

# CENTERING ON MINISTRY



Published by

The Center for Pastoral Studies

Anderson College - School of Theology

Anderson, Indiana

Winter 1986

Volume 11, Number 2

## THE GIFT OF TONGUES

An Introduction to This Issue

by

Dr. Jerry C. Grubbs

The June 30, 1985 issue of Vital Christianity published by Warner Press and edited by Dr. Arlo Newell has been a subject of discussion in recent months. The theme of that issue was a question: "Is the Tongues Movement Dividing the Church?"

Dr. Newell is to be commended for an editorial policy that allows for the confronting of crucial issues in the church's primary publication. He follows in a long tradition of editors who have expressed in practice the spirit expressed in the words of F.G. Smith in his May 15, 1930, Gospel Trumpet editorial:

We have sought to maintain a middle ground between these extremes. It has been our desire not to make the Trumpet the organ of any one man, nor of any single group within the Church, but truly representative of the Church itself as a whole.

The gift of tongues is a "hot issue" in some circles. At times it is difficult to deal with the real biblical issues because of the passion and emotional fervor with which the issue is approached.

Some persons confront the issue of the gift of tongues as though it is a new phenomenon just lately arising in the church. In fact, between December 1, 1885, when D.S. Warner wrote on the subject in the Gospel Trumpet and 1923, when F.G. Smith released his sixty-one page tract there were no less than ten major articles in the Gospel Trumpet on the subject.

I have always been convinced that an informed historical perspective is valuable. More than once I have heard a person speak "authoritatively" about the past only to discover that they really were not informed passionate, but not informed!

The question came to me not long ago: "What does the Church of God believe about the gift of tongues?" Of course I had to give the obvious response. The Church of God has no official position that can be put forth as an authoritative response. Our commitment to a non-creedal stance has led us to shy away from official pronouncements.

The more appropriate question from the standpoint of our heritage is, "What have Church of God folks believed about the gift of tongues across these years?" Even that is

difficult to answer since all too few have taken time to preserve their beliefs in writing. Some have -- witness the June 30, 1985, Vital Christianity issue. That issue illustrates an obvious diversity among us.

In doing a search of the written record, one major document stands out from among all the rest. Many articles have been written on the gift of tongues. But the 1923 (c.) sixty-one page tract by F.G. Smith is one of the better representations of the level of discussion of this issue by an early Church of God writer.

In 1921, F.G. Smith preached a sermon titled; "The Gift of Tongues." This sermon was preached at the Ministerial Assembly of the Church of God in Anderson, Indiana. A copy of his sermon outline can be found in the School of Theology Archives where his sermon collection is housed.

His sermon was so well received that a request was made for its publication and

general distribution. His sermon was developed into a sixty-one page document and published by the Gospel Trumpet Company as Tract No. 154, c. 1923. A copy of the original is housed in the School of Theology.

Since the tract is out of print and not available for general reading, it is being reprinted for general distribution. Permission was received from Warner Press and it is printed in this issue in its entirety.

F.G. Smith has done us a good service in presenting his view of the biblical background for the gift of tongues. He goes one step further and offers pastoral guidance in dealing with the gift of tongues in the local church.

The reprint of this tract offers each of us a broader basis for further discussion about the issues involved. Smith does not have the answer for all the church, but he does give us a place to begin our discussion.

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## **THE GIFT OF TONGUES**

**What It Is and What It Is Not**

By

F.G. Smith

Published by

Gospel Trumpet Company

Tract No. 154

C. 1923

The writer preached on the subject "The Gift of Tongues" to the Ministerial Assembly of the Church of God at Anderson, Indiana, (1921) where hundreds of ministers and gospel workers were gathered together. So well was the discourse received and so numerous were the requests that it be put in tract form, that I have felt constrained to present it to the church in general.

F.G. Smith

(Reprinted by Anderson School of Theology, January, 1986)

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## THE GIFT OF TONGUES

In the last commission given by our Lord to His apostles, we read: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; **they shall speak with new tongues**; ...they shall lay hands on the sick, and they shall recover" (Mark 16:15-18).

The subject of speaking with other tongues has attracted considerable attention in recent years. The modern tongues movement has placed great stress upon it, but in many places the teaching has been accompanied by such wild disorder, confusion, unseemly demonstrations, false teaching, fanaticism, and extravagances of various kinds, that many pious souls are unduly prejudiced against the very word "tongues" as relating to supernatural speaking by the Spirit.

The supreme test of truth, however, is not the inconsistencies or extravagances of some who profess it. If it were, almost every doctrine of the Bible could be thus summarily set aside as of no value. The Word of God is the standard. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa 8:20). We should always approach the truth with open minds, ready to give it careful, prayerful, unprejudiced consideration. Speaking with other tongues is one of the signs which Jesus declared should follow believers. This fact alone should create in us a desire to know what is the Bible standard of teaching concerning this supernatural gift.

The first fulfillment of Jesus' prediction relative to speaking in tongues is recorded in Acts 2. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...Now when this was noised abroad, the multitude came together

and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marveled, saying to one another. Behold, are not all these which speak Galileans? And how hear we each man in our own tongue, wherein we were born?...We do hear them speak in our tongues the wonderful works of God". (vs. 1-11).

### A Gift Set in the Church

This remarkable phenomenon on the day of Pentecost marked the initial work of the Holy Spirit in setting in order the Christian church as a visible working force in the world. This particular manifestation was not, however, limited to that one occasion. Christian glossolalia, or speaking in tongues, was set in the church for a useful purpose and therefore has a just claim to permanency, like the other gifts of the Spirit. The apostle Paul says, "By one Spirit are we all baptized into one body" (I Cor. 12:13). And he proceeds to show that to these various members of Christ, constituting the one body, God has by his Spirit distributed gifts for the profit of all.

"Now there are diversities of gifts, but the same Spirit...And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the same Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I Cor. 12:4-11).

### Same as Speaking in Tongues

An attempt has been made to draw a distinction between the gift of tongues and speaking with tongues. Some say that the gift of tongues is special, being bestowed upon certain persons only, and that it is under the control of the individual possessing it; but that speaking in tongues is general, being the invariable accompaniment of the Holy Spirit baptism, and is therefore an uncontrollable overflow of exhortation and warning to men or of

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thanksgiving and praise to God. The relation of "tongues" to the Holy Spirit baptism will be considered later. Just now I wish to show that there is no Scriptural warrant for making such a distinction between the gift of tongues and speaking in tongues.

In every chapter and place in the New Testament where the tongues are mentioned, they are referred to simply as "speaking in tongues." Christ's prediction was, "they shall speak with new tongues." The Pentecostal fulfillment was, "they began to speak with other tongues." In I Cor. 14, where Paul exhorts the Corinthians to "follow after charity, and desire spiritual gifts," and to be "zealous of spiritual gifts" (vs. 1-12), devoting almost the entire chapter to the tongues subject, defining their use, control, and limitations, he refers to that gift constantly as merely **speaking in tongues**. In fact, in chapter 12 the same apostle classes the "diversities of gifts"--miracles, prophecy, tongues, etc.--as merely **"manifestations of the Spirit."** Gifts of the Spirit and manifestations of the Spirit are therefore the same. There is no possible way in which tongues can be manifested except by speaking. Therefore, in the very nature of the case, there can be no difference between the gift of tongues and speaking with tongues, for the "manifestation" or "operation," speaking is the **exercise of the gift**.

