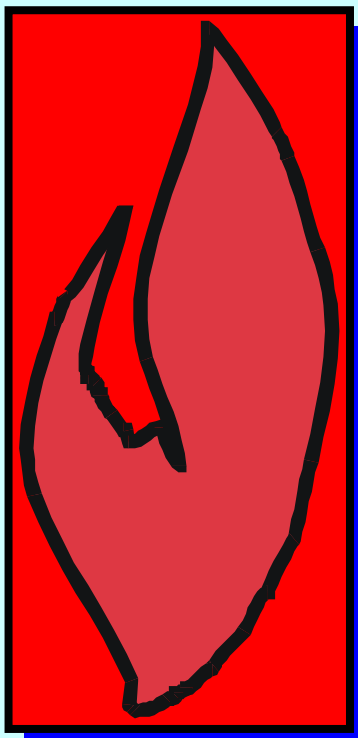


CHARISMATIC CONFUSION



by
Dave Reese

TO SPEAK OR NOT TO SPEAK

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. (1 Corinthians 14:39).

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (1 Corinthians 13:8).



These two statements are seen as contradictory by some. A great number of professing Christians do not believe tongues have ceased, yet they do not know where to place the fulfillment of 1 Corinthians 13:8, "tongues, they shall cease." The best they can do is relegate it to be fulfilled after they get to heaven.

Others who know the gift of tongues is not a work of God in this present age are puzzled that Paul should say in 1 Corinthians 14:39, "forbid not to speak in tongues."

The answer to this apparent problem is easily understood if the word of God is allowed to interpret itself. "What saith the scripture" is the basis of all Bible study. An "angel of light" (2 Corinthians 11:14) is to be refused if he teaches contrary to what the Bible says.

Rules for tongues speaking

There are rules in the Bible regarding speaking in tongues. If the modern tongues speakers followed the rules, the sensationalism generated by the tongues speaking would soon disappear. ! Corinthians 14 has very specific rules for those who speak in tongues. Before we look at each one, let us make some observations.

The same attitude is taken by the tongues speaker toward Mark 16 and Acts 2 as in 1 Corinthians 14. The charismatic says Mark 16 is the pattern or practice of the church, but ignores the snakes. They say Acts 2 is the program for the church with regard to getting the Holy Ghost and speaking in tongues, but ignore preaching to the Jews only and the equal distribution of personal property. The charismatic says tongues is to be practiced because it is found in 1 Corinthians 14 but then fails to obey the God inspired rules for tongues in the

same chapter. The tongues theology is a pick and choose method. This is due to either ignorance or disobedience.

Of course if a person did follow any of the programs in Mark 16, Acts 2, or 1 Corinthians 14, he would be totally disobedient to God during this present age. There is no way anyone can perform *all* the sign gifts without hedging, or spiritualizing what the Scripture actually says. Failure to "rightly divide the word of truth" (2 Timothy 2:15) is the cause of inconsistent Bible exposition and practice.

1. Tongues were for the benefit of Israel.

“In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.” (1 Corinthians 14:21).

The charismatic ignores Israel (or tries to make the church "spiritual Israel) and pretends tongues benefit the body of Christ. The "this people" (2 Corinthians 14:21) is interpreted by the word of God as the nation of Israel.

A careful reading of Isaiah 28 reveals the message of "rest" in the land of Palestine will be witnessed to Israel by the gift of tongues. In spite of that, Israel, as a nation, is prophesied to reject at first the message.

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28:11-13).

2. Tongues were to convince an unbelieving Jew.

21 In the law it is written, With men of other tongues 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. (1 Corinthians 14:21-22).

Tongues are a sign "to them that believe not." The charismatic movement has so perverted the word of God that in most tongues speaking assemblies, the gift of tongues is sought by *believers* to convince them they have the Holy Ghost. The Bible says tongues are given as a sign "to them that believe not." There is no such thing as "private" tongues speaking in the Bible. The man or woman who privately practices tongues can be sure that God the Holy Spirit is not in it at all.

The Holy Spirit never operates contrary to His word. If God tells you in black and white, that "tongues are to them that believe not," you had better believe the word of God. You should correct even "an angel from heaven" (Galatians 1:8) when they preach contrary to the Book.

