

Gift of Tongues

Biblical

Acts 2:4 - Tongues-*glossa* (γλῶσσα, 1100) is used of (1) the “tongues ... like as of fire” which appeared at Pentecost; (2) “the tongue,” as an organ of speech,¹

1 Corinthians 12:10 - Kinds -*genos* (γένος, 1085), “a generation, kind, stock,” is used in the dative case, with the article, to signify “by race,”² Tongues-*glossa* (γλῶσσα, 1100) is used of (1) the “tongues ... like as of fire” which appeared at Pentecost; (2) “the tongue,” as an organ of speech, e.g., Mark 7:33; Romans 3:13; 14:11; 1 Corinthians 14:9; Philippians 2:11; James 1:26; 3:5, 6, 8; 1 Peter 3:10; 1 John 3:18; Revelation. 16:10; (3) (a) “a language,” coupled with *phule*, “a tribe,” *laos*, “a people,” *ethnos*, “a nation,” seven times in the Apocalypse, 5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15; (b) “the supernatural gift of speaking in another language without its having been learnt”³

1 Corinthians 12:30 - Indicates that not all speak in tongues.

1 Corinthians 13:1 - Tongues of men and of angels.

1 Corinthians 14 - The context is 1 Corinthians 13-motivated by love.

This opening paragraph sets forth the basic contrasts and the central themes of what follows. The concern is edification (vv. 3–5), the issue intelligibility. What is spoken in tongues is not understandable (v. 2), hence it cannot edify the church (v. 4). Prophecy is addressed to people precisely for their edification (v. 3), and in that sense is the greater gift (12:31)⁴

v. 1 – imperative – pursue, desire

spiritual gifts – utterances inspired by the Spirit. “Eagerly desire *the things/matters of the Spirit*,”⁵

¹ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine's Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 636). T. Nelson.

² Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine's Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 57). T. Nelson.

³ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine's Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 636). T. Nelson.

⁴ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 724). William B. Eerdmans Publishing Company.

⁵ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 725). William B. Eerdmans Publishing Company.



v. 2 – “speaking to God” Such a person is “speaking to God,” that is, they are communing with God by the Spirit.⁶ Note that this is speaking in tongues only but not interpretation of tongues.

Mysteries- *mysterion* (μυστήριον, 3466), In the NT it denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit. In the ordinary sense a “mystery” implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are “made known,” “manifested,” “revealed,” “preached,” “understand,” “dispensation”⁷ more likely it carries here the sense of that which lies outside the understanding, both for the speaker and for the hearer.⁸ Gordon Fee-more likely it carries here the sense of that which lies outside the understanding, both for the speaker and for the hearer.⁹

v. 3-edifies -*oikodomeo* (οικοδομέω, 3618), lit., “to build a house” (*oikos*, “a house,” *domeo*, “to build”), hence, to build anything, e.g., Matthew 7:24; Luke 4:29; 6:48, RSV, “well builded” (last clause of verse); John 2:20; is frequently used figuratively, e.g. Acts 30:32 Galatians 2:18; especially of edifying, Acts 9:31; Romans 15:20; 1 Corinthians 10:23; 14:4; 1 Thessalonians 5:11 (RSV). In 1 Corinthians 8:10 it is translated “emboldened” (marg., “builded up”). The participle with the article (equivalent to a noun) is rendered “builder,” Matthew 21:42; Acts 4:11; 1 Peter 2:7¹⁰

Gordon Fee –

The edifying of oneself is not self-centeredness, but the personal edifying of the believer that comes through private prayer and praise. Although one may here wonder how “mysteries” that are not understood even by the speaker can edify, the answer lies in what is said later. Contrary to the opinion of many, spiritual edification can take place in ways other than through the cortex of the brain. Paul believed in an immediate communing with God by means of the Spirit⁴⁴⁶ that sometimes bypassed the mind; it is only at a later period in history, conditioned by the so-called Enlightenment, that people in the Western world would think otherwise. Indeed in the later passage Paul will affirm that for his own edification he will have both. But he is currently dealing with *the gathered assembly*, where what is needed is only what can also be communicated to other believers through their minds.¹¹

⁶ Fee, G. D. (2014). *The First Epistle to the Corinthians* (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 727). William B. Eerdmans Publishing Company.

⁷ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 424). T. Nelson.

⁸ Fee, G. D. (2014). *The First Epistle to the Corinthians* (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 728). William B. Eerdmans Publishing Company.

⁹ Fee, G. D. (2014). *The First Epistle to the Corinthians* (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 728). William B. Eerdmans Publishing Company.

¹⁰ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, pp. 82–83). T. Nelson.

¹¹ Fee, G. D. (2014). *The First Epistle to the Corinthians* (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 728). William B. Eerdmans Publishing Company.



