

Must Every Believer Speak in Tongues? Another Look at the Gift of Tongues in Acts 2:1-8 and Its Implication to the Nigerian Church

Paul Oladotun Kolawole

Abstract

Much has been written on the gift of speaking in tongues in the past and present age. There is no doubt that speaking in tongues was a popular and much-sought after gift in the early church just as it is today. One of the vital works of the Holy Spirit in believers is the bestowal of spiritual gifts.⁶⁴² Though Christians may have natural abilities even before they are saved, spiritual gifts are related to the special purpose of God in calling and saving man.⁶⁴³ Spiritual gifts are divinely given capacities to perform useful functions of God, especially in the area of spiritual service. In view of this, the high rise of commotion and debate among Nigerian Christians concerning this gift in question caught the attention of the researcher; this is the crux of this research work. In other words, this paper gives another look on the gift of tongues with reference to Acts 2:1-8 in view of several ideas, opinions and critics.

⁶⁴² W. Fitch, *The Ministry of the Holy Spirit* (Grand Rapids: Zondervan Publishing House, 1974), 56.

⁶⁴³ J.P.K. Andrew, *The Gift of the Holy Spirit: Speaking in Tongues* (New York, Apollo Place: Inter varsity Press, 1989), 218.

Introduction: Statement of Problem

Spiritual gifts are bestowed by the sovereign choice of God and needs to be exercised in the power and under the direction of the Holy Spirit. Fitch strongly opined that the gifts are sovereignty bestowed gifts of the Holy Spirit because they are not natural ability one might develop.⁶⁴⁴ In other words, the gifts help to contribute to the welfare of the church as a whole and bear an effective witness to the world. In the same vein, Billy Graham opines that this age is not excluded, because a great deal of confusion has risen concerning the gifts of tongues.⁶⁴⁵ It is clear that much perplexity and disorder abounds in Nigerian churches today by this means and Satan gained a mastery he was never intended to hold.

Furthermore, the crux of the matter in this research has to do with the question of every believer speaking in tongues. This issue often divides the body of Christ in Nigeria especially, to the extent that some people see other believers as inferior (or even term them as unbeliever) when they discover that such people do not speak in tongues. Some churches even ask funny questions like; do you speak in the Holy ghost? Are you born again with the evidence of speaking in tongues? among others. Therefore, they relegate the denomination or question the salvation of people who are said not to possess the Holy Spirit simply because they do not speak in tongues. The researcher discovered that this issue has brought about friction and clash of teachings because several believers in the actual sense see the gift as one of the gifts God gives at his own will to whoever he wills and not as a salvation seal or stamp.

Although Jesus Christ said speaking in tongues is part of the signs that will follow those who believe in his concluding remark in Mark; yet that part of the scripture cannot be treated or interpreted in isolation. Issues like this arose in the early church; thus, the scripture

⁶⁴⁴ Ibid, W. Fitch, *The Ministry of the Holy Spirit*, 61.

⁶⁴⁵ Billy. Graham, *The Holy Spirit* (New York: Warner Communications, 1980), 21.

made it known that such confusion prompted Paul the Apostle toward the people of Corinth tenderly as a true shepherd of the flock of God and shows them the supreme need that Christ be exalted above all things (including gifts).

Etymology of Speaking in Tongues

The term used in identifying the tongues movement is “*glossolalia*”, and it is made up of two Greek words, *glossa* (language or tongue) and *lalia* (speech).⁶⁴⁶ It thus means speaking in languages or tongues. Williams argued that the word *glossa* appears in the Greek New Testament not less than fifty (50) times and is used to refer to the physical organ of the tongue as in James 3:5.⁶⁴⁷ Therefore, speaking in tongues is a phenomenon in which people appear to speak in languages unknown to them.

While explaining this gift, Apostle Paul cannot be neglected; he wrote extensively about the subject and he apparently practiced what he preached, “*I thank my God, I speak with tongues more than ye all*” *1 Cor. 14:18*. When Jesus predicted the gift of tongues (the only mention of tongues in the four Gospel records); “*And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues*” *Mk 16:17*, the adjective “new” (Gr. *kainos*) can only mean they were going to speak in languages new to them; that is, languages they had not learned or used until that time.⁶⁴⁸ The meaning of the adjective ‘new’ as seen in Jesus’ statement gave a clear answer to people who learn how to speak in tongues.⁶⁴⁹ In view of this, the research sees such acts as unbiblical.

