

Word Study G1100 *glossa* tongues

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Table of Contents

Introduction.....	1
G1100 <i>glossa</i> ^{KJC:50} tongue(s)	1
<i>Glossolalia</i> – Speaking in Tongues	3
Search in LXX for G1100.....	4

Introduction

I wrote this as a reference article for Speaking-in-tongues-and-prophecy, article [#855](#).

G1100 *glossa* ^{KJC:50} tongue(s)

γλῶσσα

Of uncertain affinity; the **tongue**; by implication a *language* (specifically one naturally unacquired): - tongue.

LXX: [H3519](#) kavod, [H3956](#) lashon, [H6310](#) peh, [H8193](#) saphah

Total KJV Occurrences: 50

tongues, 26 [Mar 16:17](#), [Act 2:3-4](#) (2), [Act 2:11](#), [Act 10:46](#), [Act 19:6](#), [Rom 3:13](#), [1Co 12:10](#) (2), [1Co 12:28](#), [1Co 12:30](#), [1Co 13:1](#), [1Co 13:8](#), [1Co 14:5-6](#) (3), [1Co 14:18](#), [1Co 14:22-23](#) (2), [1Co 14:39](#), [Rev 7:9](#), [Rev 10:11](#), [Rev 11:9](#), [Rev 13:7](#), [Rev 16:10](#), [Rev 17:15](#)

tongue, 24 [Mar 7:33](#), [Mar 7:35](#), [Luk 1:64](#), [Luk 16:24](#), [Act 2:26](#), [Rom 14:11](#), [1Co 14:2](#), [1Co 14:4](#), [1Co 14:9](#), [1Co 14:13-14](#) (2), [1Co 14:19](#), [1Co 14:26-27](#) (2), [Phi 2:11](#), [Jam 1:26](#), [Jam 3:5-6](#) (3), [Jam 3:8](#), [1Pe 3:10](#), [1Jo 3:18](#), [Rev 5:9](#), [Rev 14:6](#)

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glōssa; gen. glōssēs, fem. sing. noun. Tongue.

(I) An organ of the body ([Rev 16:10](#)); as of taste ([Luk 16:24](#)); of speech ([Mar 7:33](#), [Mar 7:35](#); [Luk 1:64](#); [1Co 14:9](#); [Jas 3:5-6](#)); personified ([Rom 14:11](#); [Php 2:11](#), "every tongue" means every person [cf. [Act 2:26](#); **Sept.**: [Isa 45:23](#) {see also [Psa 16:9](#)}). To bridle the tongue ([Jas 1:26](#); [Jas 3:8](#); [1Pe 3:10](#); **Sept.**: [Jdg 7:5](#); [Job 29:10](#); [Job 33:2](#)).

(II) Metaphorically, speech or language.

(A) Generally ([1Jn 3:18](#), "Let us not love in word nor speech only" [a.t.]; **Sept.**: [Pro 25:15](#); [Pro 31:26](#)).

(B) Of a particular language or dialect as spoken by a particular people ([Act 2:11](#); [1Co 13:1](#); **Sept.**: [Gen 10:5](#), [Gen 10:20](#); [Dan 1:4](#)). Used for the people who speak a particular language, e.g., tribes, people, and

tongues ([Rev 5:9](#); [Rev 7:9](#); [Rev 10:11](#); [Rev 11:9](#); [Rev 13:7](#); [Rev 14:6](#); [Rev 17:15](#); **Sept.:** [Isa 66:18](#); [Dan 3:4](#), [Dan 3:7](#), [Dan 3:30](#), [Dan 3:32](#)).

(C) In the phrases [glōssais hetérais](#) (G2083), tongues others or different, meaning different than their own native tongues. Also [glōssais kainais](#) (G2537), qualitatively new, to speak languages not known to them before, means to speak in or with tongues other than their own native tongue ([Mar 16:17](#); [Act 2:4](#); [Act 10:46](#); [Act 19:6](#); [1Co 12:30](#); [1Co 14:2](#), [1Co 14:4-6](#), [1Co 14:13](#), [1Co 14:18](#), [1Co 14:23](#), [1Co 14:27](#), [1Co 14:39](#)).

