

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

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We have been, for several weeks, in our consideration of Corinthians, looking at spiritual gifts. Today we look at the eighth and ninth spiritual gifts that are described in 1 Corinthians 12:7–11. “To each one the manifestation of the Spirit is given for the common good...to another speaking in different kinds of tongues, and to still another the interpretation of tongues” (verses 7,10, NIV).

Dr. James Dobson, in his book *Hide and Seek*, relates the story of a study done by a psychologist with teenagers. She put ten teenagers to a room and planned to hold up cards to look at. On the cards, lines were drawn—line A, line B and line C. On each card, the lengths were different. On some cards, line A was the longest. On some cards, line B was the longest and on some cards, line C was the longest. For every ten teenagers in the room, nine of them were plants. They had been pre-told that when the pointer was directed at a line, to always raise their hand at what the second longest line was.

Obviously, you could see what the study was trying to do. That is, to measure the response of the tenth teenager in the room. Would the teenager vote for what their eyes told them or would they go with the other nine? Seventy-five percent of the teenagers voted with the other nine. They were unwilling to risk the peer pressure that would come with not siding with the majority, and being the only one to raise their hand.

It's very tough to be different. I remember when I first began to be aware of the fact that the little churches that I grew up in were different—different because people spoke in tongues. I didn't want any of my friends at school to know that I went to one of those kinds of churches. Things

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

have considerably changed now, perhaps, with the popularity of the charismatic renewal, but in my day, persons who spoke in tongues were sort of suspect for having abnormal behavior, ranging from strange, to weird, to odd, to cultic, to touched, to fanatic and the like. It's tough to be different.

For New Testament Christians, utterances in tongues were rather normal. In fact, as we read the pages of the New Testament, especially the Book of Acts, we find out how normal speaking in tongues really was for early believers.

Let's take a moment today to look at what speaking in tongues is. I have two divisions of what speaking in tongues is and what the Scripture says that speaking in tongues is.

I. Let's look for a moment at the negative, what speaking in tongues is not.

A. I'd like to say, first of all, that speaking in tongues is not gibberish. It's not babble. It's not gobbledygook. It's not baby talk. In the speaking in tongues that we find in Scripture, in one instance, the tongues were understood by listeners. Remember that speaking in tongues is that which is coming out of us in a language which we ourselves do not know nor have previously learned. Nor has it been learned or known by the people listening. Although there has been some recorded instances of people understanding what was being said. But in the Scripture, in Acts 2, for example, on the Day of Pentecost, when they spoke in other languages—the multitudes who came from different language groups, from different countries, understood what was being said. It was not gibberish. It was an understood language.

Paul says in 1 Corinthians 13:1, in respect to utterances in tongues, “though I speak in the tongues of men or of angels”—and no doubt here he is referring to the speaking in tongues as being the language of men or angels.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

Sometimes the tongue may not be well developed, as a child, it may have a language and not have a good command of that language. But Scriptures would present a case to understand that other tongues are not simply babble. It is a speaking to God in a language, an utterance, which is not known to us, but known to God. Therefore, He can interpret and understand it.

B. The second thing that utterances in tongues or speaking in tongues are not is preaching the gospel to the heathen. In the Book of Acts, utterances in tongues were never used to preach the gospel to unbelievers. Only on the Day of Pentecost were the tongues understood by unbelievers. And that simply produced mocking and unbelief. It took the preaching of Peter in Aramaic to bring conviction. In fact, Paul goes on to say in 1 Corinthians 14 that unbelievers are by and large confused by utterances in tongues. That they serve no value to unbelievers, unless they are interpreted.

C. The third thing that speaking in tongues is not—although there are many today who would support this view—is a sign gift that has passed away with the apostolic age. The reason why this will not hold is that Paul says, “Where there are prophecies they will cease, where there are tongues, they will be stilled, where there is knowledge it will pass away” (1 Corinthians 13:8). Those three things go together. And no one will, of course, say knowledge has passed away since the apostolic age. We’re all filled with knowledge. And therefore prophecy hasn’t passed away and the tongues haven’t passed away. But those will pass away in the age that is coming, when the Lord returns.

