

# GOD'S WORD TONGUES

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*God speaking through us*

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*For More on this subject see, "BE FILLED WITH THE SPIRIT," MICAIAH.COM*

*The Central Role of Experience  
in the Development of Christian Doctrine*

**W**HEN WE PREACH repentance from sin, and the salvation of Jesus Christ, we tell the unsaved to use a series of statements that have variously been called, "The Four Spiritual Laws," "The Way to Salvation," "The Sinner's Prayer," etc. These steps are, basically, 1) Every person is a sinner and separated from God; 2) There is nothing that we do to earn a right standing with God; 3) We must repent of our sins to Jesus; 4) We must ask to change us and become Lord of our lives. These steps are in no place in Scripture found all together, nor in such an easily understood, "one-stop shopping," compilation; these steps are collected from various places in Scripture.

Nor would the sinner, reading Scripture, come to the realization of the necessity of going through each step to be saved. More likely, his prayer, after reading the Scriptures, will consist of something like, "God, HELP!" The above four steps are recognized and have been compiled by Christians, AFTER the fact – from experience, and backed up, AFTER salvation, by Scripture.

The liberal high church (those old, respectable, liturgy-intensive denominations that have, for the most part, lost the PERSONAL EXPERIENCE of Christ in their lives and congregational experience, look at salvation solely in the light of Scripture. Without having experienced the personal salvation of Jesus Christ, they will tell us that the above doctrine (that of a personal commitment and experience of born-again salvation) is merely the development of the last one or two hundred years, that the term, "born-again," was rarely ever used before that. The high church thus overlooks or fails to recognize that people have become born again since the time of Christ, that that has been the only genuine experience in Christ, and that, if the term, "born-again," found little use until recently, the experience certainly was not as rare. The high church, those denominations who have, for the greatest part, lost the personal experience of being born again, thus can see, "salvation," mainly from the outside, and can interpret it only from an intellectual vantage point, seeking to gain whatever understanding of it they can through, merely, a Scriptural interpretation, and not through experience. And as they intellectualize the experience, they simultaneously miss the EXPERIENCE of salvation through Jesus Christ. No person who has experienced the salvation of Jesus Christ would feel comfortable sitting under the teaching on the subject of salvation, of someone who has never experienced that salvation.

21 For after that in the wisdom of God the world by wisdom knew not God.

**I Cor. 1:21 The BIBLE**

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

**I Cor. 2:13 - 15 The BIBLE**

13 Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

**John 16:13 The BIBLE**

In other words, just as orthodox Jews KNOW the Scriptures, probably better than most Christians, their lack of EXPERIENCE in Christ prevents them from SEEING the truth. Similarly, in the deep, and greatly learned men of much learning; if they haven't EXPERIENCED salvation in Jesus Christ, their knowledge of religion and of the Bible will not only fail to be of any good to them, but will in fact COMPLICATE or even be a ROADBLOCK in the way to their experiencing salvation, because one can see in Scripture whatever one wishes to see. And, in a Christian not LIVING IN a close walk with Christ, the Scriptures usually become a list of do's and don't's, a Book of legalism, rather than a practical manual for LIVING a relationship with Jesus Christ Himself.

In a similar manner, then, there is no place in Scripture that outlines the steps nor the theology behind the Holy Spirit Infilling in one easy step-by-step, how-to manual. What we understand about this event is similarly recognized both by, first, the EXPERIENCE, and, second, by searching through the WHOLE of Scripture, to discover the diverse and scattered truths of it. And, just as one cannot fully understand the mechanics of salvation, without having first been saved, neither can one fully know the mechanics of the Holy Spirit Infilling without having first received that. One may even teach either doctrine without first having experienced it, but that teaching will be nothing more than dry doctrine, and will be flawed in its details or truths.

17 If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.

**John 7: 17 The BIBLE**

Jesus thus said that it is the EXPERIENCE in Him, that will give the correct understanding and the confirmation of the DOCTRINE. As we've seen in the first couple chapters of I Corinthians (quoted above) man, BY WISDOM, has tried to understand God, but failed. In Christ, it is THE EXPERIENCE, NOT THE UNDERSTANDING, that gives knowledge; the FAITH enables the proof. In Christ, EXPERIENCE PRECEDES UNDERSTANDING. And FAITH PRECEDES EXPERIENCE. AFTER THAT, understanding and Scripture confirm and vindicate experience.

