The Holy Spirit
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Foreword

What does the future hold for you? Can you find a higher power that assuages your miseries? To some, any power stretching beyond the limit of human strength is deemed as a myth. Yet, to others, entering into the unknown world of the spirits has been an endeavour too costly to bear.

But there is a clear way to receive the power from on High. It is the power that created the universe, raised Jesus from the dead and gives you peace. You can’t afford to be without this priceless gift from God. This can only be found in the body of Christ, the True Church that belongs to God.

Interestingly enough, however, one finds that ‘the True Church’ is not a readily understood concept by everyone. The Bible tells us that Christ has only one body, the church (Eph 1:22; 4:4; Col 1:18,24). There are so many denominational churches in today’s world. How can we be certain which one is God’s church?

First, the church is to be built up by those who come to believe in Jesus (Eph 1:20ff). She is the habitation of the Holy Spirit. She constantly experiences the abiding presence of the Holy Spirit in everything that she does. Second, since the church has the pervading
guidance of the Spirit, she is vested with power to understand the truth, in particular the doctrines of salvation, to the required standard of the Lord. She is the pillar and ground of the truth (1 Tim 3:15b). Third, with the presence of the Holy Spirit, the church is enabled to perform miracles, to testify of the truth preached (Mk 16:15ff).

You may ask: 'How can one receive the Holy Spirit?' At the instruction of the Lord, the apostles prayed in unity after Jesus' ascension. Miraculously, not many days later, they received the Holy Spirit (Acts 1:4; 2:1ff). The parable of asking for bread highlights that it requires persistence and sincerity, to pray for the Holy Spirit (Lk 11:13). Besides these, obeying the will of God is another requirement we have to fulfil (Acts 5:32).

From the account of Acts, the Pentecostal experience of speaking in tongues forms the foundation for determining the receiving of the Holy Spirit. The tongue is not a learned language. It is Spirit-enabled tongues (Acts 2:4). It is the initial evidence. Examples of speaking in tongues include Cornelius' household (Acts 10:43ff) and members at Ephesus (Acts 19:1ff).

Today, many of us have received the same Holy Spirit. Each time we pray, we speak in tongues just like the apostles did.

When you read this booklet or compare your beliefs with it, the consideration should not be on the identity of the writer. Rather, it should be on whether the teachings fall into the consistent whole of the Scripture.

If you require more explanations on any of the doctrines that the True Jesus Church preaches, please feel free to contact us.

May God enlighten you with His word. 🙏
The Holy Spirit

God is a Spirit and the Holy Spirit is God Himself (Jn 4:24; Lk 2:26). There are various biblical designations of the Holy Spirit, which include "the Spirit of God", "the Spirit", "the Spirit of the Lord", and "the Spirit of Jesus" (Mt 3:16; Lk 4:18; Jn 14:17; Acts 8:29, 39; 16:6f; Phil 1:19).

The Holy Spirit is not a form of energy emanating from God. He is neither subordinate to the Father nor a separate individual entity in the Godhead (the entire essence of God). He is the Father (God) Himself. This is explicit from the following counts.

From His divine attributes, it is clear that He possesses knowledge, is sovereign, searches into the depths of God and is eternal (Rm 8:27; 1 Cor 2:11; 12:10; Heb 9:14). He has emotions - He can be grieved by our sins (Eph 4:30); He can be quenched by our indifferent attitude toward Him (1 Thess 5:19); He can be resisted by human rebellion (Acts 7:51). He may be insulted by human contempt (Heb 10:29); and He can be blasphemed by a man's deliberate profanity (Mt 12:31-32; Heb 6:4-8).

In His works, He is the Creator (Gen 1:2; 2:4; 5:1-2), the Maker (Isa 17:7; Heb 11:10), the Source of rebirth (Job 26:13; Jn 3:3-8) and the
Provider of life to man (Job 33:4). In other words, He is the only source of life and all things come from Him (Ps 104:30; Isa 32:15; Gen 2:7; Exod 31:3; Num 11:17) and consist in Him (Col 1:15-18).

He is the Originator and discloser of all divine truth (Mic 3:8; Jn 14:26; 16:13; 1 Cor 2:10ff) - He provides spiritual insight to the gospel (cf Acts 2:17; Jn 16:7ff; 1 Cor 2:14). In the Old Testament (OT), He inspired His messengers to receive His oracles and to convey them to His people (Zec 7:12; Neh 9:30; Ezek 2:2). He does likewise (2 Pet 1:21) in the New Testament (NT). He brings to remembrance all things that He has said to the apostles (Jn 14:26).

He takes full control in the ministration of the church by endowing each believer with different gifts to administer in His body (Acts 13:2,4; 1 Cor 12:4ff). This is for the mutual good of the community of faith (1 Cor 12:7).

**The Holy Spirit and us**

Towards us the believers, the Holy Spirit instructs (Jn 3:5ff), directs (Acts 8:29), guides (Rm 8:14), cautions (1 Tim 4:1), regenerates (Jn 14:16f), sanctifies (1 Pet 1:2) and comforts (Jn 16:13f) us.

Sometimes, we give way to our flesh in our weaknesses. However, with the presence of the Holy Spirit, we can lead a victorious life. The Holy Spirit cleanses us, if we rely on Him fully (Rm 8:10,13).

When we sin, He teaches, chastises, convicts and leads us graciously to repentance (Gen 6:3; Jn 16:8f; Rm 2:4). His grace is evident throughout the OT, especially in relation to the prophecies of
redemption to be availed by the coming Christ (Isa 63:10ff; Mic 3:8).

The Holy Spirit also helps us pray to God, especially during long prayers, for we do not know what to say to Him. The Holy Spirit intercedes for us in tongues (Rm 8:28f). But there is one condition that all of us must stick to in making prayers to God, i.e. we must pray with the spirit of submission to His will.

In addition, He dwells in the believers who have received Him (Jn 14:17; Lk 11:13; Rm 8:9; 1 Cor 6:19f) and seals them for redemption (Eph 4:30; 1:13f; 2 Cor 1:22; 5:5). Just as traveling to a foreign country requires a visa, so it is to enter God's Kingdom requires proof, which is the Holy Spirit. The Holy Spirit is our pledge, deposit or guarantee for entering His Kingdom (Eph 1:13f; 4:30; 2 Cor 1:22; 5:5; Jn 3:3,5,7).

If we have the Holy Spirit, we are the children of God. This is a very precious status given to all those who believe in Him (Rm 8:14ff; Gal 4:6). It is a mark that we must have prior to the opening of the seventh seal. This is when total chaos and cosmic disturbance will sweep across the face of the planet Earth (Rev 7:1-3), which will experience the full brunt of God's complete fury, right before the second coming of Jesus.

