

BASIC TEACHING
(Milk for Babes)
#11

THE GLORY OF TONGUES
By Sam Fife



The Highest Purpose for Man

To be content with food and raiment,
the necessities of life

To be in a place free from the influence of
Babylon and free to exercise and grow in God

To find your place in the Kingdom of God
which is coming on the Earth

There is very specific reason in this study. We would not want to emphasize this manifestation of God's Spirit above the others or take it out of its proper place in God's divine order for it, in God's divine purpose for it. We teach it because so many in the world have sought to detract from the glorious purpose God has in His divine order for this manifestation of the Spirit of God, tongues.

God does reveal to us in Scripture that He has a glorious purpose for it. Since so many have tried to imply that tongues is the "least gift" (as the term has been used) we would like to point out that not only is "tongues" not the least gift (as the term has been used, we would like to point out that not only is "tongues" not the least gift, but it is one of the most glorious that God has provided for His children. It is on par with the manifestation of the Spirit which the Bible says is the most important, when it is used in conjunction with its companion manifestation, the gift of interpretation.

There has been such a de-emphasis and detraction from this manifestation of the Spirit by those who have been deceived by Satan into seeking to bring it into disrepute. There is a great need for Scriptural teaching on the Subject to reveal the "glory of tongues." When we see all that the Scriptures have to say about it, we see that there is indeed much glory in this precious manifestation of the Spirit of God, and that God has given it to us for a very definite purpose.

We must first understand that it is foolishness and spiritual immaturity that makes us set one of God's good things, against another, and say that it is better or not as good as another. If God did not have a divine purpose for it in the first place, He would not have provided it. In the second place, in the purpose of God for that particular manifestation, there is none other given to fallen or take its place.

There is not another that can replace it, and so we conclude that there is not another than can be better than this manifestation of the Spirit as far as the purpose that God has for it in its place in God's order. It is therefore more important. We only need to know that something has been

provided by God in order to see that it must be more important.

God is not a purposeless God. He would not bother to provide something for us if He did not have a purpose for it. And if God has a purpose for it then this purpose must be glorious. For all things that God does are glorious, there is nothing that He does which is unimportant or small.

We want to point out to you, that those who have tried to imply that tongues is the least of gifts, have presented no Scriptural evidence for this implication whatsoever other than to point out that it is listed last in the order of listing in 1Corinthians 12:8-10 where the manifestations are listed. They imply that because it is listed last in the order of listing this means that it is least in the order of importance in God's divine plan.

We want to point out that this is not true. In fact the order of listing of 1Cor. 12 has nothing whatsoever to do with the order of importance, because Paul tells us very clearly in 1Cor. 14:1 that we should desire prophecy first. He says: "Follow after love and desire spiritual gifts but rather that ye may prophesy." Paul tells us that we should prophesy first. Evidently Paul considered prophecy to be first in order of importance, therefore, if the order of listing indicated the order of importance in 1Cor. 12, then prophecy would certainly be listed first, but it is not. In 1Cor. 12, prophecy is listed sixth. Paul says: "For to one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy." There the list gives prophecy sixth and the immediately after prophecy he lists "discerning of spirits, divers kinds of tongues and interpretation of tongues."

The simple truth that we see is that the order of listing has nothing whatsoever to do with the order of importance. The HOLY SPIRIT did not mean to imply an order of importance by listing the manifestations of the Spirit as He did.

This being so, the argument that tongues is the least gift, simply because it is listed last, certainly, cannot stand. We come now to the positive side of the question. Having dealt with the side which is presented to try to imply that tongues is the least of gifts. We come to 1Cor. 14, and there we see all the glorious, positive statements concerning the manifestation of tongues. We can truly see the glory of tongues and the glorious purpose that God has for it.

Let us see the purpose for tongues. As I received the Baptism of the Holy Spirit and began to preach these glorious truths, one of the first questions that people always asked me was: "What good is the gift of tongues? What good is a language which cannot be understood?"

We are going to see the answer to this in a moment but first we want to point out that the manifestation of divers tongues as is listed in 1Cor. 12 certainly does include the unknown tongue. The tongue which is spoken by many of God's people today and which is the language that cannot be understood by men, unless the interpretation is given by God by using the supernatural gift of interpretation. It is an unknown language, an unknown tongue.