This is why those churches or groups that do not have the same experience or degree of experience in the gifts of the Holy Spirit as do others that flow in those gifts, usually have a different doctrine regarding the Holy Spirit and Spiritual gifts: their lack of EXPERIENCE in that area does not permit them a correct doctrine, and their incorrect doctrine in that area does not permit them the experience.

As in salvation, experience determines doctrine in this area. Every Christian will admit to God's requirement of holiness in His children. One living in holiness will preach that Scripture's portrayal of holiness is literal and accurate; one living in sin will re-invent the definition of holiness and sin according to his experience and lifestyle. The experience of either person determines their interpretation of Scripture. And the once-holy Christian (still in some way zealous for God, but) now living in sin will, without exception, re-interpret Scripture to justify and vindicate his sin. The fact that their Christian walk is no longer victorious or fruitful will be completely ignored; they see themselves as now enlightened beyond their previously, "narrow and mistaken," belief, and see others as mistaken and even unscriptural! And they will feel judged and looked down upon as inferior by those with whom they once shared common doctrine.

The Christian, especially the honourable, and circumspect Berean Christian, would prefer to have this the opposite way: correct doctrine preceding experience. It makes sense! And it seems to be what God would expect of His children. But, here again, we find a practical example of the truth of Scripture:

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

**I Cor. 1:19 – 25 The BIBLE**

Even the Christian can get caught up with insisting on understanding before he will believe. However, the very necessity of believing before one can see is the very basis of faith, and is therefore required throughout the Christian walk; it doesn't cease at salvation.

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

**Gal. 3:2-3 The BIBLE**

This is no different, with ANY doctrine of the Christian church.

### ***A Second Experience in Drawing Closer to God***

SALVATION IS the first step; without that, we haven't even reached the starting line, and won't even be in the family of God. With it, however, we are God's child, and are assured that our name is written in the Lamb's Book of Life; we are heaven-bound!

But God has given us the promise of a second experience in Him. He commanded His disciples:

4 And, being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

...

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

**Acts 1:4,5,8 The BIBLE**

Christ wasn't commanding the disciples, in Acts 1, to wait in Jerusalem until they received gifts of the Holy Spirit (they already had them: they had already been healing, etc). He was commanding them to wait for the Baptism of the Holy Spirit, whereby they would receive power (the fruit and gifts of the Holy Spirit). It was the, "baptism in the Holy Ghost," that they were commanded to receive- the experience and its fruits.<sup>1</sup> The gifts were secondary. So we must first receive the Baptism.

### ***The Infilling is Not Salvation***

THE BAPTISM in the Holy Spirit, the, "Infilling," is not salvation, itself.<sup>2</sup> We are told that the Christian may ask and wait for that special anointing of the Holy Spirit.<sup>3</sup> It is the Holy Spirit that the Christian seeks – the, "Baptism in the Holy Spirit;" because that is what works in him the Christ-like nature. Salvation saves him, and begins to change him. The Baptism in the Holy Spirit, "the Infilling," gives him the power to live victoriously as a Christian. While the fruit of the Spirit are Spirit<sup>4</sup> in the Christian who has not been, "Infilled," or, "Baptized in the Holy Spirit," the Infilling sees these fruit absolutely blossom. You can usually recognize in this way the person who has been, "filled with the Spirit," or, "Baptized in the Holy Spirit."