The Holy Spirit and the church

Apart from knowing the purposes of having and praying for the Holy Spirit, it is equally important to understand the relationship of the Holy Spirit with the church. It is clear that the church is the body of Christ (Eph 4:4; 5:23ff). She is thus the habitation of the
Holy Spirit (Eph 2:22). This is why Paul says, “There is one body and one Spirit, just as you were called in one hope of your calling” (Eph 4:4). The church is also God’s temple, as the dwelling place of the Holy Spirit (1 Cor 3:16f). Paul was making explicit the inseparability between the church and the Holy Spirit. This truth dismisses any human right to the ownership of the church; she belongs solely to God.

By having the Holy Spirit, the church becomes a spiritual living organism that grows. Thus getting others to become the members of Christ’s body is one of the most important duties of the church. From the Bible, the way to become a member of Christ’s body is fairly simple. Acts 20:28 tells of the way - to receive the redemption by Jesus’ atoning blood.

But how exactly does the blood of Jesus redeem us? Paul says that if we are ‘in-Christ’, then the blood of Jesus will redeem us (Eph 1:7; 2:13f; Col 1:14). This ‘in-Christ’ position means that we have to be admitted into the body of Christ. How? According to Paul, baptism is the means to enter into Christ (Rm 6:3). A simple analogy can be used to make this point clearer: if we are inside a room, it must mean that we must have come in by some way. In this context the way to enter into the body of Christ is to be baptized (1 Cor 12:12f; 12:27). To be in Christ is to be in the church (cf Gal 3:27f).

To avail ourselves of the blood of Jesus in baptism, there are two key points we must bear in mind. Firstly, baptism must accord with the Bible. Upon reflecting on the Scriptures, we know that since there is only ‘one body’ of Christ then there can only be ‘one baptism’ (Eph 4:5). Since Paul listed it as one of the essential elements of the Christian faith, there must be something significant and unique about it to make it the one and only one way. In other words, we must act upon all aspects of the complete baptism, to make a baptism effective. These include repenting (Acts 2:38), invoking the name of
Jesus (Acts 2:28; 8:16; 10:45; 19:5) and being fully immersed in living water (Col 2:12).

Secondly, the Holy Spirit must be present at the administration of the complete baptism. It is needful to examine the eternal nature of His blood, to know how Jesus saves us with it: (a) His sacrifice is one-off, which comes about by His resurrection and His appearance in the presence of God (Heb 9:24; 10:12). It is a living sacrifice. In contrast, in the OT, the slaughtered animals remained dead after their blood had atoned for the sins of God's people. Hence, the need for repeated sacrifices. (b) His sacrifice is also for all time (Heb 10:14) - once and for all (Heb 9:23–26; 10:10). By the eternal Spirit, His blood has become imperishable (1 Pet 1:18–19) and eternal (Heb 9:14). This is why the Bible describes Jesus as having obtained eternal redemption by His own blood (Heb 9:12) for those who have been called, irrespective of which point in time, to receive the promise of the eternal inheritance (Heb 9:15).

The crucial question at this point is "How can we be sure that the Holy Spirit is present at baptism?" According to John, the Holy Spirit is the truth (1 Jn 5:7). And it is the Holy Spirit who baptises a person into the body of Christ (1 Cor 12:13), apart from its physical administration. So, before a baptist can carry out a baptism, first he himself must have obtained the truth (this is the criterion by which the apostles used to confirm the genuineness of the Holy Spirit in a person - 1 Jn 4:1ff); second he must have been baptised into the one body of Christ; and third he must have received the Holy Spirit. If he does not fulfill the above requirements, his baptism of another person is ineffective, despite performing all the aspects of the complete baptism. Simply, the Holy Spirit would not be at the baptism to avail and testify to the presence of Jesus' atoning blood.

From the foregoing biblical facts, we see that the relationship between the Holy Spirit and the One Body of Christ (the only One
Church) becomes the only source of salvation of all who come to believe in Jesus. For the divine intention of Jesus' death, in which we participate during baptism (Rm 6:3ff), is to reconcile us to God in one body (Eph 2:16).

This claim of the One Church is neither superfluous nor, viewing from the Bible, damaging to our Christian identity or beliefs. In fact, this falls neatly into the apostolic paradigm. From the New Testament's perspective, after the downpour of the Holy Spirit at Pentecost, many churches were established. They were either called the church of God, the church of Christ or the church of the living God. These names were merely designations of their belonging to God. However, they were of the One Body of Christ – the members who formed these churches were baptised by agents from the apostolic line. Examples include Philip lifted by the Holy Spirit to preach to, and baptise the Ethiopian eunuch (Acts 8); Peter who was directed by God in a vision to preach to and baptise the first gentile group (Acts 10); and Paul who preached to Lydia (Acts 16:14ff).

Here we realise how important the role of the Holy Spirit is with the One True Church: A correctly performed baptism can wash away sin only when the Holy Spirit plays His necessary part and the Baptist himself has received the Holy Spirit and the truth, thus himself belonging to the One Body of Christ – the only True Church. 'For in Mount Zion and Jerusalem there shall be deliverance' (Joel 2:32) and 'I will place salvation in Zion, for Israel my glory' (Isa 46:13b).
How can we receive the Holy Spirit?

It becomes all the more necessary to answer this question, after having known the crucial relationship of the Holy Spirit with the church. In the OT God had promised that He would shower His Spirit upon the descendants of Israel (Is 44:3; 32:15) and upon all flesh (Joel 2:28f; cf Ezek 11:4, 20; 36:26f). Even when Jesus was on earth, He repeatedly promised that He would bestow His Spirit upon His disciples (Jn 14:26ff). This was especially so before His ascension (Lk 24:49; Acts 1:8).

Since the Holy Spirit has been promised to us, in praying for Him, we have to believe in the word of Jesus (Gal 3:2; Jn 8:37f). His word is the gospel (1 Pet 1:25), which is the power of God (Rm 1:16f) to be manifested upon those who believe in Him. In adhering to Jesus' instructions, the apostles waited in Jerusalem for the empowerment from above. True enough, not many days later they received the Holy Spirit (cf Acts 1:4ff; 2:1ff).

This is the type of faith required in praying for the Holy Spirit. As shown by Paul, the Holy Spirit is of Faith (Gal 3:2ff). Faith demonstrated in believing in Jesus and accepting His word is thus instrumental in enabling us to receive the Holy Spirit.

Apart from believing, we need to act upon His word to receive the Holy Spirit. Jesus spoke a parable about a bread-borrower to teach us the persistence and sincerity needed in asking the Father for the Holy Spirit (Lk 11:13).