Exhortation and Comfort

v. 5- Church receives edification

v.7-8 - Speaking in tongues in the community at worship, Paul is arguing, is like the harpist running fingers over all the strings, making musical sounds but not playing a pleasing melody, or like a bugler who blows the bugle without sounding the battle cry. In both cases sounds come from the instrument, but there is no tune or melody; thus having no purpose, they do not benefit the listener. So it is with tongues. Again, one should not miss the corporate concern here. "Speech" in the gathered community must be for the benefit of all, not simply a display of personal ecstasy expressed by the speaker.¹²

v. 12 – zeal for "spirits". Text does not say gifts. According to Gordon Fee "More likely this refers especially to their desire for one particular manifestation of the Spirit, the gift of speaking in tongues, which was for them the sure evidence of their being *pneumatikos* (a person of the Spirit, hence "spiritual"). This plural does not mean that the "one and the same Spirit" mentioned earlier (12:7–11) is now to be understood as a multiplicity of spirits. Rather, this is Paul's way of speaking about the Spirit being manifested through their individual "spirits." The clue lies in the usage later on in that discussion (v. 32), where the "spirits of the prophets" refers to the Holy Spirit's speaking prophetic utterances through the one who is prophesying. Likewise in the sentence that will begin the next paragraph (vv. 14–15), Paul chooses also to pray with "my spirit," meaning "by means of the Holy Spirit through my spirit." Hence they have great zeal for their own spirits, through speaking in tongues, to be the mouthpiece of the Spirit.¹³

v. 14-15 – note it is the spirit that prays. "I will pray with understanding" I will also pray in Greek so there will be understanding. Note mention of singing in the Spirit.

v. 20 – being like children. For him (Gordon Fee) the Corinthians are in danger of playing the role of those "children," in that case fellow Israelites who rejected the word of the Lord¹⁴

v. 22 – sign to unbeliever. Paul is setting up this antithesis with the Corinthians' own point of view in mind. That is, "In contrast to what you think, this word of the Lord from Isaiah indicates that tongues are *not* meant as a sign for believers. They are not, as you make them, the divine evidence of being *pneumatikos*, nor of the presence of God in your assembly. To the contrary, in the public gathering uninterpreted tongues function as a sign for unbelievers." The question then is, What kind of sign? In light of the citation from Isaiah (v. 21), for which this is the inferential deduction, "sign" in this first sentence can only function in a negative way. That is, it is a "sign" that functions to the disadvantage of unbelievers, not to their advantage.¹⁵ Most likely Paul is using the word in a way that is quite in keeping with his Judaic background, where "sign" functions as an expression of God's attitude; something "signifies" to Israel either God's disapproval or pleasure. In this case, it is divine disapproval that is in view, but not in the sense that God *intends* unbelievers during this time of grace to receive

¹² Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 736). William B. Eerdmans Publishing Company.

¹³ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 738). William B. Eerdmans Publishing Company.

¹⁴

¹⁴ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 753). William B. Eerdmans Publishing Company.

¹⁵

¹⁵ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, pp. 755–756). William B. Eerdmans Publishing Company.



divine judgment. To the contrary, “tongues” *function* that way as the result of their *effect* on outsiders, as the illustration that follows (v. 23) will clarify. Because what is spoken in tongues is unintelligible, unbelievers receive no revelation from God; they cannot thereby be brought to faith. Thus by their response of seeing the work of the Spirit as madness, they are destined for divine judgment—just as in the word from Isaiah Paul has quoted. This, of course, is not the divine intent for such people; hence, Paul’s urgency is that the Corinthians cease thinking like children, and thus stop the public use of tongues, since it serves to drive the unbeliever away rather than to lead someone to faith.¹⁶

Prophecy as sign to believer.

Prophecy, with its intelligibility and revelatory character, that functions as the sign of God’s approval, of God’s presence, in their midst. The evidence of this is to be found in the very way that it affects unbelievers. By the revelatory word of prophecy they are convicted of their sins, and falling on their faces before God they will exclaim, “God is really among you!” That exclamation as a response to prophecy is a “sign” for believers, the indication of God’s favor resting upon them. Thus, tongues and prophecy function as “signs” in two different ways, precisely in accord with the *effect* each will have on an unbeliever who is present when the Corinthians have come together for worship.¹⁷

v.26 – tongue. What is striking in this entire discussion is the absence of any mention of leadership or of anyone who would be responsible for seeing that these guidelines were generally adhered to. The community appears to be left to itself and the Holy Spirit. What is mandatory is that everything aim at edification.¹⁸

v. 27. Two or three are to speak and then an interpretation. Some have suggested that there would be no more than two or three tongues/prophecies at any one meeting but that is not clear in the verse. There is a clear indication that unlike the mystery religions “tongues were not to be out of control.”... what the Spirit has to say will be said in an orderly and intelligible way. It is indeed the Spirit who speaks, but what is spoken comes through the controlled instrumentality of the believer’s own mind and tongue.¹⁹

v. 28. If there is no interpreter in the congregation the person should not speak in tongues.

Observations

This power gift of tongues is for public edification in a different language. When the manifestation gift of Holy Spirit is present, that tongue is always interpreted by at least one other person. The tongue is not known to the speaker, and it is accompanied by interpretation or people listening who happen to know the language (as in Acts 2). Occasionally, the speaker is also aware of the interpretation during the speaking, as in the case of some missionaries who were given the full language of those they were ministering too. Sometimes this is manifested as the speaker is unaware of the message they are conveying, as in Acts when in the upper room the people were praising God in the language of listeners, but those in the crowd could pick out their own native languages. Other times The Lord conveys the full gift of knowledge to what is being spoken both to the speaker

¹⁶ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 756). William B. Eerdmans Publishing Company.