⁶⁴⁶ M.T. Kesley, *Tongue Speaking* (Illinois: Hillary Publishing Company and Co. Intl, 2006), 451.

⁶⁴⁷ William J. Samarin, *Tongues of Men and Angels: The Religious Language of Pentecostalism* (New York: Macmillan, 1972), 56.

⁶⁴⁸ Ibid, 57.

⁶⁴⁹ Eddie. Ensley, *speaking in Tongues* (New York: Paulist Press, 1977), 65.

If a Yoruba man says the Igbo language is “new” to him, it does not mean that he never knew there was such a language, but rather its use by the individual is new to him because he can neither speak it nor understand it when others are speaking it. On the other hand, the Yoruba language is not “new” to him because he can both read and speak it with a degree of understanding. There are instances where a man went for evangelism but do not understand the recipient’s language; with the power of the Holy Spirit on him he preached to the people successfully without learning how they speak and he was also perplexed. This is not different to the event of the Pentecost day in Acts 2:8.

While giving the account of the Pentecost, that author (Luke) used a different adjective when he says, “they began to speak with other tongues.” The word “other” (Gr. heteros) simply means that they spoke in languages different from the usual languages they were used to. According to Apostle Paul, the gift is used for:

- **Personal Edification:** This aspect of the gift of tongues is to be used in one’s private devotions. Paul references this manifestation of the gift in 1 Corinthians 14:2,4,14–18.
- **Sign to the Unbeliever:** Paul references this aspect of the gift of tongues in 1 Corinthians 14:5,6,9–13.

Analyzing the Usage of Tongues in the Book of Acts

Speaking in tongues by Christians first occurred during Pentecost (Acts 2:4). Luke records the account in the book of Acts. There are three occasions in the book of Acts where speaking in tongues accompanied the receiving of the Holy Spirit, Acts 2:4, 10:44-46, and 19:6. However, these three occasions were the only places in the Bible where speaking in tongues surfaced immediately after receiving the Holy Spirit. Throughout the book of Acts, thousands of people

believe in Jesus and nothing is said about them speaking in tongues (Acts 2:41, 8:5-25,16:31-34, 21:20).⁶⁵⁰

Nowhere in the New Testament is it taught that speaking in tongue is the sole evidence a person has received the Holy Spirit. In fact, the New Testament teaches the opposite. We are told that every believer in Christ has the Holy Spirit, Rom 8:9; 1 Cor 12:13; Eph 1:13-14. Someone will then ask; why was speaking in tongues the evidence of the Holy Spirit in those three passages in Acts? The research draws several inferences to answer this question:

1. Acts 2 records the apostles being baptized in the Holy Spirit and empowered by the Holy Spirit to proclaim the gospel.⁶⁵¹ They were enabled to speak in other languages (tongues) so they could share the truth with people in the people's languages. This is clearly seen in the comments of the listeners on that day (Acts 2: 8-12).
2. Acts 10 records Apostle Peter being sent to share the gospel with non-Jewish people. Peter and the other early Christians, being Jews, would have a hard time accepting Gentiles (the non-Jewish people) into the church. God enabled the Gentiles to speak in tongues to demonstrate to the Jewish community that they had received the same Holy Spirit the apostles had received (Acts 10:47, 11:17).⁶⁵² Peter later referred back to this occasion as proof that God had indeed saved the Gentiles (Acts 15:7-11).⁶⁵³
3. In Acts 2:38 Peter stated it clearly that the people should repent and be baptized in the name of Jesus Christ for the forgiveness of sins and that they will receive the gift of the

⁶⁵⁰Felicitas D. Goodman, *Speaking in Tongues: A Cross-cultural Study of Glossolalia*. (Chicago: University of Chicago Press 1972), 67.

⁶⁵¹Jerry. Henze, *The Tongues of Angels* (Canada: Herims publications, 1987), 21.

⁶⁵²Jerry. Henze, 25

⁶⁵³G.B Cuttmen, *Speaking with Tongues* (Chicago: Queen Books, 2008), 123.