Notice, also, how Paul in a more explicit way uses the gift of tongues and speaking in tongues interchangeably in this same chapter. In verses 8 to 10 he mentions the gifts--wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation of tongues; in verses 28 to 30 he refers to the same list again--miracles, healings, tongues--and then asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all **speak with tongues**? do all interpret?" Any one should be able to see that "speaking with tongues" in verse 30 corresponds to "diverse kinds of tongues" (the gift) in verse 10, just the same as "do all interpret" in verse 30 corresponds to "the interpretation of tongues" in verse 10. The reason why modern tongues teachers have forced an unscriptural distinction between the gift of tongues and speaking in tongues will be made apparent hereafter.

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#### Double Phase of the Scriptural Gift

We have seen that the attempt to distinguish between the gift of tongues and its only possible method of manifestation--speaking--is forced and unscriptural, for the New Testament constantly refers to speaking in tongues and speaking with tongues as the gift. The Scriptures do, however, describe two orders of tongues, or rather two phases of the gift, and when these are clearly discerned, the entire subject and all the texts pertaining thereto are easily harmonized. We read of "diverse kinds of tongues"--"tongues of men and of angels."

We know that the Spirit of God is not limited. He can speak through man. If he so chooses, every language, whether of heaven or of earth; but, according to the scriptures, in the manifestation of this supernatural gift in the church there is a phase designed particularly for PUBLIC use and another phase intended for and more particularly adapted to the Christian's PRIVATE devotional exercises.

This distinction is in harmony with the Spirit's operations in other respects. He works in one manner in the individual and he works in another manner in the collective body of individuals, the church. Now, just as the Spirit works salvation in the heart of the individual in uniting him to God, and works divine fellowship in the collection of individuals, uniting them to each other and directing their course as workers together, so also the same Spirit, through the gift of tongues, manifests himself in one way, privately, for the special benefit of the individual, in another manner, publicly, for the benefit of the church or as a "sign" to the unbelievers. This distinction I shall now proceed to draw, and the reader will please observe how beautifully all the scriptures harmonize when this double phase of the gift is recognized.

#### Personal, Private Phase of Tongues

1. **Is by the Spirit.** "In the Spirit he speaketh mysteries" (I Cor. 14:2).

2. **Is addressed to God, not to men.** "He that speaketh in an unknown tongue speaketh not unto men, but unto God" (v.2).

3. **Is not understood by men.** "He...speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries" (v. 2). "Let him speak to himself (privately), and to God" (v. 28).

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4. **Speaker himself does not understand.** "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (v. 14). (Note: Ordinary speech, which is with the understanding of the speaker, is contrasted with the tongues in verse 19.) In tongues, therefore, the speaker does not himself understand, unless--

5. **He receives interpretation.** "Wherefore let him that speaketh in an unknown tongue pray that he might interpret." (v. 13).

6. **The prime object is to EDIFY HIMSELF.** "He that speaketh in an unknown tongue edifieth himself" (v. 4).

7. **If brought into the congregation is not edifying (unless interpreted).** "Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (v. 5). "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (v. 19).

8. **Is prohibited in public unless interpreted.** "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (v. 28).

9. **Is not very profitable for public use, even if interpreted, hence is restricted to two or three persons in one service, and then only one at a time.** "How is it then, brethren? when ye come together, every one of you hath...a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 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" (v. 26, 27).

Prophets are allowed greater liberty. While the apostle instructs also that the prophets "speak two or three," he does not say, as regarding the tongues, "at the most by three"; but he does say, "Ye may ALL prophesy one by one" (v. 31). Prophecy is direct and convincing. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort...he that prophesieth edifieth the church" (vs. 3,4). Such tongues are regarded by the unbeliever as a sign of madness. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not

say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (vs. 23-25). Thus Paul shows the great advantage prophecy has over this phase of tongues manifestation. Prophecy is to be coveted, whereas tongues are to be held within the limits specified, and then merely to be not forbidden (v. 39).

#### Public Phase of the Gift

There are times when the Holy Spirit chooses to manifest the gift of tongues in a different manner and for a different purpose. Instead of being intended particularly for personal devotion and edification, this phase of the gift is designed primarily for the express benefit of the public. A Scriptural example is the Pentecostal experience, when the disciples spoke in other tongues as the Spirit gave them utterance. Under this phase of the gift, the tongues are--

1. **Real languages of earth.** "Every man heard them speak in his own language." "We do hear them speak in our tongues the wonderful works of God" (Acts 2:6,11).

2. **Being intelligible, they require no interpretation, if persons acquainted with such forms of speech are present (Acts 2).**

3. **They constitute a real "SIGN,"** helpful to unbelievers. The sign does not, however, consist in the mere fact of speaking, but in the ability to speak by the Spirit languages that the speaker himself does not understand.

4. **Is neither prohibited nor limited.** The Pentecostal experience of tongues was not limited to two or three persons and they speaking through an interpreter. The language was direct from God to the multitude of unbelievers; they understood it; they were convinced by it; it was a real sign to them. I fail to see how any other manifestation of tongues can be a convincing sign to unbelievers. Paul says unintelligible tongues are to unbelievers a **sign of madness**; that is, they regard them as such.

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## The Gift Defined

The foregoing Scripture deductions as to the manifestation and use of the tongues prepare the way for a particular definition of the gift itself. Christian glossolalia, or tongues, is a gift of God bestowed upon an individual whereby, through the operation of the Holy Spirit, he is enabled to speak UNTO GOD in a language which the Spirit chooses and which "no man understands" or to speak UNTO MEN the mysteries of God in a language unknown to him (the speaker) but understood by his hearers.

### Summary of Distinguishing Features

1. The gift of tongues is a special gift of God through the Spirit.
2. It enables a person to speak to men in language known to them but unknown to him, or enables a person to speak to God in language which "no man understands" unless interpreted.
3. It is used as a means of personal edification in private prayer and devotion, in which exercise of tongues the individual "speaketh not unto men, but unto God" (I Cor. 14:2). It may also be used publicly with some profit if the speech is interpreted. It may also be used publicly with great profit and as a "sign" to unbelievers when the language is spoken to the people, at which time no interpretation is required. "With men of other tongues and other lips will I speak unto this people...Wherefore (such) tongues are for a sign, not to them that believe, but to them that believe not" (I Cor. 14:21,22).
4. May be used at the will of the speaker, hence may be abused, as at Corinth. It is evident that the Corinthian church was indulging in unprofitable extremism in the exercise of tongues. Paul did not condemn the

gift itself as a bad thing. On the other hand, he said that he himself exercised it privately (vs. 18,19). And he placed no prohibition or limitation whatever on its **private** exercise; but when the tongues were unintelligible to the hearers, he did endeavor by corrective discipline to limit their **public** exercise.

At this point I wish to call attention to the fact that in I Corinthians 14 the apostle draws a sharp contrast between "with the spirit" and "with the understanding." "With the spirit" refers to the mysterious "tongues," and "with the understanding" represents plain, intelligible human language, or "prophecy." Admitting that he spoke in tongues abundantly, the apostle nevertheless declared that in the church he would rather speak five words with his **understanding** (prophecy--see vs. 3,4) than ten thousand words in an unknown tongue (vs. 18,19). In verse 13 he exhorts the one who speaks in an unknown tongue to pray that he may interpret; and then he adds, "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit (that is, **in tongues**--see v. 18); and I will pray with the understanding also (in ordinary language); I will sing with the spirit (in tongues); and I will sing with the understanding also" (vs. 14,15).

The private phase of tongues is designed as a special means of spirit communication, a language of the spirit and of the emotions, in the exercise of which the soul of man overflows in rapturous praise and thanksgiving to God. "No man understandeth him," but "in the spirit he speaketh mysteries." He "edifieth himself."

