

(Through the Bible) 1 Corinthians 14

by Chuck Smith

In this sermon, Chuck Smith emphasizes the importance of prophecy over tongues for the edification of the church while discussing the role of the Holy Spirit in worship and prayer.

Duration: 53:15

Scripture: Deuteronomy 28:49

Topics: "Through The Bible"

Description

In this sermon, the speaker discusses the importance of order and understanding in the church. He uses a personal anecdote to illustrate the need for clarity in interpreting biblical commands. The speaker emphasizes the limitations of language and intellect in expressing the things of the Spirit, highlighting the gift of speaking in tongues as a way to bypass these limitations and worship God fully. However, he also emphasizes the importance of speaking in words that can be understood by others, as speaking in tongues without interpretation is meaningless. The sermon concludes with a reference to the birth of the church and the conversion of many through the phenomena of speaking in tongues.

Transcript

So, Paul exhorts, follow after love and desire spirituals, but rather that ye may prophesy. Now, we were told to covet earnestly the best gifts. Now, again, he is saying the same thing.

And desire spiritual gifts, but rather that ye may prophesy, for he that speaketh in an unknown tongue speaks not unto men, but unto God. For no man understands him, albeit in the Spirit he is speaking mysteries or divine secrets. So, an interesting verse here.

If you're speaking in an unknown tongue, you're speaking to God. In other words, it is a gift whereby a man might be assisted in his worship of God or in his communicating with God. For by communicating in tongues, because you do not understand it, you are bypassing the narrow channel of your intellect.

Have you ever come to a place where your feelings are greater than your capacity to express them? I often do, especially when I am in the realm of spiritual things. I'm in the realm of God's goodness and God's blessing, or the greatness of God, the character of God. And as I begin to ponder on these things of God, the greatness of His love, His power, His glory, when I begin to think of all He's done for me, as nothing as I am, I suddenly come to the place where to express to God my thanksgiving and gratitude, language is a barrier.

It doesn't really express what I feel. It's inadequate, because I have to express it through language and my vocabulary or whatever is just restricted. And to bring it through the narrow channel of my intellect is sort of like a funnel, and it just sort of backs up because of the broad base of the Spirit now channeling through the narrow funnel, the intellect.

It's so cut down, it's so restricted. So God has given to us a gift whereby we can bypass the narrow channel of the intellect and we can enter into a full worship of Him. My Spirit now united with His Spirit and a full unrestricted flow of my love, of my appreciation, of my expression to Him of His greatness and of His glory as I praise and glorify the God that I worship and serve.

And it's rather nice to be able to bypass the narrow channel of the intellect in the worship. Sovereign Arolus said, when prayer reaches its ultimate, words are impossible. There aren't words to express the things of the Spirit.

That vocabulary has not yet been developed. And so, the Lord helps me in my expression of these divine secrets, the worship, the praise of my Spirit unto Him through the gift of tongues. And it assists me in my worship and in my praise, for if I speak in tongues, I'm actually speaking to God, though I don't understand it, the things of the Spirit as He assists me in praising and worshiping the Father, in glorifying Jesus Christ.

Another capacity is that of offering to God prayer according to His will. For the Spirit also helps our infirmities, Romans chapter 8. For we don't always know how to pray as we should. But the Spirit will make intercession through groanings which cannot be uttered.

So the Spirit helping us in our prayer life, either with groanings which cannot be uttered, or with words that are uttered, inspired by the Spirit, expressing prayer to God according to the will of God in the particular situation over which I am interceding. So, a gift whereby I am built up, I am benefited, I am blessed. But if I'm desiring gifts, it would be better that I desired the gift of prophecy than the gift of tongues.

Desire spiritual gifts, but rather that ye may prophesy. For the gift of tongues is only for my own personal benefit, as I express to God my worship and praise with the help of the Spirit. But he that prophesies speaks unto men for edification and exhortation and comfort.

So, the gift of prophecy has much broader benefits. The area of the New Testament prophet was not so much foretelling as it was forth telling, speaking forth God's truth to the people. And as we speak forth God's truth to the people, they're built up in their faith, they're built up in their relationship with Jesus Christ, they're built up in their fellowship with the Lord.