Holy Spirit.⁶⁵⁴ Peter did not specify in this statement which of the gifts; this is to show that the Holy Spirit is at liberty to give any gift he wants. Therefore, to say speaking in tongues must follow salvation is to deny the reality of other gifts.

On this note, the researcher asserts that speaking in tongues as used in Acts is not presented as a thing all Christians should expect when they receive Jesus Christ as their Saviour and are therefore baptized in the Holy Spirit. In fact, out of all the conversion accounts in the New Testament, only two records speaking in tongues in that context. Therefore, tongues were not, and never has been, the only evidence of receiving the Holy Spirit.⁶⁵⁵ The research proceeds to an exegetical analysis of the selected text (Acts 2:1-8).

Exegetical Analysis of Acts 2:1-8

Πεντηκοστή- “When the day of Pentecost was fully come” *Ἐν τῷ συμπληροῦσθαι*.⁶⁵⁶ This feast had its name from *πεντηκοστή*, pentecostee, (which signifies the fiftieth day,) because it was celebrated fifty days after the Passover (Lev 23:15-16).⁶⁵⁷ It is natural to assume a purpose in the divine choice of the day on which the disciples were thus to receive the promise of the Father. That choice may have been determined, if one may so speak, either in view of the circumstances of the feast, or of its history and symbolic fitness. Of all the feasts of the Jewish year, it was that which attracted the largest number of pilgrims from distant lands. At no other feast would there have been representatives of so many nations. So, it may be noted, it

⁶⁵⁴ John L. Sherrill, *They Speak with Other Tongues* (New York: McGraw Hill, 1964), 23.

⁶⁵⁵ S. Hodder, *The Illustrated Bible Dictionary, Part 3* (Michigan: Intervarsity Press, 1980), 89.

⁶⁵⁶ <https://www.kingjamesbibleonline.org/acts-2-parallel-kjv-greek/> (Accessed on 22nd Oct, 2017).

⁶⁵⁷ J.D.G Dun, *What About Tongue Speaking?* (Kenya: Everton Books, 2002), 89.

was the Feast of Pentecost that St. Paul went up to keep once and again, during his mission-work in Greece and Asia.⁶⁵⁸

Glossa is the term used for tongue in the verse in question. It is used of flowing speech; (figuratively) speaking, inspired by God, like *the evidence* of *tongues*-speaking supplied by the Lord in the book of *Acts* to demonstrate the arrival of the new age of the covenant (i.e. NT times). The normative experience of the 120 believers received "tongues (*glōssa*) as of fire" (Ac 2:3) and miraculously spoke in *other actual languages*, i.e. that they could not speak before (Ac 2:4f). This sign was repeated in Ac 10:46, 19:6 – furnishing *ample* proof (*three* attestations) that the Lord had incorporated all believers into Christ's (mystical) body (1 Cor 12:13).⁶⁵⁹ Meanwhile, the audible σημεῖον is followed by a visible: γλῶσσαι the organs of speech by which the wonderful works of God were to be proclaimed, so that the expression cannot be explained from Isaiah 5:24, where the tongue of fire is represented as an organ of destruction.

Verse 2 describes what preceded the effusion of the Spirit as an audible σημεῖον - a sound occurring unexpectedly from heaven as of a violent wind borne along. The wonderful sound is, by the comparison (*ὄσπερ*) with a violent wind, intended to be brought home to the conception of the reader, but not to be represented as an actual storm of wind or gust or other natural phenomenon. The symbol is but the putting into picturesque form of the idea that lies in the name. 'Spirit' is 'breath.' Wind is but air in motion. Breath is the synonym for life.

"They were dwelling at Jerusalem". The phrase is one of frequent occurrence in St. Luke's writings (Luke 13:4; Acts 1:19; Acts 4:16). As a word, it implied a more settled residence than the "sojourning" of Luke 24:18, Hebrews 11:9, but was probably sufficiently wide in its range to include the worshippers who had come up to keep the

⁶⁵⁸ Peter Dark, *Interpretation of Tongues in the Church of our Days* (Wheaton, Illinois: KITyndale House Publishers, 1999), 1912.

