

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians

Untangling the Gift of Speaking in Tongues Pt. 1

1 Corinthians 13:8-13

Tim Armstrong, Senior Pastor

Weekend 09.17/18.11

Good morning Crossroads. Good to have you all here this morning. We have a lot to cover this morning. We're in 1 Corinthians chapter 13 so open your bibles there. If you don't have a bible there's one in the chair back in front of you. Turn to page 960. Today we are going to look at one of the most explosive, controversial, confusing issues within Christianity. We're going to look at the gift of tongues. We're going to untangle this gift just a bit. And I know that many of you come from different walks of life; different background; different church experiences; different church backgrounds. All that plays into how we're going to look at this morning. Some of you come from a mainline denominational church where you've never experienced tongues. You haven't see it around you let alone someone talk about it. Others of you are on the other side of the spectrum. You might have grown up in a holiness movement oriented church; charismatic church; Pentecostal church. You're very familiar with it. You have questions about it. Others of you are brand new to the faith and you don't know what in the world this is all about and you're just trying to work that all out; trying to decide is this something for you? Is this something you should be seeking? We're going to answer all those questions. We're going to bridge the gap this morning. The primary question we're going to seek to answer is does the gift of tongues exist today? That's really the primary question because obviously there are those who don't believe it exists and there are those who believe it does exist and so we have to figure out what's going on and we need to understand what we believe and that's really the critical aspect – what we, what you have studied and believe.

You know, one of the things I've that I've noticed is going on there's this polarization going on in Christianity, not outside Christianity but within Christianity. A lot of it is because of the globalization of information. We're able to hook up and to listen or to watch someone all the way on the other side of the globe and get their opinion on scripture. We're able to tune in to somebody's podcast. We're able to watch television. We're able to listen to it on the radio. There's so many. There's a plethora of ways that we can hook up with somebody else or some other group or some other school and you know what's going on is that what we have going on is this sense where people are aligning themselves with personalities or movements or churches or theological camps or seminaries. The responsibility always is for us to know the Word of God ourselves and to come to our own conclusions, not to line up with an individual or a certain party or a certain group but to know what we believe. And this is one of those issues where we have to know what we believe because it's so polarizing. We have to come to our own understanding what the scriptures and so what we're going to do this morning is we're going to start at a very foundational level of understanding what's going on and then we're going to rise up and I'm going to take you through some very difficult, complex, grammatical, language oriented type of learning this morning. I'm going to ask you to hang with me. I know that's sometimes tough. Grammar's not our favorite subject but we have to work through it. Why? So we can understand what the Word of God is saying to us. We understand what we believe.

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Now, to start the discussion we first have to understand that there are two primary positions. Two camps that you can fall into. There is what is called the cessationist position and the non-cessationist position. Let me explain these two. The non-cessationist would basically say that the gift has not ceased; that the gift of tongues is active today. They would also define the gift of tongues in a modern day context as an unknown language. It's not a known language or dialect, rather, it's like a heavenly language. It's like a prayer language that God gives to you to communicate with Him in a way that is beyond words. The modern day, non-cessationist would also say that this is still the conduit by which God provides revelation. He does it through the gift of tongues; through the gift of the interpreter so that we can understand what God's will is for a particular person or particular church or particular situation. That's the non-cessationist view.

The cessationist view is just on the other side of the wall. They're basically saying that the gift of tongues no longer exists. They understand the definition of tongues completely differently. They understand it in a historical sense where it says the ability to speak a known language or a known dialect without any prior training. And so a cessationist would say that the primary reason that tongues were given throughout the Word of God is for the spread of the message of God for the authentication of the message itself. So when you can authenticate who the message is coming from you can authenticate the reality of the message. That happens by the gift of tongues. They would also say since the canon, the scripture is closed – we're not adding any more to it; that in essence the gift of tongues has ceased as well.