As we speak forth God's truth, they're exhorted in their walk with the Lord, in their commitment to Jesus Christ, in their abandonment of the flesh to live and to walk after the Spirit. And they're exhorted to trust the Lord, to commit to the Lord, to believe in the Lord. And they are comforted as we speak forth God's word, as they realize it's all in God's hands and God will take care of it and God is going to work.

And as I just patiently wait, I shall see the work of God and glorify and praise His name and I'm comforted by the word of God. So, the gift of prophecy has a broad value as the church is benefited by its exercise. Benefited because it is built up, it is exhorted, it is comforted, it is encouraged which is of course exhortation.

Now, he that speaks in an unknown tongue is built up himself. It builds you up, it is a blessed experience, one that does build you up. But he that prophesies builds up the church.

Now, I would that you all spoke with tongues. I would that you all had this blessing in your own personal devotional life. But I would rather that you had the gift of prophecy, for greater is he that prophesies than he that speaks with tongues, except he interpret that the church may receive the edifying or the building up.

Now, here is where people often make a mistake. In that they believe that tongues with interpretation becomes equivalent to prophecy. Not so.

But it is a common mistake among the Pentecostal churches, believing that tongues with interpretation becomes the equivalent to prophecy. Tongues, as far as I can understand from the scriptures, are always, as Paul declared here in verse 2, addressed to God. You remember, as you go back in your mind now to the second chapter of Acts, and these men had gathered together there in Jerusalem because of the phenomena, and these men and women were speaking in these other tongues, they marveled that they heard them all in their own language as they were doing what? As they were glorifying and praising God.

Their tongues were addressed to God. They weren't addressed to the people. They weren't being preached to in tongues, in their own languages being preached to.

But actually, they heard them glorifying God, praising God. Paul the Apostle, in a few moments here, is going to show us that we should not speak in tongues in a public assembly unless there is someone there who can interpret in order that the whole church might be edified. For, if you speak in tongues without interpretation, how is the person who is sitting over here in the seat of the unlearned going to say, yay, oh yes, amen, at your giving of thanks, seeing he doesn't understand what you're saying.

What is he saying yes to, amen to? Your giving of thanks. Your addressing of your thanks to God. And then Paul went on to say, indeed, you do praise God well, or it's a good way to praise God, but not without the interpretation because the others aren't edified then.

So, the interpretation, because it does bring to the people the understanding of your worship and praise to God, then does edify them. As you, by the Spirit, are declaring the glory, the power, the greatness of God, when they can understand your words of praise and adulation and glorifying God, they are edified by your praises. Now, if you have been in Pentecostal services or circles, I'm sure that as you saw the particular phenomena of tongues, that as you recall those instances, you see that there is an inconsistency here.

For in the observation over the years of Pentecostal services, where there were the public utterances in tongues, they called them messages in tongues. And the interpretation so often was after this manner, My little children, hearken unto me, for I would call unto you today to praise me. My little children, hearken unto my voice.

And so often the interpretation, or I would say at this point, the supposed interpretation, is addressed to the people as God would be speaking to them. It would appear in the first person. For I the Lord declare unto thee that today I'm going to bless you and all.

And it comes out as a message from God to man. And I have observed this over and over and over again in Pentecostal type services. Does that mean that the tongues are not genuine? No, it means that the interpretation wasn't genuine.

And what I feel often times happens in these meetings where you have this kind of a happening is that you do have the gift of tongues exercised followed by a gift of prophecy exercised and not the interpretation of

the tongues. And I think that this is a common error in Pentecostal churches today and you'll find it almost universally within them. Tongues followed by prophecy rather than by a true interpretation of what was uttered in the unknown tongue.

So tongues with interpretation is not an equivalent or equal to prophecy or the same thing as prophecy. For prophecy is when God speaks to the church to edify, to exhort, to comfort. Where tongues is addressed to God, the divine mysteries, the secrets, the beauty, the glory as my spirit worships Him.

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? In other words, when I come to you tonight to speak to you, I come speaking to you by revelation, by the word of knowledge, by the gift of prophecy and by doctrine. If I stood up here the whole evening speaking in an unknown tongue, it would be a wasted evening for all of you. But by speaking to you by revelation and prophecy and word of knowledge and doctrine, you are all blessed and benefited as we take the word of God and as we learn by it and as we grow by it in our relationship and walk with God.

The speaking in tongues would only be meaningless sounds and meaningless sounds, you don't know what to do with them. And so Paul said, there are things that don't have life that give out sounds. Now, if I would go over and play the piano for you tonight, it would be meaningless to you.

