



COUNTERFEIT *Revival*



by Mark W. Fenison, ThM.

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Contents

| | |
|---|------------|
| An Apostolic Revival? | 3 |
| Counterfeit Revival Predicted | |
| Counterfeit Revival Characterized | |
| God Does Not Speak by Prophets Today | 28 |
| Introduction to 1 Cor. 12-14 | 31 |
| Expository Remarks on 1 Cor. 12 | 33 |
| Diversity in Disunity – vv. 1-3 | |
| Diversity in Unity – vv. 4-6 | |
| Diversity by Sovereign Design – vv. 7-11 | |
| Diversity Required for Sufficiency – vv. 12-27 | |
| Diversity in Unity requires Priorities – v. 28 | |
| Diversity in Unity requires Limitations – vv. 29-30 | |
| Diversity in Unity requires Love – v. 31 | |
| Expository Remarks on 1 Cor. 13 | 46 |
| Introduction | |
| The Hypothetic Hyperboles – vv. 1-3 | |
| The Characteristics of Love – vv. 4-7 | |
| Complete versus Incomplete – v. 8 | |
| That which completes the incomplete – vv. 9-11 | |
| Now versus Then – vv. 12-13 | |
| Expository Remarks on 1 Cor. 14 | 60 |
| The Way of Love – 1 Cor. 14 - the Principles of Faith | |
| Introduction to the Pentecostal Gift of Tongues | |
| I. The Immature Use of Tongues – vv. 1-19 | |
| II. The Mature Use of Tongues– vv. 20-33 | |
| III. The Apostolic Conclusion - vv. 36-38 | |
| Documented False Prophets | 112 |

An Apostolic Revival?

There is a “Christian” miracle and wonders revival that has been spreading like wildfire all across the world. A few years ago, The Tacoma Tribune in Tacoma, Washington ran a two day front page article on this movement claiming it was growing worldwide at 74,000 per day.



Delegate of Third Wave Preachers: The names of the delegates in the photograph (Left to Right) are: Carol Arnott, John Arnott (Partners in Harvest), Brian Stiller (World Evangelical Alliance), Kenneth Copeland (KCM), Pope Francis, Thomas Schirmacher (WEA), Geoff Tunnicliffe (WEA), James & Betty Robison (Life Outreach International) and Tony Palmer (The Communion of Evangelical Episcopal Churches & The Order of the Ark Community).

In the above photo are shown a few of the “third” wave prophets. There are hundreds of more such “prophets” or “Apostles” of this third wave movement (Benny Hinn, Kenneth Hagin, Joel Osteen, Joyce Meyers, Peter Wagner, T.D. Jakes, Pat Robertson, and the list goes on and on).

According to Dr. Peter Wagner, who is part of the third wave movement, he traces the history of Pentecostalism in three waves. According to Wagner, the “first wave” begun in 1901 and was called the “Pentecostal” movement, and is the origin of mainline Pentecostal denominations.

The second wave is documented by Pastor George Zeller in an internet article which says:

In 1960, in Van Nuys, California, the modern Charismatic movement began in an Episcopalian Church (St. Mark's, with Dennis Bennett as rector). There was an outburst of tongues speaking in this church. This event was so significant that both Time and Newsweek covered the story. After that, the movement spread like wildfire in the Episcopalian Church and then among Lutherans and Presbyterians as well.

The movement soon entered the universities. This began in New England. In October of 1962, the glossolalia phenomenon broke out at Yale University, among members of the Evangelical Inter-Varsity Christian Fellowship. Included in this new-Pentecostal revival were Episcopalians, Lutherans, Presbyterians, Methodists, and even one Roman Catholic. Five were members of Phi Beta Kappa, and some were religious leaders on campus (they were soon called "GLOSSO YALIES"). Thereafter, the movement spread to Dartmouth College, Stanford University, and Princeton Theological Seminary. Even more significant than these events is what happened in 1967. All roads lead to Rome. At the time of Spring vacation in 1967, there were in the Notre Dame area about 30 zealous Catholics who had received the "baptism of the Holy Spirit." In 1968, about 100 to 150 met for a Catholic Pentecostal conference. In 1969, there were about 450 Catholic Charismatics who met including

about 25 or 30 priests. In 1970, the increase was more spectacular. Almost 1,300 attended the conference, including Catholics from Canada. In 1973, 22,000 Catholic Charismatics met together at Notre Dame, including Catholic participants from at least 10 foreign countries. In 1974, the Notre Dame conference was attended by 30,000 people. And finally, the 1975 international conference held in Rome attracted 10,000 pilgrims from 50 countries to hear Pope Paul VI express his warm appreciation for the movement. The movement was mushrooming not only in the Roman Catholic Church, but in all of the major Protestant denominations.

The Kansas City Charismatic Conference was held in the summer of 1977. All three wings of the Pentecostal movement were present: (1) Old Pentecostals (sometimes called "classical Pentecostals"); (2) Protestant Charismatics; and (3) Catholic Charismatics. This was the biggest and most inclusive gathering of "baptized in the Spirit believers" in modern history. There were nearly 50,000 participants in this 5-day conference. One speaker proudly hailed this conference as "the largest and most inclusive ecumenical assembly in the history of American Christianity." Almost half of the participants were Roman Catholics.

A newspaper article published in 1977 (AP), reported that there were 10 million charismatics in America (5 million Classical Pentecostals and 5 Million New Pentecostals). Thus, the new charismatic movement grew to 5 million in only 17 years (1960 to 1977)! Today, the movement is still very much alive and growing, although we probably will not see the same kind of mushrooming growth as we saw in the '60s and early '70s. The 1/7/83 Christianity Today reported that the Assembly of God denomination (Pentecostal) is the fastest growing American denomination. At that time there were 1.6 million

Assembly of God adherents and the number was growing fast.

The New Charismatics are not separatist but rather reformist in character. They are not interested in separating from old ecclesiastical structures. Rather, they are told to stay in these churches and to renew them by their continued presence within. This is what is meant by Charismatic Renewal. -

http://www.rapidnet.com/~jbeard/bdm/Psychology/char/a_brief.htm

The third wave began with the “vineyard movement” and goes under both terms “Pentecostalism” or “Charismatics.” The three key leaders that began this movement are John Wimber, C. Peter Wagner and Paul Cain.

However, one disturbing factor about this whole movement is that it crosses denominational lines and unites people of different faiths by a common experience (“tongues”), and yet it not only does not change doctrines that divide them into denominations but unites people holding **extreme** false doctrines.

This should be disturbing to any Bible believer, the Spirit of God is repeatedly called “*the Spirit OF TRUTH*” and that he leads people into “*truth*.” Moreover, the distinction between the Holy Spirit’s leadership and demonic leadership is said to be the difference between “*the spirit of truth and the spirit of error*” (1 Jn. 4:6).

Therefore, the real issue is, whether this last days “three wave movement” is a true Biblical based revival or is it the predicted final *counterfeit* miracle revival movement just before the Lord’s return?

I. The Counterfeit Revival Predicted

Mt. 24:24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

25 *Behold, I have told you before.*

2 Thes. 2:9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

2 Tim. 3:1 *This know also, that in the last days perilous times shall come.....* **8** *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.* **13** *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

The above warnings are found in the context of those days just prior to the Lord's Second Advent. Jesus characterizes these days as the time of increasing apostasy and counterfeit Christians or "tares" that dominate the professing kingdom of God (Mt. 13:29-43). Indeed, the domination of counterfeit Christianity is so great that Christ asks rhetorically "*when I come shall I find faith*" (Lk. 18:8). This rhetorical question infers that apostasy will be so great at the end of the age that the true faith will be difficult to find. This vast counterfeit Christianity will eagerly embrace this last day's counterfeit miracle and signs revival.

Deception is the key characteristic of this end time counterfeit revival. Jesus says that the deception will be so great "*insomuch that, if it were possible, they shall deceive the very elect.*" It is the miraculous element that is so apostolic in likeness that is the point of this deception.

This movement claims to be performed in the name of Christ. Therefore, it is not going to claim it is a counterfeit revival. They will claim it is the last days apostolic miracle and signs revival.

B. Predicted Point of Deception

The pivotal point of deception is found in the nature of their subjective experiences. The experience is so powerful and so similar to the Holy Spirit's internal work and external miracles found in apostolic Christianity (Mt. 24:24-25) that it has all the feelings and appearance of being genuine. Those involved in this revival will interpret everything through the prism of that experience.

*And for this cause God shall send them **strong** (Gr. **energia**) **delusion**, that they should believe a lie: - 2 Thes. 2:11*

The Greek words that translate the word “*strong*” is the same word used by the apostles to describe the internal working of the Holy Spirit in true believers as “power.”

*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh (Gr. **energia**) in us, - Eph. 3:20*

Hence, there will be a very strong internal power at work within those in this movement. They view everything else, including scripture through this prism of the supernatural experience/feeling/impression. Hence, their love and devotion to their supernatural experiences/feelings/impressions take precedence over the objective truth of scriptures. Instead of submitting their experiences to be validated by Scriptures as true or

false, they submit scriptures to their experiences to determine true or false interpretations of the scriptures.

Isaiah directly addressed the proper relationship between the supernatural and God’s Word in Isaiah 8:19-20. Subjective supernatural experiences and its sources (Isa. 8:19) are to be subjected to scriptures (Isa. 8:20) as the ultimate authenticator for determining whether they originate from the “spirit of error” or the “Spirit of truth.” This end time counterfeit revival reverses this order. They interpret everything through the prism of their experience, rather than interpreting their experiences through the prism of God’s word.

So the critical error that dominates and characterizes this counterfeit miracle movement is the rejection of objective truth as its ultimate basis for authentication. It is in this sense “*they received not the love of the truth*” (2 Thes. 2:11). Therefore, the only way to avoid this type of deception is to demand that all subjective experiences, as well as, all interpretations of Scripture be subjected to the objective truth of the Word of God.

As a consequence, every major aspect of this movement is a counterfeit of its Biblical counterpart

1. Counterfeit method for authenticating truth
2. Counterfeit love
3. Counterfeit miracles - “Lying wonders”
4. Counterfeit definitions of Biblical terms
5. Counterfeit basis for unity
6. Counterfeit righteousness
7. Counterfeit Anointing

Only those whose faith is based upon the objective truth of scriptures can escape this counterfeit deception. Indeed, a firm

grasp of truth is the key to understanding the true character of this counterfeit revival.

Biblical Christianity views everything through the prism of the objective truth of God's Word. Everything is validated by objective truth and therefore the Biblical writers place the emphasis upon truth over subjective experiences. For example, the word of God is called the word "*of truth.*" The Holy Spirit is called the Spirit "*of truth.*" The New Testament congregation is called the pillar and ground "*of the truth.*" Jesus says, "*I am....the truth.*" The basis for discernment is between "*the spirit of error and the Spirit of truth.*" Jesus said, "*ye shall know the truth and the truth shall set you free.*" Sanctification of the believer is by "*truth*" (Jn. 17:17). We are to test all things by the objective truth of Scriptures.

II. The Counterfeit Revival Characterized

Above we listed seven things that characterize this end time counterfeit miracle movement. They are –

A. Experiential versus Biblical based Faith.

As previously noted, this counterfeit revival is characterized by an experiential based faith rather than a Biblical based faith. This is not about whether true Christianity includes subjective feelings and experiences. Granted, true Christianity involves the whole man, and involves subjective elements. Christianity is experiential in nature.

The issue is whether experience or scriptures are the final authority for determining between truth and error.

For example, what happens when two persons who both claim the gift of interpretation provide contradictory interpretations? Or what happens when two persons who claim to be prophets give contradictory prophecies? Is it settled simply by calling upon others with the same professed gift to take sides? If that were the case then Elijah would have been proven to be a false prophet because 450 prophets opposed him (1 Kings. 17:19).

Consider another problem for those who claim the supernatural is the final court of appeal to determine truth. Suppose we have a person who claims that God directly spoke to him and said the following:

“God is a spirit-being with a body, complete with eyes, and eyelids, ears, nostrils, a mouth, hands, fingers, and feet” - **Kenneth Copeland Ministry Letter**, July 21, 1977

How would a person validate or authenticate whether or not this message came from God or from demons? The Bible clearly commands Christians not to believe every spirit behind prophets, but to test them (1 Jn. 4:1). What are we to recognize and use as the final authority to discern between true and false prophets and between the Spirit of God and demonic spirits?

Suppose this same prophet went on to say that God also gave him an interpretation of Scripture to support that revelation? Now we have a circular method of subjective authentication. Now, the prophet is claiming subjective personal experiences, as the basis for both his revelation and his interpretation of Scripture. This whole circular loop of rationale is based on the very same thing –

subjective experiences and feelings! God told me this, and God told me the interpretation of this text support it – thus personal experience validated by personal experience. Is not this circular reasoning?

Surely you can see that something is wrong with such a picture. If experiential based faith is self-validated in such a manner, then there is no way to validate or authenticate that anything comes from God or from Satan.

However, the Bible clearly repudiates any kind of self-authentication or experiential authentication as final authority to distinguish between truth and error, or as final authority for interpreting scriptures:

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. – Isa. 8:19-20

In verse 19 you have a classic experiential based faith. Their personal esoteric experiences with “spirits” or wizards that “peep” (see visions) or that “mutter” (incomprehensible ecstatic utterances) are the authenticating basis of their faith. It is these subjective experiences that make their faith real to them. Some would deny that those who have not experienced what they experience are fit to judge their experiences. However, a person does not have to experience murder, fornication, lying, etc., to know they are wrong do they? Why? A person can know such things are wrong without experiencing them personally because the Word of God explicitly condemns them as wrong. Likewise, the

Word of God provides clear and explicit principles to discern a demonic experience without personally experiencing it.

God rejects the subjective method of authentication. Isaiah says, if they speak not “*according to*” this word, it is because there is no light in them. All such supernatural sources and experiences are to be subjected to the Word of God (Deut. 13:1-5). His Word takes precedence over their professed experiences.

Moreover, the Scriptures claim there is a right way of interpreting scriptures or “*rightly dividing the Word of Truth*” (2 Tim. 2:15) and it is never based upon personal subjective feelings or experiences. So the very appeal to personal subjective experiences (revelations/visions/dreams/impressions) is never given in scripture, as the proper basis for interpreting scriptures.

Instead, the Scriptures are given by inspiration (2 Tim. 3:15). This means that every word is supplied by the Holy Spirit and placed correctly in connection with all other words in that context so as to express an explicit truth.

When Paul studied the book of Genesis in regard to the promise made to Abraham by God, he duly noted the use of the grammar as a basis for arriving at the proper interpretation of that scripture:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. - Gal. 3:16

In regard to the words of scripture, we are told explicitly to compare the words of scripture with other words of scripture in arriving at a true understanding of God’s Word.

Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost

teacheth; comparing spiritual things with spiritual. – 1

Cor. 2:13

Indeed, the apostle Paul commanded Timothy:

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. – 1

Tim. 1:13

Scripture is a product of the Holy Spirit choosing the precise words and placing them in the proper relation with each other to form a developmental context to correctly express the intended truth. **Therefore, any interpretation of scripture that does not harmonize with the grammatical, historical, doctrinal context of scripture is false, because God is not the author of confusion.**

Christianity is the only religion where you will find people, who approach a book by jerking texts out of context, pitting one part of a book against another part of the book in order to define, defend or express their faith. That is pure confusion.

In regard to all other books, people read and interpret a book by its context. They don't jump around in a book and jerk statements from here and there and then form a conclusion to what they think the author is saying. In other words, the author's words are represented and defined by the immediate context in which he placed those words. This is simple common sense.

Paul commended the Bereans for refusing to simply believe what Paul taught, but rather searched the scriptures to see if what he said fit the context of scriptures:

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and

searched the scriptures daily, whether those things were so. – Acts 17:11

He commanded the Thessalonians to “*prove all things*” (1 Thes. 5:17).

Nowhere in Scripture do we find any man of God interpreting scriptures by their personal feelings or experiences. We find prophets who were given revelation through dreams and visions, but yet, we also find that the people of God were provided clear objective Biblical based (not subjective based tests) tests to authenticate whether those prophets spake in behalf of God or demons (Deut. 13:1-5; 18:20-22; 1 Jn. 4:1-6; etc.). Every professed prophet in this new movement has failed one or more of these Biblical tests of a prophet.