The contrast between tongues and prophecy is very pronounced, yet not in the disparagement of either when exercised within their respective bounds. In verses 2 and 3 of this wonderful chapter, the apostle speaks very highly of both; in verses 14 and 15 he shows

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that both are permissible under certain circumstances; in verses 18 and 19 he shows their comparative importance in public use: "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

5. The true gift is under control, the same as the spirits of the prophets: "If there be no interpreter, let him keep silence in the church" (v. 23). Paul told us that true love "doth not behave itself unseemly" (I Cor. 13:5). Therefore we may expect that the true operation of the Spirit will be in harmony with the law of fitness and propriety. We may set it down as a fact that those unseemly contortions of body, apparent signs of awful agony and distress, that some people undergo while professing to speak in tongues, are not the operation of the Spirit of God at all, but are due either to psychological causes or to Satanic influences. If, as the apostle Paul plainly teaches, the true gift of tongues is designed as a medium of heart-communion with God, through which the joyful emotions of the soul are expressed in lofty ecstatic praise, how can any one conceive the physical and mental attitude of its possessor to be other than in perfect unison with such joyful emotionalism? Can we believe that the one whose very heart is so in tune with God that his spirit overflows in such exalted rapturous praise as can be expressed only by the use of "the tongues of men and of angels"--can we believe, I say, that he will at the same time look like a demon--twisting, writhing, groaning, a picture of darkness and despair, sometimes even frothing at the mouth, and uttering shrieking cries like one possessed with evil spirits? Perish the thought. "The tree is known by its fruits."

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## Not THE Evidence of the Holy Ghost Baptism

Another erroneous doctrine urged by most teachers of the modern tongues movement is that speaking in tongues is an invariable accompaniment, the one convincing proof of evidence, of the baptism in the Holy Ghost. What says the Word of God? In I Corinthians 12 where the apostle Paul mentions "speaking with tongues" in connection with miracles, prophecy, healings, and other divine gifts (vs. 28-30), he classes them all together as "manifestations of the Spirit" which may or may not belong to a particular individual, since all these "worketh that one and the selfsame Spirit, dividing to every many severally as he will" (vs. 7-11). "Are all apostles?" (No.) are all teachers? (No.) are all workers of miracles? (No.) have all the gifts of healing? (No.) do all speak with tongues? (NO.) (vs. 29, 30). Notice that the very thing which modern teachers affirm is the invariable accompaniment of the Holy Ghost baptism and its positive evidence, namely, **speaking in tongues**, is one of the things that Paul affirms is **not** given to all the members of Christ. Rom. 3:3 lays down a principle as to how we should regard those who thus contradict the word of God.

Speaking in tongues, like prophecy, miracles, and the other things mentioned, is simply a "manifestation of the Spirit." Now, the Holy Spirit himself should always be carefully distinguished from his works and never confounded with any one of his works. The evidence of the sun's existence is not particularly any one thing done by it, but all its effects testify to the great central fact. The evidence that I possess a watch does not rest in any particular thing that the watch is able to accomplish. It may run correctly; it may run too fast or too slow, or possibly may be out of order and not run at all; but no one of these things constitutes the real evidence of its existence nor of my possession of it. **The watch itself is the evidence.** So also the evidence that I have received the Holy Spirit baptism does not depend on any one particular thing that the Spirit may or may not accomplish through me. **The Holy Spirit himself is the evidence.** He is personal. He dwells in the heart. "The Holy Ghost also is a witness" (Heb. 10:15). All his works in me testify to me his presence and power. Others, however, can know of the presence of the Holy Ghost in my heart only by means of his outward manifestations--whatever those manifestations may be, in one form or

another, whether in tongues, prophecy, special enduement of power, or in other ways.

The Jews who accompanied Peter to Caesarea were convinced that Cornelius and his household had received the baptism of the Holy Ghost, "for they heard them speak with tongues and magnify God" (Acts 10:46). Tongues was to them an evidence, but when the twelve men at Ephesus received the Holy Spirit, they "spoke with tongues, and **prophesied**" (Acts 19:6). In that case prophecy was an additional evidence. Philip the evangelist, a man who was "full of the Holy Ghost," "had four daughters, virgins, **which did prophecy**" (Acts 21:9). Paul classes prophecy, as well as tongues, as a "manifestation of the Spirit"; therefore Philip's daughters had the Holy Ghost. If in this dispensation prophecy is a manifestation of the Spirit, then people can not prophesy without the Spirit, and true prophecy becomes an evidence of the Spirit's presence. Prophecy is the very evidence that Joel predicted should declare the baptism of the Holy Spirit--the prediction to which Peter appealed on the day of Pentecost: "I will **pour out my Spirit** upon all flesh, and your sons and your daughters **shall prophesy**." If any particular work of the Spirit must be regarded as the evidence of the Spirit baptism, then prophecy has a distinct advantage over tongues; for, as we have clearly seen, the apostle Paul shows the decided advantage that prophecy holds over tongues in public usefulness in convincing unbelievers.

There is, in the nature of things, an essential, inseparable connection between the Holy Ghost and holiness. One can not have true holiness without the Spirit of holiness that produces it. Neither can one have the Holy Ghost without possessing holiness. But any one should be able to see that there is no essential, inseparable connection between the Holy Ghost and tongues, prophecy, or other manifestations of the Spirit. They may or they may not be manifested, and yet the Holy Spirit remains the Holy Spirit, and his work in other respects remains just as clear and distinct.

I have produced Scripture texts stating that all Christian believers who have the Spirit **do not** "speak in tongues"; I have also given reasons why tongues are not necessarily an accompaniment of this baptism. Now where are the texts which affirm that tongues must in all instances accompany the baptism as its invariable evidence? **They can not be found.** Such is only an inference. To this some one may reply, "Tongues accompanied the baptism and gave evidence on Pentecost, at the house of Cornelius, and at Ephesus." Prophecy also gave evidence on Pentecost (the prophet Joel predicted that it should) and at Ephesus. These instances of tongues are admitted by all, but there is a vast difference between the historic record of three specific instances and that species of broad generalization by which it is affirmed that since the tongues were an accompaniment of the Spirit baptism three times, therefore they must be such in every instance of the Holy Ghost baptism down to the end of time. The fallacy of such reasoning, of such sweeping generalization, is evident to every logical mind.

Allow me to illustrate the point just mentioned. Suppose that a wealthy man was accustomed to making a trip to a certain town every day in the week, and suppose that for twenty consecutive days he gave a dollar to a blind man who sat on a certain street-corner. Here we have a particular succession of events producing an inference that this man will continue giving a dollar to that blind man every day. But does this or can this inference amount to a certainty? No. And why not? Because in the very nature of the case there is not an essential, inseparable connection between the man and his gift. Giving the dollar was an arbitrary act. Although the gift was made twenty times in succession, there is not the least actual proof that it will be repeated on the twenty-first day, nor will the absence of that particular action or gift on the twenty-first day, **be any proof whatever that the wealthy man has not come to town.**

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# The Seminary TODAY

## The Ethics of Character/Virtue

Merle D. Strey, Associate Professor of Historical Theology

In the last decade or so there has emerged again a conception of ethics as a matter of character. This reemergence has not been without an interesting and sometimes spirited academic debate. Character ethics is discussed here for SOT alumni because of this timeliness but also because it offers a fresh approach to the age old question of morality, an approach particularly well worth the consideration of pastors and other ministers.

