

TONGUES— TRUE OR FALSE?

—TONGUES TRUE OR FALSE?

Are tongues the indispensable evidence of the Spirit's infilling? Are all tongues spurious or—worse—demonic? A professor at Toccoa Falls Bible College offers a studied opinion. **By GERALD E. MCGRAW**

IS SPEAKING in tongues a badge of spiritual accomplishment? Can I be a totally dedicated Christian without this gift? Is it the evidence of the fullness of the Holy Spirit? Are non-Christians ever tongues-speakers? Did the need for this gift pass with the apostles? Can Satan counterfeit tongues? Should I seek tongues?

More than ever people today keep posing such questions. Since the news media publicized Episcopalian Dennis Bennett's resignation from his California pastorate in 1960 because of criticism of his tongues-speaking, the charismatic movement has flourished, attracting a host of disciples from vastly different denominations ranging from Baptists to Roman Catholics. Gifts such as healing and the interpretation of tongues have also been revived.

Two extreme views on tongues are being propagated. One equates the baptism in the Holy Spirit with tongues. Neo-Pentecostalism often asserts that the gift of tongues is the unique, decisive evidence that a person has been filled with the Holy Spirit. In

the Book of Acts, however, the gift of tongues is mentioned in only three instances, though many were filled with the Spirit.

A second extreme, hyperdispensationalism, claims that tongues passed with the apostolic age. Many traditional denominationalists agree. Most or all gifts of the Spirit have allegedly been withdrawn because they are no longer needful, they say.

The tongues phenomenon in Acts 2:4 ff. was clearly associated with the mighty outpouring of the Holy Spirit on the day of Pentecost. Here was a public manifestation unquestionably involving known languages (Acts 2:6, 8-11). In his penetrating sermon that day Peter urged upon his listeners repentance unto conversion (Acts 2:38, 40-41). He promised converts the gift of the Holy Ghost (Acts 2:38), asserting that the promise of the Spirit's outpouring was not merely for the 120, but for "as many as the Lord our God shall call" (Acts 2:39).

Note that Peter did not promise everyone would receive a manifestation of tongues. His quotation from

Joel referred instead to the gift of prophecy, along with supernatural visions and dreams, for the recipients of the outpouring.

But certain others after Pentecost did acquire the gift of tongues. Peter was astounded when Gentiles burst out in tongues while he preached to the household of Cornelius (Acts 10:45-46). Although Scripture never portrays tongues as the essential evidence of the Spirit's baptism, yet here the manifestation of tongues was one evidence to Peter of this fact.

We conclude that tongues were not a once-for-all gift at Pentecost. And Gentile believers could share that gift. Later, when Paul had laid hands on some converts at Ephesus, two gifts of the Spirit were demonstrated—tongues and prophecy (Acts 19:6).

Elsewhere the Book of Acts is silent about tongues. Many were filled with the Holy Spirit as an impressive array of passages demonstrates: Acts 4:8, 31; 5:32; 6:3, 5; 7:55; 8:14-17; 9:17; 11:24; 13:9, 52. The supposition that Simon the sorcerer was bartering for the ability to transmit the gift of tongues cannot be proven.

Although Luke's Gospel mentions individuals becoming filled with the Holy Spirit prior to Pentecost (Luke 1:15, 41, 67), tongues-speaking is not mentioned. It is certain that Jesus Christ was filled with the Holy Spirit (Acts 10:38; John 1:32-33; 3:34; Matthew 3:16; Luke 4:1). Despite some fanciful contemporary explanations of Mark 14:36 and John 12:28-30, sober exegesis fails to unearth any evidence that Jesus ever spoke in tongues.

Similarly, although most of the great evangelists and soulwinners of church history testified to experiencing the Spirit's fullness, very few of them claimed to have spoken in tongues. An authoritative book about the world's largest Pentecostal denomination concedes that no one throughout the church age prior to 1900 taught speaking with tongues as evidence of the Spirit's fullness. *

Must every Christian speak with tongues as proof of the fullness of the Holy Spirit? No. The Holy Spirit distributes the gifts individually in

accord with His will (1 Corinthians 12:11). It is revolting to read how some renowned contemporary charismatics instruct their converts to induce babbling by artificial manipulations and imitations. How foreign are such exercises to the spirit of Acts 2, 10 and 19! Paul's rhetorical question to the Corinthians (1 Corinthians 12:30 NASB) clearly anticipates a negative response, as evidenced by both the context and the wording in the original language: "All do not speak with tongues, do they?"

