SIGN FOR UNBELIEVERS, NOT BELIEVERS?

According to 1 Corinthians 14:21-22, "*in the law [that is in the Old Testament book of Isaiah] it is written: "With men of other tongues and other lips I will speak to this people; and yet, for all that, they will not hear Me," says the Lord. Therefore tongues are for a sign, not to those who believe but to unbelievers.* The believers to whom this verse was written did not need a sign. They already believed and practiced speaking in tongues. But unbelievers, especially those familiar with the Old Testament, when they observed speaking in tongues, personally witnessed a direct and specific fulfillment of Old Testament prophecy—Isaiah 28:11-12. In this way then, tongues are a sign, not that believers should abandon the gift, but that unbelievers might observe the fulfillment of prophecy and be convinced to become believers as a result.

## AREN'T TONGUES SUPPOSED TO BE A GIFT FOR EVANGELISM WHERE FOREIGN SPEAKERS CAN HEAR THE GOSPEL IN THEIR OWN LANGUAGES?

No, not exclusively. There are at least five kinds of speaking in tongues in the New Testament.

1. Acts 2:7, 11 relates the only Bible instance where speaking in tongues is evangelistic in the sense that the foreign languages, proclaiming the wonderful works of God, are uniquely and directly understood by their native speakers.
2. Speaking in tongues is the normal and expected initial evidence of the Baptism with the Holy Spirit. In four out of five cases in the book of Acts, recipients of the Spirit all spoke in tongues (Acts 1:5 with 2:4; Acts 9:17 with 1 Corinthians 14:18; Acts 10:44-48; 19:6). Peter explained that the reason he knew the Gentiles had received the Holy Spirit was because "God gave them the same gift [of tongues] as He gave us when we believed on the Lord Jesus Christ" (Acts 10:45-46; 11:15-17). In the fifth case, there was an observable but unnamed evidence that the baptism with the Spirit had occurred (Acts 8:17).
3. Private speaking in tongues is available to believers as a personal prayer language. This form of tongues is called "praying with the spirit" (1 Corinthians 14:15) or "praying in the Holy Spirit" (Ephesians 6:18; Jude 20).  
It is a private speaking of spiritual mysteries (1 Corinthians 14:2) that by-passes human understanding (1 Corinthians 14:14; Romans 8:26-27). *Since we do not know what we should pray for as we ought, therefore, the Spirit Himself makes intercession for us with groanings which cannot be uttered* (or about which we are unable to find words to express—Romans 8:26). If a believer does not have the interpretation to his tongue, then he is commanded to speak in this manner privately to himself and to God (1 Corinthians 14:28) and receive personal edifying as a result (1 Corinthians 14:4). The importance to each and every Christian of personal strengthening or edification is clear, both in 1 Corinthians 14 and in Jude 20.
4. Speaking in tongues and interpretation of tongues are two of the gifts of the Holy Spirit intended for use in the corporate gathering. Together they are equivalent to the gift of prophesy. The gift of tongues involves bringing a public message from God in a language not generally understood by those present in the church service. The gift of interpretation should immediately follow—an explanation of the message in the common language of those assembled. All believers should desire to proclaim inspired messages from God, either by prophecy (1 Corinthians 14:1, 39) or by tongues with interpretation (1 Corinthians 14:5).
5. The gift of tongues and the gift of interpretation may be recognized in certain individuals as specific ministry offices of the church: *And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret?* (1 Corinthians 12:28-29). Every Christian does not hold the ministry office of speaking in tongues or of tongues-interpretation, just as every Christian does not hold the office of an apostle, a prophet, a teacher, etc.

## ISN'T THE HOLY SPIRIT GIVEN TO A PERSON WHEN HE BECOMES A CHRISTIAN?

The answer is yes, but there are different ways in which a person may receive the Holy Spirit. The Spirit convicts of sin (John 16:8-11), renews and regenerates (Titus 3:5), strengthens with might in the inner man (Ephesians 3:16), leads to holy living (John 16:13; Ephesians 5:9), and produces fruit or the character qualities of the Lord Jesus (Galatians 5:22-23).