However, the classic way that the majority of *experiential based faith* Christians interpret scripture can be illustrated by the “*open window method.*” In the old South, the climate was so muggy and hot that they would leave the windows open to allow the wind to blow through in order to be cooled. The old black Pentecostal preacher would claim he was going to be led by the Spirit to obtain his text, and so he lifted up the open bible into the draft which blew the pages until he arbitrarily inserted his finger upon a page and text. So the story goes like this, he lifted it up to the wind and his finger landed on the text “Judas went out and hanged himself” and receiving no message, he repeated the method and his finger landed on “go thou and do likewise” and again “whatsoever thou doest do quickly.” It would be quite humorous if it were not sadly true that many form their doctrine, and thus their understanding and interpreting of scripture just like that. Such a method produces nothing but false doctrines and pure confusion.

Often rejecters of truth will simply respond “that is your interpretation” and yet provide no contextual based evidence to support their accusation. The proper response to such an objection is “how can you demonstrate from the context that it is not the intended meaning?” If they cannot, then they have no right to object and it is just a Satanic attack upon the truth.

The word of God is written in a historical, grammatical and cultural context, and should be interpreted in keeping with that reality. Common sense questions should be asked and answered:

1. Who is talking?
2. Who is being addressed?
3. What is being talked about?
4. How does this fit the developing context?
5. Etc.

The truth found in any given text of scripture will be consistent with the immediate and overall context in which it is found, as God is not the author of confusion (pitting one text against another). Basic common sense rules of interpretation will either prove or disprove whether any given interpretation is consistent with the immediate or overall context of scripture. Thus the Bible is a self-defining book, and therefore, it is the only objective basis to authenticate our experiences. That is what is meant by a *Bible based faith – a faith validated by Scriptures rightly interpreted.*

Those who contend that faith is to be based upon self-authentication or experiential authentication are wrong. Those who teach that scriptures are to be interpreted by esoteric experiences

are wrong. Feelings and experiences are to be validated by Scripture interpreted by its context. Those who reverse this are wrong:

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. - Isa. 8:20

B. Counterfeit love.

The most compelling aspect of this counterfeit revival is its *Pollyanna* counterfeit type love. Do you remember the movie “Pollyanna”? If you do, then you know what I am talking about – a type of Christianity that omits the negatives and abrasives of God’s Word. A clear example of this counterfeit love is seen in the ministry of Joel Osteen, but by no means limited to just his ministry. This “Pollyanna” type of love has very distinct attributes that have universal appeal.

1. Positive affirmation that diminishes negatives (e.g., self-esteem rather than self-reality; emphasis on positive self-help doctrines, while avoiding negative doctrines, e.g., sin, hell).
2. Non-offensive Christianity except in opposing all divisive/offensive doctrine.
3. Experiential/feeling based faith religion rather than a Bible based faith/feeling religion. Final authentication for interpreting scripture or experiences is subjective rather than objective. This kind of experiential/feeling based faith is designed to produce a feel good worship experience.

4. Pragmatic over Faithfulness especially where faithfulness would be offensive.

5. Reversal of the Two Great Commandments or Christian humanism. Love for Man takes precedence over love for God. Hence, man's feelings take precedence over God's glory. Love over holiness.

6. Love that conforms to all characteristics of Biblical love except for two vital principles – (1) Rejoiceth not in iniquity, but (2) rejoiceth in the truth; - Pollyanna love is void of “*love of the truth*” as the final authenticating principle in worship and dealing with others.

7. Love that is not “holy” or does not separate brethren embracing apostate doctrines (2 Thes. 3:6; Rom. 16:17).

8. Worship designed to attract the lost – thus reversing the Biblical design for the church, changing it from teaching the saved how to observe all things to evangelization center.

9. Easy believism – designed to increase numbers rather than demand repentance and changed lives by new birth

This Pollyanna love is therefore, less abrasive, more positive, pragmatic, emotionally centered, and all embracing which by design produces a “feel good” type of Christianity and quickly increases numbers – church growth – at the expense of truth.

This is the most deceptive aspect of this counterfeit revival. It has a warm, fuzzy horizontal type of love. It reverses the order of the two Great Commandments giving precedence to loving man over loving God, as love for God demands obedience to His commandments. Indeed, love for God will cost relationships with humans (Mt. 10:35-37).

C. Counterfeit Apostolic Signs

Joined with the Pollyanna love is a display of supernatural power that is impossible to distinguish from apostolic signs by the visible eye or effects. It is so deceptive and real that Jesus warns before His Second Coming:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. – Mt. 24:24-25

The only discernible difference between Biblical signs and wonders in contrast with this last day's counterfeit revival of signs and wonders is found in the word "lying":

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, - 2 Thes. 2:9

This lie, is not in regard to the *power* of these miracles, but it is in regard to the Satanic design behind such miracle power – "*they love not the truth*" (2 Thes. 2:12). The Biblical intent behind signs and wonders was that miracles supernaturally confirm the content of the message by the miracle worker to be **truth** (Acts 2:22; Heb. 2:3-4). The very first test given to God's people to discern between true and false prophets was not the reality of the power or prophetic fulfillment of dreams or prophecies, but whether or not it was confirming the truth of previous Scriptures.

Deut. 13:1 ¶ *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*
2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

The only spirits that violate these tests are demonic spirits. The only prophets that violate these tests are false prophets. The only spirits that empower false prophets are demonic spirits (1 Tim. 4:1; 1 Jn. 4:1). Denominations that originate or follow the doctrines of proven false prophets are all false denominations and products of demonic spirits designed and empowered by Satan to confuse. Unfortunately, some of God's true people are found within this confusion (Rev. 18:4).

D. Counterfeit Words

Paul tells Timothy to “*hold fast to the form of sound words*” which he heard from Paul. The counterfeit revival holds fast to the “form” of Biblical words, but with radically different meanings that remove any Biblical soundness. The Mormon bishop utters a

beautiful prayer using all the right Biblical words. Anyone naïve would swear on a stack of Bibles that the Mormon bishop must be a saved man because of the Biblical language he used. However, when that Bishop is asked to define His Biblical words then a complete different picture immerses. We find out that the “Father” he addressed has no relationship to the “Father” in Scriptures or the closing “In Jesus name. Amen” has no similarity to the Jesus of Scripture.

In the historic **Evangelicals Together with Catholics** (ETC) agreement, there was agreement between them concerning the same Biblical language but with radically different interpretation of the meaning of those words being used.

It is not sufficient to simply use the same “form” of Biblical language but that language must be “sound” or have the same meaning, definition, or content the scriptures give such words.

Hence, when someone says, “I trusted Christ as my Savior” I want to know what those words mean to that person. Why? Because a Mormon, Jehovah’s Witness, Roman Catholic or Seventh Day Adventist may say the same thing, but with radically different meanings when asked to define their language.

The Biblical and historical context provides the true definition of Biblical words. Jerk such words out of that context and they can be used as vehicles to express anything. We must ask professing “Christians” today to define what they mean, not merely assume they mean what the Bible means by their words.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.- 2 Tim.

1:13

Counterfeit Christians are characterized by counterfeit words, which when defined by them, teach “another gospel” and “another Jesus” produced by “another spirit” (2 Cor. 11:4).

E. Counterfeit Unity

The basis for unity in the Scriptures is truth. When Jesus prayed for the unity of the brethren, it was on the basis of truth. He said,

“Sanctify them through thy truth, thy word is truth” (Jn. 17:17).

However, the spirit behind this counterfeit revival replaces “truth” with common experience, as the basis for unity and fellowship. This is why it overlaps denominational boundaries providing a common experience among those who embrace contradictory and even damnable doctrines. For example, Benny Hinn can join in with Roman Catholic Nuns in partaking of the gospel denying Roman Catholic sacrament of transubstantiation, while all speak in tongues under the power and leadership of this spirit. Joel Osteen refuses to preach about hell, refuses to condemn homosexuality as sin, and his church, as all churches in this movement are dramatically growing in numbers. Indeed, the spirit behind this counterfeit movement seeks unity at the expense of truth, as it sees doctrine as divisive and counterproductive to its goal of unity by common experience.

However, the Spirit behind the Scriptures commands separation from professed brethren who embrace serious false doctrines (2 Thes. 3:6: Rom. 16:17).

Truth as the basis for unity is the missing element behind this movement. This missing element characterizes all counterfeit

aspects of this movement: (1) It is characterized by a *subjective experiential based faith*, rather than an *objective Biblical truth based faith* – Isa. 8:20; (2) It is characterized by every aspect of true Biblical love except it does not rejoice “*in truth*” – 1 Cor. 13:6; (3) It is characterized by “*lying*” miracles or miracles that confirm false doctrine (2 Thes. 2:9) among those who “*love not the truth*” - 2 Thes. 2:12. (4) It is characterized by the “form” of Biblical words but void of the truth content of those words.

F. Counterfeit Gospel

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.....That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.– 2 Thes. 2:10,12-14

Take notice of the words “*deceivableness of unrighteousness.*” That means that their view and expression of “unrighteousness” will be so deceptive (“deceivableness”) that it will have the appearance of true righteousness.

The counterfeit gospel is “another gospel” or the gospel that mixes faith with works as the basis for final justification before God. The profession of this kind of justification is “*Lord, Lord*” joined with “*Have we not done many wonderful works*” (Mt. 7:21-23). Hence, their salvation is ultimately based upon what they

perceive to be righteousness performed in and through their own body, instead of the righteousness performed by Christ in and through his own body while on earth. Theirs is an imparted righteousness for justification whereas, the Biblical justification is imputed righteousness obtained by faith in the finished work of Christ. Hence, it is “*deceivableness of unrighteousness.*” Although, their personal righteousness may look good to men, it is never sufficient before God because the demand of the law is to be “*perfect even as your Father in heaven is perfect.*” Only the righteous life of Christ can satisfy that demand.

It is a gospel that denies salvation by grace alone, through faith alone, in Christ alone without works performed in your own person (Rom. 4:4-6). Thus it is a gospel that denies substitutionary atonement and complete satisfaction of all of God’s demands against the sinner in Christ’s Person and works alone.

The signature of this false gospel is its claim that *true* born again children of God can lose their salvation, thus proving, that final justification is not by grace alone. This key characteristic of their gospel is in direct contradiction to the words of Jesus:

*For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that **of all** which he hath given me **I should lose nothing**, but should raise it up again at the last day.* – Jn. 6:38-39

Notice it is the Son that is being held responsible to secure those given to him by the Father, rather than the responsibility of those being given. Did Jesus obey His Father’s will in this matter? If not, then Jesus sinned as sin is the violation of the revealed will of

God. It was the Father's will that "of all" given to Christ none should be lost.

The "truth of the gospel" is that it is the life and death of Christ that gains entrance into heaven for all the Father gave to the Son before the foundation of the world –

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”

True believers are not only justified by grace alone, through faith alone, in Christ alone without personal works (Rom. 4:5-6), but they are in addition regenerated by the Spirit and by Whom God works both to will and to do of His good pleasure through them (Philip. 2:13) and what he begins he also finishes (Philip. 1:6).

The only persons who lose their salvation are those who falsely professed it ,and their falling away is evidence they were never of those the Father gave to the Son (1 Jn. 2:19) but were “tares” (Mt. 13) or counterfeit Christians whose final profession for entrance into heaven will be a profession mixed with faith and works (Mt. 7:21-23).

True Christians are deceived by denominations teaching and preaching this false gospel. God knows His people within false institutionalized Christianity and commands them to “come out of her” (Rev. 18:4).

G. Counterfeit Anointing

Nothing is more prominent, other than ecstatic utterances (they call tongues) than the claim of special anointing. Benny Hinn wrote a book entitled “*The Anointing*” in order to defend this special claim by Pentecostalism.

Matthew 24:5 (“*I am Christ*”) has reference to the anointed one spoken of in the Old Testament Scriptures. There were only four offices in the Old Testament that were regarded as “the anointed.” (1) Priests; (2) Prophets; (3) Kings; (4) the Coming Savior who was the antitype of anointed prophets, priests and kings.

In the New Testament the apostles were regarded as an anointed office by the Holy Spirit with power (2 Cor. 12:12). The predicted apostolic like apostasy will claim such special anointing for the same kind of offices.

The only movement within professed Christianity that claims such anointed offices is the current Charismatic movement that consists of multiple denominations which is full of division and confusion. Indeed, every member of this movement claims to have special anointing beyond merely the indwelling Spirit necessary for salvation (1 Jn. 2:29). There are even some among the Charismatic movement that claim every charismatic is “the Christ” or “the anointed one” equal to Christ (The Word of Faith movement).

Significantly, one major difference between modern Pentecostalism and those who were called to such anointed offices in the Old and New Testament is that all those in the Scriptures were of like faith and order under their respective covenants.

This movement is wholly characterized as mass confusion of diverse doctrine and practices. Indeed, no other movement is as

diverse in doctrine and practice as this movement. This movement claims to be the epitome of apostolic like miracles signs and wonders, but is accompanied by doctrines of devils that deny every fundamental and essential truth in Scripture (The Trinity, justification by faith without works, etc.).

Conclusion

So the critical error that dominates and characterizes this counterfeit miracle movement is the rejection of objective truth as its ultimate basis for authentication. It is in this sense “they received not the love of the truth” (2 Thes. 2:11). Therefore, the only way to avoid deception is to demand that all subjective experiences, as well as, all interpretations of Scripture be subjected to the objective truth of the Word of God.

They are characterized by a counterfeit basis for authenticating true from false. They are characterized by a counterfeit love, counterfeit signs and wonders, counterfeit Biblical words, counterfeit love, and counterfeit basis for unity.

Indeed, all counterfeit “Christianity” from the beginning until now is characterized by many of these same characteristics. However, this end time miracle movement is the most deceptive form of all these counterfeit characteristics.

GOD DOES NOT SPEAK BY PROPHETS TODAY

God, who at sundry times and in divers manners spake IN TIME PAST unto the fathers BY THE PROPHETS, 2 Hath in THESE LAST DAYS spoken unto us BY HIS SON, whom he hath appointed heir of all things, by whom also he made the worlds; - Heb. 1:1

Notice that speaking "*by the prophets*" is "*in time past unto the Fathers*" instead of today unto us! He does not speak to us "*in these last days*" by prophets but only "*by His Son.*"

The writer does not say Jesus "IS" speaking but "*hath.... spoken*" which represents the Aorist punctiliar completed action. In other words, it is a past tense completed reality rather than an ongoing speaking. He is not presently speaking to us, but already has spoken!

But when, where and how has He spoken? Did he write any book of the New Testament? No! When, where and how did he speak to us?

A. When and Where

When he lived on earth and walked among us. John the Baptist was the final prophet to live before the ultimate Prophet appeared on earth. Moses predicted the coming of the ultimate prophet (Deut. 18:18) or "the prophet" Jesus Christ.

B. How?

Jesus chose 12 men and later a 13th man (Paul) as his official authorized representatives to reveal WHAT HE SAID unto the world:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all

*things, and bring all things to your remembrance, **WHATSOEVER I HAVE SAID UNTO YOU.** – Jn. 14:26*

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. – Jn. 17:8

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. – Jn. 17:14

*Neither pray I for these alone, but for them also which shall believe on me **THROUGH THEIR WORD.** – Jn. 17:20*

*How shall we escape, if we neglect so great salvation; which at the first began to be **SPOKEN BY THE LORD,** and was **CONFIRMED UNTO US BY THEM THAT HEARD HIM.** – Heb. 2:3*

The New Testament Scriptures are "the Testimony of Jesus Christ" and which are added to the scriptures of the Prophets (Old Testament Word of God).

*Who bare record of the word of God, and of **THE TESTIMONY OF JESUS CHRIST,** and of all things that he saw. – Rev. 1:2*

The completion of the Biblical canon of scripture is "the testimony" of Jesus Christ (Isa. 8:16-18).

This is why the apostolic writings are the final authority for discerning the Spirit of truth from the spirit of error:

*That which was from the beginning, which **WE HAVE HEARD,** which we have seen with our eyes, which we have looked upon, and our hands have handled, of **THE WORD** of life.
2 (For the life was manifested, and we have seen it, and **BEAR WITNESS,** and shew unto you that eternal life, which was with the Father, and was manifested **UNTO***

***US;)* 3 That which we have seen and HEARD WE
DECLARE UNTO YOU" – 1 Jn. 1:1**

***We are of God: he that knoweth God HEARETH US, he
that is not of God heareth not us. Hereby know we the
spirit of truth, and the spirit of error.* – 1 Jn. 4:6**

Jesus and his disciples that furnished “the testimony of Jesus” in what is called the New Testament is the last prophetic voice until we come to the final seventieth week of Daniel (Rev. 11:1-15).

