

THE CHURCH THAT CHANGED A CONTINENT AND THE MAN WHO LED IT  
**FIRST CORINTHIANS**

STUDY NUMBER 11  
Wednesday, July 31, 2013

**I Corinthians Chapter 14-15**  
Practical Use of Spiritual Gifts  
and  
The Resurrection

1 What if you saw:

- 2
- 3 • ...someone use a power saw to trim his fingernails....
  - 4 • ...someone use a valuable Stradivarius violin to pound nails into a wall....
- 5

6 You would probably be concerned....upset....and rightly so. That's the way the Apostle  
7 Paul felt about the way the Pentecostal church in Corinth was using Gifts of the Holy  
8 Spirit. This chapter 14 deals with their proper use. Let's take a look:

9

10 1 Cor. 14:1-4 [New American Standard]

11 **Pursue love, yet desire earnestly spiritual gifts, but especially that you may**  
12 **prophesy. [2] For one who speaks in a tongue does not speak to men, but to God; for**  
13 **no one understands, but in his spirit he speaks mysteries. [3] But one who prophesies**  
14 **speaks to men for edification and exhortation and consolation. [4] One who speaks**  
15 **in a tongue edifies himself; but one who prophesies edifies the church.**

16

17 The Christian believers in the great city of Corinth were not immune to some weirdness  
18 among them, at best some unscriptural concepts of what the Holy Spirit wanted to do in  
19 their lives. Apparently they set *speaking in tongues* first and foremost in their church  
20 practices, almost to the point of exclusion of the other gifts. In public worship, everyone  
21 tried to outdo the others in utterance in unknown languages.

22

23 **MYSTERY SOLVED!!**

24

25 The question must be asked, then - if spiritual gifts are truly manifestations of the Holy  
26 Spirit, is a person not under full control of Him as they give these utterances? In other  
27 words, has the 'speaker' been zapped into some lapse of conscious awareness as they  
28 speak?

29

1 Aha - great question. If there was a problem in the way the Corinthian church was using  
2 tongues then it must be observed that once a speaker speaks in tongues he or she can do  
3 so at will. Some Charismatics call this "the prayer language." That's not a biblical  
4 title, by the way, but there is probably not a problem with it.

5  
6 Now here is the gist of Paul's writing here: *If a person only spoke in tongues as the Holy*  
7 *Spirit enabled him or her to do so* (which is true at the initial Baptism in the Holy Spirit),  
8 then there would never be an abuse. **BUT THERE WERE ABUSES!** Were the  
9 tongues then of the devil? No. The spiritual gifts were being used improperly. The  
10 fact that I might use a wood-working tool improperly does not mean the tool is no good.  
11 In Corinth the people were trying to do something with a tool - a gift of the Holy Spirit -  
12 that the gift was not meant to do. Point in fact: Paul attempts here to correct the mis-  
13 use by pointing out how useless it is to speak in tongues in a public meeting without the  
14 proper interpretation of the message. He summarized his point by saying it would be  
15 much better if the speaker-in-tongues were edifying (building up) the body by speaking in  
16 a language that the people in the church could understand.

17  
18 How is it that speaking in tongues spiritually builds up the speaker? The speaker is  
19 talking to God, unhindered by any Satanic interruption. When the tongues are  
20 interpreted, the speaker is connecting with people.

## 21 22 PROPHECY

23  
24 1 Cor. 14:3 [The Message]

25 **But when you proclaim his truth in everyday speech, you're letting others in on**  
26 **the truth so that they can grow and be strong and experience his presence with you.**

27  
28 This marvelous prophetic gift has today become distorted almost beyond recognition to  
29 people attempting to foretell the future. On some rare occasions, God has used such a  
30 divine awareness, to be sure, to spotlight some future event. However, it's not the  
31 normal use of prophecy. Speaking prophetically strengthens not only the speaker but the  
32 one to whom he or she is speaking. I call it "anointed conversation" about Jesus.

33  
34 Paul made it clear how important prophecy is:

35  
36 1 Cor. 14:5 [New American Standard]

37 **Now I wish that you all spoke in tongues, but even more that you would prophesy;**  
38 **and greater is one who prophesies than one who speaks in tongues, unless he**  
39 **interprets, so that the church may receive edifying.**

40  
41 What is Paul communicating to us? It his wish that people in their private devotion to

1 God would use the gift of tongues in their communication with Him. And he stresses  
2 again that tongues minus interpretation to little or nothing for the church at large.

3  
4 Interesting sidebar: You may have heard preachers on television suddenly break out in  
5 tongues for a sentence or two here there. It may sound spiritual, but it doesn't do much  
6 for the church and it causes caustic responses from non-believers. Read here Paul's  
7 further instruction:

8  
9 1 Cor. 14:6-9 [NAS]

10 **But now, brethren, if I come to you speaking in tongues, what shall I profit you,**  
11 **unless I speak to you either by way of revelation or of knowledge or of prophecy or**  
12 **of teaching? [7] Yet even lifeless things, either flute or harp, in producing a sound, if**  
13 **they do not produce a distinction in the tones, how will it be known what is played**  
14 **on the flute or on the harp? [8] For if the bugle produces an indistinct sound, who**  
15 **will prepare himself for battle? [9] So also you, unless you utter by the tongue**  
16 **speech that is clear, how will it be known what is spoken? For you will be speaking**  
17 **into the air.**

18  
19 So what is the apostle's summation?

