

connecting carnality

1 CORINTHIANS

Sermon Series Notes



"The Communication Chapter" (I Corinthians 14)

Danny Hodges NT3416

Intro: Charles Fox Parham was a Methodist minister at the turn of the twentieth century. Because of certain ideas he had about worship, he was in constant conflict with hierarchy. Finally, he broke away and started an independent school, Bethel Bible Scholl in Topeka, Kansas. Convinced that the church in America lacked spiritual vitality, Parham urged some of his students to search the book of Acts for the secret of the power of the early apostles. Both he and his students noticed that three times in Acts, the Holy Spirit came upon the church accompanied by a supernatural gifts of tongues. They concluded that tongues was the key to spiritual power. On NY's Eve 1900, Parham and several students prayed from morning til evening, pleading for the "baptism of the Holy Spirit," which they believed would be accompanied by the gift of tongues.. They were baptized in the Holy Spirit, and they did receive a gift of tongues. This then spread to Texas, then to Los Angeles, where it became known as the Azusa Street Revival.

The **Azusa Street Revival** was a historic [Pentecostal revival meeting](#) that took place in [Los Angeles, California](#) and was led by [William J. Seymour](#), an [African American preacher](#). It began with a meeting on [April 14, 1906](#) at the [African Methodist Episcopal Church](#) and continued until roughly 1915. The revival was characterized by ecstatic spiritual experiences accompanied by [speaking in tongues](#), dramatic worship services, and inter-racial mingling. The participants received criticism from secular media and [Christian theologians](#) for behaviors considered to be outrageous and unorthodox, especially at the time. Today, the revival is considered by historians to be the primary catalyst for the spread of [Pentecostalism](#) in the 20th century.

Today, the gift of tongues remains one of the most controversial and divisive issues in the church. Some have said that the subject of this chapter is tongues, when really the subject is about the misuse and overemphasis of the gift of tongues in the church. This chapter is really about the gift of prophesying, and how each of us should eagerly desire it over any of the gifts. Prophesying involves speaking a message of truth that is directed and inspired by the spirit of God. True prophesying is meant to be understood clearly by those who hear its message I have dubbed this chapter "The Communication Chapter."

v.1 The way of love we covered last week refer again to 13:1-3

* Following the way of love is not meant to exclude the gifts. I Cor.12:31 tells us to desire the greater gifts. We know that one of the greatest gifts we can desire is the gift of prophecy.

* The church at Corinth had exalted the gift of tongues above prophecy, so Paul writes this in order to correct them.

v.2 The gift of tongues is a communication heavenward, not earthward.

* Years ago when I finally understood this it cleared up my confusion of trying to figure out why God would use tongues and interpretation for prophesying if he already had made available the gift of prophesying that did not need interpretation.

* So if there was ever a time in a public meeting of the church where one spoke in tongues and then there was an interpretation, the interpretation would not be a message from God to man, but rather a communication from man to God.

* Note; This does not mean that the person speaking in the tongue and the one interpreting are necessarily insincere, only that we believe despite the sincerity, they are incorrect. The interpretation, if directed to men, would at best be a prophecy, not a correct interpretation of the tongue.

v.3 Whenever I teach and preach the Word of God, it is a form of prophecy. There are also times when someone in the congregation gets a word from the Lord for the congregation. We had one Wednesday a week ago encouraging us to have faith in God

* Strengthen = 3619. oikodome, oy-kod-om-ay'; fem. (abstr.) of a comp. of G3624 and the base of G1430; architecture, i.e. (concr.) a structure; fig. confirmation:--building, edify (-ication, -ing). Oiko means "hoise" and domen means "to build," It carries the image of building a house on a strong foundation. So one goal of prophesying is to give people a strong and solid foundation for their lives.

* Encouragement = 3874. paraklesis, par-ak'-lay-sis; from G3870; imploration, hortation, solace:--comfort, consolation, exhortation, intreaty. This refers to God coming alongside us, supporting and steadying us through the life.

* Comfort = 3889. paramuthia, par-am-oo-thee'-ah; from G3888; consolation (prop. abstr.):--comfort. This word means to put yourself in the place of another person. This ministry of prophesying allows to know that God really knows our hurt and pain.

v.4 Tongues edifies the person speaking

v.5 Paul desires this gift for every believer. Should every believer have the gift of tongues? Refer to I Cor. 12:29-30.

vv.6-12 When God has something to say through us, he wants people to understand the message.

* Col.4:3-4

* Illus: Attempt to play an instrument but without playing any notes

vv.13-18 Note the context of Paul's statements here. He is not talking about speaking in tongues personally and privately. He is talking about tongues in a public meeting of the church.

* Did this church even know that Paul spoke in tongues? The clear implication of vv.18-19 is that Paul rarely, if ever, spoke in tongues in the public assembly.

* This section also confirms the variety of elements in this gift of tongues. Sometimes it is a prayer tongue. Other times it is a tongue of praise. This was the tongue at Pentecost (declaring the wonders of God). This tongue of praise may sometimes be in the form of singing. Then there is a tongue that gives thanks.

