

# Grace and Glory

Declaring unto you the  
whole Counsel of GOD

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**S**tand fast  
therefore in the  
liberty wherewith  
Christ hath made  
us free. GALATIANS III.

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## THE LORD WILL MAKE A WAY



“Behold, God is my salvation; I will trust, and not be afraid:...”

Isa 12:2

I never need worry I never need fret,  
Whatever the morrow may be  
For I know that this wonderful Savior of mine,  
will just undertake for me.

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Editor: Gene Hawkins



**“B**ut as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage,...” Mt 24:37-38

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth,... And the LORD said, I will destroy man whom I have created from the face of the earth; ... for it repenteth me that I have made them.....The earth also was corrupt before God, and the earth was filled with violence.” Gen. 6:5-7, &11

“And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven....And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Lk. 21:11,25-26 3

The above citations are extremely familiar to those who are looking and longing for the coming of The Lord. These verses not only present an overall view of the very devastating and chaotic happenings of this present time, but also offer insight into the reasons for which these things are becoming so very prominent in our world. Jesus clearly prophesied that the days of Noah, which included immorality, wickedness, and violence along with the evil imaginations of men, would prevail mightily in these days “...of the coming of the Son of man....” and all of those characteristics are now taking place before our very eyes.

The above text from Luke's gospel is a clear reference to the erratic and devastating weather patterns displayed around this entire globe. However, our attention is especially drawn

to the devastating tornadoes which have plagued the Midwest, or what is often called “The Heartland” of America. Consider some of the pin-point specifics recorded in these versēs. “...and great signs shall there be from heaven...” What greater sign from heaven could there be than a mile wide tornado dropping down from the skies and staying on the ground for more than thirty miles, and over 2 hours? This is what happened with the recent storm outside the greater Kansas City Metro area. Such tornadic activity many times brings with it rain and hail, producing massive flooding such as that currently found in the greater Midwest. Such things have happened throughout history, but it is the tremendous volume of them in such a short period of time which has captured the attention of observers in the Midwest. An internet news source called “epeak” published this headline: “Tornadoes 2019: greater than 200 devastated the Midwest over 12 days. Why?” This article then continues, emphasizing the sheer number of these devastating storms in a very short period of time.

4 “Tornadoes have been tearing up large swaths of the US this week, leaving demise and devastation in their wake. On Monday alone, about 55 tornadoes touched down, and no less than 27 tornadoes had been reported Tuesday. That made Tuesday the 12th consecutive day with no less than eight reported tornadoes, beating the report set in 1980. ‘The Washington Put Up’ reported Wednesday that 225 tornadoes have been confirmed since May 17.... Tuesday night, a mile-wide twister landed close to Lawrence, Kansas, about 40 miles west of Kansas Metropolis. It injured no less than 12 individuals and broke around 30 homes.... Whereas it’s common to have tornadoes a number of days in a row throughout twister season in late spring and early summer time, the sheer quantity this spring stands out. “We haven’t seen a sample this productive and that remained so productive for a lot of years,” mentioned Anton Seimon, an analysis assistant professor at Appalachian State College who researches thunderstorms and tornadoes.”

These storms continue to plague the country, but the answer as to “Why?” remains rather elusive. “Insideclimateneews.org” published this headline as a question. “**Is Climate Change Fueling Tornadoes?**” Then follows the article explaining that, “It’s

a question that has come up a lot this tornado season: Since global warming can make other types of extreme weather more likely, could it be behind these deadly twisters? We asked some of the leading scientists who have been studying tornadoes and the physics of extreme weather and climate change to share their insights. Many of them pointed out that it can be tough to detect tornado trends because comprehensive records only go back a few decades and there's a lot of variability in tornado activity year to year. But they said some shifts are starting to show: while tornado intensity doesn't appear to have changed, there are more days with multiple tornadoes now, and there may be a shift in which regions are especially prone to tornadoes.

There is growing evidence that "a warming atmosphere, with more moisture and turbulent energy, favors increasingly large outbreaks of tornadoes, like the outbreak we've witnessed in the last few days," said Penn State University climate researcher Michael Mann. "There is also some evidence that we might be seeing an eastward shift in the regions of tornado genesis—again, consistent with what we are seeing," he added.

Tornadoes are complex, dynamic, short-lived and small, which makes them hard to study. But the deadly 2011 outbreak, which included the tornado that tore through Joplin, Missouri, spurred a new wave of studies that help explain how global warming affects tornado activity, said Harold Brooks, a senior scientist with the National Severe Storms Laboratory in Norman, Oklahoma. More broadly, Brooks said, researchers are looking at severe storm development, because even without tornadoes, giant thunderstorms can produce damaging hail and destructive winds. There's a robust signal that global warming will make the atmosphere more likely to spawn such storms. But for tornadoes, there are still more questions than answers." 5

While it seems that these particular scientists cannot come to a definitive conclusion in regard to tornadoes, the writer here does conclude that, "...global warming can make other types of extreme weather more likely,..." agreeing with other reports declaring that all the extreme temperatures and devastating storm activity of our day is due to man-made global warming. Scripture plainly tells us in the above verses that all these things have been directly prophesied. It makes no difference as to man's explanation of what forces may be at work to produce them; the

final authority on their arrival is God's decree. These "great signs... from heaven..." are here because God said they would be!

This portion from Luke continues, announcing that "...there shall be signs in the sun, and in the moon, and in the stars;..." Some reports from scientists indicate that the sun is getting hotter, which is surely in harmony with Rev. 16:8. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." Men have also known for many years that the moon is most assuredly responsible for the tides of the oceans, and falling stars have been observed for years. The problem in our day is that men believe they see the need to control these things because of the pain, trouble, and great difficulty imposed upon this world due to the weather. However, such distress is also directly prophesied in this portion. Jesus foretells of all these signs, in the heavens, sun, moon, and stars, adding immediately that there will be "...upon the earth distress of nations, with perplexity; the sea and the waves roaring;..." In other words, the distress upon the earth, the waves roaring either figurative of the unrest among the nations, or the literal upheaval taking place in the oceans, are a direct result of the great turmoil in heaven and it is God Who rules those heavens, NOT MAN! Furthermore, Jesus declared that those signs from above are the very cause of "...men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Note once again that the reason for the destructive activity on this earth is directly because "...the powers of heaven shall be shaken."

We would ask our own questions here. "Why have these devastating storms taken place in an area which has come to be known as "the heart of America?" "Is it coincidence, or just happenstance?" Some have asked "Is this the judgment of God?" If that be the case, then "Why would God inflict such damage on 'the Bible Belt' rather than somewhere else?"