Those are the two positions. Not either camp that you join or either camp that you're a part of you need to understand there's going to be controversy associated with your position and you basically have to have a position on this subject. You can't be like Switzerland. You can't be neutral. You've got to have an understanding grows out of the Word of God. So what is our goal? Our goal is to know what the scripture teaches us. Our goal is to understand it ourselves and be able to come to a rational conclusion by the study of the Word of God.

Now you do this by not taking passages out of context. We know that. We've been studying 1 Corinthians long enough. You know that we are very serious about understanding the context. We have to understand what comes before, what comes during, what comes after, the whole set of the story. We have to understand that to understand any particular piece of scripture. And you understand basically what's been going on in the framework of the Corinthian church by now. You understand that here is a church in conflict. Here is a church that is having all kinds of problems and the Apostle Paul, who was the church planter of the church basically, writes this letter to answer questions that are going on and to settle some of these issues. There's all kinds of issues. There's division in the leadership. There's divisions among the church body itself. There's division over its theology. There's division over understanding of theology; understanding the practical things like marriage, the Lord's Supper, the gifts. There are all kinds of confusion about the gifts so much so that Paul writes three chapters to clear it up: chapter 12, chapter 13

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and chapter 14. A huge section in reality when you look at the scope of all of 1 Corinthians. This was a major issue and part of the issue, and I've got to ask you this – harken back in your minds. Think back about what you know about the Corinthians situation. Think back to the early part of the summer when we were studying chapter 12 and you remember what was going on in the culture that was around the church. Here Corinth was. It was a bustling city; one of the ancient wonders was residing right in the center of the city – the Temple of Aphrodite. And so many of the Corinthians believers were coming out of this pagan background of this ecstatic worship to this goddess, so much so that one of the elements, the highest plain of worship to this goddess Aphrodite was losing yourself in this ecstatic utterance and in this whirlwind of worship to her.

Now some of these people who come out of that background are now coming into the church. Tongues is on the scene. It's early in the ministry of the church and they're taking their experience of this ecstatic utterances out of their cultural understanding and they're pulling it into the church and Paul is all the while saying, no, no, no. You've got to get a handle on this. You've got to understand that things are getting out of control. And so, basically, he writes the 1 chapter, chapter 12 of the three chapters. He writes chapter 12 to help level things out and have an understanding of the gifts. Then he comes into chapter 13 and he says this. He says, no listen. You can have the gifts and you can see the gifts as important but don't forget the foundation. What is the foundation? We've been talking about it for three weeks. Love, right? In fact, look at the beginning of chapter 13, verse 1. He says, you know what Corinthians? If I speak in the tongues of men and of angels, if I have all prophetic powers, if I have understanding of mysteries and knowledge, if I have faith, if I have all of these things but I do not have love then what? What am I? I'm nothing. I'm just a sounding gong. So, he's focusing on this foundation of love but as we get to verse 8 he starts to turn the corner and he's going to address the gift issue in the Corinthian church. Now, with that as a back-drop let's look at the text. Let's read it and then I'm going to unpack it. Let's start in verse 8.

He picks up where he left off. Love never ends. As for prophecies, there going to pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, basically he says I grew up. I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. So now faith, hope, and love abide, these three; but the greatest of these is love.

Now, stop right there. We need to unpack the context of this group of verse to understand and come to an answer of whether or not the gift of tongues had ceased and the first thing that we have to understand is that Paul has one driving ambition in this section. He is contrasting the everlasting nature of love with, listen – the temporary nature of gifts. So get your pen out. I want you to write this down. Here's the major point of this section. The major point of this section is this – compared to love, Paul would say, the gifts

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are temporary and partial. So, in essence what he's say is so, Corinthians you better focus on what really matters. You better focus on what will last. Love's going to last but these gifts that you are so enamored with; that you want to have; that you want to have because it's kind of the spotlight gifts; it's the prominent gifts that put you above everybody else. These gifts that you want – teaching gifts, gift of tongues, the gifts of knowledge, the gifts of knowing. He says those are temporary. Those are partial. That's the major emphasis of this section. Now, let me show it to you by taking apart the passage. Go back to verse 8. Notice he says love never ends. Never refers to time. So, what is he saying? It's going to always go on. It's never going to quit. It will always continue. That's pretty simple.