It would be meaningless sounds. If a gifted, accomplished pianist played, it could bless you. And so there are things like pipes, like harps that give out sounds.

But unless a person is really skilled, you know, if you just get a guitar and just hit the strings and let your fingers go wherever, you know, you don't hear any melody, you don't hear anything. It's just a jangle of noise. So tongues can be just a jangle of noise unless there is an interpretation of them.

How do you know what song a person is playing, you see? Maybe just making the noise on the instrument. You don't know what's being played. Or if the trumpet gives an uncertain sound, who's going to prepare himself for battle? Now, of course, in those days and even to the present day, they have certain bugle calls, whereby they call people to wake up in the morning, they call people to come to breakfast, they call people to come for mail, they call people to assemble together, they call people to charge, they call people to retreat.

And each one of these bugle sounds, or bugle calls, has a message. You know, charge. And it has a message.

We understand the message. But if a guy just gets up there and starts blaring on the bugle, what are we supposed to do? Retreat, charge, or go to breakfast, you know? It's an uncertain sound. He's just making a noise.

And you don't know how to respond to it. So tongues can be meaningless. You don't know how to respond to it.

You don't know how to react to it. So likewise, unless you utter by the tongues, or by your tongue, words that are easy to be understood, how are people going to know what you say? So, just to get up and speak in tongues to people is worthless. It doesn't prepare them for anything.

They don't know how to respond to it unless you speak in words they can understand, bringing the simple truths. Otherwise, it's just like speaking into the air. Now, there are, it may be, so many kinds of voices in the world, and none of them without significance.

It may be that you're saying something extremely significant, but who knows? You may be saying something rather dumb. Therefore, if I don't know the meaning of the voice, coming into foreign languages sometimes is a very interesting experience because you may do something that's dumb in their culture, and they start screaming at you and yelling at you in their language. And oftentimes I'm glad I don't understand it.

I don't know how to respond, but I'm glad I don't understand what they're saying. Therefore, if I don't know the meaning of the voice, I'm like a foreigner to the one who is speaking. Even so you, for as much as you are zealous of spiritual gifts, seek for those gifts that you might excel in those gifts that will edify the whole church.

Therefore, let him that speaks in an unknown tongue pray that he may interpret, have the gift of interpretation, so that should he exercise that gift of tongues in the church, he would also be able to edify the whole church by bringing an interpretation. For if I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful. I don't understand what I'm saying.

What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Paul is just declaring.

There are times in my devotions that I'll pray in tongues. There are times in my devotions that I'll pray in Greek or in Hebrew, the language I know. There are times when I'll sing in tongues.

There are times when I'll sing in the language that I know. Else, when you shall bless with the spirit, that is in tongues, how shall he that is occupying the room of the unlearned say amen at your giving of thanks if he doesn't understand what you're saying? For you indeed are giving thanks well, but the rest of them are not edified. And now Paul inserts this, lest you get the wrong impression of what he's trying to say.

I thank my God I speak with tongues more than all of you. Now Paul has told us already that he doesn't do it in church. He'd rather in church speak five words in a known tongue than 10,000 in an unknown.

Therefore, if he speaks in tongues more than all of them, it is obvious that he does so in his own personal private devotions in his closet. And I do believe that if a person has the gift of tongues, that the proper place to exercise that gift is in their own personal private devotions, as by the Spirit they worship God with the assistance of the Spirit, declaring to God their love, His glory, His goodness, His power, His greatness. So, I thank God I speak in tongues more than all of you, yet in church, I'd rather speak just five words that people can understand than I might be able to teach them than 10,000 words that they don't understand.

Brethren, be not children in understanding. Howbeit in malice be children, but not in understanding. Be men.

So, we should seek to understand things. Not to be as children, only as far as malice. We should be as children as far as the malice is concerned, but in understanding.

Seek to really understand. Seek to really know. Now in the law it is written, with men of other tongues and other lips will I speak unto this people, and yet for all that they will not hear me, saith the Lord.

Now in Deuteronomy, the 28th chapter in the law, Moses was warning the people of Israel at the end of his ministry how that because of their turning their backs on God, their enemies were going to come in and overthrow them. And they would be hearing in their own streets other languages being spoken as God's judgment was upon them for their turning their backs on Him. And so, the hearing of these other tongues was really a sign of the judgment of God because they had turned their backs upon God.