The truth of the matter is that the modern tongues movement is more of an emotional and mental exercise than a spiritual one. Most charismatics are simply practicing some of the same excesses as practiced by Hindu gurus. It is human centered and paganistic at its core. A good breathing, shouting, and jumping session will do you as much good as a tongues meeting. If there is a "spirit" present, one can be sure it is not the Holy Spirit. He does not contradict His word.

3. No more than three were to speak at any church service.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. (1 Corinthians 14:26-27).

It seems that God anticipated the modern corruption of tongues. God set divine limits on the number of tongues speakers, but charismatics ignore the limits. They seem to think "the more the merrier."

4. Each person of the three was to wait his turn.

"And that by course." (1 Corinthians 14:27).

How different from the so-called tongues speaking today! In many places these "manifestations" occur at one time in a cacophony of confusion. This fusing of many sounds produces confusion.

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

5. One interpreter was to interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. (1 Corinthians 14:28).

Tongues are languages. See Acts 2:4, 6 for God's definition of tongues. Any person, upon learning no interpreter was present, was commanded to be quiet and speak only to God. God understands all languages. The Lord needs no interpreter when we go to Him.

6. Women are commanded to not speak in tongues.

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

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. (1 Corinthians 14:34-35).

To avoid the excesses that come with men and women participating in such sessions, God commanded the women to not speak in tongues. The Corinthian church, as modern charismatics, was prone to error. By separating the sexes, many problems could be avoided in spiritual messages and interpretation of them. During this time of tongues, God even prohibited the women to ask questions related to the tongues' messages. The command is clear. "It is a shame for women to speak in church." (1 Corinthians 14:35). If the modern charismatic women in present day churches would follow this one command, the tongues movement would cease. Those who ignore this rule are going to answer to God for deliberate disobedience to plain scripture. There is no need to assume this had to do with anything more than prohibition during the time when tongues were used by God to convince Israel of the validity of the message. The context is tongues speaking. We are not to assume a woman could not speak at all.

JUST PAUL'S IDEA?

Is Paul an antifeminist? Are these rules, Paul's theology? Some see these as misguided statements by Paul; but listen to the word of God in the same context.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. (1 Corinthians 14:36-37).

BUT WHY TONGUES?

Those who see something of the problem usually wonder why Paul allowed tongues speaking, or why tongues are in the Bible at all. Why should Mark 16 connect "new tongues" with the preaching of the gospel? Why was it necessary for tongues to be used in Acts 2? And, why is a whole chapter in 1 Corinthians devoted to giving rules for its practice?

The answer to the questions lies in (1) Israel's history (2) God's promises to them regarding a future kingdom, and seeing (3) the difference between Paul's Acts' ministry and his prison ministry.

1. Israel's History.

Israel has a long history of desiring something other than the word of God. In Exodus when God called Moses to go to the people and lead them out of Egypt, Moses demanded signs to go with God's word (Exodus 4). Perhaps he

knew the people and their propensity to signs, or perhaps, as a Hebrew, he also demanded more than just "words," even if the power of heaven was behind them. At any rate, from Exodus on, Israel requires a sign in addition to the word of God.

(The electronic book has a link to Signs of the Kingdom: Tongues. Place your cursor here and click once).

The twelve apostles were called by Christ, witnesses of His resurrection and bodily ascension, and had received the baptism of the Holy Ghost in Acts 2. The twelve had signs for Israel, and anyone presuming to speak in authority to them must have the same.

Paul's authority as an apostle had to be validated. He was saved long after the earthly ministry of the Lord and had to have signs of authority just as the other apostles. He was God's spokesman and took the place of the twelve. He was commissioned to go to "the Jew first" in Acts, but giving them the gospel of Grace instead of the gospel of the kingdom. When the Acts period was over, and the Jewish remnant saved, tongues ceased.

2. God's promises to Israel regarding a future kingdom.

The confusion brought about between the tongues of men at the Tower of Babel will be removed in the kingdom. Men will speak a "pure language" and understand each other. This is because there will be universal peace and cooperation between nations as never before. Israel and Jerusalem will be the center of all activity. Power over tongues is a sign of that future kingdom.

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. (Zephaniah 3:8-13).

3. Paul's Acts and Prison Ministries.

Paul's Acts ministry is one of going to the Jew first, the purpose of which was to save, by grace, a remnant out of the nation that rejected the kingdom

offers in the OT, gospel period, and Acts 1-7. The signs that accompanied his ministry and those who followed him in Acts were to reach that remnant of Israel. His apostleship, which did not originate in conjunction with the twelve or the kingdom church at Jerusalem, also needed validation in the sight of the Jewish and Gentile believers.