But were all spiritual gifts intended to pass away with the apostles, as hyperdispensationalists claim? The Biblical evidence speaks for itself. Three chapters in the Pauline Epistles specify the gifts. Romans 12:6-8, Ephesians 4:7-11, and First Corinthians 12 enumerate gifts. The latter chapter itself includes three lists (verses 8-10, 28-30). Certain gifts are also mentioned in the two following chapters.

Instead of deciding the question of the permanence or transitoriness on the basis of dispensational presuppositions or other external considerations, why not allow the contexts of the aforementioned passages to settle the issue? Amazingly enough, all three chapters listing the gifts discuss the church as Christ's body, with church members compared to body parts (Romans 12:4-5; Ephesians 4:4, 7, 13, 16; 1 Corinthians 12:12-27). There is *one* body (Ephesians 4:4; cp. 1 Corinthians 12:13, 20; Romans 12:5).

Are twentieth-century Christians members of the church? The gifts are endowments from God for the entire church! Indeed the gifts are to be operative "till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13).

Dispensationalists often point to First Corinthians 13:8 as evidence that there are no valid tongues today. This verse reads: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." This verse certainly affirms that certain gifts will cease. The context settles the problem of when.

**Tongues were not a once-for-all
gift at Pentecost.
Gentile believers can share
that gift.**

Verse 10 explains, "When that which is perfect is come, then that which is in part shall be done away." In verse 12 Paul contrasts present imperfect apprehension with the golden future: "For now we see through a glass, darkly; but [when Christ returns] then face to face: now I know in part; but then shall I know even as also I am known." Even the illustration of childhood versus adulthood does not portray a gradual lessening of gifts until one arrives at maturity. Instead, two uses of the Greek perfect tense demonstrate a contrast of states: when I was a child in contrast to when I have become a man and have permanently put away childish things.

Does the interpretation that gifts of the Spirit are for the entire church age accord with Christ's mention of speaking "with new tongues" in Mark 16:17? The context of Mark 16:17 provides confirmation of this. Speaking with new tongues is called a sign in verse 17: "These signs shall follow them that believe." The word "believe" is lifted from the preceding verse: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

These are the options in the *present* century--not merely in the apostolic age. What is believed? Verse 15 shows the object of belief to be that gospel which is to be preached to every creature throughout the present age. Hence the signs are for the same period as the Great Commission, the gospel and the opportunity of salvation. Admittedly many exclude the final verses of Mark from Scripture because of lack of manuscript evidence, but if this passage is validly Scripture it confirms the conclusion already reached from the Epistles.

If God gave tongues-speaking to His church it apparently is worthwhile, for God is noted for good gifts

(Matthew 7:11; James 1:17). If the gift was intended for the entire church age it is properly used today. The distinction which contemporary charismatics often draw between tongues as an initial manifestation of Holy Spirit baptism and tongues as a gift of the Spirit cannot be supported. All tongues-speaking that is of God is a gift of the Holy Spirit. Yet First Corinthians 14 does differentiate between public and private use.

Tongues may be used for self-edification in private prayer (1 Corinthians 14:2, 4). Paul does not prohibit public use and, in fact, all spiritual gifts are normally intended to edify the body of believers. Thus within the limitations set down in Scripture tongues can enrich both an individual's devotional life and a group's worship experiences.

Since First Corinthians 12-14 places stress on love's supremacy and on the unity within Christ's body, it is safe to say that proper private and public use of tongues ought not to create disharmony, divisiveness or spiritual pride.

Is it scriptural to promote tongues-speaking? Did Paul not assert that he wished all Corinthian believers were tongues-speakers, although apparently all were not (1 Corinthians 14:5)? Did not Paul declare the rightness of desiring and coveting earnestly the best gifts (12:31; 14:1) and the wrongness of forbidding tongues-speaking (14:39)? Did not Paul profess to have spoken with tongues even more than the Corinthians (14:18)?