There are also Bible examples in which the same individuals receive the Holy Spirit in differing degrees on different occasions. For example, in John 20:22 Christ breathes upon his disciples and says, "*Receive the Holy Spirit.*" Later on he commands them to *wait for the Promise of the Father*, "*which,*" He said, "*you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now*" (Acts 1:5-6). The disciples, who had received the Spirit as a breath, were now told to wait for a baptism. In fulfillment on the day of Pentecost *suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting... And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance* (Acts 2:2, 4). By this example you can see that there is a definite quantitative, though not qualitative, difference between the breath of the Spirit and the Spirit as a rushing mighty wind.

Another case of receiving the Spirit by degrees happened in Samaria. The account in Acts reads that when Philip, the Deacon, preached Christ to the city, the multitudes gave heed with one accord. There were miracles, exorcisms, healings, and great joy. *But when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit* (Acts 8:14-17). The Samaritans had definitely received the Holy Spirit in the measure that accorded with their water baptism by Philip. However, the Spirit had not yet "fallen upon" them, and the apostles in Jerusalem knew that these new believers needed to receive more.

A final example is found in Acts 19. Here Paul finds certain "disciples" in Ephesus. The passage also states that they "believed." Paul asks, "*Did you receive the Holy Spirit when you believed?*" *And they said to him, "We have not so much as heard whether there is a Holy Spirit."* *And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism."* *Then Paul said, "John indeed baptized with a water of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."* *When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied* (Acts 19:2-6).

In this example, the Ephesian believers had experienced John's water baptism for repentance and faith but had missed his message about Christ the Baptizer with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33). Once Paul had presented the truth more perfectly, then they completed their water baptism experience, and afterward the Spirit came upon them through the laying on of hands.

Incidentally, it can be assumed that these Ephesians continued to experience the Spirit by degrees, for Paul wrote to them in a letter to "ever be filled and stimulated with the [Holy] Spirit" (Ephesians 5:18 Amplified). If the one filling were enough, then Paul would not have commanded them to receive more.

## CAN EVERYONE SPEAK IN TONGUES?

Yes. God expresses His desire through Paul that everyone should speak in tongues. *I wish you all spoke with tongues* (1 Corinthians 14:5). The identical Greek word for "wish" is translated "desires" in 1 Timothy 2:4 [*God*] *desires all men to be saved and to come to the knowledge of the truth.* Not everyone *will* be saved, but everyone *can* be saved, and this God earnestly desires. Not everyone will speak in tongues, but all *can* speak in tongues. This also God earnestly desires. Each individual must choose whether or not he will receive this gift. All can speak in tongues as initial evidence of the baptism with the Holy Spirit (Acts 10:45-46; 11:15-17). All can speak in tongues as a personal and private prayer language, because all are commanded to pray in the Holy Spirit (Ephesians 6:18; Jude 20).

Everyone can also exercise the public gifts of tongues and interpretation, because the Bible says that *whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation* (1 Corinthians 14:26). Moreover, believers are exhorted to speak in tongues in order to be spiritually built up, sensitive, and enabled to operate the gift of prophecy. According to the English text of *The Interlinear Greek-English New Testament* (Nestle/Marshall), Paul states that he wants believers "to speak in tongues, but rather *in order that ye may prophesy*" (1 Corinthians 14:5). Since the Bible thus recommends and commands all believers to speak in tongues, it is therefore certain that all who can speak can speak in tongues. But as previously stated, all do not have *the ministry office* of speaking in tongues.

The word of truth must be rightly divided (2 Timothy 2:15), and so it is necessary to distinguish between the various kinds of tongues-speaking to which Paul refers. First, there is a private speaking in tongues for personal edification. This gift is available to all believers at all times. Second, there is the public gift of tongues for the building up of the church. At an appropriate time in the church service, several may demonstrate this gift, each in turn, and each should be interpreted (1 Corinthians 14:27). Finally, there are the recognized church ministries of tongues-speaking or tongues-interpreting. Just as all may prophesy but few hold the office of a prophet, so also all may bring an utterance in tongues, but few hold the ministry office of a tongues-speaker. When Paul asks rhetorically, *Do all speak with tongues?* (1 Corinthians 12:30), the obvious specific answer is: "Of course not." However, context shows that this question refers to the practice of tongues-speaking as a recognized church ministry. Paul does not ask this question in relation to all general speaking in tongues. As the use of tongues shifts from private to public and from "gift" to "ministry," its function, according to the Bible, is more restrictive.

