

Paul H. Dixon
Tongues and Their Problems
circa 1980

Unedited Transcript

Paul H. Dixon:

But I think we do well to consider along with the purpose of tongues, this thing of tongues as a language only.

Paul H. Dixon:

Every time you find the word unknown in first Corinthians 12, 13, and 14, it's a in italics. Does anybody know what that means in your Bible? If you find a word in italics, why is it an italics? Yes. Gracie.

Gracie:

Its been added.

Paul H. Dixon:

It's been added by the translator. He felt that that word was needed to give proper understanding. I think they would've done well to have left that unknown out. You don't find that in the Greek manuscripts. It's not necessary for understanding. I don't believe there is any such thing as an unknown tongue. There are three different positions today as to tongues, as a language. A few believe all tongues are ecstatic utterances. No language. Not very many believe that, but there are a few.

Paul H. Dixon:

Many non tongue speakers believe as I do, that all tongues were languages. Men like Barnes, Henry, Ironside, [Langey 00:01:34], [Linsky 00:01:34], John R. Rice, all believe that tongues are language. Bob Gromacki who has one of the best books on tongues today. It's called The Modern Day Tongues Movement. The Pentecostals and many non Pentecostals believe there are both. That it acts as a language, but that in first Corinthians, it's an ecstatic utterance. It's unknown. It's not a language that anybody could understand.

Paul H. Dixon:

Many of the Pentecostals quote what Paul had to say in first Corinthians, isn't it? Chapter 13 verse one. When he says, "Though, I speak with the tongues of men and angels and have not loved of sounding brass and tinkling cymbals." Well, let me ask you this. Every time angels spoke upon this earth, did men understand them? Sure. They spoke in a language that could be understood. I'm not saying that there isn't some kind of heavenly language. Some people believe that the heavenly language will be Greek and so forth. I haven't looked into that, but the point is, I think Paul is using a hyperbole. What is a hyperbole in the English language? You know? It's an extreme expression. You might call it an exaggeration. He's trying to make his point here. He says, "Though, I speak with the tongues of men. And even if spoke with the tongues of angels," some other kind of tongue, he said, "and have not love. I've become a sounding brass and tinkling cymbals." I don't think he was saying that it's possible to speak in some kind of tongues that angels might have, but just trying to make a point here. The main thing is you have to have love.

Paul H. Dixon:

Paul H. Dixon
Tongues and Their Problems
circa 1980

The conclusion of modern linguists, those who study languages, and I think you ought to write this down. The conclusion of modern linguists indicate that modern tongues is composed of unknown sounds. The conclusion of modern linguists indicate that modern tongues is composed of unknown sounds with no distinguishable vocabulary and grammatical features. No distinguishable vocabulary and grammatical features. Totally absent of language characteristics. They have tape recorded many of these people who are supposedly speaking in these ecstatic utterances, and there's no semblance of any type before language at all.

Paul H. Dixon:

I'd like to give you this quotation from Bob Gromacki, he summarizes tongues, their purpose, and his language. And he says, "The gift of tongues was the spirit-given ability To speak in known foreign languages, not known to the speaker. The gift was the spirit-given ability to speak in known foreign languages, not known to the speaker in a public worship service. The content consisted of magnifying God, which involved the revelation of God's character and work. The content consisted of magnifying God, which involved the revelation of God's character and work. The interpretation involved translation, and caused the people to be edified and to praise God." I think that's a good definition of what the tongues were. The purpose of tongues in the book of Acts. The spirit gave them the ability to speak in another language that they'd ever studied before. Don't let somebody tell you, well, every foreign missionary that goes to language school has a gift of tongues. Sounds good, but that's not what the gift of tongues was. They didn't study some language. They didn't go to some language school. They were suddenly able to speak in a language they never studied.

Paul H. Dixon:

And with this language they magnified God, and the interpreter was able to translate it for the people. Okay. Today, we look at Pentecostalism and the problem with tongues. Yesterday was the purpose of tongues. Today is the problem with tongues. Now let's remember, how many chapters in the Bible do you find the gift of tongues? Seven. Name them. What's the first time you find tongues?

Paul H. Dixon:

[crosstalk 00:07:19] First time.

Gracie:

Oh, Mark.

Paul H. Dixon:

Mark 16. How many times in Acts? What three? [crosstalk 00:07:27] Two, 10, and 19. How many epistles talk about speaking in tongues? One. Which one? How many chapters? What three? 12, 13, And 14. That's right.