There are many who try to imply today that because the tongue which is spoken by God's people under the anointing of the Spirit cannot be understood, it is therefore not a learned language. They try to imply that it is therefore not from God. These will take you back to Acts 2, and will seek to point out to you that on the day of Pentecost, since the Bible says that the disciples spoke in other tongues and that on that day there were present many who spoke different languages and that every man heard in his own language wherein he was born, they will try to imply from this that there is no such thing as the unknown tongue or tongue that man cannot understand. But they do this in ignorance of what the scriptures teach. For in listing the manifestations of the Spirit in 1Cor. 12, the apostle Paul lists divers kinds of tongues.

It is true that the Bible reveals that there is a tongue which can be spoken, and experience bears out that there is a tongue spoken under the anointing of the Spirit which is a learned language and which can be understood by a person who has learned and speaks this language such as Spanish, Greek, etc., etc. .. And this particular tongue has been used by the Holy Spirit and is still being used in various places and at various times across the world today. At particular times when the Spirit wants to reveal Himself in a special manner. He will then enable someone to speak in the language supernaturally, for others who are present who understand that language.

But the tongue spoken by the church at Corinth is the unknown tongue that no man understands. In I Cor. 14 the second verse the apostle Paul says: "For he that speaketh in an unknown tongue, speaketh not unto man but unto God, for no man understands him, however in the Spirit he speaketh mysteries." Here we are told definitely that when we are speaking in the unknown tongue, no man understands us. We are not speaking to man, we are speaking to God. God understands us and the Bible goes on to say that in the Spirit we are speaking mysteries.

In the original Greek, literally this says that in the Spirit we are speaking divine secrets.

In ICor. 14:14 Paul goes on to say: "When I speak in the unknown tongue, or when I pray in the unknown tongue, my spirit prayeth but my understanding is unfruitful." There he is saying "With my own mind I don't even understand myself what I am saying." Certainly when Paul prayed in the unknown tongue if he had been speaking in a language which he had learned he would have understood what his spirit was saying, but he says: "With my understanding I do not know what my spirit is saying, my understanding is unfruitful." He is saying that his understanding was bypassed, his spirit prayed to God, but with his own mind he could not understand what his spirit was saying.

We see that there are divers kinds of tongues revealed to us in the scriptures and we find that there is room for a tongue which is an unknown language, which the Spirit anoints. And there is room for a known tongue which the Spirit also brings forth at times supernaturally.

There are also those who will bring you to ICor. 14:2 and who will point out to you that this verse where the word "unknown" is, the word is in italics, which indicates that it was not found in the literal Greek of the scriptures. They will try to tell you that it was therefore added by the translator, and this is true. The word "unknown" in ICor. 14 is in italics and it was added by the translators to complete a thought which is given in the scriptures. But nevertheless this verse still says that "he that speaketh in this tongue is speaking not unto man but unto God and no man understands him." Therefore if no man understands him for all practical purposes it is still an unknown tongue whether the word unknown was in the Greek or not.

Of course men are not supposed to understand it. It is not given to speak unto men, it is given to speak unto God.

This brings us to a second point in the glorious purpose which is revealed in scriptures for the gift of the unknown tongue. It is the question that so many people ask: "What good is a tongue which nobody can understand?"

We find the answer to this question in ICor. 14:4. I myself had to have an answer for this question a few years back, because I too had to know the purpose for which God gives us these things.

God was very precious to reveal to us in scriptures the divine purpose for the manifestation of tongues. People who are going around asking: "What good is it?" can simply and honestly yield to the Spirit of God and ask the Lord to show them what good it is and what its purpose is. The Holy Spirit will reveal to them its purpose from the scriptures, just as he has every honest seeker that has ever come.

In ICor. 14:4 the Bible says: "He that speaketh in an unknown tongue buildeth up himself." The unknown tongue

is provided by the Spirit of God in His divine pattern and His order for his children to build us up in faith. It is the gift which is given to build up the individuals in faith. The Bible goes on to say: "He that prophesieth speaketh unto the church and comforts exhorts and edifies the Church but he that speaketh in a tongue edifieth himself, buildeth up himself. It is given to build up the individual's faith and the Bible continually exhorts it's to be built up in the most holy faith.

He who imagines that he has enough faith and does not need his faith continually built up, is either foolish or proud or simply ignorant of the truth because the Bible tells us that we should speak to ourselves in Psalms and hymns and in spiritual songs and keep building up ourselves in our most holy faith. This is one of the most important and most glorious manifestations of the Spirit of God, for it is the one given to individuals to build their faith stronger.