All self-proclaimed prophets between the close of the New Testament prophetic Word of Christ and Daniel’s 70th week are ALL FALSE PROPHETS – Mt. 24:24-25; 2 Thes. 2:9-12.

Introduction to 1 Corinthians 12-14

There is no portion of scripture more abused by the counterfeit revival movement than 1 Corinthians 12-14. The primary Biblical support for this movement is drawn heavily from interpretations of these three chapters.

However, the reader must keep in mind that these chapters are not written by Paul to condone what was going on in the worship service at Corinth, but was written to condemn and correct their abuse of spiritual gifts, as he claimed they were “ignorant” in these matters (1 Cor. 12:1) and had more in common with past demonic led worship than with Christ (1 Cor. 12:2-3).

Ecstatic utterances were of ancient origin with all false religions (Isa. 8:19 “mutterings”) and was common at Corinth among the false temples these Corinthian Christians attended (1 Cor. 8-10), as they have been throughout history and today (Mormon apostles, Hindu, Pentecostalism, etc.). The priestesses in these temples often fell into altered states of mind and spoke in ecstatic utterances.

Both Jesus and Paul explicitly warned of a last days false apostolic like wonders, signs and miracle movement (Mt. 24:24-25; 2 Thes. 2:9-12).

Therefore, how do you know the Pentecostal/Charismatic movement, which has a documented beginning point in the 20th century, is not that predicted apostate movement? Jesus said, “sanctify them through thy word, thy word is truth” (Jn. 17:17).

Does the “Spirit OF TRUTH” energize an experience (tongues/ecstatic utterances) that passes over denominational lines without uniting people in truth? Does the Spirit OF TRUTH” authenticate by a common experience (tongues) those who are in

gross doctrinal confusion with each other? For example, the United Pentecostal Church claims that tongues are the “seal” of the indwelling Spirit of God without which none are saved. In addition they deny the very doctrine of the Triune God! The Word of Faith movement perverts the doctrine of Christ and God. The movement as a whole perverts the gospel of Jesus Christ. Every false doctrine imaginable can be found within this movement but all manifest the same common experience (tongues)!

The specific point of controversy in these three chapters is in regard to the nature of “tongues.” Are there various kinds of tongues (human versus angelic) or only different kinds of human languages? Is it “unknown” because it is a special prayer tongue between the human spirit and God or is it “unknown” only in the context of the church without interpretation? Is it for believers or is it designed as a “sign” for a special class of unbelievers – the Jews?

All of these issues will be addressed in the following commentary on these chapters.

Expository Remarks on 1 Corinthians 12

Diversity in Disunity – vv. 1-3

1 ¶ Now concerning spiritual gifts, brethren, I would not have you ignorant.

There were several issues that the Corinthians had wrote Paul and asked about (7:1, 7:25; 8:4; 12:1, 16:1) and one was about “spiritual things” (Gr. *pneumatikon* – spiritual things). Notice the word “gifts” is in italic demonstrating no Greek term is found in the text to support it. Paul is dealing with more than just “gifts” but also with the order and position of members in the body (12:12-28). They were “ignorant” in this matter and these chapters are instructive and corrective in nature.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Either those guilty of ignorance in this area were primarily “*gentiles*” and/or the vast majority of the membership were “*gentiles*.” Something about their present chaotic and confused manner of worship reminded Paul of their former pagan worship. Outside of Corinth there was a road that led up a hill where all the false temples were found. In these pagan temples, worship was conducted indecently, chaotic, and in confusion. The priestesses of Delphi would work themselves up into frenzy, lose control and speak in ecstatic utterances under the influence of demons (“*carried away*”). Some of the Corinthians still visited the pagan temples to buy meat (1 Cor. 8:1-23; 10:18-28). The words “carried away” demonstrate they operated under the influence of demons “*even as ye were led*.” Their former false worship was directed or under the control of demons.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Here Paul introduces the Greek preposition “*en*” within the phrase “by (Gr. *en*) the Spirit” in direct contrast to “even as ye were led” in verse 2. Hence, the contrast is between demon leadership versus Holy Spirit leadership in regard to speaking. From this point forward the prepositional phrase “by the Spirit” or “by one Spirit” means “under leadership” or “by direction of” the Spirit.

Paul is speaking about more than mere verbalization as one could pay a drunken man five dollars to merely vocalize “Jesus is Lord.” The term “Lord” carries the idea of a servant master relationship. He is speaking of the whole expression of worship and whether it conveys true submission to Christ in the sense of this servant master relationship. Hence, to say Jesus is Lord is to convey submission to him in the manner they speak and worship. The unregenerate man cannot convey this (Rom. 8:7) but is in rebellion and resistance to His Lordship. Likewise, no man speaking under the direction/control/leadership of the Spirit calls Jesus “accursed.” Certainly anyone verbalizing such words would not be under the Leadership of the Spirit, but again, Paul is speaking more than mere verbalization but the complete expression of the content and manner in which they conduct their worship. The Holy Spirit never leads anyone to dishonor Christ or rebel against Him. The whole expression of their worship at Corinth was confusion and disorderly and contrary to the very character of Christ and leadership of the Spirit.

The Corinthian worship resembled their previous pagan form of worship more than Christian worship. They were divided (1 Cor. 11:17-19) and seeking preeminence over each other.

Diversity in Unity –vv. 4-6

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

In contrast to their former manner of pagan worship, and their present chaotic divided self-centered worship, worship under the leadership of the one Triune God (same Spirit = The Holy Spirit; same Lord = The Lord Jesus Christ; same God = the Father) was manifested in diversity, but in unity.

The words “diversity...differences” represent the same Greek word. There were diverse or different gifts, but all originating from, and under the direction of, the same Spirit. There were diverse or different “administrations” (Gr. *diakinoi* – same term translated “deacon”) or ministries. This term has to do with the object being ministered unto, rather than the subject doing the ministering. It refers to the various kinds of members placed in the body for the purpose to edify the rest of the body as in verses 11-27. Although the members were different, they were designed to act in unity with each other under the direction of the same Lord. They were designed and placed in the body according to the purpose of God (v. 18).

Some charismatic commentators attempt to make “differences of administrations” refer to different uses of tongues (pray, sign, singing, etc.). However, it is referring to the differing parts (members) of the body in this context (vv. 11-27).

“Diversities of operations” refers to the various measures of power operating within each member according to God’s design for it in the congregational body. The term “operations” translates the Greek term “*energomai*” where we get our English word “energy” and is translated in the New Testament elsewhere as “effectual working” (Eph. 3:20). The measure of effectual power differed in manifestation from member to

member depending upon the nature of their gift. It differed between those members possessing the very same kind of gift.

Diversity by Sovereign Design – vv. 7-11

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The consequence of the Triune work of diversity in unity was that each member of the church at Corinth had been individually gifted distinctly different than the other members either in the nature of the gift (tongues versus helps) or in different measure of power if both shared the same gift. The purpose was to make the individual profitable to the whole body, as the whole body needed diverse gifted members to make it complete (vv. 12-27).

Contrary to all previous Scriptures (book of Acts) the words “divers kinds of tongues” has been assumed by Charismatics to include heavenly kind in addition to human kind, rather than different kinds of human languages, as clearly spelled out in Acts 2:4-11. This assumption is based upon an improper interpretation of 1 Cor. 13:1 and 1 Cor. 14:2. The language here does not support such a conclusion, nor does the proper

interpretation of 1 Cor. 13:1 or 14:1 support such a conclusion. See comments on these two texts.

However, it was not the individual member that selected their own particular gift (v. 11). The Holy Spirit acted sovereignly in bestowing gifts in keeping with His own design (v. 18) for making the individual congregational body functional and complete. Gifts are “given...as he will” rather than as we will.

All the gifts listed in verses 8-10 are mutually dependent upon each other in regard to providing revelation, understanding it and confirming its source. In verse 8 the “word of wisdom” is the supernatural ability to provide the proper application of the prophetic word. The “word of knowledge” is the supernatural ability to understand the prophetic word. The gifts in verses 9-10 are supernatural sign gifts that confirm revelation as the prophetic word. The only gift listed that some might question in this regard is the gift of “faith.” However, this is supernatural “faith” to expect and do the miraculous, in perfect keeping with the other sign gifts listed.

Diversity Required for Sufficiency – vv. 12-27

12 ¶ For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Paul is directing them to their own human body as an example of the Holy Spirit’s work of diversity in unity in the congregation at Corinth. Their physical body was but “one body” and yet it was made up of diverse members, each particularly gifted in different measures of power and service but all necessary for that body to be complete and all necessary for that body to work together in unity.

He is not speaking of a universal invisible human body made up of all humans in the world. Neither is he speaking about a universal invisible

church body make up of all believers in the world. He is speaking of the nature of the one church body existing at Corinth (v. 27) or at Ephesus or anywhere else Paul under the leadership of the Spirit had preached the gospel, then water baptized such persons and organized them into one congregational body.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

This verse simply summarizes the first three chapters in this epistle. They had been divided over the baptismal administrator (1 Cor. 1:12). In chapter 3, Paul concludes that all the various administrator's of their water baptism had been working with each other under the leadership of the same Spirit (1 Cor. 3:5-9) in order to form the congregation at Corinth. Therefore, it was the Holy Spirit that water baptism was administered under in order to form them into one "temple" indwelt by the Holy Spirit (1 Cor. 3:16) at Corinth, even though it was administered through diverse human administrators. Likewise, it is the same Spirit that administered unto them spiritual gifts even though it was through the laying on of the apostolic hands (Acts 6:6; 8:17-19; Rom. 1:11; etc.). They were made to "drink" (metaphor for partake) of these diverse spiritual gifts from the same Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

Paul's point is that the Corinthian body was intentionally composed of a diversity of members with diverse gifts in order to make it functional or complete as one body. God did this on purpose (v. 18). Hence, every member was "necessary" as every member was "gifted" (vv. 7-11) for the precise role it would fulfill in the congregational body at Corinth. Therefore, members were gifted differently, and thus gifts were limited (vv. 29-30) or else the whole body would be just an "eye" and thus incomplete and non-functional, as diversity was essential for a healthy complete functioning body. Just like different individuals have distinct personalities, so do different congregations, as they are individually made different by God in order to fulfill the role they have been designed for in the geographical location God has placed them to serve.

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

Some members of the physical body are not as visibly prominent and/or comely as other parts. For example, the liver is hidden and not as comely (pretty) as other parts of the human body. However, without it the rest of the body would die. Every part is "necessary" for the whole to be functioning according to its designed potential (Eph. 4:15-16). Every member, every joint is designed to supply a role – even the lost members

that God has intentionally set in the body have a role to play for the overall good of the congregational body (1 Cor. 11:18; Judas Iscariot – Jn. 17:12). Thus, the body is weakened and limited when it is not functioning together in unity, and as a whole, as designed by God.

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 ¶ Now ye are the body of Christ, and members in particular.

The “body” in view is the congregational body such as the kind found at Corinth (v. 27). The only possible kind of body that can be without “schism” and where “all” the members can suffer or rejoice with the “one” member in the body is a local visible congregational body. Remember, the whole reason for this analogy is to restore unity and functional order to the congregation at Corinth. The so-called universal invisible body is by nature full of “schism” and it is utterly impossible for “all” of its members to even know about any “one” singular member, much less suffer or rejoice with or honour it.

Diversity in Unity Requires Priority – v. 28

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Paul has metaphorically addressed the congregational body at Corinth in verses 11-27. He has stressed diversity in unity and the importance of all members to each other as a functional working unified body.

However, he now admits that the church as an institution does have an order of priority, and that some gifted men and gifts are more significant than others. Indeed, a body can suffer losing some parts and still continue to live and thrive. However, the loss of other parts would be more crippling to the body. Hence, there is an order of priority when considering the diversities of gifted men and spiritual gifts. It seemed that the Corinthians placed more significance upon the sign gifts, and especially speaking in tongues.

However, in God's order of importance the significance was determined by the ability to edify the whole body (1 Cor. 14:2, 5, 12, 24). In God's order of importance were those gifted men which conveyed the Word of God (apostles, prophets, teachers) followed by those gifts that confirmed that such revelatory gifts originate with God (miracles, then gifts of healings – see Acts 2:22; Heb. 4:3-4). Then followed gifts that provided service for each other (helps, governments). Service is important, but not as important as those gifted men that provided edification by the word of God. Tongues are found last in significance of order and importance. This is not accidental, as Paul continues in chapter 14 to assert that edifying gifts such as “prophesy” are not only to be sought above tongues (1 Cor. 14:1,5) but all gifts that edify the church are more important than tongues without interpretation – 1 Cor. 14:12-13; 24-25. Chapter 14 deals with tongues without interpretation (14:5, 6-11, 13, 28).

Diversity in Unity Requires Limitation – vv. 29-30

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

All of these questions are rhetorical that call for “no” as the answer. However, in the Greek text every question is supplied with the actual word “no” (Gr. *me*).

Paul had already argued that the whole body was the eye, then where would be the function of hearing, and so forth. Diversity designed for complete functional unity requires limitations. Not all members can be the eye or ear or hand. Therefore, not all members are apostles, or prophets, or teachers and thus not all members are given the gift of tongues.

Notice the plural “tongues” thus incorporating all variations of human languages or the Pentecostal gift (Acts 2:4-11). Again, the assumption that it is limited to only one kind of tongue here has no basis in this text whatsoever. It is plural, and used without any qualifying words that would be necessary to distinguish it from its previous use in verse 10. In verse 10 there is nothing to distinguish it from its careful and explicit Pentecostal definition in Acts 2:4-11.

This limitation of “tongues” provides a real problem to Pentecostalism which demands that tongues are either necessary to be saved (United Pentecostal Church) or necessary for spiritual growth (sign of baptism in the Spirit, etc.) or spiritual prayer (All other Pentecostal denominations). In all such cases, Pentecostalism demands it cannot be limited but is essential for all Christians.

Since it is impossible to be a Christian without salvation, then the United Pentecostal Church is preaching “another gospel” when they demand that tongues are the seal of possessing the Holy Spirit, as those without the Spirit are “none of his” (Rom. 8:7). If tongues were necessary for salvation then it could not be limited to just some Christians.

Likewise, since praying in the Spirit and spiritual growth are necessary for all Christians, then tongues cannot possibly be interpreted in that manner.

Hence, Pentecostalism’s interpretation and understanding of the baptism in the Spirit must also be in error. If tongues were the sign of the baptism in the Spirit, and the baptism in the Spirit was essential to spiritual growth (second work of grace) or in order to be “spiritual” then tongues could not possibly be limited to just some Christians, as all Christians are commanded to be spiritual (Eph. 5:18; Gal. 5:25).

Diversity in Unity Requires Love– v. 31

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

The words “covet earnestly” translate a Greek term that can be translated two different ways, because its form is the same for the imperative mode, as it is for the indicative mode. Only context can indicate which way it should be translated.

The KJV translates it as an imperative or a command. However, the context does not support that intent. Indeed, the preceding context repudiates that idea completely.

Why would Paul command them to “earnestly seek the best gifts” after telling them that spiritual gifts are not a matter of personal selection but are sovereignly bestowed (v. 11) and God places them in the body as it “pleases him” (v. 18) not as it pleases us? Why would Paul command them to seek the best gifts after telling them God does not give all gifts to all persons (vv. 29-30)? Wasn’t that the very problem in the church at Corinth? They were claiming that the more showy gifts (tongues) were the most important, when God listed it as the least important (v. 28)?

However, when it is translated, as an indicative, it would read “*But you are coveting after the best gifts, and yet shew I unto you a more excellent way*” – the way of love (ch. 13:1-14:1). The contrast is obvious. You are doing that rather than doing this, which is better than doing what you are doing. Hence, it is a rebuke that it is wrong to seek gifts above love.

They could not obtain the “best gifts” as that was strictly God’s sovereign prerogative to bestow such gifts as “he wills” (12:11, 18) and His will limited certain gifts (vv. 29-30). So no amount of desiring by them would change that. However, it was not wrong to simply desire spiritual gifts (14:1) especially to use them in the way of love as it was God’s will to bestow gifts upon each member (12:7-10).