Paul H. Dixon:

Let me give you just a brief introduction to the church at Corinth. Paul established this church during his second missionary journey. We find it in Acts 18:1-18. He stayed 18 months. And if you'll remember, according to that chapter, he received strong opposition from the Jews. And then the work started to grow because of Gentiles getting saved. Naturally, these Gentiles carried over the problems they had in

Paul H. Dixon
Tongues and Their Problems
circa 1980

their pagan religions. And we're going to see that as it shows up, as we see the problem they had with tongues. First thing I want you to see in chapter 12 is what Paul had to say about the pursuit of tongues. The question is this, right now, I'm not concerned about whether there's any such thing as tongues today or not. Okay? Let's for a minute block that out of our mind. We'll deal with that later. Whether God intends for us to speak in tongues today, whether there is such a thing. The question is this, should we pursue speaking in tongues today, if there is such a gift. The Pentecostals would tell us yes, because everybody was baptized with the holy spirit would speak in tongues. Let's see what Paul had to say.

Paul H. Dixon:

Look, if you will. Chapter 12:1-10. Not concerning spiritual gifts, brethren, I would not have you ignorant. He wants us to be educated spiritually about this truth. You know that you were Gentiles carried away unto these dumb idols, even as you were led. Therefore, I'd give you to understand that no man speaketh by the spirit of God called Jesus, the cursed and that no man can say that Jesus is the Lord, but by the holy ghost. Now there are diversities of gifts, but the same spirit. There are differences of administration, but the same Lord. There are diversities of operation, but the same God which worketh all in all. But the manifestation of the spirit is given to every man to prophesy with all. Now notice this. Underline these first three words in your Bible. For to one is given by the spirit, the word of wisdom. To another, the word of knowledge by the same spirit. To another, faith by the same spirit. To another, the gift of feeling by the same spirit. To another, the working of miracles. To another, prophecy. To another, discerning of spirits. To another, diverse kinds of tongues. To another, the interpretation of tongues. Does that give you the idea that everyone was to get all nine gifts?

Paul H. Dixon:

What is it that comes through here to you? Huh?

Speaker 3:

A person can only have one gift.

Paul H. Dixon:

All right. To her, it came through that a person could only have one gift. Anybody else? Yes.

Speaker 4:

Not everyone has gifts.

Paul H. Dixon:

Okay, now I think that it's possible for someone to have had more than one gift, but what he is saying here, the spirit sovereignly distributes the gifts. He might give him three, him four and five, and you seven and eight. He might just give you one gift. Might give you two. But the whole body is to profit by each one having their very own gift. Notice chapter 12:13. For by one spirit, are we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free and have been all made to drink in the one spirit. Evidently we're all baptized by the holy spirit according to that verse. And yet, according to the previous verses, we don't all speak in tongues, do we?

Paul H. Dixon:

Paul H. Dixon
Tongues and Their Problems
circa 1980

No. One was given the gift of tongues, maybe several, but not all necessarily had that gift. See the problem was in the church of Corinth, those pagan religions that they came out of, the priests had spoken in tongues, and they were considered really spiritual if they could do this. And so this had carried over into the church of Corinth where the people felt like that the ones who spoke in tongues were the only spiritual ones.

Paul H. Dixon:

And it caused division and strife. What would you say in your study of the scriptures, was the most carnal divided church that Paul founded? Have you ever studied that? Anybody care to guess? Yes, Jeff.

Jeff:

Corinth.

Paul H. Dixon:

That's right. Church at Corinth. Boy, you study this book first Corinthians, second Corinthians, they were divided over whether they were saved by Paul, or Peter, or Paulus, or Christ. Four different sects within the one church. They were divided of whether they ought to eat the meat that was worshiped to idols that was sold in the marketplace. They were divided over the divorce question. And they're divided over this thing of tongues. Those who spoke in tongues thought they had really arrived, that they were spiritual and other people weren't. And of course, this is something that we see today that is so characteristic of the tongue's movement. That's why so many people seek after speaking in tongues, they feel like they're not spiritual unless they do. Of course, naturally, if you teach that you haven't been baptized with the holy spirit, unless you're speaking in tongues, you could see how this would cause a problem with these individuals. Look at what Paul said in verse 28, "God had set some in the church. First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? What's the answer? Is everybody an apostle?"

