

## Glossolalia: Using The Gift of Tongues in Error

- Glossolalia, also called speaking in tongues, (from Greek glōssa, “tongue,” and lalia, “talking”), utterances approximating words and speech, usually produced during states of intense religious experience. The vocal organs of the speaker are affected; the tongue moves, **in many cases without the conscious control of the speaker; and generally unintelligible speech pours forth.** Speakers and witnesses may **interpret the phenomenon as possession by a supernatural entity, conversation with divine beings**, or the channeling of a divine proclamation or inspiration.
- Use an example from childhood how Crenshaw tried to teach me tick tick.
- ***Possession in Haitian Voodoo and Pentecostalism: A Cross-cultural Analysis by Mitchell Jones:*** In Haitian voodoo the possession or trance state is the result of the lwa, or spirits, entering a person’s body. In Pentecostalism it is the Holy Spirit or Holy Ghost which inhabits the person. Both are accompanied by some form of glossolalia. In voodoo the success of a ceremony depends on the frequency of possession and the lwa’s assumption of a visual form (Lowenthal 1978). It is considered desirable to be possessed by the lwa. The possessed are seen as horses for the lwa to ride. The spirits are offered gifts of food and other items in order to attract them to the ceremony (Bourguignon 1976). In Pentecostalism it is God, or more precisely His Holy Spirit that embodies individuals and causes them to speak in tongues. Speaking in tongues is considered a primary sign of the reception of baptism in the Holy Spirit (DeShane 2003). This too is considered desirable because it gives the practitioner the ability to live a more holy life. The role that music and prayer play in both cases is very important. Singing and prayer in “revivals” is an important aspect of the Pentecostal experience. This usually accompanies the first stage of the morphology of Pentecostal glossolalia. In this stage the believer is told to be open and accept the Holy Spirit into their consciousness. Often prayer is used in this stage as well (DeShane 2003). In voodoo the first stage is accompanied by the praying of Catholic prayers, followed by chanting, singing, hand clapping, bell ringing, and drumming (Lowenthal 1978). Ira Lowenthal writes, “The song and dance of voodoo ritual, and the nature of people’s involvement in it, are clearly instrumental to the induction of trance or dissociative states” (1978: 405). Song is an audible symbol of both the Pentecostal and voodoo practitioner’s devotion to the Spirit or spirits. The Spirit or spirits are attracted by song and a path is cleared in the consciousness of the practitioners for them to more aptly accept possession by the Spirit or spirits. In both cultures trembling and convulsions can be seen as well as inarticulate vocalizations. In Haitian voodoo these body movements and vocalizations may conform to the rhythm of the music. These convulsive motions and glossolalia are seen in the initial stages of possession. Alfred Metraux writes, “People who are used to possession pass quickly through the whole range of nervous symptoms. They quake, stagger, make a few mechanical movements, and then, suddenly – there they are: in full trance” (1959: 121). The greater more terrible lwa are more violent in their possession whereas the gentler ones are softer. The inexperienced one being possessed will also behave more wildly. Metraux writes, “His chaotic leaps and gestures are like the bucking of a wild horse, who feels the weight of a rider on his back” (1959: 122). During the process of

possession the body is polarized between the head, where the lwa enter, and the feet, legs, and torso, which connect the possessed with the group and the earth (Locke 1985: 13). Locke and Kelly write, "Phenomenologically, the sense of embodiment changes: the legs become heavy and may be rooted to the ground while the rest of the body may seem to expand, contract or dismember" (1985: 13). Vocalizations are also heard in Haitian voodoo possession. Lowenthal writes, "When a lwa first enters an individual there usually follows a brief period of inarticulate vocalization, including humming and yelping, accompanied by what is apparently uncontrolled gesticulation and body movement" (1978: 406). In Pentecostalism these kinds of vocalizations take the form of what we call glossolalia, or speaking in tongues. In a Pentecostal service one initiate may be the focus of the group's attention and he or she will spin around and begin speaking in tongues. Elaine Lawless writes: When the seeking person begins to 'get the Holy Ghost,' the crowd around disperses to a degree, allowing the initiate to sway or twirl around and around in the ecstatic semi-trance state that is customary with these experiences. At this point the initiate's shouting may increase with the increased intensity of the moment, the convert may begin to 'speak in tongues.' Others around the initiate may also begin to shout and speak in tongues. Again, this is all accompanied by loud music and singing. At the conclusion of this trance state the initiate may experience fatigue and may collapse on the ground. What is happening to the brain during the process of glossolalia has been studied by neuroscientists. Decreased activity in the prefrontal cortices was found. This is consistent with the lack of control that the practitioner of glossolalia experiences. The authors of the study write also: A left lateralization in the frontal lobes might be expected since singing and glossolalia are related to language functions. While such a lateralization was not robust, the left hemispheric structures appeared to have significant decreases that were not observed in the right hemisphere. However, the lack of a clear lateralization in the frontal lobes suggests that the expressive language parts of the brain may not be as directly affected by glossolalia as might be expected (Newberg et al 2006: 70). This shows that glossolalia may in fact be from some outside source, as the language parts of the brain are not shown to be directly affected.

