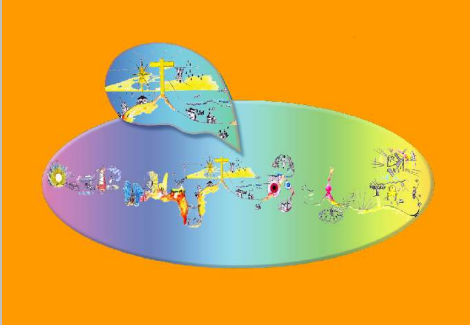


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We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testaments) as the only infallible authoritative WORD OF GOD.

HULDAH MINISTRY aims to return to the Word Of God, founded on Hebrew background and to interpret it from Hebraic perspective, acknowledging that Jesus is a Jew and the Jewish-ness of His teaching as a continuation from the Hebrew Bible. The Ministry also aims to put His teaching into practice, to have a closer relationship with the Lord, Jesus Christ, and to regularly have a Christian fellowship so that this-worldly kingdom of God will materialise in the midst of the followers of Jesus here and now, as well as earnestly seeking Christ's Return to establish the otherworldly Kingdom of God on earth.

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HULDAH MINISTRY

LETTER TO THE BROTHERS AND SISTERS IN CHRIST

【 THE GIFT OF TONGUES 】

If I speak in tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing...love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part, but when perfection comes, the imperfect disappears...Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known...

...anyone who speaks in a tongue does not speak to men but to God. Indeed, no-one understands him; he utters mysteries with his spirit. But everyone who prophesies speaks to men for their strengthening, encouragement and comfort...I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.

Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? ...For this reason anyone who speak in a tongue should pray that he may interpret what he says. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my mind;...I thank God that I speak in tongues more than all of you. But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue...Tongues, then are a

sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers...Therefore, my brothers, be eager to prophesy, and do not forbid speaking in tongues. But everything should be done in a fitting and orderly way.

1Corinthians 13:1-14:39.

The apostle Paul gives a profound teaching on the subject of '*spiritual gifts*' in 1Corinthians chapters 12-14. He first briefly explains the existence of different kinds of gifts given by the Holy Spirit; 1.the message of wisdom, 2.the message of knowledge, 3.faith, 4.gifts of healing, 5.miraculous powers, 6.prophecy, 7.distinguishing between spirits, 8.speaking in different kinds of tongues, and 9.the interpretation of tongues, in chapter 12, then Paul emphasises the importance of love whenever all these gifts are exercised in chapter 13. In chapter 14, he goes on to give detailed instructions on how to operate the gifts of tongues while keeping unity in ministry and in church in order to function properly as the corporate body of Christ.

However, contrary to his intention, these chapters are the very ones which have led to disunity among the followers of Christ. One of the reasons that among the nine spiritual gifts Paul specifically picked the gift of tongues and gave instructions on its appropriate use might have lied in his sharp insight that a controversy about the gifts would arise in later days. Indeed, the interpretation of the meaning of Paul's statement that "the spiritual gifts will cease" varies widely. Some claim that the supernatural spiritual gifts passed out when the first generation of Christ's followers died because those gifts were given to them solely in order to authenticate the ministry and authority of His apostles. Others believe that the gifts passed away when the whole canon of the Scriptures was completed and that the supernatural revelations were needed only for the first generation church because there was yet no New Testament.

No matter how much controversy exists among scholars, Paul is very clear to state that the gifts will cease when perfection comes, and his following words: '***For we know in part, but when perfection comes, the imperfect disappears...Now I know in part; then I shall know fully, even as I am fully known***' (1Co.13:9-12, Lines added), defines the precise time when he meant by saying that perfection comes. If we now live in an imperfect time it would be only the end time that perfection is to be brought in, that is, when the Lord Jesus Christ returns. In other words, as long as imperfection continues the spiritual gifts will continue. In comparison of the "present imperfect church age" with the "perfect age to come" inaugurated by the second coming of Christ, Paul means that we still definitely need to operate the gifts until the consummation of all things comes and a new order of perfection will be established by Christ.

In chapter 14, Paul states at least two different kinds of tongues, which Smith Wigglesworth categorises as three different types through his ample experiences as quoted in the end of this letter. Paul separates the use of the one kind of tongues from the other depending on whether it is used in a personal or public setting.