But now he's going to bring in the transition. He's going to say although love is never going to end the gifts will. The gifts are temporary and that's exactly what it says in verse 8. As for prophecies, they will, now I'm going to have you underline a few things in your bibles so get ready, alright? Says, as for prophecies, they will pass away. Underline that word pass away. As for tongues, they will cease. Underline that word cease. As for knowledge, it will pass away. Underline that word pass away. In this verse we see the temporary nature of the gifts.

Now, let's stop parenthetically for a moment and jump back in time to remind ourselves what are these three gifts. Let me give you the definition we talked about early in the summer when we were going through chapter 12 and I don't want to assume that you all remember this but what are the definitions of these three gifts? Well, when you look at the gift of prophecy what's the first thing that comes to your mind? You're thinking modern context definition of prophecy – someone who can look into the future and know what's going to happen, right? That's not the biblical definition of the word prophecy. The biblical word, *prophēteia*, the Greek word is to proclaim. It's basically to speak out in public. It's what I'm doing right now. It is the teaching gift of the New Testament; that the one who is the preacher; the one who is prophesying; speaking for. Not so much foretelling but forth telling. That's prophecy.

Then the second word, tongues in the New Testament, the word *glōssa* always means language or dialect. Whenever this word is used in the New Testament except for one occasion in chapter 14, we'll see this next week when Paul uses it facetiously how not to use it, he always uses it and the scriptures in general use it to mean a language or a dialect. It means the ability to speak this language which is not your native tongue without any prior training. That's the meaning of tongues or *glōssa*.

Knowledge, *gnōsis* is the idea to understand or to know. This is the scholars' gift. Remember? We talked about this? This is those people who have the ability to look into the deep things of scripture and just seem to be able to put it together and then share it with us. These are our teachers; the teachers of the church.

Now, these were the gifts that the Corinthians wanted. That's why I think Paul focuses on these but they also are the gifts that had something in common and what is that? They're all temporary. Got that?

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They're all either going to pass away or cease. The question is when, right? When will prophecy and knowledge pass away? When will tongues cease? That's the question that we have to understand. That's the question we have to answer before we can come to a final conclusion on this whole issue. So, how do you discover that answer? Well, I'll tell you what. This is how you always discover answers in the scriptures. You follow the verbs. If it's a set of participles you follow the participles. You follow the verbs and that's what we're going to do here today. I kind of hate to do this to you but I'm going to take you back to that high school Grammar 101 course that you just hated. You kind of just got through it but you know what? You have to do that here in context because you have to understand what the words mean. You have to understand what they're saying because they answer the questions for us. The verbs answer the question and what's interesting about this text is that Paul uses two different verbs. Now, that's not normal. I just want you to understand that. Normal biblical writing the authors usually use the same verb back to back to back to back to provide emphasis. Whenever you see an author of scripture change it up and use two different verbs you ought to stop and take good notice because something's going on in the text and that's exactly what's going on here. There's two verbs. One is the verb *καταργέω* *katargéō* which means pass away. It means to render in-active; to abolish. He uses that verb for prophecy and for knowledge. And then he uses the Greek word *παύω* *paúō* which can be translated to cease, to stop, to come to an end for the word tongues.

Now, in your programs, it's not going to be on the side screens but in your programs I placed there an example of a Greek Interlinear version of this text. A Greek Interlinear bible is used by English students who are learning the Greek language. And basically there are three lines. There a line of the original Greek. That's the manuscript that we work off of. Then there's a transliteration. Literally they take it letter by letter and change it into English and it doesn't look like any English word we know because it's not an English word. It's a transliteration of the Greek. And then the last line is the translation into English. Now, I want you to look all the way over on the far right hand side. Look on the right hand side of the page. You're going to see the word *καταργέω* *katargéō*. That is the verb that he's using. He's saying that, in this case prophecy will be abolished or pass away. Now look right below that. Right below that on the second line is the exact same verb. He's saying knowledge is going to pass away. But now come over to the left hand side of the page, second line, probably about the second word in or so and there's the Greek word *παύω* *paúō* which mean to cease. He uses two distinctly different verbs.

