

1 CORINTHIANS, Chapter 14 – Prophecy and Tongues; Tongues Must Be Interpreted; Tongues a Sign to Unbelievers; Order in Church Meetings

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

1 CORINTHIANS, Chapter 14 – HOW THE HOLY SPIRIT IS TO OPERATE IN THE PUBLIC ASSEMBLY - Prophecy and Tongues;

1Co 14:1 Pursue (follow after) love, and desire spiritual (spirituality, supernatural) gifts, but especially that you may prophesy.

1Co 14:2 *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.*

1Co 14:3 *But he who prophesies speaks edification and exhortation and comfort to men.*

1Co 14:4 *He who speaks in a tongue edifies himself, but he who prophesies edifies the church.*

1Co 14:5 *I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.*

Tongues Must Be Interpreted;

1Co 14:6 *But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?*

1Co 14:7 *Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?*

1– After the great definition of agape and its superiority, Paul declares, *Pursue* (or follow after) *love, and desire spiritual gifts*. In chapter 12:31, he closed by saying, *earnestly desire the best gifts*. Here he is saying “*desire spiritual gifts.*” “*but especially that you may prophesy.*” Now he is going to compare the gift of tongues with the gift of prophesy. And as he compares the two gifts for the use within the church, within a mixed assembly, the gift of prophesy is definitely a superior gift.

2– The gift of tongues is the gift whereby God enables us to communicate to Him in the Spirit, bypassing the narrow channel of our intellect.

3– But he who prophesies (on the other hand) speaks edification and exhortation and comfort to men. So the gift of prophesy is that of speaking forth under the anointing, the word of God, to the people of God. Sometimes, it's edification, or exhortation, or comfort.

4– It is a very edifying experience to speak in tongues as the Spirit gives you the ability and prompts your speech. Those that exercise that gift of speaking in tongues, will tell of the blessings that this form of communication brings to them as they worship God in a language that is prompted by the Holy Spirit, that they do not know themselves. *but he who prophesies edifies the church.* When we are gathered together, the purpose is to seek the edification of the whole church, the whole body. So prophesy is a preferable gift over tongues to be operated in a public assembly.

5– He is not demeaning the gift of tongues. There is no better gift to assist you in your prayer life and in your communication with God than the gift of tongues. Exercise of that gift finds its highest use in your own personal devotional life *but even more that you prophesied; for he who prophesies is greater...* As far as the use of the gift within the church, it is much better to exercise the gift of prophesy than the gift of tongues. *unless indeed he interprets*, that the church may receive edification.

6– You cannot really be edified through just speaking in tongues, exercising the gift of speaking in tongues. You can be edified and comforted and helped, if I speak to you by prophesy or if I speak to you doctrine, teach you the Word of God. Or if I exercise the gift of word of knowledge, these things are all a blessing. They build you up in your walk with the Lord and our desire should always be for the building up of the whole body, when we are gathered together in public worship.

7– So things that are without life, giving sound, whether they are flute or harp, when they make a sound, unless they make a distinction in the sounds, (that is they are played with skill) how will it be known what is piped or played?

1– We are told the need to follow after, to pursue love. Love is to be the basic, biblical reason for exercising a spiritual gift. Love, as we have already seen, is the urge, the hunger to reach out for someone else's benefit. That is to be the controlling theme throughout this whole chapter in both the discussion of tongues and of prophesying. Love, edification, building up someone else, that is the issue. And to that end, we are to “desire spiritual gifts” in order that they may be a means of helping others and fulfilling love.

2– The use of tongues will always be directing upward in its direction – to God and never to man!

3-5 – We need to remember that the exercise of tongues is not to men but to God, whereas the exercise of the gift of prophecy to edify, exhort and to comfort men! Therefore in the area of worship and the church, the gift of prophecy is much more desired. If any interpretation of tongues ever points to man, it's not of the Holy Spirit. The Lord must value the gift of tongues highly in that He would give such a controversial gift!

6– There is no profit to the body of Christ in speaking with tongues but there is much to be gained by revelation, by knowledge, by prophesying and by teaching!

7– Tongue without interpretation is just noise to men.

1 CORINTHIANS, Chapter 14 – Prophecy and Tongues; Tongues Must Be Interpreted; Tongues a Sign to Unbelievers; Order in Church Meetings

OBSERVATION

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INTERPRETATION

APPLICATION

1Co 14:8 For if the trumpet makes an uncertain sound, who will prepare for battle?