Obeying the word of God is another key to the reception of the Holy Spirit. "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him" (Acts 5:32). This is the condition laid down by the apostles. The obedience here
includes believing in all the teachings of Jesus and the apostles (Jn 15:20; Lk 10:16), repenting of our sins (Mk 1:15), and accepting the correct path of God. Upon fulfilling the requirement of God in obeying His truth or commandments, Jesus will pray to the Father to grant us His Holy Spirit (Jn 15:15-16).

**On speaking in tongues**

If the reception of the Holy Spirit is so important for salvation, it should be clear when it happens. Its evidence is the speaking of tongues (Acts 2:4, 33). The incident of speaking in tongues at Pentecost formed the basis for confirming Cornelius' reception of the Holy Spirit (Acts 10:44f): "Can any forbid water for baptising these people who have received the Holy Spirit just as we have (Acts 10:47; 11:15)?" That they had received the Holy Spirit was in no way a haphazard guess or even to be expected seeing that they were Gentiles. For all the circumcised believers who had come to Cornelius' house were amazed, because they heard them speak in tongues (Acts 10:46); thus confirming that the gift of the Holy Spirit had been poured out upon the Gentiles also.

A careful reader would realise that the word 'gift' is singular. It coincides with that of the Pentecost: "...and you shall receive the gift of the Holy Spirit" (Acts 2:38). The Greek word for it is 'Dorea' (Acts 2:28, 8:20; 10:45; 11:17; Jn 4:10). It denotes 'free gift'. 'The Gift of the Holy Spirit' here refers to the Holy Spirit Himself. "The Gift of the Holy Spirit" in this context takes the form of exegesis (word to make meaning clear). That means "the gift" is the Holy Spirit Himself (Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publisher, 1985, p264). The "gift" is not charismatic (1 Cor 12:4) because Peter's message stressed only on Jesus' ministry, deeds, death and resurrection (Acts 10:34ff).
"Charisma" is another Greek word, which means, 'gift' (1 Cor 12:7). It refers to the bestowments (spiritual gifts, which include tongues-speaking as well) of the Holy Spirit upon different individuals in the body of Christ (Rm 12:6; 1 Cor 1:7; 12:4, 9, 28, 30, 31; 1 Tim 4:14; 2 Tim 1:6; 1 Pet 4:10).

Some may argue that the ability to extol God is also another likely evidence, since it happened in Cornelius' case. This is highly unlikely in the context of the other passages in Acts that record the receiving of the Holy Spirit and also that it stands as very weak evidence for such a momentous occasion. It is more likely that the Gentile listeners extolled God as a way of acknowledging and enjoying Peter's preaching. In defending himself when he returned to Jerusalem, Peter explained his association, together with six brethren, with the Gentiles as sanctioned by the same gift - the Holy Spirit evidenced by tongues - bestowed upon them (Acts 11:17).

At Ephesus, Paul made use of the same evidence - speaking in tongues - to confirm the receiving of the Holy Spirit (Acts 19:6). Even though prophecy (which means preaching) had occurred, it was not the evidence, for those who had not received the Holy Spirit, were able to prophesy too. The sending out of the 70 others to preach prior to the days of Pentecost proves this point (Lk 10:1ff). The occurrence of prophecy at Ephesus could well have taken place after they had received the Holy Spirit. Simply, Christ requires His servants to be empowered by the Holy Spirit (Lk 24:49) before they embarked on evangelistic work, although the two can be in reverse order. In Luke's descriptive writing, he did not add that prophesying was the initial evidence of being filled by the Holy Spirit (cf Acts 2:4).

To avoid confusion, it is necessary to explain the two functions of tongues: as evidence of receiving the Holy Spirit and for the common good. The former provides self-edification in prayer (1 Cor 14:2, 4). Those who have received the Holy Spirit may all speak in
tongues simultaneously (Acts 2, 10, 19). Since it is concerned with
the individual, no interpretation is needed (Acts 2; 10; 19; 1 Cor
14:27). The latter, as a charismatic gift, serves the purpose of edify-
ing others (1 Cor 12:7; 10). It has to be administered orderly, with
two or three persons, and each in turn, and one needs to interpret
what they say into intelligible words for the listeners (1 Cor 14:27).

The two functions of tongues

<table>
<thead>
<tr>
<th>CHARISMATIC TONGUES (1 Cor 12:1, 10-11)</th>
<th>DOREAN TONGUES (Acts 2, 8, 10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Tongues in preaching</td>
<td>Tongues in prayer</td>
</tr>
<tr>
<td>2 This requires interpretation</td>
<td>No interpretation is required</td>
</tr>
<tr>
<td>(1 Cor 12:10; 14:5, 26-28)</td>
<td>(Accounts in Acts).</td>
</tr>
<tr>
<td>3 This is for the mutual good in</td>
<td>This is to edify the speaker</td>
</tr>
<tr>
<td>the community of faith</td>
<td>alone (1 Cor 14:2, 4).</td>
</tr>
<tr>
<td>(1 Cor 12:7; 14:5, 26c).</td>
<td></td>
</tr>
<tr>
<td>4 The target is the church (people).</td>
<td>The target is God. This is the</td>
</tr>
<tr>
<td>There were members at Corinth who</td>
<td>evidence of one receiving the</td>
</tr>
<tr>
<td>preached to the church community in</td>
<td>Holy Spirit when praying to</td>
</tr>
<tr>
<td>tongues (1 Cor 14:27-28).</td>
<td>God (1 Cor 14:2). These</td>
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<tr>
<td></td>
<td>recordings are scattered</td>
</tr>
<tr>
<td></td>
<td>throughout Acts.</td>
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<tr>
<td>5 It has to be done in turn for</td>
<td>It can be spoken in groups</td>
</tr>
<tr>
<td>maximum effectiveness (1 Cor</td>
<td>(Acts 2, 10, 19).</td>
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<tr>
<td>14:26-28), to maintain order in the</td>
<td></td>
</tr>
<tr>
<td>church.</td>
<td></td>
</tr>
<tr>
<td>6 It is only given to some at the</td>
<td>It is a common experience of</td>
</tr>
<tr>
<td>discretion of the Holy Spirit (1 Cor</td>
<td>all who have received the Holy</td>
</tr>
</tbody>
</table>
In Acts 4:31, Peter, John and some believers were described as being filled by the Holy Spirit and thereby spoke boldly "the word of God". To some, to speak boldly is the evidence of receiving the Holy Spirit. A careful reading of Acts would make us realise otherwise. This is not a passage of Spirit-reception, as Peter and the rest had already received the Holy Spirit (Acts 2). This is only the description of the abiding presence of the Holy Spirit in their preaching work.