Character or virtue ethics may be defined as an approach to morality that begins with a consideration of the person or agent involved in the ethical decision. "Who is this person?" and "What is the character of this individual?" are the primary questions which must be answered before we can proceed to the question, "What is to be done?" Such an approach does not render insignificant this last question. But the ethics of character/virtue reminds us that morality's concerns are larger than simply the resolution of ethical dilemmas.

This reminder is something of a corrective to the way in which we have gone about ethics and, specifically, Christian ethics. As long as we were concerned with morality as a matter of "what is to be done," pure and simple, ethics could be understood largely - almost exclusively - as a matter of obligation: "What are my obligations in this situation?" Systems of ethics could be developed to help us discover and act upon those obligations. Protestant ethics in particular has

been dominated by such approaches. Protestant ethical systems may differ in the degree of their elaboration of the obligations we are under, but they share a fundamental commitment to the notion of ethics as first and foremost a matter of fulfilling one's obligations in specific situations. In this sense, the ethical systems of Carl F. H. Henry (*Christian Personal Ethics*, Baker Books, 1977) and Joseph Fletcher (*Situation Ethics*, Westminster Press, 1964) share a common orientation. Both agree that ethics is a matter of fulfilling one's obligations to divine law, whether that law is understood as Fletcher's single "law of love" or the highly detailed legal system of Henry.

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E. Michael Eastman  
DIRECTOR of ALUMNI RELATIONS

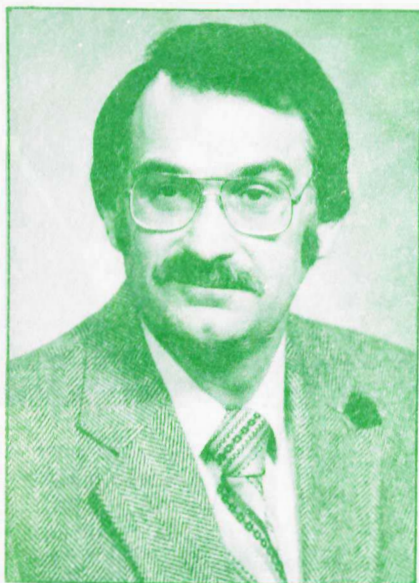
Advocates of the ethics of character/virtue do not contend that the ethics of obligation, whatever its form, is unimportant or irrelevant. But they do agree that it is a serious error to neglect prior questions about the *person* under the obligation to act. Who is this person? To what end does this person aspire? What is the primary community in which this person lives? Is this person morally serious, i.e. committed to living faithfully the narratives of his or her community? What kind of virtues are important in these narratives? Such questions must be answered before we can decide what must be done. But what do we mean by "character?"

11

In an important recent article in *The Journal of Religious Ethics*, Richard Bondi helps us to understand what "character" means (cf. "The Elements of Character," Vol. 12 No. 2 [Fall 1984] pp. 201-218). "The proper subject matter of the language of character is the self in relation" (204). There is no autonomous "I"; we are who we are in our relationships. These relationships define who we have become and are becoming. We may not speak of the self apart from its social, cultural and temporal controls, however rich or barren they may be. Bondi then notes four *elements* of character: 1) capacity for intentional action, our ability to act according to our convictions, 2) involvement with the affections and passions - the world of feelings and their ability to energize or disrupt ourselves, 3) subjection to the accidents of history - who we have become is in the past shaped by historical circumstances over which we have little or no control, and 4) the capacity of the heart, a metaphor which

(continued on page 2)





Dean Jerry Grubbs

## Dean's Delvings

On the occasion of the maiden voyage of this column in *The Seminary Today*, I'm into definitions. I'm thinking about three words which on the surface have no logical connection to each other. The words are *delving*, *seminary*, and *partnership*.

To *delve* means to dig or turn up ground with a spade. It is to investigate, to search, to explore. One of my hobbies is gardening. You would expect me to be caught by this word. In this column, I anticipate doing some *delving*. I suppose you could call me a *delver* (be careful how you spell and pronounce that!). There are some crucial concerns in seminary education that need careful investigation and explication. It could be an interesting enterprise to sharpen the spade and dig some new ground.

*Seminary* is an interesting word not to be confused with cemetery. Webster's *New Twentieth Century Dictionary* gives first place to the following definition of *seminary*:

...a seed plot, a nursery garden, a place where something grows or is cultivated.

Now that hooks my gardening instinct also. Webster reserves third place for "...a place where ministers are trained." I'd like to put these two together and suggest that a seminary (where ministers are trained) is a seed plot, a place where something grows or is

cultivated. Merle Strege has said, "Seminary is not so much a finishing school for ministry as it is a starting place for ministry." I like that. At Anderson School of Theology our primary task is to sow germinal seeds (great ideas), support their germination (critical reflection) and nurture their growth (application to life situations). It is impossible to learn all the knowledge or skills in seminary that one needs to be an effective minister in today's world. However, it might be possible to encounter great ideas, learn how to think critically and reflectively and thus become skilled at life-long learning. That kind of minister will still be effective years after formal seminary education is completed.

*Partnership* is a popular word being tossed around. Indulge me one more time, please. Do you think much about the importance of the relationship between the local congregation and the seminary? I do. And I don't know of a better term than *partnership* to describe what that relationship should and can be. Leonard I. Sweet wrote an article titled: "Seminary and Congregation: A Lover's Quarrel?" His basic thesis is that neither the seminary nor the local congregation can stand alone and truly be the Church. They are both a part of each other and a part of the whole--the Body of Christ. At times we do take each other for granted. At other times we just don't understand each other. But, we really do need each other! Let us strive for a common spirit of *partnership*.

The maiden voyage is about over. Where has it taken us? Perhaps here: A seminary is a place where, in partnership with local congregations, great ideas are considered and persons develop the ability to think critically and to apply the fruit of their reflection in practical ministry settings.

*Jerry C. Grubbs*



(continued from page 1)

Bondi understands as the "core of our being" the place where the important stories of our lives have their most significant impact (204-205). These four elements combine in different ways to form selves in relation, or characters. "But the content of these elements and their precise combination differs with each of us and within each of us as time goes by, thereby making it possible to distinguish changes in character and to mark off one character from another by analyzing change as a reconfiguration of these elements over time (204)."

### III

The ethics of character/virtue are termed by Alasdair MacIntyre (*After Virtue*, University of Notre Dame Press, 1981, 2nd ed., 1984) as classical systems of ethics and he cites two primary examples: the ethics of Plato and Aristotle, which we might call Greek ethics, and the ethics of the early Christian Church. Such systems can be distinguished by their four constituent elements: 1) a relational view of the self, in this case the self oriented toward a *telos* or goal, 2) a community which sustains the self and makes expectations of it, 3) narratives or stories which articulate and embody the community's ideals and values and 4) a table of virtues. Let us briefly explain each of these components.

The idea of a self oriented toward a goal is simply the notion that our characters are dynamic rather than static. Classical systems of ethics encourage us to live with a particular end in view. For the Greeks this end was the "Good Life," for Christians, Christ-likeness, so that our characters, who we are will be oriented toward this *telos*. Morally speaking, we may not be disconnected from this *telos*.

The notion of "connectedness" is given another kind of expression

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*The Seminary Today* is published by Anderson School of Theology and the Anderson College Office of Publications. All correspondence should be sent to:

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in the second component of classical systems of ethics. In this second case the self is understood as connected to a community, for Greeks the *polis* and for Christians the Church. Commenting on the importance of the community for morality, Edmund Pincoffs has observed, "When they used the word 'we' they spoke from within a community of expectations and ideals: a community within which character was cultivated" ("Quandary Ethics" in *Revisions*, ed. by Alasdair MacIntyre and Stanley Hauerwas, University of Notre Dame Press, 1983, p. 110).