Although several statements from this section of First Corinthians seem to urge the use of tongues, the unprejudiced expositor must admit that Paul is curbing abuses rather than urging believers to seek tongues.

Paul wished all Corinthians to speak with tongues, but preferably to prophesy. Covet the best gifts, he said,

Contemporary promotion of tongues as a norm for every Christian is not substantiated by Scripture.

but love is a more excellent way than any of the gifts. Desire spiritual gifts, but especially prophecy. Covet to prophesy, and forbid not to speak with tongues. The emphasis is both sustained and unavoidable. The contemporary promotion of tongues as a norm for every Christian is not substantiated by Scripture.

Multitudes have been attracted to the charismatic movement because of intense spiritual hunger which has been unsatisfied by the stubble offered in traditional worship settings. People have longed to know God better, to enjoy New Testament fellowship and to explore that supernatural spiritual dimension outlawed by our contemporary materialistic philosophy. They have sought to have a richer prayer life and to be endued with the Holy Spirit's power. Many assert that the charismatic movement is where the action is. Thousands of sincere Christians have committed their allegiance to this one gift of God.

Has the charismatic movement pitfalls? Besides the aforementioned doctrinal danger, viz., the insistence that every believer must manifest tongues as the evidence of the Spirit's fullness, notice three experiential perils:

First is the danger of seeking the gift more than the Giver. Human nature fastens on the spectacular. Supernatural manifestations fascinate the carnal nature. Mysterious ecstasies flatter the flesh (2 Corinthians 12:2, 4, 7). Simon the sorcerer wished to buy power to bestow the Spirit's fullness through the laying on of his hands (Acts 8:18-19).

Some covet tongues as an assurance of salvation. Yet this gift is no proof of salvation: adherents of pre-Christian religions, erratic heretics on the fringes of Christianity, drunken Tibetan priests, unscriptural Christ-denying

Mormons and spiritist mediums have all spoken in supernatural tongues.

There is dreadful danger in centering on any gift the attention Jesus Christ deserves. In all things He must have the preeminence (Colossians 1:18). In the hymn "Himself" A. B. Simpson wrote:

Once His gift I wanted, now the Giver own;

Once I sought for healing, now Himself alone.

Second is the danger of ignoring clear Biblical regulations. Already in Paul's day Corinthians had allowed such excesses in the use of tongues that the apostle needed to curb improprieties. Spectacular gifts often incline people toward unwarranted emotionalism. Although Paul professed to have spoken in tongues more than the Corinthians he insisted that restraints bridle the tongues-speaker. The major thrust of First Corinthians 14 is the preference of the gift of prophecy over tongues in all meetings.

Contemporary charismatics find excuses to dodge clear Biblical directives. Some claim that although rules of this chapter are valid in Sunday services in a church edifice, they may safely be ignored in a prayer meeting in a home. But that phrase "in the church" (verses 19, 28, 35) originally meant simply in the assembly of believers in a private home, as First Corinthians 16:19 implies. No separate "church" buildings existed in the first century.

When confronted with chapter 14 one charismatic enthusiast asked me, "Do you suppose the Holy Spirit would ever make an exception to His rules?" No, the Spirit of God inspired the composition of this chapter and directed Paul to write therein, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (verse 37). Men falter, but the Holy Spirit keeps His own rules!

Several unequivocal regulations

are given to tongues-speakers as the very commandments of the Lord: Let the goal of public worship be edification of others (verse 26). Let no more than two or three speak in tongues in any service (verse 27). Let them speak one at a time (verse 27). Let there be no tongues-speaking in a group of believers if there is no interpreter (verses 27-28). Let women take the silent, subordinate roles (verses 34-35). Let orderliness prevail always (verses 33, 40).

The third danger to consider is failure to test the spirits. It is naive to suppose that all supernatural manifestations are divine. Satan has always been the archdeceiver (2 Corinthians 11:3, 13-15). And satanic activity is to be multiplied in the last days (1 Timothy 4:1).

In intensely emotional experiences the possibility of deception tends to be greatest. If I permit some supernatural power to control my tongue, can I be automatically assured that my gift of tongues comes from the Holy Spirit? Even if I have prayed to God about tongues, can I be certain of the source of the gift? My Heavenly Father will not give a stone instead of bread (Luke 11:11-13), but if I ask amiss can I be assured that Satan will not give a stone?

