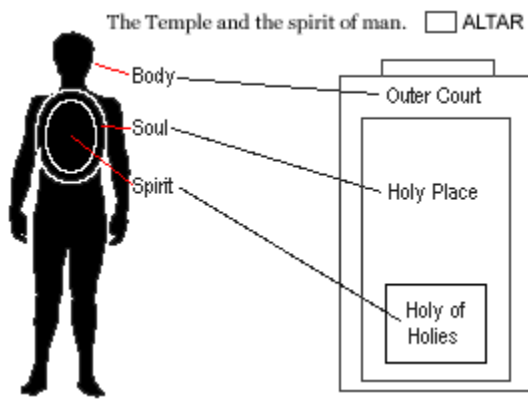


IS THE RECEPTION OF THE HOLY GHOST AUTOMATIC UPON FAITH IN CHRIST?

PASTOR MARVIN GREGORY (WITH EXCERPTS-MF BLUME)



FIRST THINGS FIRST

Genesis 2:5

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

Genesis 2:6

But there went up a mist from the earth, and watered the whole face of the ground. {there...: or, a mist which went up from, etc.}

Genesis 2:7

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. {of the dust...: Heb. dust of the ground}

(KJV)

Special Note: The Hebrew word for spirit, ne shamah ("wind"), corresponds to the Greek word for spirit, pneuma ("breeze"), while the Hebrew word for soul, nephesh ("living (thinking) being") corresponds to the Greek word, psuche (also "living (thinking) being").

Genesis 2:16

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: {thou...: Heb. eating thou shalt eat}

Genesis 2:17

But of the tree of the knowledge of good and evil, thou shalt not eat of it: **for in the day that thou eatest thereof thou shalt surely die.** {thou shalt surely...: Heb. dying thou shalt die}

(KJV)

Questions: Can God lie? What happened the day Adam ate?

Are we truly the likeness of God when born?

Genesis 5:1

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Genesis 5:2

Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Genesis 5:3

And Adam lived an hundred and thirty years, **and begat a son in his own likeness, after his image; and called his name Seth:**

(KJV) Expound: Notes:

Notes :

What Happens When We Get Saved?: (Please write your understanding)

DID YOU GET THE HOLY GHOST AT SALVATION?

Some have proposed that the reception of the Holy Ghost occurs automatically without any manifestation of the supernatural when a person simply "accepts Jesus into their hearts by faith." Others believe this occurs automatically when one is baptized in water. They propose that the "baptism of the Holy Ghost" noted in Acts 2:4 is a "second experience" that may or may not necessarily occur after one simply receives the Spirit of God within one's life. In this study, I will call their belief the "two experiences" belief.

A verse used by some to promote this idea is the following:

JOHN 20:22 AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM, AND SAITH UNTO THEM, RECEIVE YE THE HOLY GHOST:

SINCE THIS OCCURRED WELL BEFORE THE DAY OF PENTECOST, WHEN THE 120 SPOKE IN TONGUES HAVING BEEN FILLED WITH THE HOLY GHOST, SOME PRESUME THAT THIS PROVES THE DISCIPLES HAD THE HOLY GHOST BEFORE THEY WERE BAPTIZED WITH IT, MAKING THE RECEIVAL AND THE BAPTISM TO BE *TWO DIFFERENT EXPERIENCES*.

BIBLICAL TERMS USED TO DESCRIBE THE EXPERIENCE OF ACTS 2:4

Let us examine whether or not one can "receive the Holy Ghost" before one is "baptized with the Holy Ghost", for the experience in John 20:22 was explicitly stated by Jesus to be "Receive ye the Holy Ghost." The experience of Acts 2:4 was called the "baptism of the Holy Ghost."

ACTS 1:4-5 AND, BEING ASSEMBLED TOGETHER WITH THEM, COMMANDED THEM THAT THEY SHOULD NOT DEPART FROM JERUSALEM, BUT WAIT FOR THE PROMISE OF THE FATHER, WHICH, SAITH HE, YE HAVE HEARD OF ME. FOR JOHN TRULY BAPTIZED WITH WATER; BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE.

THE PROMISE OF THE FATHER WAS SPOKEN EARLIER BY JESUS AS FOLLOWS:

LUKE 24:47-49 AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM. AND YE ARE WITNESSES OF THESE THINGS. AND, BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU: BUT *TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH.*

THIS OCCURRED AS FOLLOWS:

ACTS 2:1-4 AND WHEN THE DAY OF PENTECOST WAS FULLY COME, THEY WERE ALL WITH ONE ACCORD IN ONE PLACE. AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A RUSHING MIGHTY WIND, AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED UNTO THEM CLOVEN TONGUES LIKE AS OF FIRE, AND IT SAT UPON EACH OF THEM. AND THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE.