Communities, however, do not simply happen. They might be defined as extended discussions about the meaning of the narratives or stories that are of decisive importance for them. For the church these are, of course, the stories of Israel and Jesus. Stanley Hauerwas has written extensively about the importance of narrative in the formation of character. Some of his major works are cited at the conclusion of this essay as suggestions for further study. Hauerwas' student, Richard Bondi, aptly summarizes the connection between the self and narrative. "Character and story come necessarily together, then, exactly in their use as a practical language of the well-lived life, as we try to take part in the shaping of our character so as to better embody the truth of a story of the good life" (205).

Lastly, classical or character ethics possess a component that MacIntyre calls a "table of virtues." Virtues, classically defined, are the qualities that objects possess that enable them to fulfill their purpose. They are character traits that distinguish the individual in such a way as to give some reality to the claim that person makes about who he or she is. One can find such lists in the New Testament, e.g. Gal. 5:22-23; Phil. 4:8; Col. 3:12-17; I Peter 1:5-7.

#### IV

This brief introduction into the ethics of character is offered to SOT alumni, particularly pastors, to whet your appetites for more information rather than exhaustively summarize this relatively new approach to

Christian ethics. Character ethics is an approach especially well suited to a theological tradition that has laid great emphasis on sanctification and the Christian life. Moreover, character ethics, with its emphasis, in a Christian sense, on the question, "What kind of persons is God calling us to be?" seems to have obvious applications in the field of Christian education. There also is the very desirable emphasis of character ethics on morality as a matter of character first and decision second. When we conceive our task as moral educators to help people decide without having first provided resources for the development of their characters, have we not left them ill-prepared for the moral conflicts they are sure to face? For further study:

Hauerwas, Stanley

1977 *Truthfulness and Tragedy*. Notre Dame, IN: University of Notre Dame Press.

1981 *A Community of Character: Toward A Constructive Christian Social Ethic*. Notre Dame, IN: University of Notre Dame Press.

1983 *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame, IN: University of Notre Dame Press.

## A Look at Books

### Canonical Criticism:

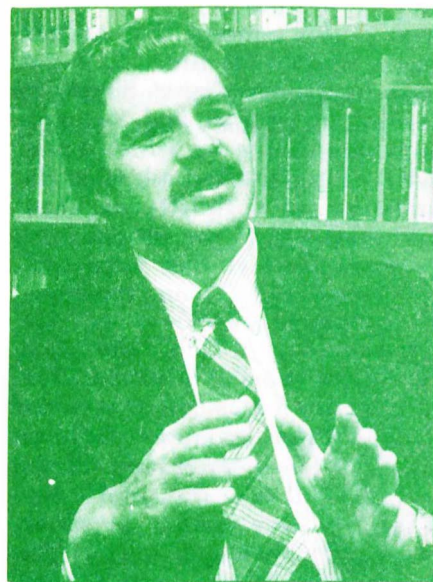
*a new tool for interpretation*

Douglas E. Welch  
Associate Professor of Christian Mission

1972 *Torah and Canon*. Philadelphia: Fortress Press. 121 pages.

1984 *Canon and Community: A Guide to Canonical Criticism*. Philadelphia: Fortress Press. 78 pages.

One of the large questions with which biblical interpreters wrestle today is that of the place and function of the biblical text in modern Christian communities. It is no easy task to determine what numerous "problem" texts, such as Romans 9-11 or I Corinthians 11:2-16, are saying. The numerous and



Dr. Merle D. Struge

conflicting interpretations swirling around us confirm this to be so.

We struggle, therefore, to find reliable ways of reading the Bible, ways which protect the community of faith from the intense subjectivism of devotional and theological approaches to Scripture. Not that these have no place in the life of the Christian community. They do. But the text also exists as a historical and literary entity with a voice of its own. Our task, as interpreters of Scripture, is to enable the community to hear that voice.

A recent development in the field of Biblical studies holds significant promise for us in this regard. I refer to the developing sub-discipline known as "canonical criticism." Canonical criticism has as its overriding concern to show how the biblical books and texts functioned in the ancient communities which granted them normative status. What needs did they address? What theological, instructional, and liturgical functions did they serve?

Two books are especially helpful in outlining for us the concerns and agenda of canonical criticism. Both are by James A. Sanders, Professor of Intertestamental and Biblical Studies in the School of Theology at Claremont, California.

The first of these is *Torah and Canon*. In this small and readable volume, Sanders argues that "the origin and essence" of the Bible lies in the concept of Torah. It was

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around this concept that ancient Israel shaped its life. It is not enough. Sanders insists, simply to define the origins and forms of those traditions by which Israel lived. We must also ask what the function or authority of those traditions was in the various communities in which they were used.

*Torah and Canon*, therefore, is a brief overview of the process by which the Old Testament came to be canon. The author does not assume that in the Old Testament canon we have inherited all--or even most--of the sacred literature of Israel. But what we have is that in which Israel uniquely found "mirrors" for its identity. These "mirrors" can serve as "dynamic analogies" for modern Christian communities as

they seek to be what they ought to be.

The second book, *Canon and Community*, is a more structured and less biblically specific statement of what canonical criticism is and how it proceeds at its self-appointed task. It seeks to address the problem of "the relationship between the recovery of ancient meanings of texts and their contemporary authority and significance."

Considerable space is given to a description of the principles of interpretation used by biblical writers themselves in their use of authoritative traditions and texts. These principles of interpretation, Sanders suggests, can be used in some modified form by Christian communities today as they turn to

the Bible for insights and guidance for their own pilgrimage of faith.

It is important in Christian communities today to hear the voice of Scripture--even though that voice may be startlingly different from those we hear within us or out of our collective past. To take seriously the authority of Scripture is to take seriously the quest to hear its authentic voice. Canonical criticism is one more useful "tool" in that quest. And these two books aid us in learning how to use it profitably.



## Massey to Deliver Newell Lectures

Dr. James Earl Massey, Dean of the Chapel and Institute Professor at Tuskegee Institute, Tuskegee, Alabama will deliver the fifth annual Newell Lectures in Biblical Studies June 18-20 on the Anderson College campus.

The topic of his lectures will be "The Letter to the Hebrews: Current Understandings and Use." The series will consist of four lectures, one each on June 18 and 19, and two on June 20.

Massey is no stranger to School of Theology alumni and the Church of God. He has held School of Theology faculty appointments in New Testament and preaching, pastored the Metropolitan Church of God in Detroit, Michigan; served as speaker on the Christian Brotherhood Hour; administered West Indies Bible Institute and held memberships on numerous boards, agencies, and commissions of the General Assembly of the Church of God. Dr. Massey is also a widely known writer, having authored several books and articles.

The Newell Lectures are sponsored by the Center for Pastoral Studies through a generous gift of Dr. Arlo F. Newell in honor of his wife, Helen, an alumna of the School of Theology. The lectures are given annually during the International Convention of the Church of God. Admission to the lectures is by registration only, for which there is a \$15 fee. Interested persons should contact Dr. James Bradley, Center Director, for additional information.

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## Continuing Education Events

*Church Management Seminar*, May 15-16, 1986

Sponsored by Charles E. Fuller Institute

Hosted by Center for Pastoral Studies/Anderson School of Theology

*Newell Lectureship in Biblical Studies*, June 18-20, 1986

Sponsored and hosted by Center for Pastoral Studies/Anderson School of Theology

For further information contact:

Center for Pastoral Studies  
Anderson School of Theology  
Anderson, Indiana 46012-3462

Both events will be held on the Anderson College campus.