Now I show you that to ask you a question. What is different about the action of these two verbs? Remember verbs are those things that create action. What is different about the action of these two verbs. Here's where I'm going to take you back to English 101. Remember a verb has a voice, right? An active voice and a passive voice. The active would be like "I hit the ball". The passive voice would be "the ball hit me". Now, the Greeks add one more voice just to make things complicated for us English speakers adds the middle voice which is a reflexive voice. In other words, it would be something we do to

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ourselves. Continue with the illustration “I hit myself”. That’s the middle voice. Now we’re going to see the passive verb and the middle verb used in our verbs this morning.

Notice the word *καταργέω katargéō*. It is in the passive voice. So how you translate that – you translate according to its grammar. So you would translate that as something or someone will cause this gift or these gifts to end or pass away. Someone or something is going to cause prophecy and knowledge to pass away.

Now, the word *παύω paú*, cease is in the middle voice and since that’s middle voice that’s reflective. It’s going to do itself. The proper way of defining this is that tongues is not going to have someone or some thing stop it but rather, it will stop itself. Have you got that? Because it’s in the middle voice it’s going to stop itself. Are you with me this morning? Do you have that? I know you’re kind of depressed about the loss of OSU, that’s ok. This is a building year. We’re going to get over it. But I want you to get back in this. We’re in the Word this morning.

Now, what this means is there are two questions in the text that we have to answer and if you can answer those two questions you can answer the primary question that we started out with whether or not tongues exist and the questions are this. Number one: what causes prophecy and knowledge to stop? What is the cause? And then the second question: when will tongues stop themselves? When will tongues cease by themselves. These are the two questions that we have to answer over the next ten minutes or so. So let’s look at the first question.

Number one: What causes prophecy and knowledge to stop? Now, I want you to go back and I want you to remember what we said is the foundation to this whole section that we have to remember – that compared to love the gifts are what? Temporary and partial. We saw the temporary side of it in verse 8. Now you pick up the partial side in verses 9 and 10. So let’s go to the text. He says, right now, where we’re at right now we know in part, we prophesy in part but when the perfect comes the partial will pass away. Well, basically he’s saying we don’t know everything. As a teacher I can’t possibly exhaust my full knowledge of everything and teach you everything. As a scholar someone can’t go in and know everything about the word of God. We just can not do that. We know, we prophesy in part but, what’s the text say? When the perfect comes these gifts of prophesy and knowledge are going to pass away so what is the question? What’s the perfect, right? See, that’s the scriptures. The scriptures come alive when it’s asking question after question. It’s drawing you in. Paul, the master teacher is drawing us in to answer the question. What is the perfect? Because when you understand what the perfect is you understand what causes prophesy and knowledge to pass away.

Well, there are all kinds of theological debates, arguments about what the perfect really is. But one of the things I learned early in my education you have to take things at face value. You don’t want to go too far out of that. You could say, for example well, the perfect is the completion of scripture. When the canon of

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scripture is closed then the perfect is come and knowledge and prophesy has passed away. But think about that biblically. That doesn't really make sense, does it? I mean, when the scriptures are given that's when the gifts no longer are in existence. That's when we need the gifts all the more, right? That's when we need someone to teach us what this book tells us. That's when we need someone to study it and to know it and to help us come to a realization of its importance in our life. So, that doesn't make sense. It doesn't mean the completion of scripture.