⁶⁵⁹ Danny Stud, *The Gifts of the Holy Spirit in the light of the Scripture* (Chicago: Tyndale Publishers, 1997), 67.

feast. Devout men are for the meaning of the word Lk. 2:25. The primary meaning was one of cautious reverence, the temper that handles sacred things devoutly. As such, it was probably used to include proselytes as well as Jews by birth. The words that are added, “From every nation under heaven,” reduce the probability to a certainty. It appears again in Acts 8:2. In other words, the context, in fact, distinguishes the Ἰουδαῖοι and the Γαλιλαῖοι (so designated not as a sect, but according to their nationality), clearly in such a way that the former are members of the nation generally, and the latter are specially and exclusively Galileans.

Furthermore, in verse 6, when this was noised abroad - *Τῆς φωνῆς ταύτης*. The word for “voice” is never used for rumour or report in the New Testament; but always of some utterance - human (Matt 3:3). This sound as οὗτος pointing back to a more remote noun, is to be referred to the wind-like rushing of Acts 2:2, to which also *γενομ.* Were confounded – *συνεχύθη*, this draws a distinction between two words of cognate meaning with each other and with the Greek, confused would, perhaps, be a better rendering than confounded. Every man heard them speak - εἰς ἕκαστος; this annexes to the more indefinite ἤκουον the exact statement of the subject. In his own language - *διαλέκτῳ* here is also not national language, but dialect (Acts 1:19, 2:8), language in its provincial peculiarity. Designedly chosen, because the foreigners who arrived spoke not entirely different languages, but in part only different dialects of the same language.

Thus, for example, the Asiatics, Phrygians, and Pamphyliaus, respectively spoke Greek, but in different idioms; the Parthians, Medes, and Elamites, Persian, but also in different provincial forms. Therefore, the persons possessed by the Spirit, according to the representation of the text, expressed themselves in the peculiar local dialects of the *ἐτέρων γλωσσῶν*.⁶⁶⁰

⁶⁶⁰ Peter Dark, *Interpretation of Tongues in the Church of our Days*, 1821.

Acts 2:7 reveals that the people were amazed. They were all amazed and marveled - *Ἐξίσταντο. ἐθαύμαζον* is the continuing wonder resulting from it. Are not all these which speak Galilæans? *πάντες οὗτοι*. pointing out: all the speakers present. It does not distinguish two kinds of persons, those who spoke and those who did not speak. The dislocation occasioned by the interposition of *εἰσίν* brings the *πάντες οὗτοι* into more emphatic prominence. In the same vein, the lucid discourse was encapsulated by the 8th verse of the chapter in question. And how hear we every man in our own tongue? *τῇ ἰδίᾳ διαλ ... ἐν ἧ ἔγεννήθημεν* - used distributively as Acts 2:11 *ταῖς ἡμετ. γλώσσαις* shows - and hence cannot be taken to mean that only one language common to all.

On this note, Ellicott, as quoted by Peter Dark, opines that it is obvious, a composite utterance, in which the writer embodies the manifold expressions which came from those who represented the several nationalities that are afterwards enumerated.⁶⁶¹ But, there is no description here of any jargon or incoherent speech, we are told of utterances tested by the ears of those who had spoken these languages from their youth. The only question on which from St Luke's description we are left in uncertainty is this: whether the disciples did or did not understand the new words which they were enabled to utter, though the people (recipients) did; which is logical.

Theological Implications of Tongues to the Nigerian Church

The researcher observes that the gifts of tongues have become a thing to boast of among the several churches especially in Nigeria today, the same trend that went down the aisle in Corinth during the days of Paul such that they believe 'only' those who spoke in tongues were "the spiritual guru", "the better than", "the superior ones". Many people have been taught how to speak in tongues which apparently have no basis in the bible. In the cause applying the analysis in the preceding part of this research to the church; it is important to check

⁶⁶¹ Peter Dark, *Interpretation of Tongues in the Church of our Days*, 1828.

some other epistles of Apostle Paul (1 Corinthians among others). The theological stance of this discussion gives a critical explanation as it concerns the need for moderation in the discourse and practice of this gift in question. Some misconceptions are brought up in this discussion and ironed out with the bold statements.