The prison ministry of Paul is one that reaches out of all men without any preferences or signs. In fact, Paul tells the Corinthians that "tongues will cease" and indeed they have. Paul circumcised a convert to reach the Jew during the Acts period (Acts 17:1-3), but counted circumcision as "dung" in his prison epistle, Philippians.

Paul wrote four books (if we follow the KJB order) during the Acts period:

Romans

1 and 2 Corinthians

Galatians

During his imprisonment and short liberty, before being placed in prison again, he wrote 9 books.

Ephesians

Philippians

Colossians

1 and 2 Thessalonians

1 and 2 Timothy

Titus

Philemon

(The electronic book has a link to Paul's Ministry. Place your cursor here and click once).

Each of these books is easily placed within the proper period by reading the remarks in the book. For example, we know Romans was written before Acts 28 (Paul's arrival in Rome) because Paul is still longing to visit Roman believers in Romans 1:13. We know Ephesians was written from the Roman jail after Acts 28 because Paul is "a prisoner" (Ephesians 3:1).

Therefore, Romans, 1 and 2 Corinthians, and Galatians describe Israel's position at a point during the Acts period. Look at these amazing facts not seen by many today:

In the Book of Acts Paul went to the Jew first...

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Romans 1:16).

Paul went to the Jew first during the Acts period. Paul always went to the Jews first in every city, and only after preaching to them, did he go to the

Gentiles in the area. The circumcision had an advantage during the Acts period because of the remnant that was to be called out from among them.

Paul himself was the *first* of that remnant to be saved. This is why he said:

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (1 Corinthians 3:10).

He was *as one born out of due time* and given the gospel of the grace of God by revelation. By all of man's reasoning the generation of Israel that crucified Jesus Christ should not be saved. They rejected the spiritual import of the Old Testament and manipulated the prophets' writings to fit their ideas. They saw John the Baptist's ministry and gladly accepted Herod beheading John. They heard the Lord Jesus Christ's gracious words, saw His miracles and signs of the Kingdom and rejected Him. They heard the apostles; saw the mighty works of the Holy Ghost through them and blasphemed the Spirit. They rejected God the Father, Son, and Holy Ghost. Under the Gospel of the Kingdom, there was no hope left.

But the dispensation of the grace of God knows no boundaries. Every sin can be and will be forgiven, if men repent of their sin and believe the message of grace. And under Grace (not under the Kingdom) God gave the individual Jew of the generation another opportunity to be saved and be placed into the Body of Christ.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (1 Corinthians 15:7-9).

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Galatians 1:11-12).

Paul circumcised Timothy in Acts 16:3 *because of the Jews*. He would do nothing to offend the Jew during the Acts period as long as it did not contradict salvation by grace.

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. (Acts 16:1-3).

During the Acts period, Paul refused to eat meats that were reckoned to be unclean by the Jew.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (1 Corinthians 8:8-13).

If it is necessary to observe a sabbath day during the Acts period to reach Israel, Paul did it.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself. (Romans 14:5-7).

During the Acts period, Paul knew Israel AS A NATION was cast away from the blessings of God. Israel lost that privilege when Stephen was stoned.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (Romans 11:12-15).

However, the nation will be brought back into God's blessings after this present age.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this is my covenant unto them, when I shall take away their sins. (Romans 11:25-27).

During the Acts period (Acts 9-28) there was a remnant of Israel which was to be saved by the grace of God and placed into the Body of Christ. Paul uses Old Testament illustrations of God's graciousness to the nation to prove God's present graciousness to the remnant of Acts.

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
5 Even so then at this present time also there is a remnant according to the election of grace.
6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (Romans 11:1-7).

Blindness in part had happened to Israel, but a REMNANT (probably about 7,000) was to be saved out of that generation of Israel during the Acts 7-28 period. It is very important to see that God is no longer calling out a remnant of Israel after Acts 28. There is NO ADVANTAGE to the Jew during this present day. Paul makes this clear in Acts 28:28

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
29 And when he had said these words, the Jews departed, and had great reasoning among themselves. (Acts 28:28-29).