ACCORDING TO JESUS WORDS IN ACTS 1 AND ACTS 2, THE EXPERIENCE OF ACTS 2:4 WAS RECEIVING THE PROMISE, BEING BAPTIZED WITH THE HOLY GHOST AND BEING FILLED WITH THE HOLY GHOST. ALL THESE THREE DESCRIPTIONS DESCRIBE THE EXPERIENCE OF ACTS 2:4. THOSE WHO BELIEVE JESUS GAVE THE HOLY GHOST TO THE DISCIPLES IN JOHN 20:22 BELIEVE THIS ACCOUNT IN ACTS 2:4 IS A *DIFFERENT EXPERIENCE* THAN "RECEIVING THE HOLY GHOST." IN OTHER WORDS, THE DISCIPLES ALREADY HAD RECEIVED THE HOLY GHOST BEFORE THEY WERE BAPTIZED WITH THE HOLY GHOST, RECEIVED THE PROMISE, AND FILLED WITH THE HOLY GHOST.

So we see it is called

- ***RECEIVING THE PROMISE OF THE FATHER*** (ACTS 1:4).
- ***BAPTIZED WITH THE HOLY GHOST*** (ACTS 1:5).
- ***FILLED WITH THE HOLY GHOST*** (ACTS 2:4).

NOW, REMEMBER, THIS IS TERMED A ***SECOND EXPERIENCE*** BY THOSE WHO FEEL ONE RECEIVES THE SPIRIT AUTOMATICALLY UPON FAITH AND REPENTANCE.

Jesus also said these words:

ACTS 1:8 **BUT YE SHALL RECEIVE POWER, AFTER THAT THE HOLY GHOST IS COME UPON YOU:**

SO WE CAN ADD THIS TITLE TO THE LIST AS WELL.

- ***RECEIVING THE POWER*** (ACTS 1:8).

WHAT WAS THIS "SECOND EXPERIENCE" TERMED IN ACTS 8?

PHILIP WENT INTO SAMARIA TO PREACH THE GOSPEL THERE. WHILE HE WAS THERE, MIRACLES AND WONDERS OCCURRED BY HIS MINISTRY, AND DEMONS WERE CAST OUT OF MANY PEOPLE. AS A RESULT THEY WERE BAPTIZED.

ACTS 8:12 **BUT WHEN THEY BELIEVED PHILIP PREACHING THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST, THEY WERE BAPTIZED, BOTH MEN AND WOMEN.**

ACCORDING TO THE PROPONENTS OF THE "TWO EXPERIENCES," THESE PEOPLE "RECEIVED THE HOLY GHOST" AT THIS POINT, SINCE THEY BELIEVED AND WERE BAPTIZED. THEY REQUIRED NO SUPERNATURAL MANIFESTATION SUCH AS TONGUES, ETC. THEY SUPPOSEDLY ALREADY "RECEIVED" THE HOLY GHOST.

"RECEIVE THE HOLY GHOST"

***DID THE SAMARITANS
"RECEIVE THE HOLY
GHOST" (AS PER JOHN
20:22) AS AN EXPERIENCE
BEFORE THEY "RECEIVED
THE HOLY GHOST" (ACTS
8:17)?***

Upon hearing the news in Jerusalem, the apostles determined to help out the situation. Here is what they did.

ACTS 8:14-16 NOW WHEN THE APOSTLES WHICH WERE AT JERUSALEM HEARD THAT SAMARIA HAD RECEIVED THE WORD OF GOD, THEY SENT UNTO THEM **PETER AND JOHN: WHO, WHEN THEY WERE COME DOWN, PRAYED FOR THEM, THAT THEY MIGHT *RECEIVE THE HOLY GHOST***: (FOR AS YET HE WAS FALLEN UPON NONE OF THEM: ONLY THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS.)

SEEING THAT THE SAMARITANS BELIEVED AND WERE BAPTIZED, THE APOSTLES AT JERUSALEM DELEGATED PETER AND JOHN TO GO TO THEM. PETER WAS ALWAYS INVOLVED IN SUCH INSTANCES, SINCE THE DISCIPLES KNEW HE WAS A SORT OF SPOKESMAN, HAVING THE KEYS OF THE KINGDOM GIVEN TO HIM BY JESUS (MATTHEW 16).

Here is what occurred after the two apostles arrived.