People believe that Jesus dwells within them, that the Spirit dwells within them because they have accepted the theological promises from the Bible that when they come to Christ the Holy Spirit indwells them. This is fine and is the first step, but beloved, when I kneel before my Jesus and His Spirit within me begins to move within me, and the Spirit of my Lord who dwells within me takes my tongue and I find myself praising my Heavenly Father under His anointing and He enables me to praise Him, then I just don't believe the Spirit of Jesus dwells within me but I know it.

This sends my faith soaring up to the sky! The first time it ever happened to me, a few years ago, as I was kneeling in the darkness, in a church that I then pastored, it was five o'clock in the morning and for the first time in my life the Spirit of Jesus my Lord who dwells within me took my tongue and enabled me to praise my heavenly Father in a new language. This was so glorious to me that I just stomped up and down in that church at five in the morning. Praising my heavenly Father in this new language at the top of my voice. For the first time I knew experientially,

absolutely that Jesus my Lord dwelled within me, and it sent my faith soaring sky high.

Forever after that as I battled the world and the devil and my faith needed rebuilding, I could go alone with my Lord or in company of like-minded believers and begin to worship and adore Him and immediately He reveals Himself to me, from within me by again anointing me and enabling me to speak in other tongues as His Spirit gives me the utterance. Of course this continually builds up my faith, of course it keeps my faith high and strong and glorious and wonderful. The apostle Paul says: "When I pray in the unknown tongue, my spirit prayeth but my understanding is unfruitful." Paul is saying that with his own mind he did not even understand what he was saying in tongues. That under the enablement and the anointing of the Spirit of God, his spirit could pray straight to God, completely by passing his conscious mind, getting his conscious mind completely out of the way. It is direct contact between your spirit and God, it is the most direct contact that an individual can have. It gets the conscious mind completely out of the way. Other men don't understand it, the devil doesn't understand it. It separates one completely from the world, from men, from the devil even from their own conscious mind and it separates them completely unto God.

Naturally when there is that direct a contact with the source of power one is built up in the most holy faith. When you hook up a weak battery to a battery charger, you've connected the weak battery to the source of power. The weak battery is going to be recharged. When we pray in the unknown tongue and our spirit prayeth, completely by-passing the conscious mind, shutting out the devil, shutting out the world, separating us completely unto God, its the battery which needs recharging and has been hooked directly to the source of power, even the source of all power, the Living God

This way we must be built up in the most holy faith, it fills us with that transforming joy and assurance and faith which

lasts for hours and even days. The most glorious truth is that when the battery begins to weaken again, faith begins to drop down again, we can go alone with our Lord or in the company of like-minded believers and again come in direct communion or contact with our God. Praising and praying in the Spirit, in tongues, then the battery is recharged again. Oh! The riches of the glory that God has provided for those simple little children who love Him and believe in Him.

This is one of the first purposes of the unknown tongue. "He that speaketh in the unknown tongue, buildeth himself." Beloved, don't let any spiritual children try to imply to you that it is selfish for us to desire to build up ourselves. Many have tried to say that this implies selfishness, that we should not seek to build up ourselves but only to build up others. Listen beloved, we can only best build up others when we first build up ourselves.

This is a simple basic principle in our witness and work for God. Unless we ourselves are built up and strong in the most holy faith, we won't do very much toward building up others. Our responsibility is to first keep ourselves built up so then we can best build and strengthen others.

Now we can go on to see more of the glorious purpose for tongues. In 1st Cor. 14:16. Paul says: Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Too many have put the emphasis on the last part of that verse and miss the first part.

It is true, as Paul pointed out here, if we all gather in the church and all speak in tongues at once and bless with the Spirit at one time in an improper manner then the others will not be edified. We should not do these things in an improper manner.

The first part of this verse reveals the glorious truth, when Paul says: "Else when thou shalt bless with the Spirit." He reveals here that when we are speaking in tongues, we are

blessing God with our spirit. When we are speaking with other tongues, we are blessing God with the Spirit.

