

speaks in a tongue, two -- or at the most three -- should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church."

Green (pp. 166-167) states:

It is the ability to give the sense of what has been said in an unknown tongue, when this has been exercised in the congregation. Just as the Spirit leads one person to speak in a tongue he does not understand, so the same Spirit leads either him or someone else present to interpret what has been said or sung. It is not an exact translation. The interpreter does not normally understand the tongue that has been used any better than the rest of the congregation. But he feels the Spirit impelling him to speak, not a translation but an interpretation. This is very much an exercise in faith. When he gets up to speak he does not know more than the very first words of what he is going to say. He must trust the leading of the Lord the Spirit. Indeed, the whole subject of interpreting tongues is most obscure and open to abuse. It is not possible for others to have any objective criteria for checking that the interpretation is genuine, and it is not possible to ensure beforehand that the apostolic injunction will be obeyed, that nobody is to speak in tongues in church unless someone is present who can interpret. Of course, it may be that a particular person in the congregation regularly has the gift of interpretation and can be relied on; in other circumstances the gift is given to a particular person for a particular occasion.

Dennis and Rita Bennett, in *The Holy Spirit and You* (Plainfield, New Jersey: Logos International, 1971), p. 90, claim:

The interpretation of tongues is bringing the meaning of what has been said through the gift of tongues at a public meeting. A person feels moved to speak or sing in tongues, and either he or another is given by the Holy Spirit the meaning of what has been said. He or she cannot understand the tongue. It is not a translation but an interpretation, giving the general meaning of what is said. The gift of interpretation may come directly into the person's mind, *in toto*, or just a few beginning words may be given, and as the interpreter trusts the Lord and begins to speak, the rest of the message comes. In this way it resembles speaking in tongues -- "You speak, the Lord gives the words." Interpretation may also come in pictures or symbols, or by an inspired thought, or the interpreter may hear the speaking in tongues, or part of it, as though the person were speaking directly in English. Interpretation will have the same result as a prophetic utterance, that of: "edification, exhortation, or comfort" (1 Cor. 14:3-5). Remember, the gifts are not to guide your life by, but rather to confirm what God is already saying to you in your spirit and through the Scriptures.