Even while Acts 8 does not specifically state that the Samaria believers spoke in tongues, a cursory study of it would make us discover that the initial evidence for Spirit-reception was neither the ability to perform miracles (v6f), nor the expression of joy (v8), nor faith, nor baptism in the name of Jesus (vv 12f, 16). Rather, it was an outward and recognisable sign the apostles (Peter and John) and others witnessed. It even impressed a wicked person, the magician who desired to have it. It had to be tongues. Luke in his writing has implied so by the word 'gift' (v20), which takes the same root word in Greek as stated in the case of Pentecost (Acts 2:39). The other reason: Peter later went to Caesarea (Acts 10) and confirmed the receiving of the Holy Spirit based on tongues, thus at Samaria he could not have determined Spirit-reception by another sign, but tongues. Remember! The Bible is consistent.

The account on the conversion of Paul does not state tongues was spoken, but he affirmed in his first epistle to the Corinthians that he spoke in tongues more than all: a sign that he attributed to the Spirit of God (1 Cor 12:10f, 14:18).

Those who do not believe in 'tongues' argue also that "when the author of Acts emphasises a specific phenomenon, such as the speaking in tongues, he does not seem to do so to teach a doctrine of Spirit-reception." They claim that there is no hint that this was the purpose; the author's intent instead was to show the validity of the
gospel development described in Acts.

We know the gospel is the word of God (1 Pet 1:25). It is the power of God for salvation to everyone who has faith (Rm 1:16f). The Lord Jesus has promised that the Holy Spirit is to be given to those who ask (Lk 11:13; 24:47ff) - it is part of the gospel, which is His word (Lk 24:44). Many in the end time shall speak in new tongues (Mk 16:17). The first fulfillment of this promise of Jesus took place at Pentecost (Acts 2:4). It is true that the Holy Spirit validated the development of the gospel; but the evidence of receiving the Holy Spirit is speaking in tongues (Acts 2, 10, 19). This is the pattern of the apostolic beliefs.

Likewise, today, we who love God also hope that the Gospel of Salvation will be speedily spread and appropriately developed. However, if such a proclamation is without the validation from the Holy Spirit evidenced through speaking in tongues, it is most likely we have missed the mark of being saved (Eph 1:13f; Jn 3:5; Tit 3:5). If speaking in tongues validated the gospel development in the apostolic time, but does not do so today, perhaps we should examine the "gospel" that we preach.

Whenever the author of Acts relates a religious story of speaking in tongues, we should evaluate it with our belief. If our present experience with God differs radically from it, the right thing to do is not to change its actual meaning to match our belief; rather we should renew our belief to conform to what it teaches.

There are many facets of teaching on the Holy Spirit. Sometimes, the emphasis of one author on the Spirit differs from the others. However, this does not imply that they are contradicting each other. Rather they are emphasising the different aspects of the same Holy Spirit. For example, Luke stresses more on the work and the evidence of the Holy Spirit, which is the speaking of tongues. Paul
underscores Spirit-reception as a pledge, deposit or guarantee to enter into God's Kingdom (Eph 1:13f; 4:30; 2 Cor 1:22; 5:5). He also underlines that the Holy Spirit is the renewing agent (Tit 3:5), orientating a person to a mode of behaviour pleasing to God (Rm 7-8) and interceding for us to submit to God's will. Similarly, in 1 Corinthians, Paul stresses that 'tongues' edifies the speaker, when praying to God. It is also a way in which God conveys His message to His people through an interpreter. It is also a sign to the unbelievers.

There are three accounts of tongues speaking. Three times should be more than enough to confirm anything. Thus, speaking in tongues becomes the natural result or phenomenon of receiving the Holy Spirit. For example, Jesus says, "Wherever the corpse is, there the vulture will gather" (Mt 24:28). Its literal meaning points to a natural result. A corpse or carcass is not for the vultures, but their gathering only shows that one or more lives have been lost.

In sum, if we look up all the examples pertaining to the evidence of receiving the Holy Spirit in Acts, the speaking of tongues is always the accompanying sign (Acts 2:4; 10:46; 19:6). The apostles used the experience of tongues speaking at Pentecost (Acts 2:4) as the foundation for determining the receiving of the Holy Spirit. It became the 'way' He was received in their later empowered-ministry (Acts 10:46f). It is also independent of any other signs when the outpour is described. In fact, it is always stated first, if more than one manifestation of the Holy Spirit occurs. These three passages unravel the biblical pattern of the early Christians' belief; and it is also the standard for us to discern whether the Holy Spirit is received.
### Accounts on the reception of the Holy Spirit in Acts

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Place</th>
<th>Worker</th>
<th>Evidence</th>
<th>Number of people received</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 2:4</td>
<td>Jerusalem</td>
<td>The 12 Apostles</td>
<td>Tongues</td>
<td>120</td>
<td>The Spirit gave them utterance, meaning they did not learn or initiate the tongues. When the Spirit came, two phenomena occurred: a sound from heaven, as of a rushing mighty wind and the appearance of divided tongues as of fire. Correspondingly, a naked flame unrestrainedly flickers, when it is exposed to a rushing wind.</td>
</tr>
<tr>
<td>Acts 8:18-20</td>
<td>Samaria</td>
<td>Peter and John</td>
<td>Not stated</td>
<td>Not stated (It could be the whole city)</td>
<td>Though the speaking of tongues is not mentioned, it is clear that Simon saw the evidence of the reception of the Spirit. In addition, the word 'Dorea' is used. It means 'gift', which is the Spirit Himself. It is the same word used in Acts 10:45. If Peter was the worker who confirmed the reception of the Spirit based on tongues on the day of Pentecost and later in his first ever ministry to the gentiles at the household of Cornelius, it is quite impossible for him to have adopted a variant evidence to the receiving of the Spirit in Samaria. In addition, the writer, Luke, has not indicated otherwise.</td>
</tr>
<tr>
<td>Acts 9:1-22</td>
<td>Damascus</td>
<td>Ananias</td>
<td>Not stated</td>
<td>1</td>
<td>Paul in his epistle to the Corinthians confirmed that he spoke in tongues more than all (1 Cor 14:18).</td>
</tr>
<tr>
<td>Acts 10:44-46 and 11:14-18</td>
<td>Caesarea</td>
<td>Peter</td>
<td>Tongues</td>
<td>Cornelius and those in his house</td>
<td>The experience of the gentiles receiving the Spirit was exactly the same as that of the disciples: ‘They have received the Holy Spirit just as we have’.</td>
</tr>
<tr>
<td>Acts 19:6-7</td>
<td>Ephesus</td>
<td>Paul</td>
<td>Tongues</td>
<td>About 12</td>
<td>Paul could tell how many had received the Holy Spirit based on the occurrence of a definite sign - tongues.</td>
</tr>
</tbody>
</table>
Can tongues be understood?

