



# Bible Student's Notebook™

## *The Herald of His Grace*

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 33  
Issue 811

## *Speaking in Tongues*

by — Philip Mauro (1859-1952)

### ON THE DAY OF PENTECOST

The gift of tongues, which was bestowed upon men for the first time on the Day of Pentecost, was a miraculous endowment which enabled those who received it to speak in languages unfamiliar to themselves, languages they had never learned. Thereby they were empowered to declare the glad tidings to those with whom they would not have been able otherwise to communicate.

The record found in Acts 2 gives a clear description of the nature of this gift. We read that there were at Jerusalem at that season devout men *"out of every nation under heaven,"* and that when the multitude came together, they were confounded, *"because that every man heard them speak in his own language"* (Acts 2:5-6).

Thus the prominent and essential characteristic of the Pentecostal gift of tongues was that it enabled the disciples to address those foreigners, *"every man in his own language."*

Further, it is recorded for our enlightenment that,

*They were all amazed and marveled, saying one to another, "Behold, are not all these that speak Galilaeans? And how hear we every man in our own tongue wherein we were born; [sixteen countries being named] we do hear them speak in our tongues the wonderful works of God" (:7-11).*

Thus, in this short description, it is stated three times that the Pentecostal gift of tongues was a miracu-



lous endowment whereby those who received it were able to speak to foreigners in their own language.

When, therefore, we encounter now-a-days that which *purports* to be the Apostolic and Pentecostal gift of tongues, the first thing to be ascertained is whether its reputed possessor has the supernatural ability to speak to strangers in their own language. If the supposed gift does not pass that test, it may without further inquiry, be regarded as spurious.

It should be noted that in Acts 2, and wherever the word *"tongue"* is used in this connection in the Scriptures, it means simply a *language*, just as we commonly say "the English tongue," "the French tongue," etc. In I Corinthians 14, where the expression *"unknown tongue"* occurs, it will be seen that the word *"unknown"* is printed in italics in the *King James Version*, showing that it does not occur in the original text. This supplied word has misled some. The expression means simply a foreign language. This was a supernatural ability to address a foreigner in his own language.

That the main purpose of miracles was to authenticate the preaching of the *"great salvation, which at the first began to be spoken by the Lord,"* is declared in

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many Scriptures, as in Hebrews 2:3-4, where we read that God also bore witness (with His preachers) by means of “*signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will.*”

That such extraordinary miracles were needed at the beginning of the new era is obvious. In this respect we have a parallel in the beginning of the era of the law, when God wrought wonderful signs and miracles in Egypt and in the wilderness. Those manifestations ceased when they had accomplished their purpose.

## TONGUES AFTER PENTECOST

The second time the miraculous speaking in tongues is mentioned is in connection with Peter’s preaching of the Gospel to a company of Gentiles in the home of Cornelius, the Roman Centurion, at Caesarea, which city was really a Roman city, though within the borders of Judea. Here again “*was poured out the gift of the Holy Spirit, for they heard them speak with tongues, and magnify God*” (Acts 10:45-46).

This was a convincing sign to Peter and the six Jewish converts who accompanied him that God had indeed

saved those Gentiles. Therefore, they (the Jews) did not dare “*forbid water, that these should not be baptized,*” or refuse to receive them as brethren in Christ. Moreover, when they of the circumcision, who were at Jerusalem, contended with Peter because of this, the apostle vindicated himself by appealing to the fact that (to quote his own words) “*The Holy Spirit fell on them, as on us at the beginning*” (Acts 11:15).

Thus, we have given to us in the Bible a very clear and strong reason for the manifestation of the gift of tongues on this occasion, for otherwise converted Gentiles would not have been received.

It should be particularly noted that, for another occurrence of that sort, Peter had to go back to the Day of Pentecost. The inference is plain that, in all of the years between, there had been no similar manifestation to which Peter could appeal.

It is, therefore, very far from the truth to say, or to suppose, that all who were saved in apostolic times received the power to speak in tongues. It clearly appears, on the contrary, that the bestowal of the gift of tongues was reserved for occasions of unusual importance.

### Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);  
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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For definitions of abbreviations/acronyms, see index after the order form.