Beloved, too many times we come to God desiring that he bless us but few realize that God's heart can be blessed by us also. God is a loving Father who longs to have fellowship with us and His heart is a Father heart that can be blessed by the love and adoration of his children. We are continually coming to Him, crying for His blessing But how many of us desire to bless the heart of God" How many know that the gift of tongues is the means that God has given us to bless His heart? That when we are blessing through the gift of tongues we are blessing by the Spirit. His own Spirit is enabling us to bless Him in the way that He knows He can be blessed best.

All through the scriptures we are called upon by the Spirit of God to bless the Lord. The Bible commands us to bless the Lord. In the Psalms we read: "Bless the Lord, Oh my soul and all that is within thee bless His holy name." Continually the psalmist, as the Spirit speaks through him, calls upon us to bless the Lord.

Dear friends, our God is not some omnipotence that stands out there and to whom we can only come to get, to get, to get. Our God is a Loving Father who has a father's heart that can be blessed through our love and adoration. We can best bless his heart, when His Spirit enables us to bless Him in the way He knows He best can be blessed. Through the divine gift or manifestation with which He has given us to bless Him.

So when we are speaking in other tongues whether other people understand it and whether they realize it or not, we are blessing the Father heart of God, of our Heavenly Father and we are doing it under the divine enablement and leadership of His Holy Spirit.

Yea, the Bible says that His Spirit is giving us the very words that we utter. The very words with which to bless our Father. This is the reason we feel the glorious release that we do when we are praising God in other tongues. What

person who really loves God has not reached the point in prayer when they were praying in their own language, where they longed to express the great love that was in their heart to their Heavenly Father? To express just the way they felt, but have found that they have no words in their own language with which to express it. They were stymied, stopped and could not obtain the release of pouring it out to God.

I have felt many times this way until I was enabled to speak in other tongues. Then when I reached that point, the Spirit of my Heavenly Father took over and gave me the very words to utter with which to express my love and my adoration towards Him.

What individual has not had the experience of being in prayer and had the love of God welling up in their heart, and yet trying to express that love in their own language or even speaking in their own language have broken the sweet communion which they had felt within their beings with the Spirit of God"

Many times I have knelt in prayer and I felt the communion with the Spirit of God within me and yet as soon as I would start talking in my own language, I would break that communion. Then when I was given tongues, the heavenly language with which to commune with my Father, because it is communion with Him in the Spirit, yielding to the Spirit and under the anointing and the direction of the Spirit, it does not break our communion with Him but we can just really let flow the deepest expressions of our inner beings in the heavenly tongue which our heavenly Father provides. This brings us to a closer and sweeter communion with Him. What individual has not knelt in prayer and as they were praying actually have the devil put thoughts in their conscious mind which broke their communion with God? Which cut their mind off God, off of what they were praying about and broke their communion with God completely? But when we are praying in the Spirit, our spirit prayeth and it completely by-passes our conscious mind and the devil can

never do this to us, when we are praying in the Spirit. Thus we see that when we are praying in the unknown tongue we are blessing God with the Spirit.

Then in ICor. 14: 17, Paul says: for verily, thou giveth thanks well, but the other is not edified." Again we say it must be done in the proper manner. In a few moments we are going to learn the proper manner in which to exercise our gift. But we don't want to miss the glorious truth revealed in verse 17 where Paul says: "For verily, thou giveth thanks well."

Here the scripture teaches that when we are speaking in tongues we are giving thanks to our God, and we are giving thanks well. Yea it's a divine supernatural means by which God's children can give thanks to Him for the blessings that He gives them daily. It is Christianity in the supernatural. It is walking in the Spirit. It is giving thanks to God, not from our natural mind or our natural flesh, but it is giving thanks to God by the divine, supernatural enablement of the Spirit of God, whereby the Holy Spirit Himself gives us the very words with which to give thanks.

So when we are speaking in other tongues we are giving thanks well. Now in verse 19, Paul says it is true: "Yet in the Church, I had rather speak five words with the understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." And I agree with Brother Paul. In the Church when I am teaching the Word of God or when I am seeking to edify and teach others, since it is not the time for my use of tongues, to build up myself, then along with apostle Paul, I too would rather speak five words in a known tongue, that by my voice I might teach others than ten thousand words in an unknown tongue.

This does not mean that when I am alone with God or in the company of like-minded believers, and when my purpose is not to teach others but to worship and adore my God and to give thanks to Him and to bless His father heart with my love and adoration, and to build myself up in the most holy

faith, then I would rather speak five words in the unknown tongue than ten thousand words in my own language.