Christians might not speak in tongues for the following reasons:

1. they do not want to
2. they believe (or have been taught to believe) *against the gift of tongues*
3. they do not ask in prayer for the gift of the Spirit (Luke 11:13; James 4:2)
4. they do not persist in prayer for this gift (Luke 11:9-10)
5. they mistake God's part (filling the voice with a new language) for their part (responding in faith by making sounds and forming syllables)

We do not know of any case where a sincere, seeking Christian remains unable to speak in tongues once he humbles himself and receives help and guidance from others who themselves speak in tongues. According to Luke 11:9-13, it is God's desire to grant this experience to each seeking believer: *If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!* (verse 13).

### IS WHAT SOME SAY TRUE, THAT SPEAKING IN TONGUES IS OF THE DEVIL?

No. Speaking in tongues is a distinct practice of Christians in the New Testament. While modern demonic imitations may be a possibility, there are definitely no Bible examples of counterfeit speaking in tongues.

Tongues have been attributed to the devil by some non-tongues-speakers because, as it appears to them, the gift is confusing. They reason that 1) *since God is not the author of confusion* (1 Corinthians 14:33) and 2) since devilish "wisdom" involves "confusion" James 3:15-16), then 3) the so-called confusing gift of tongues must be of the devil. While this logic may seem reasonable to some, it is not necessarily reasonable with God. Indeed, the one inspired writer who says that God is not the author of confusion is the same who in three Bible chapters supports, encourages, and teaches about tongues and was himself a speaker in tongues. Also, the other inspired writer who

identifies confusion as devilish is in Acts 2 an upper-room recipient of the Holy Spirit as well as of the gift of tongues. Confusion in man's eyes and confusion by God's standards are not necessarily the same, and the Bible sternly warns against attributing to the devil that which is the work of the Holy Spirit (Matthew 12:24-32; Mark 3:22-30).

There is no doubt that the gift of tongues can be misused. That is the very reason why Paul wrote 1 Corinthians 14. Abuse of the gift by some, however, does not justify its total censure. In a natural sense, jargon, slang, and regional accents may all be interpreted as language abuse, but they do not then require that the entire language be rejected. That would be absurd.

### WHAT ABOUT THE SCRIPTURE WHICH INDICATES THAT SPEAKING IN TONGUES IS MADNESS?

According to 1 Corinthians 14:23-24 public speaking in tongues may be so much madness in the eyes of unbelievers. (Note that it is *unbelievers* who may think that speakers in tongues are mad; Christians are never to think this of other Christians.) Christianity and its worship have often been reckoned as madness and folly (see John 10:20; Acts 17:22; 26:24-25; 1 Corinthians 1:23). *If we are beside ourselves, it is for God*, Paul declares (2 Corinthians 5:13). Although Paul admits that public speaking in tongues may be misconstrued or denigrated, he does not prohibit its practice but promotes and encourages its use under the proper guidelines that all things be done decently and in order (1 Corinthians 14:5, 39).

### DOES THE BIBLE DENOUNCE PUBLIC SPEAKING OR SINGING IN TONGUES IN UNISON WITHOUT AN INTERPRETATION?

No, not where that public speaking or singing is actually each individual's private expression of worship to God. 1 Corinthians 14 teaches that speaking in tongues in church meetings maybe of two kinds. First, there is a private speaking in tongues, addressed to God, which cannot be understood. Second, there is a public speaking in tongues, addressed to the people, which can be understood when interpreted. The first kind is for personal edification, the second for building up the entire gathering. The Bible definitely prohibits this second kind of tongues when there is no one to interpret. If there is no *interpreter*, let him keep silent in the church and let him speak to himself and to God (1 Corinthians 14:28). With no interpreter, a tongues speaker should keep silent by not addressing a message in tongues to the people. But those who speak the first kind of tongues, even when they speak or sing in unison with others, are actually fulfilling the second part of this verse: they speak to themselves and to God. This kind of speaking in tongues is indeed in the public meeting, but it is individual, personal, private, not addressed to the people, not requiring interpretation. It is a case of many people in one place at one time fulfilling the scripture, *He who speaks in a tongue does not speak to men, but to God, for no one understands him; however, in the spirit he speaks mysteries* (1 Corinthians 14:2).

