

Spiritual Gifts, Part 6 - Not the Author of Confusion

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NORTHEAST HOUSTON COMMUNITY CHURCH
Sermon: Spiritual Gifts, Part 6, Not the Author of Confusion
Scripture Text: 1 Corinthians 14:26–33
07/27/2014

Quote: I often regret that I have spoken; never that I am silent. -
Publilius Syrus
(Proverbs 17:28)

1 Corinthians 14:26–33 (NKJV) ²⁶ How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. ²⁷ If anyone speaks in a tongue, *let there be two or at the most three, each in turn, and let one interpret.* ²⁸ But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. ²⁹ Let two or three prophets speak, and let the others judge. ³⁰ But if *anything* is revealed to another who sits by, let the first keep silent. ³¹ For you can all prophesy one by one, that all may learn and all may be encouraged. ³² And the spirits of the prophets are subject to the prophets. ³³ For God is not *the author* of confusion but of peace, as in all the churches of the saints.

Today we will continue to look at the Spiritual gift of speaking in different/Variou kinds of tongues mentioned in *1 Corinthians 12:10*.

There are two entirely different understandings of the term "speaking in tongues". One understanding is to mean speaking in a different "known" language and the other is the speaking in an "unknown" tongue, AKA angel/heavenly tongue or prayer language. The second is tied together in that the language is a special language that only comes from the Holy Spirit and can only be spoken by a believer gifted by the Holy Spirit and not everyone can understand it.

Refer to:

RESPONSIVE READING

Acts 19:1–10 (NKJV)

Acts 19:3 They had not been baptized as Christians only Baptized with Johns Baptism of Repentance.

(On Baptism) - It is an outside confirmation to the world that a person believes in Jesus Christ and is willingly baptized into the covenant of salvation. A demonstration of being born again by the Spirit.

This is the same confirmation that was given to Peter (*Acts 10:46; Acts 11:17*). Perhaps these twelve were chosen to spread the Gospel to other in foreign lands. I do not believe you can praise God not knowing what you are saying. This rules out ecstatic speech in and unknown tongue that no one understands.

Acts 19:9 But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

Paul left taking the disciples with him (those that spoke in tongues of another language)
Acts 19:10 And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Paul stayed at the school of Tyrannus while the disciple went throughout Asia many speaking different languages (various tongue). The gift of speaking in an unknown tongue was used for the same purpose as was at the Day of Pentecost.

The ninth Spiritual gift of *1 Corinthians 12*.

1 Corinthians 12:10 (NKJV) 10...to another different kinds of tongues, to another the interpretation of tongues.

This spiritual gift was a puzzle to me. I asked myself that if in the church Christ wanted to communicate something to the people, why would He do so in a tongue they could not understand and need an interpreter?

Surely God can speak plainly.

1 Corinthians 14:6–12 (NKJV) ⁶ But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? ⁷ Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? ⁸ For if the trumpet makes an uncertain sound, who will prepare for battle? ⁹ So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. ¹⁰ There are, it may be, so many kinds of languages in the world, and none of them is without significance. ¹¹ Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

A person speaking in the church in a non-understandable language (ecstatic tongue) is just speaking into the air. It is foreign to all who hear.

A better conduct in the Church is to speak a language the not only the speakers understands but also the listeners.

1 Corinthians 14:18–19 (NKJV) ¹⁸ I thank my God I speak with tongues more than you all; ¹⁹ yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

There is no other church that Paul had to spend so much time and writings to address proper behavior. Paul devoted at least three chapters to correct the misuse of Spiritual Gifts (*1 Corinthians 12, 13, and 14*).

Many in the Church of Corinth were abusing Spiritual Gifts. Christians were coming out of a Pagan religion where demonstrative acts were the norm and evidence of their religious level.

Those that legitimately had the gift of speaking in another tongue felt obliged to demonstrate it among others.

It was natural for them to seek to carry over many of the same expectations. They zealously sought spiritual gift to elevate themselves and if they did not receive them, they would imitate them or come up with their version.

1 Corinthians 14:12 ¹² **Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.**

The Holy Spirit grants these gifts to edify God, Christ and others not the receiver of the gifts.

In our focus passage Paul is giving a gentle reprimand.

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

Everybody wanted to be seen, lifting themselves up. He warns them to let all things be done for edification.

Since the tongue was unknown to other who was to challenge them.

That is why there was a need for the **gift of interpreting tongues.**

Paul felt it necessary to give some guidelines associated with the use of spiritual Gifts specifically speaking in tongues.

1 Corinthians 14:27–28 (NKJV) ²⁷ **If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.** ²⁸ **But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.**

I don't believe I fully answered the question as to why was the gifts of Speaking in and unknown tongue given to the church in the first place if the church would not understand it.

It is not primarily for the believers in the church, it is for the non-believers so that they may hear the Gospel as it was on the Day of Pentecost.

1 Corinthians 14:22 (NKJV) ²² *Therefore tongues are for a sign, not to those who believe but to unbelievers;*

Thanks be to God; I think he gives us an answer to the question as to what place "tongues" has in the church.