Summary Conclusion

The Corinthian worship service was chaotic and divided because everyone was seeking to edify themselves at the expense of the edifying the rest of the body. They were not manifesting the leadership of the Spirit (12:1-3) but the leadership of demons in their worship (“confusion” – 14:33). They were “ignorant” concerning spiritual things, especially spiritually gifted men and gifts in general (v. 1).

True leadership under the Spirit is manifested in diversity acting in unity (vv. 4-6) under the leadership of the Triune God.

Diversity was not for division and confusion within the congregational body, but for full unified function and completion of the congregational body (vv. 7-27). Therefore, all gifts were “necessary”, but not all gifts were equal in significance (v. 28). Significance was determined by the principle of love or edification of the whole. Since the body was diverse and needed different gifted persons to make it functional and complete, spiritual gifts were necessarily limited so that not all gifts were distributed to all members. However, the way they worshipped was divisive, self-centered and chaotic and that was due to being “ignorant” of the better way to pursue their use of gifts – the way of love (v. 31).

Expository Remarks on 1 Corinthians 13

Outline

Introduction

Love is Essential - The Hypothetic Hyperboles – vv. 1-3

Love is Spiritual - The Characteristics of Love – vv. 4-7

Love is Superior - Complete versus Incomplete – vv. 8-11

Love is Abiding - Completes the incomplete – vv. 9- 11

Summary

Introduction

After Paul provides instruction concerning God’s design and intent for making the congregational diverse in order to be functionally complete (vv. 4-27) with priorities and limitations (vv. 28-30), he then directs them to pursue the use of gifts according to the “better” way of Love (v. 31). Since, there is no inspired written revelation to deal directly with spiritual gifts or church policy, and since his super apostles opponents challenged his authority as an apostle, Paul wisely argues for the supremacy of love in order to use it as a guiding principle to condemn and correct their abuse of spiritual gifts (1 Cor. 12:31-14:1). By this very process he provides them with inspired revelation (1 Cor. 14:3-38) thus establishing his apostolic preeminence over the gentile congregations. Also, this very epistle provided by the prophetic gifts of Paul is another step toward the completion of revelatory gifts, as it furnishes another step toward the finished

written revelation predicted by Isaiah (Isa. 8:16-20) and Christ (Jn. 14-17). His object is to prove that love is superior to sign and revelatory gifts, and as such, should be recognized as final authority to determine the proper use of spiritual gifts until “that” which is perfect is come – the completed Biblical canon – which will provide written revelation as final authority for all New Testament faith and practice.

In chapter 13 Paul introduces hyperboles or purely hypothetical exaggerations “though” achieved would be “nothing” without love (vv. 1-3). He approaches it this way to show the importance of love. He follows by carefully defining the characteristics of love (vv. 4-7) and then contrasting the non-cessation (eternal) character of love with the cessation or temporal character of three selective gifts (v. 8). He then deals with the process that will complete such gifts and thus cause them to cease (vv. 9-11). Finally he contrasts “now” versus “then” between the current incomplete process and their completion. He concludes with the superiority of love in contrast to its own inherent parts (vv. 12-13).

Love is Essential -The Hypothetic Hyperboles – vv. 1-3

1 ¶ Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Love is essential, because without it nothing is of value. Take note of the repetition of “though” throughout these verses. The “though” represent the Subjunctive mode in the Greek text. Paul is merely speaking hypothetically, rather than considering any kind of realities. This is further evidenced by the obvious hyperboles (expressions of exaggeration). For example, the reality of obtaining “all knowledge” would demand becoming God, as only God is omniscient (all knowledge). Even in the glorified state no creature will ever have “all knowledge.”

Paul’s point is even “though” one could achieve any of these hypothetical exaggerated things, without love it would profit them “nothing.” God has “all knowledge”, but “God is love.”

Paul is not suggesting that they could speak in the tongues “of angels” any more than he is suggesting they *could* have “all faith” or “all knowledge” or “understand all mysteries” or *would* give up all belongings and give their body to be burned.

Pentecostals jerk this one item out of context “tongues of men and angels” and claim it to be a reality in direct contradiction to the other things listed. They presume that “tongues” is generic and includes different kinds – human versus angelic, when in fact, it only includes different HUMAN kinds of languages as Luke makes perfectly clear in Acts 2:4-11. They also make this argument based upon 1 Corinthians 14:2 that tongues of the angelic kind are spoken to God. However, this text and its context demonstrates that Paul is speaking of different human languages spoken in the assembly without interpretation (vv. 2-5) which is

forbidden by Paul (vv. 12-13) because in the assembly it is worthless to men, just as worthless as expressing meaningless air (v. 9). Only God understands what is being said without interpretation, but “no man” including the speaker understands what is being said (vv. 6-12).

Love is Spiritual - The Characteristics of Love – vv. 4-

7

4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

The characteristics of love is the same characteristics given to describe the fruit of the Spirit (Gal. 5:22-23). The Corinthians had all the spiritual gifts but were NOT SPIRITUAL (1 Cor. 3:1-3).

The characteristics of love condemn every aspect of the worship at Corinth. They were all about self, carnal (ch. 3:1-3) and judgmental (ch. 4). They were highly divided (chs. 1-4) immoral (chs. 5-7), proud and arrogant (ch. 8) and involved in pagan worship services (chs. 8, 10), disobedient, disorderly, self seeking, fussing and fighting (ch. 11). They were ignorant of spiritual things (chs. 12-14) and had among them serious false doctrine (ch. 15).

In verses 4-6a Paul describes love negatively in relationship to others and self. In verse 6b-8a Paul describes love positively in its relationship to others and self.

In verse 7 love is inclusive of both faith and hope, (“believeth all things...hopeth all things”) and therefore superior to both (v. 13) because it is comprehensive of both.

It is these attributes of love that Paul applies in a practical “way” in prescribing the proper manner and priorities for the use of gifts in the assembly in chapter 14. For example, the emphasis is to be on gifts that edify others (vv. 1, 5, 12, 24) as love “seeketh not its own”. For example, love “is kind” and therefore respect for others is manifested in speaking one at a time decently and in order instead of speaking over each other and producing confusion (vv. 26-33).

In verse 6, true Biblical love is holy, because it is based in truth and responds negatively toward “iniquity.” In 1 Cor. 5:1-3 they were rejoicing in iniquity of others. Truth was not the guiding principle for determining the value of all their actions and worship practices. The counterfeit revival in America is characterized by love in every aspect except this aspect. It is not truth based love, but a warm fuzzy, man centered love.

Love is Superior - Complete Versus Incomplete – v. 8

8 ¶ Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Love NEVER FAILS but in contrast to revelatory and sign gifts they do fail. Love is greater than either faith and hope because when that which is hoped for is realized, and what is received by faith is realized then there is no need for faith and hope but love NEVER fails but continues on and on.

In verse 8, Paul introduces the complete and permanent character of love in contrast to the incomplete and temporal character of a selective group of spiritual gifts. Charity “never faileth” (Gr. *ekpipto* – fall, fail, failure) and the idea is that nothing must occur to replace, supersede or complete it. It is complete in and of itself and thus permanent in its character. “But” this is not true in regard to certain gifts (tongue, knowledge, and prophecy).

The reader should ask, why does Paul select these particular gifts to contrast with love? These are revelatory gifts especially related to the prophetic office and the process of providing verbal and written revelation from God. Tongues is explicitly identified as a “sign” or confirming gift (1 Cor. 14:22) whereas, “knowledge” is not speaking of knowledge in general or knowledge gained by study or experience, but direct knowledge, such as received through dreams and visions necessary for the prophetic office in providing inspired oral or written revelation. Paul is referring to those gifts necessary to complete inspired revelation directly from God. It is a process because it culminates or is perfected when it is finalized as written/completed revelation. All prophetic utterances were confirmed by miracles, signs and wonders (Acts 2:22; Heb. 4:3-4). The completion of the Biblical canon (consisting of the Old and New Testament Scriptures) is the goal of the prophetic office with its confirming signs and wonders according to Isaiah:

Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. – Isa. 8:16-18

This passage is quoted by the writer of Hebrews (Heb. 2:12) and applied directly to Christ and the Apostles (Heb. 2:3-4). Biblical miracles, signs and wonders had a divine goal, which was to confirm the words of a prophet to be from God (Acts 2:22; Heb. 2:3-4). Christ and the apostles understood they were called to complete the Biblical canon of scripture, as a permanent finished revelation. Jesus told the apostles that the Holy Spirit would lead them into “all truth” (Jn. 16:13) and that through their words all future generations of believers would come to know Christ in salvation (Jn. 17:17-22). Peter acknowledges that all the epistles of Paul are equal to “other scriptures (2 Pet. 3:15-17). Paul recognized what he wrote was inspired by God and scripture (1 Cor. 14:37; 1 Thes. 2:13). The apostle John realized that he was actually writing the last book of the Bible, completing the “testimony” Isaiah referred to (Isa. 8:16; Rev. 1:3) that was necessary to be the seal (Rev. 22:18-19) that completed the Biblical canon, whereas the only future next revelation will be the coming of Christ from heaven (Isa. 8:16-17 with Rev. 22:18-20). Hence, the prophetic office would cease with the completion of Scriptures.

In each congregation, the leadership was provided with such revelatory gifts (Acts 8:17-19; 13:1-3; 14:21; 2 Tim. 1:6) through the laying on of apostolic hands. Indeed, this was Apostolic

practice with every congregation formed (Acts 6:6; 8:17-19; 14:22; Rom. 1:11). All other members were dependent upon receiving inspired revelation from God through such gifted members. No one had a completed New Testament that revealed God's will concerning New Testament church practice or policy. Until the Biblical canon was completed it was piece meal and incomplete or "in part."

That Which Completes the Incomplete – vv. 9-11

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

In verse 9 Paul defines what is presently incomplete. He is not referring to general knowledge or general prophesy. He is referring to those revelatory gifts which are used by the prophetic office in the process of producing written revelation, which is the final product of revelatory gifts.

Paul uses the passive voice in verse 8 for knowledge and prophecy indicating that something must stop them. However, tongues are referred to in the middle voice - stop of themselves, thus not needing anything to stop it. Thus it is dropped from consideration in verse 9-12.

Furthermore, verses 10-12 provide three axioms (self-evident truths) in the form of principles that provide a progression in thought, but basically say the same thing.

- Verse 10 - what is in part remains in part until that which completes it arrives.
- Verse 11 - what is immature remains immature until that which matures it arrives.
- Verse 12 - obscure indirect revelation remains obscure until it is replaced by direct clear revelation.

However, “now” in lieu of no clear direct written revelation concerning the proper use of spiritual gifts in the assembly, love provides a mature principle to guide them in this matter. Love is complete and is greater than faith or hope because it is inclusive of both (“believeth all things” “hopeth all things”). Hence, love provides a mature principle to define the proper use of spiritual gifts “now” (14:1) until “in part” revelatory gifts are done away by a more direct completed revelation – the finished word of God.

Therefore, “that” in verse 10 does not refer to the coming of Christ or the new creation as some believe. The term “that” translates a neuter gender Greek term. Hence, it cannot refer to Christ. It refers to what completes revelatory and sign gifts or what they were designed to provide – the finished written revelation.

In 1 Cor. 13:8 Paul introduces another way that love is superior to all other things - it "never faileth" but is among those things that in this present age "abideth." Those things that abide the duration of this age are love, faith and hope, which are inclusive in the very nature of love (v. 7).

However, in contrast to this ABIDING characteristic of love are revelatory and sign gifts (tongues, knowledge, prophecies). These are classified among those things that fail, cease and peter out BEFORE the end of the age.

The middle voice used to describe the cessation of tongues shows that it peters out or stops of itself WITHIN this present age and does not ABIDE to the end of this age as does love, hope and faith. The fact that tongues is dropped and not included in the discussion of "in part" things proves it has petered out prior to those things ceasing. Hence, when Paul lists the things that ABIDE until the end of the age, he does not include tongues, knowledge and prophecies (v. 13).

When Paul lists those things that are "in part" which need completion, he does not list any of the ABIDING things (love, hope or faith).

The point is that those things listed in the category of cessation, failing, stopping, and/or "in part" do not abide until the end of this age, but cease prior to this age being completed, as the middle voice used to describe tongues proves. However, in contrast, none of these failing things are included with those things that ABIDETH until the end of this age with love, faith and hope.

His point to the Corinthians was that they should pursue love above revelatory and sign gifts because they are going to stop BEFORE the coming of Christ and during their lifetime, but love is among those things that abide to the end of the age. Tongues would cease among them in less than 20 years when what it signified was fulfilled (Isa. 28:11-17; 1 Cor. 14:20-23). In 46 years the revelatory gifts would cease because this "in part" process would be completed, matured in a more accessible, clearer and more permanent prophetic product - the finished New Testament.

Now versus Then – vv. 12-13

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Paul did not say "NOW ABIDETH Love, faith, hope, revelatory gifts and signs" but only "NOW ABIDETH faith and hope and love." The contrast is between what is STOPPED versus what ABIDETH now. Because tongues cease of itself, therefore tongues cannot be part of those things that "abideth now" unto the coming of Christ. Hence, "tongues" ABIDETH NOT even in this present age. Revelatory gifts CEASE NOW (v. 10) as they are completed now (v. 10) and grow from immaturity to maturity now (v. 11) and replaced with superior revelation now (v. 12) and thus "ABIDETH" not. The contrast is between what is STOPPED now versus what ABIDETH now. Faith and hope are classified with love as those things that ABIDETH NOW, but knowledge and prophecies are classified with tongues which are STOPPED NOW and ABIDETH NOT!

What causes sign gifts to cease now so they do not continue to abide is when what they signify is completed (1 or. 14:20-22; Isa. 28:11-17).

What causes revelatory gifts to be stopped now, is when what is designed by God to complete (v. 10) mature (v. 11) and replace with greater clarity (v. 12) arrives - the finished revealed written Word of God (Isa. 8:16; Rev. 1:3; 22:18-19).

THE MIRROR OF GOD'S WORD

James 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

*24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

People don't like God's word because when you look into it, it is like a glass where you behold your face exactly as it looks or "*face to face*" revelation. Revelation that shows you exactly as God and others really see you. It reveals all your faults and all the dirt on your face. Indeed, nothing is hid from it:

*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.
– Heb. 4:12*

Indeed, this is exactly the meaning of the phrase "face to face" in the Old Testament. It refers to a more direct and clearer revelation OF WORDS than received by prophets through visions and dreams which revelatory vehicles of expression are described as "dark" means of revelation ("darkly" 1 Cor. 13:12):

*And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a VISION, and will speak unto him in a DREAM.
7 My servant Moses is not so, who is faithful in all mine house.
8 With him will I speak mouth to mouth, EVEN APPARENTLY, and not in DARK SPEECHES; and the*

similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? – Numb. 12:6

Dreams and visions as vehicles of expressing revelation are called "dark speeches." Whereas, God spoke to Moses "mouth to mouth" and "face to face" although God never allowed Moses to literally look upon His face. "Face to face" meant that God's words were communicated more direct and apparent to Moses than to prophets through revelatory vehicles of expression. Likewise, in 1 Cor. 13:8-13 when the "perfect" or completed expression of God's word in written form occurs, then, revelatory vehicles and gifts for imparting revelation by the prophetic gift "in part" will no longer be needed, as we have something better, clearer and more enduring.

Some interpret this passage to refer to either the coming of Christ or the future new world. However, in verse 10 the word "that" represents a "neuter" and so the person of Christ cannot be in view. Secondly, charity has already been defined to be inclusive of both faith and hope (v. 7) in its abiding never failing character (v. 8a), and it is charity, as thus defined in verses 5-7 that "abideth" (v. 13) now. The superiority of charity to faith and hope makes it suitable as the basis for establishing written revelation through the prophetic gifts (knowledge, prophesy) being exercised by Paul in writing this very epistle.

What should be obvious is that Paul's dependence upon the abiding character of love to define principles for the proper use of spiritual gifts in the assembly would not be necessary if there already had existed written revelation that addressed that issue. The Old Covenant house of God had a body of completed scripture to guide it. The New Covenant house of God had no such scripture, but it is the clear prophetic prediction of Old Testament Scripture

that such a completed body of scripture would be provided (Isa. 8:16-20). It is the clear prophetic prediction by Christ that such would be provided, but that had not yet arrived “now” when Paul wrote the Corinthians. However, when “that” which completes what is “now” incomplete, “then” the immature prophetic gifts will have been made mature in their objective goal, “then” the present incomplete revelatory gifts (“glass darkly”) will be completed in a more direct personal revelation (“face to face”) – the New Testament Scriptures.