I believe that if the apostle Paul had dealt with the other side of the question he would have said the same thing. In fact the apostle Paul did say the same thing in dealing with the other side of the question. He said in the church when I am teaching I'd rather speak with my own language. Nevertheless he said also in the same chapter of ICor. 14 "I thank my God that I speak with tongues more than you all." He said this in the 18th verse, just a moment before he had said: "In the church, I'd rather speak in a known language."

So we notice that before Paul makes the statement that in the church he'd rather speak in a known tongue than in an unknown tongue, he very carefully prefaced that statement with the fact that he was grateful for his gift of tongues and its glory. He did not in any way here try to detract from the glory of the gift of tongues, as many have tried to imply.

Many will quote verse 19 and seek to completely ignore the 18th verse. But Paul spoke verses 18 and 19 in practically the same sentence and most certainly with the same breath. He started off by saying "I thank my God I speak with tongues." He was not implying that it was the least of gifts or seeking to detract from it. He was making sure that the people understood that he was thankful to God for this glorious gift, but then in order that they might understand that it was to be used only in the purpose that God had for it and not to be used when we should be teaching, he went on to explain: "Yet in the church when I am supposed to be teaching, I would rather speak five words in a known language than ten thousand in the unknown tongue."

In no way did Paul try to detract or to de-emphasize the gift of tongues in this 14th chapter of ICor. as many have tried to imply and tried to use Paul's teachings to detract from it and de-emphasize it themselves. Paul only sought to teach the church how to properly use it in its divine place and its divine order so that God's whole purpose in our lives can be fulfilled. Paul also said to the Corinthian church: "I would

that ye all spake with tongues." Here the Holy Spirit, who is the author of the scriptures is speaking through Paul and telling us that the Spirit of God desires that we all speak in tongues. He is telling us that we all have been given this glorious gift to build us up in our most holy faith, and that we call all have it.

The fact that Paul says in another place: "Do all speak with tongues, do all prophesy?" does not in any means imply that God did not desire that every one of us have all the manifestations of the Spirit including the gift of tongues. It only means that at the time that Paul was speaking to the Corinthians, all had not grown up enough, and all were not yielded enough to the Holy Spirit, so that all were not experiencing manifestations of the Spirit. At that time therefore, all did not speak with tongues and all did not prophesy, and all did not manifest the gifts of healing etc., etc. . . These manifestations of the Spirit are given to meet human needs, and God desires that one day all come to manifest all of them as all

are fully yielded to the Spirit of God. And rather than taking away from the glory of the purpose of the gift of tongues and its place in the divine order of God, Paul says: "I would that ye all spake in tongues.

Then in verse 5 of ICor. 14 Paul says: "But rather than you prophesy." He desired that they prophesied first but he desired that they all spake in tongues. Then he went on to say: "For greater is he that prophesieth than he that speaketh with tongues, except that he interprets, that the church might be edified."

Here Paul taught that when the gift of tongues is used in conjunction with its companion, the gift of interpretation, that it is not only not the least gift, but that it is on par and on a level with prophecy, which Paul says is the greatest. For he says: "Greater is he that prophesieth than he that speaketh with tongues, unless he that speaketh with tongues interprets." Thereby saying that if he that speaketh in tongues interprets, then prophecy is no greater but the two are on a

divine par and a divine level, because tongues accompanied by interpretation is a message from God to His people which builds and comforts and exhorts them and so accomplishes the same purpose as prophecy.

Since the gift of tongues is given for the building up of the individual's faith, then of course God did not intend for it to be used during the teaching time in the church. Neither did He intend for the church members to all gather together in their service and speak in tongues at once, as the Corinthians were doing. Then of course the unbelievers and the unlearned cannot be taught. They do not understand what is going on, and of course, as the scriptures say: "They will go away and say that you are mad." Therefore the divine order for the use of each one of these gifts or manifestations of the Spirit is given to us in the Scriptures.

In the 27th verse of ICor. 14 Paul says: "If any man speak in the unknown tongue, let it be by two or at the most by three and that by course, and let one interpret, but if there be no interpreter let him keep silence in the church and let him speak to himself and to God."

There are two uses revealed for the gift of tongues in scripture. When accompanied with its companion the gift of interpretation this manifestation of the Spirit is often used by God to speak directly to the church, a message from God, under the anointing of the Spirit which comforts, builds up and exhorts the saints.