Paul H. Dixon:

Are all prophets? Are all teachers? Are all workers of miracles? No. Have all the gifted feeling. No. Do all speak with tongues? No. Do all interpret? No. Covet earnestly the best gifts. And he says, I'm going to show you a more excellent way. And he says the best gift of all in chapter 13 is what? Love. I believe we'll still be exercising the gift of love when we get to heaven. We won't be exercising these other gifts when we get to heaven. This is why one of the reasons why it's the best gift.

Paul H. Dixon:

Now notice if you will, what he has to say about women in chapter 14:34. I think this is important. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also sayeth the law." In other words, the women were the ones, probably, who were doing most of the tongue speaking. And the old line classical Pentecostal churches, this was always true. It's not necessarily true in the Pentecostal movement today, but many times it still is, that the women dominate the services, and the women do the speaking in tongues. And I don't think that Paul is just saying that women should have any to say in church necessarily. But the main thing that he's getting at is that these women were mostly speaking in tongues. Now, I thought this was ridiculous, but I want to give you his quote. Howard Irwin, the man I said who's probably the most scholarly

Paul H. Dixon
Tongues and Their Problems
circa 1980

Pentecostal of our day was associated with Oral Roberts University says, "On the contrary, it was because the spirit was working at Corinth, that their sin was exposed."

Paul H. Dixon:

In other words, he's saying it was because the spirit was working at Corinth that all these things came out. I can't buy that. This was a very carnal church. And Paul is just taking the opportunity to rebuke them for all their carnality and for all their division.

Paul H. Dixon:

The Pentecostals want to list nine gifts of the spirit. There are not nine. There are many more. I want to give you the four lists in the Bible of the gifts of the spirit. First Corinthians 12:8-10, 12:28-30, Romans 12:3-8, and Ephesians 4:7-11. Those are all the gifts of the spirit. And there are many more than nine.

Paul H. Dixon:

This isn't the best argument, but I think it's a worthy argument. If you have to speak in tongues to be spiritual and to be baptized with the holy spirit, why is it that so many great men never said anything about it. There's no record of Spurgeon, Moody, Billy Sunday, Robert Murray M'Cheyne, John Wesley, George Whitfield. You can go down the list. The greatest preachers of all time have not emphasized speaking in tongues. If it's so important today, why is it that they didn't speak in tongues? I don't see the Pentecostals producing any preachers that would be on an equal footing. It just doesn't seem consistent. If the scriptures taught that everybody ought to speak in tongues to be spiritual, why is it that these seemingly spiritual giants never spoke in tongues?

Paul H. Dixon:

Now Paul in the 14th chapter... The 13th chapter deals with love and incidentally, I wish we had time to go into it, but I don't believe you can separate the 13th chapter, when it talks about love and the tongues problem. He's still dealing with it in the 13th chapter. He's trying to counteract all the problems that they had in the division and the strife and the tongues had brought about a lack of love.

Paul H. Dixon:

But in chapter 14, he gives us some prerequisites for tongues. If he gives us talks about the pursuit of tongues in chapter 12, in chapter 14 he talks about prerequisites for tongues. He talks about some regulations. If you're going to speak in tongues in the church, he says certain things have to be there. So let's look at them. In verses 17 and 18, he says, "Tongues are for edification." Let's read them. "For thou barely give us thanks well. But the other is not edified when you speak in tongues. I thank my God I speak with tongues more than you all." But what he is saying is when you speak in tongues in that public worship service, and there's no interpreter there, it's not for edification. What good would it be, if suddenly right here at these tables, what of you started speaking in tongues? What would we get out of that? What edification would there be? Absolutely no. We couldn't understand it. So Paul says that one of the requirements for speaking in tongues, it has to be done for edification of the entire body.

Paul H. Dixon:

Paul H. Dixon
Tongues and Their Problems
circa 1980

I thought this was an interesting confession. Oral Robert said, "As an instrument of teaching and preaching, tongues are virtually without value." I'd like to know what their value is then today. If they're no good for teaching and preaching.

Paul H. Dixon:

The second thing guideline was an interpreter had to be present. And this would apply to any group situation. I don't think it would just apply to local church. Many of these people like in the Catholics, they meet in homes and speak in tongues. I think the same guidelines would apply them to any group situation. Look at verses 27 and 28. "If any man speak in a tongue, let it be by two or at the most by three. And that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." All right. Now the point is here. He's saying there has to be an interpreter present for someone to speak publicly in tongues, in a worship service. If there's no interpreter present, don't let him speak. Now, if there is an interpreter present, he says no more than two or three should speak in tongues, and only one at a time.