1Co 14:9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

1Co 14:10 There are, it may be, so many kinds of languages in the world, and none of them is without significance.

1Co 14:11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

1Co 14:12 Even so you, since you are zealous for spiritual (spirituality, supernatural) gifts, let it be for the edification of the church that you seek to excel.

1Co 14:13 Therefore let him who speaks in a tongue pray that he may interpret.

1Co 14:14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

1Co 14:15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

8 – A reference is being made to how that the trumpet was used in battle. It had to have a distinct pattern of sound for it to actually communicate to the men the orders that were being given.

9 – Unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. Nobody knows what you are saying. They can't respond, Amen, because they don't know what you are saying. You are being edified, but no one else is.

10 – There are a lot of different languages, which are a covenant or an agreement between people that certain sounds are expressing certain ideas. It is marvelous that we can communicate to one another with these sounds and as long as we are in agreement that this sound means this particular thing, we are able to communicate to each other, our thoughts and our ideas.

11 – Because they are talking, they know what they are saying, but you don't. You answer them and you know what you are trying to say, but they don't. So you start picking up things, you start pointing. You are usually repeating the same English word over, but they don't have any idea what that word means. So you are as foreigners to each other or barbarians or “barbars”.

12 – They were zealous for spiritual gifts. *let it be for the edification of the church...* Those gifts that are best used in the church to build up the whole body of Christ, of which tongues is the least edifying gift in the whole church.

13 – So if you speak in an unknown tongue, in church, then pray that there may be someone who has the gift of interpretation.

14 – Praying in the Spirit. And so when I pray in an unknown tongue, my spirit prays. This means that it is one of the highest forms of worship, because Jesus said, God is a Spirit and they that worship Him must worship Him in Spirit and in truth. So it is a marvelous way to worship God, the gift of tongues.

15 – They I will pray exercising this gift of tongues. *and I will also pray with the understanding.* That is, I don't spend my entire prayer experience speaking in tongues. I pray in English as well as praying in tongues. Singing in tongues is a great way to worship God.

vs. 8-9 – The human ear can't discern except by patterns of sounds that each one knows what the pattern of those sounds mean. Tongues is to be in the Spirit directed to God. It's not for use for man to man.

vs. 10-11 – There are many languages in the world. Everyone who speaks or understands a given language can profitably communicate with anyone else who has the same understanding. Be aware if you are speaking to someone who doesn't understand your language cannot understand or agree with what you're saying.

12 – We've been told that the exercise of Spiritual gifts is to edify the whole body of Christ. **With that in mind, indeed be zealous for using these gifts to edify the church.**

13 – Only exercise the gift of tongues in a public gathering, unless there is the gift of interpretation present, and then only 2 3 at the most.

14 – Although the exercise of the gift of tongues is not fruitful to our understanding, in fact it's intellectually challenging, but one's spirit is praying and worshipping the Lord and that understanding is spiritually most fruitful.

15 – "If I am going to speak in tongues in a church," he says, "I will never do it unless I interpret what I say. I will pray with the mind also."

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INTERPRETATION

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1Co 14:16 *Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?*

1Co 14:17 *For you indeed give thanks well, but the other is not edified.*

1Co 14:18 *I thank my God I speak with tongues more than you all;*

1Co 14:19 *yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.*

Tongues a Sign to Unbelievers:

1Co 14:20 *Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.*

1Co 14:21 *In the law it is written: "WITH MEN OF OTHER TONGUES AND OTHER LIPS I WILL SPEAK TO THIS PEOPLE; AND YET, FOR ALL THAT, THEY WILL NOT HEAR ME," says the Lord.*

1Co 14:22 *Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.*

1Co 14:23 *Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?*

1Co 14:24 *But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.*

1Co 14:25 *And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.*

16 – That is, singing or praying. What are you doing? You are blessing with the Spirit. If someone would just speak in tongues or praising God in the Spirit, how could you say, “Amen”? To edify the whole church, it’s necessary to exercise the gift of prophesy or word of knowledge or word of wisdom or some of the other gifts.

17 – It’s a good way to praise God, but the problem is, if you do it in church, the others aren’t edified. Paul affirms that he is not really putting down the gift itself, just the improper use of it.

18- 19 – Paul says, I have the gift. I exercise the gift. I, no doubt, exercise it more than all of you. Yet when I am in church, I don’t exercise the gift. I would rather speak to you in words that you can understand. I would rather speak five words that you understood than to stand up and stand and speak for an hour, in tongues, the exercise of that gift, which would be meaningless to you because you don’t understand what is being said.

