

may not mean anything, when the words are analysed; but which denote the intimacy and trust of the couple concerned. The latter view would chime in well with Paul's hints in I Corinthians 14:7-11. . . .

However, there are so many well-attested examples of "tongues" being understood by someone present who happens to belong to another language group and knows the tongue in question, that it is probably best to give the fullest possible breadth to Paul's phrase "different kinds of tongues" and to conclude that whereas some glossolalia may be speaking in a language unknown to the speaker but intelligible to somebody who knows the particular language employed, other "tongues" may not be a particular language at all but will rather be the effusion of the deepest longings of the heart released by the Spirit of God in prayer, praise or song.

Tongues, then, may be a language, or it may not, depending on circumstances and the particular gift of God to the individual. Incidentally, it is wrongly translated "tongues of ecstasy" in some of the modern translations of the Bible, notably the *New English Bible*. There is nothing necessarily compulsive or ecstatic about it. It is (as those who have the gift well know) under the control of the speaker--otherwise it would have been pointless for Paul to bid the tongues-speakers to control themselves in church if an interpreter is not present.

## 8. Teaching

Romans 12:6-7 -- "We have different gifts, according to the grace given us. If a man's gift is . . . teaching, let him teach"

1 Corinthians 12:28 -- "And in the church God has appointed first of all apostles, second prophets, third teachers"

Ephesians 4:11 -- "It was he (Christ) who gave some to be . . . pastors and teachers"

Williams (pp. 109-110) states:

The gift of teaching in this context involves more than native talent. It envisages a divinely-given ability to understand, explain, and apply the truth of God. While academic training may help a man to sharpen his mind and discover useful study methods, only the Spirit of God can give him ability and wisdom to grasp and share the Living Word of God (1 Corinthians 2:12-15).

The task of the Christian teacher is not only to analyze and expound scriptural truth so that it becomes vital in the experience of Christians, but also to stimulate others to pass the truth on. The pastor-teacher is to be a kind of catalyst to spiritual development (Ephesians 4:11-12). He is part of that chain reaction envisaged in Paul's pastoral exhortation to