

The Reality of a Risen Jesus and the Speaking in Tongues

It is recommended that those interested in this subject read 1 Cor. 14 along with 1 Cor. 13.10+**

With the aforementioned in mind, the following are briefly dealt with here:

- (1) The relevance of the gift of the speaking in tongues
- (2) Paul's analogy between babyhood and manhood.
- (3) Paul's juxtaposition of the temporal with the eternal - this life in comparison with the return of Jesus/Yeshua ("Now we know in part, but then we will be fully known, now we see through a mirror dimly but then face-to-face", i.e. in the age of fullness and when "perfection" will manifest in the presence of the Perfect One).
- (4) The Christian's inheritance, his childhood and his manhood, his appointment as heir over against taking possession of his inheritance.

1 Cor. 14.39 : "Do not forbid speaking in tongues!" (Paul). This same text reads in translation (i.e. from Aramaic*) as follows: "Therefore, my brothers (=brothers and sisters) earnestly desire to prophesy and to speak in tongues. Do not hold back".

The latter very clearly stands in sharp contrast to what has been taught by the Charismatic leadership of late, namely to prescribe to their church membership to this day (!) not to speak in tongues during the church service

Paul, however, clearly instructs: "Do not hold back!" In other words, do not suppress this gift - clearly meaning in the assembly and then only speaking the unknown tongues between yourself and God all the time and when the unction of the Spirit is supposed to be followed and so that God Himself (!) can determine whether there is an interpretation through His Spirit or not.

Paul indeed gives a clear directive, also from this Aramaic translation, "(40) Let everything (=connected with the church service and especially pertaining to the Gifts of the Holy Spirit under discussion) be done with decency and order", meaning of course that those vessels who speak in tongues and who prophesy (=who have received these gifts) must act in accordance with the apostolic teachings. Therefore not speaking and prophesying all the time, but also making room for others' anointing to manifest on assembly level (1 Cor. 14.26+).

Now, concerning Paul's "child" analogy, i.e. contrasted with manhood (1 Cor. 13): Paul's Letter to the Galatians gels very well with this issue and I would therefore like to again draw attention to this Aramaic translation (Gal. 4.1): "But I say that as long as the heir is a child, he is not separate from the servants" (!).

The child, although he is the appointed heir to his father's estate, is then, according to the Apostle Paul, not yet mature to be master of all and the waiting period is still then in swing, i.e. before the child will be able to enjoy his exalted position - the child is then, during his childhood, indeed enjoying his parents' protection and ample provision just as we followers of Christ also are in His excellent care, but the child has not yet reached that state of fullness and when the perfect timing has arrived for him to become master of his father's whole estate!

Paul was indeed well acquainted with this privileged status as he, as a child and only son of affluent parents, was clearly in this very same position, something he must have lost after his Damascus Road repentance. The apostle then used those very things he was so well acquainted with to simplify his message and which illustration would have been understood by those he had won for Christ.

This, surely, is what Paul had in mind with 1 Cor. 13.10: "Now when that which is complete (perfect) comes, then that which is partial will cease." Also (v.11), "When I was a child I spoke as a child and I thought like a child and I reasoned as a child. But when I became a man I ceased these things of youth."

The apostle was obviously struggling to bring the carnal Christians over to spirituality - discarding then the childhood phase and where everything must be explained in either black or white over against the state of adulthood where one can naturally reason on an abstract level - leading to spiritual understanding and maturity.

Only a mature, adult Christian (=the manhood phase in Paul's analogy) can fully grasp spiritual matters and where Paul specifically refers to "the babbling of a child", surely he meant the inability of the child to verbalize his thoughts properly because he is still a child or toddler whose cognition has not yet acquired that level of understanding to observe and to convey coherently.

Now, does this mean that Paul regarded the speaking in tongues as immature? Definitely not and therefore he commands: "Do not hinder the speaking in tongues" or from this Aramaic translation : "Do not forbid speaking in tongues!" (1 Cor. 14.39).

I am certain, and especially where Paul referred to the tongues (languages) spoken by men and of angels, that he had placed this statement within a definite context and indeed with reference to those who boasted in speaking many foreign languages, also having had communion with the angelic beings - a typical trait of the Essenes who were bent on giving to the poor and pursuing the mysteries, also knowledge of creation and how it came into existence and of course with the focus on the mysteries. It was indeed this type of believer who could act out in a very harsh manner against the Apostle Paul.

But let me quote from the Aramaic translation : "If I would speak in every tongue of the sons of men and with [tongues of angels] and not have love in me, I have become brass that sounds or a cymbal that gives out noise."

