

About Speaking in Tongues

By Ronald L. Dart

What did the First Christians believe about speaking in tongues? It is always risky to assume we know what people think, but we have a pretty impressive body of writing by these folks, and from those writings, we can get an idea of what their experiences were and what they thought about them. Just to clarify: When I speak of the First Christians, I am talking about those Christians who were alive and active when the various books of the New Testament were being written. That puts them all in the first century, and mostly before the fall of Jerusalem.

I am not arguing a case for what 21st century Christians should practice. That is an issue that churches will decide for themselves. But if we do differ from what the First Christians believed and practiced, reason suggests that we should frankly acknowledge the difference and offer a reason for it. I am not so much interested in the modern practice of tongues-speaking as I am in what the First Christians believed and practiced.

Go make disciples of all nations

The logical place to start is with the first instance of speaking in tongues recorded in the Bible. To put that in perspective, consider something Jesus said: “. . . All authority has been given to Me in heaven and on earth. Go there-fore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matthew 28:18-20 NKJV).

When he said, “all the nations,” the word he used is usually rendered “Gentiles.” The point being, that this was going to have to

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be preached in places where Hebrew, and perhaps even Greek, were not spoken. There is no record that this seemed remarkable to the disciples, and there may be reason to think they didn't really grasp the problem for some time. In any case, after the resurrection and

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It's Easy to Give. . .

Never has it been easier to return your tithe to God and give offerings to CEM. You can go online to www.borntowin.net and make a donation using Paypal or your credit card, or you can have your bank make automatic direct bank transfers. With the postage rate going up, this can save you time and money. CEM is very grateful for your donations—small or large. You make it possible for us to add new radio stations, print more materials for young and mature alike, and expand our online services to feed you and others spiritually. Most important, your generous donations help reach the world with the vital Gospel message.

Memorial Day Family Retreat

Branson, Missouri, May 28-31, 2010

Join us in the beautiful Ozark Mountains for a weekend of fun, fellowship, and spiritual renewal. Bring your family, and bring your friends to the Radisson Hotel, 120 S. Wildwood Drive in Branson. This exhilarating event for the entire family begins Friday evening with a Meet and Greet, and ends Monday noon with a farewell talk by Ronald L. Dart.

- **Schedule:** We've planned a full schedule of compelling events—fun YEA classes for kids three to 20, engaging seminars for older teens and adults, a must-hear sermon by Mr. Dart, and an array of social events—designed to entertain, help you get acquainted and make life-long friends, and to please every taste.
 - **Accommodations:** Special CEM group rates at the Radisson Hotel are available until April 29, 2010, for the three days before and after event dates. After April 29, the group rates may change. For reservations, call 1-800-395-7046 and be sure to mention you are with Christian Educational Ministries, or go to www.radisson.com/cemmem to make your reservations online. Additional housing is available across the street at Thousand Hills Golf Resort. Call 1-800-697-9472, ext. 1, or go to www.thousandhills.com for special Christian Educational Ministries group rates.
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Let My People Go

By Lennie Cacchio

The Passover is a great celebration of freedom. To the Jewish mind, it represents both the birth of a nation and the coming out of the physical bondage of slavery. To the Christian mind, Christ, our Passover, became the Lamb without blemish who died and delivered us from the bondage of sin. Jesus told us that whoever commits sin is a slave of sin (John 8:34), and Peter tells us that we will be brought into bondage by whatever overcomes us.

So to both the Jew and the Christian, Passover is about freedom.

When the slaves of the Old South were introduced to the Gospel, the idea of freedom from slavery fired their imaginations, and they sang the words of that wonderful old spiritual: "Tell ol' Pharaoh, let my people go." We who are free cannot imagine the passion and depth those words must have aroused in the hearts of those who longed for liberty. But as free men we must remember that freedom has its price, and too often it is a price paid by blood. Witness the millions who have died in battles against tyranny.

On a deeper and ironic level, we are free only as long as we are slaves, for we either serve God or we serve sin. We cannot serve both, and if we fail to serve one, we will certainly serve the other. Paul tells us, "Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?" (Romans 6:16-17 NAS).

God wants us to be free, but what is missed in this celebration of freedom is right in front of our very noses. "Let my people go," said Moses, but we forget the rest of what Moses said. "Let my people go, that they may serve me." We have been freed from slavery so that we may be better servants of God. God freed the Israelites from the bondage of Egypt so that they could be a nation of priests who would serve him (Exodus 19:5-6). We are freed from the bondage of sin so that we too could be a holy priesthood and servants of the Most High (1 Peter 2:5). We will either serve God or serve sin. With that freedom comes responsibility. "Let my people go, that they may serve me."

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ascension of Jesus, the body of disciples had some thinking to do. Every expectation they held about the Messiah had been turned on its head.

When they came to the Day of Pentecost, Jesus had only been gone to heaven for ten days. Strange to say, after all Jesus had done, there were only 120 disciples left in Jerusalem. That doesn't necessarily mean that there were no disciples elsewhere, but these were the group present on this occasion. So what happened to them on that day?

"When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:1-21 NIV).