* Any of these types of tongue is supernatural, with a direct connection from the human spirit to God, bypassing the mind/intellect (14:2b).

v.20 That's quite a slam, but one they needed to hear.

v.21 This is from Isaiah 28:11-12. What is the context of that verse?

* The unbelievers of Isaiah 28 were Jews who, despite their religious heritage and religious habits, were not submitted to the God they believed in. As a result, he sent people of foreign tongues (the Assyrians) against them in order to get their attention and bring them to repentance. When the Assyrians came, Israel could not understand their foreign language, and this was a sign of judgment against them.

v.22 Tongues in public is primarily a sign to unbelievers

* Note: The Assyrian tongues of Isaiah 28; The tongues at Pentecost were a blessing to those speaking in tongues, and at the same time a sign to the multitude of Jews gathered there. It was a sign of their stubborn refusal to believe in and accept Jesus as Messiah; The tongues gift upon those at the house of Cornelius (Acts 10) was a sign to Peter and the other circumcised believers that the gift of salvation was not dependent upon one being circumcised. Peter and those with him were unbelievers in this situation only in the fact that they could not believe God would pour out His Spirit on uncircumcised Gentiles in the same way the Spirit had been poured out on the Jews in the upper room at Pentecost. Peter and the others with him, as well as all Jewish believers in that day, needed to be stripped of any self-righteous pride that made them feel they deserved salvation more than Gentiles. And with this they needed a complete and deep understanding that salvation for all men was completely by grace through faith (see Acts 15:5-11; Gal.2:11-16).

v.23 Paul's words seem that tongue speaking in the church at Corinth was something that happened regularly, that pretty much everyone took part, and there was no interpretation of any of the tongues being spoken. A meeting like this would seem like insanity to an unbeliever, or to a visiting believer. As a result, their tongues speaking did not edify the church, nor was it a sign to unbelievers. Instead, it caused unbelievers to think they were "out of their mind" (3105. mainomai, mah'ee-nom-ahee; mid. from a prim. mao (to long for; through the idea of insensate craving); to rave as a "maniac":--be beside self (mad).).

vv.24-25 Now, if the church at Corinth took this advice without the rest of the chapter, they might all show up for the next service and begin to prophesy in a language people could understand, but it would still be disastrous, because everyone would be speaking, and no one would be edified

v.26 Everybody wanted in on the action, and the result was chaos and confusion.

* Note: I like the fact that everyone wanted to participate, but their motive and practice needed some serious correction.

vv.27-28 Paul sets limitations and boundaries on speaking in tongues.

v.29 Paul sets limitations on prophesying, adding that what is spoken should be "weighed carefully" (judge).

v.30 This seems to suggest that no one person "hog the spotlight." In meetings where gifts may be exercised in the church. many times the same people will dominate Ward Ellis and the lady at Suncoast, etc. We should give others a chance to share

v.32 In other words, someone who says I just could not control myself is lying.

v.33a Amen!

vv.33b-35 Refer to I Cor.11. This is not forbidding a woman to prophesy in the public assembly. What was happening in the church at Corinth was that certain women were interrupting the service by outbursts that were a result of an insubmissive spirit. The counsel here suggests that their insubmission was in the home as well, and that's where it needed to be dealt with first

v.36 This strikes at the heart of the pride that was pervasive in the Corinthian church

v.37 Some would no doubt accuse Paul of quenching the Spirit by putting these kinds of guidelines on what was happening in the church. But if they are really "in tune" with the Spirit, they will acknowledge that these words are from the Lord.

v.38 This verse so encourages me as a pastor. I have at times ignored people who have had something critical to say about a message I delivered or a position we have taken as a church that I am absolutely certain is from the Lord. People that refuse to listen to or accept something clearly from the Lord should not be given the time to waste your time

vv.39-40 Paul closes encouraging prophesying over tongues in public meetings of the church, and making sure that all that is done is done in a "fitting" and "orderly" way.

* "Fitting" = 2156. euschemonos, yoo-skhay-mon'-oce; adv. from G2158; **decorously**--decently, honestly.

* "Orderly" = 5010. taxis, tax'-is; from G5021; regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity:--order.

CONCLUSION

* God wants people to be edified He also wants people strengthened, encouraged, and comforted and he wants to use us as His instruments. And its important to remember that its not only what we say, but how we say it, and what actions accompany our words

* What is God trying to communicate through you?

- He wants you to praise and glorify Him, and as a result of that praise, you will be personally edified.
- Perhaps God wants you to receive the gift of tongues.
- He also wants to use our tongues to prophesy to others, and to do it in a way that is clear and understandable; He also would never want us to unnecessarily portray ourselves as "maniacs" before unbelievers (Guy years ago that gloried in speaking in tongues on the job site).
- He wants to use us as a church to prophesy the words we speak in casual conversation, the words I speak from this stage, the words prayer counselors speak after each service

* What is God trying to communicate to you?

- Is he trying to warn you of the judgment you are going to face if you continue to reject His offer of grace & mercy? What sign(s) has he given you that should make you stop and think?
- Is he trying to show you the self-righteous pride of your heart, even as a Christian? (Peter & friends at the house of Cornelius).