

Well, ever since chapter 12, the Apostle Paul has been teaching us about the gift of the Spirit, and then when we get to chapter 14, the Apostle Paul begins to teach us in a very concentrated way about one of the gifts of the Spirit. He's contrasting it with another, but make no mistake about it. Chapter 14 is really dedicated to the teaching of some of the specifics on just one gift of the Spirit, and that would be the gift of tongues. So we are right in the middle of a very impassioned plea from the Apostle Paul to the church at Corinth to try to convince them to refrain from the exercising of the gift of tongues in public church services.

The arguments that he's given to us so far are enough for me. I mean, I am just absolutely content. I actually do not need the Apostle Paul to explain any of this any further. All I need from Paul is for him to tell me once how the Lord wants things to be done in the church.

And that's good enough for me because I believe this is the Word of God. And I never approach the Word of God to try to figure out how I can explain a way around something I don't like about it. I always approach the Word of God in the same way that when I read the Word of God to learn, I want to learn exactly what the Lord wants because I'm not doing this to please myself. I'm doing this to please him.

I'm not a Christian to please myself. I'm a Christian to please him. But for those who are seeking to find a way to get around all of the very clear teaching that Paul's giving us in 1 Corinthians chapter 14, for those who need further convincing that Paul is trying to discourage the exercise of the gift of tongues in public church service as well. You can get a whole lot more of that.

He's dedicated this entire chapter to it. And just with the exceptions of verses 34 and 35, that is 40 verses that are dedicated to teach you this one thing. Don't use the gift of thumbs in public church services. Now we've We've already covered nine of those verses, so that leaves us 29 verses yet to go.

29 verses where Paul's just hammering away at this. Hey, stop speaking in tongues in public your services. Here's why. Here's what this causes.

Here's the issues that arise from it. I mean, just look how clear Paul has already been in just those first nine verses. He's explained to us what the gift of tongues is as opposed to the gift of prophecy. He's explained to us that tongues are for personal edification only as opposed to the gift of prophecy which edifies the entire church.

He's explained that only God understands what you're saying when you speak in tongues, but He's told us that everyone understands you when you speak prophecy, when you speak intelligibly in the language of the room. He's come right out and said it in verse 5 that to build up the church with the gifts of the Spirit He wants us to use the gift of prophecy not tongues in verse 6 He makes the point that we would only benefit the church By speaking intelligibly and not by speaking in tongues if we come to church and we speak in tongues We are not Benefiting the church at all that's what Paul said in verse 6 and then he gave us and I love this fire those illustrations of the flute, the harp, and the bugle, just to let us know that when an instrument makes an indistinct sound, just randomly chaotic notes that are struck, it is the equivalent of tongues in a public church service, as opposed to playing written notes in a music language, notes that have a sense of rhyme and a reason to them, a pattern to them. Note that in the order that they're written they produce beautiful music and he would compare that in this teaching to prophecy or intelligible speech in the public worship service. So you know it's all no brainer stuff to me.

I read down through this and yeah, it makes sense Paul. I completely agree. It just only makes sense the things that you're teaching us but man he's not done by a long shot. I think Paul saved his best stuff for last, especially when you get to verses 19 and 23.

Those are going to be his kill shots, his kill shots in the heart of those who would still try to persist in speaking in tongues in public church services. If you can get through all this, this whole chapter, if you

can read verse 19 and 23 and still think, no, I think the Lord wants me to speak in tongues in church. I don't know what that does about you. crystal clear on this stuff and Lord willing we're going to cover both of those kill shots sorry for the language I know it's pretty strong language but we're going to kill we're going to cover both of those kill shots versus 19 and 23 today Lord willing but if we're going to get there we better get to it so let's do it and start reading 1 Corinthians chapter 14 right Justin yep let's start reading chapter 14 at verse 10 that's where we left off Paul says, there are doubtless many languages in the world and none is without meaning.

Okay, so verse 10 and verse 11, this is the lowest hanging fruit that Paul is going to give to us in this chapter. These two verses are for people that say, okay, Paul, could you explain it to me like I'm five years old? Here's Paul doing this. He's explaining it to you like you're five years old.

He's explaining this that the importance of known languages for our interpersonal communication. Who would have figured it out, you know, that out, right? Wait, wait, you mean if we're going to have good interpersonal communication amongst ourselves that it needs to be in a language that we both know? Yeah.

Yeah. to us like we're five years old. He's saying there are many different languages in the world and they are all very important to the people that speak those languages. This is not a discredit to the languages, right?

We don't get mad if you're speaking Tagalog. We don't get mad if you're speaking in an Alaskan native tongue, but there are certain settings where that's not going to work. If in a church of English speakers that's just not going to work. No discredit to the language.