¹⁷ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 757). William B. Eerdmans Publishing Company.

¹⁸ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 765). William B. Eerdmans Publishing Company.

¹⁹ Fee, G. D. (2014). [*The First Epistle to the Corinthians*](#) (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.; Revised Edition, p. 766). William B. Eerdmans Publishing Company.



and the hearer, as in the case of and Jennie Glassey written below, and other times a person will speak a tongue in a group of Christians, and another believer will receive the interpretation by the Holy Spirit in the form a prophetic interpretation. All of these, and probably others, fall under the heading of the power gift of tongues.

There is the devotional spiritual language, which comes by asking for it from Holy Spirit, but that is not the manifestation of the “gift of tongues” that is listed among the power gifts from Holy Spirit. The manifestation gifts of the spirit are for the building up and edification of the body. The spiritual language is for personal edification and building of our personal relationship with God. Jack Hayford makes the argument that the release in spiritual language, which is private and between an individual and God, is different from the gift of tongues, which is used in public.

So, the power gift of tongues, is more than just speaking privately in tongues to God in personal devotions, (and quite possibly is entirely separate) because all of the power gifts are to be to demonstrate the power of God for the advance of the Kingdom and edify the body of Christ. And speaking in our devotional language, privately, is separate from that.

“*The Everlasting Gospel*,” about a woman named Jennie Glassey who was given the miraculous ability to speak and draw and sing in foreign languages. Unfortunately, I do not have access to this information, but another publication by Sandford called *Tongues of Fire* described Glassey’s giftings in detail:

May 31. This has been a day of waiting on God to get further orders. Had the joy tonight of hearing Brother Black and Sister Black and Sister Glassey sing a part of the ninth Psalm in an African tongue. Sister Glassey has at different times spoken while in the Spirit, in Greek, French, Latin, German, Hebrew, Italian, Japanese, Chinese, and several African dialects, words and sentences given her by the Holy Ghost. She has also written many letters of the Greek and Hebrew alphabet. Words in as many as six of these languages have been recognized as such by one who has studied classics, thus proving the genuineness of God’s gifts to our sister. He who said, “They shall speak with new tongues” is proving his words true, thus enabling one like Sister Glassey to preach the “everlasting gospel” to any soul on this globe, with the necessary language at her disposal.[1]

James and Jaime, missionaries to Argentina under Maranatha Ministries, were each given the full gift of speaking and reading and writing in the Spanish as well as most of the dialects of South American Spanish. This was granted to them in a meeting in Cordoba, Argentina. They retained the gift and were able to use it with great effectiveness for the kingdom of God. In Chapter Eight of “The Third Wave of The Holy Spirit”, Peter Wagner recounts multiple instances of people being given the full gift of tongues of man for the purpose of witnessing. [2]

[Jack Hayford on the Gift of Tongues: \[3\]](#)

The value of the spiritual language is such that Paul says, “I would that you all spoke with tongues”. Paul says, ‘I speak with tongues more than you all’ and then, under the anointing of the Holy Spirit, he says ‘I would that you all spoke with tongues’. And now, 1 Corinthians 14:5 and he says, ‘and I would that you all spoke with tongues’ you need to take two things into consideration — #1 he said, ‘don’t stop there.’ He said, ‘I would that you all spoke with tongues, but with that and beyond’. Old English word ‘rather’ in their causes some people to think he was saying ‘but rather that you prophesied’ -‘I would that you spoke with tongues, but come to think of it, I really wish you didn’t, but maybe instead that you prophesied’ They read it that way. It doesn’t say ‘instead’.”



Malan, the Greek word that is used there literally means 'but beyond that, go on and become a person that prophesize, too, so that you not only have the benefit of a private devotional exercise, but the benefit of being able to edify the church as well'. So that you can edify yourself as verses 1 - 3 says of 1 Corinthians 14 - you can be edified in spirit, you can worship well in a new dimension, you enter into intercessory possibilities, there are secrets that are being unfolded within the inner man — these are among the benefits that I study, there is a refreshing that goes on in the personality.

The Bible says in Jude 20 'build yourself up on your most holy faith praying in the Spirit'. There is only one way to define praying in the Spirit. Look at 1 Corinthians 14:15 where it says, 'I will pray with the Spirit, and I will pray with the understanding' and it makes perfectly clear that praying with the Spirit is praying in tongues.

So, you come to the place that when the Holy Spirit said through the Apostle Paul, 'I would that you all speak with tongues' you need to decide one of two things. Either Paul was anointed by the Spirit in that part of 1 Corinthians as he was in the preceding Chapter 13 that everybody quotes with great joy — the love chapter. Either he was just as anointed there and God was saying through him 'by the Spirit I want all of you to speak with tongues' or Paul had a digression from inspiration that happened to get in the Bible, and he was just making a little ingratiating statement to the Corinthians to kind of compromise with their carnality before he could come on and get the real dig in. You following me? You say 'well, what's the substance of the conclusion of that is'. The conclusion of this is this, first, get filled with the Holy Spirit. Say 'Lord, fill by your Spirit'. Secondly, desire a release in Spiritual language.