### ***The Gifts are Not the Infilling***

THE DISCIPLES were given Gifts of the Holy Spirit before Christ ever poured out the Baptism of the Holy Spirit.<sup>5</sup> Indeed, even the prophets and others of the Old Testament were given gifts of the Holy Spirit, for healing, miracles, words of knowledge and wisdom, etc.<sup>6</sup> God, in the Old Testament, put His Holy Spirit UPON people... and that Old Testament continued up until what we now call the, "New Testament."<sup>7</sup> The New Testament did not even begin until Christ died on the cross and thus provided His Blood as the power and sign of the New Testament. Until then, the disciples were living and working in the Old Testament, during which (from Adam until John) the Holy Spirit was merely put UPON whoever received Him. And that Holy Spirit could be withdrawn by God.<sup>8</sup> After Christ's work on the cross, the Holy Spirit is put WITHIN every Christian.<sup>9</sup> And, as He is given now not merely for the performing of gifts of the Holy Spirit, but as the means of our salvation and transformation into the likeness of Christ, He is never withdrawn from the Christian.<sup>10</sup> His ceasing to be seen in our life is not a result of His non-presence there. An absence of the fruit of the Spirit indicates, rather, our stifling Him, and an absence of the gifts of the Holy Spirit indicates our non-use of Him. (Either situation is extremely serious.) As the Holy Spirit was NOT WITHIN Old Testament saints, they were not Christians; they did not have the power of Holy Spirit to mold them into the likeness of Christ, as is His job now, and could NOT be guaranteed to be UPON them at all times, enabling and

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<sup>1</sup> Eph. 5:18, Phil. 1:11

<sup>2</sup> Acts 1:5, 8:14-17

<sup>3</sup> Luke 11:13, 24:49, Acts 8:14-17

<sup>4</sup> Gal. 5:22-26, Eph. 5:9, James 3:17

<sup>5</sup> Matt. 10:1, Mark 6:7, Luke 9:1

<sup>6</sup> Num. 11:17, 25, I Sam. 11:6

<sup>7</sup> Matt. 11:13, Lu. 16:16, [http://Micaiah.com/polygamy\\_04.htm](http://Micaiah.com/polygamy_04.htm), and following

<sup>8</sup> I Sam. 16:14, Psa. 51:11

<sup>9</sup> Rom. 8:15, I Cor. 2:12

<sup>10</sup> Eph. 1:13, 14, Rom. 11:29

helping them to live as and for Christ, and to do His will.<sup>11</sup> And as the Holy Spirit was NOT put WITHIN God's children until Jesus gave them the Holy Spirit after His death,<sup>12</sup> the disciples were using the gifts of the Holy Spirit for healing, casting out demons, etc., only by a power of God (the Holy Spirit) put upon them *for a specific time*.<sup>13</sup> The disciples, after Christ had gone, were required to wait<sup>14</sup> for the permanent impartation of the Holy Spirit, called the, "Baptism," or, "Infilling," of the Holy Spirit, that would give them not only the permanent presence of the Holy Spirit WITHIN them, for the working of the gifts of the Spirit, but *also the power of God for the fruit of the Spirit*.

The working of the gifts of the Spirit in our lives is in no way an indication that we have received either the Infilling of the Holy Spirit, as commanded by Jesus in Acts 1, nor an indication that we have received the Holy Spirit, at all (in salvation)! We may work in a particular gift, without having that gift! God uses us, not because of any capability or gifting within us, but because, simply, that God has chosen to work that gifting in us! Nor does His working in us imply even approval of us, nor of even salvation! God will use us because He has a need for us to be used in a certain way at a certain time. God used Caiaphas, the high priest at the time of Christ, to prophecy by the Spirit of God, of the nature of Christ's approaching sacrifice simply because he was, "high priest that year."<sup>15</sup> Had Christ been crucified the year previous or following, a different person would have been used by God to prophecy, regardless of the nature of their relationship with Him, simply because of the office they held! And Caiaphas, advocating (by his very [unwitting] prophecy) for the murder of Christ, certainly wasn't even in right-standing with God! So we can work a gift of the Holy Spirit WITHOUT having the Holy Spirit WITHIN us as a Christian; the Holy Spirit's working in a Christian, therefore, is even less a proof of his having the Infilling!