Some believe that tongues can be understood according to Acts 2. They think that as long as they speak in a language to praise God, then it means they have the Holy Spirit. 'For no one will say Jesus is Lord, if he has not been moved by the Spirit' (1 Cor 12:3).

There are two parts to this question. The first is based on Acts 2 and the second, the conditions prevailing in the Church at Corinth.

Part 1

Many believe that 'tongues' from the Holy Spirit can be understood. Their basis for such a claim is the 120 who spoke in other tongues, when being filled by the Holy Spirit at Pentecost (Acts 2:4).

Let us examine 1 Cor 14:2: 'For one who speaks in a tongue does not speak to men, but to God; for no one understands, but in his spirit he speaks mysteries'. It would seem that this verse disagrees with the Pentecost Incident.

Closely examine Acts chapter 2 again. There were, in fact, two groups of observers. The first group consisted of devout Jews and proselytes (Acts 2:10). They were the Diaspora Jews, who came from places other than Judea. In other words, they were not born in Judea. They frequently made pilgrimages to Jerusalem to observe important feasts such as the Passover. The proselytes were the Gentile converts to Judaism. Miraculously, each in this group could hear the 120 speak in his own native language (Acts 2:5), the language of his country of birth.

The others mocked at what to them seemed like a group of people who were drunk (Acts 2:13). They would not have cast such scorn
on the work of the Holy Spirit if they had comprehended what the
120 were speaking (Acts 2:13); instead, they could have been just as
amazed and bewildered as the devout group. So it seems only certain
people can understand the tongues from the Holy Spirit.

On closer inspection, the crowd consisted of people who came from
no less than ten different places (Acts 2:8-11). From a human per-
spective, the 120 speaking together poses a very fundamental ques-
tion: Was it possible for every one of them to speak together in more
than ten different tongues simultaneously; and at the same time for
each of the devout Jews to understand the tongues spoken as in his
own language? Yes, God was at work and intended it to be so. We
may understand spiritual tongues, if God allows (1 Cor 12:10).

Part 2

Besides division, the emergence of false teachers had plagued the
Church at Corinth. Many infiltrated into the Church spreading the
idea that Jesus was not God. To stave off such a heretical attack, Paul
provided a test for the members to discern a false teacher from the
true ones: did he acknowledge Jesus as Lord (1 Cor 12:3)?

The conditions in today’s Christendom are very different from those
of the Early Churches – then, there was no denominational bound-
ary and segregation. Each Church, though facing severe challenges
from the then social environments and the perversion of heresies,
was under the umbrella and pastoral care of the apostles and elders.
This single test was sufficient for the members to find out the true
identity of all teachers.

In today’s circumstances, apart from the one above, the Bible pro-
vides us with two additional tests – the acknowledgement of Jesus as
Lord and the observance of His word (1 Jn 4:1ff). God has foreseen
that in the last days, many will come in His name, but what they do
goes against His word. "Not every one who says to me Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt 7:21).

Read the details before the ascension of Jesus, when He revealed Himself to the disciples (Jn 20:24ff). Twice the disciples called Jesus, Lord: "We have seen the Lord" (v 25) and "My Lord and my God" (v 28). Do not forget, before the Pentecost, none of the disciples had received the promised Holy Spirit.

Take the example in Samaria. Many people had believed in the name of Jesus including Simon (Acts 8:12f). However, before Peter and John came, they had yet to receive the Holy Spirit.

From the foregoing examples, the ability to acknowledge Jesus as Lord is not the evidence by which the apostles confirmed the reception of the Holy Spirit. What is most important is that we have to respond to the conditions laid down by Jesus - ask the Father for the Holy Spirit (Lk 11:13), obey God's will (Acts 5:32), and follow the apostolic guideline in determining the receiving of the Holy Spirit (Acts 10:44ff; 19:1ff).

**Has tongue speaking already ceased?**

THOUGH the speaking of tongues was clearly evident in the Acts of the Apostles, many say, "There is no evidence of the continuation of speaking in tongues after the apostolic era nor indeed in the later times of the apostles themselves. This only goes to show that speaking in tongues has already ceased (1 Cor 13:8). The completion of the Bible has provided today's Christians with the necessary guid-
ance. Speaking of tongues is not required nor do they need to pray for it." They further claim that this manifestation was only seen to confirm that God in the Spirit was with man. Should we still insist that Christians have to speak in tongues?

After the apostles had passed away, the Church became extremely corrupted. Many of the commandments were altered. Examples include the Sabbath and the command not to worship idols. In this light, the cessation of God's work among man such as speaking of tongues was not the outcome of having fully completed the Bible. Rather it was the consequence of the infiltration of unsound doctrines into the Church (cf Jer 3:2f; Is 5:3ff; Rev 2-3; Gal 1:6ff). Reading through passages and prophecies in the Bible will confirm that tongues speaking shall be continued.

According to Joel, the Spirit of God will be poured upon all flesh. 'All flesh' includes not just the people of the Apostolic Era, but of every generation of the "Latter Rain" as well (Joel 2:27ff). One may argue that this prophecy of Joel had already been fulfilled at Pentecost. This is, however, not exactly what the Bible teaches. Joel spelt out the period during which the Spirit of God would be given to man. It is before the great and terrible day when the Lord comes (Joel 2:30), which is before the second coming of Jesus Christ (Mt 24:3-4, 14). Peter quite rightly pointed out to the multitude, "And in the last days it shall be ... I will pour out my Spirit" (Acts 2:17-18). Unless we can solidly prove that 2000 years after the apostles are not the last days, we have to recognise that speaking in tongues is obtainable by submitting ourselves totally to the sound doctrines of God (cf 2 Tim 1:14).

Jesus promised that many signs would accompany those who believed in Him and preached the gospel; and 'tongues' is one of them (Mk 16:17). It is the same today! In showing adherence to God's commission, we preach and baptise those who believe in Jesus.
But is it right to ignore the accompanying sign – tongues – in carrying out Jesus' commission? This sign is vital to all Christians, as it confirms the truth we preach (1 Cor 14:22; Acts 2), edifies the Church (1 Cor 14:7-12) and edifies the tongues-speakers. Most importantly, the apostles used it to determine Spirit-reception (Acts 2:28; 10:44-47; 19:1-7). It is also the pledge through which we gain entry into the Kingdom of God (Eph 1:13; 4:30; 2 Cor 1:22; 5:5).