In [1Co 14:19](#), [lógoi](#) (G3056), words or discourses in a tongue (sing.), or an unknown language spoken by Paul in Corinth but not immediately understood by the hearers. In [1Co 12:10](#), [1Co 12:28](#), [génē](#) (G1085), kinds, families of languages, refers to actual ethnic languages. In [1Co 13:8](#); [1Co 14:20](#) [glōssai](#) (pl.) tongues, means ethnic languages.

To "pray in a tongue [sing.]" (a.t.) in [1Co 14:14](#) means in an unknown tongue as practiced in Corinth, not immediately understood by others but in an ecstasy. In [1Co 14:26-27](#) where it appears in the sing., Paul refers to the Corinthian practice of speaking in an ecstatic language in public, and he gives regulations that it may not get out of hand. In [1Co 14:2](#), [1Co 14:4](#), it is [glōssa](#), sing. which refers to the Corinthian practice of speaking in an unknown ecstatic tongue. It is clear from the study of the NT that there were two distinct uses of the word "tongue." (1) One was the promised gift of languages ([glōssai](#)) other than one's own native language. This gift was for those who were going to be baptized in the Holy Spirit into the body of Jesus Christ and which gift they were to use to affirm the gospel as happened in the historical context of Jerusalem at Pentecost ([Act 2:3-4](#) [[diálektos](#) (G1258), [Act 2:6](#), [Act 2:8](#)], [Act 2:11](#)) and involving Jewish believers. It was also exhibited at Caesarea Maritime ([Act 10:44-46](#); [Act 11:15-18](#)) involving Gentile believers and in Ephesus ([Act 19:1-6](#)) involving the disciples of John. These were foreign languages which the speakers had not learned, but yet they were enabled to speak as a result of the supernatural intervention of the Holy Spirit in what the NT calls specifically "the baptism in the Holy Spirit" (a.t.) by Jesus Christ ([Mat 3:11](#); [Mar 1:8](#); [Luk 3:16](#); [Joh 1:33](#); [Act 1:5](#); [Act 11:16](#); [1Co 12:13](#)). See [baptízō](#) (G907); [báptisma](#) (G908).

Promise of this event was given in [Mar 16:17](#). In connection with this verse, it should be noted that these signs were not for believers of generations to come, but for previous believers since the part. [pisteúsasi](#) is in the aor. tense indicating those who at some time in the past had believed. These were all languages unknown to the speakers, spoken at that particular time in demonstration of their being baptized into the body of Jesus Christ ([1Co 12:13](#)).

Observe that the baptism in the Holy Spirit is an event which includes all believers. These are the same languages demonstrated as [charísmata](#) (the results of the grace of God in the human heart) mentioned by Paul in [1Co 12:10](#), [1Co 12:30](#); [1Co 14:5-6](#), [1Co 14:18](#), [1Co 14:22](#), [1Co 14:39](#).

It is then to be observed that whenever the word [glōssa](#) is used in the pl. ([glōssai](#)) with a sing. pron. or subj., it refers to dialects ([Act 2:3](#) f., [Act 2:8](#), [Act 2:11](#)) which were not learned by the individual concerned. Such an individual was enabled instantly and temporarily by the Holy Spirit to speak in a language other than his native

tongue. In [1Co 14:6](#), [1Co 14:18](#), Paul himself refers to speaking in **glōssais**, languages or tongues. By this he meant languages which he already knew or the ones that he was enabled to speak by the Holy Spirit when and if needed. The pl. **glōssai** with a sing. pron. or subj. refers to known, understandable languages, and not to an unknown tongue as practiced in Corinth. But even when utilizing these gifts, one should be sure he is understood by those who hear him, otherwise he will be taken as a maniac (**maínomai** [G3105], beside oneself, mad) ([1Co 14:23](#)). (2) Whenever the word **glōssa** in the sing. with a sing. subj. or pron. is used, translated in the KJV "unknown tongue" ([1Co 14:2](#), [1Co 14:4](#), [1Co 14:13-14](#), [1Co 14:19](#), [1Co 14:26-27](#)), it refers to the Corinthian practice of speaking in an unknown tongue not comprehended by someone and, therefore, not an ordinarily-spoken language. Such was the unknown language of the priestesses spoken in the oracles at DelPhp. For example, [1Co 14:26](#) may refer to a language foreign to the hearers and uninterpreted.