Paul H. Dixon:

And I personally believe what he's saying here is that the interpreter should be someone who's not that two or three. It should be somebody totally separate. I don't think he's saying, let one interpret that that means let one of the two or three interpret, but I think it means somebody totally opposite of these should be doing the interpreting. But they should do it one at a time.

Paul H. Dixon:

I've attended some Baptist churches in the south that I like to call Pentecostal Baptist. They don't believe in speaking in tongues, but they all pray at the same time, audibly. You just bow your head and start praying. And it's always amazing. It's a mishmash, everybody praying, whatever, out loud. Can you imagine what it would be like right now if we just all started praying out loud? And the amazing thing to me is they can all quit the same time. They'll do it almost every time. There's one guy usually has the loudest voice. When he quits, they all quit. That's as I've been in on the prayer meeting.

Paul H. Dixon:

But that's mass confusion. And what Paul is getting at here, and he says it several times. He says in verse 33, "God is not the author of confusion." He says in verse 40, "Let all things be done decently and in order." And much tongue speaking that has been gone on in times past in churches has not been according to these guidelines. They've totally overlooked them. And many people have started talking even at the same time. And that certainly not what Paul had in mind here.

Paul H. Dixon:

I think this would also apply to singing. See many people don't just speak in tongues, they sing in tongues. And they pray in tongues. And all of it's condemned. It's not to be done simultaneously. It's to be done orderly. I think we have to recognize this, though. They did not observe these guidelines in the book of Acts.

Paul H. Dixon:

Paul H. Dixon
Tongues and Their Problems
circa 1980

Evidently they were all speaking in tongues at the same time, then. I think it's a different situation. And I don't think that the tongues, as they experienced it in the book of Acts, were ever intended to be repeated in that particular fashion. I think that the tongues that grew into the local churches, Paul is giving instructions as to how those to be carried out right here in first Corinthians 14. I believe it was still a language, but Paul is giving some guidelines. It's a different situation. You have a church assembly that's gathered and a worship service going on. And so he's giving these guidelines here that were not observed, evidently, back in the book of Acts.

Paul H. Dixon:

Again, Paul gives guidelines regarding sects. Verses 34 and 35 again. This is one of the prerequisites. "Let your women keep silence in the churches. It's not permitted unto them to speak, but they're commanded to be under obedience as also sayeth the law." If they'll learn anything, let them ask their husbands at home. It's a shame for women to speak in the church. If they cut out women's tongue speaking in the average church, there wouldn't be any. Because far more women are speaking in tongues than men.

Paul H. Dixon:

Now remember, what did we say the purpose of tongues was in Mark 16?

Speaker 3:

A sign to the Jews.

Paul H. Dixon:

A sign to the Jews. In Acts 2, was it a sign to the Jews? Yes. Were they unsaved Jews, in Acts two? [crosstalk 00:24:52] What was it not a sign to the unsaved Jews? Right. In Acts 10, who was it a sign to? Saved Jews. The saved Jews who accompanied Peter. In Acts 19, who was it a sign to? Both probably. Saved and unsaved, but look at what Paul says about this in chapter 14:22, "Where for tongues are for a sign, not to them that believe, but to them that believe not." The tongues were for edification of the saints who were there, but it was also very definitely to be a sign to the unbelievers.

Paul H. Dixon:

Another guideline, in verse 39 is they were not to forbid speaking in tongues wherefore brethren covet to prophesy and forbid not to speak with tongues. They were not to totally forbid it within the church. That's what led A.B. Simpson to take his principle of seek not, forbid not. Don't seek to speak in tongues, but don't forbid others from speaking in tongues. There are many people who take that position today. I don't agree with it for this reason.

Paul H. Dixon:

Our last consideration this morning is the passing away of tongues. I believe that tongues have passed away for the 20th century. I don't think there is any such thing as a biblical speaking in tongues today.