The statement is repeated from the Roman jail. After the remnant of Israel is gathered into the Body of Christ, Paul counted circumcision, tribal identification and even national Israel "dung." The following reference is written after Acts 28 and during Paul's imprisonment.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.
(Philippians 3:4-8).

TONGUES DURING THE ACTS PERIOD

Tongues was just another part of the many signs God granted to Israel in order to call out the remnant from that generation.

The Jews require a sign according to 1 Corinthians 1:22.

22 For the Jews require a sign, and the Greeks seek after wisdom:
(1 Corinthians 1:22).

These tongues are for a sign to Israel but they shall pass away.

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. (1 Corinthians 14:22).

10 But when that which is perfect is come, then that which is in part shall be done away. (1 Corinthians 13:10).

Tongues, meats, holy days, circumcision, vows, healing were all identification or advantages for Israel. These are *in part* gifts and advantages. These all came to an end when that *which is perfect is come*. We believe the *perfect* or fulfilled work of God came with the end of the Acts period and the completion of God's revelation through Paul.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

(Colossians 1:24-27).

Notice that Paul's ministry was given to *fulfill the word of God*. Every person who is saved should know this mystery. *We are perfect in Christ Jesus*. We have "all spiritual blessings" in Christ. (Ephesians 1:3). We are "complete in Him." (Colossians 2:10). The scriptures are given (all of them) "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:17). It is a true but sad fact that many Christians know nothing of the unique ministry of Paul.

THE KEY TO BIBLE UNDERSTANDING

No person can understand the Bible unless the unique ministry of Paul is seen.

1 Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (1 Corinthians 11:1-2).

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (Ephesians 3:1-9).

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. (Philippians 4:9).

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. (1 Timothy 1:16).

**7 Consider what I say; and the Lord give thee understanding in all things.
(2 Timothy 2:7).**

A SUMMARY

During the early Acts period (Acts 1-7) Israel rejected God's rule over them for the third time. During the period from Exodus to Matthew they rejected God the Father. From Matthew through John, they rejected the Son, and from Acts 1 to 7, they rejected the Holy Ghost. They committed the unpardonable sin in this (Matthew 12:31-32) and was cast away from God's blessings. However, God had a remnant of that final generation of Israel as a nation from Acts 9-28 whom He would save by grace. (Roman 11:1-7)

God used signs and wonders (1 Corinthians 14:22, 14:39) to reach this elect remnant out of blinded Israel (1 Corinthians 1:22; 14:22) as well as giving them an advantage by going to the Jew first (Romans 1:16) and not offending them in holy days, vows and meats. (1 Corinthians 8:7-13; Romans 14:5-6). During this time, tongues, healing and other gifts operated by the power and direction of the Holy Spirit (1 Corinthians 12:8-11).

The same gospel preached by Paul during the Acts period was preached after the Acts period. (Galatians 1:8). Once the remnant of Israel was placed into the "one body" with the Gentiles, there was no advantage given to a Jew above a Gentile in the body of Christ. (1 Corinthians 12:12; Galatians 3:26-28).

Before the end of the Acts period, there were TWO BAPTISMS in which the Holy Spirit was involved. The two baptisms were the baptism "with the Holy Ghost" (Acts 1:5; 2:17; 8:18; 10:44-46; 11:15-16; 19:6), and the baptism "by one Spirit" whereby a person is placed into the Body of Christ. (1 Corinthians 12:13, 27). The baptism with the Holy Ghost was always accompanied with outward manifestations, but the baptism by the Spirit has no outward manifestation.

After the Acts period, there is no longer a ministry to a remnant of Israel or to Israel itself. The signs stopped after Acts 28. Israelites are treated as any other people or nation during this present age. Any person who glories in being a Jew or a "Hebrew of the Hebrews" should repent and have the attitude of Paul.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

**8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
(Philippians 3:4-8).**

Since Israel does not have an advantage during this present age, we do not have the gifts of healing. Paul (who could heal in the Acts period) had to write Timothy a prescription during the prison ministry (1 Timothy 5:23). A worker was left sick (1 Timothy 4:20) instead of sending a prayer handkerchief for healing. (Acts 19:10-12)

There is no "baptism with the Holy Ghost" during this age. There is ONE BAPTISM (Ephesians 4:5). When a person is saved, he is baptized "by one Spirit" into the body of Christ. That baptism is not seen, felt, or heard. It has no outward signs.