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## FACULTY NEWS

Dr. George Kufeldt, Professor of Old Testament, was elected an Associate Trustee of the American Schools of Oriental Research. He will serve a two-year term.

Dr. Gilbert Stafford, Associate Professor of Christian Theology, returned to teaching duties semester I following a one semester sabbatical in England. The focus of his study, done primarily at Cambridge University, was the re-organization of his approach to systematic theology.

Dr. Walter Froese, Associate Professor of Church History, published his article, "On Reforming the Reformed: A Study of the Religious Changes and the Premonstratensians in Saxony," in the March, 1985 (vol. 54, no.1) issue of *Church History*.

Dr. Merle Strege, Associate Professor of Historical Theology, contributed to an anthology entitled, *The Political Role of Religion in the United States* (Westview Press, 1986). The title of his chapter is "Jerry Falwell and 'The Simple Faith On Which This Country Was Built.'"

Prof. John Aukerman, Instructor in Christian Education, began doctoral studies at Indiana University during the fall semester. He is pursuing a degree in adult education.

Now, the fact that speaking in tongues accompanied and was evidence of the Holy Spirit baptism in three instances, is no proof whatever that tongues should accompany all baptisms of the Spirit, nor is the absence of that particular manifestation of the Spirit any proof whatever that the Holy Ghost has not come in power and glory into the heart of the loving, surrendered, trusting, believing child of God. The multitude of believers in the church at Jerusalem were "filled with the Holy Ghost," but there is not the slightest intimation that any of these, aside from the one hundred and twenty on Pentecost, ever spoke with other tongues (Acts 4:31,32). The church at Samaria received the Holy Ghost through the laying on of the apostles' hands, but no mention is made of any tongues manifestation on that occasion. "But great power was manifested," says one; "it must have been the tongues." Healings, prophecy, and miracles are classed by Paul among the "manifestations of the Spirit," and these may have occasioned the incident concerning Simon. Where is the proof that it was tongues? "It was omitted," some say. Well, I propose to base my teaching on what is in the Bible rather than on **what was left out**.

The prediction of Jesus gives no more ground for supposing that every individual believer should speak with tongues than for supposing that he should take up serpents, lay hands on the sick for physical healing, or cast out devils. When it comes to attempting to establish doctrine on the mere testimony of historic incidents, the experience of multiplied thousands in our own day has some bearing on the subject. Multitudes have, without the particular tongues manifestation, experienced the baptism of the Holy Ghost--purging and cleansing the heart from the nature of sin, filling with holy power and boldness, granting faith in abundance, the discerning of spirits, the gifts of healing, and the working of miracles. All these things are abundant in the church by the power of the Spirit of God. They are the "manifestations of the Spirit." To deny them is to deny the Spirit, and to deny, on account of the absence of tongues, the Spirit by which these works are done, is to commit an offense corresponding to that of the Pharisees in denying the works of Christ (which also were done without tongues), an act which Christ closely associated with blasphemy against the Holy Ghost.

In a single divine healing testimony service of the Church of God held in Anderson, Centering on Ministry

Indiana, recently, the following number of instances of healing and miracles were represented:

Total blindness.	5
Partial blindness.	4
Weak eyes.	41
Deafness.	2
Partial deafness.	21
Heart-trouble.	62
Stomach-trouble.	155
Liver-trouble.	21
Kidney-trouble.	149
Spinal-trouble.	10
Catarrh of head.	51
Catarrh of stomach.	6
Consumption.	51
Rheumatism.	140
Paralysis.	10
Typhoid fever.	62
Scarlet fever.	47
Diphtheria.	28
Tonsilitis.	53
Cancer.	36
Goiter.	13
Broken bones.	46
Walking on crutches.	13
Walking with braces.	7
Ruptured.	13
Dumbness.	1
Short limbs.	5
Appendicitis.	31
Opium habit.	4
Morphine habit.	3

John the Baptist was filled with the Holy Ghost from his birth, but he did not speak in tongues. The Holy Spirit of God rested on Jesus, yet he did not speak with tongues, but he did affirm, "I cast out devils **by the Spirit of God**" (Matt. 12:28). So also thousands today are performing the works of the Spirit of God who have never yet experienced the particular manifestation of speaking in tongues. In this respect at least they are not above their Master, and it is possible for them to be perfect by being as their Master (Luke 6:40).

The mighty works wrought by God's people before Pentecost were performed by the Spirit of God, but in that dispensation the Spirit came upon them at intervals, and they spoke, or wrote, or wrought mighty works "**as they were moved by the Holy Ghost**" (2 Pet. 1:21). According to the teaching of Jesus, however, the baptism of the Spirit, in the new dispensation, was not to be of this intermittent



type; for the Comforter, the Holy Ghost, should "abide with you forever" (John 14:16). In the very place where this blessed promise is given, we are told that the Comforter, the abiding, indwelling Holy Spirit should be sent for the purpose of **performing the works of Christ**; that is, to take his place, as a result of this baptism. Jesus said, "He that believeth on me, **the works that I do SHALL HE DO ALSO**" (v. 12). "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him" (John 16:7). Now, inasmuch as in this dispensation, since Pentecost, the **works of Christ** are wrought by the Holy Ghost in Spirit-baptized believers, therefore the presence of such works with those that "believe" is evidence of the Holy Spirit baptism.

### Deceptive Features of Tongues Doctrine

The teaching just considered, held by most teachers of the modern tongues movement, that speaking in tongues must accompany the Holy Ghost baptism, is chiefly responsible for the vast amount of deception and fanatical extremism found in the movement. The reason is obvious. Although many affirm that they are not seeking "tongues" but are seeking the Holy Ghost, it is a fact, nevertheless, that since they teach that tongues constitute the evidence, they will not accept any experience as the baptism until the tongues come. This attitude opens an avenue for deception. Seeing that they can not or will not be satisfied with anything less than tongues, the enemy can easily step in and give them a manifestation of tongues of some kind or other. That this is true is proved by a fact which the leaders oftentimes admit--that they have among them many tongues-speaking people who are positively ungodly and hypocritical in their lives, or immoral in conduct, some even being possessed with devils. So bad have some of these cases become that the leaders of the movement have been obliged to reject them openly. Under such conditions the teaching that speaking in an unknown tongue is the one decisive evidence of the Holy Spirit baptism breaks down by its own weight.

The Bible doctrine of justification, and entire sanctification as a second work of grace, has been taught in many quarters and professed by many people who are now identified with the modern tongues movement. But the erroneous teaching just considered has given rise

among them to another doctrine that is at variance with the truth. When they were led into the belief that tongues constitute the evidence of the Holy Spirit baptism, and they did not have that evidence, they were obliged either to surrender their profession of sanctification as a second work of grace and seek for it, together with the tongues, or else to provide in their theology for a third experience--the baptism as subsequent to entire sanctification. They chose the latter. The majority of those in the movement today teach such a threefold experience--justification, sanctification, Holy Spirit baptism. In accordance with this position, it is affirmed that people "receive the Holy Ghost" in sanctification and that they are subsequently baptized with the Holy Ghost, tongues being the evidence of such baptism.

This theory is urged with great boldness, but the careful student of the Bible can see that the theory was made to suit the doctrine that tongues always accompany the baptism. The difficulty with the theory is that it not only lacks Scriptural proof but is actually contrary to the truth, as I shall now show.