It's important to the people to speak it, but if the room doesn't speak it, it's just not going to work. So he says in verse 11, but even though all languages are important in their own right, but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker, a foreigner to me. I like the King James Version on this, it uses the word Barbarian. If I don't know the language someone's speaking, I'm a Barbarian to that guy and he's a Barbarian to me.

Don't, church, don't be a Barbarian. Don't speak in tongues in public church services. All right? If you take one person that only speaks English and then you take another person that only speaks Mandarin, that's the citrus language of the Chinese, and you stick them in a room for an hour.

Is anything good going to come from that meeting? Are they going to learn anything about each other? Are they going to have a good discussion? Are they going to be able to discuss life philosophy, religion, politics?

Are they even going to be able to figure out what the other person's name is. I'm going to venture to say no. Okay, what about, maybe they just need more time. What about if you give them more time?

What if you stick them in a room together for eight hours? Is that going to help? No, it's not going to help because you can't learn a new language in eight hours. You may be able to figure out, you know, what the other person's name is in eight hours.

But there's going to be little productivity from that because those people speak in different languages. That's just a colossal waste of time to do that to two people, right? They're not going to understand each other. Well, now what's Paul's real topic here?

He's not just teaching us Linguistics 101. His real topic here is the gift of tongues as opposed to prophecy and intelligible speech. So just apply that logic that he just gave us. Five-year-old logic to our topic at hand, speaking in tongues.

And then just look at it like this. But if you take a church full of people and you stick them in a room together and you call that a public church service and they all go to speaking in tongues for an hour and a half, hour and a half, for an hour and a half, what are they accomplishing? Is there any benefit coming from that meeting? Are they learning anything about the Lord in that meeting?

Is anyone being corrected? Convicted? Is anyone being encouraged? Is anyone being edified?

Is there any point to that at all? Again, Paul's argument is that's a colossal waste of time because in a meeting like that, no one knows what's being said in tongues. So, verse 12, so with yourselves, or in other words, he's saying, okay, go ahead and apply this logic to your church services, which we already did, but we're going to continue to do that. So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

Spiritual gifts are manifestations of the Holy Spirit. So it's really easy to see why a church would be super into exercising the gifts of the Spirit when that's happening. Those are evidences. You're seeing God at work there, And that's a big deal, but you have to use discretion.

You still have to use discretion in the exercising of the gift of the Spirit in order to manifest the work of the Holy Spirit. Don't forget, Paul did give us the 13th chapter sandwiched right in the middle of all of this that agape really does need to be our motivation or our filter, if you prefer, for our operation of the gift of the Holy Spirit. Tongues is personal edification only, prophecy or speaking intelligibly, the other gifts of the Spirit, all of the other gifts of the Spirit, in fact, are for the purpose of church, whole church, entire church, edification. So if agape really is our motivation or our filter for using the gifts of the Spirit in church, then shouldn't I feel kind of bad for taking up all of your time by coming to church and speaking in an unknown tongue, knowing that that is only self-edification, knowing that, you know, I'm on all of your time and you're sitting there waiting for me speaking in tongues as I edify myself only.

Shouldn't I feel bad about that? Shouldn't I go, you know, wait a minute, the gifts of tongues only builds me up. Shouldn't I be seeking to excel in the gifts of the Spirit that are going to benefit the guy sitting right next to me in the church seats and the rest of the church? Shouldn't I be focused on, you know, I can do whatever I want in my own relationship with God, but when I'm here it's not about me, it's about us.

So maybe, just maybe I should be more invested in seeking the exercising of gifts that benefits everyone, the whole church. And for that I would say, yeah, you think? That's exactly what Paul has just told us in verse 12. He wants you to focus on gifts for church time that are going to benefit the whole church.

Therefore, one who speaks in a tongue should pray that he may interpret. Again, Paul is doing all that he can to teach us to leave the gift of tongues at home in our personal prayer and devotion lives. When we come to church, not to exercise the gift of tongues, but again, like I told you last week, Last week Paul knows something about human nature. He knows that human beings, even Christians sometimes, aren't very good at listening.

And so he knows that there is this inevitability that when a church gets together and meets and worships, that the Holy Spirit is going to inspire people, and there's going to be a temptation to speak in tongues. It's a very real personal response to the movement of the Holy Spirit in a person's life. And should they speak in tongues in public, even though they shouldn't, if they do, well now what? What do you do now?

You know, I'm telling you guys, don't do this, don't do this, no reason for it. It doesn't accomplish what you think it might. Just leave it at home. But if you do, if you speak in tongues in church, so this is Paul

building concessions into this topic.

We had one concession last week from Paul. This is another concession. It shouldn't happen. But if it does happen, and someone speaks in tongues in church According to Paul's teaching, that tongue, any tongue that is spoken in church, needs to be interpreted, okay?