We do not allow any man to judge us in respect of holy days or meats during this present age.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ. (Colossians 2:16-17).

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. (1 Timothy 4:1-6).

CHARITY

It is also good to remind ourselves to practice charity toward those who do not see right division as we see it. We do believe we are right in the matter. It is a principle of doctrine. We are not unsure of these things. We do not even entertain the idea that PERHAPS the charismatic is right, and tongues, along with the kingdom program are for us to practice. But, lets face it--we have not always known these things.

In order to understand these things, there must be some degree of spiritual growth.

1. A person must believe the Bible is the Authority: what it says as it says it.

2. A person must have a good grasp of the Old Testament as well as the New Testament.
3. Scripture must be compared with Scripture.
4. The difference between the dispensations and God's dealings with men in each dispensation must be seen.
5. Paul's unique ministry must be understood.

Men can be saved without a dispensational knowledge. Salvation is simple, but spiritual growth is not. Bible study within the Christian life is a matter of day by day learning. We have moved from speaking as a child and have put away "childish things." (1 Corinthians 13:11). But there are still those who have not learned to do so. Berating, debating, and ridicule will not stir them to leave a ministry of children. Sound doctrine and an attitude of charity is the best course (1 Corinthians 14:36-38).

CHARISMATIC AUTHORITY

A child in doctrinal matters believes his experience or private interpretation is the authority. He is not able to separate fantasy from reality. Other men and their ideas are equal to the Bible in certain areas. He or she is saved but the word of God is not the final authority. The Bible is *used* when convenient, but it is twisted to fit the whims of the moment.

The charismatic gleans from passages that which does not contradict his preset notions and ignores any contradiction. A dreamy, interpretive approach to Scripture allows him to continue his feelings and emotional experiences. A child lives on that which satisfies the flesh. He has forsaken some things but embraces that which "tastes good" rather than that which is best for his overall health. An ice-cream cone, in his thinking, is much better for him than a good meal of meat and vegetables. (Hebrews 5:13-14).

There are no tongues speakers who follow a consistent path in Acts 2. They merely ignore the inconvenient and take only that out of the passage which satisfies the moment. There is a great deal more than tongues in Acts 2 or Mark 16.

1. Notice the repetition of the terms that the Holy Spirit uses in Acts 2 to designate TO WHOM the passage is directed.

Acts 2:5 Jews

Acts 2:10 Jews and proselytes

Acts 2:14 Ye men of Judea and all ye that dwell at Jerusalem

Acts 2:22 Ye men of Israel

Acts 2:29 men and brethren

Acts 2:36 Therefore all the house of Israel know assuredly

How can any Bible student ignore the emphasis of these words? The passage is directed to ISRAEL. The only Gentiles who are present are those proselytes to Judaism or those attempting to become so. The passage is not addressed to the Body of Christ. In the Body of Christ there is neither Jew nor Greek. (Galatians 3:28).

In the Ephesians 3 passage, Paul clearly distinguishes between Jew and Gentile and notes that we have no part in these matters. We are made nigh by the "blood of Christ" and not by observance of Jewish holy days, covenants, or practice of signs of the kingdom to Israel.

2. Notice WHAT is practiced in Acts 2.

The Jew "requires" a sign and tongues are a "sign" gift to the Jew. (1 Corinthians 14:22). The Body of Christ has no signs and does not need them. Why should we who are in the Body of Christ seek outward, earthly signs when we are a people with a heavenly calling and no earthly, land, or physical promises? We dare not put some physical manifestation above plain scripture.

Tongues, according to the Bible in Acts 2, are languages. Every man hears them speak in his own language wherein he was born. These Jews and proselytes in Acts 2 are products of the dispersion of Israel centuries earlier. They are the great-grandchildren of those Jews scattered among the nations.

They have returned to Jerusalem, not for the running of the "Jerusalem 500", but for the purpose of a Jewish feast day, the Day of Pentecost. (Acts 2:1) Any person practicing tongues today because it is in Acts 2 should also observe the Day of Pentecost, if they are concerned with Scriptural consistency. It is hypocrisy to take the practice of tongues out of Acts 2 and ignore the real reason for Acts 2, the observance of Pentecost. Any person who takes tongues out of Acts 2 and leaves the observance of the Day of Pentecost, has practiced dispensationalism.

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

(Leviticus 23:15-21).