The Spiritual language that is available for that devotional exercise, is not the gift of tongues. When you study 1 Corinthians 12 where the gifts are talked about, and 1 Corinthians 14 where the disorderly exercise of devotional spiritual language is corrected, you are dealing with two different areas.

It's even cut in half - Chapter 12 and 14 are cut in half by that grand love chapter, clearly, he is on into another area than dealing with the gifts, he's dealing with the distortion that was causing some people to think that the devotional exercise of tongues was the exercise of the public gift of tongues. What's the public gift of tongues? The public gift of tongues is when a message is given in tongues with an interpretation. What was happening in Corinth is the people would come together, everybody talking in tongues in a meeting where they were not all believers. You have believers who have the liberty as long as it's got a certain decency to it for everybody to pray in the Spirit if you want. And when there is anything that's identifiably righteous - I think singing together a spiritual song, when it's done in an orderly way, even an unbeliever present will recognize that the presence of God is in that place. But these guys were just jabbering around the place. Apparently, you read it, it says Paul said, "they are going to say you're crazy". So, there is apparently something more than just people kind of quietly praying in tongues.

They had confused the private devotional exercise with the gift. So, when I expect Spiritual language, since the Holy Spirit said, "I would you all spoke with tongues", that's everybody, made clear. If it was the gift of tongues, the Holy Spirit made clear 'I want everybody to have this gift. But it isn't the gift of tongues. It's an attendant release of worship language that is available to the person who has been filled with the Spirit. We know that from Acts 2:4. There is clearly a relationship between being filled with the Spirit and speaking with tongues, that you say a person hasn't been filled unless they've spoken with tongues, I think is a little difficult to conclusively defend. But you can make a closed case on this: God wants everybody to be filled with the Spirit and the Holy Spirit wants everybody to speak with tongues. So why not have everything you can have. I personally feel that there are people that are filled with the Spirit and have not yet had release in language. Most of the time,



because of either an absence of teaching or because of an infusion of fears and doubts because of exaggerations and fanatical exercises.[3]

Wigglesworth on Tongues

“He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church” (1 Corinthians 14:4). I want you to see that he that speaketh in an unknown tongue edifieth himself or builds himself up. We must be edified before we can edify the church. I cannot estimate what I, personally, owe to the Holy Ghost method of spiritual edification. I am here before you as one of the biggest conundrums in the world. There never was a weaker man on the platform. Language? None. Inability-full of it. All natural things in my life point exactly opposite to my being able to stand on the platform and preach the gospel. The secret is that the Holy Ghost came and brought this wonderful edification of the Spirit. I had been reading this Word continually as well as I could, but the Holy Ghost came and took hold of it, for the Holy Ghost is the breath of it, and He illuminated it to me. And He gives me language that I cannot speak fast enough; it comes too fast; and it is there because God has given it. When the Comforter is come, He shall teach you ALL things; and He has given me this supernatural means of speaking in an unknown tongue to edify myself, so that, after being edified, I can edify the church.

Gift of Tongues separate from speaking in tongues as the spirit gives utterance

After receiving the Baptism in the Holy Ghost and speaking in tongues as the Spirit gave utterance, I did not speak with tongues again for nine months. I was troubled about it because I went up and down laying hands upon people that they might receive the Holy Ghost, and they were speaking in tongues, but I did not have the joy of speaking myself. *God wanted to show me that the speaking in tongues as the Spirit gave utterance, which I received when I received the Baptism, was distinct from the gift of tongues which I subsequently received.* When I laid hands on other people and they received the Holy Ghost, I used to think, “Oh, Lord Jesus, it would be nice if You would let me speak.” He withheld the gift from me, for He knew that I would meet many who would say that the Baptism of the Holy Ghost can be received without the speaking in tongues, and that people simply received the gift of tongues when they received the Baptism. I did not receive the gift of tongues at that time, but nine months later I was going out of the door one morning, speaking to the Lord in my own heart, when there came a volume of tongues. When the tongues stopped, I said to the Lord, “Now, Lord, I did not do it, and I wasn’t seeking it; so, you have done it, and I am not going to move from this place until you give me interpretation.” And then came an interpretation which has been fulfilled all the world over. Is it the Holy Ghost who speaks? Then the Holy Ghost can interpret. Let him that speaks in a tongue pray that he may interpret, and God will give it. We must not rush through without getting a clear understanding of what God has to say to us.

“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 14:15). If you pray in an unknown tongue in the Spirit, you do not know what you are praying; you have no understanding of it. It is unfruitful to those round about you; but you have the same power to pray with the understanding under the unction of the Spirit as you have to pray in an unknown tongue. Some say, “Oh, I could do that, but it would be myself doing it.” If YOU pray, it is yourself, and everything you do in the beginning is yourself. I kneel down to pray and the first and second sentences may be in the natural; but as soon as I have finished, the Spirit begins to pray through me. The first may be yourself. Granted. The next will be the Holy Ghost, and the Holy Ghost will take you through, praise the Lord. Everything but faith will say, “That isn’t right.” Faith says, “It is right.” The natural man says, “It isn’t right.” Faith says, “It is right.” Paul says, “I will pray with the spirit, and I will pray with the understanding also;” and he



does it in faith. The devil is against it and your own self-life is against it. May God the Holy Ghost bring us into the blessed place where we may live, walk, pray and sing in the Spirit, and pray and sing with the understanding also. Faith will do it. Faith has a deaf ear to the devil and to the working of the natural mind, and a big ear to God. Faith has a deaf ear to yourself and an open ear to God. Faith won't take any notice of feelings. Faith says, "You are complete in Him." [4]

Sid Roth [5]

So, I went to a meeting, and someone prayed for me, and they said, "well speak in that supernatural language."