Now with Paul, tongues are tongues, okay? I told you last week there's no, like, secret category where you have speaking in tongues, just the regular thing, you know, the standard prototypical tongue talking, and then you have messages in tongues, and there's different rules for each one. No, as Paul writes this, tongues are tongues, doesn't matter what they sound like, it doesn't matter if they're quiet, if they're forceful, doesn't matter if attention is drawn to it or not. For Paul, tongues are tongues, and for Paul, here's the rule.

If someone speaks in a tongue in church, the church needs to stop, and that tongue needs to be interpreted before the rest of the church moves on, so that that wasn't wasted time in the church. And notice here that Paul does not say that if someone speaks in tongues in church that others should pray that they may interpret. Did he say that? He didn't say that at all.

According to Paul, whose responsibility is it to interpret the tongue? According to Paul, you just read it, look at it again. to Paul, it is the responsibility, first and foremost, of the tongue-talker. Very important stuff that this is kind of going to serve as a final catch-all rule for us, right?

Because even though your apostle Paul is trying to tell you not to speak in tongues in public church services, if you feel that urge, you're tempted to, and you don't restrain yourself. I'm not saying you can't restrain yourself. I'll never say if you can't restrain yourself because Paul's going to teach us in the next chapter. You can or not in the next chapter in the next study that you can.

The spirits of the prophets are subject to the prophets. We do have control over the work of the Holy Spirit, the manifestations of the Holy Spirit, the gifts of the Holy Spirit in our lives. But if you don't restrain it and you are tempted to let that tongue fly against all of Paul's instruction here. And here's a final very good catch all rule for you before you do before you let that tongue rip factor in what Paul just said and ask yourself the question if I If I am going to let this tongue rip, am I willing to accept the fact that first and foremost the responsibility is on me to interpret it?

And number two, am I confident that I am going to be able to do that? And if you answer no to either of those questions, then very clearly you should never speak in tongues in church to begin with. Because if you do speak in tongues in a church service and then you fail to give us the interpretation of that tongue, it's now the rest of us that have to try to bail you out and prevent that tongue talking session from being a waste of the church's time. So we now have to pray, okay Lord, there's no interpretation from the person that gave us the tongue.

Lord will you use me? Will you use me to interpret that tongue so that we can at least get some benefit out of what was prayed to you in a tongue. Lord, if you won't use me, Father, I pray that you'll use someone else in the church to interpret that tongue so that we can get that benefit out of it. It should never have to be the responsibility of other people in the church to interpret a tongue that you have prayed.

As they say, poor planning on your part does not constitute an emergency on my part, right? Just because you started something doesn't mean I should have to finish it. Just because you initiated something, I shouldn't have to bail you out. This was you.

You spoke in tongues and you should be confident that after doing so, you're going to be able to provide the interpretation, thus the benefit, to the church. You You know, think before you speak is

always a good rule, isn't it? I think all the more so when it pertains to speaking in tongues. Think before you speak.

Where are you? Are you at home? Okay. Go for it.

Speak in tongues. Are you in the grocery store? Maybe you better not do that. Are you in church?

According to Paul, you really shouldn't do that. Verse 14, for if I pray in a tongue, my spirit prays, but my mind is unfruitful. Okay? We have here the explanation of what's actually happening when someone speaks in tongues.

This is actually your spirit praying to God and we covered this last week that really it's the Holy Spirit helping you to communicate the deep things of your spirit, the mysteries of your spirit, the things that you can't properly frame in words and communicate to God. It's the Holy Spirit helping you do that, albeit in a language that is completely unknown to you. You're praying in a different language. The Holy Spirit is bringing that out of your spirit and God is the only one who actually understands what you're saying.

And by the way, if you've ever heard the expression, praying in tongues, then you've wondered, is that a biblical phrase? Well, look at verse 14 again. Yes, it's a biblical phrase that comes right from the Bible itself, 1 Corinthians chapter 14 verse 14. This is what Paul calls it here, praying in tongues.

And that's because that's exactly what tongues are. Tongues are praying. There's no difference between speaking in tongues, praying in tongues, giving messages in tongues. You can call it those different things if you want, but the truth is when you're speaking in a tongue you pray and that can be worship to but worship is a prayer that that's what worship is as well so tongues is always a prayer to the Lord it's all the same but please please anchor fellowship I'm gonna be throwing a lot of pleases at you today please anchor fellowship do not think that that tongues is the only way to pray in the Spirit.

Please don't think that. That is false teaching. A lot of radical Pentecostals do teach that. They believe that.

And they take Romans 8 v. 26 and Jude 1 v. And they say that both of those passages are referring to praying in tongues or speaking in tongues, and they're not. The Romans 8, 26 passage is not talking about tongues at all.