These were not unknown tongues

We have several things to think about. Luke wrote this down; what did he think? What was the reason for this miracle? What was it that happened? Luke continued his narrative: "Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language." What Luke wrote was that each

person heard them speak in his own dialect.

The people were amazed. They asked, "Are not all these men who are speaking Galileans?" How did they know that, and why was it important? They probably knew it from the men's clothing style, and it was important because the Galileans seemed to have been the country bumpkins of that era—Jewish rednecks? Not only did those present hear them speak, each in his own language, but the languages are named—14 of them.

But even more important is the fact that the listeners understood what was being said; they knew the content of the messages. These were not unknown tongues. They were known and recognized languages. I doubt it occurred to anyone there that these were unknown tongues. Everyone present understood the words. Nor did they think of them as the tongues of angels or a prayer language. The gift of tongues on this occasion was for the singular purpose of conveying the message in a language that could be understood by all the listeners.

The gift fell on everyone present

I have the benefit of 20/20 hindsight, and being aware of Christ's commission to take the Gospel to all nations. If I were suddenly gifted with the language of Mesopotamia, I might very well conclude that Jesus expected me to go there and preach. There is every indication that the gift fell severally on everyone present, including women. Later, this would happen again but, for now, Jerusalem was full of

strangers, and the mission field had come to them.

They continued in Jerusalem for a long time, and not without reason. There was plenty of work right there. But I would have had nagging at the back of my mind that Jesus had said, "Go."

Time passed. The scene changed: Peter was preaching to a house full of Gentiles, something he never expected to do, and God had taken him there by a miracle. As Peter was speaking, "the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and praising God." There was no language problem indicated here, but there was another problem altogether. The Spirit had to make it clear to Peter and observant Jews with him that these Gentiles had received the Holy Spirit. So the miracle was repeated in a manner that could not be denied. Even here, the tongues being spoken had understandable content.

FREE CD offer

There are other similar examples, but then there is the Corinthian Church and Paul's long dissertation on speaking in tongues. Space doesn't permit me to go into that issue in detail, but I did so in a recent radio program titled, *About Speaking in Tongues*. To get your *FREE* CD of the program, just check the box on the enclosed card and return it to us.

Summer Camp 2010

This year's summer camp will be held at Camp Wewoka Woods, near Wewoka, Oklahoma, from June 20 to June 27. Summer camp is open to all teens, regardless of their church affiliation, who will be 13 by the time camp ends and have not yet turned 19.

Tuition remains a real bargain at only \$260. We recognize that not every young person can afford to attend summer camp, so CEM has established a special camp scholarship. Donations can be made to this tax deductible fund to be used exclusively to help deserving young people attend. Check this out at <http://www.borntowin.net/newsite/Events/SummerCamp.aspx?level=1>. For more information, call Larry Watkins in our office at 1-888-BIBLE-44.

In Memory

CEM acknowledges a generous donation given in memory of James E. Costello, 78, of Lena, Illinois, who served his country in the United States Army. His faith and family were very important to him.

Mr. Costello is survived by his wife, Waynette, three sons, and two daughters, one of whom is Cindy Beasley of Little Rock, Arkansas.

Cindy is the wife of John Beasley, a CEM board member.

Mr. Costello will be greatly missed and our thoughts and prayers are with the family in this most difficult time.

CEM also acknowledges a generous donation made in memory of James E. (Tony) Davis of Hartville, Missouri, who passed away suddenly on

February 21. His daughter, Renee Michele Davis,

recently preceded him in death. He is survived by his wife, Marsha, and a son, Scott Anthony Davis, two daughters, Pamela Hutsell and Joycelyn Cohron, and grandchildren. We pray God's loving comfort on the family at this time of grief.

Calendar of Events

Passover - CEM will commemorate the Christian Passover on Sunday, March 28, at 7:30 p.m. at 312 W. Main Street, Whitehouse, Texas. This service will also be live-streamed for the convenience of those who cannot make it, but would like to join us.

First Day of Unleavened Bread - This worship service will be held at 312 W. Main Street, Whitehouse, Texas at 2 p.m., Tuesday, March 30, followed by a potluck meal. The worship service will be live-streamed as well. Join us in person, or join us online.

Last Day of Unleavened Bread - April 5, and **The Day of Pentecost** - May 23. Watch our website, www.borntowin.net, for an announcement concerning time and place these days will be celebrated.

Christian Educational Ministries Statement of Cash Flows for the Three Months Ended January 31, 2010

RECEIPTS:

Contributions	\$368158
CEM Bookstore	27921
Other Income	2074
	<u>\$398153</u>

EXPENSES:

A/V Supplies	\$ 6493
Occupancy	7727
Office & Adm. Expenses	6514
Mailing Expenses	2977
Postage	17751
Printing	11475
Radio Expenses	201416
Telephone & Utilities	4326
Editorial Services	4216
CEM Bookstore	5898
Employee Benefits	9108
Wages & Payroll Taxes	88914
Total Operating Expenses	<u>366815</u>

Increase in Fund Balance \$31338



Radio Update

Dallas, TX

KVCE 1160 AM

M-F 7:00 a.m.

& 9:30 p.m.

Sunday 9:30 a.m.

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*That the man of God may be proficient
and equipped for every good work.*