- My Senior Thesis in Undergrad was "Convergent Cultures: Afro-Celtic Influence on Religion in Mississippi"
- William Joseph Seymour (May 2, 1870 – September 28, 1922) was an African American, holiness preacher who initiated the Azusa Street Revival, an influential event in the rise of the Pentecostal and Charismatic movements. He was the second of eight children born to emancipated slaves and was raised in extreme poverty in Louisiana. Seymour was a student of early Pentecostal minister Charles Parham, and he adopted Parham's belief that speaking in tongues was the sign of receiving the baptism in the Holy Spirit.
- Charles F. Parham (June 4, 1873 – c. January 29, 1929) was an American preacher and evangelist. Together with William J. Seymour, Parham was one of the two central figures in the development and early spread of American Pentecostalism. It was Parham who associated glossolalia with the baptism in the Holy Spirit, a theological connection crucial to the emergence of Pentecostalism as a distinct movement. Parham was the first

preacher to articulate Pentecostalism's distinctive doctrine of evidential tongues, and to expand the movement. Parham was influenced by the preaching of Frank W. Sandford, founder of the Holy Ghost and US Bible School in Maine. While he might have believed that tongues was evidence of the baptism of the Holy Spirit, it is very clear that he also believed that the gift of tongues was the ability to speak in known languages. As said by the Assemblies of God...As Parham's theology of baptism in the Holy Spirit evolved, he concluded that recipients would form an elite band of end-times missionaries with supernatural power to evangelize the world. In fact, "missionary tongues" not only resolved the evidence question of the Pentecostal baptism, but bestowed immediate readiness for missionaries by eliminating their need to spend months or years in language school before they could preach in their countries of service. According to The Gospel Coalition, on the night of January 1, 1901, at her request, Parham placed his hands on 29-year-old Agnes Ozmen who had graduated from the freshly founded Bethel Bible College in Topeka, Kansas. He prayed that she would receive baptism by the Holy Spirit after which witnesses reported that Miss Ozmen spoke and wrote only in Chinese for the next three days. If this truly happened, it was in line with Charles Parham's belief that tongues was a known language. So the multi million dollar question is where the unintelligible speech, the howling and screaming, the shaking, jerking and falling over came from? The answer may very well lie with a quiet listener to Parham's messages.

- Origin of perverting speaking in tongues in America: William Seymour & The Azusa Street Revival According to the New World Encyclopedia: In 1905, Parham started preaching in Texas and began a Bible College in Houston, where a black preacher named William Joseph Seymour, a son of freed slaves, was required to listen to Parham's lectures outside the classroom through a half-opened door. In spite of this act of racism, Seymour became convinced of Parham's views. The leadership of the movement was soon to pass to Seymour and take on international dimensions. In 1906, Seymour spearheaded the watershed of the Pentecostal movement in the U.S. and the world - The Azusa Street Revival. It began on April 9 in Los Angeles, California, at the home of Edward Lee. Seymour claimed that he was overcome with the Holy Ghost on April 12, 1906. On April 18, the Los Angeles Times ran a front page story on the revival, headlined: "Weird Babel of Tongues. New Sect of Fanatics Is Breaking Loose. Wild Scene Last Night on Azusa Street. Gurgle of Wordless Talks by a Sister." By the third week in April, the small but growing congregation rented an abandoned African Methodist Episcopal Church at 312 Azusa Street and subsequently became organized as the Apostolic Faith Mission. There were accounts of "Fire-Baptized" revivals that predated the Azusa Street revival (1906-1909) For example, Maria Woodworth-Etter began her ministry in 1880. However, she was called the "trance evangelist" because when people "received the power" as she called it, they usually fell over in trances. Although one can argue that even falling over is completely unbiblical, it was yet a far cry from the phenomenon that took place at Azusa Street where people truly ran amuck, indulging in shockingly bizarre behavior In fact, it was Azusa Street that "changed the religious landscape", becoming "most significant revival of the century in terms of global perspective". Some of the features that characterized Azusa Street were outlined in a