The Jude 1, 20 passage could include tongues, but it's certainly not meaning to speak of tongues exclusively. So let me read these verses to you and let's go through this just quickly because these are common arguments against the kind of things that Paul's teaching us here, trying to use his own words against him in Romans chapter 8 verse 26. It says, Likewise, the Spirit helps us in our weakness, for we do not know what to pray for as we ought. But the Spirit, capital S, the Holy Spirit Himself intercedes for us with groanings too deep for words.

So is that talking about tongue talking? It's absolutely not talking about tongue talking. It can't be tongues that he's speaking about there again. Look very closely at that verse.

The gift of tongues used as words, doesn't it? Maybe words you don't know or understand, but when someone's speaking in tongues, that's the use of words. That's the use of language. But what was Paul speaking about in Romans chapter 8 verse 26?

He was talking about a form of praying that does not use words at all. It doesn't use tongues. This isn't tongues. In fact, it doesn't use words at all.

It's using the groanings of a person's spirit. So in Romans 8, 26, this isn't speaking in tongues. This is not praying in tongues. This is praying in groanings.

And I think we can all relate to that. I think you've probably been there before, you know, where you hit your prayer time and you just can't even really say anything. You're at a loss for words, you don't know what to say, so you're just like, you just die, and you're just grown, you don't even know where to start. Maybe the spirit is just so heavy, you can't even think or form words.

That's what Paul's talking about here. And he's saying if that's all you can do in your prayer time, if you're getting your prayer time, you just go, Lord, what a week. He's saying the Holy Spirit is good enough for him. He can take that sigh.

He can take that groan and he can express it to God. Not that God needs, not that God the Father needs the Holy Spirit to explain it to him, but simply that that Holy Spirit is that connection between that sigh and God the Father. So the Holy Spirit takes that through that connection and he communicates to God the Father what that sigh was all about. And congratulations as you just prayed.

Well, I don't know. I just plopped back in my recliner inside and groaned a little bit. I did that when I got out of the recliner, too, because I'm getting old, but the Holy Spirit can use that. And that's what Paul's talking about in Romans 8, 26.

That's the Holy Spirit taking the deep sighs and groans of our hearts, of our spirits, and then communicating that fully, expressing that fully to God. Now look at you chapter 1 verse 20. It says, but you, beloved, building yourselves up in your most holy faith. Church, what's your most holy faith?

Don't you dare say, speaking in tongues. Don't you dare. Don't get my dander up. What's your most holy faith?

It is not speaking in tongues. No, not that either. Definitely not that. What is your most holy faith?

Your most holy faith is your faith in Jesus for salvation. Okay? So the other translations, they didn't mean to say that speaking in tongues is your most holy faith. They meant build yourself up in your most holy faith, your faith in Jesus for salvation.

And the ESV helps us with the translation here because it throws in the word and it says and praying in the Holy Spirit. It doesn't even say praying in tongues, does it? It says praying in the Spirit. If you wanted to say tongues, you could have said tongues.

But that would have locked us down into just one category. He doesn't say tongues. He says spirit. So praying in tongues, does that mean this is praying in tongues only?

Could it mean praying in tongues? Absolutely, because praying in tongues is praying in the Spirit, but you don't have to be praying in tongues to be praying in the Spirit, and that is the point that Paul takes us to in the very next verse, so just follow his thinking, right? Praying in the Spirit is praying in the Spirit. It may be praying in tongues.

It may not be praying in tongues, because Paul then says this, verse 15, what am I to do and what's his context? Public church services. So he's asking the question, what am I supposed to do in church? Should I be praying in tongues in church?

Should I be doing something else in church? He says, what am I to do? I will pray with my spirit, but I will pray with my mind also. I will sing with my spirit, but I will sing with my mind also.

Okay. with these translations, can make or break good theology. They can. Not that the truth isn't there to be seen, it usually is.

But because of the way some translations work things, it can make or break good theology. It can launch you off onto some false doctrine tirade that you defend to your death. The translations are important for good doctrine if you don't study the original manuscripts. I do all of that, of course.

I look at all of the other translations, but not before I check out the original manuscripts first. And it's a possessive pronoun here that the ESV gives to us. It doesn't say the Spirit. It doesn't say, I will pray with the Spirit.

The ESV writes it like this, I will pray with my Spirit. The King James Version and the New King James Version, they use the phrase the Spirit. I will pray with the Spirit. Are they wrong?

No, they're not wrong. especially the New King James Version, because if you look at that, when the New King James Version writes the word spirit, it writes it with a lowercase s. That's an interpretation. They're making an interpretation there.