Paul H. Dixon:

You may want to write some of this down. I think it's important, but would you look up here for just a minute? And then if you want to stop, I'll run by it again, if you'd like to write it down. The main attack

Paul H. Dixon
Tongues and Their Problems
circa 1980

against the scriptures up until 15 years ago, was a taking away from the scriptures. A higher criticism. It wasn't popular to believe the Bible on campus. I'm going to be talking about this tonight about unbelief and doubts and so forth in the sermon. But the pen of higher criticism was saying the Bible was contradictory. How can we know that we have the original manuscripts? How we know this just isn't the word of men instead of the word of God? And there was an attack against the scriptures that way. That is not the main attack today. That's really old fashioned. You're archaic if you use that attack today. The attack against the Bible today, and people don't even know they're attacking it, is to add to the scriptures.

Paul H. Dixon:

They're not away from it. They're adding experience to the scriptures. We have today, a Christian existentialism, where it's just based upon experience. They say, God wants us to have miracles today, just like he wanted people to have miracles back in New Testament days. God is still the same, yesterday, today and forever. I'll agree. God is the same yesterday, today and forever, but though God does not change, His plan does change.

Paul H. Dixon:

For instance, there was only one miracle recorded in the 1700 years between Adam and the flood. Just one miracle. The translation of Enoch. Evidently wasn't God's plan to make frequent use of miracles back in that day. There were very few miracles at Egypt. Moses performed most of them that we have record of. There were a few miracles from Joshua to David. There were practically no miracles in the centuries before Christ. Granted, when Christ was upon this earth, there were abundant miracles. There were spectacular miracles, but the miracles that Jesus performed were undeniable. The Pentecostals today who say somebody is healed in a healing line, and this is the Pentecostal, and I know that much of that could be psychosomatic.

Paul H. Dixon:

A person comes up and says, "I got a headache, or I got a tumor." And they put their hand on them and pray for them and say, "Be healed." And the person comes back two days later and says, "I've gone to the doctor and the tumor's gone. The headache is gone." We can't see that. But when Jesus performed a miracle, Peter cut a guy's ear off. He reached out, picked the ear up and put it back on the man's head. Couldn't deny that. Somebody had a withered arm, and he straightened it out. Somebody was a leper. You could see the leprosy all over his body, and suddenly was pure. Here was the man who hadn't been able to see since his birth, and suddenly he's able to see. The miracles that Jesus performed were undeniable. This is not true of the so-called miracles that are being performed today. And though the purpose of my time with you is not to talk about healing, because that's secondary, I think I ought to insert this.

Paul H. Dixon:

The Pentecostals teach that if you're not healed, it's because you don't have enough faith. In the Bible, some people were healed when they exercised faith. Others were healed, when somebody else exercised faith for them. Some were healed where there wasn't a mention of faith at all. God just sovereignly healed them without any faith. And some weren't healed, though they had faith. They weren't healed, because it wasn't God's plan to heal them. It is not God's plan always to heal a person.

Paul H. Dixon
Tongues and Their Problems
circa 1980

Paul H. Dixon:

God gave some gifts for the founding era of the church. One of those gifts was the gift of tongues. I'd like to give you some references to jot down. You might be able to look at... I'll tell you what let's do, who will look up Ephesians 2:20. Quickly. Raise your hand. Who'll take Ephesians 2:20? All right. Who'll take Hebrews two, three, and four? Quickly. Who'll take Hebrews two, three, and four? All right, down there. Who will take second Corinthians 12:12? Right here. Who will take first Corinthians three, 10 and 11? All right. Who will take Revelation? 21:14? All right. As soon as you get Ephesians 2:20, would you read it for us?

Speaker 3:

And they're built upon the foundation of the apostles [inaudible 00:31:48].

Paul H. Dixon:

All right. Read the verse, that precedes that.

Speaker 3:

Now, therefore you are no more strangers [inaudible 00:31:58].

Paul H. Dixon:

All right. He says you are built up on the foundation of the apostles. Evidently, the apostles were foundational. After James died, did they elect another apostle? Book of Acts? No. The apostleship did not continue. It stopped. All right, the next verse.

Paul H. Dixon:

Right. Three and four.

Speaker 4:

[inaudible 00:32:44].

Paul H. Dixon:

All right. He says these people who conveyed this to us, which were the apostles, God confirmed their ministry with special signs and special gifts of the spirit. So evidently we can infer here that these were for them. So it's quite possibly that God does not mean to confirm our ministry in the very same way. Who has second Corinthians 12:12?

Speaker 7:

[inaudible 00:33:18].

Paul H. Dixon:

Okay. Would you read that again and a little louder for... This is a great verse. If you haven't marked this one down, mark it. Second Corinthians 12:12.