D. A fourth thing that tongues is a spiritual gift of which the apostle Paul was embarrassed. Many people falsely look at 1 Corinthians 12–14 and think that Paul was rather embarrassed about utterances in tongues. He was not embarrassed at all. He was simply correcting two abuses of the gift that were going on in Corinth. He was no more embarrassed about tongues than he

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

was embarrassed about the Lord's Supper. He corrected abuses about the Lord's Supper in 1 Corinthians 11. He's correcting abuses in regard to tongues in 1 Corinthians 12–14. The two abuses that he is correcting in these chapters are: too much speaking in tongues when Christians were gathering together at Corinth, and, the second abuse was that, frequently, when there was a public utterance of tongues, there was no interpretation. He corrects both of those matters.

How can we, by the way, ever demean a gift of the Spirit? If the Father gives good gifts and if the utterance in tongues or the gift of tongues is a gift of the Father to us through the Spirit, how could it be cheap or tinselly or beneath the dignity of the person? How could it be a gift warping the personality? If the Lord is truly giving the gift, I would think that even if it was the least of the gifts, it's better than all human gifts because it is a divine gift.

E. Another thing that speaking in tongues is not is what I would call "ecstatic speech." We have dealt with this term "ecstatic" previously, but I'll re-mention it. *Ecstatic* is a Greek word that means "out of being." One does not wait to get into a trance in order to speak forth in tongues. Speaking in tongues does not require one to be in the unconscious state. In fact, you cannot really speak in tongues and be unconscious, because your spirit is in control of your mental faculties. Paul teaches that very clearly in 1 Corinthians 14.

II. What, then, is speaking in other tongues?

The Scripture is rather clear on this.

A. The first thing we know is that speaking in other tongues is speaking to God. 1 Corinthians 14:2 says, "Anyone who speaks in a tongue does not speak to men but to God." The gifts of tongues and interpretation are the only gifts of the nine in 1 Corinthians 12 which are not illustrated for us in the pre-era of the Holy Spirit. That is, the Old Testament times. But we do have some indications from the Old Testament that there may have been a parallel experience in

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

the Old Testament which was very parallel to the experience of speaking in tongues in the New Testament. We have a phrase used in the Old Testament that is identified as “pouring out my soul” or “pouring out my heart.” Let me cite several examples.

In Psalm 42:4, the psalmist says, “These things I remember as I pour out my soul.” In Psalm 62:8, “Trust in Him at all times O people, pour out your heart before Him. God is a refuge for us.” Lamentations 2:19 says, “Arise, cry out in the night at the beginning of the watches. Pour out your heart like water before the presence of the Lord.” And 1 Samuel 1:15, when Hannah is praying for a child to be born, her lips move but her voice is not heard. The priest Eli came along and thought she was drunk. But Hannah answered “No, my lord, I’m not drunk. I am a woman sorely troubled. I have drunk neither wine nor strong drink [by the way, it’s the same denial that Peter makes in Acts 2, that they had not drunk wine or strong drink].” But Hannah says, “I have been pouring out my soul unto the Lord.” Here is speech that defies expression. It is a deep heart-to-heart communication with God, which cannot be encapsulated within verbal communication. Speaking to God, that’s the first and foremost definition of what utterances in tongues are.

B. Secondly, to speak in tongues is to pray. Paul says in 1 Corinthians 14:15, “I will pray with the Spirit and conversely I will pray with my understanding [that is, my known language]. I will sing with the Spirit and conversely I will sing with the understanding.” This praying in the spirit, according to 1 Corinthians 14:15, is a blessing of God. It’s our blessing God with the spirit.

I would call it, in a certain sense, non-verbal communication with God. Verbal communication with God is that which we can articulate and understand. But in a human relationship, there are two kinds of communication. There’s verbal communication and non-verbal communication.

When a couple is in love with one another, they may talk to one another or they may kiss. A kiss

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

is a non-verbal communication, and often it is a better form—or at the time it seems better—than verbal communication. It seems to me that God, knowing that we cannot reach out physically and touch Him, has given—within our speech and mental faculties—the ability to communicate with Him on a non-verbal level. Utterance in tongues serve in this capacity, to reach out to God with our feeling, with our soul. It is prayer.

C. Thirdly, tongues is thanksgiving. In 1 Corinthians 14:16–17, Paul talks about the importance of when there is an utterance of tongues in public of it being interpreted. Because, if it is not interpreted, no one can say “Amen” to your thanksgiving. Here he identifies it. Speaking in tongues as being thanksgiving.