Insofar as the "judgment of God" is concerned, scripture is very clear that the seals of judgment announced in Rev. 6 have not as yet been opened, and such judgments will not be poured out until after Jesus takes His throne in heaven. That has not

happened at this point in time, for the nations of this world are still in charge. The moment Jesus is crowned King of kings and Lord of lords, all of them will be ruling in usurpation and the real battle on this earth will ensue. It is imperative to realize that there is a definite correlation between the aforementioned seals of judgment and the characteristics which describe the period of time known as "...the beginning of sorrows..." found in Matt. 24:4-8. This simply means that the signs which are so evident now, will steadily increase both in frequency and intensity, until God's Wrath is fully poured out against the unbelief and rebellion which permeates our world even today. God will respond in these days of the coming of the Son of Man exactly as He did in the days of Noah when "...the LORD said, I will destroy man whom I have created from the face of the earth; ...for it repenteth me that I have made them....." Gen. 6:6-7

Though such judgment has not yet arrived, we are confident that these tornadoes, and all the subsequent trouble of historic and unprecedented flooding along with other weather related phenomenon, are indeed the "Voice of God," trying, especially, to get the attention of His Own People. Men have ignored the "spoken Word" for years, and now God is simply speaking in a much louder tone! 7

The nations of our day seem to be absolutely obsessed with "man-made global warming." Pres. Trump was severely criticized for pulling out of the Paris Accords in regard to this matter. However, it has been observed that those who remain committed to those agreements seem to have done nothing to reduce the required CO2 emissions. China has been declared to be the leading culprit in this matter as The New York Times asserted in this headline dated January 2018, "**China's Emissions: More Than U.S. Plus Europe, and Still Rising**". The U.S. is the second leading polluter, but consider this assertion from Forbes in Oct. 2017. "**Yes, The U.S. Leads All Countries In Reducing Carbon Emissions**". The point we would make today is that if China is contributing more to the cause of global warming than other nations, why are not the effects of these greenhouse gases more dominant in that country rather than other parts of the world?

The "New Green Deal" proposed by politicians in the

U.S. lists the following demands to eliminate global warming. All energy must come from 100% renewable sources. The energy efficiency of all buildings in the U.S must be upgraded. The transportation system must be overhauled to eliminate greenhouse gases. There must be zero emission cars. Greenhouse gases must be removed from the atmosphere. Cow and livestock gas must be reduced. Some of these things are laughable, but the proponents of this proposal are dead serious.

If such legislation was, in fact passed, and it was possible to implement all these demands, it would still only account for a fraction of the CO2 culprit blamed for the global weather conditions today. The political waves of the nations are surely raging today, but it seems that they have many more pressing issues to consider rather than taking measures to control the weather. We can say most assuredly that any and all efforts of men to control the prophesied conditions of the end time will prove to be futile. Time marches on and the devastation on the earth caused by these signs from heaven will not cease until after the tribulation is past.

8

However, it is most imperative that men do understand the message which God is sending. Several years ago, after the shooting massacres in some schools around the country, some very prominent and respected spiritual leaders strongly indicated the direct link between these tragic events and the removal of prayer from these same schools. They were ridiculed beyond measure, some critics insisting instead that the only solution to the problem would be more gun control. Many years have passed and the problem is still here. We are also fully persuaded that the problem is not guns, but rather because "...the wickedness of man was great in the earth, and that every **imagination of the thoughts of his heart was only evil continually.**" Gen. 6:5 It is the evil in the hearts of men which gives power to guns.

We posed the question earlier as to why this rash of tornadoes should target those in the Midwest, and like those who suggested that leaving God out of the schools resulted in tragedy, we would also ask men to consider the possibility that God may be trying to reach the heart of an entire nation. Scripture is very plain that "...with the heart man believeth unto righteousness;..."



Rom. 10:10 Likewise the heart of an entire nation. It is quite evident in our day that America does not have the national heart for God that it did when this nation was founded. It has been suggested more than once that "In God We Trust" should be removed from our currency. Present day rejection of God's Word centers around same sex marriage and abortion. The debate on abortion rages on even now with some states passing legislation that would destroy a child who has actually survived an attempted abortion. Some states are fighting back on this issue (Missouri among them,) but protestors continue to press their case, trying to claim this ungodly procedure on the basis of preserving a mother's health, or rape and incest. We would venture to say that most of the unwanted pregnancies of our day have their root in fornication, again a practice forbidden by God and widely ignored by men.

The Church is not helping in these matters. The Methodist Church, which had their convention in St. Louis, Mo. recently, narrowly defeated a measure to overturn their longstanding stance against gay marriage. Some vowed to continue the fight to overturn that stand by the Church, and indeed some clergy have already asserted that they would have no problem performing a same sex marriage ceremony. We have also heard of some who choose to go the Methodist Church just for that reason. 9

The Church as a whole has failed miserably in following Paul's admonition "...to feed the church of God, which he hath purchased with his own blood." Acts 20:28 We have talked with some and heard about others who do not go to Church anymore because they simply do not preach God's Word. Much of the Church has become rather adept at using repetitive hypnotic so-called "Christian Rock Music" to control an emotional atmosphere designed to stir the soulish nature of men, rather than build up the spirit, which only God's Word can do. Thus, we would wonder again, "Is God desperately trying to wake His own people up to the reality of Jesus' soon coming?" Lest any think those in the "Heart of America" are guilty of acts deserving His wrath more than others, listen to the words of Jesus: "There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus

answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.” Lk. 13:1-5 Could not God be using this same pattern of catastrophes to send this same message of repentance to an entire nation?

We close with this admonition which has been used countless times over the years in this feature. “And when these things **begin** to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Lk. 21:28 This is the same chapter from whence most of the comments in these pages have been drawn, and now we are admonished to “...look up, and lift up your heads;...” when the prophetic signs of Jesus’ return, “...begin to come to pass...” There were early signs that these Midwest tornadoes were coming and sirens blared loudly, **10** strongly urging people to take shelter. God is surely also using these “beginning signs” to specifically warn men of our day that Jesus is soon to appear. Note however that the admonition here is not to try and “fix it” as some seem prone to do, but rather, “...lift up your heads; for your redemption draweth nigh.” The answer for us is to completely vacate the premises. Let us adhere to God’s Word with every fiber of our being that we too might claim the promise which Jesus gave to the Church at Philadelphia. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. 3:10 He will keep this promise by translating this elite group of believers into GLORY! “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: **Then we which are alive and remain shall be caught up together** with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” I Thess. 4:16-18

## *Blessed Are the Meek*

Pastor T. B. Lennon

**"B**lessed are the meek; for they shall inherit the earth." Matt. 5:5.

The speaker of these words is the Lord of life and glory. "Never man spake like this Man." The Man Christ Jesus was the perfect Man. His words live forever. He said, "Heaven and earth shall pass away; but my words shall not pass away." There are considerable differences of opinion as to the precise significance of the word "meek." Some regard it to mean patience, a spirit of resignation. Some view it as unselfishness, a spirit of self-abnegation. Others see it as gentleness, a spirit of non-retaliation, bearing quietly impositions from our fellowmen. Doubtless there is a measure of truth in each of these definitions, but it appears to the writer that they do not go deep enough. They fail to note the order of the beatitudes. I define meekness to mean humility. Let us see if the Scriptures bear this out.