Speaker 7:

Paul H. Dixon
Tongues and Their Problems
circa 1980

Truly the signs of the apostles [inaudible 00:33:31] among the patients concern [inaudible 00:33:31].

Paul H. Dixon:

Okay. He says there are signs of an apostle. I believe the apostles had special signs that we don't have today. Who has first Corinthians three, 10, and 11?

Speaker 3:

[inaudible 00:33:47].

Paul H. Dixon:

All right. There is a foundation, and we have to establish that there was a foundation for the church. Now read Revelation 21:14. Who has that?

Speaker 8:

And the wall of the city had 12 foundation stone. And on them, were the 12 names of the 12 apostles of Corinth.

Paul H. Dixon:

All right. In heaven, there's going to be this special wall ,and read it again. What's it going to have?

Speaker 8:

It's going to have 12 foundation stones, and 12 names of the 12 apostles.

Paul H. Dixon:

It's going to have 12 foundation stones, and on each of those foundation stones will be the names of the apostles. So what we're establishing here is at during the founding of the church, God used the apostles. He gave them special miracles and special signs. You can only have one foundational time. And that was it. The only Bible that most of those people back in that day was the old Testament scriptures, James, and first and second Thessalonians. These people at Corinth, that's all they had. They had James, they had first and second Thessalonians.

Paul H. Dixon:

They did not have the completed scriptures like we have it today. Now notice with chapter 13: eight says. First Corinthians 13:8. "Love never faileth. But whether there be prophecies, they shall fail, or come to a stop. Whether there be tongues, they shall cease. Whether there be knowledge, it shall vanish away. We know in part. We prophecy in part, but when that, which is perfect is come, then that which is in part shall be done away."

Paul H. Dixon:

The point is, it says tongues will cease, right? The question is when? When that which is perfect is come. The Pentecostal say that is the second coming of Christ. That when Christ comes, tongues will cease. There are many good Bible men who are not for the Pentecostal movement, who also believe this. I don't believe that. I believe it's talking about the completed canon of scripture, that when the new

Paul H. Dixon
Tongues and Their Problems
circa 1980

Testament would be completed, and we would have the entire word of God, that we no longer would need these special signed gifts that the apostles had.

Paul H. Dixon:

Say, Paul, why do you believe that? Well, for one reason, new Testament history suggests that signed gifts were no longer in use after destruction of Jerusalem in AD 70. We have historians who tell us that the gifts stopped after the destruction of Jerusalem. Incidentally, if these signed gifts were specially to the Jew, the emphasis to the Jew would certainly begin to cease with the destruction of Jerusalem. To quote, to just give you a couple men you might like to look up. Chrysostom. C-H-R-Y-S-O-S-T-O-M, who lived in the fourth century. It says that tongues ceased. Augustine who lived in the fourth century, said that tongue ceased.

Paul H. Dixon:

The word [teleon 00:37:38] for perfect tear, when that which is perfect is come is never used in the scripture of the second coming. If this means the second coming, this is the first time it's used for that. It's also set in contrast to that which is in part, how does the second coming? How can it be called something that's partial? It seems to give the idea of the culmination of a process, the completing of a process. They only had part of the scriptures, but when the scriptures were totally completed, then they would not need these special gifts as a sign anymore.

Paul H. Dixon:

I'll give you two quotes, and then we'll close for today. I'd like for you to write this down, Laurin, L-A-U-R-I-N says, "The purpose of the gifts of the spirit was to fill the vacuum that would occur between establishment of the church and the maturity of the church. The purpose of gifts of the spirit was to fill the vacuum that would occur between establishment of the church and the maturity of the church." Anybody need a part of it again? "The purpose of the gifts of the spirit was to fill the vacuum that would occur between the establishment of the church and the maturity of the church." Zane Hodges says, "Clearly the apostleship was itself temporary. And if that principle be established, it is perfectly legitimate to inquire whether there may not be other first century gifts, which were likewise temporary. Clearly the apostleship was itself temporary. And if that principle be established, it is perfectly legitimate to inquire whether there may not be other first century gifts, which were likewise temporary." Anybody need a part of that? You got it all? Okay.

Paul H. Dixon:

Tomorrow, come with your questions, and we'll take as many questions as you have about this. And then I want to spend a time on what is the baptism of the holy spirit?

Paul H. Dixon:

Let's close in prayer, shall we?