When it is used in this manner, Paul says that there are to be only two or three messages in tongues in any one church service. And this only if there is someone present who has the companion gift of interpretation and can interpret what is said. Other than in these circumstances then our gift of tongues is to be used in our private devotion to God or in the company of like-minded believers who won't misunderstand.

The question naturally arises in the individual mind if he is taught concerning these things, well if one has this gift, how can he keep from speaking in tongues in the church? The Bible teaches very clearly that we have control over

these manifestations of the Spirit, for in ICor. 14:32 we read: “The spirits of the prophets is subject to the prophets.”

When the Spirit of the Lord comes upon us, and the anointing and the urging and the impelling to speak in tongues comes upon us, by an act, a definite definite act of our own will, if it is not the proper time or if we are not in the proper place or if it would cause confusion, we can control ourselves and refrain from speaking out in other tongues, simply by willing by our own mind and spirit not to speak. The Holy Spirit who always respects our will and never over-rules it, and who certainly recognizes the need, will respect our wishes and we can refrain from speaking in other tongues in the wrong place or manner.

In its divine order the gift of tongues can be used by God to bring a message in tongues through us, in a service as we worship. But this should be done only when it will not cause confusion. The Spirit of God never forces nor over-rules our free will. If we feel the Spirit urging us to yield to Him that He might speak forth a message in tongues through us in a service, we will find that He will wait and we can wait until the minister is finished speaking or until the song has been sung, until there is a pause in the service and the proper time comes for us to yield to the Holy Spirit and bring forth the message that He gives us under the anointing. Then everyone can wait for the interpretation to be given by the Spirit to someone in the service and things can be done properly and in their divine order.

Let the prophets speak by two or three and that by course. When someone else is speaking forth, we can wait. The Spirit will wait with us to yield to Him and then stand up and speak forth the message under the anointing and let the interpretation be given. Other than this, we should use our gift of tongues to build ourselves up in the most holy faith.

Through these means, God's glorious gift and God's glorious manifestation of His Spirit accomplishes the glorious purpose that God has for it without any confusion.

In ICor. 14:15, the apostle Paul says: "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.

"Beloved, there is a praying with the understanding with the conscious mind and there is a praying with the Spirit. When we are praying with the understanding, then we are talking to God, expressing thoughts that come in our conscious mind, in our own language. God uses this kind of prayer, and it has its purpose in God's order. But when we are praying in the Spirit, we get our conscious mind completely out of the way and we yield ourselves completely to the Holy Spirit, we get in the Spirit, and our spirit is under the direct control of the Holy Spirit and He begins to give us the words, the divine words of utterance with which to bless our God, and to thank and praise and adore Him, with which to commune with Him so that we are both built up in the most holy faith, and sometimes when we are in a service and God wants to use us for that purpose, He gives us the words of utterance which are a divine message, and which when the interpretation is given, comforts, and builds up and blesses God's people. This is praying in the Spirit.

There is a singing with the understanding. This is when we come together and we sing the song which God has given by inspiration of His Spirit, to authors of old or new. This is a form of worship on one level. But there is a higher form of worship, beloved. There is a coming together of God's people, those who are taught believers and yielding to the Spirit and singing in the Spirit, whereby we yield completely to the Spirit of God, and He gives us both the melody and the words of praise with which to sing unto Him.

Nothing is more beautiful than to hear a congregation of Spirit filled believers, when they gather together in their worship. In times when it would not stumble the unlearned and yield completely to the Spirit of God, and the Holy Spirit sweeps across the whole congregation and takes control, and then one persons might sing in the Spirit: "Glory to God,"

another person might be singing: "Alleluia," or "His Name is wonderful," and the Holy Spirit blends everything that comes forth into one beautiful song of the Lord that mounts up unto God and blesses the Father heart of God. And it most certainly brings forth release and great blessing, and a great communion to those who are privileged to join in such worship.

We have two more points to make in this study of the glory of tongues. We withheld them to the last because probably they are the most powerful and the most important. You will notice in ICor. 14:2, it says: "He that speaketh in the unknown tongue speaketh not into men, but unto God and no one understandeth him. However, in the Spirit, he speaketh divine secrets."

In the King James version, it says: "In the Spirit he speaketh mysteries" but in the original Greek text of the scriptures, the wording is: "In the Spirit he speaketh divine secrets."