1906 newspaper account... In September 1906 a local newspaper reporter frowned on the events taking place and wrote that the Azusa Street mission was a "disgraceful intermingling of the races... they cry and make howling noises all day and into the night. They run, jump, shake all over, shout to the top of their voice, spin around in circles, fall out on the sawdust blanketed floor jerking, kicking and rolling all over it. Some of them pass out and do not move for hours as though they were dead. These people appear to be mad, mentally deranged or under a spell. They claim to be filled with the spirit. Within a few years, William J. Seymour's 'Azusa Street Revival' had "elevated supposed manifestations of the Holy Spirit to such a level that even Parham believed they were demonic. Parham also hit the nail on the head when he said that Pentecostals took all the phenomena to be from God, because they believed He would prevent them from being deceived by a false spirit. Hear this: three-fourths of the so-called Pentecosts in the world are counterfeits, the devil's imitation to deceive the poor earnest souls... Many hundreds, in seeking Pentecost, were taught to yield to any force, as God would not permit them to be misled; under those conditions they were ripe for hypnotic influence... Two-thirds of the people professing Pentecost are either hypnotized or spook-driven, being seized in the first place with a false spirit or coming under the control of one afterward. We cannot be too careful to try or test the spirits and any person unwilling to have their experience tested by going to God for themselves or with the brethren, reveal the fact that they are demon-controlled. And the movement spread very rapidly, both in this country and far beyond it's borders. From Azusa street the revival spread throughout the U.S. Holiness leaders from the Church of God in Christ (Memphis, Tennessee), the Church of God (Cleveland, Tennessee), and the Pentecostal Holiness Church (Georgia and the Carolinas), were present at Azusa, and carried its message back to their churches. "... within two years the movement had spread to over fifty nations, including Britain, Scandinavia, Germany, Holland, Egypt, Syria, Palestine, South Africa, Hong Kong, China, Ceylon and India. Christian leaders visited from all over the world. So perhaps it would be fair to say that it was Azusa street, not Charles Parham, that jump-started the modern day version of Pentecostalism - a version that Charles Parham himself considered a "freak imitation of Pentecost". Common sense dictates that if Parham believed that the gift of tongues was the ability to speak in known languages, then there had to be some other influence in William Joseph Seymour's life that led directly to Azusa street and could account for the jerking, twitching, falling on the floor and babbling etc.

- From Benin to Haiti and Louisiana: The Kingdom of Dahomey, later renamed "The People's Republic of Benin", was a powerful west African state founded in the seventeenth century. It survived until 1894, then became part of French West Africa. The entire region became known as the slave coast because it was at the center of the transatlantic slave trade for centuries. As to how voodoo came to Louisiana. The French were, for a time, the major slave exporters from the Benin region. On the other side of the Atlantic the French only had two major colonies that imported slaves (not counting an assortment of small Caribbean Islands); Saint-Domingue (now called Haiti) and la Louisiane. Therefore, it is not surprising that Voodoo is particularly recognized in these

two former French colonies. And it cannot be particularly surprising that the African slaves brought their beliefs and practices with them. However, there were phases in the development of Voodoo in Louisiana. The first was during the African period - from 1719 to around 1830. The following information was originally found on the web site of the Voodoo Museum in New Orleans. "Their language was African, their dances African, and their practices African. With the exception of merging and mixing with other African cultures, Voodoo would have been very much as it was in Africa. In 1808 a United States law forbade the import of slaves from outside the United States which eventually, a generation later, cut off the direct influence of African ways."