You're asking me to pray for a dead person to come back to life? I didn't know what to pray. And so, all of a sudden, I started praying in my supernatural language that I doubted was really from God. And after we finished praying, she left. And the rabbi said to me, "Sid, where did you learn that ancient form of Aramaic"? I barely speak Hebrew. I did my Bar Mitzvah in Hebrew. And when he said that he not only said it was an ancient form of Aramaic, he told me what I was praying, because he knew that language. And he said, "You prayed that the child, the spirit of the child is with God the Father and be at rest". I said that.

Now no way I could have said that with my mind. And after that point I never doubted that that language was real. You see, when you pray in supernatural language, as you do what I did, a mind bypass, which means you're not dropping down, not from your mind, you're dropping down to your spirit, and you're not praying from your mind. You're praying from your spirit. Now since your mind doesn't know what you're doing, your mind will argue with you. So, you say, mind, be still. I'm putting my spirit in charge.

And so when you pray in that supernatural language there is no doubt, none. None whatsoever. You're praying with perfect faith. How would you like every prayer you pray with, not 99.9 percent, because that doesn't span in the faith arena, 100 percent, pure faith every time you pray in that supernatural language. And not only is it 100 percent, see, you're dealing with the tip of the iceberg when you see someone with a problem. Ninety-five percent of that iceberg you can't see with the natural eye.

That's true today. You're making decisions, you're praying for people on that little bit of the iceberg, the tip that you see, but the action is in the invisible world. What if the Holy Spirit knew everything that would make things right. You don't know that, but God knows that, and you could pray by the Holy Spirit perfect prayers in perfect faith. Do you realize what a weapon that is? Do you realize why someone doesn't want you to do this? Do you realize why the church, and I hate to say this, even where they believe in tongues has demoted it to the back of the church, and in some churches out of the church? Well, it is controversial, yes. It drives the devil crazy. Of course, it's controversial.

Let me tell you something. By the time I finish teaching you, you're going to not be able to stop praying tongues. It's going to break out within you. But when I come back, I'm going to tell you what you're doing when you're praying in tongues. And I can tell you this, I'm back. Do you know what I mean by I'm back? It's not that I'm backslidden. I've never been backslidden, and praise God, because of His mercy. I've never been backslidden since I'm believer. But I'm back. Here's how I'm back. I used to pray one hour a day. In the early days I'd walk with the Lord, and then I got to visit Him. Because I didn't even realize the magnitude of what I was doing. But I'm back. I'm back. I'm praying one hour a day.

How would you like all, get that, A-L-L, all things to work together for good in your life? Well God says that. You quote in Romans 8:28, right? But you don't look at the verses before Romans 8:28. It describes praying in



supernatural languages. So, what causes all things to work together for good in your life? Praying in supernatural languages. How could we have missed it? But we did. Let's talk about some of the benefits of speaking in tongues. Healing.

Let's go back to the verse before Romans 8:28, Romans 8:26: "Likewise the spirit also helps in our weaknesses". I looked that word up. Guess what it means in the Greek? Our sicknesses. Do you realize when you're praying in supernatural languages, you're praying perfect prayers of the areas in your life that have to be rectified to get rid of the sickness that has its ugly hook inside of you. I mean, I'd be praying in tongues day and night if I understood this. The second thing, second benefit, how would you like to praise God all the time? The truth is you don't have the ability in English to praise God 24/7. But listen to this.

1 Corinthians 14:17: "For you indeed give thanks well when you're praying in tongues". You're giving thanks. You're not just giving thanks; you're giving thanks well. You want to give thanks well? Pray in tongues. Number three, you become God inside conscious. There was a book that intrigued me so much many years ago. It was written by Brother William Lawrence. It was called, "Practicing the Presence of God". When you know that you're praying from your spirit, you're praying God's words. Do you realize that? You are practicing the presence of God. And as you begin to, as a matter of fact I'll give you a tip.

Next time you pray in tongues, just realize and concentrate. I had a guest that explained this. It's called drop down to your spirit. And as you willfully drop down to your spirit, practicing from your mind, you're not praying anyway, interesting enough, you're praying from your mind anyway, but you're praying from God inside consciousness. When I'm praying from supernatural languages, I am conscious of God every second because it's coming from my spirit, not from my mind. And if you can be conscious of God in everything you do, do you realize that the same presence that Brother Lawrence had, he was a monk, a dishwasher, crippled, and the highest people of the land would seek him out because there was such an explosion of the love of God pouring out of this man.

So it's got nothing to do with the money that you have. It's got nothing to do with the education that you have. This man had no money. This man had no education, but he was conscious of God. And everyone wants to believe that God is personal. Everyone wants to know this God. And you will, it will pour His love, the more you pray in supernatural languages, the more his love is going to pour out on everyone you come in contact with. Let's suppose your spouse is not a believer and they take you to a cocktail party, and you go because you love your spouse, and you don't preach to anyone because your spouse, don't you preach to anyone. That's never happened to here. Right?