The aforementioned correlates well with my previous statement on boasting in knowledge of foreign languages and such statement, especially coming from the apostle Paul, would definitely not have equated the special, divine gift of speaking in a heavenly tongue, as though the languages of the world were required to interpret the not understood spoken tongues! 1 Cor. 14.2: "For he who speaks in a tongue does not speak to sons of men but to Eloah (God) , for no man understands a thing that he speaks, yet in the Spirit he speaks a mystery."

And this is the crux, Paul does not extinguish the speaking in an unknown tongue, he allows it to run its full course in the assembly and so that an interpretation can follow thereon. However, should there be no interpretation AFTER the unknown tongues were spoken, then the one speaking the mysteries (=the mysterious language), must be regarded as having spoken to God Almighty - who indeed uses this gift to operate for some length of time and as the tongues are going forth, acting on the spiritual sphere to draw the assembly to that spiritual level where they can unite in one bond of love and awe for God Most High especially with new converts in mind (1 Cor. 14.22).

Note that the speaking in tongues is listed in 1 Cor. 12.28 along with the apostleship, the prophethood, teachers, helpers, and so forth, i.e. to function in unity of the Spirit and within the Christian gatherings (!) and it was then not to be despised by those who were carnal-minded, indeed spiritually immature!

Fact is, the apostolic message hinged on the spiritual, never the carnal! Modern Christendom hinges on the whole on a carnal approach to Scripture, not worshiping in Spirit and in Truth but being led by what they see and hear (=sensual, spirit-of-the-world Christendom - see Jn 4.24). Therefore the inability to grasp the things of the Spirit properly and so that they can grow spiritually.

It is perhaps appropriate to wedge in here, and with the aforementioned in mind, that it is said that the Essenes were bent on physiognomy - to ascribe characteristics to a person in accordance with his/her facial expressions - and this would definitely also have been regarded by Paul as childish and therefore something that no spiritually mature person would have participated in. (It seems the Essene influence in Corinth can no longer be ignored and it is then no wonder that Paul's famous poetical expression on love appears in his first Letter to the Corinthian's! - It is said that 1 Cor. 13 was also an early Christian song).

What should be clear from previous discussions on Paul's Letter to the Corinthians (1) is that he uses himself in discourse as though he himself is still a child, but clearly only as a rhetorical illustration.

A child is then still - as portrayed by Paul - finding himself in a state of partial enjoyment of his (parental) promised estate - he is indeed the appointed heir, however, he has as yet not received the full benefit of his estate, something which will only materialize when perfection sets in for him as heir, i.e. when his deceased's father's estate is handed over to him in full - clearly, and regarding the followers of Jesus/Yeshua, something that is still outstanding.

Therefore still pointing to a future state that has as yet not materialized and which can and will only take place when Christ shall rule on earth as God's chosen King - a Scriptural stance the apostles and their followers were well acquainted with (new heavens and a new earth will be created according to the Book of Revelations and this will be perfection above perfection!).

The aforementioned was clearly in Paul's mind and very appropriately applied in analogy by him (1 Cor. 13.10) something that will fully be revealed at the return of the only Perfect One, or the most Perfect One, Jesus/Yeshua our Lord and Saviour : the spiritually mature Christians who accept what God has given as unquestionable truth, over against the (Corinthian) carnal Christians who were trapped in the spirit of the world, distorting the Scriptures to suit themselves and their carnal mindset. A child is attention-seeking and what a child can see is for him his reality and his pleasure.

"Perfection" and the "perfect one" we so often encounter in diverse translations of this Pauline letter, is of course the much debated wording concerning the end (termination) of the Holy Spirit Gifts and the speaking in tongues and when perfection - a state-of-affairs - and the coming of the Perfect One (Jesus/Yeshua the Messiah), will simultaneously manifest - at the fullness of times and when what is partial (here below and which entails our understanding, our walk with God, our unfulfilled/imperfect earthly existence, etcetera) will then have come to and end.

Paul's 1 Cor. 13 "child" analogy gels especially well with Gal. 4.3, also from this Aramaic translation : "Thus also while we were babies we were subjected to the elements of the world - we were helpless and dependent on our parents and our caregivers - (v.4) "... but when came the fullness of time, Eloah (God) sent His Son (into the world)....."

Surely, Paul does not project himself here as a baby but he role-plays, once again implicitly applying analogy, just as he is doing in 1 Cor. 13, directing his audience's attention to maturity in Christ! Surely a child is still headed for adulthood - maturity/fullness/perfection of age and to then able to receive the full blessing, i.e. the inheritance!

Should we study the Pauline letters properly, we will sense the apostle's battle to bring the Christians over to maturity in Christ, and so that they would be able to inherit the promises, which was awaiting them at the return of Jesus/Yeshua.

It should also be clear to those who are not prone to being swept away by every wind of doctrine, that only those who have reached this level of maturity in Christ, and which the Apostle Paul already has attained (=understanding the full scenario, from A-Z, of the message of Christ/Messiah) that Paul's objective was to lead his flock indeed to this type of spiritual adulthood, i.e. maturity of spirit and so that they could be spiritual and able to grasp the purpose of Jesus' coming in the flesh (Gal. 4).