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## AT EPHESUS

The third and last time the manifestation of the gift of tongues is mentioned in Acts is in chapter 19. This was outside of Palestine altogether. Paul, on coming to Ephesus, met with certain disciples who had received only so much of the truth as was connected with John's baptism. They had not received the Holy Spirit because they had not believed on the risen Jesus Christ. When, however, they were baptized in the Name of the Lord Jesus, and Paul had laid his hands upon them, then *"the Holy Spirit came on them; and they spake with tongues and prophesied"* (Acts 19:1-6).

In this case, as in the two preceding, there was an evident need that the truth proclaimed by Paul should be specially authenticated by signs and miracles.

Ephesus, moreover, was the place where the great temple of Diana was located, and where *"curious arts"* (e.g. necromancy, black art, etc.) were practiced (:19). Therefore, *"God wrought **special** (i.e., unusual) miracles by the hands of Paul"* in that place (:11-12).

In none of these cases was the gift of tongues sought, nor was the Holy Spirit sought after the manner of some in the present day. The Holy Spirit simply bestowed the gift when and as He deemed it needful so to do.

## AT CORINTH

In I Corinthians, chapters 12 and 14, we read of the gift of tongues. It is mentioned among the things wrought by the Spirit, *"dividing to every man severally as He will"* (12:7-11). Thus the giving or not giv-

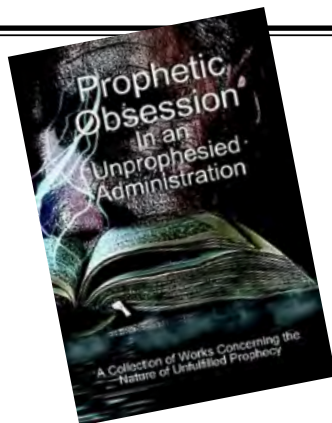
ing of this (or any other) gift was entirely a matter of the Divine will, which was exercised according to the Divine wisdom.

This gift is mentioned last in the list of gifts (12:28-29), and the apostle's questions, *"Have all the gifts of healing? Do all speak in tongues?"* make it clear beyond all doubt that only some of the saints possessed those gifts. Indeed, the questions are asked for the very purpose of enforcing the argument that, as in the human body there are many members, each with its own special function, to be exercised for the benefit of all, so there are different gifts and duties assigned to the several members; yet, inasmuch as all belong to one and the same body, the gifts all pertain to that one body, regardless of what members have them.

According to the inspired argument of that chapter it would have been as absurd to expect every member to have the gift of tongues as to expect that every member of the human body should be a tongue endowed with power to speak (:17).

In chapter 14 Paul explains to them that the gift of tongues was a fulfillment of Isaiah 28:11-12, where God, in foretelling judgments upon Israel in connection with their rejection of His Word (which had always been spoken to them in Hebrew) said, *"For with stammering lips and **another tongue** will I speak unto this people"* (the Jews). Therefore, at Pentecost God began to speak to the Jews in *"another tongue."* This was a *"sign"* to that unbelieving people. This is precisely what Paul declares in the next verse, where he says,

*Wherefore, **tongues are for a sign, not to them that believe, but to them that believe not; but***



## Prophetic Obsession in an Unprophesied Administration

(A Collection of Works Concerning the Nature of Unfulfilled Prophecy)

List of authors contained in this work are: Sir Robert Anderson (1841-1918), Cecil J. Blay (1906-1976), A.E. Knoch (1874-1965), J. Vernon McGee (1904-1988), Andrew Miller (1810-1883), Sir Isaac Newton (1642-1727), Clyde L. Pilkington, Jr., Otis Q. Sellers (1901-1992) and C.R. Stam (1909-2003).

62 pp., PB

See order form.



*prophesying serveth not for them that believe not, but for them which believe (:21).*

Thus the gift of prophecy was incomparably greater than that of speaking in tongues. Thus, Paul makes the contrast very strong, saying, *“I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an [unknown – foreign] tongue”* (14:18-19). So the relative value was as five to ten thousand. He then bids those Corinthians to *“be not children in understanding.”*

Paul says, *“For the Jews require a sign,”* and it was natural for them to do so – but not for those who are *“justified by faith.”* The Lord Jesus said, *“This is an evil generation, they seek a sign,”* and again, *“Except ye see signs and wonders ye will not believe”* (John 4:48). The spirit of the Jews was manifested in the question, *“What sign showest thou, that we may see and believe Thee?”* (John 6:30).