### IS THE GIFT OF TONGUES THE LEAST OF THE GIFTS?

No, there is no Bible verse to state that the gift of tongues is the least of the gifts. It seems ludicrous to prioritize gifts from God. Every heavenly gift is good and perfect according to James 1:17. But Paul does indicate in 1 Corinthians 14:5 that the prophesier is greater than the speaker in tongues. Greatness in this case has to do with influence, not personal worth. The prophesier who edifies the church is more influential than the speaker in tongues who only edifies himself—unless he interprets, and then the two are equal.

Some suggest that since the gift of tongues is at the end of the list (1 Corinthians 12:8-10 and 28-30), it is then the least preferable. But love is last in the list of three virtues, and without dispute, love is the greatest of all (1 Corinthians 13:13). Indeed, it is poor interpretation to suggest such strong consideration be given to the order of one list, when the principle is immediately reversed in the next. Furthermore, the gift of tongues is not listed last. Interpretation is listed last, and interpretation of tongues is declared equal to prophecy. Both gifts are considered great because by them the entire assembly is built up.

## WHY SHOULD CHRISTIANS SPEAK IN TONGUES?

Christians should speak in tongues for the following reasons:

1. to obey God's Word (1 Corinthians 14:5, 26)
2. to edify or build themselves up (1 Corinthians 14:4; Jude 20)
3. to learn to prophesy and edify the church (1 Corinthians 14:1-5)
4. to speak mysteries to God (1 Corinthians 14:2)
5. to pray with the Spirit (1 Corinthians 14:15)
6. to sing with the Spirit (1 Corinthians 14:15)
7. to pray according to the Spirit's own intercession (Romans 8:26)
8. to fulfill prophecy (1 Corinthians 14:21-22)
9. and that all things be done decently and in order (1 Corinthians 14:40)

## HOW CAN A PERSON RECEIVE THE GIFT OF THE HOLY SPIRIT AND SPEAK IN TONGUES?

A person should first prepare to receive. He should start by repenting, that is, by making sure he has had a genuine repentance experience. Peter said, "*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*" (Acts 2:38).

He should then continue to prepare for the Holy Spirit by renouncing all occult (satanic/demonic) activities or involvements. The Book of James commands *to submit to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you* (James 4:7-8a). Witchcraft or sorcery, a work of the flesh, is directly antagonistic to the Holy Spirit (Galatians 5:17, 20, 22; see also Acts 8:9-13, 18-24). Moses' law specifically forbids God's people from participating in the occult. It reads that no *Israeli may practice black magic, or call on the evil spirits for aid, or be a fortune teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead. Anyone doing these things is an object of horror and disgust to the Lord* (Deuteronomy 18:10b-12, The Living Bible). Other similar practices to repent and renounce can include astral travel (being supernaturally transported, but not by the Holy Spirit); astrology and horoscopes; charms, spells, and curses; channeling; crystal ball reading; depending upon crystals or talismans; eastern religions, yoga, transcendental meditation, and related "stress-reducing exercises"; hypnosis; levitation; occult-inspired fantasy role-playing games ("Dungeons and Dragons," etc.); occult literature, Ouija boards; palmistry; sorcery; séances; tarot card reading; voodoo, etc. (see Acts 19:18-20).

With such a prepared heart, a person may then begin to receive the Holy Spirit

1. by asking the Lord in faith (Luke 11:9,13 Amplified)
2. by receiving the laying on of hands (praying with someone who already has the gift—Acts 19:6)
3. by praising God (Psalm 81:10b; 100:4a) and thanking Him for giving the Spirit

4. the receiver should then cooperate with God by making vocal sounds, not in English or his own language. His part is to begin to formulate syllables ("stammering"—Isaiah 28:11-12; 1 Corinthians 14:21-22). God's part is to fill the person with Himself and "give utterance," turning those syllables into a prayer language (Acts 2:4).

When a person is baptized with the Holy Spirit, he receives the gift of God Himself. He is so filled with God to overflowing that the gift of tongues usually and ordinarily results. We encourage and urge all Christians to see and receive this precious, miraculous, helpful spiritual gift!