- William Seymour and The Golden Era Of Voodoo In New Orleans: The later Creole Phase, which lasted from about 1830 to around 1930, was called the golden era of voodoo in New Orleans. During this period, there were numerous changes such as the African languages giving way to French, the rise of Voodoo Queens, the merging with other celebrations like Mardi Gras etc. However, that does not mean that Voodoo, as it was traditionally practiced in Africa, died out completely. In fact, when have you ever heard of demonic spirits letting a person, or even an entire culture, go without a fight. William Joseph Seymour was born the son of slaves in Centerville, St. Mary's Parish, Louisiana on the 2nd of May 1870, and was said to have been baptized in the Roman Catholic Church in Franklin, Louisiana. Most slaves were freed by about 1865 and Seymour is reported to have attended a freedman school in Centerville where he learned how to read and write. Fleeing both poverty and oppression, He left southern Louisiana in early adulthood. Essentially Seymour spent his formative years in Louisiana, at the time that was known as the golden era of Voodoo in New Orleans.
1. 1 Timothy 4:1-2
    - Perverting the gift of speaking in tongues to glossolalia is doctrine from demons.
  2. Matthew 24:5\_11-12
    - False prophets/wolves in sheeps clothing/sun worshipping pastors/ & Oogabooga Israelites introduced Glossolalia into America.
  3. 2 Timothy 4:1-5
  4. Colossians 2:18
  5. Genesis 11:1-9 (Reason why in our current state speaking in tongues is needed)
  6. Mark 16:14-20
    - Verse 18 is not referring to snake handling. Although there are examples of Paul being bitten by a viper and not getting hurt. This is referring to having power of the serpent (satan) and demons. See Luke 10:18-20
  7. Acts 2:1-4
    - Rushing mighty wind/cloven tongues/Spirit=Angels
    - Holy Ghost=Word of Elohim/Gabriel
    - Other Tongues=Other languages. The angels interpreted what the disciples were saying because the Israelites gathered there from all the nations of their captivity and spoke the languages of their captors not Galilean Aramaic like the disciples.

- ἕτερος héteros, het'-er-os; of uncertain affinity; (an-, the) other or different:—altered, else, next (day), one, (an-)other, some, strange. The KJV translates Strong's G2087 in the following manner: another (43x), other (42x), other thing (3x), some (2x), next day (2x), miscellaneous (7x).
  - γλῶσσα glōssa, gloce-sah'; of uncertain affinity; the tongue; by implication, a language (specially, one naturally unacquired):—tongue. The language or dialect used by a particular people distinct from that of other nations. The tongue, a member of the body, an organ of speech The KJV translates Strong's G1100 in the following manner: tongue (50x).
8. Ezekiel 3:12-13
    - Spirit/Great Rushing=Angel
  9. Acts 8:26-40 (Review Holy Ghost is an Angel not God)
  10. Luke 4:1-2 (Spirit capitalized and referring to Holy Ghost in the same verse. Capitalized Spirit=Holy Ghost)
  11. Acts 10:1-8\_19-22 (The Spirit or Holy Ghost here is clearly referred to as an angel.)
  12. Isaiah 63:7-9
  13. Luke 1:5-13\_18-20 (Angel of his presence is Gabriel. Gabriel is the holy ghost)
  14. Isaiah 63:10-11
  15. Exodus 23:20-23\_32-33
  16. Ezekiel 10:1\_9-22 (What angels really look like)
  17. Exodus 3:1-4 (Yah uses angels to speak to man. They speak on behalf of Elohim. Satan used to have this honor but he disobeyed. The ground was holy because the aliens were there. Oftentimes they appear in different forms to get our attention and because their true form would scare most people.)
  18. Ezekiel 2:1-3\_7-10 (This time in the form of a hand. Roll=Word of Elohim)
  19. Ezekiel 3:1-5
    - Eat=Read
  20. Revelation 10:1-3\_8-11
  21. Acts 7:51-53
    - The Holy Ghost (Angel) is supposed to reveal Yah's law to you.
  22. Daniel 5:1-8\_25-30
  23. 1 Corinthians 14:23-24\_26-28
    - Edifying=Teaching/Instructing in Elohim's word (Bible)
    - Unknown tongue=Foreign language
    - Interpret=Understand & recite.
    - Verse 23=If an unbeliever walks into a church and hears everyone in there speaking in different foreign languages (actual gift of speaking in tongues) or demon possessed using glossolalia; they will think you are crazy
    - Verse 24=If you prophesy though (Letting the Holy Spirit instruct you on what to say about God's word as it pertains to that person/unbeliever) the unbeliever will be convicted and might repent. See John 4:13-19 To prophesy is better than speaking in tongues.
  24. Acts 2:5-22