The word occurs first in Num. 12:3. "Now the man Moses was very meek, above all the men which were upon the face of the earth." This is a significant parenthesis in the chapter. The Spirit of God contrasts Moses with Miriam and Aaron who spoke against him, saying, "Hath the Lord indeed spoken by Moses? Hath He not also spoken by us?" Such language betrays the pride, haughtiness and envy of their hearts, their self-seeking and craving for honor. But God pronounced Moses "very meek." That is, he was actuated by a motive just the reverse of his brother's and sister's. He was humble, lowly and self-renouncing. How beautifully does this appear in Heb. 11:24,26. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt:..." He turned his back upon worldly honors and riches, deliberately choosing a pilgrim life rather than that of a courtier, the wilderness rather than a palace. His humility is seen again when Jehovah first appeared to him in Midian and commissioned him to lead His people out of Egypt. He said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3:11

What lowliness these words breathe!

The above passage of the historian damaged the prestige of Moses with modern readers. The meekest man has seemed to them like a milksop. Although many persons are in reality mild and timid, yet they like to be thought of as bold, aggressive and fierce. In 1611, the word meek had a nobler connotation than in later times. It then meant gentle in manner, modest, and above all self-controlled, the crown of courage and strength. Meekness was the finest attribute of warriors and kings. In the Psalms and Gospels, we are told that the meek shall inherit the earth. It has been said cynically, that this is the only way by which men could get it. But how about the violent and predatory? What success did they have? Consider Alexander, Napoleon and the German emperors Wilhelm II and III. They were the opposite of meek. They tried to control the earth, with what fatal result, history shows. In reality, there is no strength like that of meekness. That Moses was the meekest man in ancient history is the best thing said about him.

12        ***"I am meek and lowly in heart,"*** is a portion of the autobiography of the only Person who ever overcame the world. Other scriptures bear out and seem to necessitate the definition suggested above. "The meek will He guide in judgment; and the meek will He teach His way." Psa. 25:9 What can this mean but that the humble and lowly-hearted are the ones whom God promised to counsel and instruct? "Behold thy King cometh unto thee, meek and sitting upon an ass." Matt. 21:5 Here is meekness, or lowliness incarnate. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1 Is it not plain that this means a spirit of humility is required in him who would be used of God in restoring an erring brother? We are to learn of Christ who was "meek and lowly in heart," the latter explaining the former term. Note that they are linked together again in Eph. 4:2, "...lowliness and meekness;..." the order here being designedly reversed from Matt. 11:29 to show us that they are synonymous terms.

Having thus sought to establish that "Blessed are the

meek..." signifies blessed are the humble and lowly; let us now note how this is further borne out by the context, and then endeavor to determine the manner in which meekness finds expression. It must be steadily kept in mind that in these beatitudes, our Lord is describing the orderly development of God's work of grace as it is experimentally realized in the soul. First, there is poverty of spirit—a sense of my insufficiency and nothingness, a realization of my unworthiness and unprofitableness; next, there is mourning over my lost condition, sorrowing over the awfulness of my sins against God. Following this, in order of spiritual experience, is humbleness of soul.

The one in whom the Spirit of God has wrought, producing a sense of nothingness and of need, is now brought into the dust before God. Speaking as one whom God used in the ministry of the Gospel, the Apostle Paul said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II Cor. 10:4-5 The "weapons" which the apostles used were the searching, condemning, humbling truths of Scripture. These, as applied effectually by the Spirit, were mighty to the pulling down of strongholds — powerful prejudices and self-righteous devices in which they took refuge. The result was that proud "imaginations," or "reasonings" — the enmity of the carnal mind, the opposition of the human will — are all subdued, "cast down," and every thought concerning salvation is now brought into captivity to the obedience of Christ.

By nature, every sinner is pharisaical, desiring to be justified by the works of the law. By nature, we all inherit from our first parents the tendency to manufacture for ourselves a covering to hide our shame. By nature, every member of the human race walks in "the way of Cain," who sought to find acceptance with God on the ground of an offering produced by his own labors. In a word, we desire to gain a standing before God on the basis of personal merits; we wish to purchase salvation by our good deeds; we are anxious to win heaven by our own doings. God's way of salvation

is too humbling to suit the carnal mind; for it removes all ground for boasting: therefore, it is unacceptable to the proud heart of the unregenerate.

Man wants to have a hand in his salvation. To be told that God will receive nought from him, that salvation is surely a matter of divine mercy, that eternal life is only for those who come empty-handed to receive it solely as a matter of charity, is offensive to the self-righteous religionist. But not so to the one who is poor in spirit and who mourns over his vile and wretched state. The very word "mercy" is music to his ears. Eternal life as God's free gift just suits his poverty-stricken condition. Grace — the sovereign favor of God to the hell-deserving — is just what he feels most in need of. Such a one no longer has any thought of justifying himself in his own eyes. All his haughty objections against God's benevolence are now silenced. He is glad to own himself a beggar. Once, like Naaman, he rebelled against the humbling terms announced by God's servant; but now, like Naaman at the end, he is glad to dismount from his chariot of pride and take his place in the dust before the Lord.

When Naaman bowed before the humbling word of God's servant, he was healed of his leprosy. So when the sinner owns his worthlessness, divine favor is shown to him. Such an one receives the divine benediction — "...by grace are ye saved through faith..." Speaking anticipatively through Isaiah 6:1, the Saviour said, "The Lord hath anointed Me to preach good tidings unto the meek." And again it is written, "For the Lord taketh pleasure in His people. He will beautify the meek with salvation." Psa. 149:4 While humility of soul in bowing to God's way of salvation is the primary reference in the third beatitude, it is not to be limited to this. "Meekness" is also an intrinsic part of that "fruit of the Spirit" which is wrought in and produced through the Christian. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," Gal. 5:22 It is that spirit which has been schooled to mildness by discipline and suffering and brought into sweet resignation to the will of God.

When in exercise, it is that Grace in the believer which causes him to bear patiently insults and injuries, which makes

him ready to be instructed and admonished by the lowliest of saints, which leads him to esteem others more highly than himself, which teaches him to ascribe all that is good in himself to the sovereign grace of God.