### ***Regarding The False Doctrine that "Tongues is Not the First Sign"***

ORIGINALLY, EVERY church in Christendom, and, it was expected, every Christian, had the infilling of the Holy Spirit. But a lack of use of this experience diminished its scope, and eventually it fell into general disuse. This is no different now. Some groups or individuals which at one point were characterized by the Holy Spirit Infilling and the liberal and common use of the gifts of the Holy Spirit, have ceased to work in this area as they once did. And, without exception, the first doctrine that appears in such people or groups when this happens, is the idea that, "the gift of speaking in tongues is not the first gift experienced upon the infilling." Their doctrine will change, and change to justify and vindicate their experience (currently, of a very limited or even absence of the exercise of the gifts of the Spirit). The fact that their Christian walk is no longer as victorious nor fruitful as it was when they had the infilling and commonly worked in the gifts (and, naturally, believed that tongues is the first gift) will now be completely ignored by them; they will see themselves as now enlightened beyond their previously, "narrow and mistaken," belief, and see others as mistaken and even unScriptural! And these individuals or churches will feel judged and looked down upon as inferior by those with whom they once shared common doctrine.

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<sup>11</sup> Matt. 13:10 – 17, I Pet. 1:10-12

<sup>12</sup> John 15:26, John 20:22

<sup>13</sup> Lu. 10:19, 22:35, 36

<sup>14</sup> Lu. 24:49, Acts 1:4, 5

<sup>15</sup> John 11:47-52, Acts 1:16, 17

This doctrine that tongues is not the first sign is an indication of the degree to which the Holy Spirit infilling and the gifts of the Holy Spirit are in evidence and use in that person or body of believers. It is an indication that the Infilling is rarely experienced among the group who now believes this.

God explains in the Book of James that the tongue is the most difficult part of the body to tame, and that if one can tame his tongue he can tame and control also his whole body. The tongue is the first thing that God claims and uses when He is given total control over our life by the Infilling of the Holy Spirit. When God has control of our tongue He has control of all of us and is able to rule and employ us much more effectively and completely:

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

**James 3:2,3 The BIBLE**

## THERE ARE DIFFERENT KINDS OF TONGUES

I Corinthians 12:28 says,

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

**I Cor. 12:28 The BIBLE**

**A** PLURAL, "DIVERSITIES OF TONGUES," (*above*) is not a single gift, but a *category* of Spiritual gifts. As *i) Scripture says* here, there are various types of tongues. And, *ii) by experience, we find* that there is in fact more than one kind of gift of tongues.

### *i) Tongues – Our Own Personal Prayer Language*

**W**E find that everyone who receives the Infilling receives immediately receives a gift of tongues as an intimate prayer language to God. This is unique to them, and untranslated/able by others. When it is used, it is a, "hotline to heaven," that is both in God's own language (or, more literally, "new tongues,"<sup>16</sup> or, tongues, "of angels,"<sup>18</sup>) and indecipherable by satan. It is for the speaker's own personal benefit:

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

**I Cor. 14:4 The BIBLE**

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<sup>16</sup> Mark 16:17

<sup>16</sup> I Cor. 13:1

It is extremely useful, also, when we do not know the reason that God has laid a certain person or concern upon our heart, or when we don't know how to pray for them.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

**I Cor. 14:14 The BIBLE**

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

**Rom. 8:26 – 27 The BIBLE**

This exercise of our personal prayer language of tongues is useful when we are alone, in our prayer closet interceding for a person or purpose that God has laid upon our heart, or when He has not told us for what person or purpose he has given us concern. We know only that He wishes us to pray for a specific reason, that we know not.

### *ii) Using Our Own Personal Prayer Language When Ministering in Person*

**T**HE gift is also used in this way, sometimes when we are actually laying hands on a person, or praying with them beside us.

Also, this gift is often used when praying with someone as they seek the Infilling themselves, "for the first time." At such a point one may wish to thus invoke the Holy Spirit's presence at that place and in that way, to facilitate the Infilling, and, also, to encourage the seeker in his pursuit, and to encourage him to have faith enough to, "step out," and to begin to mouth the words in tongues that God is giving him the ability to speak.

In other words, one's own, personal prayer language is not limited to use merely for, "one's own edification;" it can be used, also, for corporate blessing and in ministering.

### *iii) When God Gives Us an Earthly Tongues Prayer Language*

**T**HERE are times, however, that God has used an earthly language in this capacity in order to speak to someone whose native tongue this is. In this way, God has been able to speak (unwittingly through the mouth of the tongue-speaker) to the second party in a way that the recipient can have no doubt that this message is from God. Also, this can, "bring home to them," the fact that, though they are living, talking, worshipping, and living the Christian walk, in a culture and language foreign to them, that God is not a God of merely that foreign culture and tongue; He is an immanent, intimate God who crosses all cultural boundaries, and in THEIR, intimate God. Such instances of speaking a foreign tongue in one's own personal prayer to God is thus only a temporary experience, and only for a specific time and purpose.