Expository Remarks on 1 Corinthians 14

Intro: The Way of Love

The Pentecostal Gift of Tongues - Acts

I. The Immature Use of Tongues – vv. 1-19

- A. Why Tongues without interpretation should not be used in the Assembly– vv. 1-12
 - 1. Three Reasons why Prophecy is superior to tongues without interpretation in the assembly. – vv. 1b-5
 - 2. Four Reasons why Tongues without interpretation is Unprofitable for anyone – vv. 6-12
- B. The Apostolic Prohibition and Position against the use of tongues without interpretation– vv. 13-19

II. The Mature Use of Tongues– vv 20-33

- A. The Biblical Design for tongues – vv. 20-23
- B. The Apostolic Order to avoid Confusion – vv. 24-33
- C. The Apostolic Prohibition of Women speaking publicly in the assembly – vv. 34-35

III. The Apostolic Conclusion - vv. 36-38

The Way of Love – 1 Cor. 14 – Principles for Faith

With no prior written revelation to instruct or guide them in regard to orderly and descent worship, Paul points them to the way of love for guiding principles to provide a basis of faith for what is to be expected (hope) in the assembly. In doing so, he claims inspired revelation concerning this very epistle he is penning (1 Cor. 14:37) and also as “part” of the process that ultimately will provide “that” which is complete – the finished Biblical canon predicted by Isaiah, Christ and the apostles.

The primary principles of love that are used in this passage are “love seeketh not its own” and “love...is kind.” With these principles in view he formulates the doctrine that spiritual gifts must be used with edification of the whole church in view rather than self-edification at the expense of the whole church. He formulates the doctrine that all things must be done decently and in order as it is simply not “kind” to speak over others, compete for the floor, but an orderly process where all are given opportunity to express themselves without confusion or disregard for others.

Paul’s argument begins with the command to desire spiritual gifts, but in the way of love (v. 1). He then provides three reasons why prophesy is superior to tongues when used in the assembly without interpretation (vv. 1b-5). He follows this by listing four essentials that are necessary to make tongues profitable for use in the assembly (vv. 6-11). Paul commands that they excel in doing all things for edification of the church (v. 12). He then personally addresses the tongue speaker and commands him not to speak unless it is with interpretation (v. 13). He provides His own personal apostolic opposition to speaking in the church by any manner without understanding what is said by both the speaker and those listening (vv. 14-17). He then turns to his own use of tongues

(vv. 18-19) in keeping with the mature use of tongues according to the Scriptures (vv. 20-23), and why tongues are not best suited for use in the congregation without interpretation (vv. 23-24). In verses 25-35 he provides the restrictions for use of gifts in the assembly, but especial more severe restrictions for tongues, the prophetic office and women. He does not prohibit the use of tongues in the assembly but neither does he promote it. His restrictions would remove the use of tongues from the Corinthian assembly altogether, as those restrictions prohibited all the reasons they exercised that gift in the assembly. No other assemblies are corrected or even addressed in regard to the proper use of tongues in the New Testament. This was the only assembly that scripture indicates that used tongues in the assembly.

However, before we enter into chapter fourteen, we need to examine the Pentecostal gift of tongues and how it is used and understood in the book of Acts. We need to do this because Pentecostalism attempts to take the three corrective chapters in the book of Corinthians and completely reinterpret the book of Acts. We believe that it is the book of Acts that provides the true character of Biblical tongues and that Paul is merely reaffirming what the book of Acts lays down in clear and explicit language.

Introduction to the Pentecostal Gift of Tongues

The only other mention of the Biblical gift of tongues in the New Testament outside of 1 Corinthians 14 is found in the book of Acts (Acts 2, 10,19), and in each case it is found outside the assembly. Only in Corinth is it found being used in the assembly, and there without interpretation.

The very first mention of Biblical tongues is found in Acts 2:4-11:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, **as the Spirit gave them utterance.**

5 ¶ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that **every man heard them speak in his own language.**

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 **And how hear we every man in our own tongue, wherein we were born?**

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, **we do hear them speak in our tongues** the wonderful works of God.

Luke says they “*began to speak with other tongues, as the Spirit gave them utterance*” (v. 4). Where the Spirit gave them utterance seems to be in the public aspect of the Temple where they could be heard by unbelieving “Jews, devout men, out of every nation” (v. 5).

In this first instance, the writer Luke provides a clear, explicit and repeated definition of the Pentecostal gift of tongues. Indeed, he defines it four times (vv. 4, 6, 8, 11), so that there can be no misunderstanding. Thus in the mouth of two or three witnesses it is established.

1. Verse 4 “**other tongues**” (Gr. *heteros glossais*)
2. Verse 6 “every man heard them speak in his **own language** “ (Gr. *idia dialekto*)
3. Verse 8 “And how hear we every man in our **own tongue**, wherein we were born” (Gr. *idia dialekto*)
4. Verse 11 “we do hear them speak in our **tongues**” (Gr. *glossais*).

In verse 4 Luke uses the term *heteros* which means *different in kind* and it is used in contrast to the *Galilean* dialect (v. 7). In Galatians 1:6-7 Paul uses *heteros* (**different in kind**) in contrast to *allos* (**same in kind**). The false gospel was *heteros* or **different in kind** to what Paul preached, and therefore was not the **same in kind**, as he preached. The languages being spoken in Acts 2 were **different in kind** from the Galilean tongue (v. 7). Therefore, “diversities of administration” refers only to different kinds of human dialects in the book of Acts.

He also uses the term *glossais* translated “tongues.” In 1611 King James English, the word “*tongues*” was the common term for human dialects or languages. For example, on the title page of the King James Bible, the translators say: “*Newly translated out of the original tongues.*” Thus it is used for diverse (*heteros*) human “languages.” Such diverse languages are listed by Luke in verses 9-11.

**8 And how hear we every man in our own tongue,
wherein we were born?**

*9 Parthians, and Medes, and Elamites, and the dwellers
in Mesopotamia, and in Judaea, and Cappadocia, in
Pontus, and Asia,*

*10 Phrygia, and Pamphylia, in Egypt, and in the parts of
Libya about Cyrene, and strangers of Rome, Jews and
proselytes,*

**11 Cretes and Arabians, we do hear them speak in our
tongues the wonderful works of God.**

Notice that Luke after stating “*wherein we were born*” immediately lists those places they were born (verse 9-11) and after listing those places, he closes that listing by saying again “*we do hear them in **our tongues***.” Hence, there can be no misunderstanding that the nature of the Pentecostal gift was speaking in diverse foreign human kind of dialects.

In verses 6 and 8 Luke uses the Greek term *dialekto* from which we get the English term “dialect” and in both cases uses it with the word “own” (Gr. *idia* = ones own) thus our own native tongue/language.

After listing all the places where they were born in verses 9-11 he closes by returning again to his original use of “*glossais*” in verse 11 “in **our tongues**.”

Luke bends over backwards to make every reasonable effort to make sure his readers understand clearly that the gift of Pentecostal tongues was the ability to speak *diverse human kinds* of dialects. Hence, the diverse administration of tongues in the book of Acts has to do only with diverse **human kinds** of dialects (1 Cor. 12:4-6).

After carefully, clearly and repeatedly defining what the Pentecostal gift of tongues is four different times, this gift is never redefined ever again by Luke. In the final two times it is found in Acts. Indeed, the final two times are but mere passing references assuming his readers understand it is nothing more than what he has already carefully defined at the beginning. If not, he would have had to carefully redefine it, so they would understand it is something different.

*For they heard them speak with **tongues**, [Gr. *glossa*] and magnify God. Then answered Peter, - Acts 10:46*

*And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with **tongues**, [Gr. *glossa*] and prophesied. – Acts 19:6*

In both of these cases, it was either Jews hearing the tongues, as in the Pentecostal case (Acts 10:46), or speaking in tongues as in the Pentecostal case (Acts 19:6). In all three cases (Acts 2, 10, 19) the gift of tongues were spoken outside of the assembly in the presence of Jews only, and in known human kind of dialects.

Therefore, the book of Acts covers the early history of New Testament congregations from the resurrection of Christ to the imprisonment of Paul or a period somewhere between 30-62 A.D. (depending on when the birth of Christ is dated - 6 B.C. to 1 A.D. and thus when his resurrection is dated 27-33 A.D.) The book of Acts provide absolutely no example of any other Pentecostal gift of tongues, other than, the human kind, all of which are either spoken, or heard by Jews, and all outside the assemblies of the saints.

No other congregation in the New Testament, except at Corinth are described as speaking with tongues in the assembly, and by gentiles without interpretation. However, Paul is not writing to the

Corinthians to condone their use of tongues, but to condemn and correct their “ignorant” use of it (1 Cor. 12:1).

The whole modern Pentecostal movement, and their interpretation of tongues, as heavenly languages, or a special prayer language, is based solely upon three chapters designed to condemn and correct the “ignorant” usage by the Corinthians (1 Cor. 12:1). However, a careful study of the very passages used to support these ideas collapses this theory upon investigation.

I. The Immature use of Tongues – vv. 1-12

A. Why Tongues without interpretation are unsuitable in the assembly – vv. 1-19

1 ¶ Follow after charity, This is a mild rebuke, as well as a command (“follow” - imperative mode). Hence, this is not an option, but an apostolic command. The Greek term translated “follow” has the idea of *hot pursuit*, or *to pursue eagerly and intensely*. The intensity of pursuit behind this term is such, that it is sometimes translated “persecute” or “prosecute.” Hence, it means to really go after someone or something with intensity. Instead they had been in hot pursuit after the more showy revelatory and sign gifts. They had been pursuing self-edification at the expense of the edification of others. In this chapter Paul applies the characteristics of the way of love as described in 13:1-7 to properly show them how spiritual gifts are to be used in the assembly. The assembly is the sphere of this activity under consideration (14:4-5, 12, 19, 23, 28, 33, 35). Indeed, worship in the assembly has been the subject since chapter 11 (11:2, 16-20, 22, 33-34; 12:27).

and desire spiritual gifts, Paul was correcting their abuse of spiritual gifts, but did not want them to think he was opposed to their “desire” for spiritual gifts. He simply wanted them to desire spiritual gifts in keeping with their proper use, priority and design, as defined by the principle of love. He is not encouraging them to seek “all” spiritual gifts, as God does not distribute “all” spiritual gifts to any single person (1 Cor. 12:29-30).

1. Three Reasons why Prophecy is superior to tongues without interpretation in the assembly. – vv. 1b-5

But rather that ye may prophesy. With this statement, Paul introduces the first reason why prophesy is superior to tongues when it is used without interpretation in the assembly. In the previous phrase, he simply approved of desiring spiritual “gifts” in general. However, Paul classifies “prophesy” separately from “spiritual gifts.” He is not referring to the prophetic “gift” or that which characterizes the prophetic office whereby prophetic revelation or prediction of future events are manifested. That gift is not distributed to all (1 Cor. 12:29-30; 29-32).

“Are all apostles? are all prophets? are all teachers? are all workers of miracles?” – 1 Cor. 12:30

In the Greek text 1 Cor. 12:30 the actual Greek word for “no” is supplied (Gr. *me*). Therefore, Paul is not referring to the prophetic “gift” when he says “ye may prophesy” but rather to the general sense of using the already confirmed word of God provided by prophets for “edification, exhortation and comfort.” This is not a “spiritual gift” but a privilege that all saved people can do without any spiritual gift. Hence, “all” are encouraged to desire and seek to “prophesy” in this sense, in an orderly manner (vv. 1, 4, 24) and can do so in an orderly manner (v. 25).

However, the office of prophet and the prophetic gift is limited in its use in the church to only “three” at the most, and with other additional restrictions (see commentary on vv. 29-32).

The office of prophet provided for new revelation and then confirmed (confirmed by two other prophets – v. 29) it as the inspired revealed will of God. This confirmed prophetic word was then supplied to the churches in verbal or written form (e.g., vv. 36-38). As such, it provided each child of God with the authorized basis for prophesy in general for “edification, and exhortation and

comfort” (v. 3). Hence, “prophesy” simply means to “speak forth.” Peter tells them what they are to “speak forth” when he says, *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.* - 1Pe 4:11

Later Paul says, “*How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine....*”(v. 26) showing that the already confirmed word of prophets was the basis for speaking forth or general prophesying. This is precisely what the written word was to be used for according to Paul:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: - 2 Tim. 3:16

When they all spoke forth the word of God then the lost would be exposed and convicted of their sins –

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. – vv 24-25

This is precisely what the written inspired word of God is designed for that the man of God may be “perfect” (mature, complete)

2 For he that speaketh in an unknown tongue Paul now introduces his first argument by contrast why prophesying is better than speaking in tongues in the church. This contrast concludes in

verse 5 with Paul claiming that prophesying is “greater” than tongues in the assembly “except he interpret.” Hence, this proves that in verses 2-5 he is considering tongues (1) within the assembly, and (2) without interpretation. This explicit context explains why the King James translators inserted the term “*unknown*” (in italics) when it is absent from the Greek text. When tongues are used in the assembly without any interpretation “unto men” then what is said would be “unknown”, and thus what is said would be “mysteries.” However, the immediate context determines if it is known (Acts 2:6-11) or unknown (1 Cor. 14:6-11). In the context of Acts 2:6-11 it is understood by all men hearing the tongues. But in this context, it is “unknown” as the context is about the use of tongues without interpretation in the assembly. Indeed, the use of tongues without interpretation is the continued context in verses 5-19, as Paul explicitly states that prophesying is greater than tongues in the assembly “except he interpret” – v. 5. Paul explicitly commands the tongue speaker to first “pray that he may interpret” – v. 13. Paul explicitly states that he would rather speak five words that can be understood than speaking ten thousand words that cannot be understood in tongues (v. 19). Hence, the entire context is about tongues being used in the assembly without interpretation and thus “unknown” unto all in the assembly.

Speaketh not unto men, but unto God: for no man understandeth him; Here is the first reason why prophesying is greater in the assembly without an interpreter. Again, the whole issue is about tongues without interpretation (vv. 12, 13, 16-17, 19, 27) throughout this whole context. The words “to God” are the same as “speak into the air” (v.9) in regard to all men listening. Without an interpreter “no man” within the assembly could understand what was said, including the speaker (vv. 14-15). The

difference between “to God” (Gr. *theo*, dative case singular) and “unto men” (Gr. *anthropois*, dative case singular) is defining who understands what is said. Tongues without interpretation “no man” (including the speaker) understands because what is said is incomprehensible to men or “mysteries” so that none but God understands. Therefore, it is “to” God because God alone understands. It is not “unto” men because men do not understand. Speaking “to God” is expressed as speaking “into the air” (v. 9) for the very same reason – no understanding by men (vv. 6-11).

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. – This is what prophesying accomplishes “unto men.” “Unto men”, prophesy provides “edification” (to build up), “exhortation” (encouragement) and “comfort” (counsel, help). Speaking in tongues, “except he interprets” (v. 5b) does not provide any of these things “unto men” (including the speaker) as “no man” understand what is said.

So tongues without interpretation, benefits “no man” in the church, including the speaker, as only God understands what is said (as argued in verses 6-11), but prophesy benefits all the church (as argued in verses 2-5, 12).

Notice that Paul does not say “prophesieth” provides new inspired revelation from God, or revelation of future events. He is speaking of “prophesy” according to its general meaning “to speak forth” which is something all the members can do without any spiritual gifts by simply knowing and using the scriptures (“a psalm, a doctrine...” – v. 26).

This is exactly what *speaking forth* the revealed will of God provides (2 Tim. 3:16) so that the man of God may be “perfect”

(complete/mature). Therefore, Paul encourages “all” to seek prophesying (vv. 1, 5, 24).

4 He that speaketh in an unknown tongue edifieth himself - We now come to the second reason why prophesy is better than tongues. It is better because the church is edified, but speaking in tongues without interpretation (v. 5b) edifies self. However, it is “in the church” which is under consideration (vv. 4b, 5, 12, 19, 23, 26, 28, 33, 34). Speaking in tongues without interpretation is in view (v. 5b). He says that speaking in tongues “edifieth himself.” However, this is intended to be a rebuke not a compliment, as Paul is making a direct contrast here between “edifieth himself” versus “edifieth the church.” The tongue speaker is edifying self at the expense of edifying the church which violates the way of love, which is sin. The way of love “*seeketh not its own*” but seeks first, the edification of others. The acrostic JOY (Jesus, others, you) is the way of love. This is a rebuke, or improper use of the gift of tongues, as he explicitly commands them “*seek that ye may excel to the edifying of the church*” (v. 12).