## SIGNS FOLLOWING

Appeal is frequently made to the words of Mark 16:17-18, as if they contained the promise that all who believe would be endowed with the gift of tongues; but the words will bear no such interpretation. They declare that certain signs, of which speaking with new tongues was one, should follow those who believe.

The Lord no more promised that all believers should speak with tongues than He promised that all should cast out devils, take up serpents, and drink poison without receiving hurt. Speaking with tongues, therefore, was no more the *“sign”* of having received

the Holy Spirit than is the casting out of devils or the taking up of serpents.

Moreover, we have only to read :20 to find the complete fulfillment of the promise of :17-18,

*And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.*

## A DANGEROUS DELUSION

We believe that the modern error regarding tongues, as made prominent by those who call themselves “Pentecostals,” is a dangerous mistake. Many true, earnest, and zealous children of God have been deluded by it. The appeal it makes is very attractive to saints who groan and sigh for something different from the shams and dead formalities of religious Christendom. **BSN**

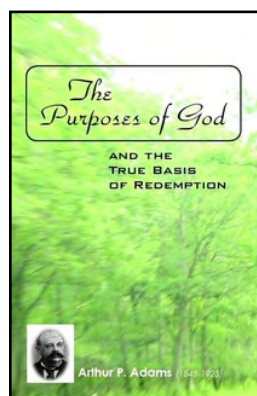
Born in St. Louis, Missouri, Mauro was a dedicated student of Scripture and a prolific author. He was a member of the bar of the Supreme Court of the United States and one of the foremost patent lawyers of his day. He was a successful patent counsel for the Columbia Phonograph Company (Thomas Edison). He also prepared legal briefs for the famous Tennessee-Scopes trial in 1925, conducted by William Jennings Bryan.

Mauro was a passenger on the British ocean liner RMS *Carpathia* when it rescued the passengers of the *Titanic* in April 1912. In addition to his Bible-based study books, he also had an extensive ministry as a Bible conference speaker. He died at the age of 93 in Staunton, VA and was buried in Culpeper, VA.

### TOPICS:

**Major:** Right Division; Tongues

**Minor:** Signs



This is a compilation of some of Arthur P. Adams’ smaller works that first appeared in his periodical *The Spirit of the Word* in 1885. Adams suffered greatly for the truths presented here. The riches found within these pages deserve to be preserved for future generations. Even though Adams wrote over one hundred years ago, in many ways his writings are just as fresh as if they had been written today.

*This is THE TRUE BASIS OF REDEMPTION – God our Creator, responsible for His Own creation, and every attribute of His being pledged to its successful completion. God is able, and He will. The creature may rest secure on that basis – the all sufficient ground and full assurance of his deliverance and final triumph in the redemption of Jesus Christ. – A.P. Adams*

135 pp, PB

*See order form.*

# The Transfiguration

## The Vision of Matthew 17

by — M. Thomas Wark

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in Whom I am well pleased. Hear Him!" And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted up their eyes, they saw no one but Jesus only. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead" (:1-9, NKJV).

**V**erse 9 plainly states that what the disciples saw and heard occurred in a "vision"! The sight and sound of "Moses and Elijah" speaking with Jesus was a *revelation* to Peter, James and John. The purpose of the revelation was to prepare the disciples for what was going to happen to Jesus in Jerusalem – and that the path to His glorification was to be one of suffering. This is confirmed in :12 and :22.

But why Moses and Elijah? Why not Abraham and Job? Or Deborah and Barak? The reason is that Moses and Elijah represented the Law and the Prophets, and that what was going to happen to Jesus in Jerusalem was going to happen in fulfillment of the Law and the Prophets. The disciples had a difficult time grasping this teaching.