### *iv) Exercising our Personal Prayer Language in Corporate Worship to God*



**I**N corporate worship that is dictated and enveloped by the Holy Spirit, one will naturally with to give God one's "all." This will naturally involve the exercise of one's, "Prayer Language," that personal gift of tongues God gives each individual at the Infilling. When one is in worship to God there will often be points at which even one's native tongue will feel woefully inadequate in expressing one's adoration of God. At these points one will automatically break out in tongues in praise and worship. This will be done at whatever volume the individual himself dictates; this is no ecstatic, "possessed," and uncontrollable outburst of unconscious automatism, as Scripture Itself assures us.<sup>19</sup> It is comparable to tears, to dancing, to shouting, or to whatever else one decides to use to more adequately express his love for his Lord and Saviour.

One may also start singing in his prayer language, a, "new song,"<sup>20</sup> put into his mouth by God as the worshipper opens it and begins to willfully worship his God in this way. It will be spontaneous. It will be without composition, yet it will not be tuneless. And it will be fully capable of being sung by the congregation as a whole. Corporately. This is called, "singing in the Spirit."

15 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.

**I Cor. 14:15 The BIBLE**

Singing in the Spirit does indeed employ one's own, personal, prayer language, his personal gift of tongues, but it is used simultaneously, in multitudinous and corporate worship, whether spoken or sung. It is another use of one's personal prayer language and it is the link between tongues intended by God for one's own personal edification and tongues intended by God for the body's corporate edification. And, sung, it is the most beautiful of songs of worship to God.

*v) Tongues – A Form of "Prophecy," or "Giving Forth a Message to the Body of Christ"*

**T**HIS is the Tongues gift which is spoken of in conjunction with the gift of Interpretation. This gift, prophetic tongues, is intended for the benefit of the entire body of believers present in that place.

30b "...do all speak with tongues? do all interpret?"

**I Cor. 12:30b The BIBLE**

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

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<sup>19</sup> I Cor. 14:32

<sup>20</sup> Psa. 40:3, John 4:23, 24, I Cor. 14:15-17

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?  
 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?  
 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.  
 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.  
 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.  
 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.  
 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.  
 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.  
 15 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.  
 16 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?  
 17 For thou verily givest thanks well, but the other is not edified.  
 18 I thank my God, I speak with tongues more than ye all:  
 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.  
 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.  
 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.  
 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.  
 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?  
 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:  
 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.  
 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

**I Cor. 14:5 – 26 The BIBLE**

This particular gift of tongues is actually a version of prophecy, that gift of “forth-telling,” or, telling forth a message from God (compared to, “foretelling,” another kind of prophecy. The prophet Jonah, for instance, was a telling-forth kind of prophet telling forth the requirements of God to the people of Nineveh, compared to Daniel, who was a foretelling kind of prophet and foretold future events). Compared to other kinds of tongues, which are directed as prayer or worship to *God*, this particular gift of tongues is directed to the *people of God*. And, although God is able to hear, understand, and process an infinite number of prayers at any one time, man is not similarly capable. For this reason, God limits the number of messages to be given to the body of Christ at any one time; indeed, one usually finds that all messages given

by God at any one time are of a similar theme, either in whole or in part. And, as the gift is intended to edify the body of Christ, it must necessarily be tailored to enable this. In other words, the body of Christ must be able to UNDERSTAND what is being told them! The gift must be used only in conjunction with the gift of interpretation.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

**I Cor. 14:27-29 The BIBLE**

This gift of tongues is identical to the gift of prophecy and is therefore exercised the same way, except, of course for the facts that a) it is exercised in a different language, and that b) it must be used in conjunction with the gift of Interpretation. As one's personal prayer language is intended for communication with God it is not required to be interpreted. But, as prophetic tongues is intended for the body of believers as a whole, it is intended to be interpreted.