Many evangelicals, who do not emphasize the so-called “charismatic” gifts, have a cloud of mystery surrounding this topic. Thus, misinterpretation of the bible comes because they don’t really know what “speaking in tongues” means. In their process of balancing the effect, they over spiritualize things 1 Corin14:5. They assume that speaking in tongues is only valid if it is interpreted (some of the evangelicals hold that all tongues come from the devil). They go to the extreme in the cause of balancing their view by holding that speaking in tongues is only valid if the interpretation is given, and that tongues is only useful if interpreted.

The evangelicals limit their views that not all believer must speak in tongues, but on the contrary ‘Some’ Pentecostal churches in Nigeria holds that every believer must speak in tongues. The extreme view comes first and the researcher’s reaction to their view in the light of the exegetical analysis and some other portion of the scripture follows;

1. The Word of God teaches that when we are filled with the Holy Ghost, we speak with other tongues as the Spirit of God gives utterance. Speaking in tongues is an initial evidence, or sign, of the baptism of the Holy Spirit: “and they were all filled with the holy ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).⁶⁶²The spirit is the distributor and the one in charge and not man; he gives only ‘according to his will’. The question comes; what if the Holy Spirit did not give? How sure are we that he gives it to all believers?

⁶⁶² Kenneth E. Hagin, *Tongues Beyond the Upper Room* (Canada: Kenneth Hagin Ministries, 2007), 4.

2. Paul encouraged the Corinthian Christians to speak in tongues in their individual prayer life as a means of spiritual edification or building up. “He that speaketh in an unknown tongue edifieth himself” 1 Cor. 14:4. Paul also stated in First Corinthians 14:14, “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. notice he said, “my spirit prays. God is a Spirit. When you pray in tongues, your spirit is in direct contact with God, who is a Spirit. When you speak in tongues, you are talking to him by divine, supernatural means.⁶⁶³ Does this mean speaking in tongue is the only direct contact with God? Apparently Not.
3. Speaking in tongues as the Spirit gives utterance (Acts 2:4) differs from the gift of tongues (1 Corinthians 12:10). There is no distinction in the two expressions, for both refer to the same thing. True speaking in tongues of Acts 2:4 is a manifestation of the Spirit, as implied by the words, “as the Spirit gave them utterance.” The fact that the true tongues are given of the Spirit necessarily means it is the “gift” of the Spirit. In 1 Corinthians 12 both expressions are used interchangeably and spoken of as the same spiritual gift. As the “gift of miracles” and “working of miracles” are equivalent expressions. We understand that this distinguishing theory was introduced in the early 19th century by some Pentecostal movements. The early church never taught it, for it is a strained interpretation to uphold the tongues-evidence theory.
4. Tongues help to learn how to trust God more fully. It builds one’s faith to speak in tongues. The Bible says, “Building up yourselves on your most holy faith, praying in the Holy Ghost” Jude 20. Does the Holy Ghost or spirit mean speaking in tongues? No. This is one of the things people who believe that every believer must speak in tongues holds unto. The Greek

⁶⁶³ <http://www.allaboutgod.com/speaking-in-tongues.htm> (accessed on 14th Sept 2016).

word translated “pray in” can have several different meanings. It can mean “by means of,” “with the help of,” “in the sphere of,” and “in connection to.” Praying in the Spirit does not mean the words we are saying. Rather, it refers to how we are praying. Praying in the Spirit is praying according to the Spirit’s leading. It is praying for things the Spirit leads us to pray for.

5. Paul says “I wish you all speak in tongues”; therefore everyone is employed by the Apostle to speak in tongues. The word ‘wish’ in English is used for things that seem impossible or very unlikely. In other words, Paul understands the fact that everyone may not have the ability to speak in tongue that is why he only “desired” (wishing). Instead he would have used “want”.⁶⁶⁴
6. Jesus in Mark 16:18 said “they will speak with new tongues”. If this is the case then every believer should also do the rest as highlighted. We must cast out more than one demon, we must be able to incur snakebite and not get sick or die, we must be able to drink poison and not get sick and die and we must be able to lay hands on any sick person at any time and always have them recover. Also, Jesus’ statement in the context has to do with a mode of introduction to the disciples; which can be paraphrased as “if you see anyone speaking in tongue, casting out demons....it is a sign that they believed in me”. In other words, Jesus was informing the disciples ahead so that it won’t be strange to them; because it was not recorded that Jesus in the course of his ministry ever spoke in tongues.
7. The baptism of the Holy Ghost must be received just like it was on the day of Pentecost. If this is the case, do the modern tongues people manifest the same signs as then? Let us notice more closely the Pentecostal scene; the first, second and third sign. The first outward sign was the coming of “a sound from