You won't have to. His love will be drawn to you. I mean, all right, number four, supernatural inner healing and forgiveness. You don't realize it, but the first few years you're praying in your supernatural language you think you're praying for the whole world. Wrong. You're praying for yourself. You're getting yourself bailed out. You're getting yourself. Listen, we're imperfect people who were parented by imperfect people because they're parents were imperfect. You expect to be perfect over night? You took a whole lifetime to be imperfect. So, by praying in tongues, you're having tremendous inner healing and becoming normal so the Master can use you. The fifth thing, supernatural protection.

I interviewed a woman that prayed in tongues for an hour and then went to the grocery store. And as she got out of her car someone pulled a gun on her and said, get back in your car, took her to a wooded area. What she didn't know is this man was wanted by the police for having raped and murdered 40 women that looked like



her profile, looked like her. Do you know because she prayed in tongues, she had supernatural protection? I'm going to tell you something, she would have been number 41 if she didn't pray in tongues. This guy not only did not rape her, not only did not murder her, but gave himself up to the police and received Jesus. Six, you'll get such revelation from God when you pray in your supernatural language. Do you want more revelation from God? You're going to be sensitive to God's voice. You're going to walk in His tangible presence. You're going to have supernatural favor and peace. Even the chemistry of your brain will change.

Let me read this, an amazing report from Dr. Carl Peterson, M.D., brain specialist. Through research and testing, he found out when we pray in the spirit there is activity that begins to take place in our brain. As we engage in our heavenly language, the brain releases chemical secretions that are directed into our immune system, giving it a boost. This promotes healing within our bodies. Amazingly, this secretion is triggered from a part of the brain that has no other apparent activity in humans and is only activated by praying in tongues. I'm going to pray for you to all to pray in tongues and move into multiple languages and be the people that God has called you to be, fulfill your destiny.

I told you that we have uncovered the ancient key to the power of the first Jewish believers in the Messiah, and it's right in the Scriptures. Let me read this to you. Acts, Chapter 6, Verse 4. And I'll read it first in the English, and then I'll read you what the Greek says. This is the English. It's the apostles and they're saying, "We will give ourselves continually to prayer and to the ministry of the Word". You're familiar with that. But this is what it says in the Greek: "We will give ourselves continually to THE Word and THE prayer". What was THE prayer? Paul will give you a clue. He said in First Corinthians 14, Verse 18, "I thank my God I speak with tongues more than you all".

He was southern y'all. The man that wrote most of the New Testament thought it was important enough to speak in tongues more than anyone else. And in 1 Corinthians, Chapter 14, Verse 5, in the Greek, it says, "I want you all to speak in tongues". That should close the case. I want you all to speak in tongues. Now you must be born again in order to get the gift of the Spirit of God and along with the gift comes different gifts. And everyone has the ability to speak in THE prayer, because otherwise Paul would not have said, "I want you all to speak in tongues". But there are special types of tongues that not everyone has that gift. For instance, if you're in a congregation you might speak in tongues and someone will have an interpretation.

Not everyone has that gift, but everyone, Paul wants to speak in the prayer language. And so, if you're born again, I'm going to teach you just briefly, and we're going to have a miracle happen for you right at home, right where you're watching, right now a miracle is going to happen for you. You are going to speak prayers, perfect prayers with perfect faith for the rest of your life. Do you want that? Okay. Now Acts 2:4 says, "And they," emphasis on the word "they". "And they were all filled with the Holy Spirit and began to speak with other tongues". Who spoke with other tongues? "They" spoke with other tongues.

Did the Holy Spirit do the speaking? "They" spoke with other tongues. Here's the deal. You don't open your mouth and make a sound, no one else will. You're saying, I'm waiting for God to take over my tongue. I'm glad you weren't Peter. I mean, we made fun of some of the things Peter did. But he walked on water. Do you know why he walked on water? Jesus is walking water and Peter says, "That's pretty cool. Can I do that"? Would you think that? Could I walk on water like that? And so, Jesus said, and Peter said, "If you move my legs for me, I'll come Jesus". No, he didn't say that. He stood up. He knew how to walk. He'd been doing it his whole life. No big trick. And swings his foot out. Who did the walking? Who does the talking? We do. And supernatural languages. You get it?



Peter walked. Here's what happened. Peter did his part and God did His part. Your part is to speak from your spirit. I don't know what to say. So far, you're perfect. It's called unknown tongues. Perfect. A-plus. But what if it's not from God? Well, what if it is from God? My Bible says if a child asks for bread, his father is not going to give him a stone. How much more will He give the Holy Spirit to those who ask in the name of Jesus? Get it straight. You're either a believer or you're not a believer.