No spiritual gift is strictly provided for self, as Paul has already demonstrated that such gifts are placed in, and designed for the mutual edification of the whole body (1 Cor. 12:18-26). Self-edification properly occurs whenever that gift is being ministered to others, as “love seeketh not its own” but others first. Hence, the words “edifieth himself” is a rebuke, as it is found in contrast to what love demands to be the proper priority for edification. In verse 5, the implication is that the church at Corinth had been instructed that those speaking in tongues without interpretation, speaking “mysteries” were to be regarded “greater” than those exercising other gifts. However, this idea was due to being

“ignorant” (1 Cor. 12:1) of the proper use of spiritual gifts in the assembly according to the way of love (1 Cor. 12:31-14:1).

But he that prophesieth edifieth the church. Again, the context for this explanation of tongues is in “the church” without an interpreter. Without an interpreter it does not edify the church or the person speaking. In direct contrast “prophesieth edifieth the church.” Why? Because of the content that characterizes the nature of prophesying – “*edification...exhortation...comfort.*”

5 I would that ye all spake with tongues, - We now come to the third reason that prophesying is better than tongues. However first, Paul wants them to know that he has no personal horse in this race. In other words, he has personal bias against anyone obtaining this gift.

However, these words infer that not all had this gift or else he would not have to say this. Second, these words should not be interpreted to contradict the limitations he has already placed on the distribution of this gift (1 Cor. 12:29-30) nor any of the further restrictions he will place on the number who can use this gift in the assembly or how it is to be restricted (vv. 26-34).

but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, - Obviously, the tongue speakers at Corinth either had been taught by the false apostles (2 Cor. 12) and/or were teaching that speaking in tongues without interpretation was the “*greater*” gift, thus drawing attraction to themselves, building up themselves in the eyes of men and taking preeminence among the brethren. However, this was contrary to the way of love “*charity vaunteth not itself, is not puffed up*” and it was contrary to “*charity seeketh not its own.*” This was part of the ignorance that Paul was condemning and correcting (1 Cor. 12:1).

Except he interpret, that the church may receive edifying. Prophesying is “*greater*” than those who speak in tongues *unless* speaking in tongues comes with interpretation. Interpretation provides understanding. This is essential to understand Paul’s meaning of *edification* in the context of tongues. Without interpretation (understanding) there is no edification to the church. With interpretation (understanding) the church is edified. Hence, understanding with the mind is the key to the Pauline meaning of edification in this context. Tongues provide no edifying profit unless they convey at least one of four essentials (see verses 6-12). This is equally true of the individual tongue speaker as Paul makes clear in verses 13-19.

2. Four Reasons why Tongues without interpretation is unprofitable for everyone – vv. 6-12

There is really no “self-edification” purpose for tongues without interpretation, without the mind grasping what is said, as without interpretation what is said remains a mystery to the speaker as much as to all listeners (v. 14). Paul is going to provide for essentials for tongues to be profitable to people, all people, regardless if they are the speaker or hearers.

(a) The Right Content for Profit – v. 6

6 ¶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

Paul has finished his argument for why prophesying is superior to speaking with tongues without interpretation in the assembly. Now, he proceeds to argue why tongues without understanding provides no profit for anyone. Indeed, he argues that for tongues to provide edification for anyone (including the speaker) they must have understandable content. Paul identifies four categories of understandable content that must accompany the use of tongues for it to be profitable or edifying for anyone.

Those four essentials to make tongues profitable (edifying) are – “revelation...knowledge...prophesying, or by doctrine.” If it has “revelation” (Gr. *apokolupsis* – to uncover) for its content, then by definition, it is not conveying unintelligible “mysteries” or covering up anything, but unveiling or revealing truth to the mind. If it has “knowledge” (Gr. *gnosis* – understanding, insight) as its content, then proper understanding of a truth or revelation is being conveyed to the mind. If it has “prophesying” as its content, then it is conveying things that edify, exhort, and comfort to the mind (v. 3). If it has “doctrine” as its content, then it is conveying instruction to the mind.

If tongues do not have such content, it is without “profit” or edification for anyone (including the speaker) as no one understands what is said but God. Hence, in verses 6-11 he argues that without such profitable content it is worthless, and it should not be exercised at all (“but keep silence” – v. 28) unless the speaker “pray that he may interpret” (v. 13).

(b) The Right Sounds for Profit – vv. 7-9

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

In verse 6 Paul defines what makes tongues valuable. Now, in verses 7 he makes another assertion in regard to the value of tongues. Tongues are not from things “without life” but are from “life giving sound.” However, Paul argues that even things “without life giving sound” are without profit if the sound is either unintelligible or without a knowable purpose or design as described in verse 6. Thus making this assertion in verse 7, he continues in verses 8-11 to illustrate and prove this assertion.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? In the army the trumpet provides many purposes (1) calling men up from sleep; (2) calling them to prepare for battle; (3) calling them to charge; (4) calling them to retreat; (4) calling to bed; etc. If the sound is not understood, it conveys no purpose, then it does not meet the criterion for edification, and is thus without “profit.”

9 So likewise ye, demands all that has been previously said is being directly applied to the Corinthian tongue speakers.

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? Now, he turns from things “without life giving sounds” to things with life giving sounds or human utterances. He makes another general assertion. The use of the tongue must “utter” or speak words that are not merely understandable but “easy to be understood” or else it cannot “edify” and serves no profitable purpose, but is simply expelling air from the mouth (Gr. *aer* – to blow air).

For ye shall speak into the air. To “speak into the air” is one and the same, as it is to speak “mysteries” or speaking “to God” (v. 2) because what is said are “mysteries” not “easy to be understood” and are thus worthless “unto men.”

(c) **The Right Realm for Profit** – vv. 10-11

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. He is not referring to languages spoken outside of this world or from another world, but “*in the world.*” Biblical tongues are spoken “*in the world.*” Acts 2:6-11 makes it clear in three different explicit statements that the Biblical or Pentecostal gift of tongues was not only known languages “in the world” but even lists where “in the world” they originated (Acts 2:11-15). If the Biblical gift of tongues was a “heavenly language” he would have not limited his illustration to only voices “in the world” as that would mischaracterize the Biblical gift of tongues, if it included a “heavenly language” spoken to, and understood only by God alone, as many interpret verse 2. Some attempt to interpret 1 Corinthians 13:1 and the words “tongues of angels” to be included in the diversities of administration of tongues. However, Paul is listing hyperbolic impossibilities. It is no more possible to speak in the tongues of angels, as it is to understand “all mysteries” or to have “all knowledge” or have “all faith.” His argument is that “though” one could achieve the IMPOSSIBLE it would be worthless without love, not that any of these hyperbolic statements were actual goals to strive for and/or achievable. To have “all knowledge” or “all wisdom” or “all faith” is to be equal with God. That is not possible here on earth or eternity in heaven. To give up all that you have and give your body to be burned without love would accomplish

“nothing” even if you did achieve that. Diversity of administrations refers to diverse kinds of human languages as clearly demonstrated by Luke in defining the nature of Pentecostal tongues.

11 Therefore - Paul is drawing his conclusion to apply to the tongue speakers at Corinth.

If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. This is exactly what was happening in the Corinthian assembly when there was no interpretation. One must “know” (Gr. *eido* – to perceive, comprehend) the “meaning” (Gr. *dumamis* – power) or the articulating power of the air over the vocal chords that give intelligible sounds for that voice. If not, then that person is a “barbarian” to me and me to him, as these persons cannot intelligibly communicate with each other. This is how the Corinthians were using tongues in the assembly. Such use of Biblical tongues makes it completely worthless without profit, and thus without edification. If it does not profit or edify the hearer due to lack of understanding, it cannot edify or profit the speaker without understanding.

Hence, with this verse Paul concludes his second argument against the use of tongues without interpretation. His first argument against tongues without interpretation was prophesy provided understanding for the assembly and is therefore “greater” than tongues without understanding. The second argument is that tongues are worthless in the congregation if they do not provide such understandable content characterized by “revelation...knowledge....prophesy or by doctrine.” Mere noise without understanding, without design or purpose does not profit/edify anyone.

(d) The Right Conclusion for Profit – v. 12

12 Even so ye, These words again demand direct application to what has been said to the tongue speakers at Corinth.

Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. With verses 12-13 we come to the conclusion of both previous arguments against speaking in tongues without interpretation. Verse 12 provides a general application of his previous arguments concerning speaking in tongues in the assembly without interpretation. He appeals to their zeal for “spiritual gifts” in general, and directs them to “seek” that in all uses of “spiritual gifts” in the assembly, especially tongues, that “ye may excel” in making edification of the church their foremost goal.

B. The Apostolic Prohibition to use tongues without Interpretation— vv. 13-19

After commanding that the church makes edification its ultimate goal for the use of “spiritual gifts” in general, he then turns to the individual tongue speaker in verses 13-19 and provides his own apostolic opposition for the use of tongues without understanding by both the speaker and other church members of what is being said. His opposition is set forth as the authorized and commanded pattern for tongue speakers in the assembly.

With verse 13, there occurs a transition between **general** arguments against the unprofitable speaking in tongues without interpretation (vv. 1-12) in the assembly, unto **specific** and individual **direct** apostolic opposition to doing that by tongue speakers in the assembly. Paul opens verse 13 with the word

“*wherefore*”, which calls the reader back to consider the preceding arguments in verses 1-12, as the basis for his apostolic command that tongue speakers cannot speak without interpretation (v. 13) and his personal position (vv. 14-15) based upon apostolic reasoning (vv. 16-17) that he set forth as the apostolic pattern to be followed by all tongue speakers in the assembly (vv. 18-19).

The direct address to the individual tongue speaker is noted by the second and third person pronouns (“*him...he...thou...he...thou*” - vv. 13, 16, 17). However, each time the individual tongue speaker is directly addressed, Paul provides his own personal example as the authorized pattern for them to follow which is noted by the use of the first person pronoun (*I...I ...I...I ...I ...my...my...I*). (vv. 14-15, 18-19).

Notice the alternating pattern: “*him.....he*” (v. 13) “*I...I...I*” (vv. 14-15), which is then immediately followed by making it applicable to each individual tongue speaker “*thou...he. Thou*” (vv. 16-17), closing with his own personal example “*I...I...my...my...I*” (vv. 18-19). Thus he directly addresses the tongue speaker by apostolic commands and provides personal apostolic examples as their pattern to follow. Verses 18-19 provide the conclusion to this personal direct address to the individual tongue speaker. Paul’s aim is to make sure the individual tongue speaker realizes that his apostolic command and example is to be followed as the pattern for the use of tongues.

1. The Apostolic Command and Position - vv. 13-14

In the previous verse (v. 12) Paul concludes his reasons why tongues must be accompanied by interpretation or else it provides no “profit” which Paul defines as “edification” for the church. He

directs the church to “excel” to the edifying of the church as that is his definition of “profit” (see verses 6-11). Now, in verse 13 he turns and directly addresses the individual tongue speaker, by the word “wherefore” making it clear that all the previous reasons given in verses 1-12 apply to them, as individuals and support his command in verse 13 that they must seek first interpretation in order to speak in tongues within the assembly.

It is important at this point to remind our readers that this whole section (vv. 13-19) has to do with the exercise of gifts in the assembly. This is especially true of verses 16-17, as the context is in the public hearing of others (“*how shall he that occupieth the room of the unlearned say Amen*” – v. 16 and “*the other is not edified*” – v. 17). Therefore, the Pentecostal idea that these verses are referring to personal private prayer and/or a private prayer tongue are absolutely repudiated by this text. Furthermore, the continued use of the personal pronoun by Paul “*I...my*” shows that he is not finished with this section until verse 19 where there is no question he is still referring to speaking in tongues in the assembly rather than any kind of private tongue.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. This is not stated as an option, but as an apostolic command (imperative mode). This command is based upon, and is the conclusion drawn from, the previous arguments provided in verses 1-12. However, verses 14-19 provide more reasons for obeying this command.

In addition, this command makes the individual tongue speaker responsible for making sure he does not speak in the church without interpretation. This is made clear in verse 28 where the

tongue speaker is commanded to be silent if he has no interpretation. This demonstrates clearly that an interpretation must be first obtained by the speaker, prior to speaking – a miracle in itself.

Indeed, verse 28 commands that the interpretation must be provided by one of the three who are going to speak in tongues, rather than some other member of the congregation. Hence, this infers that the gift of tongues and interpretation of tongues are inseparable gifts.

14 For - indicates he is giving a reason why he commanded the individual to “pray that he may interpret” (v.13).

If I pray in an unknown tongue, Meaning, a tongue without interpretation. When there is no interpretation, there is no positive self-edification, as self-edification requires “understanding” for what was said. God may understand it, but God does not need to be edified.

My spirit prayeth, - The human spirit (“my spirit”) is the means through which the Holy Spirit operates from the spiritual world through man (Jn. 3:6; Rom. 8:16) to the physical world. It is in the human “spirit” we have *other* world consciousness. The soul of man is *self*-consciousness (mind, heart, will) and the body is *outer* world consciousness (five senses).

But my understanding is unfruitful. – Edification must include understanding because there is no edification of the church without interpretation (v. 5). Profitable tongues has been previously defined, as tongues conveying one of four essentials for understanding - “revelation....knowledge....prophecy....or doctrine” (v. 6). Unprofitable tongues have been defined in verses 7-11 as mere unintelligible noise, without purpose other than to

expel air (v. 9). In the church, ALL that is done must excel to obtain edification or it is wrong (v. 12). That is precisely why Paul argues that tongue speaking in the church must involve both his spirit and mind in the very next verse (v.15).

2. The First Apostolic Conclusion – vv 15-17

15 ¶ What is it then? He is referring to speaking in tongues without interpretation or understanding. According to his arguments set forth from verses 1-13 it is inferior to prophesy, incapable of edifying and no better than exhaling air into the atmosphere. It is without “profit.” Thus it is “nothing” (see 1 Cor. 13:1-3). ***I will*** is repeated four times (“I will...I will....I will...I will) and shows his determination that his own verbal expressions in the assembly are comprehensible to himself. This is his determined apostolic position. He is setting forth the apostolic position, as the pattern to follow. He will never verbally express himself in the assembly without understanding. He will therefore, ***pray with the spirit, and I will pray with the understanding also:*** He does not say “or” but he says “and” including both “spirit” and “mind” as both equal necessities for all speaking done in the assembly regardless of what mode of expression is used (prayer, singing, exhortation, teaching, prophesying, etc.). Paul personally refuses to speak just “in the spirit” in the church, because his own mind is “unfruitful” providing no personal profit to himself or to anyone else, but God (v. 2) as, he is merely speaking into the air (v. 9).

I will sing with the spirit, and I will sing with the understanding also. Remember, Paul has already identified four different ways tongues could be expressed profitably in verse 6 (revelation,

knowledge, prophesy and doctrine). Here he adds *prayer* and *singing* as comprehensible expressions that are compatible “with the understanding.” Every language is commonly used to convey such variations of expression. This is Paul’s determined apostolic position, and the pattern for all tongue speakers to follow in the assembly.

16 Else –indicates Paul is about to provide a supportive argument for what he has just defined as his personal position. It also shows that hearers are present and so that is why the initial command to “pray that he may interpret” is still in view within the assembly.

When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, Here he introduces for the first time the “unlearned.” In verses 21-22 the “unlearned” are set in contrast to “this people” unto which tongues are given as a “sign.” There are two types of unbelievers in the world. There is the unbeliever that is *learned* in the Old Testament Scriptures (the Jew) who would know Isaiah’s prophecy and would recognize tongues are a sign from the prophecy of Isaiah 28:11. Indeed, the Isaiah prophecy (v. 11) is sandwiched by the words:

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (vv. 10, 13) proving that the Jews were learned in the Scriptures although being unbelievers. They would recognize tongues as a “sign.”

However, there is also the “*unlearned*” unbeliever or the Gentile who has no previous training or exposure to the Old Testament Scriptures and they would think the Corinthians were simply crazy. When he says that “*occupieth the room of*” the unlearned, he is

referring to that state of mind – no Biblical understanding or training. Such a person cannot even agree with or say “amen” (so be it), as he has no idea what you are saying, just as the speaker has no idea of what he is saying, as his mind is without comprehension. In other words, it does not profit the lost Gentile at all who hears this kind of speaking, but would drive them away, because they think you are crazy (v. 23).