When the New King James Version translates and it's referring to, and knows that the original manuscript is referring to the Holy Spirit, it will capitalize that s. But it didn't capitalize that s, so the New King James version understood. This wasn't talking about praying in the Holy Spirit. That's a thing too, but I wasn't talking about that.

It was specifically talking about praying in my spirit or praying from my spirit. And this is just crucial. I can't oversell this. This is just crucial to understand because Paul is talking about in church behavior, you understand that.

And here's what he's not saying. He's not saying, in church I will speak in tongues and I will also speak with intelligible speech. I will sing in tongues and I will also sing in intelligible speech, okay? Not at all what Paul's saying.

What he's actually doing is proving that you don't have to be speaking in tongues or singing in tongues to be in the Spirit. He's saying that you can do both. You can be in the Spirit without praying in tongues. You can be in the Spirit and use intelligible speech.

You can be in the Spirit and you can be singing a song with the actual lyrics and not singing in tongues. So with the exception of tongues, that's how all of the speaking gifts work. You understand that, right? All of the speaking gifts work this way.

The Holy Spirit gives us a gift of whatever it is, a word of knowledge, a word of prophecy, a word of wisdom. And then we take, and through that spiritual gift, through the Spirit, that's our Spirit engaged with the Holy Spirit, and through that, we present that in intelligible words. And Paul's saying that's a valid thing to do with prayer in church. can pray intelligibly and yet be doing it in the spirit from your spirit connected to the Holy Spirit, and that is actually a more suitable method for praying in church and singing as well.

So, no, what Paul said there, it is not teaching us the phenomenon of singing in tongues. Have you ever heard of that, someone singing in tongues, or maybe you just heard the expression. I mean I've heard people attempt that before, Lord help me with my filter, I've heard people attempt that before. I will not say that that is not from the Holy Spirit.

I will not say oh that was carnal, that was emotional, they just were babbling and they made those words up. I won't say that because this is the Holy Spirit, He can do whatever He wants and He doesn't

need my permission. He doesn't need your permission. He doesn't need our approval.

Could there be such a thing as singing in tongues? Maybe. But all I'm telling you is that's not what Paul's teaching here. He's talking about singing with the spirit and singing with the understanding of his mind.

He's talking about singing with the words of the language that you speak, but connecting that to the power of the Holy Spirit. You don't have to be talking in tongues, church, to be speaking and moving and operating in the gift of the Spirit, giving us the alternative. You guys want to talk in tongues so bad in church, you realize that you can pray in church too intelligibly and get the Holy Spirit connected to those prayers. You can do both.

Verse 16, otherwise, if you give thanks with your Spirit, okay, and this would be only from your spirit. So he's probably talking about speaking in tongues here, but I mean it could be the other as well. It could be one of these. You know, if you're giving thanks with your spirit, not in intelligible words, not through prophecy, not through one of the other gifts of the spirit.

If you give thanks in tongues, that's essentially what he's saying here. If you give thanks in tongues, how can anyone in the position of an outsider, an un-church person, say amen to your Thanksgiving when he does not know what you were saying because nobody does, especially the unbeliever. They have even less clue about what you're blabbing on about in tongues. Verse 17, for you may be giving thanks well enough, I mean you may be saying some wonderful things to God, some incredible, powerful, flowery things to God in that prayer, but reading on the other person is not being built up.

In fact, they're being weirded out. That's what Paul's going to tell us in verse 23. No, they're not being built up. They're being weirded out.

They're un-churched people. They have no idea what you're doing. And they are creeped out by that. Verse 18, I thank God I speak in tongues more than you all.

Okay, now if you're careful and put the brakes on this, because in the very next statement, Paul's going to tell us that he does not speak in tongues in public church services. I mean, he just says it's a ridiculous thought to even consider that. So get that out of your head when Paul says this. He's not saying, oh, I speak in tongues during church services more than any of you.

He's not saying that. And since that's true, If he does not speak in tongues in public church services, but he just told the church at Corinth, I speak in tongues more than the rest of y'all, then when is Paul praying in tongues? When is Paul speaking in tongues? I need some basic human deduction here.

If he's not doing it in church, if he's telling us not to do it in church, but he does it more than anyone else, when is he doing it? Here we go, bombshell revelation. doing it when he's not in church. Wow.

Powerful stuff, right? Serious logic. Yeah, he's doing it at home. He's praying in tongues more than them, but he's not doing it in church.

Obviously Paul is saying, I pray in tongues more than you all, but you didn't know I did, did you? And you didn't know because I do that at home, I do that in my own personal prayer life. And bingo! That's it!

Because what is praying in tongues is praying. So what's it best suited for? Praying, personal prayer life. Boat, nail on the head right there from the Apostle Paul.

I mean, how did we people ever make this so complicated? Whoever ruined this for Christendom? I better not know about it when I get to heaven. Either that or they better not have made it.