The records of the New Testament show a twofold experience received by primitive Christians, but not in a single instance is there a record of a threefold experience. For example, take the church at Samaria (Acts 8). Philip preached Christ to them, and they believed and were baptized. At a later time Peter and John came down and prayed for them that they might receive the Holy Ghost." "Then laid they their hands on them, and they received the Holy Ghost." Only two experiences here--acceptance of Christ under Philip, and the Holy Spirit baptism under Peter and John.

Again, consider Cornelius (Acts 10:11). He was a devout man, a man whose prayers were heard and who was already accepted of God (10:35). Peter came and preached to this man and his household. While he preached, the Holy Ghost fell upon them, and they spoke with tongues. A twofold experience only.

These disciples did not "receive" the Holy Ghost in a second work called sanctification and then in a third experience receive the Holy

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### Miller Chapel Lectures

Lecturer: Dr. Walter Froese June 19 - 21, 1986  
Adam Miller Chapel 8 - 9 am

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Ghost baptism. No such distinction is made. The receiving of the Holy Ghost is identical with the baptism. Paul asked those disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" Then when he laid his hands on them, the Holy Ghost came on them, and they spoke with tongues and prophesied (Acts 19:1-6).

Peter and John visited the Samaritan church referred to, "that they might receive the Holy Ghost," and "through laying on of the apostles' hands **the Holy Ghost was given.**" It was "the gift of God"--the gift of the Holy Ghost (Acts 8:15-20).

After Cornelius and his household received the Holy Ghost baptism, Peter said, "Can any man forbid water, that these should not be baptized, which have **received the Holy Ghost** as well as we?" Referring to this event later, Peter said "As I began to speak, the Holy Ghost fell on them, as on us at the beginning (Pentecost). Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15,16). The primitive church knew no difference between receiving the Holy Ghost and being baptized with the Holy Ghost, for they received only one definite experience after their regeneration.

#### Sanctification and the Holy Spirit Baptism

What about sanctification? In the experience of the primitive Christians, entire sanctification was identical with the Holy Spirit baptism. Sanctification means cleansing. Jesus prayed for his saved apostles, "Sanctify them through thy truth" (John 17:17). Paul declares that men are "**sanctified by the Holy Ghost**" (Rom. 15:16). When did the apostles receive such heart-purification? When they were baptized with the Holy Ghost on Pentecost. Proof: Peter, referring to his experience with the household of Cornelius, said, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, **even as he did unto us; and put no difference between us and them, purifying their hearts by faith**" (Acts 15:8,9). This shows that these Gentile disciples received entire sanctification, or heart-purification, when they by faith received the Holy Ghost. And it also shows that their experience was identical with that received by the apostles on Pentecost; for God "put no difference" between them.

So there were only two works of grace, or a twofold experience, in the apostolic church. They received "forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:18). They were "saved...by the washing of regeneration, and **renewing of the Holy Ghost,**" which was shed on them abundantly (Tit. 3:5,6). The work of entire sanctification was wrought in them by the baptism of the Holy Ghost, but there were "diversities of operations," different "**manifestations of the spirit**"; for in one the Holy Spirit manifested himself in "healing" gifts, in another in "miracles," in another in "prophecy," and in another in "diverse kinds of tongues" (1 Cor. 12:6-11). Not all prophesied, nor worked miracles, nor **spoke with tongues**; for in the same chapter Paul positively shows **that they did not** (vs. 28-30).

#### Why Not More General Now?

The question naturally arises, If speaking in tongues as a "manifestation of the Spirit" was worthy of a place in the apostolic church, why is not the gift more generally exercised now? One reason is, the manifestations of the Spirit through us are in a great measure regulated by the light and understanding that we have concerning God's plan and will. Gifts of healing, miracles, and other gifts were also neglected for centuries, but with the advent of light and understanding concerning them, new interest in them has sprung up, and they are now being manifested for the glory of God.

Another probable cause for the lack of interest in this particular gift is found in the constitutional make-up of the Occidental mind. Although gifts of the Spirit are sent from God to

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MAY 15 - 16, 1986

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Conducted by Charles E. Fuller Institute of Evangelism and Church Growth, Contact the Center for Pastoral Studies for further information.

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men, a careful study of the whole subject seems to show that God's supernatural working in the human heart harmonizes with the quality of mind possessed by the individual. In other words, Spirit manifestations rest upon, or correspond to, a psychic background in the human consciousness. In the person of predominating emotional temperament, the Spirit operates especially through the emotions, but the operation differs in the person of practical, logical tendencies.

Certain gifts of the Spirit are no exception to this rule. Those who through the Spirit possess faith in a remarkable degree, entitling them to claim the "gift of faith," were naturally strongly predisposed to believe. The gift of healing and of miracles belong in the same category as faith, specifically applied. The gift of wisdom is more apt to be developed in the one whose natural tendency is toward great discretion. And discernment reaches its fruition in the person of keen intuitions.

Now, the Oriental mind naturally inclines to the abstract and the mystical, and this particular psychic state is peculiarly adapted to the revelation and manifestation of the divine in the mysterious speaking in tongues. It is not altogether so our credit that the practical, matter-of-fact, logical Western mind naturally inclines away from the divine, insomuch that earnest, corrective discipline is necessary even to the development and maintenance of real spirituality.

A particular case for the neglect of the tongues manifestation has been the general misapprehension of the nature of the gift. The general idea has been that the principal use, or the only use, of the gift of tongues was a public one, as a medium of communication with people of foreign languages; and this belief has made tongues appear as of little practical value today among a people already possessing an easy means of universal communication. A wrong view or an unsympathetic attitude is always a hindrance to the development of spiritual truth.

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#### MILLER CHAPEL LECTURES:

Lecturer: Dr. Walter Froese, 1986 International Convention of the Church of God.

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#### The Gift Manifested Today

However, the gift of tongues is being manifested in the church of God today. To some who are in a proper receptive attitude toward manifestations of the Spirit, it comes with a joyful overflow of thanksgiving and praise to God at the time of their Spirit baptism. Others who had already experienced the work of entire sanctification in the baptism of the Holy Ghost, have sought for and obtained this gift of the Spirit at a later time. Many more will doubtless experience the ecstatic joy found in this form of Spirit edification.

Only the spiritual minded can understand the benefit of this gift in the soul. Only such can appreciate the blessedness of being thus wholly surrendered to, and for time being wholly used by, the Spirit of the living God. It is one office of the Spirit to declare the things of God. "He shall not speak of himself," said Jesus, but "he shall glorify ME" (John 16:13,14). "He shall testify of me" (John 15:26). The Spirit speaking in the individual, independently, for the time being, of the intellectual faculties, testifying of Jesus and declaring "the wonderful works of God," elevates the human soul to the highest possible plane of unison with the divine, thrilling the soul with holy joy, edifying it, and strengthening its hold on things infinite and eternal. This is the true Christian glossolalia. And when the tongues employed by the Spirit in thus declaring "the wonderful work of God" are addressed to men, and are real languages of earth, as on Pentecost, they constitute a marvelous "sign" which cause men to fear and tremble on account of this visible display of divine power and glory. Oh, for more of the Spirit's power and manifestation!

