

## I. Review

- A. Staying true to our calling as a church– (Gather, Equip, and Commission) The scriptures make plain that the growth and maturity of the spiritual gifts happens through intentional focus, desire, and shepherding. The abundance, or lack, of the expression and maturity of the spiritual gifts is directly related to the intentionality of the church family to those gifts. (1 Cor. 12:31, 14:1)
- B. Progression of Maturity (Goals) - We believe that there are distinct areas of intentionality that work in a progression that must be focused upon fostering a culture of spiritual gifts. (1 Cor. 12-14)
  - 1. Understanding - What they are and how they are supposed to function?
  - 2. Activation - What yours are and are you positioned to function in them?
  - 3. Unity - The gifts are dispersed within the body in such a way that mandates walking in love in order to function as a body.
  - 4. Maturity - Seeing an increase of love, wisdom, and power unto the measure of the fullness of Christ.
- C. Gifts we have covered so far in this series. (Apostle, Encouragement, Pastoral, Wisdom, Leadership, Prophecy, and Teaching)

## II. Gift of Tongues

- A. Varieties of Tongues - Paul devoted a major portion of his letter to the church of Corinth, helping them understand spiritual gifts. Around 30% of the text is aimed at helping us understand the purpose and manifestations of the gift of tongues. In his initial introduction he referred to the gift as having differing varieties. (1 Cor. 12-14; 1 Cor. 12:27-30, 13:1, 14:1-40)
  - 1. Personal Edification - Paul tells us that one of the varieties of the gift of tongues is one that builds up or edifies our spirit because we are praying to God through a language other than our own. He informs us that when we speak in tongues, we are praying blessings, giving thanks, and offering encouragement and truths that edify our spirit. (1 Cor. 14:4-5, 14-19)  
  
Baptism in the Spirit Teaching - "The Baptism in the Holy Spirit" is the language of an experience where believers get a gift of power for ministry, distinct from sanctification, and uniquely evidenced by speaking in tongues.

The term “second blessing” was first introduced by John Wesley in the 1800’s, teaching that there is a secondary spiritual encounter to seek after the initial experience of conversion to Christ. Though he spoke of sanctification of holiness, not of spiritual gifts, the language stuck. Then, on January 1, 1901, at Bethel Bible College in Topeka, Kansas, a student began speaking in tongues after a man named Charles Fox Parham laid hands on her to receive the Holy Spirit.

This incident was so widely spread and talked about that Parham began to explicitly teach and explain that Spirit baptism is the second blessing experience (after conversion and sanctification) and is *always* accompanied by tongues.

This teaching was popularized globally during the Azusa Street Revival (1906) led by another of Parham’s students, William Seymour. Today, this "subsequent spiritual baptism" model remains a core tenet of the multiple continuationist churches and other classical Pentecostal denominations such as the Assemblies of God.

1. Contradictory - As popular and widely accepted as the “secondary baptism of the Spirit” is, it does not change the fact that it stands in contradiction to the clear teaching of the bible on the gift of tongues, and two thousand years of Christian continuationist teaching. There is nowhere in scripture where we are taught or exhorted to seek a secondary baptism apart from its initial fulfillment at the day of Pentecost in Acts 2. (1 Cor. 12:30)

For the Apostles and the Early Fathers, the "baptism in the Spirit" was the initial reception of the Holy Spirit at conversion/initiation. They did not view speaking in tongues as the primary "initial evidence" of Spirit baptism. Instead, they viewed it as initial evidence or proof that God was re-inheriting the nations through the New Covenant just as He promised He would. The same power that came upon the Jews was coming upon Gentiles. They focused on regeneration (new birth), remission of sins, and adoption as children of God as the primary effects of the baptism of the Spirit.

2. A Sign and Wonder to Unbelievers - Another variety of tongues was the use of the gift of tongues as a sign and wonder in evangelism. This is exactly what we see in Acts 2. The Spirit gave individuals a supernatural ability to speak a known language of another nation so that those from that nation could understand clearly what was being said. In that specific case, fourteen different languages were being spoken through the gift of tongues. This use of the gift of tongues is meant to break pride and humble men before God so that they would yield themselves to receiving truth. (1 Cor. 14:20-25)
3. Encouraging or Building Up the Body - Lastly, Paul addresses another variety of the gift of tongues, that is, a prophetic utterance that can build

up the body in a corporate gathering of believers. In this instance, someone offers a public prophetic encouragement in another language through the gift of tongues. This prophetic encouragement, however, is not understood because it's in another language, and so there needs to be an interpretation or no one is encouraged by it. If there is no interpretation, it is not sinful or wrong; it's simply unfruitful. (1 Cor. 14:26-40)

- B. Strengths - The gift of tongues for personal edification carries a unique strength in being able to build up an individual's spirit in the Lord, even though the mind is unfruitful. This gift is also massively effective in evangelism as a sign and wonder of the truth of the resurrection power of Jesus.
- C. Weaknesses - This gift only builds up others in the body if it is accompanied by the gift of interpretation. This gift also leaves the mind unfruitful, therefore, the believer who prays in tongues does not in any way grow in the knowledge of God; they are simply interceding and/or praising him without understanding what they are actually saying.

### III. Gift of Interpretation

- A. Interpretation of Tongues - The spiritual gift of interpretation of tongues is the ability to uniquely and immediately understand a formally unknown language.
- B. Strengths - This gift is extremely effective in missions and evangelism and also powerful in building up and encouraging the church in a prophetic way when a public gift of tongues manifests on a ministry platform.
- C. Weaknesses - This gift is uniquely activated only when there is an unknown language being spoken.

### IV. Collaboration/Need

- A. The gifts of tongues and the interpretation of tongue's need for one another is very self evident. No one will grow in the variety of tongues that is for the prophetic encouragement of the body without an individual with the gift of interpretation. No one will grow in the gift of inspiration without someone speaking in an unknown language. The activation and maturity of these two gifts in the body requires very pointed intentionality and a unique cultural environment in which to grow. Without intentionality for activation, these two gifts will never manifest in a way that actually benefits this church family.