Stop for a second. I want to teach you something. I don't know if you heard me, but I found out that when I have prayed through or accomplished the major thing God wanted when I was praying in a language that I didn't understand, things that I didn't even know, I have found I start not laughing hysterically, but laughing in tongues. There's a difference. And I don't know if you heard me, and I'm just going to do it for your sake right now. But I was doing this before in the spirit. I said something like this: ha, ha, ha, ha, ha, ha, ha. The Holy Spirit is saying, devil I got you again. Ha, ha, ha, ha, ha, ha, ha. Come on, again. No, not ha, ha, ha, tongues.[5]

Derek Prince [6]

It's good to be with you again today sharing with you about the precious and wonderful gifts of the Holy Spirit. Yesterday I spoke to you about the first of the vocal gifts, the gift of prophecy. Today, I'm going to speak to you about the gift that many people find the most difficult to understand, the gift of tongues. We need to bear in mind that in the language of the New Testament, the word "tongue" also meant "language." So, you can call it the gift of tongues, or you can call it the gift of languages. Usually, it's referred to as the gift of unknown tongues, but in most cases in the original Greek, the word "unknown" is not actually there in the text, although the context indicates that it must have been an unknown tongue or an unknown language.

Now, we need to look at some general principles about the tongue to understand some of the problems—the tongue is the problem member of the body. It's the one that causes at least 50% of all the problems in our lives. James 3:8 says: "But no man can tame the tongue..."

No man can fully control his own tongue. What is our tongue given to us for? In the Psalms, David calls his tongue "my glory." Why does he call it his glory? The answer is that the supreme purpose of the human tongue is to glorify God. That's the reason why the tongue was put in our mouth in the first place. Consequently, every use of the tongue that does not glorify God is a misuse. I doubt whether any of us, on that basis, would deny that we are frequently guilty of misusing our tongue. The answer is, really, that no human being can fully control his own tongue. That's why we have to have the supernatural help of the Holy Spirit to enable us to use our tongues aright. In Romans 6:13, Paul says: "Present your members as instruments of righteousness to God."

In other words, we're to offer to God all the physical members of our body as instruments for Him to use. The most desperately urgent need is to present our tongue to God because that's the member which, above all others, we cannot control.

Now, the first actual instance of speaking in tongues that's recorded took place on the day of Pentecost. The Holy Spirit descended, the waiting believers were filled with the Holy Spirit; the first immediate result was that they began to speak with other tongues or other languages as the Spirit gave them to speak. This gathered a crowd of Jews from all over the Roman Empire that were there for the celebration of the feast of Pentecost. The Jews understood the languages that the disciples were speaking, but they also knew that the disciples themselves did not. They were just Galileans. So, we see clearly that speaking in another tongue or an unknown tongue means that the believer, through the supernatural direction and help of the Holy Spirit, speaks a



language which he has not learned and does not understand, but could be understood if there was a person present who knew that language.

In 1 Corinthians 12:10 & 28, Paul refers to this as “kinds of tongues.” I understand “kinds” to mean different uses or purposes of tongues. So, I’m going to mention three specific, different purposes of tongues. The first use, which I believe is primary and basic, is for direct personal communion with God. In 1 Corinthians 14:2, Paul says: “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.”

That’s very clear. When one speaks in an unknown tongue, one is not speaking to men; one is speaking to God; one is speaking from the Spirit; one is speaking mysteries: that is, things that the natural understanding cannot fully comprehend. In two verses further on, Paul says: “One who speaks in a tongue edifies himself...” Builds up himself. So, though we do not intellectually understand what we are doing, when we are speaking to God in a tongue, we are speaking mysteries and we are building ourselves up spiritually. Paul goes on again in 1 Corinthians 14:14 & 15. “For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I shall pray with the spirit, and I shall pray with the mind also; I shall sing with the spirit, and I shall sing with the mind also.”

Paul indicates there is more than one way of praying. There’s one way of praying with the spirit when we do not know with our minds what we are saying. There’s another way of praying with our mind, when our mind is fully aware of what we are saying. Paul says both ways are legitimate. We need both ways. He says, “I shall pray with the spirit.” He says, “I shall pray with the mind also.”

My own background, before I came to know the Lord Jesus personally, was that of a philosopher. I was a professional philosopher, and I studied languages, and I studied books, and I traveled, and I indulged in the arts, and I was interested in music and painting and poetry, and all sorts of things. And yet, there was a deep, inner dissatisfaction in my life which I simply did not understand, and I knew no way to meet that need.

And then, in a very sovereign way, God revealed the Lord Jesus to me, and I received this beautiful ability to speak to God in an unknown tongue. And when that happened, I realized that in my philosophic ignorance, I had completely ignored the most vital part of my own person, which was my spirit. I’d been nourishing my soul, nourishing my body, but starving my spirit. And all this time, my spirit was calling out to express itself and to communicate with God, who is the Father of spirits. And when God gave me this supernatural ability to speak in an unknown tongue, then for the first time, my spirit could freely express itself to God without having to go through the narrow bottleneck of my own little mind. And that brought me the most tremendous inner liberation. Indeed, I realized by reading Scripture that what I was doing was communicating with God; speaking mysteries and building myself up, and I thank God that I have enjoyed this experience almost continuously now almost every day of my life for nearly forty years. I treasure it highly. It’s very, very precious to me.