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

If a visitor comes in and hears a lot of tongue speaking, they may think the people mad. But let's say that things are done decently and in order. (*1 Corinthians 14:23*). A visitor may come in and

the Spirit moves someone to speak in an unknown tongue but in the language of the visitor. That visitor is ministered to (like those at Pentecost responded). Now the speaker may not know what they have said but the visitor did, but the church needs to know so that they can share in the edification. That is where the gift of interpretation comes in. There is no need to translate because the visitor understood quite well but the church will now know the "interpretation" of what was said verified by a third party.

The gift of interpretation of tongues is the supernatural showing forth, by the Spirit, the meaning of an utterance given in an unknown tongue/language of the speaker and possibly the majority of those in the church. It's not a **translation** of tongues/languages; **it's an interpretation of tongues/language**. The word translate means: word for word, or as near to exact meaning as is spoken.

The word interpret means: to paraphrase the meaning; to give the sum and substance of; or to bring out the gist of the meaning of what is being said.

"For example, the message in tongues may be long and the interpretation short because the interpretation only gives the meaning. On the other hand, one may speak a short time in tongues and then given a lengthy interpretation. Yet still, at other times, the interpretation is almost word for word." *David Holt Boshart, Jr.*

Interpretation of tongues is the only one of the nine gifts of the Spirit listed in 1 Corinthians' that is dependent upon another gift in order to operate. It cannot operate unless the gift of tongues has been spoken forth

I believe it to be another one of those "temporary gifts necessary back then. Now with the word of God translated:

500 Plus languages have completed Bibles in their language
1300 have access to the New Testaments and some scriptures today
2200 languages across 131 countries have active translation work being done today.

Source: ©2014 Wycliffe Bible Translators

If the gift of speaking in tongues were active in the church today, it would be performed in agreement with Scripture. It would be a real and intelligible language
1 Corinthians 14:10 (NKJV) ¹⁰ *There are, it may be, so many kinds of languages in the world, and none of them is without significance.*

It would be for the purpose of communicating God's Word to a person of another language ([Acts 2:6-12](#)), and it would also be in accordance with [1 Corinthians 14:33](#), "For God is not the author of confusion, but of peace, as in all churches of the saints."
<http://www.gotquestions.org/gift-interpreting-tongues.html>

Temporary nature of some gifts

1 Corinthians 13:8 "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."

In the end

1 Corinthians 14:4–5 (NKJV) ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵ I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

1 Corinthians 14:33 **33 For God is not the author of confusion but of peace, as in all the churches of the saints.**

God is not the author of confusion.

1 Corinthians 14:39–40 (NKJV) ³⁹ Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. ⁴⁰ Let all things be done decently and in order.

Message Scriptures: **1 Corinthians 14:26–33**, *1 Corinthians 12:10, Acts 19:1–10, Acts 19:3, Acts 10:46; Acts 11:17, Acts 19:9, Acts 19:10, 1 Corinthians 12:10, 1 Corinthians 14:6–12, 1 Corinthians 14:18–19, 1 Corinthians 12, 13, and 14, 1 Corinthians 14:12, 1 Corinthians 14:26, 1 Corinthians 14:27–28, 1 Corinthians 14:22, 1 Corinthians 14:23, 1 Corinthians 14:23, 1 Corinthians 14:10, Acts 2:6–12), 1 Corinthians 14:33, 1 Corinthians 13:8, 1 Corinthians 14:4–5, 1 Corinthians 14:33*

END

JOHN WYCLIFFE was banished as Oxford's Professor of Divinity and branded "an instrument of the Devil ... the author of schism." But he was to win world acclaim for his masterful translation of the Scriptures into the English vernacular. That translation not only infused a new depth and beauty into the English language but imparted to all who read it, the good news of God's saving grace.

JOHN WYCLIFFE could be called the genesis of an era. Although the man has been virtually forgotten in our world today, this fourteenth-century saint was a stern and determined individual. He could not bear the thought that the Bible should remain chained to a pulpit in the dead language of the clergy and the prelates of the church. And so he set out as an English speaker to put into the English vernacular both the Old and the New Testament.

It was a mammoth undertaking and it was done against all kinds of verbal and physical assault upon him. Nevertheless this faithful scholar, this preacher of righteousness stayed at the task until it was virtually completed.

Having been driven into virtual exile by the hypocritical alliance of church and state authorities, he knew full well they would now unite to destroy his translation of the Bible.

Therefore, with a bold defiance of all their threats and evil imaginings against him, Wycliffe wrote in the flyleaf of his Bible: "This Bible is translated and shall make possible **a government of the people, by the people, and for the people.**"

Little did Wycliffe realize that five hundred years later a lean and broken president of a new government that had established itself on a new continent would borrow from the flyleaf of his Bible the very same words he would use on a bleak November day in a place called Gettysburg. In that blood-drenched battlefield Lincoln said, "We here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that **government of the people, by the people, for the people shall not perish from the earth.**"

—Stuart P. Garver, *Our Christian Heritage*¹

¹ Swindoll, C. R. (1998). *The Tale of the Tardy Oxcart and 1501 Other Stories*. Nashville, TN: Word Publishing.