On the other hand, true "meekness" is not weakness. A striking proof of this is furnished in Acts 16:35-37. The apostles were wrongfully beaten and cast into prison. Next day the magistrates gave orders for their release; but Paul said to their agents, "Let them come themselves and fetch us out." God-given meekness can stand up for God-given rights. When one of the officers smote our Lord, He answered, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" John 18:23.

The spirit of meekness was perfectly exemplified only by our Lord Jesus Christ, who was "meek and lowly in heart." In His people, it fluctuates, often times being beclouded by the rising up of the flesh. Of Moses, it is said, "They provoked his spirit, so that he spoke unadvisedly with his lips." Psa. 136:33 Of Ezekiel, it is recorded, "I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me." Ezek. 3:14 Of Jonah, after his miraculous deliverance, we read "It displeased Jonah exceedingly and he was very angry." Chap. 4:1 So also of the humble Barnabas, as he parted from Paul in a bitter temper. Acts 15:37-39. What warnings are these! How much we need to learn of Christ and let Him grow up in us!

15

**"Blessed are the meek; for they shall inherit the earth."** This is a quotation from Psalm 37:11. The promise seems to have both a literal and a spiritual meaning. "The meek shall inherit the earth and shall delight themselves in the abundance of peace." The meek are they who have the greatest enjoyment of the good things of the present life. Delivered from a greedy and grasping spirit, they are content with such things as they have. "A little that a righteous man hath is better than the riches of many wicked." Psa. 87:16 Contentment of mind is one of the fruits of meekness of spirit. The proud and restless do not "inherit the earth" as we have already seen. Although they may own many acres of it, they must give it up. Jesus, **King Jesus, is coming to Reign.**

(Reprint 1935)

## The Folded American Flag

**T**here is no reference to the meaning of the 13 folds of the American flag in the U.S. Flag Code, and no other laws that directly relate to that issue. There are several scripts that federal agencies offer a veteran's family at their request, or words they would prefer to be read, during the folding of the American flag at the funeral of their loved one.

The American Legion states on its website that the meaning of the flag folding ceremony is based on religious principles. It references the U.S. Armed Forces ceremony of retreat at night when the American flag is lowered and the ceremony of reveille that is performed when the American flag is raised in the morning as a symbol of the resurrection of the body.

Symbols for the Folds of the Flag according to the American Legion:

The **first fold** of our flag is a symbol of life.

The **second fold** is a symbol of our belief in eternal life.

**16** The **third fold** is made in honor and remembrance of the veteran departing our ranks, and who gave a portion of his or her life for the defense of our country to attain peace throughout the world.

The **fourth fold** represents our weaker nature; as American citizens trusting in God, it is to Him we turn in times of peace, as well as in times of war, for His divine guidance.

The **fifth fold** is a tribute to our country, for in the words of Stephen Decatur, "Our country, in dealing with other countries, may she always be right, but it is still our country, right or wrong."

The **sixth fold** is for where our hearts lie. It is with our heart that we pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

The **seventh fold** is a tribute to our armed forces, for it is through the armed forces that we protect our country and our flag against all enemies, whether they be found within or without the boundaries of our republic.

The **eighth fold** is a tribute to the one who entered into the valley of the shadow of death, that we might see the light of day,



and to honor our mother, for whom it flies on Mother's Day.

The **ninth fold** is a tribute to womanhood, for it has been through their faith, love, loyalty and devotion that the character of the men and women who have made this country great have been molded.

The **10th fold** is a tribute to father, for he, too, has given his sons and daughters for the defense of our country since he or she was first born.

The **11th fold**, in the eyes of Hebrew citizens, represents the lower portion of the seal of King David and King Solomon and glorifies, in their eyes, the God of Abraham, Isaac and Jacob.

The **12th fold**, in the eyes of a Christian citizen, represents an emblem of eternity and glorifies, in their eyes, God the Father, the Son and Holy Ghost.

#### Summary

Although there is some evidence that the religious script above originated from the United States Air Force, according to the air force protocol chief, Lt. Col. Samuel Hudspath, there are no acts in Congress or any federal laws that assigned meaning to the individual folds made when the American flag is folded during ceremonial occasions.

17

\*\*\*\*\*

God forbids you to look toward Jerusalem, Mighty men; You are warned with a curse, O Moslem. "Behold gloominess, sorrow, distress and anguish;"

When it is light it shall be darkness Weeping and wailing and gnashing of teeth. Nations forget not! The reaper will reap.

—Alberta Boling.

# REFLECTIONS REFLECTIONS

*... From the Editor*

**“Stand fast therefore in the liberty wherewith Christ hath made us free,...” Gal. 5:1**

Liberty! Freedom! Deliverance! What wonderful words to contemplate and experience. Every year Americans are reminded of this magnificent time when our forefathers won their freedom from The British in 1776. We rejoice in The Lord greatly for the glorious privilege of living in a land which boasts of a democratic freedom and prosperity beyond any nation around the world. There is, however, an even greater liberty and all inclusive deliverance expressed in the text above, for it proclaims the matchless victory which Jesus purchased for all humanity by His death on the Cross of Calvary. Paul continues this verse adding “... and be not entangled again with the yoke of bondage.”

**18** This is in reference to the law, for these Gentile believers had been deceived by some Jewish law keepers that they must abide under the edicts of the law to obtain righteousness. The fact is God never did give the law to produce righteousness. Even Peter described it as a yoke “...which neither our fathers nor we were able to bear.” Acts 15:10

Deliverance from the yoke of law is by no means the only freedom which Jesus purchased at Calvary. God’s glorious plan of redemption through Christ Jesus also freed us from sin, “For he that is dead is freed from sin.” Rom. 6:7 We have this great victory directly because God asserts that we died with Christ.