## SPEAKING IN TONGUES IN CHURCH HISTORY

Examples from the Post-Apostolic Era to the Nineteenth Century

JUSTIN MARTYR (ca. 130-200) "It is possible now to see among us women and men who possess gifts of the Spirit of God. *Dialogue with Trypho*, Chapter xxxviii.

IRENAEUS (115-202) "We hear many in the Church speaking with all kinds of tongues, and expounding the mysteries of God." Cited in *Wesley Works*, Vol. X, p. 22, 54.

There are those "who have received the Spirit of God, and who through the Spirit of God do speak in all languages as he [Paul] used himself to speak. In like manner do also many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God, whom the Apostles term spiritual." *Irenaeus Against Heresies*, Book V, Chapter VI; also cited in *You Shall Receive Power* by Graham Truscott, p. 177.

"Wherefore, also, those who are in truth the disciples, receiving grace from Him, do in His name perform [miracles], so as to promote the welfare of other men, according to the gift each one has received from Him. For some do certainly and truly drive out devils, so that those who have been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come; they see visions and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead have even been raised up, and remained among us for many years." *Irenaeus Against Heresies*, Book II, Chapter XXXII.

APOLLINARIUS (ca. 175), referring to MONTANUS (ca. 156) "He became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying..." Cited in Eusebius' *History of the Church*, Book V, Chapter XVI.

TERTULLIAN (ca. 160-215), writing against the heretic Marcion "Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer—only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; let him show to me also that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs [of spiritual gifts] are forth-coming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally to my God." *Tertullian Against Marcion*, Book V, Chapter VIII (please see this entire chapter).

ORIGEN (ca. 185-254) Origen speaks in general of charismatic gifts ("manifestation of the Spirit and of power," "prophecies," "signs and wonders," ability to" expel evil spirits, and perform many cures, and foresee certain events," etc.), which have passed away from among the Jews, but "traces of which to a considerable extent are still found among Christians" "who have had their souls purified by the gospel, and their actions regulated by its influence." *Origen Against Celsus*, Book I, Chapter II, Chapter XLVI; Book II, Chapter VIII; Book VII, Chapter VIII.

AUGUSTINE (354-430) "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues." Cited in Truscott. p. 178.

PACHOMIUS (292-348) According to Butler's *Lives of Saints*, after seasons of special prayer, Pachomius was enabled, by the power of the Holy Spirit, to speak the Latin and Greek languages, which he had never learned. Truscott, p. 177.

CHRYSOSTOM (347-407) "Whoever was baptized in apostolic days, he straightway spake with tongues... and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue, and this made manifest to them that were without that it was the Spirit in the very person speaking." Cited in Truscott, p. 178.

DOMINIC (1170-1221) "As they went on their way together, they encountered some Germans who were travelling like them... He [Dominic] set himself then to prayers, and commenced immediately to speak German to the great astonishment of these strangers; and for four days more he discoursed with them concerning the Lord Jesus." Quotation by J.J. Gorres; cited in Truscott, p. 179.

ANGE CLARENUS (1300) "It is impossible to attribute to a natural aptitude that which is told of Ange Clarenus, who received in 1300, during Christmas night, knowledge of the Greek language." Quotation by J.J. Gorres; cited in Truscott, p. 179.

OTHER MEDIEVAL SAINTS Other medieval saints recorded as speaking in tongues for evangelizing foreign speakers: St. Hildegard (1098-1179), St. Anthony of Padua (1195-1231), St. Vincent Ferrer (1350-1419), St. Colette (d.1447), St. Francis Xavier (1506-1552), St. Louis Bertrand (1526-1581); St. John of the Cross (1542-1591). Butler's *Lives of Saints*.

MARTIN LUTHER (1483-1546) "Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit." *Souer, History of the Christian Church*, Vol. 3, p. 406; also cited in Truscott, p. 180.