ACTS 8:17 THEN LAID THEY THEIR HANDS ON THEM, AND ***THEY RECEIVED THE HOLY GHOST***.

THIS IS WHAT THE "TWO EXPERIENCES" PROPONENTS DESCRIBE AS THE "SECOND EXPERIENCE." THE "FIRST EXPERIENCE" WAS ALREADY KNOWN BY THE SAMARITANS, BECAUSE THEY PROPOSE ONE AUTOMATICALLY RECEIVES THE HOLY GHOST WHEN ONE BELIEVES AND IS BAPTIZED.

THESE SAMARITANS BELIEVED AND WERE BAPTIZED BEFORE PETER AND JOHN EVEN CAME TO THEM. SO THESE PEOPLE ALREADY HAD "RECEIVED THE HOLY GHOST", ACCORDING TO THE "TWO EXPERIENCES" PROPONENTS.

But there is a major flaw in the reasoning of the "two experiences" proponents. They say that the "first experience" of receiving the Holy Ghost occurs without supernatural manifestation and is automatic upon faith and baptism. Its what the apostles had when Jesus breathed upon them and said, "Receive ye the Holy Ghost."

JOHN 20:22 AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM, AND SAITH UNTO THEM, **RECEIVE YE THE HOLY GHOST:**

HOWEVER, THE PROBLEM ARISES IN THEIR THEORY BECAUSE WHAT THESE PEOPLE WILL CALL THE "SECOND EXPERIENCE" WAS ALSO TERMED AS "RECEIVING THE HOLY GHOST" JUST AS THEIR ALLEGED "FIRST EXPERIENCE"! SO WE MUST ASK OURSELVES, ***DID THE SAMARITANS "RECEIVE THE HOLY GHOST" (JOHN 20:22) BEFORE THEY "RECEIVED THE HOLY GHOST" (ACTS 8:17)? IS "RECEIVING THE HOLY GHOST" A DIFFERENT EXPERIENCE APART FROM "RECEIVING THE HOLY GHOST"?*** BOTH OF THE ALLEGED TWO DIFFERENT EXPERIENCES WERE TERMED THE SAME THING IN THE BIBLE WHEN YOU COMPARE ACTS 8:17 WITH JOHN 20:22!

The above case shows us that one does not "receive the Holy Ghost" automatically when one is baptized. Peter and John were summoned to come and pray for these people that they might "receive the Holy Ghost".

Also, we find another term used to describe this so-called "second experience".

ACTS 8:16 (FOR AS YET HE WAS FALLEN UPON NONE OF THEM: ONLY THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS.)

SO NOW WE HAVE A LARGER LIST OF TERMS USED FOR THE ALLEGED "SECOND EXPERIENCE".

- ***RECEIVING THE PROMISE OF THE FATHER*** (ACTS 1:4).

- ***BAPTIZED WITH THE HOLY GHOST*** (ACTS 1:5).
- ***RECEIVING THE POWER*** (ACTS 1:8).
- ***BEING FILLED WITH THE HOLY GHOST*** (ACTS 2:4).
- ***RECEIVING THE HOLY GHOST*** (ACTS 8:17).
- ***HAVING THE HOLY GHOST FALL UPON A PERSON*** (ACTS 8:16).

NOTICE THE FOLLOWING CHART SHOWING AN ALLEGED DISTINCTION BETWEEN THE TWO EXPERIENCES.

ALLEGED FIRST EXPERIENCE	ALLEGED SECOND EXPERIENCE
JOHN 20:22 -- "RECEIVE YE THE HOLY GHOST."	ACTS 8:17 "RECEIVE THE HOLY GHOST"
	ACTS 1:4 "RECEIVE THE PROMISE OF THE FATHER"
	ACTS 1:5 "BAPTIZED WITH THE HOLY GHOST"
	ACTS 2:4 "FILLED WITH THE HOLY GHOST"
	ACTS 1:8 "RECEIVE POWER" OF THE HOLY GHOST
	ACTS 8:16 HAVING THE HOLY GHOST "FALL UPON" ONE.

The conclusion that one "receives" the Holy Ghost as a first experience of the Spirit followed by a second experience of "receiving the Holy Ghost" is simply nonsensical. Note: The Bible called the alleged two experiences by the same term "receive the Holy Ghost". They are not two different experiences. they are one and the same experience.

WHAT HAPPENED IN JOHN 20:22?

IF THERE ARE NOT TWO EXPERIENCES OF "RECEIVING THE HOLY GHOST", AND IF THERE IS ONLY ONE EXPERIENCE, THEN WHY DID JESUS

SAY, "RECEIVE YE THE HOLY GHOST" IN JOHN 20:22? DID THEY NOT RECEIVE THE HOLY GHOST WHEN JESUS SAID THAT?