D. A fourth thing that speaking in tongues is is declaring the mighty works of God. This is what it is identified as being in Acts 2:11, on the Day of Pentecost. The hundred and twenty are filled with the Spirit and spoke with other tongues as the Spirit gave them utterance. The sixteen or seventeen language groups that are represented in Acts 2 identified them as saying, “We hear them all speaking the mighty deeds of God.” Or the “mighty works” of God. That term, “mighty works,” suggests to us the magnificent deeds of God, the splendid deeds, the grand and great and sublimely beautiful deeds of God. In other words, the utterance in tongues is praise. It can be praise to God. We find this substantiated in Acts 10:46, where the Spirit comes upon those at Cornelius’ household and they begin to speak with other tongues and they are described as extolling God. To extol is to praise the Lord magnificently.

E. Finally I believe a case could be made of the fact that speaking in tongues also involves intercession. The textual evidence for this is certainly not as strong as the others, but we can infer this, I think, from Romans 8:26–27. “Likewise the Spirit helps us in our weakness. For we do not know how to pray as we ought.” Isn’t this the case many times in our praying for a specific

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

person or subject—we do not know how to pray as we ought, even for ourselves. “But the Spirit prays for us.” Here, reach into the language in which Paul writes and extract this—“the Spirit prays for us with groanings inarticulate.” The literal force of what he is saying is “and He who searches the hearts of men knows what the mind of the Spirit is, because the Spirit intercedes for us according to the will of God.”

Here I believe Paul is speaking about the kind of prayer which comes from groaning. “Groanings inarticulate” may describe deep intercessory prayer through the Spirit, through speaking with other tongues. Perhaps this is what Paul means when he writes in Ephesians 6:18, “Pray at all times in the Spirit.” In contrast to the understanding. “Pray at all times in the Spirit with all prayer and supplication.”

If this then describes what speaking in tongues is not and what it is, we might consider another critical question. Is speaking in tongues an experience open to every believer?

I choose to share in this regard and not debate. I think if you remember us going through the gifts, we’ve indicated that all of the gifts have various expressions among believers. Although there is a gift of wisdom, all of us as Christians are called upon to exercise wisdom. Though there is a gift of knowledge, all of us are called to exercise knowledge. Though there is a gift of faith, all of us are called to implement faith in our life. Though there is a gift of discernment, we are all called to be discerning people. Though there is a gift of healing, we are all invited to ask the Lord to heal. Though there are gifts of miracles, we’re all invited to ask the Lord to do supernatural things. So while there are special gifts operating at special times, on special occasions, through special people, nevertheless, these traits of the gifts can be uniquely present and should be present in our lives.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

A New Testament answer to this question of “Is speaking in tongues open to every believer?”—I would say it would be a yes and no. Yes, if in private, personal use and no if in public use. Paul very clearly in Corinthians talks about the fact that utterances in tongues in a public setting must have strict limits to them.

In terms of the private, personal use, on the Day of Pentecost, all those who were there on the Day of Pentecost spoke with other tongues. They did not all distribute the nine gifts of the Spirit on that occasion. That is, the text does not say that some spoke with other tongues, some prophesied, some did works of healing, some exercised discernment, some did works of faith, some did works of miracles, but rather, all of them adored God in other languages.

The same happened at Cornelius’ house, where the work of the Spirit was not manifest through distributing the nine gifts, but rather, in the private, personal use of the tongues with the giving of the Spirit, all spoke in tongues.

1 Corinthians 14:4 says, “He who speaks in an unknown tongue edifies himself.” Here Paul’s talking about the private personal use, and saying that when a person speaks in tongues in a public setting and it’s not interpreted, nobody’s edified because the only purpose in that occasion of tongues is the self-edification. If the Lord therefore intended something to be widely distributed in His body which would bring edification, I would think it would not be consistent with His nature for Him to be a discriminator of persons and allow some to have an experience with Him which would be deeply edificatory and then deny it to others.

Paul, in rebuking the Corinthians for their much speaking in public, nevertheless, says in his private life, “I thank the Lord [I thank God] I speak in tongues more than you all” (1 Corinthians 14:18).

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

Speaking in tongues is not some experience where we reach an unconscious state. I have found that there was a period in my life when I did not speak in other tongues. What surprised me the first time I began to speak in other tongues was that that had been in my heart all along. But I had simply never expressed it, because I was afraid it was me. I began to realize, as I began to praise God in another language in private personal use, that it was really the Spirit within me praying all the time and I had simply never released what He was praying or what He was saying within me.