Does an exhilarating, uplifting feeling guarantee that God is speaking through me? Many have been deceived.

Furthermore, if I seek in desperation for tongues, if I virtually demand this gift to prove I am Spirit-filled, if I begin to repeat rapidly certain English words or phrases as my charismatic tutors suggest, in all such instances I throw my personality open to any sort of spiritual power that wishes to invade me and grant the desired tongue. ■

A second article by Mr. McGraw, scheduled for the June 5 issue, will take up in depth the testing of tongues to ascertain their source.



Mr. McGraw graduated from Nyack, Houghton and Wheaton colleges and the Chicago Graduate School of Theology. He is a doctoral candidate at Southeastern Baptist Theological Seminary.

MAN'S initial contact with Satan was disastrous. No wonder Satan is called the father of lies (John 8:44), for he told Eve, "Ye shall not surely die" (Genesis 3:4). Yet sin did produce death. This original encounter warns us that deception is one of the devil's prime weapons.

Satan's duplicity is directed at contemporary Christians no less than at our first parents. Paul expressed his concern to the Corinthian believers: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the simplicity that is in Christ" (2 Corinthians 11:3).

Some people see the present charismatic movement as the fulfillment of prophecies that a "latter rain" will invigorate Christianity before the rapture of the church. Opponents relegate the phenomenon to spiritual delusion and psychological imbalance. But Scripture does not anticipate a total cessation of spiritual gifts within the present age. There is New Testament evidence that the gifts are divinely intended for the entire church age.

But is it safe to conclude that all contemporary tongues-speaking results from the Holy Spirit's gift? Does Satan duplicate spiritual gifts?

In testing numerous tongues gifts by scriptural criteria my associates and I have found many originating from a satanic source. This article will examine the necessity, methodology and results of such testing.

Scripture contains a number of examples of people who sought confirmation of the divine origin of supernatural communications. For instance, God did not expect the Israelites to accept Moses' mission without substantiation (Exodus 4:1-9).

As the angel of the Lord informed Gideon of his assigned triumph over the Midianites, Gideon requested, "Shew me a sign that thou talkest with me" (Judges 6:17). The angel of the Lord obliged by bringing fire out of a rock (verse 21). God did not berate him for asking confirmation.

Mr. McGraw's previous article on tongues appeared in the May 22, 1974, issue.

JUNE 5, 1974

The counterfeit presupposes the genuine.

The problem arises in distinguishing between the two.

TONGUES SHOULD BE TESTED

By Gerald E. McGraw

The principle of verification is not limited to the Old Testament. At the birth of Jesus dazzling angels offered the shepherds proof of their remarkable statement of the Saviour's birth: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12). John's Gospel is filled with signs intended to lead the reader to personal faith (John 20:30-31).

The Jews were noted for demanding verification (1 Corinthians 1:22). It is true that Jesus condemned such Jewish sign-seeking as arose from deliberate unbelief. After attributing His exorcism to satanic power (Matthew 12:22-40), for example, the Pharisees were condemned for seeking an additional sign. Jesus also denounced the demand for a further sign after miraculously feeding four thousand (Matthew 15:30-16:4; cp. John 6:30). Yet in both cases Jesus did give the true sign of Jonah. Note also His healing of the nobleman's son (John 4).

It is evident from the Scriptures,

then, that supernatural claims can be tested. Job's earlier words on the need for discrimination (Job 12:11) are echoed by Elihu (34:3-4): "The ear trieth words, as the mouth tasteth meat. Let us choose to us judgment: let us know among ourselves what is good."

Several gifts of the Spirit involve speech, and Scripture directly asserts the need for caution (see James 3:2-10 and Jeremiah 9:3-8). Paul claims to have demonstrated "the signs of an apostle" (2 Corinthians 12:12). His ministry was substantiated "through mighty signs and wonders, by the power of the Spirit of God" (Romans 15:16-19). Christ commended the Ephesian church because they "tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2).