FRENCH PROTESTANTS (ca. 1685 ff.) "When Louis XIV of France in 1685 revoked the Edict of Nantes which had given religious liberty, he strove by dragonades [persecutions by French dragoons or mounted infantry] to drive Protestants into the Roman Catholic church. The Huguenots were led by John Cavalier, a farmer, into inaccessible mountains. Among these persecuted people were those who spoke in tongues. There are records both by enemies and by friends as to their prophetic gifts. "Prophets came from the Cevennes to Holland, and on to Germany. At that time among professors and students there was a great receptivity to God's power. In 1714 they brought the gift of tongues and prophecy to Wetterau, near Frankfurt-On-Main. Their leaders were an ejected Wurtemburg pastor named Gruber and a Brother Rock, a saddler. They and their 'gifted' followers were called 'the inspired ones of the Wetterau.'" Quotations by Rev. A. A. Boddy; cited in Truscott, p. 180.

QUAKERS (ca. 1640ff.) "While waiting on the Lord in silence, as often, we did ... we received often the pouring down of the Spirit upon us, and our hearts were glad and our tongues loosed and our mouths opened and we spake with new tongues, as the spirit gave us utterance and as His Spirit led us." W. C. Braithwaite, *The Message and Mission of Quakerism*; cited in Truscott, p. 183.

SHAKERS (mid-18th c. ff.) "Respecting such as speak in an unknown tongue, they have strong faith in this gift; and think a person greatly favoured who has the gift of tongues; and at certain times, when the mind is overloaded with a fiery, strong zeal, it must have vent some way or other;... and then such break out in a fiery, energetic manner, and speak they know not what, as I have done several times." Quotation by Shaker Thomas Brown.

METHODISTS (18th c. ff.) John Wesley (1703-1791) defended post-Apostolic speaking in tongues in his *Works*, Vol. X, pp. 54-56 ("Letter to the Rev. Dr. Middleton," Sec. VI, 1-8). "This morning the Lord gave me a language I knew not of, raising my soul to Him in a wondrous manner." Quotation by Wesleyan preacher Thomas Walsh, friend and contemporary of John Wesley, cited in Truscott, p. 182.

IRVINGITES/CATHOLIC APOSTOLIC CHURCH (late 18th c. ff.) Edward Irving (1792-1834) led his Scottish congregation to practice speaking in tongues and wrote, "No one doubteth that Christian baptism doth convey to the believer the gift of repentance towards God, and the remission of sins by the regeneration of the Holy Spirit; and why should they doubt that it doth convey also the baptism with the Holy Ghost for speaking in tongues and prophesying?" Quotation cited by A. L Drummond in *Edward Irving and His Circle*; also cited in Larry Christenson, *A Message to the Charismatic Movement*, p. 56.

CHARLES G. FINNEY (1792-1875) "As I returned and was about to take a seat by the fire, I received *a mighty baptism of the Holy Ghost*. Without expecting it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, at a moment entirely unexpected by me, the Holy Spirit descended upon me in a manner that seemed to go *through me*, body and soul. I could feel the impression, *like a wave of electricity*, going through me. Indeed it seemed to come *in waves, and waves of liquid love*;—for I could not express it any other way. And yet it did not seem like water, but rather *as the breath of God*. I can recollect distinctly that it seemed to fan me like immense wings; and it seemed to me, as these waves passed over me, that they *literally moved my hair like a passing breeze*. "No words can express the wonderful love that was shed abroad in my heart. It seemed to me that I should burst. I wept aloud with joy and love; and I do not know but I should say I literally *bellowed out* the unutterable gushings of my heart." From *The Memoirs of Charles G. Finney*, pp. 23-24.

ACCOUNT OF MOODY REVIVAL (D. L. Moody, 1837-1899) "When I got to the rooms of the Y.M.C.A. I found the meeting on fire. The young men were speaking in tongues, and prophesying. What on earth did it mean? Only that Moody had been addressing them that afternoon." Rev. Robert Boyd, *Moody and Sankey in Great Britain*; also cited in Truscott, p. 183.

ENCYCLOPEDIA BRITANICA 14\* edition, Vol. 22, p. 283 "Speaking with tongues... recurs in Christian revivals of every age; e.g. among the Mendicant Friars of the thirteenth century, among the Jansenists and the early Quakers; the converts of Wesley and Whitefield; the persecuted Protestants of the Cevennes, and the Irvingites and the Revivalists of Wales and America." Also cited in Truscott, p. 177.