In chapter 24 of Luke's Gospel we're told that, after His resurrection from the dead, Jesus met two of His disciples on the road to Emmaus. Not recognizing Him they spoke with Him about their Master and how He had been delivered up and crucified, and how His tomb had been found empty. In :25-27 we read,

*Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses*

*and all the prophets, He expounded to them in all the Scriptures the things concerning Himself (NKJV).*

Now in the Law and the Prophets there are two principal lines of Messianic teaching. One line concerns *the suffering servant*; the other line concerns *the Davidic King*. A two-messiah theory was widely held at that time. Many Rabbi's believed in a Messiah-ben-Joseph who would come and suffer and redeem his brethren; and in a Messiah-ben-David who would come and deliver Israel from her enemies and then rule forever on the throne of David.<sup>1</sup>

The purpose of this *vision* was to teach the disciples that Jesus is the "*beloved Son*" in Whom God is well-pleased and the singular individual in Whom BOTH lines of Messianic prophecy will be fulfilled. It does NOT teach that Elijah is alive in Heaven! **BSN**

Enoch and Elijah  
(*edited*)

### TOPICS:

**Major:** Jesus Christ; Transfiguration

**Minor:** Elijah

1. See: *What The Rabbis Know About The Messiah* by Rachmiel Frydland, pp. 51-61.



# Reader's Question Box #39

## Are We in the Last Days?

by — André Sneidar

**Q:** Are we in the days of Elijah? Are we in the days of Daniel 2 & 12? – *P.M.*

**A:** The short answer to the question is, no, because we are living in the Mystery Dispensation (*cf.* Ephesians 3:9), during which prophecy and God's dealings with Israel have been temporarily suspended.

This is an important realization, because the message for us today was **never before revealed** to anyone, not even the prophets – that's why it's called "*The Mystery*" or "*The Secret*" (*cf.* Ephesians 3:3-5, 9, KJV, CV).

Prophecy, on the other hand, of which Elijah and the latter days is a part, has to do with what God revealed in Israel's history about what will be happening in future events.

Prophecy and "The Mystery," like oil and water, don't mix. Whatever God is doing during this dispensation *cannot* have anything to do with prophecy, and whatever God has planned for the future fulfillment of prophecy *cannot* be happening today. Moreover, prophecy has specific application to a specific people: Israel. As God

has eliminated any distinction between Jews and Gentiles during this Mystery Dispensation, then prophecy *cannot* be taking place today (*cf.* Colossians 3:11; Ephesians 2:11-16).

So many people today focus on Old Testament prophecy, and because they fail to "*rightly divide the Word of Truth*" (*cf.* II Timothy 2:15) they fail to understand or even apprehend Paul's latter epistles, ***which contain the only message applicable to anyone in this dispensation.***

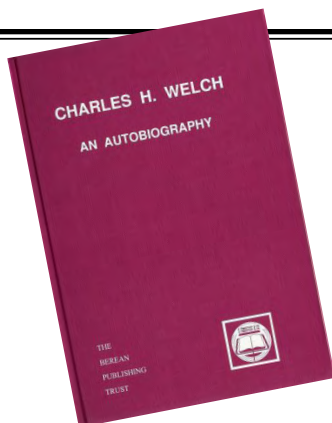
This is not to say that it's wrong to read and study prophecy; to the contrary, much information might be learned (*cf.* II Timothy 3:16-17). However, we do not today obtain our message from prophecy but *only* from Paul.

The bottom line: if we're still here, then the Dispensation of the Mystery has not yet been ended, and prophecy has not yet resumed. **BSN**

### TOPICS:

**Major:** Prophecy; Right Division; Secret

**Minor:** Elijah; Mystery



## Charles H. Welch: An Autobiography

Welch (1880-1967), an associate of E.W. Bullinger, was the editor of the *Berean Expositor* (1906-1967), a Bible study magazine. While Bullinger was working on *The Companion Bible* his time was limited. As a result, Welch shouldered the editorial duties of his periodical *Things to Come*. During his lifetime he produced over 60 books, booklets and pamphlets.

156 pp, HB

*See order form.*



# The Advance of the Gospel

by — James D. Fine

Now I am intending you to know, brethren, that my affairs have rather come to be for the progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly. Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight also; these, indeed, of love, having perceived that I am located for the defense of the evangel, yet those are announcing Christ out of faction, not purely, surmising to rouse affliction in my bonds. **What then? – Moreover, seeing that, by every method, whether in pretense or truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless** (Philippians 1:12-18, CV).