Similarly the gift of prophecy must be tried. Prophecy is essentially speaking for a deity—whether or not the message includes predictions. God's people must reject the prophet who

speaks in the name of false gods; even if his predictions are fulfilled (Deuteronomy 13:1-5). He must reject both the prophet who professes to speak in Jehovah's name but who speaks unbidden and the prophet who professes to speak in Jehovah's name but whose predictions fail to come to pass (18:20-22; see 2 Peter 1:21-2:1; 1 Kings 22:19-23).

Christ warned to "beware of false prophets," discoverable by their fruits (Matthew 7:15-16). Through Paul the Lord commands (1 Corinthians 14:37) listeners to pass judgment when prophets speak in the church (verse 29). Prophecy can originate from satanic delusion, as illustrated at the outset of the Pauline missions by Barnabas, whom the apostle addressed as a child of the devil (Acts 13:6-12), and at the end of the age in the False Prophet, who despite miraculous works will be Antichrist's accomplice (Revelation 13: 19:20).

Many charismatics insist that everyone filled with the Holy Spirit will speak in tongues. If this is the only way to know certainly one has been filled, no wonder people become desperate for this "evidence." One young man lay on the ground for hours earnestly pleading for tongues. In another instance the subject had been urged by charismatic tutors to keep repeating the word "Hallelujah" until he could break out in tongues. In both cases the subjects did acquire the coveted ability. Later testing, however, revealed that in each case a demon had entered the victim and had imparted the glossolalia. In the latter case the tongues demon was named Hallelujah.

If a tongue is supernatural, it must issue either from God's Spirit or from one of Satan's spirits. Since it is an anti-Biblical and satanic delusion to assert that everyone filled with God's Spirit *must* speak in tongues (1 Corinthians 12:30; also see previous article), the reader can see how seeking for tongues perilously opens the human personality to demonic influences.

If God wills to give a person a tongue, this is His prerogative, for the sovereign Holy Spirit distributes spiritual gifts individually as He wills (1 Corinthians 12:11). If, however, a man rejects the Biblical principle that

God bestows "gifts of the Holy Ghost, according to his own will" (Hebrews 2:4) and demands the showy, lesser gift of tongues, that man must suffer the consequences if he should receive a counterfeit.

Three New Testament passages not treated earlier in this article demonstrate that supernatural speaking gifts such as tongues need to be tested. Although it has been variously interpreted, First Thessalonians 5:19-22 stands in a context of spiritual gifts.

**If a tongue
is supernatural
it must issue
either from God's Spirit
or from one
of Satan's spirits.**

Paul admonished: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil."

At the start of the fullest discussion of spiritual gifts in Scripture (1 Corinthians 12-14) Paul contrasted the supernatural speaking gifts with the Corinthians' former idols that were unable to speak (12:2). Such idolatry involved demonism (10:20), and Paul wanted his readers to avoid anything false in speaking. Consequently he asserted that a man speaking by the Spirit of God will not call Jesus accursed.

Again, God's Spirit speaking through a man will gladly confess that Jesus is the Lord. The implication is that if a demon underlies the supernatural utterance he will decline to confess Christ's Lordship but will rather express his hatred of Christ. Surely the tests are stated here for a reason.

The testing of spirits is directly

commanded in First John 4:1-3. Again the context refers to the fullness of the Holy Spirit and utterance gifts. The reader should note the verses in context thus: "Hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 3:24-4:2).

Although the Holy Spirit confesses, every spirit that refuses to confess Jesus (cp. Greek and revised versions) is not of God but of Antichrist. Hence the spirit (not simply the message, as The Living Bible paraphrases it) that is responsible for a tongues message or other supernatural utterance can be questioned about Jesus.

Is Jesus God's Son? Does the spirit confess that Jesus Christ is come in the flesh? Is Jesus Christ coming again in the flesh? Does all the fullness of the Godhead dwell in Him bodily? A spirit may be asked his purpose, since the Holy Spirit's basic purpose in the believer is clearly divulged in Scripture (John 16:14), whereas an evil tongues spirit would be present to deceive.

No spiritual speaking gift today enjoys more popularity than tongues and none harbors such inherent possibilities of deception. In keeping with Biblical directives (1 Thessalonians 4, 1 Corinthians 12, and 1 John 4) it is proper to conduct a prayer session to test a tongues spirit. I believe that such testing is best done in a private setting, with a chairman and a small group of intercessors, and only with the full consent and intelligent cooperation of the tongues speaker.