It is indeed this type of maturity in Christ that is needed to properly understand the excellent Pauline attributes, i.e. faith, hope and love (1 Cor. 13), things a believer, forever trapped in the childhood/babyhood phase, are not yet able to enjoy (the state of perfection that will reach its fullness only when the Perfect One (=Jesus/Yeshua the Messiah) will return, bringing everything to perfection (=in the "full age" beginning with the Second Coming of Jesus).

So 1 Thes. 5.19-20 still remains to this day and it will remain for those who follow Scriptural Truth to the end :

"Do not quench the Spirit! - the speaking in tongues was a sign of the presence of the Holy Spirit). Do not despise prophecy!"

It is therefore wrong to teach that the first-century Church's message has only reached maturity in the post-apostolic age! Such apostate ideas were bent on supplanting the hand-picked Apostles of Jesus' doctrine and which of course was something that had neatly paved the way for the rise of a new post-apostolic church order and which clearly had deviated from the first-century Church (the pattern laid down for us in Luke's Acts). A division was therefore made between the first-century church (the so-called "College of the Apostles" and the post-apostolic "College of Bishops" and when St Ignatius took the lead in doing so). It was indeed this new spirituality that had brought the active working of the Holy Spirit in the assemblies to a halt and therefore nothing can be further from the truth than reasoning that the apostles of Jesus' gospel was infantile, i.e. in comparison with the more advanced new post-apostolic order.

Yes, many things have, throughout the ages, gone wrong with the practical implementation of the Gifts of the Holy Spirit, especially with the speaking in tongues and the prophetic gift, but those who abide in Jesus/Yeshua must also be ready to cleanse His Body from apostasies and spiritual atrocities - the main cause of misapplication of the charismata is clearly lack of knowledge, and especially adherence to Biblical truth, and because the Pentecostal and Charismatic churches (especially the latter branch) had brought in their own kind of interpretation of the operation of the gifts, gross misconduct had occurred in many ways, leaving a trail of disillusionment behind.

The Lord had recently given a vision, pointing out that what is currently manifesting in Christian gatherings, is nothing but a "carnival spirit", and in reality, self-enhancement and a spirit-of-the-world entertainment. Sensuality and being nurtured by the eyes and the ears, is indeed at this point in time the order of the day! Worship, even though it is often done with sincere motivation of heart, is by far not as it was in former Pentecostal, even Charismatic times. It is just as though, i.e. since the manifestation of the "Toronto Blessing" rowdiness and the self-inspired church dances that coincided with this pseudo "blessing" (=demonic), a strange spirit had gotten hold of the Christian gatherings. What is experienced today, and especially in the mega-churches, is often nothing more than well-catered for concerts and entertainment. One now goes to church to socialize and to be entertained, whereas the previous generations who have tasted the depth of God's Spirit reality on assembly level, were deeply joined with Jesus and they were therefore capable of worshiping God as He requires it of us, i.e. "in Spirit and in Truth" (Jn 4.24).

The Lord, not so long ago, gave a vision concerning the "inequality" of the Christian mega church gatherings. I saw the Christians chatting, cracking jokes with one another. The Spirit of the Lord suddenly fell upon a Holy Spirit vessel of God and what did those in the audience do? Many of them found it weird and they burst out laughing! The Spirit of God thereupon announced that He rejects this type of mega gathering as those present are not of one and the same spirit. They are, in other words, not coming in one accord, i.e. to worship in Spirit and in Truth. Some are definitely attending with this motivation of heart, but many, many just come to while away the time and to make contact this way with one another.

Because God's Spirit was operating in Spirit and in Truth within earlier Pentecostal and Charismatic assemblies, there was little leeway for demonic manifestation. Keep in mind that satan always manifests his presence in a subtle way, full knowing how to lead God's flock in the path of deception and error. Besides, he is the one who can very efficiently (!) pose as "Angel of Light", eagerly going for Jesus' place in worship!

There are yogi's who also boast in their own type of speaking in tongues. There are therefore indeed Biblical and unbiblical speaking in unknown tongues. There are spiritualists who also boast in the "Holy Spirit gifts" and especially also speaking in tongues. We therefore need the true Biblical Holy Spirit infilling and if we remain in Gospel Truth, believing in the shed blood of Jesus and in His work of Salvation on the Cross, also the Name of Jesus (Yeshua) given by God for Messiah - not forgetting to always rectify our lives in accordance with His will for us - we will remain in Him (Col. 3.17; Eph. 1.10; 1 Cor. 6.11).

* Quotations from the Hebraic Roots Version Scriptures, Institute for Scripture Research, 2005, James Scott Trim

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August 23, 2015