Seeing he understandeth not what thou sayest? – Here is proof that Paul is not speaking of some kind of special personal or private prayer language, but is still speaking of the assembly where lost people are present and observing. Thus, he is continuing his discussion about tongues used in the assembly without interpretation and why that is wrong. It is wrong for all the reasons already listed in verses 2-12. It is wrong, as it violates the apostolic command in verse 13. It is wrong because it violates the apostolic position in verses 14-15

17 For thou verily givest thanks well, The issue is not the content of tongues, as God would never provide wrong content through your spirit. The issue is being able to understand the content. What is said is being said well, but what is being said is not understood without interpretation.

The problem is that tongues are not designed for God, as God can understand the content of any language regardless of what particular form of expression is intended. The problem is “*but the other is not edified*” that hears the tongues. It does not matter if the tongues are being expressed in prayer, singing, (vv. 14-15) or speaking revelation, knowledge, prophesying or expressing doctrine (v. 6).

The words “he understandeth not” (v. 16) and “the other” (v. 17) proves he is not speaking about a special private prayer tongue or a special private singing tongue, but about tongues without interpretation in the assembly being heard by the rest of the church members.

3. The Second Apostolic Conclusion – vv. 18-19

Even though Paul spoke in tongues more than all of them, (v. 18) he had no interest in using tongues in the assembly (v. 19), but used tongues in keeping with its intended Biblical design and purpose (vv. 20-22). Verses 1-17 simply argue that tongues are not to be used in the assembly without profit to the understanding or else they do not edify anyone at all in the assembly.

18 I thank my God, I speak with tongues more than ye all: Paul excelled in speaking in tongues “more than ye all.” It is doubtful that he ever used tongues in the assembly (vv. 19-22). However, in the assembly his use of tongues would not be contrary to the way of love (v. 1). In the assembly his use of tongues would not be without interpretation (v. 5). In the assembly, his use of tongues would not be without understandable content (v. 6). In the assembly his use of tongues would not be incomprehensible or without an understandable purpose (vv. 7-11). In the assembly his use of tongues would excel to the edifying of the assembly (v. 12). Outside of the assembly his use of tongues were understood by those people, in whose presence he used it (vv. 21-22). He used tongues according to the mature Biblical purpose for tongues .which was outside the church to the unbelieving Jews, as the other apostles did in Acts 2:6-11 (see vv. 20-23).

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. This is an emphatic way to get his point across that tongues in the church should never be heard without interpretation. Indeed, that was his command (vv. 13, 28). This verse closes his argument from verse 13 in regard to his apostolic command and personal example, that tongues never be personally used without interpretation (vv. 14-17) in the congregation. Paul's reasons for personally not using tongues in the church are given in verses 19-23. Use in the congregation is not the Biblical design for the gift of tongues (vv. 20-22). Hence, for Paul, he would rather speak "five words with my understanding" to convey edification to others by his voice than ten thousand words in an unknown (without interpretation) tongue. Paul set forth the standard for the use of tongues in the assembly in verses 1-17. However, where he personally chose to use tongues was not in the assembly (vv. 18-19) but on the mission field to the Jews (vv. 20-22).

IV. The Mature Use of Tongues – vv. 20-33

We find no other congregation needing this instruction. We find no other congregation being rebuked for the abuse of tongues in the assembly. No other congregation is even mentioned that used tongues in the assembly. Tongues were not designed for use in the assembly, but were designed to be used as a "sign" to the Jewish people that their Messiah had come, and rejection of Him would end with the destruction of Jerusalem (Isa. 28:11-17). When Israel rejected their Messiah, and Jerusalem was destroyed (A.D. 70) the Biblical purpose for the gift of tongues ceased and tongues "ceased of itself" (1 Cor. 13:8 middle voice). God never designed tongues

for personal edification or for use by believers among believers (v. 22-23). The use of tongues by the Corinthians was for selfish purposes, and self-preeminence. The apostolic restrictions placed upon the use of tongues in the church would cause it to cease being used in this assembly, as the restrictions denied all the purposes for which they had used it for in the assembly.

A. The Biblical Purpose for Tongues:

20 Brethren, be not children in understanding: The Corinthians had been “children” or immature in their *understanding* (Gr. *phren* – faculty of discernment and judging) of the mature Biblical use of tongues. They used tongues for all the wrong reasons in the wrong place. They are the only congregation mentioned in the New Testament where tongues are used in the assembly. No other congregation can be found where tongues are used in the assembly. No other congregation needed instruction in this area. ***howbeit in malice be ye children,*** In regard to evil (Gr. *kakia* – evil “malice”) Paul wished them to be completely ignorant as “babes“ in their experiential understanding of evil. ***but in understanding be men.*** Paul uses the imperative mode – the mode of command. This is not an option but an apostolic command – grow up in your understanding of the mature use of tongues!

21 ¶ In the law it is written, How could they mature in their understanding of tongues? By understanding the Biblical purpose for the gift of tongues. It is the scriptures that provide mature understanding (2 Tim. 3:17 – “that the man of God may be perfect [mature]). No New Testament Scriptures had been provided. Paul uses the completed Old Testament canon of scriptures. He refers

them to Isaiah 28:11-18, as his quotation is a contraction of that passage.

With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

The people for whom God designed tongues for as a “**sign**” (v. 22) are “**this people**.” Whoever “**this people**”, are in the Isaiah passage, they are identified by Paul as people who “**will not hear**” or receive this “**sign**” gift from God. Hence, that means they are unbelievers. What is the purpose that God has behind giving this “**sign**” to “**this people**” even though “**they will not hear me**”? Isaiah explicitly identifies precisely who “this people” are, and the purpose of tongues to this people.

Isa. 28: 11 *For with stammering lips and another tongue will he speak to this people.*

12 *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

13 *But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*

14 ¶ *Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.*

15 *Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:*

16 *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious*

corner stone, a sure foundation: he that believeth shall not make haste.

“*This people*” are explicitly identified as the unbelieving Jews over which “*scornful men rule*” (v. 14) from “*Jerusalem*” – the Jews.

Tongues are provided as a “sign” that Jesus Christ is their promised “*rest*” or Messiah (v. 12) or the “*foundation stone*” upon which “*he that believeth shall not make haste*” (v. 16)

This is also a “sign” of the coming destruction of Jerusalem if “*they will not hear me, saith the Lord.*” The destruction of Jerusalem is referred to by Isaiah as “*the overflowing scourge*” that “*shall pass through then shall ye be trodden down by it*” (Isa. 28:15). Luke refers to this destruction of Jerusalem by using the exact same language “*trodden down by the Gentiles*” (Lk. 21:20-24).

The gift of tongues was a “*sign*” (v. 22) to the unbelieving nation of Israel that their Messiah had come and refusal to believe in him would result in a devastating destruction of Jerusalem and the scattering of Israel into all nations. When the destruction of Israel occurred in A.D. 70 so did the Biblical purpose for the sign gift of tongues as it “*ceased of itself*” (1 Cor. 12:28 middle voice). Tongues ceased before “*knowledge and prophecy*” ceased. Tongues is dropped from the list in 1 Corinthians 13:9-10 where “*that which is perfect*” stops those things “*in part*” or incomplete. Tongues already had ceased prior to what brings completion to knowledge and prophecy.

22 *Wherefore tongues are for a sign* clearly denies that the Biblical purpose for tongues is for personal edification, or necessary for spiritual prayer or singing! Paul, personally refused to use tongues in the church, (at least without interpretation)

Not to them that believe, but to them that believe not: because it was never designed for believers, and that is exactly what the church is to be composed of – baptized believers. Tongues are a “*sign*” to unbelieving Jews, just as it was used on the day of Pentecost (Acts 2:6-11). Hence, the Scriptural use of tongues is not for the personal use by believers for self-edification, but is designed for unbelieving Jews. This is exactly how it is used throughout the book of Acts.

But prophesying serveth not for them that believe not, Unregenerate unbelievers do not have the ability to understand and receive (1 Cor. 2:14) the content provided by prophesy (1 Cor. 14:3). The carnal mind resists the word of God (Rom. 8:7).

But for them which believe. The general imparting of the word of God is received by born again believers as something which does provide “edification...exhortation and comfort” (v. 3).

B. The Apostolic Order to avoid Confusion – vv. 24-33

1. Two contrasting hypothetical scenarios – vv. 23-24

23 *If therefore and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?*

The words “*if therefore*” provides a hypothetical (“*if*”) scenario, as an additional support to his opposition for the use of tongues in the

congregation without interpretation. It is suppositional, because verse 26 forbids domination by any single gift.

The whole church be come together into one place, - obviously “the whole church” cannot refer to all believers in heaven and earth or the myth of the universal invisible church theory. This same language is used in chapter 11 for observing the Lord’s Supper and refers to the local visible nature of the New Testament congregation.

And all speak with tongues, If the gift of tongues dominated the whole worship service, **and there come in those that are unlearned, or unbelievers**, will they not say that ye are mad?

Then those who are “***unlearned, or unbelievers***” will not respond to this as a “*sign*” for them to believe, but “***will they not say ye are mad.***” In the Isaiah passage it is clear that the Jews would understand it as a “*sign*” because they were not “*unlearned*” in the Scriptures but as Isaiah says,

but the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little Isa. 28:13

In contrast, unbelievers who were “*unlearned*” in the Old Testament Scriptures would not recognize tongues as a “*sign*” to believe in Jesus Christ, but would think they are crazy. The Corinthians were Greeks who spoke the Greek dialect. Other unbelieving Greeks coming into their assembly would simply be confused and think they are crazy.

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

Again, this “*if all*” is a hypothetical scenario rather than actual because verse 26 forbids domination by any one gift. However, it is designed to contrast between the value of tongues and the value of prophesy to non-Jewish (Gentile) unbelievers. Remember, Paul has already defined what edifying value that prophesy conveyed to believers (**v. 3** *But he that prophesieth speaketh unto men to edification, and exhortation, and comfort*). Speaking forth the confirmed inspired revealed will of God does not provide the lost with “edification, and exhortation, and comfort”, but God does use the speaking forth of God’s Word to reveal and expose sin.

25 *And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.* The preaching or speaking forth of God’s word, is used by the Spirit of God to convict, convince and convert the lost to salvation. Many times I have simply preached the word without any knowledge of what people are going through, and they think I had purposely prepared the sermon with them in mind. Or strangers will come in struggling with issues and the Lord will lead me to preach on a subject that they were struggling with which made manifest the “secrets of his heart.” This is the normal way that the Holy Spirit uses His word through His people. Pastors are first to seek the will of God in what they are to preach to the congregation. As such, they act as “messenger” boys between God and men. This is precisely why the Pastors of the churches in Revelation 2-3 are identified as an “angel” (Gr. Messenger) to the church from Christ. His point is that prophesy (speaking forth the Word of God) is understandable and edifying whereas speaking in tongues without an interpreter is not understandable, but chaotic and confusing.

2. The Conclusion of the Hypothetical consideration – v. 26

26 ¶ How is it then, brethren? when ye come together, Again, he is referring to worship in the assembly as the continued place for consideration of gifts from verses 1-25. **Every one of you** does not mean that each person has all these gifts, as he previously denied that such is the case (1 Cor. 12:29-30). Nor does he mean that the scenario's presented in verses 24-25 were actual as this text prohibits any one gift or person dominating a service. What he means is that each one can participate in the service thus providing all these gifts that is severally/individually divided among them, ***hath a psalm, hath a doctrine, hath a tongue, hath a revelation, and hath an interpretation.*** But in keeping with the way of love, which demands "***all things be done unto edifying***" which is additionally defined within the following restrictions in verses 27-34.

3. Apostolic Guidelines for Tongue Speaking in Assembly

The apostle did not prohibit the use of tongues, but did not promote it either, as he placed it under such tight restrictions that would discourage how and why the Corinthians used it in their assembly. There is absolutely no mention of any other congregations using tongues in the assembly. These restrictions would discourage the use of tongues at Corinth because those restrictions prohibited how they used it and why they used it.

27 If any man speak in an unknown tongue,

As in all places within this chapter the term *unknown* is not found in the Greek text. Although, it was appropriately inserted in dealing with verses 1-19, it is inappropriate in this text, as Paul is

now speaking of tongues that must be expressed within the confines of “*all things be done unto edifying*” (v. 26) and therefore tongues without interpretation is prohibited (v. 28). So we should ignore the inserted italic term “unknown” here.

Let it be by two, or at the most by three, The phrase “*by two, or at most by three*” infers that Paul is intentionally discouraging any kind of domination by tongues in the assembly, if not discouraging it altogether, short of actually prohibiting it altogether.

And that by course; “by course” means “by turn” or one at a time (Gr. *meros* – a part, not the full).

And let one interpret – the implication is that the gift of interpretation must accompany the gift of tongues. He does not say let one of the other members interpret, but he says that one of these three speakers must interpret. The interpretation must be obtained first or else they are to remain in “silence” (v. 28).

The Corinthians had been exalting this gift above all others, and using tongues to build up themselves in front of others, as a sign of superiority, without interpretation. These restrictions would simply do away with that kind of self-centered use of tongues altogether.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

God is the only one he can speak to (v. 2) when there is no interpretation, as only God can understand what is being said. Without an interpreter his apostolic command is “*let him keep silence.*” This is not an option but a command found in the imperative mode. That is, he is not to speak in way he can be heard by others in the assembly. He is to speak under his breath, silently. However, this does not provide the show of self-attention

or superiority for which it was being used in the assembly. In effect, this command would prohibit the speaking of tongues according to how they had been using it in the assembly.

4. Apostolic Commands for Prophetic Office – vv. 29- 33

Paul now deals with the office of prophet, whose very office was dedicated to providing inspired revelation from God and was subject to all the Biblical tests for a prophet “*let the other judge.*” Prior to this, he uses the term “prophesy” according to its general meaning “speak forth”, in order to share revelation that had already been tested and confirmed to originate from God. Thus the confirmed word of God provided “*edification, and exhortation, and comfort*” (see verse 3). All members could participate in sharing confirmed revelation of God. However, the prophet was limited to three at most in a single service for the reasons he provides.

29 Let the prophets speak two or three. The same order given tongue speakers is given prophets in the assembly. Two or three in a given service are the limit. More than one person speaking at a time is mere confusion (v. 33). However, the prophetic office is subject to the Biblical tests for a prophet, therefore, “**and let the other judge.**” One reason for limiting the activity of the prophet office in the assembly to “two or three” is the time necessary to “judge” each prophetic utterance. The Old Testament Scriptures provided several tests to judge whether a prophet was a true prophet (Deut. 13:1-5; 18:20-22; Isa. 8:20; Jer. 23:32). New Testament Scriptures provided even more tests for a prophet (Mt. 7:15-20; 1 Cor. 14:36-37; 1 Jn. 4:1-6). The Church at Ephesus had used such tests:

“.....*how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:*” – Rev. 2:2

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

Even if only “two or three” was the limit, some individual might simply control the floor. Paul forbids controlling the floor by any one person. If another prophet has a revelation, then the other one is not to prolong his talk, but is to finish and sit down. The prophetic office provided the inspired revelation from God, but it does not mean the prophet understood the interpretation of what was revealed. Other gifts were required to provide insights and proper interpretation of a revelation. For example, Peter says,

1 Pet. 1:10 ¶ *Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:*

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify,

Jesus told his disciples:

Mt. 13:16 *But blessed are your eyes, for they see [Gr. Blepo – visual eye sight] : and your ears, for they hear.*

17 For verily I say unto you, That many prophets and righteous men have desired to see [Gr. eido – mental sight] those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Therefore, other gifted persons complimented and fulfilled the gifts of others, as Paul taught in 1 Cor. 12:14-27. Thus all the gifted persons were important to the service (v. 26). Paul provides limitations to insure all could participate rather than any particular person or gift dominating the service. Later, after the New Testament Scriptures had been largely completed, the Pastoral office dominated the service (1 Tim. 3:1-13; Rev. 2-3) because the

revelatory gifts and confirming sign gifts were ceasing because the finished product or “that which is perfect” had been provided (2 Tim. 3:16-17). See our extended notes on 1 Cor. 13:8-13.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

In context, this refers to those who hold the office of prophet, as the preceding verses (vv. 29-30) and the following verse (v. 32) demand. When one person is not allowed to dominate a service (v. 30) there is sufficient time for “all” the prophets to participate one by one. Therefore the words “ye may all” refer to the full number (two or three) being allowed to prophesy in any given service (v. 29).