John Powell, in his book *Why Am I Afraid to Love You?*, relates for us five levels of conversation. I've touched on this on occasion before, but I think they're important as they relate to prayer and as they relate to speaking in other tongues.

Level five of conversation is the cliché level—"Hi, how are you? I'm fine. Every thing ok? Yes, I'm well."

The fourth level of conversation is reporting facts about others, "What did you do today? I went to school." Reporting the facts.

Level three is my ideas and judgment. What I think about things. How I see that things ought to be done. My sharp prejudices may come out.

Level two of communication, which is a deeper level of communication, is when I begin to tell you what I feel, what my emotions are. What emotions parallel what I am thinking.

Level one of communication, as John Powell identifies it, is peak communication which is open, total, sharing, all defenses down.

I would apply these five levels to praying. Praying can be a very perfunctory thing. "Good morning, God. Bless this day. Lord, we thank You for this food and we pray that You bless it to our bodies. In the name of Jesus, Amen."

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

Level four of prayer simply reporting facts: “God, You know where I am and You know I need this. Please do something about it.”

Level three, my ideas and judgment. “God I think this ought to be done. I think You ought to do this in the church. I think You ought to do this for somebody.”

Level two is when we really come to the Lord like the psalmist did on occasion and tell God what we really feel. Sometimes we may say to the Lord, “I’m really depressed.” The psalmist did this. Sometimes, we may express our joy. But it’s communicating to God in our emotions.

Peak level is a real searching in prayer. It can occur in English, in our language. Or, I believe that all utterances of tongues, when they’re truly anointed by the Spirit, are peak level communication, because it is the pouring out of our soul to God it should not be perfunctory. It is not cliché level. It’s not reporting. It’s not simply emotional. It’s the deep sharing of our heart with the heart of God. We realize that the Spirit is praying for us as He alone can pray for us and through us.

Therefore, I would see, especially from the Book of Acts, that this experience is open to every believer. Paul says in 1 Corinthians 12, “Do all speak in tongues?” and he means, of course, no, in regard to public use. All do not have this gift within a public setting. But the overwhelming conclusion of Acts, and also Paul’s own words when he says that he would that they all spoke in tongues, is an indication that in private personal use, we can possess this gift as Christians.

We come to the third division of our outline today and ask the question,

III. What guidelines are we to follow when the gift of tongues occurs publicly?

Of course, we know that in our church assembly we encourage this display of manifestation of the Spirit. We want to know what the appropriate scriptural guidelines are for the demonstration of this gift.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

A. The first guideline is obviously the one which Paul gives in 1 Corinthians 12 and 14. That is that the gift of tongues is to be accompanied by the gift of interpretation when it is used publicly. The person who speaks in tongues may be edified by the tongues, but the church is not edified. The church will often be confused. Notice that after an utterance in tongues, everybody in the congregation is a little bit uneasy, antsy. Is it going to be interpreted? What does the pastor think of this? Does this interrupt the service?

Tongues does that. Tongues does not edify other people. When we speak in tongues, it simply does not edify other people. It deeply edifies us, but it doesn't edify anyone else. Therefore, Paul lays down two rules for the person who comes with an utterance in tongues. One rule is that he or she must pray for the power to interpret it (1 Corinthians 14:13).

And the second rule is that that person know that there is someone there with the gift of interpretation. "If there is no one to interpret let each of them keep silent in the church and speak to himself unto God" (1 Corinthians 14:28). In other words, the person who utters in tongues, before they begin to speak in tongues must themselves begin praying for the interpretation and have a sense in faith that God will give it to them, or they must know that within the congregation there are others who have the gift of interpretation. Lest they speak in tongues and it go uninterpreted. There are two safeguards placed on it. Personal prayer and often the person who speaks in tongues will interpret the tongues. Or it will be that they know there are other people in the body who have this gift of interpretation and exercise the gift of interpretation and, as they speak it forth, they have the confidence that one of the interpreters will come through and minister.

When the gift of tongues occurs in a service and it goes uninterpreted, it really leaves things spiritually very, very flat and people go away very confused and they wonder what happened.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

Did someone disobey the Lord in not giving an interpretation? It may be that the person who gave the utterance was not praying to interpret it and did not really assess whether or not someone was there with the gift of interpretation before they gave it.