Others will say well, the perfect is when the rapture occurs; when the church is taken out of the world. Well, when thinking about that biblically and that doesn't really make sense either does it? We know that the rapture is just one point on the timeline of the prophetic end of the world that leads to the reign of Jesus Christ. That's just the church leaving the world. We know from scripture that preaching and knowledge continue into the tribulation and on into the millennium. So it can't be the rapture.

And some people say, well, it's got to be Jesus Christ then. Jesus Christ is the perfect. Now, here we have to get back into grammar. Now we're talking about a noun and we're talking about a noun – we have some choices. It has to be either masculine, feminine or in the neuter. This is not in the masculine. It can't be pointing to a person. It's in the neuter so that eliminates the possibility of a person.

You say well then, what does it mean? Let's just cut through it. What does it mean? What is the perfect? Well, if you were a Corinthian believer and you were sitting there you would take this at face value. In fact, if I had an opportunity to sit down with you over a cup of coffee and I just said what do you think this means? I would imagine that in just a few moments you would venture a guess and you would nail it. Because if you just think about it logically what is the perfect? The perfect is when you and I have reached perfection; have reached the eternal state. We no longer need knowledge. We no longer need prophesy. In fact, that's exactly what the scriptures teach us. Look back at verse 11. Paul says when I was a child I spoke like a child, I thought like a child, I reasoned like a child. When I became a man I gave up childish ways. Isn't that the truth? I mean, you start out as a child and you're immature but as you grow you grow into maturity. At least that's how it's supposed to work. Some of you are still working on that side of life. But you grow up, right? That's what he's saying about the spiritual life. Right now we're like children. We haven't come to full maturity but someday we're going to come to full maturity. And he talks about that in verse 12, he says, for now we see in a mirror dimly, but then face to face. Who are we going to see face to face? Jesus Christ. That's right. He says now I know in part; then I shall know fully, even as I have been fully known. You see, what the perfect is is our eternal state for then we no longer have need for someone to teach us and we no longer have need for someone to study or to have that gift of knowledge to help uncover the Word of God, why? Because we'll have the Living Word face to face with us. So that answers question number one.

Now we're at question number two. When will tongues stop by themselves? When will that happen? Now let me remind you that the word cease, the verb cease is in the middle voice so that means it's going

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians

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1 Corinthians 13:8-13

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to stop by itself and you've got to think of it this way. You've got to think of it like a battery. Somewhere in your house, some drawer you have a flashlight with a size D battery and when the electricity goes out this winter you're going to reach for that and you're going to flip that on and there's not going to be any light because you forgot to do what? Check the batteries. You forgot to change those batteries and what do we know happens to batteries if you don't use them or is you use them overly, what will happen? It drains the energy and they stop by themselves. Batteries don't have a switch, right – turns themselves off and stop working? Neither does this gift. That's the whole concept that it's going to come to an end by itself. The question is when? When will it come? When is that going to happen?

Well, this is when we have to get into a little bit of the text. We have to ask the text some questions. We say, well, why was tongues given to the church? Let's just kind of step back and kind of get a view of the whole thing about thirty-thousand feet. Let's just say why was tongues even given to the church? Well, was it given as a private, personal prayer language? Nowhere in scripture do we see any evidence that the gift of tongues was ever given to an individual so that they would have their own private, personal prayer language. We don't see that in any portion of scripture in the didactic teaching of tongues. So that can't be it. So you have to ask this second question. Well, was it given as an element to be used in the worship service? We don't see that either. That's only talked about once in the bible – chapter 14. We'll be there next week. You'll come to an understanding of that. All of the other times it's used, or could have been used it's excluded. Think about this – Paul, when he was teaching his protégé Timothy, Titus, he's passing the baton to them, never mentions the gift of tongues. Not once. If this was such an important element for the church and for worship don't you think he would train those he was passing the mantle to on how to deal with it? But it's never spoken of. So that's out. Then you have to ask the question – well, was it given, maybe just to privately edify the person spiritually. But now think back on chapter 12. Is that what we figured out in chapter 12, which all about the spiritual gifts? No. What does chapter 12 tell us? Chapter 12 tells us that God gave us spiritual gifts for what? For the body, not for ourselves. We're not the one to be edified. You are the ones to be edified by other people's spiritual gifts. So that's out.