The word of God clearly frees the church "the body of Christ" (1 Corinthians 12:27) from Jewish feast days and all practice of the "weak and beggarly elements" of Judaism.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

(Galatians 4:9-11).

3. Notice the EXPECTATION of Acts 2.

Peter expects immediate manifestation of wonders in the heavens and on earth, and expects the Lord Jesus Christ to return in power to judge those who rejected Him.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (Acts 2:14-40).

...all that are afar off... (Acts 2:39).

The charismatic tries to force the phrase "to all that are afar off" as a reference to Gentiles during this present age. In other words, they see it as an "all" without distinction. In their scheme "all" means Jew and Gentile alike. The word of God is its own commentary. It is far better to allow the Bible to interpret itself than to reinvent terms and force private interpretation upon them. Daniel 9:4-13 interprets just whom this "all that are far off" refers to. I underlined the pertinent words in bold within the context.

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for

under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. (Daniel 9:4-13).

The nation of Israel was in the condition prophesied in Daniel 9:7. They were scattered among the nations when Daniel prophesied from Babylon and they are still scattered among the nations in Acts 2. They remain scattered among the nations today. There are more Jews in New York City than in the land of Palestine at the time of this writing in 2001. (The particular draft of this book is being written on a subway in NYC. As I stand in Penn Station, Jews are all around me to remind me of the scattering of Israel.)

The few Jews who came back to Jerusalem to observe Pentecost were a small number compared to the many who were "afar off." Peter and the other apostles in Acts 2, knowing nothing of the present church age, fully expected the Lord Jesus Christ to immediately return to earth. His coming would be attended with physical signs in the heavens, the repentance of Israel, destruction of His enemies as prophesied in the OT, and blessings upon Israel. The gift of tongues is part of this program. Language facilitation between people was necessary for the good news of the kingdom.

Of course none of the events Peter expected to immediately begin, began. Why? Because Israel's leaders and the nation as a whole did not repent. They took the apostles and beat them. The whole requirement for the kingdom had been "Repent, for the kingdom of heaven is at hand." It was the message from the Father through the prophets, culminating with John the Baptist, and Israel rejected him. It was the message of the Son, and Israel crucified Him. Now in Acts 2 it is the message from the Holy Ghost through the 12 apostles and Israel rejects Him. Thus, the kingdom does not come. Israel blasphemes the Holy Ghost from which that nation could receive no forgiveness under the law.

Now Israel can only expect "great tribulation." It will be a future "time of Jacobs trouble" (after the fullness of the Gentiles comes in) when Israel as a nation will be brought to her knees to call upon Christ. Then, He will return from heaven and set up His kingdom on earth. But, until then, the kingdom is in abeyance, Israel blinded, and kingdom signs have ceased.

The apostles' expectation of the kingdom in Acts 2 is further emphasized by their attitude toward property.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (Acts 2:43-46).

There is no need for them to keep material goods or make long-term provision for living under the world system. They fully expect the kingdom to be set up with all the promised physical blessings. Why should we magnify tongues speaking in Acts 2 and ignore the other practice by the apostles? If tongues is a legitimate practice today, then the kingdom program tongues witnessed to is also.

The tongues manifestation is not the focus of Acts 2 for the apostles and others. The gift of tongues was for the purpose of telling those strangers to the Galilean tongue the requirements and good news of the kingdom gospel in light of recent events.

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, 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 the wonderful works of God. (Acts 2:7-11).

The focus of Acts 2 is *the message* that Christ, whom Israel crucified, is risen from the dead, ascended to the Father's right hand, and is coming again to make His enemies His footstool. That message, if believed, not only results in the ability to tell others through the gift of tongues, it results in a person selling their possessions and goods, distributing them throughout the body of believers, and preparing for the coming kingdom. (In Acts 2 Peter knows nothing of the present Age of Grace and the revelation given later to Paul). There is no way a person can be consistent in the Christian life today following the expectations of Acts 2. If you pretend to do so, then you must get rid of your bonds, IRA's, Social Security, and even your freezer! Why should we think it is the Lord's will to take tongues of Acts 2 and forsake the financial program that goes with the gift of tongues? If we are really serious about obeying the Lord, how can we believe Acts 2 is justification for speaking in tongues but is not justification for having all things common with all men? Peter said, **...silver and gold have I none...** (Acts 3:6). He consistently practiced what he preached. We should do the same. Bible exposition does not allow us to pick and choose only the convenient doctrines from certain Bible passages.