The answer is "No."

The disciples did not receive the Holy Ghost when Jesus breathed on them in John 20:22. Jesus was speaking of the revelation they could now receive as a result of the Holy Ghost's presence.

JOHN 7:38-39 HE THAT BELIEVETH ON ME, AS THE SCRIPTURE HATH SAID, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER. (BUT THIS SPAKE HE OF THE SPIRIT, WHICH THEY THAT BELIEVE ON HIM SHOULD RECEIVE: FOR THE HOLY GHOST WAS NOT YET [GIVEN]; BECAUSE THAT JESUS WAS NOT YET GLORIFIED.)

HE SPOKE IN TERMS AS THOUGH IT WAS THEN-PRESENT. BUT WE SEE AN EXPLANATION IN PARENTHESES SAYING THIS REFERRED TO THE SPIRIT WHICH WAS NOT YET GIVEN.

In John 20:22, Jesus was speaking of their need to receive the Holy Ghost, and His breath upon them signified the breath of life that God gave to Adam that He might become a living soul. On the day of Pentecost, the "mighty rushing wind" was the fulfillment of these prophetic words of Jesus.

ACTS 10 AND THE GENTILES

ACTS 10:44-47 WHILE PETER YET SPAKE THESE WORDS, THE HOLY GHOST FELL ON ALL THEM WHICH HEARD THE WORD. AND THEY OF THE CIRCUMCISION WHICH BELIEVED WERE ASTONISHED, AS MANY AS CAME WITH PETER, BECAUSE THAT ON THE GENTILES ALSO WAS Poured OUT THE GIFT OF THE HOLY GHOST. FOR THEY HEARD THEM SPEAK WITH TONGUES, AND MAGNIFY GOD. THEN ANSWERED PETER, CAN ANY MAN FORBID WATER, THAT THESE SHOULD NOT BE BAPTIZED, WHICH HAVE RECEIVED THE HOLY GHOST AS WELL AS WE?

AS THE GENTILES HEARD PETER PREACH THE WORD, THE GIFT OF THE HOLY GHOST WAS "POURED OUT" UPON THEM. THIS IS WHAT THE "TWO EXPERIENCES" PROPONENTS WOULD TERM THE "SECOND EXPERIENCE". PETER LATER RECOUNTED HIS EXPERIENCE WITH THE GENTILES IN ACTS CHAPTER 10, USING THESE WORDS:

ACTS 11:15-17 AND AS I BEGAN TO SPEAK, THE HOLY GHOST FELL ON THEM, AS ON US AT THE BEGINNING. THEN REMEMBERED I THE WORD OF THE LORD, HOW THAT HE SAID, JOHN INDEED BAPTIZED WITH WATER; BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST. FORASMUCH THEN AS GOD GAVE THEM THE LIKE GIFT AS HE DID UNTO US, WHO BELIEVED ON THE LORD JESUS CHRIST; WHAT WAS I, THAT I COULD WITHSTAND GOD?

AGAIN WE SEE STATED THAT "THE FALLING OF THE HOLY GHOST UPON A PERSON" IS THE SAME EXPERIENCE AS BEING BAPTIZED WITH THE HOLY GHOST. AND PETER CALLED IT THE "LIKE GIFT AS HE DID UNTO US". IN OTHER WORDS, THAT BAPTISM OF THE HOLY GHOST IS THE GIFT OF THE HOLY GHOST MENTIONED IN ACTS 2:38. PETER SAID IT WAS THE "LIKE GIFT", OR THE "SAME GIFT."

ACTS 2:38 THEN PETER SAID UNTO THEM, REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST.

AND WE ALREADY KNOW THAT THE BAPTISM OF THE HOLY GHOST IS SYNONYMOUS WITH RECEIVING THE PROMISE OF THE FATHER, FROM OUR LIST. SO WHEN PETER CONTINUES SPEAKING AFTER ACTS 2:38, WE KNOW THE REFERENCE TO THE PROMISE IS THE REFERENCE TO GIFT OF THE HOLY GHOST, WHICH IS THE EXPERIENCE OF HAVING THE HOLY GHOST FALL UPON YOU, OR BEING BAPTIZED WITH THE HOLY GHOST.

ACTS 2:39 FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL.

PETER TREATED THE GIFT OF THE HOLY GHOST AS SYNONYMOUS WITH THE PROMISE AND HAVING THE SPIRIT *FALL UPON YOU*. PETER RETOLD THE SAME EVENT IN ACTS 15.