After a period of intercession it is well—but not essential—for the counselee to speak in the tongue. Thereupon the chairman addresses his questions not to the person but to the spirit inspiring the tongue. If the chairman and the counselee normally speak English, the tongues spirit should be commanded to give all answers in English.

The chairman should be alert for deceptive answers. Judgment depends

not upon the sound of the tongue nor on subjective feelings but upon answers given to the questions in God's Word (cp. Psalm 105:19).

The Holy Spirit promptly, freely and consistently confesses Christ. A demonic spirit will give one or several answers that betray his real identity, or he will stubbornly evade the question, in itself a refusal to confess (1 John 4:3). A demon may give a number of favorable answers, for he hopes to preserve his deceptive hold on the victim, but persistence and faith will soon unveil his actual identity, name and purpose.

If a tongues gift is being supplied by one or more demons, Scripture gives full authority to cast them out (Mark 16:17). The victim first should verbally renounce ground given to Satan through practicing a false tongue and should declare his rejection of spirits inspiring a satanic gift. The leader should order the demons to depart to the abyss (cp. Luke 8:29, 31; Revelation 9:1-3) and should retest to make certain they have actually departed. In all of this God can grant "the power to discriminate between the true Spirit and false spirits" (1 Corinthians 12:10, Williams).

I have learned four lessons through experiences in testing tongues in people who have voluntarily approached me and my colleagues during the past few years. First, I have been astonished at the high percentage of demonic tongues encountered. Counselees include people from virtually all sections of the United States, people from various age groups and occupations and denominations.

Many, but not all, used their tongues largely in private devotions. Some had doubts about the validity of their gift, but many were quite confident that the test would demonstrate a true gift from the Holy Spirit. But the shocking fact is that over 90 percent of those who requested a tongues test had a demonic tongue.

* Some Pentecostals and charismatics admit that demonic tongues exist. Yet most feel clear that their own tongue is genuine. One young lady asked me for a demonic test since she felt evil influences in her life. Routine questioning revealed she had come from a

Pentecostal church and possessed a tongues gift, but she felt confident that her gift was divine. She informed me during the interview that a lady in her home church with discernment had assured her that her tongue was of the Holy Spirit.

When the deliverance session was later conducted we encountered a spirit named Jesus. He hated the Lord Jesus Christ. I was suspicious because past experience had revealed that tongues demons often deceptively adopt the name Jesus. Upon my inquiry the demon admitted he was the spirit giving her her gift of tongues, rather than the Holy Spirit.

A second lesson I have learned is that strong Christians can be invaded by a tongues demon. In the course of a year's Sunday school lessons on the deeper life I spent several weeks exploring the gifts of the Spirit with my adult class. I did not know of a single person in the class that day with a tongues gift. I closed my treatment of tongues with a simple statement that

① **Unscriptural views of tongues are frequently sufficient provocation for Satan to give an unsuspecting victim false tongues.**

anyone with a gift of tongues should make certain the gift was not a satanic counterfeit, since missionaries have reported hearing tongues speakers blaspheming in the language they had used on the mission field. Tongues should be tested.

At that time I had never tested any tongues, nor had my colleagues. But soon someone asked for a test. The only person from the class who approached me was an outstanding Christian lady—capable, talented,

balanced, dependable, a soulwinner. She said she never used her tongue except in private. As she related her spiritual experience of some years ago to my wife and me I just could not imagine that this fine believer could have a tongues demon. I told her so.

But she was not satisfied. She talked with my colleague later. Upon testing we found a tongue quite manifestly of the Holy Spirit. But soon another tongue appeared in the same woman—a tongue that was bitter and hateful toward Christ, toward her and toward us. The true tongue was clear evidence to me that her sanctification was genuine. Yet it was undeniable that a demonic tongues spirit inhabited her.

I already knew that some contemporary theologians had reversed their position upon discovering strong evidence that Christians can be invaded by evil spirits. I knew that stalwart Alliance teachers like Professor John A. MacMillan believed that a Christian could become demon-infested, as A. B. Simpson also implied in his writings.* I knew that contemporary ministers such as Ernest B. Rockstad and Alliance Evangelist K. Neill Foster had tested many tongues and had found a high percentage to be demonic.