Next comes freedom from death because “...if we be dead with Christ, we believe that we shall also live with him:” Rom, 6:8 Not only so, but bondage to the flesh can also be a distant memory in our lives as a result of Jesus’ work on the Cross. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.”**

Rom. 8:11-12

Satan, too, was conquered at Calvary. Jesus said before He was crucified, "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31 Then, while He yet hung on the cross, He cried out victoriously, "...it is finished..." (John 19:20) meaning, among other things, that the battle is over! God emphatically proved this victory over Satan when He raised Him from the dead three days later, "...having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Col. 2:15 It is because of that glorious victory that we, too, have been delivered from Satanic bondage. Jesus expressly partook of flesh and blood "...that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14-15

Finally, He defied gravity and freed us from the bondage of this earth promising, "...because I live, ye shall live also." John 14:19 That new life is eternal, and He prayed this glorious prayer for our literal and physical escape from this earth: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24

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## **ANNOUNCEMENT:**

**Fellowship Meeting  
LABOR DAY WEEK-END  
GOSPEL FELLOWSHIP  
13011 GRANDVIEW RD.  
GRANDVIEW, MISSOURI 64030  
Aug. 30 – Sept. 1**

If you desire lodging, or need further information, please contact us at: 816-618-3306 or e-mail [gjhawk1@msn.com](mailto:gjhawk1@msn.com)

## Yield in These Last Days!

Ray Quintana

**“**This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Gal. 5:16-17 The greatest power in the universe, next to the power of God, is the power of a life completely submitted to the Holy Spirit, exhibiting the beauty of the Lord Jesus. This verse could be translated: “be constantly conducting yourselves in the Spirit.” The word “Spirit” refers here to the Holy Spirit. We are to determine every thought, word, and deed by the leading of the Spirit through the Word, and think every thought, speak every word, and do every deed in an attitude of entire dependence upon the Holy Spirit’s empowering energy, “...bringing into captivity every thought to the obedience of Christ.” II Cor. 10:5 If we do this, we have God’s guarantee and promise that we shall not fulfill the lust of the flesh.

**20** The word “flesh” refers here to the fallen depraved nature with which all men are born, but whose power was broken when we were saved. We will still battle this flesh every day until that time we are taken to eternity. Our modern meaning for the word “lust” refers especially to an immoral desire. When the Authorized Version was translated, the Greek word from whence this term comes simply means “a desire.” That desire may be a good one or a bad one, depending on the context in which it is used. The Greek word in our text contains a preposition prefixed which intensifies its meaning. It is not only a desire; it is a craving. But as we determine our conduct by what the Spirit leads us to do, and yield to Him for the divine energy with which to do it, we have God’s promise that we will not yield to the flesh.

With this promise, we will absolutely not fulfill the cravings of the fallen nature. “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Gal. 5:17 One could render the sentence, “The flesh has constantly a strong desire to suppress the Spirit.” The work of the Holy Spirit in the believer is two-fold; namely, to put sin out of the life and to produce His own fruit. The fallen nature has a strong desire to suppress the Holy Spirit’s work in us. But the Holy Spirit has a

strong desire likewise to suppress the fallen nature in its attempt to cause the believer to obey it. They are contrary the one to the other. The words "one another" are reciprocal pronouns in the Greek. The Spirit and the flesh reciprocate the antagonism each has for the other. The word "contrary," speaks of a permanent attitude of opposition toward each other on the part of both the flesh and the Spirit. The picture in the Greek word is that of two opposing armies, each digging a system of trenches for the purpose of holding the land they have by conducting trench warfare.

This contest is going on all the time in the heart of every child of God. It will continue until we go home to glory. The Holy Spirit is the divine provision for victory over sin, "so that ye may not do the things that ye would desire to do." The part the Christian must play in this trench warfare is found in our previous verse; namely, to constantly determine his every thought, word, and deed by the leading of the Spirit, yielding to Him for the energy to act in the believer. The entire translation could read, "But I say, be constantly conducting yourselves within the sphere of the Spirit, and ye shall not fulfill the cravings of the flesh. For the flesh has constantly a strong desire to suppress the Spirit, and the Spirit has as constantly a strong desire to suppress the flesh, and these are entrenched in a permanent attitude of opposition to one another, so that ye may not do the things that ye would desire to do."

Paul describes his own experience with this battle in Rom. 7:8, which may be translated thus: "... but sin, using the commandment as a fulcrum, brought about in me every kind of evil craving. For without law, sin was dead." He then declares "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good." Rom. 7:14-16 Paul uses three words to describe man: "But the natural man receiveth not the things of the Spirit of God:..." I Cor. 2:14 The "... natural man..." is the unsaved man whose highest form of life is dominated by his reason and emotional nature. The apostle coins a new term in I Cor. 3:1 to describe one who is saved but has not yet found deliverance from the power of sin in the fullness of the Spirit, being more or less still under the control of the evil nature. That word is "...carnal, even as unto babes in Christ." The third term defines the "spiritual" man, depicting the believer who is

born again and living his life in the fulness of the Holy Spirit. Paul describes himself here in Rom. 7, as a “carnal Christian,” living, albeit unwillingly, under the control of the evil nature from which he had been liberated. He was under its control, because he was living under law instead of grace. He is sold as a slave under sin. “Sold!” Sin has foreclosed the mortgage and owns its slave. Paul explains his situation saying, “For that which I do, I do not understand.” He does not understand his experience as a Christian. He says, “For that which I desire, this I do not practice, but that which I hate, this I am doing.” That is, the very thing he desires to do, namely, good, this he does not do, and that which he hates is the thing he does do. It is clear that Paul is recounting his experience as a saved man. He desires to do good and hates sin. No unsaved man does that. The failure to achieve his purpose is found in the fact that he is attempting in his own strength that which can only be accomplished in the supernatural power of the Holy Spirit.

22 Jesus spoke to the Pharisees in Matt. 12, addressing them as a “...\_generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” God must have the abundance of our heart. Do we love the Lord with all our, heart, soul, and mind? God wants the abundance of our heart. God wants us to worship Him out of desire and love for Him. Proverbs says, keep thy heart with all diligence; for out of it are the issues of life. All that we do is out of the motivation of our heart.” V. 34-37 Every Christian has two hearts. An unbeliever only has one. “An evil man out of the evil treasure bringeth forth evil things. This is the heart with which every one of us were born. It is old nature of Adam. But as believers, we must choose the heart that we would follow. Then, “A good man out of the good treasure of the heart bringeth forth good things:...” Every believer has this good heart which comes through the new birth, but each must contend with that old nature (heart). Paul details in Romans 6-8 the process by which we are to deal with it. Romans 6:11 declares plainly: “Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.” That is what we must do every day with that old rebellious Adamic heart. We are alive unto God through Jesus Christ. This is the heart that will motivate us as listen and submit to it. What is God’s desire for our whole heart? Is it not it praise to God and seeking Him? We must also have that purpose and desire to keep God’s word. These are some of the good things in our heart. We must be fully committed to the Lord from the heart in order to wholly follow Him. Paul is our example of that new heart. Throughout his writings, God opened that new heart and filled it with Christ day after day. What a love he had for the saints which made him willing to pay the price in order to give us this Gospel! That same heart of love must also be found in us that we too might offer it back to Him. All motivation in our lives begins in the heart. All men today speak out of the fullness of the heart. A good man brings forth good things out of the treasures which he possesses in his heart; but the treasures of the evil are only evil. Today we hear a great many unscriptural teachings. There are doctrines declaring that the whole Church will be the bride of Christ. Others speak of “a Gentile bride” along with many other unscriptural messages. Men have disregarded the Apostle Paul’s gospel. God established Paul as the apostle for this age and the message committed to his trust is the only message that will perform His Work in us. “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.” Rom. 16:25 Men will surely be held accountable for all idle words, or words of unbelief, contrary to Paul’s message of grace, and the preaching of Jesus Christ. The secret that was hidden, the revelation of the heavenly glory, was given to Paul. We must follow him as he followed Christ. My heart is so heavy for many who have fallen into Satan’s trap of listening to another Gospel. Paul describes his own battle with that old heart in Rom. 7:24-25. “O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” We would emphasize that this was Paul’s cry as a Christian, a saint of God, ignorant of the delivering power of the Holy Spirit at this time, though he has much to say of Him in the next chapter. The minute he