ACTS 15:7-8 AND WHEN THERE HAD BEEN MUCH DISPUTING, PETER ROSE UP, AND SAID UNTO THEM, MEN AND BRETHREN, YE KNOW HOW THAT A GOOD WHILE AGO GOD MADE CHOICE AMONG US, THAT THE GENTILES BY MY MOUTH SHOULD HEAR THE WORD OF THE GOSPEL, AND BELIEVE. AND GOD, WHICH KNOWETH THE HEARTS, BARE THEM WITNESS, GIVING THEM THE HOLY GHOST, EVEN AS HE DID UNTO US;

NOTICE THE TERMS HE USED. HE DESCRIBED THIS EXPERIENCE AS "GIVING THEM THE HOLY GHOST." AND WE FIND THAT WHEN GOD GAVE THEM THE HOLY GHOST, THEY SPOKE IN TONGUES.

ACTS 10:45-46 AND THEY OF THE CIRCUMCISION WHICH BELIEVED WERE ASTONISHED, AS MANY AS CAME WITH PETER, BECAUSE THAT ON THE GENTILES ALSO WAS Poured OUT THE GIFT OF THE HOLY GHOST. FOR THEY HEARD THEM SPEAK WITH TONGUES, AND MAGNIFY GOD. THEN ANSWERED PETER,

SO AGAIN HERE ARE THE TERMS USED SO FAR TO BE SYNONYMOUS WITH THE ONE AND THE SAME EXPERIENCE.

1. *RECEIVING THE PROMISE* (ACTS 1:4).
2. *BAPTIZED WITH THE HOLY GHOST* (ACTS 1:5).
3. *RECEIVING THE POWER* (ACTS 1:8).
4. *BEING FILLED WITH THE HOLY GHOST* (ACTS 2:4).
5. *RECEIVING THE HOLY GHOST* (ACTS 8:17).
6. *HAVING THE HOLY GHOST FALL UPON YOU* (ACTS 8:16).

7. ***RECEIVING THE GIFT OF THE HOLY GHOST*** (ACTS 11:17; 2:38).
8. ***HAVING THE HOLY GHOST POURED OUT UPON YOU*** (ACTS 10:45).
9. ***BEING GIVEN THE HOLY GHOST*** (ACTS 15:8).

TWO TYPES OF TONGUES:

SEE SUPPORTING SCRIPTURE: KNOWN LANGUAGE

Acts 2:1

And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:2

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts 2:3

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Acts 2:4

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:5

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Acts 2:6

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. {was...: Gr. voice was made confounded: or, troubled in mind}

(KJV)

UNKNOWN TONGUE

1 Corinthians 14:1

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

1 Corinthians 14:2

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. {understandeth: Gr. heareth}

1 Corinthians 14:3

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

1 Corinthians 14:4

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

1 Corinthians 14:5

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:6

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

1 Corinthians 14:7

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? {sounds: or, tunes}

1 Corinthians 14:8

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

1 Corinthians 14:9

So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. {easy...: Gr. significant}

1 Corinthians 14:10

There are, it may be, so many kinds of voices in the world, and none of them is without signification.

1 Corinthians 14:11

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

1 Corinthians 14:12

Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. {of spiritual gifts: Gr. of spirits }

1 Corinthians 14:13

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

1 Corinthians 14:14

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

1 Corinthians 14:15

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

1 Corinthians 14:16

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

1 Corinthians 14:17

For thou verily givest thanks well, but the other is not edified.

1 Corinthians 14:18

I thank my God, I speak with tongues more than ye all:

1 Corinthians 14:19

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 tongue.

1 Corinthians 14:20

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. {men: Gr. perfect, or, of a ripe age}

1 Corinthians 14:21

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1 Corinthians 14:22

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

1 Corinthians 14:23

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

1 Corinthians 14:24

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

1 Corinthians 14:25

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

1 Corinthians 14:26

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

1 Corinthians 14:27

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. {two...: by two or three sentences separately}

1 Corinthians 14:28

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

1 Corinthians 14:29

Let the prophets speak two or three, and let the other judge.

1 Corinthians 14:30

If any thing be revealed to another that sitteth by, let the first hold his peace.

1 Corinthians 14:31

For ye may all prophesy one by one, that all may learn, and all may be comforted.

1 Corinthians 14:32

And the spirits of the prophets are subject to the prophets.

1 Corinthians 14:33

For God is not the author of confusion, but of peace, as in all churches of the saints. { confusion:
Gr. tumult, or, unquietness }

(KJV)