B. Secondly, the gift of tongues with interpretation is limited to two or three utterances for each worship service. Paul says, “Two or at the most three” (1 Corinthians 14:29). This goes for prophecy as well as for tongues. Therefore, if there were three utterances in a service and someone began giving a fourth utterance, I would be called upon—or whoever would be leading the service would be called upon—to immediately say, “I’m sorry but we are bound by the Scripture and there has been now three words which have been spoken and interpreted and we have scripturally arrived at our limit. Therefore, this word must need to wait for another time.” We cannot, in an area of spirituality, just disregard what the Scripture has to say on the matter.

C. Thirdly, the interpretation of tongues proceeds from a proper understanding of the function for tongues. Here’s where I’m going to be a little bit controversial. Many of the interpretations for tongues I have heard in my life have really been prophecies. There has been an utterance in tongues, and then someone has spoken and said, “I, the Lord God, say unto thee...” That is a prophecy, and I believe that the Lord, in His kindness, gives to us spiritual experiences that are valid, even though they need to be corrected. I believe there were valid Corinthian experiences going on, but they still needed to be corrected.

A critical difference between prophesying and speaking in tongues is that speaking in tongues is addressed to God. It is speaking to God or pouring out the soul. It is prayer. It is thanksgiving. It is intercession. It is praise. Therefore, when there is an utterance in tongues, this is actually what is happening. At that moment, someone within the congregation is pouring out their soul to God, praising God, praying to God, supplicating or interceding to God. Therefore, if the tongue is

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

coming in that fashion, we expect the interpretation will be in that same formulation. It will be an interpretation which is addressed to God. We should not expect it to be an address which says, “I, the Lord God, say unto thee.” That’s then God is speaking to us—prophecy. Tongues is an address in praise or prayer or supplication or intercession to God. Therefore, when the interpretation comes, it is interpreting that prayer.

I’m surprised that we have not had more interpretations which have really been intercessory on character to the Lord. I would expect that interpretations would come in the form of praise to God or prayers to God or intercession to God or thanksgiving to the Lord. A pouring out of one’s soul to the Lord.

When it doesn’t happen that way, what do we do? Sometimes, I’ll jump in and say as the pastor, “There has been an utterance in tongues and there has now been a prophecy. We’ll wait a little longer for the interpretation.” And inevitably, the interpretation will come forward.

Sometimes because of a time stress in a service, and sometimes because I feel that to stop a service and take 5 or 10 minutes of explanation would simply not be of value, I may let an interpretation go without identifying it as a prophecy. I ask you to be understanding when that occurs. But Paul tells us to be able to develop in the gifts excellently. And I believe that one of the things that we, as Pentecostal people, need to really do in respect to our utterance of tongues in public and our interpretation is give interpretations that are scriptural in character. And if our historical pattern disagrees with us, we say, “God moved that way in the past.” I believe He did, too. I believe He often works through our limitations; He works wonderfully through our limitations. But I would say that now there is a maturity in the charismatic renewal in the body of Christ. When we become a man, we put away childish things (1 Corinthians 13:11). It’s time for the body of Christ in this area to grow up to better maturity.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

This fact, also, the interpretation of tongues proceeds from a proper interpretation of tongues makes us key in on the word “interpretation.” It’s not necessarily “translation.” Sometimes an utterance of tongues may be very short and the interpretation may be very long; sometimes vice-versa. The tongues will be very long and the interpretation, very short. With a word-for-word translation, then, we would expect somewhat equanimity there. But interpretation involves looking at it and maybe expanding in vision from what is being said. It may be an extrapolation. It may be some kind of commentary on what has been given. So there may be a variety of time in between the length of the message in tongues and the length of the interpretation.

D. I think a fourth guideline on the gift of the tongues, when used publicly, is the fact that these gifts are enhanced in value when many in the church, both men and women, manifest them and they’re not simply confined to the practice of a few. Thank God for the few that step out in faith. But I would encourage us all to seek the Lord in these areas.