cries "who shall deliver me,..." he finds the path to victory, for he calls upon a Person, even the Lord Jesus Christ for help.

The term "...the body of this death," is a reference to the miserable condition of the Christian who is yet more or less dominated by the evil nature over which he desires victory. This is the same death of which Paul speaks in V. 9-11. "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." The body here is the physical body in which the sinful nature dwells and through which, when it is dominant, will control. Paul is not crying out for an outlet from his body but rather for deliverance from the condition of defeat due to his lack of spiritual knowledge up to that moment. We would also reiterate the fact that he has discovered how the law in which he had trusted has brought him to this place of death rather than life. The apostle immediately answers his own question as to who shall deliver him from the compelling power of the sinful nature by saying that deliverance comes through Jesus Christ, and he gives thanks to God for that fact. There is no deliverance without our reckoning. God commands us to reckon that we have been delivered out of the bondage of corruption in which the whole creation lies. Its tendencies are evil and earthward, and must be mortified, or kept in death, by the power of the indwelling Holy Spirit. Sin desires to reign through our mortal body; but we must remember that we are a new creature in Christ Jesus. Sin seeks to enslave us through the lusts or desires of our body in order to reign over us. It is not sin to have these bodily desires. We cannot help this. It is natural. Nor is it sin to be tempted to gratify these fleshly desires. It is sin, however, to yield to them. We are exhorted: "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The Revised Version says, present (submit) yourselves unto God as alive. When we accept the fact that we died with Christ unto sin once, and the added fact that we are alive unto God in Him, we realize how impossible it is to continue yielding our members to sin. Instead, we yield them to God as instruments in His hands to work righteousness.



## GLOSSOLALIA **The Phenomena Of Tongues**

**B**ecause there has been so much misunderstanding and controversy about the "tongues" experience as it is recorded in Acts 2:4 and as it is known in the Pentecostal movement today, we have decided to make a close investigation into the subject and then in some systematic form put down our findings,

### THE GLOSSOLALIA

When the study of the Pentecostal experience of "tongues" was first contemplated, the critics found that before any discussion could be ventured upon, they had to have a term with a fixed meaning under which the "tongues" experience could be described in all their discussions. The search for such a term in the Greek New Testament evidently proved fruitless. So for the convenience of scholastic discussion, as is so often quite legitimately done, they combined three words and coined the term "glossolalia." Behind the word "**glossolalia**" lie three Greek words, from which it has been coined: "Glossa," "lalia," and in a more distant way "laleo," the verb from which the noun "lalia" is derived.

25

Now, before we can enter upon any discussion as to the meaning of these words, there are two characteristics about the Greek language to which they belong which must be taken into strict account especially as we meet them in the New Testament:

1. Classical Greek and Hellenic or New Testament Greek (the language in which the New Testament was originally written) are nearly two different languages.

2. Most words in the Greek New Testament have a root or essential meaning and a derived or adopted meaning. The root meaning may be the meaning which the word has in classical Greek, but the derived meaning is the meaning we meet on most occasions in the Greek New Testament. We will examine their meanings.

**GLOSSA:** The root or essential meaning of glossa is tongue the organ of speech, as in Mark 7:35, "The string of his tongue was loosed." The derived or adopted meanings in the

Greek New Testament are:

(a) The word spoken, conversation, as in I John 3:18, "Let us not love in word, neither in tongue."

(b) The accepted, spoken, and intelligible languages, as in Acts 2: 11, "We do hear them speak in our tongues."

(c) A language not proper to the speaker, not his usual language, as in Acts 2:4, "Speak with other tongues."

(d) The gift or faculty for speaking in such languages, as in I Cor. 14:5, "I would that ye all spake with tongues."

(e) Tongues as synonymous with nations, as in Rev. 7:9, "People, and tongues, stood before the throne."

**LALIA:** The root meaning of lalia is talk; that is, talk with no reference to intelligent or unintelligent conversation. The derived meanings in the Greek New Testament are: matter, discourse, statement, language, and dialect, as in John 4:42 Revised Version, "Not because of thy speaking (statement)."

**26 LALEO:** The root meaning of laleo is to make vocal sounds, to babble, to talk; that is, the uttering of sounds with no reference to intelligibility or unintelligibility. The derived meanings in the Greek New Testament are:

(a) To exercise the faculty of speech, as in Matthew 9:33, "The dumb spake."

(b) To speak or utter, as in Matthew 12:36, "Every idle word that men shall speak."

(c) To converse with, to make an address, preach, as in Titus 2:1 Revised Version, "Speak thou the things which befit the sound doctrine"; that is, teach and preach.

(d) To reveal, to make mention, as in Luke 24:25, "The prophets have spoken"; that is, revealed.

In fact, of the three words - glossa, lalia, laleo - only glossa is ever used with its root meaning, and, even so, in the few instances in which it is used we have the context to guide us, as in Mark 7:35, "The string of his tongue was loosed." (Here, tongue must mean clearly the physical organ of speech, which is the root meaning of glossa; it is the same in the other instances in which -glossa is used with its root meaning).

In the same way, the context indicates quite definitely the

use of the derived meanings of glossa, as in Rev. 7:9, "People, and tongues, stood." Here tongues could not mean the physical organ of speech, which is the root meaning of glossa. Hence, we have no alternative but to accept one of glossa's derived meanings in this case - tongues as synonymous with the nations of the world.