The second use or the second kind of tongues is when an utterance is given out in a public assembly in an unknown tongue and is followed by the interpretation into a known tongue. When that happens, then the combined use of tongues, plus interpretation, is equivalent to the exercise of prophecy. However, in my talk tomorrow, I’m going to deal specifically with the interpretation of tongues, and so I won’t go further with that particular use of tongues in my talk today.



So, I'll go on to the third use of an unknown tongue or tongues; one which many people are not really very clear about. That is: an unknown tongue as a sign to unbelievers. In 1 Corinthians 14:22, Paul says: "So, then tongues are for a sign, not to those who believe, but to unbelievers. "Notice that tongues are for a sign to unbelievers. What's the meaning of that? Well, let's go back for a moment to the day of Pentecost. What happened? The Holy Spirit came on the disciples, they were filled, they began to speak with tongues they did not know—unknown tongues. But the unbelievers round about, when they gathered, recognized the languages. And they were overwhelmed by the realization that these men spoke languages perfectly and fluently, which they themselves understood, but the men who were speaking to them did not understand and, consequently, their attention was arrested, and they were made ready to receive the message that Peter went on to preach to them. So that's tongues as a sign to unbelievers. It's unusual, but it's something that has not ceased.

I know a church in a certain city in the United States, an Episcopal church, where there was a lady whose delight and ministry it was to go and visit the sick in a certain hospital. As she was walking through the rooms one day, she came to man sitting propped up in bed who looked very dark and unhappy. So, she went over to him and began to speak to him and discovered that he didn't understand English. Now this lady had more faith than a lot of the rest of us, so she decided just to speak in an unknown tongue. She didn't know what tongue she was speaking, but she just began to speak, and the man's face brightened up and he began to listen. And he answered her in the same language, and she answered him, and they had a conversation. And the whole attitude of that man was changed. Later, she discovered that she'd been speaking Canary Island Spanish. That was his mother tongue. She was able to find somebody who spoke Spanish, and that person was able to come and minister to the man in his own understanding; but it was the initial use of the unknown tongue that had arrested the man's attention and made him open to the message of the gospel.

Or I could go back to an earlier part of my life when I was pastoring a church in London; and each Sunday evening, for what we called the gospel service, our daughters and other members of the church would bring in people who were interested. One day our eldest daughter, named Tikva, brought in a young man from Wales, whose mother tongue was Welsh. Well, we went through the service, and I preached my message and before I knew what was happening, an elderly man in the congregation, who was known to all of us, stood up and began to speak very clearly and distinctly in an unknown tongue. Well, I was a little frustrated. I really thought he'd interrupted me and spoiled my message, but the young man turned to our daughter and said, "Why is that man telling everybody about my sins in public?" It took us all about ten minutes to convince that young man from Wales that the older man didn't know a word of Welsh and didn't even know what language he was speaking. Believe me, the attention of that young man was arrested that day, and let me tell you, he later married the young lady who brought him to the meeting and is now one of my sons-in-law. So that's an interesting example of the use of tongues as a sign to unbelievers.

Don't you need the gift of tongues to be really spiritual?

The Corinthian church thought so! Gordon Fee writes: "The Corinthians seemed to have considered themselves to be already like the angels, thus truly 'spiritual' needing neither sex in the present (7:1) nor a body in the future (15:1-58). Speaking angelic dialects by the Spirit was evidence enough for them of their participation in the new spirituality, hence their singular enthusiasm for this gift. But Paul had a different view of life in the Spirit. For



him it did not so much remove one from present existence, as enable one to live in the present simultaneously in weakness and power...Thus in the present they must cultivate loving, responsible relationship in the body of Christ; and their times of public worship must be for mutual edification not for heightened individualistic spirituality, which in their case had become a false spirituality." (Page 573)

Discernment

Bibliography

- [1] C. A. Sullivan, "Early Pentecostal Tongues in Crisis," *Charles A. Sullivan*, Mar. 01, 2017. <https://charlesasullivan.com/9179/pentecostal-missionary-tongues-crisis/> (accessed Sep. 28, 2021).
- [2] C. P. Wagner, *The third wave of the Holy Spirit : encountering the power of signs and wonders today*. Ann Arbor, Mich. : Servant Publications, Vine Books, 1988. Accessed: Nov. 08, 2021. [Online]. Available: <http://archive.org/details/thirdwaveofholys00wagn>
- [3] J. Hayford, "JHM_1290ST_TheBaptismwithTheHolySpirit_19780915." Accessed: Sep. 28, 2021. [Online]. Available: <https://static1.squarespace.com/static/518c65fee4b0887d9a39138d/t/59338f34725e25b4509c8e20/1496551221441/The+Baptism+with+The+Holy+Spirit.pdf>
- [4] T. Wigglesworth, "The Gift of Tongues." <http://smithwigglesworth.com/index.php/smith-wigglesworth-sermons/ever-increasing-faith/the-gift-of-tongues> (accessed Oct. 01, 2021).
- [5] S. Roth, "Sid Roth - Pray in Supernatural Languages," *Watch 2021 online sermons*. <https://sermons.love/sid-roth/1739-sid-roth-pray-in-supernatural-languages.html> (accessed Nov. 06, 2021).
- [6] D. Prince, "The Gift of Tongues | Podcast | Derek Prince Ministries." <https://www.derekprince.com/radio/234> (accessed Nov. 17, 2021).