E. And fifth, these gifts are enhanced in value when they come at appropriate moments and appropriate voice level. Generally, an appropriate moment is not during the sermon. That involves God speaking to us. There are moments in the service where we are involved on waiting upon the Lord, in meditation. That is an appropriate moment to speak forth in other tongues. Speaking in tongues at an altar call is inappropriate. That is a time when God is speaking to man and that is a time when prophecy should be used. Sometimes, a person will utter something in tongues, and to somebody who should have previously prophesied the tongues it will be a kick in the seat of the pants for them to begin prophesying. He should have done that before the utterance. An altar call is not the time for utterance in tongues. It’s generally the time when God is speaking to us. Therefore, prophecy is appropriate. Utterances in tongues should come at appropriate times, in moments when we’re in prayer and worship and meditation and waiting

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

upon the Lord. Then the Spirit prays through us, intercedes through us, speaks unto God through us.

Also, I would say appropriate voice levels, recognizing that the Spirit may come suddenly and dramatically upon people, and that is certainly tolerable. But the general rule of thumb is: We do not become strange people when we utter in tongues or when we interpret or when we prophesy. We don't have to adopt a false voice or a prophetic voice. We can be ourselves because God's called us to be natural people and called us to be at home with the gifts rather than strained or out of shape with them.

The key, of course, to all the speaking gifts, whether it's tongues or interpretation or prophecy or word of knowledge or word of wisdom, the key to all the speaking gifts is prayer in our inner life that is complemented by faith. Faith is necessary for the functioning of all the spiritual gifts. And faith is necessary even for the functioning of tongues in my own personal, private prayer life. I have found that when I have engaged and expressed the gifts of prophecy or tongues or interpretation, that most often I do not have the whole thing at one glance. I've talked to other people who have exercised these gifts. They do not have the totality of what they're going to say before they begin to speak. Often the Spirit simply gives a word or a phrase or a sentence. It's so strong and it's so overpowering that one steps out in faith and begins to express it and suddenly, to one's delight and through faith, covered in prayer, the Lord begins to reveal more that is there. The prophecy or tongue or interpretation sort of begins to open up. Like a flower, when it first comes up, it's just a bud; then as the sun hits, it begins to expand. If you're waiting to express a spiritual gift until you know, from the beginning till the end, what's going to happen, you'll probably never really step out. It involves the unfolding of our faith covered by prayer in our life.

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

I would pray that we, as an entire body of people, would look at the Sundays we have spent in these nine gifts, and would be people gifted of the Spirit of God. I would pray, too, that in our own personal prayer life, we would have the desire to want to come to the Lord. Not simply with a courtesy prayer that is rather perfunctory, but that we would want to pour out our souls to the Lord, both in the language which we know and as the Spirit may cause himself to pray through us, in an unknown tongue, to the Lord, knowing that this is a deep spirit building experience and it ministers to the hurts within the body of Christ and within our individual lives.

I believe deeply in counseling. We have a ministry of counseling at the church. All of us on the pastoral staff counsel. But I want to say that there's a better counselor than me as pastor. There's a better counselor than any other member of our staff. That's the Holy Spirit. If you want to maximize a human counseling experience, I would encourage you to spend time in prayer first. I think sometimes we too quickly turn to human counsel for our problems. We need, first of all, to turn to the counsel of the Lord. I say this, not to discourage anyone from seeking counseling, but to simply say that the Spirit is called the Counselor. I believe that the Spirit, as I wait before Him and as He begins to pray through me in an unknown language, can do more to heal my soul and restore me than any possible thing that I can know of. I believe this is why the Lord has put this as a personal gift within the body of Christ. It can deeply strengthen us and minister and assuage and sooth our spirit and it'll be like oil poured into our wounded spirits and life. I commend this to you.

Closing Prayer

How important it is, Lord Jesus, that we always know Your voice and that our experience always be consistent with what Your Word teaches us. Free us, Lord Jesus, from the prejudice of our own ways of doing things without self-examination or the examination of the Word. Free us,

THE GIFTS OF TONGUES AND INTERPRETATION

1 Corinthians 12:10

Lord Jesus, to be Your people, completely and thoroughly. We want to thank You for the gifts of the Spirit You have given to us as a church. We want to thank You for the gift of the Spirit himself to our personal lives. I pray for this entire congregation, that each one of us, within our heart of hearts, may have that entire trust in You which finds it safe for our hearts to be poured out in Your presence. That we pour out our hearts before You and disclose the secrets therein to You. Minister to us now, Lord Jesus, as we share in this beautiful moment of remembering Your life, given for us. In the name of Jesus. Amen.