Others who have had tongues tests are utterly sincere and deeply spiritual people. The lives of several show marked evidence of conversion, spiritual hunger and growth. I do not believe that a tongues demon can sever a person from Christ's love. I have no doubt that many in the charismatic movement are earnest Christians, with more zeal and love than their anticharismatic critics. Yet my experiences of testing make me suspect that multitudes of tongues enthusiasts are deluded.

② The third lesson I have learned is the extreme deceptiveness of tongues spirits. An intelligent university graduate claimed she used her tongue only in private devotions and generally felt uplifted afterwards, and yet her gift proved demonic. One of my counselees had one demon who provided her

* J. A. MacMillan, "Modern Demon Possession" (Pamphlet) A
B. Simpson, *The Gospel of Luke*, pp. 175-176, 181-182 (out of print) Christian Publications, Inc., Harrisburg, Pa.

TONGUES SHOULD BE TESTED

tongues gift, another demon named Real Tongues, whose purpose was to make her believe her tongue was from God, and still another demon who kept her feeling rejected because of tongues.

Soon after a young lady from a Roman Catholic home was born again she was with some friends in a parking lot witnessing. All overflowed with joy. They decided to go to the home of one of the group for a prayer meeting. Soon she was speaking in tongues. After she approached me and we had studied the Scriptures she affirmed she would not again speak in tongues until her gift had been tested. Then one day when her emotions sagged something within seemed to say: "I gave you this gift; can't you trust me?"

As she later related these facts I asked her whose voice would likely say this, when the Holy Spirit had already told her in Scripture to "try the spirits." She saw the point. When she later submitted to a test, the tongues spirit answered initial questioning correctly but later was trapped in his own deceptions. He admitted to giving this young lady gifts of tongues, interpretation and prophecy.

Perhaps the most revolting thing about a false tongues experience is the horrible utterances people say in a language they cannot understand. This can be illustrated by the experience of an earnest young man who came to me after ardent charismatic involvement. When he offered public prayer or conversed about spiritual things, one could sense how deeply he loved the Lord Jesus Christ. He used his tongues gift frequently in private, and the words he spoke often formed the same line.

In our prayer session the spirit providing this gift was exposed as a demon. A missionary participating as an intercessor inquired if it would be possible to have the interpretation of the words the demon kept the counselee speaking. When the chairman commanded the tongues demon to interpret the line, the response was:

"I hate you, hate you, Jesus, Jesus, Jesus." The victim was as shocked as the rest of us.

The deceptiveness of false tongues spirits is seen in the ways they take advantage of the victim, diverting him from serious spiritual exercises and centering his life around tongues, as well as in their misleading names and their tactics to fool the person who seeks to expose and dislodge them. Satan's whole kingdom is skilled in deceit, but probably no evil spirits are more sly than tongues spirits who simulate God's Holy Spirit.

The fourth lesson I have learned in tongues testing is the seemingly slight ground that can admit a tongues demon, particularly where an unscriptural view is entertained. An Alliance pastor became invaded when, while visiting in a Pentecostal home, he simply gave credence to the view that it would be desirable to have a tongues gift. He had neither prayed for tongues nor seriously pursued them, but a gift suddenly came upon him. One middle-aged lady visited only one charismatic meeting. When a saintly looking elderly man there urged, "Just yield your tongue," she did. She received nine different demonic spirits who all professed to provide her with tongues gifts.

There are many instances I could give. The above illustrate the methods whereby tongues demons gain admittance. God will never give a stone if we ask Him for the good gift of His Spirit (Luke 11:11-13), but experiences of many demonstrate that unscriptural views on tongues are frequently sufficient provocation for Satan to give an unsuspecting victim stones and scorpions of false tongues at the same time. God offers no automatic protection to the unwary.

Tongues are no plaything. A properly tested tongue can provide a channel of spiritual enrichment to a Christian and to a congregation. But it appears much of the current wave of tongues-speaking is satanic delusion.

God commands believers to "forbid not to speak with tongues" (1 Corinthians 14:39), but He also commands us not to believe every spirit but to put them to the test to see whether they are of God (1 John 4:1).