A close examination of 1 Cor 13:8 is extremely important to determine whether tongues have already ceased.

"Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away."

Three other gifts are highlighted together with love in this verse; namely tongues, prophecies and knowledge. They will be done away with at a particular future time. If we say tongues have already ceased, others can safely and strongly assume that the other two gifts have also ceased. But the Bible does not disclose that these gifts have been terminated.

\[ \textbf{When will it cease then?} \]

\[ \text{For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away (1 Cor 13:12).} \]

This is a clear indication of the imperfection of our knowledge and prophecy. It is virtually impossible for us to fully comprehend the
Scripture, nor can prophecy reveal the complete will of God. Just as Paul said, "Now I know in part. Only when the perfect comes again, then we can fully understand, even as we have been fully understood" (1 Cor 13:12). So when we see Jesus face to face at His second coming, these three gifts will pass away. For by then everything will be clear to us, and He shall reveal to us as He is (1 Jn 3:2-3).

Today, we may comprehend the thoughts of God better through the divine inspiration of the Holy Spirit (1 Cor 2:10-12). By tongues in prayer, we utter mysteries (1 Cor 14:2-4), in which the spiritual truth is revealed (1 Cor 2:13).

One point needs clarification – the faith of our common salvation has been delivered to the saints once and for all (Jude 3). It is clear to those who humbly believe in God and trust in His word because He has already prescribed a pattern to save them (Rm 6:17-18).
Since Jesus is the Holy Spirit, when we accept Christ we accept the Holy Spirit, which means we have received the Holy Spirit.

Accepting Jesus and receiving the Holy Spirit are two separate occurrences. Otherwise, Jesus would not have instructed the apostles to wait for the empowerment of the Holy Spirit (Lk 24:44ff; Acts 1:4f) as they had already accepted Jesus, believed in His word and witnessed the miracles He performed. In complying with the command of Jesus to pray for the power from above, they received the Holy Spirit in Jerusalem and began to speak in other tongues (Acts 2:4).

Scrutinise the case in Samaria (Acts 8:5ff): Philip went to preach in a city in Samaria where the people believed and were baptised. Later, Peter and John were sent to pray for them that they might receive the Holy Spirit (v14f). When the apostles laid hands on them, they received the Holy Spirit. Even Simon the magician witnessed it. If the above concept were true, then the two apostles' mission would have been unnecessary and more confusing.

Study the case of Paul's third missionary journey (Acts 19:1ff): When he came to Ephesus, Paul questioned the members whether they had received the Holy Spirit when they first believed. His question would be redundant if the believers could receive the Holy Spirit upon accepting Jesus. They received the Holy Spirit only when Paul laid his hand on them, and they spoke with tongues and prophesied (v6f). In all there were about twelve of them.

On the three occasions above, some form of tangible manifestation accompanied the reception of the Holy Spirit. These are the biblical facts that should not be overlooked. To equate the reception of the Holy Spirit to the acceptance of Christ may deprive us of a chance not only of being transformed from within, but most sadly also of gaining entry into the kingdom of God (Eph 1:13; 2 Cor 1:22; 5:5).
To accept Jesus is to agree with our mind and our heart that He is Lord of our life. To receive the Holy Spirit is a spiritual occurrence that allows Jesus, functioning as the guiding Holy Spirit, into our body.

Speaking in tongues is not the only evidence of the reception of the Holy Spirit. For many after having received Christ bear the fruit of the Holy Spirit showing God is with them, which implies they have received the Holy Spirit. In addition, there is no assertion anywhere in the NT claiming tongues as the only evidence. Neither can it be established that 'tongues' is the evidence of Spirit-baptism.

After receiving Jesus and baptism (Acts 8:16), the city of Samaria was filled with joy (Acts 8:8), which is one of the characteristics of the fruit of the Holy Spirit. If the above concept is a right indicator, then the believers in Samaria should have received the Holy Spirit before the arrival of the two apostles. On further reading we realise that was not so (Acts 8:16). Moreover, Peter and John had to help them pray for the Holy Spirit.

Cornelius the centurion is another example: his alms and prayers reached the Lord (Acts 10:4). He was highly esteemed by the Jews throughout the nation (Acts 10:22). He was righteous and feared the Lord (Acts 10:2, 22). From the writing of Luke, however, he had yet to receive the Holy Spirit before Peter spoke to him (Acts 10:44).

From the previous answers we know that accepting Christ and acknowledging Jesus, as 'Lord' are not the definite signs of receiving the Holy Spirit. Since the above three indicators are inadequate to confirm Spirit-reception, what then is the real evidence?

a. At Jerusalem (Acts 2:4):
Physical manifestation as the evidence of Spirit-reception is tongues.
b. At Samaria (Acts 8:17-18):
Physical manifestation as the evidence of receiving the Holy Spirit is not stated - no mention of speaking in tongues. It is, however, implicit because Simon 'saw' the Holy Spirit being given.

Physical manifestation as the evidence of receiving the Holy Spirit is not stated - no mention of speaking in tongues. But Paul spoke in tongues more than all (1 Cor 14:18).

d. At Caesarea (Acts 10:44-46):
Physical manifestation as the evidence of receiving the Holy Spirit is speaking in tongues.

e. At Ephesus (Acts 19:6-7):
Physical manifestation as the evidence of receiving the Holy Spirit is speaking in tongues.

Of these five accounts, only at Samaria is the speaking of tongues not explicitly indicated. Since all the other possible indicators have already been rejected, speaking in tongues is thus the only evidence to confirm Spirit-reception, even in the absence of any other signs. In addition, if Peter used speaking in tongues as the evidence at Cornelius' place, what makes us think that he did not use the same evidence to confirm the reception of the Holy Spirit previously in Samaria?
According to Paul, 'tongues' is the least important gift. Love is vital for salvation and is superior to other gifts (1 Cor 13). What good can tongues bring if love is not present in the Church? Why not pay attention to practising love rather than to speaking in tongues?

The relative importance of speaking in tongues to other Christian gifts or virtues does not undermine its absolute importance to salvation. We would accord their priority with their relative importance if such can be ascertained.

Love is the greatest amongst other gifts and most edifying if it can be exhibited to the full extent. Speaking in tongues in prayer may produce the same effect; it is the means by which we edify ourselves in the spirit (1 Cor 14:2ff).

Unfortunately, love is not always seen especially at the end time (2 Tim 3:1ff). The growing coldness in love devastates numerous individuals and families and even Christians are without exception. By our human effort, it is impossible to love others. Nor does our outward confession of Jesus produce love.