In the Greek New Testament, lalia and laleo are never used with their root meanings, which are: lalia - talk, or the uttering of vocal sound; laleo - to talk or to utter vocal sounds. In either case, nothing is implied as to whether the talk or the uttering of vocal sounds is or is not intelligible. Such a use of the two words is not only not found in the Greek New Testament, but is hard to imagine. Every instance in which lalia and laleo are used, the context clearly indicates that one of their respective derived meanings is used. This is so in the case of lalia in John 4:42 Revised Version. "They said to the woman, Now we believe, not because of thy speaking (statement)." It is so in the case of laleo in Luke 24:25, "The prophets have spoken. " In both the above examples, it is clear that the root meaning of neither lalia nor laleo has been used. The woman's statement in John 4:42 must have been just a collection of sounds with no reference to intelligibility, which would have been the case if lalia had been used with the root meaning; while the prophets in Luke 24:25 could not have babbled or just uttered vocal sounds, as would have been the case if laleo had been used with its root meaning. Thus, guided by the context, we see that except for the few occasions on which the root meaning of glossa is used, if the root meanings of glossa, lalia, and laleo were interchanged with their derived meanings we would have a Gospel of confusion.

27

### THE MEANING OF GLOSSOLALIA

Now, if tongues as understood in the light of the Pentecostal experience meant babblings, it is surprisingly strange why the same word glossa - which is used in the translation of tongues as meaning:

(a) Coherent, intelligible spoken language, as in Acts 2:11, "Hear them speak in our tongues."

(b) Nations of the world, as in Rev. 7:9, "People, and tongues, stood."

(c) Daily conversation, as in I John 3:18, "Let us not love in word, neither in tongue" should constantly be used in describing the Pentecostal experience. Further, *lalco* and *glossa* have always denoted intelligent speaking and a spoken language. These words are also used in Acts 2:4, "Speak with other tongues"; I Cor. 14:2 Revised Version, "He that speaketh in a tongue"; I Cor. 14:5, "He that speaketh with tongues." In the fourteenth chapter of I Corinthians, where the number of occurrences is noted, it means the incoherent uttering of vocal sounds and babblings instead of intelligible languages. Incidentally, it is worth noting that the adjective "unknown," which is often found in the Authorized Version in references which refer to the "tongues" experience, is not found in the Greek New Testament. The Revised Version, which follows the Greek New Testament as closely as possible, does not include the adjective in I Cor. 14:2,13,14. The insertion of the adjective "unknown" in the Authorized Version is apt to mislead and suggest the idea of "babblings," while its absence in the Greek New Testament is significant. Would not the early writers have given us some hint about the "tongue" being incoherent or unintelligent, if this were the case?

### DIALEKTOS

In the first of the five instances which come to hand in which "tongue" is not translated by "glossa;" the word "dialektos" is used. The root or essential meaning of *dialektos* is: speech or manner of speaking. The derived or adopted meaning is: the peculiar language of a nation or district, a dialect, a vernacular idiom, as seen in the following:

(a) Acts 1:19 Revised Version, "In their language that field was called Akeldama, that is, The field of blood." The word *dialektos* is used to indicate a definite area in which the language in question was spoken; that is, the field was known as Akeldama only to that area. *Glossa* could not be used in this case, because *glossa* means the language of a people, not of a district. As for example, the people of Yorkshire speak English in general; but they speak the Yorkshire dialect, in particular.

(b) The next instance of *glossa* not being used, is in

Acts 2:8 Revised Version, "How hear we, every man in our own language wherein we were born?" Here dialektos again refers to the language of the district of each person who heard the message of Pentecost; hence we have, "wherein we were born." Dialektos here seems to have also a general meaning; that is, it is synonymous with glossa, because the same Pentecostal crowd which used dialektos in Acts 2:8 Revised Version, "How hear we, every man in our own language wherein we were born?" used glossa in Acts 2:11 Revised Version, "We hear them speaking in our tongues the mighty works of God." In fact, it seems clear that the multitude in discussing the Pentecostal experience treated the words dialektos and glossa as synonyms. This is a convincing proof that the word glossa, when used in the translation of "tongues" with reference to the Pentecostal experience, means a well-known language.

(c) Acts 21:40 Revised Version, "He spake unto them in the Hebrew (Aramaic) language."

(d) Acts 22:2 Revised Version, "When they heard that he spake unto them in the Hebrew (Aramaic) language, they were the more quiet."

(e) Acts 26:14 Revised Version, "I heard a voice saying unto me in the Hebrew (Aramaic) language."

In these instances, the word dialektos is meant always to convey the idea of a language known best to the person or persons concerned. Paul was most at home in the Hebrew (Aramaic) language, even as were the Jews. The use of dialektos at some points in the narrative of the Acts supports the truth that "tongues are for a sign, not to them that believe, but to the unbelieving" - I Cor. 14:22 Revised Version. Each time the tongue or language most familiar is used, the audience is stricken with awe, while throughout the narrative of the Acts Luke takes pains to mention the particular tongue or language.

### **BATTALOGEO**

In the Greek New Testament the word which comes nearest to conveying the idea of "babblings" is "battalogo." In Matthew 6:7 "vain repetitions" is a weak and indecisive translation of battalogo, and lacks the sense of Christ's words. The root meaning of battalogo is to stammer; and when Jesus spoke of

ineffective prayer, He had in mind the vague indistinct mumblings very allied to a sort of stammering which is heard so often when fixed chants are being recited. Now if tongues-as understood by the Pentecostal experience meant babblings, surely *battalogo* would have been used at least once in the translation of tongues, since the vague incoherent sounds of the stammerer before he actually speaks come nearest to conveying the idea of babblings! Further, it is strange why Jesus, so definite in His teaching and clear in His meaning, did not use either *glossa* or *laleo* or any combination of these words when describing ineffective prayer and when He had babblings in mind. Even Luke, so careful of his words and phrases, writing delicate and polished Greek, never in the Acts used *battalogo*.

30 From all this we may conclude that *glossa*, in the Pentecostal sense, means a language not proper to the speaker; that is, a language which he does not usually speak, but not a language improper in itself. The message in tongues may be incoherent if no one in the audience recognizes or speaks the language of the message; that is, it is incoherent as related to the audience, but never incoherent in itself.

### THE USE OF THE PHENOMENA OF TONGUES

Before venturing upon any discussion as to the use of tongues, it must be remembered that the critics make no distinction between the experience of speaking in tongues when one is filled with the Spirit, and the gift of tongues. For them there exists only the phenomena of tongues. This view has been borne in mind in the discussion which appears below as to the use of tongues. There are two uses of tongues mentioned in the New Testament:

1. As we have seen above, "tongues are for a sign" - a sign by which the unbelievers and the indifferent are arrested - I Cor. 14:22. "Tongues" takes its place among the ecstatic experiences known to mysticism; and like them it has its own unique purpose and associations.