⁶⁶⁴ Michael Green, *I believe in the Holy Spirit* (Grand Rapids: Williams Erdmann Publishing Company, 1975), 11.

heaven as of a rushing mighty wind and it filled the entire house where they were sitting”. Even this did not happen to Agnes and Parham who started the tongues in Pentecostal. The second outward sign was, “There appeared unto them cloven tongues like as of fire, and it sat upon each of them”. The third outward sign, “began to speak with other tongues (languages) as the Spirit gave them utterance.” The modern movement does not reproduce these signs as afore mentioned. Instead, they discard the first two, and emphasize the last. The first sign is just as important as the last in this particular scene, being a fulfillment of Old Testament prophecy at the ushering in of the Holy Spirit dispensation. The manifestation of tongues which people generally receive today are not languages as spoken on the day of Pentecost, but only a false gibber through Satanic power or nervous derangement.

Therefore, in no sense do they reproduce the Pentecostal outpouring. No hint is made at the Pentecostal scene that the disciples spoke in unknown tongues, nor to God alone, neither did they need an interpreter, but these languages were spoken directly to the people of different nations and were given specifically for the purpose of spreading the gospel to various nations through prophecy or preaching.

8. Nigerian Christians who uphold speaking in tongues as a must for all Christians mean to say that it is an evidence of the baptism of the Holy Spirit. Meanwhile, to claim that tongues must be a sign of the Baptism in the Holy Spirit is to say that men like Wycliffe, Huss, Jerome, Luther, Calvin and thousands of others were never baptized with the Holy Spirit and are not saved. In the Old Testament the Holy Spirit was for the selected few such as Prophets and Kings. What about the multitude of God’s other chosen people? There is not one

mention of speaking in tongues by any of God's anointed, yet the gift of the Holy Spirit has been in operation.⁶⁶⁵

Those who hold to this interprets narrative events as normative and not informative; they make historical concepts mandatory. Meanwhile, 'narrative tells us about what happened at a point in time and not what must always happen'.⁶⁶⁶ The Bible says by their fruits you shall know them (Matthew 7:16, 20). Not by speaking in tongues! Also, the Bible frequently speaks of people filled with the Holy Ghost and no tongues are given or uttered.

Luke 1:15 – John the Baptist “full of the Holy Ghost” no tongue speaking.

Luke 1:41 – Elizabeth “filled with the Holy Ghost” and no tongue speaking.

Luke 1:67 – Zacharias “filled with the Holy Ghost” and no tongue speaking.

Luke 3:22; 4:1, 18 – the life of Jesus an example of being “full of the Holy Ghost” and no tongues ever evidenced.⁶⁶⁷

Jesus is our example in all things and before He sealed the New Covenant with His blood that Friday afternoon, He had given us an example in all things necessary for our salvation. Obedience, repentance, faith and Baptism are points. He never gave us an example of tongue speaking to indicate this was necessary.⁶⁶⁸

Acts 4:31 – Believers “all filled with the Holy Ghost” no tongue speaking.

⁶⁶⁵ B. Malcolm, *Speaking of Tongues* (New York: H and R Books, 1999), 72.

⁶⁶⁶ Adebayo. Paul, *A Course Note on Hermeneutics* (ECWA Theological Seminary, Igbaja, 2016), 13.

⁶⁶⁷ <http://www.hcna.us/columns/tongues2.htm> (accessed on 14th Sept, 2016)

⁶⁶⁸ Malcolm, 73.

Acts 7:55 – Stephen “full of the Holy Ghost” no tongue speaking.

Acts 8:14-17 – Samaritan believers “received the Holy Ghost” and no speaking in tongues.