We all know that God is love (1 Jn 4:16); and it is needful for all to search for Him. The search is inescapably essential, as many Christians do not know whether their love accords with the Scripture. From John's teachings, the Holy Spirit is the source of our love. If we love one another, God abides in us and His love is perfected in us. "By this we know that we abide in Him and He in us, because He has given us of His own Spirit" (1 Jn 4:12f). Paul also pointed out the relationship between exhibiting love and the working of the Holy Spirit:

"And hope does not disappoint us, because God's love has been poured out in our hearts through the Holy Spirit who has been given to us" (Rm 5:5).
"And has made known to us your love in the Spirit" (Col 1:8).

The love from the Holy Spirit makes us love others. More love can be felt if we are continuously being empowered by the Holy Spirit.

Furthermore, love rejoices in what is right, which is the truth (1 Cor 13:6). To safeguard the truth, we need to find out what the truth is and to understand it. To assure the disciples, Jesus promised to send them the Counsellor, the Holy Spirit, which is also called the Spirit of truth (Jn 14:17) and is the truth (1 Jn 5:7).

Inseparably linked to 'love rejoices in what is right', the Holy Spirit should essentially be prayed for. With the presence of the Holy Spirit, we would be enlightened about the truth. And we may love others the way God loves and desires of us. This will in turn make the Church overflow with love.

The cardinal concern at this juncture is to examine whether we have the Holy Spirit. In searching the Bible, we can envisage speaking in tongues (Tit 3:5; Jn 3:5; Eph 1:13; 4:30; Rm 8:9; 2 Cor 1:22; 5:5) as the sole evidence of receiving the Holy Spirit (Acts 2:4-6; 10:44-46; 19:1-6). Is it not right to insist on speaking in tongues?

In short, emphasising on manifesting love warrants no ground for denouncing the importance of speaking in tongues. Conversely, what is significant is that the search for love should prompt all to realise the relationship of love with speaking in tongues. The vintage point is that the Holy Spirit moves us to love by pouring into our hearts the love of God.
Why does the church allow members to pray in tongues simultaneously although restriction in number of tongues-speakers is imposed in 1 Cor 14?

Speaking of tongues basically has two functions: one is for the common good (1 Cor 12:7) and the other for self-edification (1 Cor 14:2, 4-5). A chaotic situation arose as the members in Corinth failed to use their gifts accordingly. Some spoke to the congregation in tongues (1 Cor 14:6) without interpretation. Paul made a few recommendations to the Corinthian Church, to thresh out this problem and, at the same time, to ensure the desire for the gift (charismata) of tongues was not dampened (1 Cor 14: 5, 39).

"Therefore, he who speaks in a tongue should pray for the power of interpretation" (1 Cor 14:13).

This was a superb demonstration of tact in handling problems in the church. On one hand, by such an encouragement, the believers were educated to understand the importance of mutual edification in all things that were done in the church (1 Cor 14:6). On the other hand, they also learnt the correct use of tongues - it should always be accompanied by interpretation (1 Cor 14:10), if it was for the common good.

"If any speaks in a tongue, let there be only two or at most three, and each in turn, and let one interpret" (1 Cor 14:27).

For mutual edification, tongues had to be spoken in order (1 Cor 14:40). Otherwise, if more than one person spoke to the congregation together, it would create confusion. The reverence in worshipping God would be lost. To impose a restriction in the number of speakers was solely to achieve the aim of 'for the common good' and to ensure the church was put in order, as God is not a God of confusion but of peace (1 Cor 14:33).
"But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God" (1 Cor 14:28). When there is no one to interpret, the speaker should direct his tongues to building up himself.

In short, to achieve the aim of edifying others, it is necessary to restrict the speakers of tongues. However, the speaking of tongues in prayer is to edify the speaker. This can be done collectively. Examples include the 120 at Pentecost (Acts 2), Cornelius and his household (Acts 10) and the members at Ephesus (Acts 19).

Since Paul did not speak in tongues when he received the Holy Spirit, why should we pray in tongues?

The Lord Jesus has sent me so that you may regain your sight and be filled with the Holy Spirit (Acts 9:17). There is no explicit indication that Paul spoke in tongues when Ananias laid his hand on him.

But it is indisputable that Paul did speak in tongues: "I thank God I speak in tongues more than you all ....," (1 Cor 14:18).

"Now I want you all to speak in tongues, but even more to prophesy" (1 Cor 14:5).

If tongues should not be spoken, why did Paul encourage 'all' to pray in tongues? Unless 'tongues' is a gift common to all, he would be guilty of creating confusion. His instruction to the Corinthians was a command of the Lord (1 Cor 14:37). To speak in tongues is the sign to those who believe in the Lord (Mk 16:16).

"So my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues" (1 Cor 14:39). Paul's reminder against the prohibition of tongues confirms its importance.
Is not speaking of tongues only possible through the Episcopal (of a bishop or elder) or apostolic confirmation and imposition of hands? This is why the church in Jerusalem had to send Peter and John to help the believers in Samaria to pray for the Holy Spirit.

I baptise you with water; but he who is mightier than I is coming, the thong of whose sandals I am unworthy to untie; He will baptise you with the Holy Spirit (Lk 3:16). As indicated, the administration of Spirit-baptism is the sole authority of Jesus. No one can claim the right to confer the Spirit of God to anyone.

Jesus clearly shows us how we can obtain the Holy Spirit: "How much more will the heavenly Father give the Holy Spirit to those who ask Him!" (Lk 11:13). There is not a slightest hint that an intermediary is required to confer the Holy Spirit to others. He is the sole qualified administrant to perform Spirit-baptism, as He is the Holy Spirit Himself (Jn 14:17) and only He searches the heart of man.

According to Jesus, speaking of tongues is one of the accompanying signs to those who believe in Him (Mk 16:16-17).

Take the case of Paul. Ananias laid hands on him and he received the Holy Spirit. Ananias was a devout Christian. He lived in Damascus (Acts 9:17-20; 22:12-16). He was neither a bishop nor an apostle at the time he laid hand on Paul.

Also Paul's first epistle to the Corinthians, especially chapter 12 and 14, did not touch on the human conferral of the Holy Spirit. He hoped that all could speak in tongues (1 Cor 14:5), but he did not instruct the believers to pray before a bishop or an apostle so that they might be able to do so.

In conclusion, the imposition of hands, and Episcopal or apostolic confirmation are nothing more than helping others pray for, and determining the reception of the Holy Spirit respectively.
Reading through the book of Acts, all the accounts of speaking in tongues appear with a purpose. Acts 2 confirms the promise of God is fulfilled, Acts 10 reveals to the Jewish onlookers the acceptance of Gentiles as members of the household of God and Acts 19 points to the members the need to be baptised in the name of Jesus. Do we still have to speak in tongues?