20 – As far as the area of malice goes, be like a child. But not with understanding, let’s reason this out, Paul is saying. Don’t be children in your, understanding, but be mature.

21 – The fact that a foreign tongue was being spoken in Jerusalem by a conquering enemy, was a sign of rejection of Israel by the Lord. Additionally, a parallel may be drawn to the events on the Day of Pentecost, with the foreign tongues, being a sign, spoken on that Day.

vs. 22 – 25 On the surface, verse 22 seems to contradict both the verses and after. Several things are pointed out in these verses. One is the preeminence of the gift of prophecy to that of tongues. The gift on tongues is an individual gift, used in worshipping and praying to God and is not to be used in a large worship gathering whereas the gift of prophecy is for the whole body of Christ. Unbelievers would think “*you are out of your mind*”, which is opposite what we want in keeping the Great Commission during our worship services. Both believers and unbelievers are or can be positively impacted by the gift of prophecy. We desire that all will worship God and will be aware that God is in this place.

16 – In a church setting, no one can agree with prayers offered in tongues because there is no understanding, and hence no opportunity to agree, saying, “amen”!

17 – Those who are praying in tongues will be giving thanks well, but there is no edification for others.

vs. 18-19 – Be thankful, if you have been given the gift of tongues, recognizing that in church it would be better to speak five words that can be understood, than ten thousand spoken in a tongue that is not understood!.

20 – Be mature in your understanding, but be childlike in malice, evil, maliciousness, naughtiness, or wickedness.

21 – Isaiah prophesied that when a foreign tongue would be heard in Israel, it would be a sign that they had forsaken God.

vs 22-25 – We went to keep in mind in the church services, we want to minister and teach to unbelievers, seekers, and believers. Tongue is a gift or in this case also being referred to as a sign, that is directed to God and not to man. However, **the exercise of the gift of prophecy is to all people.** How and when are people born again? Often when attending services where love is being sown, the gifts of teaching and prophecy are being exercised. We don’t want to turn away unbelievers by confusing or alarming them, which would occur in situations where everyone is speaking in an unintelligible tongue. What confusion! **But we want to see the supernatural work of the Holy Spirit draw them into the Kingdom!**

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INTERPRETATION

APPLICATION

Order in Church Meetings

1Co 14:26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

1Co 14:27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

1Co 14:28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

1Co 14:29 Let two or three prophets speak, and let the others judge.

1Co 14:30 But if anything is revealed to another who sits by, let the first keep silent.

1Co 14:31 For you can all prophesy one by one, that all may learn and all may be encouraged.

1Co 14:32 And the spirits of the prophets are subject to the prophets.

26 – Seek to edify the whole body. Their services must have a great deal of confusion. Everybody was doing their own thing. They were seeking to draw attention to himself by the exercise of spiritual gifts or spiritual phenomena. God never intended the spiritual phenomena to be put on display, to attract attention. Unfortunately, that has become the case in many places today. It becomes an attention "getter", a showcase. People aren't at all edified by that. We should seek to edify!

27 – Now if this gift is exercised, these are the guidelines and the rules. *let there be two or at the most three* -- Two or three, but don't go beyond that, *each in turn, and let one interpret*. Don't interrupt each other. Paul is setting out an order here now. If this gift of tongues is to be exercised in the church, it's to be exercised under definite limitations. Two or at most three, that in course and one person interpreting.

28 – There are always those who do not want to take responsibility for their own actions. They try to blame the Holy Spirit for some of their folly. Oh, the Holy Spirit just took over and I couldn't help it, you know. No, that isn't so. The Holy Spirit just doesn't take over and put you in the back seat. You are always in control. He will work with you. He doesn't take control. You can't really blame the Holy Spirit and say well, the Holy Spirit forced me to do it or I, you know, I couldn't help myself. That's wrong! You can help yourself. You are responsible yourself.

29 – When a person is supposedly speaking for God, and quite often they use the words, "Thus saith the Lord". Maybe it isn't the Lord speaking. So we are to judge. Does it line up with the body of Scripture? God is not going to contradict Himself. So the main line of judgment is, does it line up with the written revelation of God's purpose and God's will?

30 – If someone standing up and prophesying, someone else maybe something is said that brings something to their attention. They then begin to interrupt. But we are to first one hold our peace. Let the other person speak. When more than one speaks at the same time, it will lead to mass confusion.