During this present church age a man is to provide for his own.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. (2 Thessalonians 3:10).

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Timothy 5:8).

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. (2 Corinthians 12:14).

The only answer to a consistent Christian testimony during this present age is to listen to the apostle to the Gentiles, Paul. God used him, not Peter, to reveal His will during this age between God's dealings with Israel.

(The electronic book has a link to The Last Days of Peter and Paul. Place your cursor here and click once).

Consider what I say; and the Lord give thee understanding in all things. (2 Timothy 2:7).

4. Notice the CHURCH in Mark 16, Matthew 28, Luke 24, John 20-21, and Acts 2.

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. (Acts 2:47).

This church is not the same church as is found in Acts 13 and later. We should remember that there was the "church in the wilderness" (Acts 7:38) and that church was certainly a different church from even the one in Acts 2. The church in the wilderness back in Exodus had a tabernacle. No church has such a one today. To force God's people to build a structure using skins of animals and follow the Levitical priesthood today would be gross error. How could that church be a church not yet built? (See Matthew 16:18).

There are different churches in the Bible, which exist at different times. The church today (the Body of Christ) has no distinction between Jew and Gentile.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Galatians 3:27-28).

The church of Acts 2 had a definite distinction. All were Jews and no Gentiles were in it unless they were proselytes to Judaism. They knew about being baptized *with the Holy Ghost* but not one knew anything about being baptized *by one Spirit into the body of Christ*. (1 Corinthians 12:13). Any person

in the church today who practices the kingdom ministry or Judaism has a ministry of "dung" according to Philippians 3:4-8.

**4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, (Philippians 3:4-8).**

This church of Acts 2 goes to the Jew first in Jerusalem and preaches the resurrection of the Lord and His soon coming kingdom to earth. They preach the Kingdom gospel. Signs such as healing, tongues, and raising the dead accompany this message. We have no such ministry today. Our message is the death, burial, and resurrection of Christ as a sin substitute for all men everywhere. We must *study* languages to communicate our message, and suffer lack of goods, or plenty, content with what the Lord gives us. We do not even know "what to pray for as we ought" (Romans 8:26) and must go to prison if need be, never experiencing some miraculous deliverance. Our message is of one "above the heavens" and a destiny far beyond an earthly kingdom.

We glory in the cross of Christ whereas Peter and the others never preach it as "good news" in Acts 1-7.

We live in a time when Israel has been set aside.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28:23-28).

We do not have the kingdom signs that "confirmed the word" as in Mark 16. Mark 16:17 says, "these signs shall follow them that believe." It is not a hit and miss thing. The signs definitely follow. There is not one taken and the others left. Reading the early part of Acts demonstrates that kingdom church had all the signs:

Cast out devils.

Take up serpents

Drink deadly things

Heal the sick

Raise the dead

There is not a charismatic ministry today, and there has not been one since the first century, that had these signs. The best the modern charismatic can do is pick and choose and have questionable results.

Not one goes to a leper colony and heals. Not one goes to the local hospital and empties it. Not one ventures into the graveyard of funeral home to call out a young girl, or Lazarus, or Eutychus. The best the modern charismatic can do is set up "healing crusades" in his tent or church building and let the people come (with their money) to him. Questionable "sicknesses" are "healed." There are more people "healed" by surgery and medicine in a week's time than have been "healed" by charismatics in 1000 years. More people have been healed *without a preacher present* during the past 10 years than ever have been healed due to some "prophet or apostle" since the first century. The real "miracle" is how so many are duped by modern faith healers today.

The faith healers, while professing great ability to heal others, run to the hospital for their own healing! And, the death rate among them is still one apiece. What about the so-called "healing" in ministries today? Actually, most of them were never sick to start with. And, many of them could be healed without ever coming close to a healing meeting. How many reading these words were sick and got well without putting their hands on a TV for a "point of contact" with the TV personality? The plain fact is: more people have been healed who did not believe in God, than ever have by believing in God, *during this present church age*. Our gospel has no physical deliverance promised within it, because the gospel of Grace does not have an earthly Kingdom as its inheritance.

God help us to not be ignorant of this mystery.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily. (Colossians 1:24-29).

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(Romans 8:31-39).