First, he takes a position to claim that this gift of tongues is primarily for personal use, and to encourage believers to speak in tongues as much as possible in their prayer life. Paul says that those who speak in tongues direct their prayer to God but not to men, and edify themselves, i.e., building them up, which means that the use of tongues strengthens believers so as to powerfully stand against Satan. The great privilege of tongues lies in the fact that we are able to pray unlimitedly in what we say, because the supernatural language, "tongues" enables us to pray with our spirit instead of with our mind. Behind the operation of tongues there is the guidance of the Holy Spirit, and it is He that enables us to intercede for others in need and for situations when we really do not know how and what we should pray for. Acknowledging this powerful weapon for believers, it is no wonder that Satan has attempted to discourage and discredit this gift.

Next, while he encourages every believer to speak in tongues in his or her individual devotional life, Paul is not so much keen on using them in corporate church life. He gives advice that if an interpretation follows an utterance in tongues, the church will be edified, i.e., desirably built up, and this use of tongues alone is recommendable in the church. Even if there is an

interpretation, the utterances of tongues must be limited to three in any one meeting. Quoting from Isaiah 28:11-12, Paul argues the possibility of misleading non-believing people by the use of tongues in public meetings in the following way that if non-believing people, i.e., outsiders of the Christian community hear tongues without interpretation in a public meeting they may well feel alienated and it may even cause them to reject the gospel. Therefore, he commends a practice of order and ordered worship but not chaos in the church, and for this sake, Paul rather liked everyone to prophesy in the Corinthian church. Actually, the gift of prophecy is not a mere sign but it is a clear statement of God's Word, in that the Lord is speaking to us with a clear message, and it won't cause an effect of alienating non-believing people, rather, it might make them feel God's presence among them. Smith Wigglesworth's fascinating exposition over this mysterious gift of tongues is really worth noting. He not only explains different ways of its usage but also poignantly analyses different kinds of tongues. The following is his unique teaching on it.

The manifestations of tongues and the interpretation of tongues are so closely related that it would be very difficult to deal with one without the other, and I believe that it will be very profitable for you if I explain the two together. Why tongues? Why has God brought this gift into operation? There is a reason. If there were not a reason, it would not be there ...Why did God design it all? You must see with me that the gift of tongues was never in evidence before the Holy Spirit came. ...So when God fulfilled the promise, when the time was appointed (and it is a wonderful appointment, the Holy Spirit came and filled the apostles. The gift that had never been in operation before came into operation that wonderful day in the Upper Room, and for the first time in all of history, men were speaking in a new order; it was not an old language, but language that was to be interpreted.

This is very profound because we recognize that God is speaking. No man understands it. The Spirit is speaking, and the Spirit opens the revelation that they will have, without adulteration; God's word flows through the whole place. Tongues are a wonderful display of this; they are to revive the people; they are to give new depths of thought. ...I might have lost anointing or favour with God. I might be like many people today who have lived holy lives and have received holy language, but now are living in a backslidden condition, a life that is not worthy of the language. There are people today who have lived holy lives, preached sanctification, and their language has been helpful, but something has come in the way. They have lost their zeal and fire, but they still hold onto the language. This can take place in anyone's life. So I ask you, you who think you stand, *"take heed lest [you] fall"* (1Cor.10:12). You cannot play with this.

I would like you to know that the speaker is no good unless he judges himself every day. If I do not judge myself, I will be judged (1Cor.11:31). It is not sufficient for me to have your good word; I must have the Master's good word. It is no good to me if I look good to you. If there were one thing between me and God, I would not dare to come onto this platform unless I knew that God had made me holy, for they who bear the vessels of the Lord must be holy unto the Lord (Isa.52:11).

There are **three types of tongues**, and this is where the confusion comes in; this is where the people judge you, and this is where people have gone wrong. I know, and every person who interprets tongues knows, that there is an intuition of divine appointment at this time. Every person who has been given the interpretation of tongues when they have had nothing before them except the glory of God will agree with this. Now, **the first type** of tongues is when people are receiving the Holy Spirit, and they speak in tongues as an evidence of their baptism. There is **another** approach to tongues when you are in a prayer meeting. You need to know exactly one thing: if you are in a prayer meeting when people are praying in the Spirit, never seek the interpretation. The Scripture declares it clearly: *"For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries"* (1Cor.14:2).