So, still flying thirty-thousand feet above we ask the last question – was it given as a sign of salvation and that's what you're going to hear in some churches. Some churches will tell you that the gift of tongues is a manifestation demonstrating your true salvation and that if you don't not speak in tongues then you are not truly saved. Let me just tell you right now when I hear something like that that irks me to no end. Do you know why? Because it nullifies the Gospel. It nullifies grace. We are saved by God's grace. There is no other manifestation other than by now living by faith and so when someone tells us we have to have something to demonstrate or to prove salvation or to solidify salvation that's another gospel. That's a false gospel. We do not listen to that. So no. Nowhere in scripture do we ever see that tongues is supposed to be used as a form of identification that you're truly saved.

You say, alright – why was tongues given then? Tongues was given, what did I say earlier? To authenticate the apostolic period of time, those apostles giving the Word of God and to authenticate the

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message. We see that over and over again in the scriptures that every time, Acts chapter 2, verse 7, when tongues appears on the scene it's being displayed by disciples who are proclaiming the message of God and what happens? People hear it in their own language. And they say these people don't know how to speak our language. What's going on? What's happening? It's authenticating the message. It's authenticating the messenger. You see that over and over again. You only find it in this kind of whacked out, turned around, upside down way in the Corinthian church.

So obviously by now you're starting to pick up I'm a cessationist. I believe the tongues have stopped by themselves when? I believe it stopped at the end of the Apostolic Era when the Apostles closed the writings of the Word of God. God stopped delivering revelation and said it is now complete. And so like a battery drained from its power it ceased to itself.

Do you know what's interesting? 1 Corinthians, you have to remember this, one of the earliest New Testament books written by the Apostle Paul. Right during the hey-day of Pentecost and the Spirit of God pouring itself out around the country, around the word. By the time the Corinthian church gets its letter closed and moved on do you realize that Paul in all of the rest of his other writings never mentions the gift of tongues? Why is that? I think it's because it was on its way out even as the Corinthian church was misusing it. We never see people like James or Peter or John or Jude ever mention the gift of tongues, why? Because it had ceased. It had come to a close. You know what's really interesting if you're a student of history the gift is never mentioned by any of the church fathers who wrote right after the Apostle's death, right up for several hundred years. For example Clement of Rome wrote to the church at Corinth in 95AD. That was only about thirty, thirty-five years after Paul had written. Now Paul had written three chapters, eighty-three verses all on the gifts. Clement of Rome didn't mention it once. It had died down, died out, ceased.

Justin Martyr, 103-165, in all his writings never mentioned it. Origen in 184 – 253 says “the gifts of tongues were sign gifts used only in the apostolic age. They were not exercised by the Christians of the day”. You go on and on and on. In fact, for eighteen-hundred years the gift of tongues had been unknown in the Orthodox Christian Church except for a few uprisings of individuals who proclaimed these ecstatic utterances were given to them by God. And on every single occasion in church history when someone would rise up and say the gift has re-emerged they were found out to be heretics of orthodox doctrine.

Now some of you might be thinking, well, yes but couldn't it have been re-given or re-emerged. No, the word *παύω paú*, ceased means once and for all. Once it's gone it's gone. It's not to return. And so what do we see? Eighteen hundred years. We do not see it active in the Orthodox Church. It does not exist until 1901 in Topeka, Kansas during the hay-day of the Holiness Movement that arises up. I believe because there was no unified church to squelch that and to draw it under theological examination it caught fire through the Pentecostal Movement; went through them in the second wave; caught the third wave which today is called the Charismatic Movement and today is mainlined and mainstreamed into our churches.