Because we're going to do get out. I may risk getting thrown out. But yeah, this is quite an apostolic flag from Paul to be able to say, hey, you guys think you're bad with this gift? Man, you also get a load of me.

I won't be you all at this. I'm more fluent in my tongue talking. I do it more than you do. You just don't know it, because I don't do it in public, and now that's what he says, verse 19.

Nevertheless, in church, forget about it. In church, I would rather speak five words with my mind, you know, using intelligible speech that people can understand, the language of the room. I'd rather speak five words with my mind in order to instruct others than 10,000 words in a tongue. I've shared this with you before.

If we came to church and I got up front and I said to you, God sent Jesus to save, five words. If that was it, you know, we come, we, all right, let's get started. God sent Jesus to save. And then I just missed you and we went all home.

We all went home. You realized I did you better than letting y'all talk in tongues for an hour and a half? I did you better in that five word message that's more beneficial to you because to communicate something about God, it's intelligible. It gives us information about the Lord and about His offer of salvation to us.

And just remember, you know, just think of this. This is like, I don't know, This gives me some just odd sense of satisfaction to think about the fact that I know Paul's our author, but who's the real author? It's the Holy Spirit inspiring Paul to write this stuff. So who better to tell us how to operate the gifts of the Holy Spirit than the Holy Spirit himself?

You know, seriously. This is the Holy Spirit, 1 Corinthians chapter 14. This is the Holy Spirit saying, this is how I want you to use the gifts that I give to you. Don't mess it up.

Don't misuse these gifts that I give you. Don't abuse them. Don't make me look bad. Don't make the church look bad.

Don't make your Christ look bad. So, you know, you be the judge, anchor fellowship, does my Bible teaching sound anti-tongued? It should. It's good.

It should sound pro-Bible. This is Bible doctrine. I'm not making this up. We're taking it right from the Holy Word of God itself as to the Holy Spirit inspires our brother, our apostle Paul, to write these things as instructions for us.

Verse 20, Brothers, do not be children in your thinking. Be infants in evil, but in When you're thinking, be mature. So it's Paul very subtly calling them out as being immature Christians and it's the same way that I would put it, churches that speak in tongues during church services, they're just immature believers. I wouldn't dare say they're not believers.

I wouldn't say that they're maybe on the borderline of salvation. I wouldn't say that kind of stuff at all. called them brothers and sisters, but I would have to categorize them in the same way that Paul does as immature Christians. You know, they're like baby Christians that have that toy of tongues.

It's like they're binky. When they come to church, they can't have that binky. Then they're going to pitch a fit. Don't you dare try to take my tongue talking away from me.

I need that to be happy. You know, you're trying to feed them steak and they just want the binky. They just want to play with the toy. They don't want to really learn.

They don't want to really grow. It's an immaturity problem. It's not a salvation problem, but it is an immaturity problem. There's only one thing Paul says that it's okay to be immature about, and that's evil.

If you're going to be immature about something, be immature about evil. Be inexperienced with that. Be naive to that. naive to be able but not the gifts of the Spirit.

Come on, church. This is too important to get wrong, isn't it? Let's not be immature in the way that we understand and then operate the gifts of the Holy Spirit in the church. Verse 21, pardon me, in the law it is written, by people of strange tongues, and by the lips of foreigners, I will speak to this people, and even then they will not listen to me, says the Lord.

Thus, tongues are for a sign, not for believers, but for unbelievers, while prophecy is a sign, not for unbelievers, but for believers. Okay, so first things first, for 20 verses now, Paul has been way too clear on this topic for us to get to verse 22 and say, oh, tongues are assigned for unbelievers. Thus, I need to be speaking in tongues in front of unbelievers. Wrong.

Absolutely dead wrong. We are not silly enough. Please tell me. We are not silly enough to make that mistake.

And we're not going to throw out 20 verses because of the one verse. We're going to acknowledge that the one verse is tricky. We're going to hold on to the 20 verses and we're going to figure out how the one tricky verse also agrees with the other 20 verses that we've read and the verses that are going to follow. We're going to assume we got something wrong, right?

If it seems like Paul's saying definitely tongues are for unbelievers, the speaking tongues in front of unbelievers. We're going to look very closely at this and figure out, obviously, there's something going on here that we don't understand. And that is the truth. Verse 21 is the key to understanding verse 22.

Verse 21 is the immediate context for verse 22. In verse 21, Paul is reaching back to the Old Testament scriptures and he's trying to get a scriptural precedent to support his view that tongues should not be spoken in front of unbelievers. That's what verse 21 is. I don't know why he did this.