You will find that in a prayer meeting people will pray and speak in the Spirit, but it will be unto God and not for interpretation. Do not try to seek interpretation, for if you do you will find it is wrong. Never under any circumstances expect tongues to be interpreted where it is continually routine-the same and the same and the same. It is a spiritual language, but it is not a gift. What is it?

You will find that it is adoration. It happens when the soul has been in a real definite position with God. Do not seek interpretation.

The third type of tongues is for interpretation. What type of tongues is this? *“Different kinds of tongues” (1Cor.12:10)*. What are these *“different kinds of tongues”*? They are languages with perfect syllables. When a person gets up with a perfect language by the Spirit, you will find it is decisive, it is instructive, it is lovely to hear, it is divine in its appointment. It has to have interpretation because God is speaking to us in words that are not in our native language.

Tongues are to bring forth revelation and power in the church, to save it from lack and from being bound. Tongues and interpretation are for liberty among the people, to lift the saints and fill the place with the glory. God will open this to you; you will see what it means to have people among you full of the Spirit, and you will long to get the Spirit’s mind. ...I want to show you the difference between genuine and false tongues. There are some people who get up and speak in tongues who give a little bit of tongues, and then a little more, and a little more, and they repeat themselves. Never give interpretation to such foolishness.

There are other people who get up and profess to interpret it, and they stutter and stammer, giving a word now and then. Is that interpretation? No. Do you think that the Holy Spirit is short of language? If you are stammering and stuttering and giving a word of interpretation now and then, don’t believe it. It is not of God. What is it, then? People are waiting while some word in their minds comes forth, and they are giving you their minds. It is not interpretation. I say all these things to save you from foolishness, to save you from people who want to be somebody. The Holy Spirit has shown me that all the time He is helping me, I have to be nothing. There is not a place where any man can ever be anything. It is in the death, union, and likeness of Christ that He becomes all in all. If we have not gone to death in the baptism of the Spirit, it shows me that we are altogether out of order.

The Spirit of the Lord has been speaking to you. I have felt the unction, I have realized the power, I have been speaking as fast as I could get it out, and the Spirit has given everything. For once in our lifetimes, we have been where there has been the manifestation of the glory, where God is speaking to our hearts, where He is bringing us to a place of inhabitation in the Spirit. ...What are you ready for now? Are you ready for anything? Don’t forget you have to go over the top. The top of what? The top of yourself, the top of your opinions and fancies and whims and foolish acts. You have to dethrone them; you have to have a biblical building; you have to be in the Scriptures. *“For God has not given us a spirit of fear, but of power and of love and of a sound mind” (2Tim.1:7)*.

When people say to me, “Oh, I have nervous symptoms; I have a nervous weakness,” I know immediately that only one thing is wrong. What is it? It is a lack of knowing the Word. *“Perfect love casts out fear.”* And there is no torment, no fear, in love (1John 4:18). I want you to get the Word of God into your heart until the demon power has no power over you. You are over the powers of fear. Then I want you to understand that the baptism of the Holy Spirit is a love beyond any you have ever had; you are to have power after the Holy Spirit comes, and it is power over the Enemy, over yourself, and over your human mind. Self has to be dethroned, Christ has to be enthroned, and the Holy Spirit has to enlarge His position.

Go over the top and never slide down again the back way. If you go, you go forward, and you go into victory from victory ...Faith is the victory (1John 5:4). Faith is the operation in your heart. Faith is the stimulation of the life of the Master. When you stand in faith, you are in a position in which God can take you to the place where you are *“over all” (Luke 10:19)* by the power of God. Believe that no power of the Enemy will have power over you. Rebuke him. Stand on the authority of the Word and go forth into victory. I want you to be saved, healed, and blessed through what God’s Word says.

【 *‘Smith Wigglesworth on Spiritual Gifts’* ps.169-184, Whitaker House, 1998, Quoted exactly as it is written, and emphases added】