The expression in [1Co 13:1](#), "the tongues of men and of angels," means the languages which humans and angels speak. The language or languages of angels cannot be interpreted as being the same as the unknown tongue spoken in Corinth which was different from any intelligible ethnic language. Whenever the angels spoke to humans as God's messengers, they always spoke in an understandable language, needing no interpreter, as to the shepherds ([Luk 2:10-12](#)), the Virgin Mary ([Luk 1:28](#)), and many others. Never did God or any angel He sent speak to someone in a language which that person could not understand. Even the fish, when Jonah was in its belly, understood when God spoke to it. Speech has as its direct object the understanding of the words uttered. The phrase probably denotes inspired utterances. Angels were often the **vehicula** of divine revelation and the bearers of holy oracles. [Heb 2:2](#) characterizes the OT as "the word spoken by angels."

Deriv.: **glōssókomon** (G1101), a bag, case; **heteróglōssos** (G2084), a person speaking a tongue other than one's native tongue.

Syn.: **diálektos** (G1258), dialect, an ethnic language.

Glossolalia – Speaking in Tongues

<https://en.wikipedia.org/wiki/Glossolalia>

Glossolalia or **speaking in tongues**, according to linguists, is the fluid vocalizing of speech-like syllables that lack any readily comprehended meaning, in some cases as part of religious practice in which it is believed to be a **divine language** unknown to the speaker.[1] Glossolalia is practiced in **Pentecostal** and **Charismatic Christianity** as well as in other religions. The term derives from **glōssais lalō**, a Greek phrase used in the New Testament meaning "speak in, with, or by tongues [i.e., other languages]" (Acts 2:4, 1 Corinthians 14:18).

The related phenomenon "xenolalia" or "xenoglossy" is when the language being spoken is a natural language previously unknown to the speaker.[2]

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Search in LXX for G1100

Gen10:5	Gen 10:20	Gen 10:31	Gen 11:7
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Exo 11:7

Jos 7:21, Jos 10:21

Jdg 7:5, Jdg 7:6

2Sa 23:2

Job 5:21	Job 6:30	Job 20:12	Job 20:16	Job 29:10	Job 33:2
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Psa 5:9 (5:10)	Psa 10:7 (9:28)	Psa 12:3 (11:4)	Psa 12:4 (11:5)	Psa 14:3 (13:3)	Psa 15:3 (14:3)	Psa 16:9 (15:9)
Psa 22:15 (21:16)	Psa 31:20 (30:21)	Psa 34:13 (33:14)	Psa 35:28 (34:28)	Psa 37:30 (36:30)	Psa 39:1 (38:1)	Psa 39:3 (38:4)
Psa 45:1 (44:1)	Psa 50:19 (49:19)	Psa 51:14 (50:16)	Psa 52:2 (51:4)	Psa 52:4 (51:6)	Psa 55:9 (54:10)	Psa 57:4 (56:5)
Psa 64:3 (63:4)	Psa 64:8 (63:9)	Psa 66:17 (65:17)	Psa 68:23 (67:24)	Psa 71:24 (70:24)	Psa 73:9 (72:9)	Psa 78:36 (77:36)
Psa 81:5 (80:6)	Psa 109:2 (108:2)	Psa 119:172 (118:172)	Psa 120:2 (119:2)	Psa 120:3 (119:3)	Psa 126:2 (125:2)	Psa 137:6 (136:6)
Psa 139:4 (138:4)	Psa 140:3 (139:4)					

Pro 3:16	Pro 6:17	Pro 6:24	Pro 10:20	Pro 10:31	Pro 12:18	Pro 12:19	Pro 15:2	Pro 15:4	Pro 17:4
Pro 17:20	Pro 18:21	Pro 21:6	Pro 21:23	Pro 24:22	Pro 25:15 (32:15)	Pro 25:23 (32:23)	Pro 26:28 (33:28)	Pro 27:20 (34:20)	Pro 31:25

Son 4:11

Isa 3:8	Isa 19:18	Isa 28:11	Isa 29:24	Isa 32:4	Isa 35:6	Isa 41:17	Isa 45:23	Isa 50:4	Isa 57:4	Isa 59:3	Isa 66:18
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Jer 5:15	Jer 9:3 (9:2)	Jer 9:5 (9:4)	Jer 9:8 (9:7)
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