The critics who are opposed to the Pentecostal experience have apparently forgotten the nature of the ecstatic states of the prophets. That the outpouring of the Spirit in the Messianic days, that is the last days (Joel 2:28-32) was to be in perfect continuity

with the prophetic experience of the Old Testament is a well-grounded and accepted belief. In fact, it was the hope of Israel, since the time of the prophets. This hope was fulfilled, as is well known, in the Apostolic days as is seen in Acts 2: 17-21 and in the numerous references in Paul's Epistles. The value and significance which we set on the experiences of the early Christians must necessarily affect our attitude toward the prophetic experiences of the Old Testament, if we are to be consistent.

In the experiences of the prophets, are we to disassociate the physical from the spiritual? If so, how then shall we account for the madness of Saul, the strength of Samson, and the action of Isaiah walking barefoot and naked? Are we to suppose that no external phenomena or sense-experiences were implied in all the visions of the prophets in Jeremiah's experience of "a burning fire shut up" within him, or in all such experiences beginning with, "The Lord showed me," or "I heard a voice," and so forth? Can we explain away all these experiences as being illusions or purely subjective? Or, can we say that the descriptions of them which have come down to us are due to the weakness of Hebrew psychology? Again, are we to imagine that the experiences of the prophets were in any sense chaotic or confused? If, however, we believe that the experiences did include physical demonstrations and external phenomena and were in nearly every case intelligent and of an excessive character; are we then making any extraordinary or impossible claim for the "tongues" experience when we say that the tongues of Spirit-filled persons are controlled by the Spirit of God and that the utterances are of an intelligent and coherent nature?

Against the background of Old Testament prophecy, is it too much to say that the Pentecostal experience is one of the many historical channels of Divine revelation? Is the experience to be discredited, because the physical and mental accompaniments are not understood and seem abnormal? The ecstatic experiences of the prophets were characterized by abnormal mental and physical features. The features were, in the minds of the people, the necessary marks of a Divine call. The symbolical actions and abnormal behaviour of the prophets made them a sign to the

people.

The mistake that has been made is that the sign of the Pentecostal experience has been confused with the significance of the sign. The outward physical manifestation has been stressed at the cost of the inward spiritual and moral experience. Importance has been given to the instrument and not to the purpose. There has been a dwelling on the physical and emotional content of the experience, instead of an advancing on to the deep spiritual and moral consciousness of God which it was intended to give. It would not be necessary to have a physical emotional experience, in order to be aware of God's Presence. The believer could experience the great truth, "Be still, and know that I am God" - Psalm 46: 10; or, "And after the wind an earthquake...and after the earthquake a fire...and after the fire a still small voice." I Kings 19: 11,12.

32 2. The other use of "tongues" is stated in I Cor. 14:2,4 Revised Version, "For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. He that speaketh in a tongue edifieth himself." This statement in Corinthians is apt to be easily misinterpreted; and the whole sphere of the Christian life has to be borne in mind before its meaning is decided upon. With the initial experience of the infilling of the Spirit, the Spirit-filled person is immediately placed under grave moral responsibility. This responsibility is equally important for the believer who has been blessed with the experience of "tongues" but once, as well as for the believer on whom the gift of "tongues" has been bestowed. It is true that the experience is granted in order that the believer might deepen his or her own personal and intimate communion with God; and being deeply mystical it may not, as often happens, have any value in itself for anyone else. But this is where the moral responsibility is heaviest. No Christian experience, however mystical, is ever intended to have an independent or exclusive existence; "for none of us liveth to himself." Rom. 14:7 The idea of monopoly is foreign to Christ's teaching.

The believer is led into a liberty of spirit, but that liberty is no license. It does not mean that a person will speak or must



speaking in tongues wherever or whenever he prays, and so gain a reputation for himself. It is this speaking in tongues for the sake of speaking in tongues, that has brought disrepute on the experience and aroused opposition and suspicion. It is quite possible for the experience to deteriorate into a case of "vain repetitions," if it is carelessly and indiscriminately regarded. The Spirit is not to be quenched, but He certainly must control man's spirit. Too often has this sacred experience been blamed for irresponsible and unloving behavior. There must be drawn a very distinct line between the leading of the Spirit and the working up of human emotion for cheap sensational and demonstrative purposes as was evidently done by the Corinthian Christians.

The experience was to be the source of deep spiritual and moral holiness, whereby each individual and therefore the Church was to grow in strength. It is the outward manifestation of an introduction to a fellowship with God which from henceforth has to be cultivated by discipline of a stern moral and spiritual character. From fellowship, the believer must work towards the establishment of perfect harmony and an abiding union with Christ. It is not the frequent occurrence of the ecstatic experience of speaking with "tongues" that is of greater importance, but the growing effectiveness of the life of the believer in the community. 33

The call to moral repentance, which was continually on the lips of the true prophet in Israel, was a great sign of distinction between him and the false prophet. The ecstatic experience of the prophet only served to set him apart for the great work of guiding the destinies of the country and of his fellowmen. His mission was to recall the people to a belief in God's moral control of national life. This was the predominant feature in his ministry. His ecstatic experience and foretelling the future were subordinate and secondary. The prophet's experience may not have edified the people of Israel, but the message or vision that came to him during the experience deepened his own consciousness of the Spirit of God and, thus, he made others strong. The mystic may not always be able to share his experience with the members of his community and they themselves may not be able to enter into an appreciative understanding of it; but this in no way invalidates

or weakens the reality of his experience. He himself through it, comes to possess a more powerful, spiritual, and moral character which his fellowmen might use.

It might be remembered that nowhere in the New Testament was the gift given for preaching. In the second chapter of Acts we read that the Spirit was poured out at Pentecost on the one hundred and twenty gathered together. This resulted in a feeling of awe taking possession of the multitude of three thousand persons, so that they became at once keenly attentive to Peter's sermon. It is not stated that Peter's sermon was delivered in a particular tongue in which he spoke as the Spirit gave him utterance --- Acts 2:4. Had this been so, then only a portion of the multitude which was composed of about seventeen different communities of people would have understood him. Instead, we read that the whole multitude hearing him were brought under conviction and were converted. "Tongues" were not meant to be the means of propagating the Gospel, but the Spirit gives each individual the necessary power for witnessing in his own language.

### 34 TO SUM UP

1. It has been seen that the words used in the Greek New Testament for "tongues" nowhere mean "babblings" --- that is, incoherent language.

2. That "tongues" are a sign for the unbeliever.

3. That "tongues" are a spiritual, that is, a mystical experience by which the believer speaks unto God and his inner life is deepened.

It is the earnest hope and prayer that these notes may afford some help to every reader who desires to know more about this truth.

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**Every step of faith not only takes us forward, but leaves a footprint behind for others coming after us to see.**

**We tire of the pleasure we take - but never of the pleasure we give.**



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