Paul, it seems, was referring to Deuteronomy, the 28th chapter, because he said in the law it is written. But also in Isaiah, in the prophet, it is also written in the 28th chapter that with stammering lips and other tongues will I speak to this people. But for all of this, they will not hear.

Now this is in the context where they were making fun of Isaiah's ministry. They said, who is he going to teach? He ought to go back and teach kindergarten. For he is so simple and basic.

His teaching is line upon line, precept upon precept, here a little, there a little. And they were making fun of his teaching methods. And then he said, but with stammering lips and other tongues will I speak unto this people.

And this is the rest wherewith he will cause the weary to rest. Yet for all of this, they will not hear. So, Paul is evidently putting together both of these passages of Scriptures.

With men of other tongues, will God speak? As they hear these foreign languages of these soldiers from the alien armies. As they have been captured. Deuteronomy 28.

And yet for all of that, they will not hear me, saith the Lord. Taking Isaiah's. In other words, even with this judgment and of course going back to Deuteronomy, the judgment did not turn the people to God.

Wherefore, tongues are for a sign. Not to them that believe, but to them that believe not. But prophesying serves not for them that believe not, but for them which believe.

So, the tongues, an interesting passage, are a sign for those that believe not. Now, herein is a very difficult passage of Scripture because it would appear that the very next verse completely contradicts this. We do find on the day of Pentecost that tongues did serve as a sign for those that believed not.

For on the day of Pentecost, when these devout Jews were drawn by the phenomena, they heard them speaking in the various languages, though they were all of them from Galilee region, languages from all over the world, using these languages to praise God and to glorify the Lord. And as Peter then explained to them the phenomena that they were observing, giving them the scriptural basis, when Peter was finished with his message and the Holy Spirit had convicted their hearts, they said, What shall we do since we've crucified the Lord of Glory? And Peter said, Repent and be baptized in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit for the promises to you and your children, those that are far off. And approximately 2,000 of them believed and were added to the body of Christ that day, the birth of the church.

Now, they were drawn by the phenomena, they were convinced by the phenomena of speaking in tongues, and it was assigned there to the unbelievers and they were converted to Jesus Christ as a result of the phenomena that they observed. Whereas, prophecy is more directed to those that believe, to encourage, to strengthen, to comfort, to edify. Now, in the next verse, it seems that Paul totally reverses his position.

If, therefore, the whole church be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers, will they not say, you're crazy? Now, is Paul totally reversing his position? No, he's giving here a hypothetical case. Probably what's happening in Corinth. When the church would gather together, they'd all stand up and just start speaking in tongues.

Now, if I went to a church and everybody in the church got up and started speaking in tongues, I'd say, hey, they're crazy. Don't understand what's going on. If I were an unbeliever.

If there is to be tongues in the church, they are to be governed by the rules that Paul set forth here. Verse 27, if a man speaks in an unknown tongue, let it be two or at the most three and that in turn and let one interpret. Now, if the whole church is gathered together and there are unbelievers present, the exercise of the gift of tongues by the whole church would draw the conclusion that they're crazy.

It would not be a sign to the unbeliever at all. Except a sign that you're all crazy. However, if there is to be the exercise of tongues, definitely it would appear that Paul is discouraging it in the church.

I personally, Paul says, wouldn't do it in church. I do it in my own devotions. If it is done in church, then definitely it is and should be limited.

Two or three at the most, that in turn and one person should interpret. Now, further restrictions. If there is no one there with the gift of interpretation, then keep silent and speak unto yourself and to God.

I totally discount the person who gets up and speaks in tongues and says, God made me do it. I couldn't help myself. Paul here does declare that you do have control over it and that if there is no interpreter and you feel this urge and this anointing, just speak to yourself and speak to God.

It could be, as God's word is going forth, the Spirit of God is touching your heart and you're blessed. And many people only know how to respond to God's touch upon their heart by speaking in tongues. And if that be the case, and you're being blessed and you want to just praise God for what you're gaining and learning, then just do it to yourself and to God.

There are times when the church gathers together, not the whole body, but in parts. Little prayer groups, little prayer cells. Then I think that there are other rules that apply.