#### The True and the False

The devil has always sought to counterfeit every principle of truth; hence we must learn to distinguish between the true and the false. Thousands profess an experience of salvation who are deceived. Many are healed supernaturally by a power other than the Spirit of God; for these are the days in which there were to be "spirits of devils working miracles" (Rev. 16:14). "signs and lying wonders" (2 Thess. 2:9). We need not be surprised, therefore, to learn that most of the work passing under the profession of tongues in these last days is the work of a false, deceptive spirit. When men who are filled with the Holy Ghost come in contact with such and rebuke

Centering on Ministry

the evil spirit, either audibly or silently, the “tongues” immediately cease. Many of us have had personal experiences in dealing with this deception and know whereof we speak. But such experiences should only increase in our hearts the longing for a greater manifestation of the true work of God’s Holy Spirit in his redeemed saints.

### Admonition and Warning

The very nature of the tongues, being mystical, mysterious, and outside of the ordinary range of human activities, exposes the soul particularly to the danger of deceptive influences possibly more than any other thing. I have already shown that the modern tongues people have opened the door wide to such deceptions by adhering to the false doctrine that every one must speak in tongues as the evidence of the Holy Spirit baptism. To obtain the experience of speaking in tongues, requires the most complete yielding of oneself; the absolute, unconditional surrender even of the mental powers—and every other faculty of one’s being—to **an unseen, mysterious, psychic force**. How easily deception may come in when the mental power, man’s natural protector, is thus surrendered! Is it any wonder, then, that in seeking tongues under the strong influence of deceptive doctrines and false teachers, many become possessed with devils, twisting and writhing like demons and **looking like demons**?

My brother, let me warn you. If you are anxious for this gift of the Spirit, then before surrendering yourself unreservedly to any unseen, mysterious force, be sure that your heart is right with God, that you are obeying his Word faithfully, and walking in all the light that you have; that you are **free from all the deceptive influences of false doctrines and false teachers**; that it is really **THE SPIRIT OF GOD TO WHOM YOU ARE ABOUT TO SURRENDER YOURSELF**. Then, if it is God’s good pleasure to grant the gift, you may “speak with other tongues as the Spirit giveth utterance.”

### Desirability of the Gift

With our understanding of the private use

of the gift of tongues as a medium of expressing the heart’s deepest emotions, a greater field of usefulness for the gift opens up before us. The essentials of its general exhibition are: (1) A correct understanding of its nature and purpose; (2) Stronger desire on the part of Christian believers for its manifestation in them; (3) Greater emphasis in teaching on the positive nature of the work performed in us by the Holy Ghost.

As to the first, this tract is written for the purpose of giving a better understanding of the gift. Second, prayerful consideration of the truth herein presented will doubtless awaken in many strong desire for the true Bible gift, thus creating a condition favorable to the operation of the Spirit in this respect. Third, the time is here when we as ministers of the gospel must set forth more clearly the positive or divine side of entire sanctification.

Many ministers have presented only one phase of the subject of sanctification, merely the negative work—a cleaning out of evil—until great numbers today hardly know what it is to be filled with the Holy Ghost. How, then, can they experience the gifts of the Holy Ghost? I do not believe that people are really sanctified wholly without receiving the Holy Ghost, but it is a fact that the manifestations of the Spirit in us are, to a great extent at least, limited by our faith and expectations. Christian believers should have a greater interest in being filled with the Holy Ghost and power for the accomplishment of a divine work in the world than they have in merely—for their own comfort and satisfaction—getting rid of a troublesome inward disposition.

Such a negative conception of the second work of grace makes the experience of sanctification a mere historic event, a thing of the past. Greater emphasis on the infilling of the Holy Ghost in entire sanctification and on the Holy Ghost as a personal, abiding presence, a wonder-working power in the soul, will develop in believers a faith that will lay hold on God to the end that all the gifts of the Spirit may flourish in the church as they did in the bright, golden days of primitive Christianity.

### MILLER CHAPEL LECTURES

Lecturer: Dr. Walter Froese

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# SCHOOL OF THEOLOGY

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★★★★★★★★★★★★

*Rick McClain (GBC graduate):*

*"When I graduated from GBC, I knew that I wanted to go on to seminary. Having had a little practical experience as an associate pastor, I knew that I still had much to learn. But I had no idea how much I still had to learn! Attending seminary has been one of the best choices that I have ever made. Seminary has been a very broadening experience. I have learned that there are questions that I never knew existed. I have also discovered a few answers along the way.*

*I have been especially pleased with my education here at Anderson School of Theology. The professors here are excellent. Many of them have written books and numerous articles for scholarly journals. They know their "stuff." And then too, the people with whom you attend seminary are the people with whom you will be working all the rest of your life. I have made many friendships that I will cherish throughout the coming years. Further, nothing that I have had here has really been a repetition of anything that I had at GBC.*

*Attending the seminary here in Anderson has another benefit. Most of the agencies of the Church of God are located in Anderson. By having lived here for three years, I have learned better how our agencies operate than I ever could have otherwise. I have also learned of the valuable resources and services that they provide. Having grown up with a little bit of "anti-Anderson" sentiment, this experience has helped to dispel many myths.*

*Over all, I would urge any prospective minister to attend seminary. I am especially*

*pleased to be able to recommend Anderson School of Theology without any reservation."*

★★★★★★★★★★★★

*Brad Kendall (GBC graduate):*

*"As it was with me, you too may approach graduation with a sense of excitement and anticipation but also a sense of apprehension. Preparation for ministry in the church is in many ways a personal pilgrimage although there are always people of God to stand with us and light the pathway.*

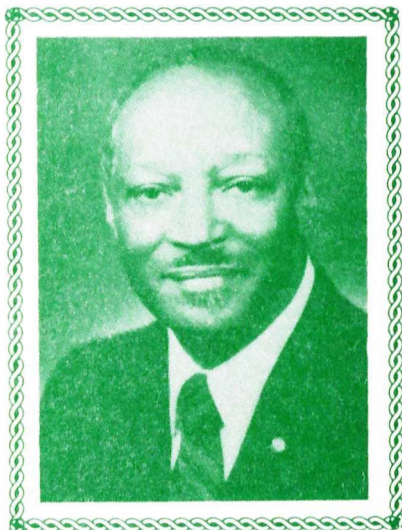
*I have found my seminary experience to be a friend in the exciting journey of faith. If you find that there are further questions which demand probing, or skills which need further development, then seminary should be a serious consideration. You may also want to ask yourself 'Do I now possess the maturity for taking on the task of leadership within a local church?'*

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Dean of the Chapel and University Professor of Religion and Society at Tuskegee University in Alabama. Former Professor of New Testament and Preaching, Anderson School of Theology.

Dr. Massey is a graduate of Detroit Bible College (now renamed William Tyndale College), and Oberlin Graduate School of Theology. He received the D.D. from Asbury Theological Seminary in 1972. He has done post-graduate studies at the University of Michigan, Pacific School of Religion, and Boston College Graduate School.

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- |                              |                    |
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| (2) Thursday, June 19, 1986  | 1:15 pm - 3:00 pm  |
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James W. Bradley, Editor

*Centering on Ministry* is published by the Center for Pastoral Studies and sent without charge to all graduates of the School of Theology and to all persons enrolled in Continuing Education through the Center for Pastoral Studies, and on occasion is sent also to all Church of God pastors and a limited number of other persons. James W. Bradley is editor of *Centering on Ministry* and director of the Center for Pastoral Studies of the Anderson School of Theology. He is director of Continuing Education in Ministry, an opportunity made available to all persons in the Church of God ministry, regardless of their educational background. Information will be sent to you upon request from the Center for Pastoral Studies. The General Assembly has officially asked the Center for Pastoral Studies to carry leadership initiative and responsibility for Continuing Education in Ministry in the Church of God. Our service is just a postage stamp away—why not use it?

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