Now I want you to know, brothers, that what has happened to me has actually resulted in the advance of the gospel, so that it has become known throughout the whole imperial guard, and to everyone else, that my imprisonment is in the cause of Christ. Most of the brothers in the Lord have gained confidence from my imprisonment and dare even more to speak the message fearlessly. To be sure, some preach Christ out of envy and strife, but others out of good will. These do



so out of love, knowing that I am appointed for the defense of the gospel; the others proclaim Christ out of rivalry, not sincerely, seeking to cause me anxiety in my imprisonment. **What does it matter? Just that in every way, whether out of false motives or true, Christ is proclaimed** (HCSB).

In Philippians 1:12-18 Paul indicates that no matter who is doing the heralding of the gospel, as long as it gets heralded, it's a good thing. I realize people can have much error, but we all start somewhere.

I started with my parents who were Baptists but both had a 6<sup>th</sup> grade education. When you were a farmer's kid back in their day you quit school at 6<sup>th</sup> grade and started farming. This was not a problem, because tons of education was not required to do the job. So they were not strong readers, and the *King James Bible* that they had even intimidates people with college education, so they just relied on what preachers taught. Neither one went to church but my Mom listened to radio preachers all day long. That is where I got my teaching also.

The *Life Application Study Bible* comments very well when it says,

Paul had an amazingly selfless attitude. He knew that some were preaching to build their own



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reputations, taking advantage of Paul's imprisonment to try to make a name for themselves. Regardless of the motives of these preachers, Paul rejoiced that the Good News was being preached. Some Christians serve for the wrong reasons. Paul wouldn't condone – nor does God excuse – their motives, but we should be glad if God uses their message regardless of their motives. Have you been judgmental about some preacher's style or approach? Take another look to see if God has used that person to bring others to Christ.

Christendom is a starting place for milk-drinking believers. Some advance to more Truth and Light than others. Some have that very simple belief like my parents that Christ died for their sins and was buried and raised on the third day, and that was about it. Yet, the gospel is capable of saving even the simplest of believers. **BSN**

**TOPICS:**

**Major:** Division; Gospel

**Minor:** Body Life; Christendom



A wonderful statement in your [Beyond Doctrine](#) piece. I have wondered during the last three years of my understanding of truth if there is a reality beyond doctrine. To me, doctrine is still a limit of understanding for man. As we at some time in the future step out of this flesh and blood reality into the reality of Christ, doctrine and all fleshly limits placed upon man will disappear. When Paul said we will be joint heirs with Christ and share in His glory and His likeness, then love and grace will be the reality for us.

In my view a statement as yours must come from a mature mind that is truly thinking on the things above and not on things on this earth. Rarely have I heard these beautiful words during my lifetime on this earth. Love and Grace truly excel above all else. Thanks Clyde. – **FL**

I just wanted to write to tell you how much I appreciate the [Daily Email Goodies](#). Also the videos on your site. Today's Goodie ([Terrestrial Circumstances Giving Way to Celestial Ones](#)) was so encouraging, I find myself thinking of the members of the Body that are out there, and I pray that they find fellowship with other believers. ... The more I learn the more I am grateful for men like yourself and the work you have done. Thank you so much. I can't wait to meet you sometime either here or in the celestials. Love you brother. – **IN** **BSN**



264 pp., PB

See order form.

## Daily Gleanings – 365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This book contains a collection of gleanings from some 200 different authors. These excerpts are intended to be an encouragement to those who are walking on a different path with the Lord – a journey that is “outside of the camp.”

Some quotations are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place”; but in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that it cannot be hidden.

Thanks for your ministry and the time you put into this work. – **TX**

Interesting, instructive and faith building. – **Canada**

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

What a treasured collection! – **MI**

You have made me aware of authors I didn't even know. – **GA**

Truly an invaluable resource. – **IL**

These gleanings are so encouraging! – **Kenya**



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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
ERV: English Revised Version  
EB: Exegeses Bible  
FF: Ferrar Fenton Bible  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
MKJV: Modern King James Version  
MNT: Moffatt New Translation (James Moffatt)  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
WEB: World English Bible  
WNT: Williams New Testament  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes (Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance (Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is