31 – He that prophesies seeks edification, exhortation and comfort. So you may all prophesy one by one that you all may be comforted or encouraged, that you might learn.

32 – *The spirits of the prophets are subject to the prophets.* You are always in control of what you're saying. You can't say, the Holy Spirit may me to do it. I couldn't help it. No, the spirit of the prophet is subject to the prophet. You have control!

26 – The Corinthians were being asked whether their worship services were over emphasizing these various spiritual things in promoting self to the extent there was no real seeking the edification of the church. **How would you characterize your place of worship with regard to this?**

vs. 27 – Continuing to emphasize the use of tongues is to be privately and not in church, Paul is setting out an order here now. If this gift of tongues is to be exercised in the church, it's to be exercised under definite limitations so as not to produce disorder and confusion.

28 – If there is not interpreter present, **no one should speak out in tongues, but keep silent in church.**

vs. 29-32 – Prophecy must also be conducted in order. Let two or three prophets speak: Even as tongues are to be regulated in meetings of the church, so is the gift of prophecy. The whole meeting should not be given over to prophecy, but only two or three should speak at any given meeting. Paul is far more positive about the use of the gift of prophecy in church meetings than the use of the gift of tongues, but he still believes prophecy should be regulated. The gifts of the Spirit are never to be made the focus of church life. Worship and the Word are the focus, and the gifts flow under God's direction around the focus of worship and the Word. No one is to be "overtaken" by prophecy. They are still in control of the exercise of the gift, even when the Holy Spirit is moving upon them. **Their speech is under their own personal control and not that of the Holy Spirit. The Holy Spirit does not take control like a demon does in demonic possession!**

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INTERPRETATION

APPLICATION

<p><i>1Co 14:33 For God is not the author of confusion but of peace, as in all the churches of the saints.</i></p> <p><i>1Co 14:34 Let your women keep silent in the churches, for they are not permitted to speak (<u>laleo, chatter</u>); but they are to be submissive, as the law also says.</i></p> <p><i>1Co 14:35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.</i></p> <p><i>1Co 14:36 Or did the word of God come originally from you? Or was it you only that it reached?</i></p>	<p>33– Services that are of confusion, aren’t of God. He is not the author of confusion. He is the author of peace. He is a God of order, in <i>all the churches of the saints</i>. Corinth was probably one of the most disorderly of all.</p> <p>34– Earlier in chapter eleven (1 Corinthians 11:5), Paul spoke of the women praying or prophesying in the church without their heads being covered. Paul said the women in Corinth should wear veils. Here, he’s not talking about their praying or prophesying. It isn’t a prohibition on women to speak in the church, <i>but they are to be submissive, as the law also says</i>. Appealing to a woman’s innate desire for deeper spirituality, Satan suggested to Eve that eating the forbidden fruit would make her more godly (Gen. 3:5). Thus, in her desire for a more godly character, Eve was tricked. It is this admirable tendency in women that also makes them more susceptible to deception. Therefore, because of women’s vulnerability to error, man is to be the teacher of doctrine. Gen. 3:16, “thy desire shall be to thy husband, and he shall rule over you”. By this the apostle would signify, that the reason why women are not to speak in the church, or to preach and teach publicly, or be concerned in the ministerial function, is, because this is an act of power, and authority; of rule and government, and so contrary to that subjection which God in His law requires of women unto men. (Gill)</p> <p>35– The early church observed the Jewish synagogue custom, where the men sat on one side and the women on the other. There was the space in the middle where the teacher would stand and would instruct. Evidently as the instruction was being given, sometimes the wife would call across the room to her husband, asking, what’s he talking about? This would interrupt the service, leading to confusion. Paul said, if you want to learn, wait until you get home.</p> <p>36– The Corinthian church must have been acting and possibly believing that they were the origin of the spiritual gifts and the exercise of the gifts. There most likely were those that were disagreeing when they get the letter from Paul, saying, Paul doesn’t know anything. You know, he’s not as spiritual as we are!</p>	<p>33– Confusion and disorder at a church meeting isn’t from God. God may do things we don’t understand, and things that seem strange or unpredictable to us, but there will not be a general atmosphere of confusion or weirdness.</p> <p>34– The right of women to pray or prophecy publicly has already been established. (<i>1Co 11:1-16</i>). Here, we’re told that probably women do not have the right to judge prophecy, something restricted to the male leadership of the church. Instead of judging prophecy, women should be submissive to what the leadership of the church judges regarding words of prophecy. Additionally we need to remember that then the women and men sat on different sides of the church</p> <p>35– Women instead of shouting across the room, were told to wait until they were at home to discuss with their husbands, questions or things brought up in the service.</p> <p>36– Paul is bringing up his apostolic authority here. Should some of the Corinthian Christians want to contend with him on these matters. He will have none of it. The word of God did not come from the Corinthian Christians; it came to them from Paul. They need to sit and listen and be teachable instead of contending with the apostle!</p>
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INTERPRETATION

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1Co 14:37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord 1Co 14:38 But if anyone is ignorant, let him be ignorant.