And I think that there can be a greater freedom in the use of tongues in those smaller groups. But when the whole church is gathered together, unbelievers present, then there are definite rules that apply. Now here at Calvary Chapel, because of the size, when the whole church is gathered together, for a person to get up and speak in tongues would be confusing.

And therefore, we do not allow it in our public services to save confusion. Number one, we don't know all of the people who might want to stand up. The other Sunday night, we had some real winners over here.

I was expecting one of them to get up and speak in tongues, really. Unfortunately, they spoke language that we did understand, which wasn't edifying. But there are people who have psychological problems, who are drawn to Pentecostal type services, and they use the freedom of the platform within the Pentecostal services to satisfy a psychological need in their own lives.

And inasmuch as we exercise the gift of prophecy, and word of knowledge, and word of wisdom as we are teaching the Word, it would not be consistent for the Holy Spirit to interrupt Himself with utterances in

tongues, with interpretations. As I say, we do have the prayer groups, the cell groups and all, where there is a freer exercise of this particular gift with interpretation. And it is valuable.

And we don't invalidate it. We recognize it as a valid work and gift of God, but not in the whole assembly of the Church when the whole Church is gathered together and unbelievers present. Then we put the brakes on it.

But if all are prophesying and there comes in one that does not believe or is unlearned, he is convinced of all and judged of all. Now he said, though the prophecy was not for them that believe not, but for them which believe. But I have found something that is very interesting.

As we are teaching the Word of God using the gift of prophecy, quite often when unbelievers come in, though prophecy is for the body and I'm exhorting or comforting or edifying the body, and unbelievers come in, though the gift is directed to the body, yet so many times things are said that cut their own hearts. As I start speaking on a particular issue, start creating examples, we've had people bring their friends to church who became extremely angered with their friends because they figured it was a setup. They thought that their friends had told me all about them before they got here.

And were so upset that they would be set up like that. And they were sure that, you know, I had received the full report on them because as we started to talk, the Spirit of God began to nail the issues in their lives. And of course many times the person in hearing things like this is convicted by the Spirit and he realizes, hey, God is real.

The things of God are real. Even though the gift is being exercised towards the church. There are those who in hearing the teaching of the Word are convinced in their own hearts of the reality and the truth of God.

So prophecy serves a wonderful place within the church to edify, to exhort, to comfort. And unbelievers hearing it don't go away and say, you're crazy. They go away saying, hey, there's something there that's real.

For thus are the secrets of their heart made manifest and falling down on their faces they will worship God and report that God is there in truth. How is it then, brethren, when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Now, here is where they made a mistake in punctuation.

In the Greek there is no punctuation. This was done by the translators. And herein I believe they made a mistake in punctuation.

In putting the question mark after the word brethren, the question mark should be after the word interpretation. So the question is, how is it then, brethren, when you come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. In other words, your services are wild.

Everybody wants to get into the act. Every one of you have a psalm, an interpretation. Now, because of the mistake in the punctuation, there are some people who say that when the church comes together, this is the order for the church.

When you come, you should have a psalm, you should have a song, you should have a prophecy, you should have an interpretation. You know, it should be freewheeling. Everybody should get up and do their thing.

And that this is the order. It's like when Chuck Jr. was growing up and had misbehaved and I took him in to spank him and I was wanting to explain to him why it was necessary that I spank him for this infraction of the rule. I said, you know Chuck, the Bible says to spare the rod and spoil the child.

He says, yeah, and why don't you? I said, no, no, it means that if I spare the rod, I'll spoil you. But he had interpreted that as a command. Spare the rod and spoil the child.

You ought to spoil me, Dad. And people have misinterpreted this in the same way taking it as a command. It's not a command.

It's a rebuke for the disorderly services that they were having in Corinth. And that is why he gives the first rule when you're gathered together, let all things be done unto Edifying. Everything that is done, let it be for the building up of the whole body of Christ.

Let it have that benefit of building up the body. First rule. If they speak in an unknown tongue, as we've already covered, two or at the most three, one interpret.

If there's no interpreter, then let them keep silence in the church and let them speak to themselves and to God. Those that prophesy, again, two or three, and let the others judge. If a person gets up and says, Thus saith the Lord.

Don't just buy it. Judge it. Is it really the Lord speaking? Thus saith the Lord.

Go out and sell everything. There's going to be a crash. Get rid of all your stock.

Is it really the Lord speaking? Judge it. A lot of people have gotten in trouble because they didn't judge supposed prophecies. A lot of weird things have been done.