I don't know if the Corinthians were trying to use Old Testament scriptures to say, no, it's fine to speak in tongues in front of unbelievers. I don't know if that's what they did. If they challenge Paul to a scripture battle, but he found him an Old Testament scripture that's going to continue to plead his case that we should not be speaking in tongues in front of unbelievers. He's taken that from Isaiah chapter 28 verses 9 through 12.

You can write that down if you want. That's Paul's source text for this. Let me read it to you and we'll talk about it quickly. We've only got an hour before we need to close this up and go home.

So it says in Isaiah 28 verses 9 through 12, to whom will he teach knowledge and to whom will he explain the message. Those who are weaned from the milk, those who are taken from the breast, for it is precept upon precept, precept upon precept, line upon line, line upon line, hear a little, there a little, for by people of strange lips, and with a foreign tongue, the Lord will speak to this people, to whom he has said, this is rest, give rest to the weary, and this does repose. Listen, yet they would not hear. So that was written during a time of Israel's rebellion against the Lord God, and it's the Lord trying to call Israel back, and just to quickly summarize for you.

What we just read there from Isaiah chapter 28 was that intelligibly studying through the scriptures verse by verse, that's going to be the best way to reach the nation of Israel. That's what he's saying there in Isaiah chapter 28. And then by contrast, By the time they heard the foreign tongues of the Assyrian invaders that captured them and hauled them off into captivity, it was too late for them to hear and obey the Word of God. So thus, you have Bible teaching in Isaiah 28 as the method where God chooses to reach people and make them believers.

And then you have the speaking of tongues which was the sign of the judgment of the nation. Okay, now Paul is going to take that story, in other words, you know, when they could have studied the Bible verse by verse, the Old Testament Scriptures and then believers and hearers and obeyers of the Word, instead they ended up hearing those foreign tongues, their Asterian captors. And when they heard those tongues, that was the sign to them that it was too late. You get that?

Right? That's judgment. meant we're hauling you off in your unbelief and rebellion against God, okay? Now Paul applies that Old Testament passage to tongues in verse 22, verse 21, his context, verse 22, his application of that Old Testament passage, and he's making the same case here.

He's saying that prophecy is the way to reach believers, and he's saying that tongues spoken in front of unbelievers does nothing but pronounce judgment over them for their unbelief and their rebellion. That's what he's saying. So listen closely. Yes, tongues is a sign for unbelievers, but not a good one.

Okay, you got that? Look at verse 21 again. Yes, tongues is a sign for unbelievers, but it is a very bad sign. It is a sign of them being locked in their unbelief.

Because what do unbelievers do when they hear talking in tongues? That's stupid. What's wrong with those people, right? Tongues is a very bad sign for unbelievers.

And prophecy is a sign for believers, a very good sign. It is a sign that those believers believe, hear and obey the Word of God, okay. Now, listen back to what I just taught you as many times as it takes for my little commentary there on verses 21 and 22, as many times as it takes for it to get completely in here, lock itself in and ruin you for any other interpretation of this verse, okay, because this is one of the verses that the hyper Pentecostals are going to use to completely throw out everything else that Paul is teaching in this chapter. They're going to say, well, what do you know?

Look at that. Tongues are assigned for unbelievers. Thus, we need to speak in tongues around unbelievers. No, absolutely not.

Paul is teaching us just how absurd that is. I mean, it's really crazy to do that at this point in the study. And Paul is going to tell us that next that if you speak in tongues in front of unbelievers, they are going to think that you are start raving mad. They're going to think that you are an absolute nutcase.

Context is everything here. Paul is using the Old Testament scriptures to take away the church's ability there at Corinth to say day that speaking in tongues is a proper thing to do around unbelievers. No, it's not biblical. What about Acts chapter 2, you say?

Acts chapter 2. Hey, different story. This was the initial launch of the baptism with the Holy Spirit. The Lord chose to announce the gift of tongues and it wasn't like the tongues that we're dealing with here.

It was different. For that first installment of tongues, it was completely different in the sense that God understood what tongues are and He wasn't just going to throw tongues out there and confuse the people, which is what we're arguing to do in a church service when we speak in tongues. So the Holy Spirit took care of two matters at the same time. He announced the gift of the Holy Spirit, but he did it in

languages that the people who were speaking didn't know, but in languages that the people who were hearing knew, and you'll notice it never happens like that ever again.

That was a one-time thing. It doesn't disprove what Paul's teaching here. It's just an additional consideration that you have to factor into everything that is indeed taught about the topic in the Word of God. So let me give you a proper interpretation of verse 21 and verse 22, and I'm serious, as concisely as I can get.

This is like a one-liner for you to write down to help you understand this. Prophecy before believers will edify, tongues before unbelievers will terrify. I'll say it again, write it down. before believers will edify.