The Bible teaches that having made our surrender to God and having asked him in faith for the Holy Spirit, we can believe by faith he will supply what He promised. Galatians 3:14 – “receive the promise of the Spirit through faith.” Galatians 3:2 – “received ye the spirit...by the hearing of faith.” The view of the Nigerian church to satisfy us with a momentary evidence may be wrong, but the infilling of the Spirit is not dependent upon transitory evidences, for the Holy Spirit in the heart is the abiding evidence Himself. Therefore, in the light of the manifestation of the Holy Spirit as stated in the gospels as listed above, it thus mean that receiving the Holy Spirit is not necessarily evident by the gift of tongues. Paul made it clear that not everyone receives the same spiritual gifts and not everyone speaks in tongues: by using the word “**each**” (some versions use **some**) in 1 Cor 12:7. If it is for everyone, Paul would have used “**everyone**” instead of some.⁶⁶⁹

Conclusion

This present generation is witnessing the growing menace of satanic activity in the realm of the miraculous. Where the Devil does not succeed in taking the Bible from us, he works hard at taking us from the Bible. And he succeeds in getting Christians (even churches in Nigeria) to focus their attention on the claims of men and women to some supernatural experience; in so doing seeking the experiences of others have neither time nor interest in searching the Scriptures for God’s truth. As discovered in the New Testament, the gift of speaking in tongues is given by the Holy Spirit and this makes it real. It will cease when “the perfect” Christ returns to consummate the reign of

⁶⁶⁹ Ibid, Sherrill, 24.

God on the earth (13.8-12). Paul does not see speaking in tongues as a signal for spiritual maturity. In fact, millions of spiritually mature Christians have never spoken in tongues, and millions who have are probably not spiritually mature. The giving of spiritual gifts is based on the generous good will of the donor (which is the Holy Spirit). Therefore, the researcher strongly opined that it is unbiblical to say every believer must speak in tongues because it is not the prerogative of the receiver to demand of the giver how, when or in what manner the gift will be given.

Sources

- Andrew, J.P.K *The Gift of the Holy Spirit: Speaking in Tongues*. New York, Apollo Place: Inter varsity Press, 1989.
- Adebayo. Paul, *A Course Note on Hermeneutics*. ECWA Theological Seminary, Igbaja, 2016.
- Cuttmen, G.B. *Speaking with Tongues*. Chicago: Queen Books, 2008.
- Dark, Peter. *Interpretation of Tongues in the Church of our Days*. Wheaton, Illinois: KI Tyndale House Publishers, 1999.
- Dun, J.D.G. *What About Tongue Speaking?* Kenya: Everton Books, 2002.
- Fitch, W. *The Ministry of the Holy Spirit*. Grand Rapids: Zondervan Publishing House, 1974.
- Goodman, Felicitas D. *Speaking in Tongues: A Cross-cultural Study of Glossolalia*. Chicago: University of Chicago Press 1972.
- Graham, Billy. *The Holy Spirit*. New York: Warner Communications, 1980.
- Green, Michael. *I believe in the Holy Spirit*. Grand Rapids: Williams Erdmann Publishing Company, 1975.
- Hagin, Kenneth E. *Tongues Beyond the Upper Room*. Canada: Kenneth Hagin Ministries, 2007.
- Henze, Jerry. *The Tongues of Angels*. Canada: Herims publications, 1987.
- Hodder, S. *The Illustrated Bible Dictionary, Part 3*. Michigan: Intervarsity Press, 1980.
- <http://www.allaboutgod.com/speaking-in-tongues.html>. accessed on 14th Sept 2016.
- <http://www.hcna.us/columns/tongues2.html>. Accessed on 14th Sept, 2016.
- <https://www.kingjamesbibleonline.org/acts-2-parallel-kjv-greek/>. Accessed on 22nd Oct, 2017.
- Kesley, M.T. *Tongue Speaking*. Illinois: Hillary Publishing Company and Co. Intl, 2006.
- Malcolm, B. *Speaking of Tongues*. New York: H and R Books, 1999.

Samarin, William J. *Tongues of Men and Angels: The Religious Language of Pentecostalism*. New York: Macmillan, 1972.

Sherrill, John L. *They Speak with Other Tongues*. New York: McGraw Hill, 1964.

Stud, Danny. *The Gifts of the Holy Spirit in the light of the Scripture*. Chicago: Tyndale Publishers, 1997.