1Co 14:39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

1Co 14:40 Let all things be done decently and in order.

William Dunn Longstaff was born on Nov. 26, 1822, in Sunderland, England. He was a business man, and the son of a wealthy English ship owner. In 1861, William was 38 and married to Joice who was 33. They were living at 27 Cambridge Terrace (Tatham Street) in Bishopwearmouth (now Sunderland), England. He was living as the house proprietor. Their children were: William L., 7; Hannah M., 5; Rhoda, T., 2; and Amelia, 10 months. Others that were living there included the unmarried sister of Joice, Mary T. Burlinson, who was 32 and a cook, nurse, nurse maid, and a chair woman. In June, 1873, D.L. Moody and Ira Sankey came to England to hold evangelistic meetings. They arrived broke, and were hoping their sponsors would have things ready for them, but instead the fellow they counted on had died, and nothing had been done to prepare for the evangelistic team's arrival. Moody and Sankey scrounged around desperately to have a meeting and had a very meager group of about 50 that showed up. Soon afterwards, William Longstaff used his financial resources and influence to support them, and the small gatherings increased to 20,000 people in London, and was able to go on to Scotland.

Only one poem has remained and it has had a wide impact and influence: “**Take Time to Be Holy**,” words He died April 2, 1894, at 5 Cambridge Terrace, Sunderland, England.

37 – So the record will now be set straight. *If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.* If anyone thinks they are truly spiritual or a prophet, let him acknowledge that **this is God's command.** Paul says, this is the Word of the Lord, that I'm giving to you.

38 – Paul then challenges us. *‘if anyone is ignorant, let him be ignorant’.* Literally, “If any one be ignorant, let him be ignored.” Don't pay any attention to him

39 – In summary the believers are told to *desire earnestly to prophesy*, as the best gift. Desire earnestly the gift of prophesy. *and do not forbid to speak with tongues.* Don't forbid that! But it's better that you prophesy than you speak in tongues.

40 – The overall summary then is *Let all things be done decently and in order.* That's the bottom line! The services within the church should be orderly. Things should be done decently and in order. When the church comes together it can be built up in marvelous ways. It can be such a strengthening thing to meet together, to encourage one another in our faith, to share in the exercise of spiritual gifts, to be taught by the mind of God, by the Spirit of God, through the Word of God, and to be comforted in times of trial and testing and pressure. This is the purpose for the church getting together. But whatever you do, do not let it become an endlessly confusing ministry, misrepresentative of the character of God, who is a God of order and decency. The Holy Spirit is not given to us to make us holy. Though He will make us holy and He is given to make us holy. But He is given, primarily, to give us power, not for exciting, exhilarating experiences, but for power to be witnesses for Jesus Christ. Are we relying on the power of the Holy Spirit to be as effective as He want us to be?

37 – If at their next meeting, someone standing up with a “word from the Lord,” saying, “Paul is all wrong!”, they are being forewarned, saying that if anyone is really a prophet or spiritual, they will agree with Paul. Some people think that if they are really spiritual, they don't have to obey God's word on these matters. In their own minds, they are so spiritual; the rules don't apply to them! **But if we are really spiritual, we will heed the Word of God, and not go “beyond” it.**

38 – If anyone be ignorant, let him be ignored.

vs. 39 -40 – That has been the thrust of the whole passage. Choose prophesying, he says, it will build people up, it will comfort them, it will strengthen them, it will edify them. **That is the supreme ministry when the church comes together.** And do not forbid speaking in tongues, he says. He has, of course, the true biblical gift in view. No one knows whether there will not come in an unbeliever who perhaps needs the exercise of a gift like this. God is sovereign, and he has the right to exercise and to give gifts as he pleases, so do not forbid that. But, in all things, he says, **let everything be done decently and in order. God is a God of order.**

TAKE TIME TO BE HOLY – William Longstaff

*1. Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.*

*2. Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone.
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.*

*3. Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control.
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above*

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INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.