- Fiery tongues=Angels in form of
  - Israelites worldwide from all over the diaspora were there.
25. Joel 2:28-32
- My spirit=Word of God/Holy Ghost
  - You do not need evidence of speaking in tongues to prove having the Holy Ghost. Evidence of the Holy Ghost in your life is shown by keeping Yah's laws, judgements, statutes, commandments. Anytime you speak God's word to someone else you are using the outpouring of the Holy Ghost and prophesying. When you speak about the First Resurrection, our Lord's second coming etc... you are prophesying future events.
26. Numbers 11:4-5\_10-18\_25-26 (People caught the Holy Ghost in the Old Testament. Notice no chicken dance/praise break/possession/convulsions or ooga booga gibberish.)
27. 1 Samuel 10:5-13
28. 1 Samuel 19:18-24
29. 1 Kings 20:35-38
- First guy blasphemed the Holy Ghost
30. John 6:51-54\_60-63\_66-68
- The words of Yah/Jesus are Spirit. When you pray in the spirit it is praying according to Yah's word. This is the other definition of praying in the spirit. It is not just speaking in tongues. This is what is meant here Jude 1:20 - But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
31. Amos 3:7-8
32. Proverbs 1:5\_7\_20-23
- In order to learn God's word you must be able to understand what is being said.
33. 1 Corinthians 14:1-2
- To prophesy is better than speaking in tongues. Notice how most of the examples used of people catching the holy Ghost they PROPHESED. Tongues was used at Pentecost in Acts 2 for a purpose. Because those gathered spoke many different language and the disciples needed to communicate with them.
34. 1 John 4:1-2
- In order to test a spirit you have to have knowledge of Yah's word
  - Spirit=angels whether holy or fallen & or the words of a person's mouth/thoughts of their mind.
  - Does it line up with God's word?
  - Speaking in Tongues as used in Western Evangelicalism does not hold up to the test. It is a counterfeit/evil spirit
35. .Mark 5:1-3\_5-13
- Notice how even demons confessed that Jesus came in flesh. Simply confession Jesus as Lord and savior will not get you eternal life. The demons confess Jesus. Sun Worshippers/Roman Christians/Sunday Christians confess Jesus but it is another Jesus and they follow the doctrine of demons. People can prophesy or

appear to be under the influence of the Holy Ghost but really be demon possessed.

36. 1 Samuel 18:10-11

37. 2 Chronicles 18:1-8\_12-15\_18-23

38. 2 Corinthians 11:3-4\_13-15

39. 1 Corinthians 12:1\_4-12\_27-31

- Speaking in tongues is one of many gifts that show evidence of the holy ghost in your life. Paul lets you know here that not everybody will have the gift of speaking tongues. Therefore evidence of speaking in tongues is not the only proof of the Holy-Ghost or for salvation
- Paul also lets you know that it is one of the weaker gifts and not one those who do not have it should be seeking.

40. 1 Corinthians 13

- Verse 1=tongues of men=Paul was fluent in more than one language. He knew Hebrew, Aramaic, Greek, & possibly Latin. Tongues of angels=Gift of speaking in other languages that you do not know by the outpouring of the Holy spirit. Remember the cloven tongues at pentecost in act 2. Those were Angels remember.
- Charity or love is greater than all the gifts because without it you cannot inherit eternal life. Charity/Love is keeping the commandments. See 1 John 5:1-3 & 2 John 5-6
- Verses 8-10=You can only prophesy in part and speak in tongues in part. Meaning you do not every single minute detail when it come sto Biblical prophesy. You know what you can read and UNDERSTAND in the Bible and some extra detail concerning that for those of us blessed enough to received visions of the end times. Use myself as an example. Also with speaking in tongues you will never acquire knowledge of every language on earth and when the Holy ghost gives you the gift it is temporary each time. In verse 10 where it says “ But when that which is perfect is come, then that which is in part shall be done away.” is referring to after Christ's second coming. All prophecy will be revealed at that point because you will be living it. And there will be no more need for speaking in tongues. Because he will restore a pure language during his millennial reign that all of mankind will use to serve the Most High. See Zephaniah 3:8-9 & Revelation 10:7

41. 1 Corinthians 14:1-21 (The proper use of speaking tongues)

- Praying/speaking in tongues is praying/speaking in another foreign language. The Holy Ghost gives you the ability to do so. This can be supernatural or via being learned in linguistics. It is not a heavenly language. The heavenly language is one no man can utter.
- You should only use tongues if you can interpret or there is an interpreter in the church. It should be done one at a time if at all during service and no more than 2-3 people total.



- Praying at home in tongues with no understanding of what you are saying is useless. The Spirit (Holy Ghost) knows what you are saying and takes that to Jesus who takes it to the Father. We will cover this in next week's Sabbath class in the lesson "Prayer According To The Bible". It does not benefit your natural man because you lack understanding of what was said. Paul said pray in the spirit and with understanding. If you do not understand what you are saying then praying in tongues by yourself outside of the church is pointless.

42. Isaiah 28:1\_7-12\_22

- This is what Paul was quoting in last verse

43. 1 Corinthians 14:22

- If you are a part of the body of Christ you do not need a sign. A sign is for unbelievers.

44. Matthew 12:38-40

45. 1 Corinthians 14:10-11\_27-28\_39\_23-24