32 And the spirits of the prophets are subject to the prophets.

The word “spirits” does not refer to the Holy Spirit but to the human “spirit” of the prophet through which either the Holy Spirit or demonic spirits works. Paul speaks of “my spirit” (v. 14). The human “spirit” is the vehicle through which access is made into the spiritual world and through which the spiritual world operates through that person. When the Holy Spirit is ministering through the human spirit, it is under control, orderly, and edifying according to the way of love. However, when the prophet is manifesting power that violates the way of love, it does not originate from God, but is either of “the flesh” or demonic. Paul had implied that demonic power may have been responsible for the improper manifestations among them (1 Cor. 12:2-3). Hence, those who claim they are under the influence of the Spirit of God when they lose control, falling on the ground, out of control, are evident signs of some other spirit in control of them. The fruit of being under the influence of the Holy Spirit is “temperance” (Gr. *egkrateia* - “self control”).

33 For God is not the author of confusion, but of peace, as in all churches of the saints. The term “for” shows the continuation of thought from verse 32 concerning out of control persons in the

worship service. Paul bluntly claims God is not the source of those who operate out of control in a confused manner. That means, either it is demonic or of the flesh. This out of control and chaotic operation of “spiritual” gifts characterizes the modern Pentecostal and Charismatic movement. It is not of God. What is being applied to the congregation at Corinth is to be applied to “*all churches of the saints.*” During Paul’s day “all churches” were “of the saints” but not so today.

C. The Issue of Women speaking publicly in the assembly – vv. 34-35

Here Paul deals with the manifestation of public speaking gifts in the assembly by women. He forbids it. He does so in 1 Timothy 2:11-14 also. In every case, the basis for forbidding it, is not due to cultural reasons, or inferiority of person, but on the basis of scripture, and in particular the order established by God in creation in Genesis 1-3, and due to the woman taking the lead in the fall (1 Cor. 11:5-6; Eph. 5:31-32). The primary Creational basis is God’s intent in symbolizing the relation of Christ to the church by the persons of the man and woman and their primary roles (Eph. 5:22-31).

34 ¶ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

“Silence” is to be interpreted to be within the area of public exercise of speaking gifts in the churches (vv. 1-33). Note that he is not restricting this only in the church at Corinth, but in all “the churches.” Also, note the basis for this prohibition is not merely apostolic authority but “as also saith the Law” or Old Testament Scriptures. Notice that the basis for this command in scriptures is in the area of “obedience” to their husbands. Peter also, uses the

scriptures to teach this same principle (1 Pet. 3:5-6). Paul traces this principle of obedience to the creational order and design behind marriage (Eph. 5:22-31). The husband is a type of Christ, and the woman is a type of the bride of Christ, and the home and public offices activities in the church is to reflect that symbolism. The man represents Christ in his three-fold office as Prophet, Priest and king. Hence, in the public congregation it is the males (Gr. anar) who are to lead the church in prayer (1 Tim. 2:8) in the priestly ministry of intercession with God. Moreover, since man represents Christ as Prophet, therefore the teaching offices in the church are to be men only (1 Tim. 3:1-3). In addition, the man represents Christ in his office as king in the congregation; therefore, men only are allowed to hold offices of authority over the congregation. However, many believe that the husband is in the position of authority in the home, but as soon as they enter the assembly that order is repudiated and reversed. God is not the author of confusion. There must be an order of authority in the home as in the godhead (1 Cor. 11:3). If the wife can repudiate the Biblical position of obedience to her husband then so can the children repudiate their obedience to their parents as it is the same Biblical basis for both. However, the scriptures make it very clear that the authority of the Husband is only “in Christ” (as is the authority over children by the parents) and therefore, his actions and attitudes must be in keeping with the way of love –“*even as Christ loved the church and gave himself for it*” is the pattern for the position of the man (Eph. 5:22-25).

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Pastors have authority to teach the church but they do not have authority to teach the wives of other men in the assembly. One of the most common reasons for Pastors falling into sexual immorality is unbiblical bonding that developed by women in the church seeking instruction, comfort, and leadership from the pastor or some other man in the assembly. The scriptures give this

responsibility to older women (Tit. 2) rather than the Pastor or other men in the assembly.

It is “a shame for women to speak in the church” because it violates in principle the typology of Christ and the church that is symbolized by the persons and functions of the man and women in the home and in the church. If the woman is a symbol of the position of the bride of Christ, and the man a symbol of Christ’s position, would it not be shameful to portray the Bride, leading, teaching and exercising authority over Christ? Paul has already established the creational order in 1 Cor. 11:5-6 and in Ephesians 5:31 he explicitly states that God’s design in creation behind the relationship between the man and woman is to portray that very symbolism between Christ and His bride:

Eph. 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

.....31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

Therefore, the roles given men and women in the Scriptures are not arbitrary without meaning, but have a creational and prophetic design behind them. God uses the church to teach the angels in heaven the very principle of “obedience” or submission to

authority (1 Cor. 11:10; Eph. 3:10) as it was the angels who were first to rebel against the authority of God.

The Authorized Conclusion – vv. 36-41

We now come to the conclusion of Paul’s instructions concerning the way spiritual gifts are to be practiced in the churches. This conclusion begins with a strong apostolic assertion of authority and rebuke:

36 ¶ What? came the word of God out from you? or came it unto you only?

The revelatory gifts are designed to provide “the word of God” or the revealed will of God to His churches. The New Testament scriptures did not exist when Paul wrote this. The churches only had revelatory gifted persons among them to reveal God’s will for New Testament policy. The Apostles were the ultimate authorized gifted persons to provide the “Word of God” to the churches. Indeed, all of the written New Testament scriptures were provided either by Apostles or those under the supervision of, or closely related to the apostles (Luke, Mark, James, Jude).

There were those among them who claimed to be super apostles (1 Cor. 12; Rev. 2:2). The charismatic movement claims to be full of super apostles, prophets and those with revelatory gifts today. However, every primary prophet that began this movement or is considered a preeminent prophet among them has failed to pass the tests of a prophet. The same spirit behind their false prophecy is behind their miracle power, and behind those who follow their teachings and exhibit such power (denominations).

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

The Charismatic movement today claims to be prophetic, and “spiritual” above all other non-charismatic denominations. However, they violate nearly every single one of these restrictions placed on speaking in tongues provided by the supreme apostle placed over the churches of the Gentiles.

Paul realized that he was actually completing that which is “in part” or perfecting the Biblical canon. He realized what he was putting into written form was the commandments of God and inspired scriptures.

1 Thes. 2:13 ¶ For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

2Pe 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Peter placed the commandments of “us the apostles” on equal level with “the holy prophets” or the Old Testament written Scriptures. He recognized that the apostles were given to Christ by God to “bind up the testimony and seal the law among my disciples “(Isa. 8; 16) as the final authority for faith and practice (Isa. 8:20).

Peter recognized Paul’s writings equal to “other scripture”:

*2 Pet. 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him **hath written unto you;***

*16 As also **in all his epistles**, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also **the other scriptures**, unto their own destruction.*

The Apostle John claimed that the apostolic words were final authority for New Testament Christians in order to discern truth from error:

1 Jn. 4:6 *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

38 *But if any man be ignorant, let him be ignorant.* Therefore, by rejecting Paul's commandments, they proved they were not spiritual nor a true prophet of God, but were "ignorant." Likewise, those claiming to be "spiritual" among the charismatic movement, but who violate these commandments, prove they are not true prophets or spiritual, but ignorant.

39 *Wherefore,* Paul comes to his final conclusion based upon apostolic authority just asserted. He has declared his epistles to be the commandments of the Lord, and thus the written word of God, and as such, it is confirmed to be used as the basis for prophesy, speaking forth as God's Word by the Corinthians. Therefore, ***brethren, covet to prophesy***, – speak forth – this revealed will of God concerning spiritual things (1 Cor. 12:1) within the assembly. Notice that prophesy is given a positive green light but "***and forbid not to speak with tongues***" is stated negatively rather than positively. What Paul means, is that tongues are not to be forbidden in the assembly, as long as they conform to the Apostolic guidelines in the way of love, which is summarized in the words **40** *Let all things be done decently* (an appropriate and becoming manner) ***and in order*** (military term denotes the order and regularity by which an army is drawn up). However, by demanding that tongues subjected to the order provided by Paul simply eliminated the use of tongues in this congregation, as such order completely denied how they were exercising that gift and their previous motivation for exercising it. Hence, allowing tongues under these guidelines virtually removed tongues from the

assembly and provided only for the original Biblical design as a “sign” unto the Jews (1 Cor. 14:20-22) as the mature way to exercise this gift.

Conclusion

No other congregation in the New Testament manifests the use of tongues in the assembly. Paul’s restrictions eliminated the previous purpose and practice of tongues by the Corinthians.

If these same apostolic rules were applied to Charismatic assemblies today in their use of ecstatic utterances (which is not Biblical tongues) it would eliminate such from their assemblies. However, they routinely violate these apostolic commands in order to sustain their purpose and practice of ecstatic utterances.

1 Corinthians 12:29-30 simply repudiates the whole Charismatic/Pentecostal system at its very core. The gift of tongues is touted by Pentecostals to be (1) for all Christians because they say it is the manifestation of (2) the baptism in the Spirit which they say is essential for spiritual growth as a second work of grace, and (3) of which they say is essential to pray in the Holy Spirit. In addition, (4) The United Pentecostal Church demands that tongues are the sign of the seal of the Holy Spirit which is essential to salvation.

Certainly salvation is essential to be a Christian, and all Christians are commanded to pray in the Holy Spirit, even as they are to grow in grace in sanctification. Therefore, if all these things are dependent upon the gift of tongues then they must be essential for all Christians.

However, 1 Corinthians 12:29-30 denies that the gift of tongues is given to all Christians any more than the gift of apostle or prophet is given to all Christians. However, since praying under the

leadership of the Spirit, progressive sanctification and salvation are all essential to every Christian, it should be obvious they have nothing to do with tongues which is not given to all Christians. That being the case, then the so-called gift of tongues among the Pentecostal/Charismatic movement has no relationship to the Biblical doctrine or gift of tongues. What they claim to be tongues is the common ordinary ecstatic utterances of all false religion.

The Holy Spirit is called “The Spirit OF TRUTH” but the modern so-called gift of tongues can be found among Pentecostals who deny the doctrine of the Trinity or nature of God (United Pentecostal Church, Mormons, Word of Faith Ministry) and among those who completely repudiate the gospel (Most Pentecostal groups, Roman Catholics). In the very context of the proper use of Biblical tongues, Paul declares that God is not the author of confusion (1 Cor. 14:33). It is evident, that the modern ecstatic utterances have absolutely no relationship to the Pentecostal gift of tongues found in the book of Acts. Hence, their so-called gift of tongues is not the Pentecostal gift but only the common ecstatic utterance found among all false religions.

Ecstatic utterances were found in the days of Paul at Corinth among the false religions (1 Cor. 12:2). They can be found in all world religions (Eastern religions like Hinduism, African religions) among Mormon’s, and New Age Christian sects. It is a common practice found within all fractions of Protestant Pentecostalism regardless of doctrinal differences, as well as, among Roman Catholic Charismatic’s.

The modern so-called tongues are the common variety of “ecstatic utterances” found among false religions since the time of Babylon. Ecstatic utterances are a product of an altered state of mind produced entirely by “the flesh” and/or demonic influence. It can be produced in the laboratory under the same general

conditions it occurs in religious circumstances (power of suggestion, music and hype) technically; it occurs whenever mental control of the vocal chords is relinquished. It has been characterized as a “mental orgasm.”

Documented False Prophets

The Pentecostal/charismatic movement is only surpassed in size by the Roman Catholic Church.

However, there is no other movement so diverse and fragmented within Christendom than the Pentecostal/charismatic movement. (Assemblies of God, Church of God, Foursquare, Vineyard, Word of Faith, Full Gospel Association, Promise Keepers, etc., etc.).

Nevertheless, all divisive fragments equally claim special relationship with the Holy Spirit and all fragments equally claim to speak in Biblical tongues as evidence of the baptism in the Spirit.

No other non-cessationist movement claims more direct ongoing revelation than this movement. No other movement claims to have more apostles, prophets and revelatory gifts.

In spite of the highly divisiveness of this movement, there have been attempts to unify it. Some Pentecostal historians present the movement as three historical “waves.” The first wave from 1906 to 1959 that includes what they call the “mainline” Pentecostal denominations. The second “wave from 1960 to 1983 they call the Charismatic movement where Roman Catholics became involved. The third wave is from 1983 to the present which infiltrated the evangelical denominations.

Paul Crouch the owner of **Trinity Broadcasting Network** has attempted to unify this movement on his TV stations. **The International Charismatic Ministries** has had on its board Oral Roberts, Kenneth Copeland, John Hagee, Marlyn Hicky, John Avanzini, Paul Crouch, Benny Hinn, Rodney Howard Browne, Earl Paulk, Moris Cerullo, etc.

There is no other more predominate high profile representative for Pentecostalism than Benny Hinn. He is endorsed by **Trinity**

Broadcasting Network and The International Charismatic Ministries, as well as, Word of Faith Ministries, Vineyard Movement, Four Square Churches, Full Gospel, and until recently the Assemblies of God. His conferences are attended and books read by nearly all fragments within Pentecostalism.

The larger part of Pentecostalism can be defined by those self-proclaimed prophets and apostles among them, whom they financially support, attend their conferences, watch their TV programs and buy their books.

Benny Hinn

“The Spirit tells me - Fidel Castro will die - in the 90’s. Oooh my! Some will try to kill him and they will not succeed. But there will come a change in his physical health, and he will not stay in power, and Cuba will be visited of God.” - Benny Hinn, **Orlando Christian Center**, Dec. 31st 1989
[<http://op.50megs.com/ditc/BENNY-HINN-ON-CASTRO-DYING.mp3>]

“The Lord also tells me to tell you in the mid 90’s about 94-95, no later than that, God will destroy the homosexual community of America [audience applauds]. But He will not destroy it - with what many minds have thought Him to be, He will destroy it with fire. And many will turn and be saved, and many will rebel and be destroyed.” - Benny Hinn, **Orlando Christian Center** Dec. 31, 1989
[<http://op.50megs.com/ditc/BENNY-HINN-HOMOSEXUALSCASTRO.mp3>]

“.....Jesus, God’s Son, is about to appear physically, in meetings and to believers around the world, to wake us up.....I am prophesying this! Jesus Christ, the Son of

God, is about to appear physically in some churches, and some meetings, and too many of his people...” - Benny Hinn, **TBN Praise-a-thon**, April 2, 2000 [http://op.50megs.com/benny-hinn.wav

The above information was obtained from the following online address - <http://www.biblelight.net/tbn.htm>

Pat Robertson

“God spoke through a word of Prophecy in May 1968 and said, ‘I have chosen you to usher in the coming of My Son.’” - Sermon on Satellite Network Seminar, Word of Faith Outreach Center, Dallas, TX, Dec. 9-12, 1984, as cited in “The Freedom Writer,” - 1986

Kenneth Copeland

Copeland claimed by a vision from God that God has a body and weighs about 200 pounds and stands about six foot two or three inches tall.

“God is a spirit-being with a body, complete with eyes, and eyelids, ears, nostrils, a mouth, hands, fingers, and feet” - **Kenneth Copeland Ministry Letter**, July 21, 1977

Kenneth Hagin

In a meeting conducted by Kenneth Hagin from October 12-24 in 1999 at Chesterfield, Missouri recorded on live video on the third night Hagin began to manifest a serpent like spirit with his tongue sticking out and writing in and out while hissing. On Thursday

night, as he began to hiss, many of the people began to slither down out of their seats feet first like snakes and some hissed back at him. - <http://www.cuttingedge.org/news/n1823.html>

Oral Roberts

Roberts claimed that Jesus told him that he had been chosen of God to find an effective treatment for cancer. Roberts recorded the words of Jesus as follows:

“I would not have had you and your partners build the 20-story research tower unless I was going to give you a plan that will attack cancer.....this is not Oral Roberts asking [for the money] but their Lord.” - Hank Hanegraaff, **Christianity in Crisis**, 1993, p. 31

However, no cure was ever found and due to a lack of finances the project was shut down and sold.