So you see beloved the Bible tells us that when we are speaking to our heavenly Father in the unknown tongue, we are speaking "divine secrets." The Bible tells us that the Holy Spirit is giving us the words to utter. "They spake with other tongues, as the Spirit gave them utterance."

There are many people who say that it is gibberish or that it is just foolishness. But let me share this with you beloved. The Holy Spirit is the most intelligent being of this universe. Yea, He is the source of all knowledge and intelligence. The Bible says that when we are speaking in other tongues, the Holy Spirit, who is the source of all knowledge and intelligence is giving us the very words to utter and that when we utter these words we are speaking divine secrets.

Therefore when the Bible says that when we are speaking with other tongues we are uttering divine secrets, and knowing that the Holy Spirit of God, who is the source of all wisdom and knowledge, is

giving us the very words with which to speak these secrets, then let no man on earth tell us that we are speaking foolish gibberish.

Then the last point that we want to make is that there is a sense in which the gift of tongues is one of the most important provisions that God has made for His people. Because there is a sense in which all of the other gifts or manifestations of the Spirit depend upon the gift of tongues.

We find as they are listed by the Spirit, gifts of healing, faith, miracles, discerning of spirits, even prophecy (for the Bible says that we prophesy according to our faith, and there is a sense in which every other one of the gifts or manifestations of the Spirit depends on how much faith we have.

Since the gift of tongues is a manifestation which is given to build our faith and to keep us strong in faith, so that the other manifestations such as the gifts of healing, miracles, faith and all the other things can come forth. In this sense all of the other manifestations of the Spirit depend to a great degree upon the manifestation of tongues. God knew this. He knew that we would need tongues to build ourselves up in the most holy faith in order that the other manifestations can come forth.

These are the reasons God provided the gift of tongues in His divine order for us. He never intended for it to be implied that it is the least of gifts. This comes strictly from man. It is strictly a trick of the devil. It is an idea that has been planted in the minds of men by the devil, to rob people of the faith that God wants them to have, so that they can bring forth all the other manifestations of the Spirit of God, and the Holy Spirit knows this.

This is why, when one receives the Baptism of the Holy Spirit, tongues is the first thing the Holy Spirit brings forth. In the past sixty years, God has been restoring His Church to first century Christianity. The great Pentecostal revival has swept across the world, built more churches, got more people saved, aside from all those who have been healed and

blessed in many other ways. It has done more than all the denominations have in the last three hundred years put together.

This great revival of the miraculous power of God has swept across the world upon the wings of two fillings that the Holy Spirit brought forth first. First tongues and then praise. You can check it statistically from the beginning in the Azusa street outpouring in California, all around the world, as this great miraculous revival has swept the world in every church, where the Baptism of the Holy Spirit broke out, the first thing that came forth was tongues, and the next thing was praise.

In every individual's life, who has received the baptism of the Holy Spirit, the first thing that the Spirit brought forth has been tongues, the next thing has been praise. Why? Because regardless of what men have to say, God knows that these two provisions of God are the greatest weapons for building faith in Christians and fighting demons that God has provided for humanity. Men may think that it is the least, but the Holy Spirit does not, because it is the one that He brings forth first.

Let us not argue with God. Let us not hinder what God is doing. God has chosen the foolish things to confound the wisdom of the wise. The Bible tells us in ICor. that "He has chosen the things which are despised to bring to nought the things that are."

The simple truth is that God in His divine wisdom has chosen what appears to man to be the most foolish things, the most despised of all things, the gift of tongues, to confound the wisdom of the wise.

Because one has to set aside his own wisdom, his own intellect and has to humble himself before God, and accepts God's foolishness which is far wiser than men before he can experience the manifestation of the Spirit which is tongues. It is a humbling instrument in the hands of God. It confounds the wisdom of the wise.

Then we close by saying, that the devil and his kingdom knows that tongues is not the least. This is why he fights it with more criticism, more effort than any other thing God has brought forth. But regardless of all the striving that Satan has done, nevertheless the Spirit of God continues to be poured out upon all His people across the world. They continue to receive the Baptism of the Holy Spirit. They continue to speak in other tongues. They continue to build themselves up in the most holy faith. They continue to thank and bless God and thrill His father heart. So we say with the apostle Paul: “What is it then? I will pray with the understanding and I will pray with the Spirit also.” May God bless you. Amen.