So, let there be two or three. Let the others judge. And if someone is prophesying and something is revealed to someone sitting by, then let the first hold his peace.

Let the other one have a chance to share what's on his heart. For you may all prophesy one at a time that you all may learn and all be comforted. So, the purpose of prophecy was for comfort and learning.

And the spirits of the prophets are subject to the prophets. In other words, the Holy Spirit will not make you do something inordinately. The Holy Spirit isn't going to just take and set you on your feet and set you to shouting in the middle of a service.

The spirit of the prophet is subject unto the prophet. You have the control over the gifts and the use of the gifts of the spirit in your life. The spirit doesn't take you out of yourself.

Second rule, God is not the author of confusion but of peace as in all of the churches of the saints. So, those things that are done should not be or bring confusion. And if the result is confusion, then it was not of God.

As those three ladies went prating out the other night shouting their judgments upon the house of God. It was confusing. It was not of God.

God is not the author of confusion but of peace. Now, Paul said, let the women, 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.

Now, you remember we pointed out when we were in the 11th chapter that Paul there speaks of a woman praying or prophesying with her head unveiled. So, when Paul is declaring here that a woman is not to speak but is to keep silence, he is not referring to women not praying in church or not prophesying in church because he already has made allowances for that back in the 11th chapter. Then what does he mean that your women, notice, your women keep silence in the church.

And if they would learn anything, let them ask their husbands at home for it is a shame for women to speak in the church. The early church followed the pattern of the Jewish synagogue. Men sat on one side, the women sat on the other side.

Now, we don't follow the Jewish synagogue pattern anymore. We commingle. They did that because they felt that they might be distracted by women.

So, they kept them on one side separately, the men on the other so they would not be distracted by them. Here, as you're sitting together, if something is said you don't quite understand, you might say, what do you mean by that? Or you might write a note, what does that mean? There, because her husband is on the other side, honey, what is he talking about? And so Paul said, let the women keep silence. Your women keep silence.

Your wife, keep silence. If she wants to learn anything, if she has a problem, a question, let her ask you when you get it home. It's a shame the way the women are calling out in church.

It isn't prohibiting them from praying, from prophesying, from exercising the other gifts of the Spirit. It is prohibiting them from calling across the room to their husband to get an explanation of what's being said or what's going on. And so, if they want to learn anything, let them ask their husbands at home.

It's a shame for the women to speak in church, speak out in church that way. Now, Paul said, hey, do you think that you originated the things of God? Do you think that you set the standards, that you set the rules, that the Word of God has come forth from you or only to you that you have a special dispensation? And now Paul, I think, uses a lot of wisdom. He says, look, if any man really thinks himself to be a prophet or he really thinks himself spiritual, then let him acknowledge that the things that I'm writing to you are the commandments of the Lord.

You know, there were a lot of people puffed up spiritually. Paul said, love isn't puffed up. It doesn't bond itself.

But that was happening in Corinth. People were, you know, trying to take positions of spiritual authority. And it's interesting how so many people get on these spiritual trips, you know, and spiritual pride.

And, you know, they've got the revelation and they've got the understanding. They've got the knowledge, you know. Paul said, look, if a guy is truly spiritual, let him acknowledge that these things that I am saying are from the Lord.

If you really have the gift of prophecy, if you're truly spiritual, you have to acknowledge this. But if a man is ignorant, that's too bad. Wherefore, brethren, desire to prophesy and forbid not to speak in tongues.

But then, finally, the last rule, let all things be done decently and in order. That's the failure of the Corinthian church. There was disorder in the house of God bringing confusion and people were going there and saying, hey, they're crazy.

And probably for good reason. So, let all things be done decently and in order. Next week, that exciting 15th chapter of Corinthians.

Oh, it's a dilly. May the Lord bless you and guide you in your walk and fellowship with Him that it might increase and be enriched. May the Lord keep His hand upon your life this week.

May you be blessed as He leads and guides. And may it be really a beautiful week. May you experience a new depth of relationship with Him.

Some of you who have, in times past, exercised some of those gifts of the Spirit in your own devotions or whatever, and you've just sort of let them be lax. May you stir up the gifts that are in you. May you begin to just really use every tool that God has given to worship, to know, to fellowship, to understand.

May you draw closer to Him. Be deepened in your walk. In Jesus' name.

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