The Bible is the word of God for humanity. In each passage there is at least one aspect of truth. God Himself reveals it and makes the Bible complete.

Acts 2 - Is speaking in tongues solely a proof for the first-time downpour of the Holy Spirit upon humankind? Scrutinising Lucan material, it is clear that 'tongues' in this case was not only to mark the first downpour of the Holy Spirit; but also the fulfilment of Isaiah's and Joel's prophecies about the last days (Acts 2:17-21; Joel 2:28-32; Isa 28:11). From the three passages, the emphases are no way near to indicating one-off speaking in tongues. The time-scale is 'in those days' (Joel 2:29; Acts 2:18) which is before the second coming of the Lord (Joel 2:32) - the last days, according to Peter (Acts 2:20).

Acts 10 - Is speaking in tongues solely to confirm the acceptance of Gentiles joining the church for the first time? Luke assigns evidential value to speaking in tongues. The Gentiles received the gift of the Holy Spirit in the same way as the disciples did on the day of Pentecost (Acts 10:47; 11:15-17). Peter did not emphasise the uniqueness of the incident, but the confirmation of Spirit-reception. After having received the Holy Spirit, obviously they had to be baptised into the church, which is the body of Christ. This was done to fulfil the two prerequisites laid down by Jesus for gaining entry into God's Kingdom (Jn 3:3, 5, 7).

Acts 19 - Is speaking in tongues solely to confirm the need to be baptised in the name of Jesus? Many accounts related by Luke, before
Paul went to Ephesus on his third missionary journey, explicitly stating that baptism was done in the name of Jesus (Acts 2:38; 8:16; 10:48). Without ambiguity, it was the common practice of the apostles. The servants of God administered water baptism, unlike the baptism of the Holy Spirit. It would be unnecessary for the Holy Spirit through speaking in tongues, to reveal the importance of baptism in Jesus' name to the Ephesians. Paul could have just told them whose name was to be called upon in baptism. From Luke's perspective, those who had not heard of the Holy Spirit (Acts 19:2) did not know about the Gospel of Salvation. Otherwise, they would not have remained uninformed about the Holy Spirit and the necessity to be baptised in the name of Jesus, as the two were always preached one after the other (Acts 2:38-39; 10:44-48). So the speaking in tongues here is nothing more than the same evidence used by the apostles to determine the reception of the Holy Spirit.

Whenever we read a biblical narrative, we share the experience of the ancient believers with God. This encounter should then become part of our religious experience as Christians. We believe that these stories should shape and guide us, as they are the inspired words of God.

One of the important encounters with God in Acts is the speaking of tongues. By analysing its accounts, we would realise that the speaking of tongues has a perpetual significance to the believers of God, be it 2000 years ago, now or in the future. From the three different settings in Acts, the same evidence was used to confirm the reception of the Holy Spirit, which should necessarily form the pattern of our belief.
Speaking in tongues does not constitute the evidence that we have received the Holy Spirit; as such this evidence is inconclusive. The reason for this is simply that 'tongues' as a religious phenomenon also occurs in spiritist’s circles and in non-Christian religions.

When talking about the presence of tongues in spiritist’s circles, the concern should not be on whether to accept tongues as the evidence of the reception of the Holy Spirit. The emphasis should be on finding out whose work is behind a certain manifestation of tongues. Such an emphasis accords with the encouragement from John: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world" (1 Jn 4:1).

Otherwise, at the end of the day we may have to discard many valuable Christian beliefs and practices. For example, false prophets also perform many miracles even to the point of leading the elect astray (Mt 24:4f; 1 Jn 4:1f). Should we then stop believing in the power of God to perform miracles? Should we then cease praying for the Spirit of God to work miracles among us (Gal 3:1ff)?

Another example is that many non-Christian religions or false prophets also preach in the name of Jesus (Mt 24:4f). Does it mean that the name of Jesus should no longer be used?

We base our belief on the truth. We say that we speak in tongues and we truly do, because we have been credibly informed and believe and do what the Bible says. In our encounter with God through speaking in tongues, which is biblically based, we establish that it is the evidence of receiving the Holy Spirit. We should not doubt the authenticity of this promise of God, just because the other religions are claiming to have it. The right thing to do is to be alert and find out whether the miracle-workers and the evangelists of God’s word preach the truth (cf 1 Jn 4:4ff).
Ten articles of faith

1. Jesus the True God
   The One True God was manifested in the flesh. He is the Lord Jesus Christ, who died on the cross for the redemption of sinners, was resurrected on the third day, and ascended to heaven. He is the only saviour of mankind, the Creator of heavens and the earth, and the only True God.

2. Holy Bible
   The Old and New Testaments of the Holy Bible are inspired by God and are therefore the only authentic scriptures, which testify to the truth.

3. Church
   The True Jesus was established by our Lord Jesus Christ through the Holy Spirit (the Latter Rain) and is the revival of the True Church of the Apostolic Days.

4. Salvation
   Salvation is given by grace through faith. However, it is necessary to rely on the Holy Spirit, to pursue holiness and to keep the biblical teachings of honouring God and loving humanity.

5. Baptism
   The Baptism of Water is the sacrament for the remission of sins and for regeneration. The Baptist must have already received baptisms of water and the Holy Spirit. The baptism must be immersion in natural living water and must be administered in the name of the Lord Jesus Christ, with the candidate’s head facing downwards.
Foot Washing
The Washing of Feet is a sacrament, which enables one to have a part in the Lord and teaches mutual love, humility, service and forgiveness. The sacrament of the washing of feet must be performed in the name of the Lord Jesus Christ to all newly baptised members. Mutual washing of feet may be practiced when necessary.

Holy Spirit
The baptism of the Holy Spirit is a prerequisite for entering heaven; speaking in tongues is the evidence of having received the Holy Spirit.

Holy Communion
The Holy Communion is the sacrament to commemorate the death of the Lord Jesus Christ. It enables us to partake of the flesh and blood of our Lord and to be in communion with Him so that we may have eternal life and be raised on the last days. This sacrament should be held as often as possible. Only one unleavened bread and grape juice should be used.

Sabbath Day
The Sabbath Day, the seventh day of the week (Saturday), is a holy day, blessed and sanctified by God. It is to be observed under the Lord’s grace for the commemoration of God’s creation and redemption and with the hope of eternal rest.

Judgment Day
The Lord Jesus will descend from heaven on the last day to judge all people; the righteous will receive life while the wicked will be eternally condemned.
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