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But I believe what we're seeing in these churches is not what we see in the biblical text and some of you might be thinking but I've had experiences. You know what? I never argue with someone's experience. I can't. I can only ask you to examine your experience by the Word of God. That's where we always come back to – to the Word of God. So you say, well, if all this is going on in all these other churches, if this modern day manifestation of tongues is going on in one side and it's not going on in the other well then, what's happening? What's happening in these churches that have the gift themselves; who claim that it's existing? To be honest with you I don't know. I don't know what's going on. I don't know what's causing it. I mean, if you press me I might be able to give you some educated guess. You know what; I might be able to tell you well, you know it's a learned behavior in a conducive environment. It's an emotionally charged experience from people who see that other people have something that they want it so bad they're in a nice environment that says you can have it and it's a learned behavior and off they go. In fact, I've had some people who have come out of the Charismatic Movement who told me that they actually had to learn to speak in tongues. They were taught that you just get going. You just start the process and the Spirit picks it up and takes it from there. That doesn't sound like anything we experienced in Acts chapter 2. These people were shocked when they started speaking these other languages. And usually that's how it happens. You're shocked to discover you have one kind of a spiritual gift that God is so gracious to give you. It's not something you have to get going.

But you know one thing that I've also come to learn about our Pentecostal brothers and sisters, Charismatic brothers and sisters? That 99% of the time what's going on in their life is an earnest spiritual hunger to know Jesus Christ. And you've got to love that. I mean, now we're on the same, we're on level ground. We're on the same turf. We might disagree theologically whether or not tongues exist but you need to understand that we have brothers and sister that are in other churches that may not agree with us theologically on this point but desperately love Jesus Christ and believe in the Word of God. And every time I've been around my Charismatic brothers and sisters I walk away edified. I walk away encouraged. I could only hope they would say the same about me; about you.

And so what are we to think? How are we to operate if this is the understanding that we've come to in the Word of God at this church? Let me answer a question that many of you are thinking and you're wanting to know if I'm going to answer. Some of you are thinking, well, you know what – I've got this in my past and I've experienced this and you know what? I'm still experiencing this. I've got to go back to the Word of God and I've got to check it out. I don't what's happening but this does mean now that I'm not able to worship at Crossroads if I don't believe like you believe? That's not what that means at all. Do you realize that the gift of tongues is a non-essential when it comes to the over all scope of Christianity? The gift of tongues should never be a dividing point between people because as believers we believe in a foundation that Jesus Christ is the Son of God and that the Gospel is by grace and that the Word of God is without error. That's our foundation. That's our essential and so when the nonessentials poke up; when they start growing around us you know what we do? We go to the Word. We decide what we believe. We

## MESSAGE TRANSCRIPTS

Series: 1 Corinthians

Untangling the Gift of Speaking in Tongues Pt. 1

1 Corinthians 13:8-13

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put a stake in the ground and then we say you know what? I'm going to loosen the stake up just a little bit because I might not have all the facts. I only know in part. And so I humbly believe on this theological point but I have an open heart and because it's not an essential then I can fellowship and worship and celebrate with my brothers and sisters who do not necessarily have that same belief in that particular point.

See, what does Paul say? What is the essence of chapter 13? It's not whether or not the gift of tongues is active or not. It's verse 13. It's whether or not love is active or not. So now, faith, hope and love abide, these three. But the greatest of these is what? Say it. Love. That's who we are to be.

So what's the take away? Let me end with this. Here's the take away. The take away is you're not going to go out to the Resource Center and buy this CD and beat it over the head of some Charismatic friend of yours. You're not going to sit down at some bible study and tell them why they're wrong and you're right and get into a big schism and divide. You're not going to do that at all. What are you going to do? You're going to love. You're going to study your bible. You're going to come to an understanding of it. You're going to put those loose stakes in the ground around these nonessentials and you're going to say this is what I believe but I'm going to love. And I'm going to love those who maybe might not have the same belief in some of these nonessentials but have the belief in all the same essentials. I'm going to love them and I'm going to love them fully. And if we do that do you know who we're walking like? Jesus Christ. Let's pray together.