Tongues before unbelievers will terrify. Or you can use the word horrify as well, okay? That's what Paul's teaching here. Basically, it just boils down to this.

If you want to keep people as unbelievers, then by all means, talk in tongues in front of them. That will be the sign that locks them in as unbelievers. If you want people to be believers, by all means, use prophecy. Use intelligible speech.

Use good personal interpersonal communication with that person, and then you've got a chance to reach them. Verse 23, if therefore the whole church comes together and all speak in tongues, and outsiders are unbelievers enter, will they not say that you are out of your ever-loving, cotton-picking mind? Yes. They absolutely will stick that one in your crawl if you're still trying to fight for this.

How black and white does the apostle Paul need to be with this stuff before we finally abandon a faulty position. How can you read this verse and say, oh, okay, thanks Paul for letting us know that when we do speak in tongues in front of unbelievers, which we're going to no matter what, that they will think we're crazy. Thanks for giving us the heads up on that. Okay, now let's get back to talking in tongues in front of unbelievers.

Who's going to conclude that? How, you know, just like right here I hear in my spirit, the Lord saying, my people are destroyed for lack of knowledge. How? How?

How? Well, you know, Reverse 23, I'll throw this in orthodox Christians will think you're crazy for speaking in tongues in front of unbelievers and not obeying the word of God, but unbelievers will just flat out think you're crazy. Period. So we'll think you're crazy for not obeying God as Christians, unbelievers, they'll just think you're crazy.

Period. Verse 24. But if all prophesy and an unbeliever or outsider enters, he is convicted by all, by everything that's said. He is called to account by all, by everything that's said.

Verse 25. The secrets of his heart are disclosed, and so falling on his face, he will worship God and declare that God is really among you. You think that talking in tongues is going to convince the unbeliever that God is among you. No, that's going to convince the unbeliever that you need a psychiatrist among you.

Not that God is among you. What's going to convince the unbeliever that God is among you? The word of God, truth. Truth communicated.

Gifts of the spirit, prophecy, knowledge, all those things, yes, truth communicated intelligibly to the people that you're trying to reach. In verse 25, this is the best case scenario, right? Paul's saying, if you speak intelligibly in the language of the room, communicate the truth of God, you've got a shot to reach the lost for Christ, and that's not possible if you're speaking in tongues. Worship team, come on up.

Here's a couple of questions that I want you to ponder over throughout the week, a couple of questions that do arise from the section of this chapter that we just studied. First of all, factoring in 1 Corinthians chapter 13, the Agape chapter, do you care more about your own personal self-edification come church time, or do you care more about the edification of the entire church? And then second of all, as the church, do you care more about your fun, living it up and the manifestations of the Spirit, having a grand old time? Do you care more about that during church time, or do you care more about reaching the unbelievers?

Because if you care about winning the loss, then you're not going to do that. You're going to avoid doing anything that's going to weird out the unbeliever. definitely tongues, but it's a whole bunch of other stuff too. It's falling over backwards, quote unquote, in the spirit.

I'm not saying that's not an emotional and personally spiritual response to the power of the Holy Spirit. I'm not saying that, but I'm just saying that's going to weird the world out. It's going to weird out the unbeliever. So we'll jumping over the church pews and swinging from the chandeliers and doing Jericho marches around the church and waving the Christian flag and chanting like you're getting ready to go to battle.

The stuff that we're doing is going to weird out the unbeliever, then I think we're ignoring 1st Corinthians chapter 13. We're doing what we want with the gifts of the Spirit, and we don't care so much about the unchurch. We care more about, are we having fun in church? Am I leaving church all jazzed up, all hyped up, all ready to take on the world?

You know, Lord, shame on us for how selfish we can be in our thinking and in our practices. I thank you and I command you, Anchor Fellowship, that that is not what we're about here. We read it in the Word of God. We embrace it and we do our best to put it into practice and operate and function our church exactly in a way that would please the Lord, because church ultimately is about Him and what He wants to do in us, and that means we do it His way.

Amen? Alright, stand with me. Let's pray. Bless your holy name, Lord.

Thank you for the power of your Word that is able to correct us of our misconceptions and lead us in sound doctrine. Thank you for our brother, the Apostle Paul, who wrote so passionately about this topic just to make sure that your church has the best advantage in the world to reach the world. Let us not ruin that. Let us not hinder that Christ's work in us, work in us, that we may be a church that pleases you.

It accomplishes everything that you have designed and desired for this local church. Now bless this church today in our going. You blessed us in our coming. Now Lord, bless us in our going.

Be with us. Strengthen us. Uphold us by the right hand of your righteousness, by the power of your might, not by our might, not by our power, But by Your Spirit says the Lord, thank You, Lord, in the name of Jesus we pray. Thank You, Almighty God.

Amen.