20  
21 1 Cor. 14:14-19 [NAS]

22 **For if I pray in a tongue, my spirit prays, but my mind is unfruitful. [15] What is**  
23 **the outcome then? I shall pray with the spirit and I shall pray with the mind also; I**  
24 **shall sing with the spirit and I shall sing with the mind also. [16] Otherwise if you**  
25 **bless in the spirit only, how will the one who fills the place of the ungifted say the**  
26 **"Amen" at your giving of thanks, since he does not know what you are saying? [17]**  
27 **For you are giving thanks well enough, but the other man is not edified. [18] I thank**  
28 **God, I speak in tongues more than you all; [19] however, in the church I desire to**  
29 **speak five words with my mind, that I may instruct others also, rather than ten**  
30 **thousand words in a tongue.**

31  
32 The Message helps clarify this:

33  
34 1 Cor. 14:14-19

35 **If I pray in tongues, my spirit prays but my mind lies fallow, and all that**  
36 **intelligence is wasted. [15] So what's the solution? The answer is simple enough. Do**  
37 **both. I should be spiritually free and expressive as I pray, but I should also be**  
38 **thoughtful and mindful as I pray. I should sing with my spirit, and sing with my**  
39 **mind. [16] If you give a blessing using your private prayer language, which no one**  
40 **else understands, how can some outsider who has just shown up and has no idea**  
41 **what's going on know when to say "Amen"? [17] Your blessing might be beautiful,**

1 **but you have very effectively cut that person out of it.**

2 **[18] I'm grateful to God for the gift of praying in tongues that he gives us for**  
3 **praising him, which leads to wonderful intimacies we enjoy with him. I enter into**  
4 **this as much or more than any of you. [19] But when I'm in a church assembled for**  
5 **worship, I'd rather say five words that everyone can understand and learn from**  
6 **than say ten thousand that sound to others like gibberish.**

7  
8 Paul believed firmly in anointed order within the church - that is, not a cacophony of  
9 every person doing his or her "own thing."

10  
11 1 Cor. 14:26-30

12 **How is it then, brethren? when ye come together, every one of you hath a psalm,**  
13 **hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all**  
14 **things be done unto edifying. [27] If any man speak in an unknown tongue, let it be**  
15 **by two, or at the most by three, and that by course; and let one interpret. [28] But if**  
16 **there be no interpreter, let him keep silence in the church; and let him speak to**  
17 **himself, and to God. [29] Let the prophets speak two or three, and let the other**  
18 **judge. [30] If any thing be revealed to another that sitteth by, let the first hold his**  
19 **peace.**

20  
21 There are times - and I have seen it happen here on several occasions - when it seems that  
22 an avalanche of the Holy Spirit invades a sanctuary and virtually everyone present is  
23 swept into the flow. However, that is for the Holy Spirit to decide AND CAUSE. It is  
24 not the prerogative of the leader of the service to attempt to "make such a thing happen."

25  
26 Chapter Fifteen  
27 THEE RESURRECTION

28  
29 We have arrived at one of the most exciting, hopeful and literal life-giving chapters in all  
30 the Word of God - the RESURRECTION CHAPTER. Let's read it and then discuss it:

31  
32 1 Cor. 15:1-58

33 **Now I make known to you, brethren, the gospel which I preached to you, which**  
34 **also you received, in which also you stand, [2] by which also you are saved, if you**  
35 **hold fast the word which I preached to you, unless you believed in vain. [3] For I**  
36 **delivered to you as of first importance what I also received, that Christ died for our**  
37 **sins according to the Scriptures, [4] and that He was buried, and that He was raised**  
38 **on the third day according to the Scriptures, [5] and that He appeared to Cephas,**  
39 **then to the twelve. [6] After that He appeared to more than five hundred brethren at**  
40 **one time, most of whom remain until now, but some have fallen asleep; [7] then He**  
41 **appeared to James, then to all the apostles; [8] and last of all, as it were to one**

1 untimely born, He appeared to me also. [9] For I am the least of the apostles, who  
2 am not fit to be called an apostle, because I persecuted the church of God. [10] But  
3 by the grace of God I am what I am, and His grace toward me did not prove vain;  
4 but I labored even more than all of them, yet not I, but the grace of God with me.  
5 [11] Whether then it was I or they, so we preach and so you believed.

6 [12] Now if Christ is preached, that He has been raised from the dead, how do  
7 some among you say that there is no resurrection of the dead? [13] But if there is no  
8 resurrection of the dead, not even Christ has been raised; [14] and if Christ has not  
9 been raised, then our preaching is vain, your faith also is vain. [15] Moreover we are  
10 even found to be false witnesses of God, because we witnessed against God that He  
11 raised Christ, whom He did not raise, if in fact the dead are not raised. [16] For if  
12 the dead are not raised, not even Christ has been raised; [17] and if Christ has not  
13 been raised, your faith is worthless; you are still in your sins. [18] Then those also  
14 who have fallen asleep in Christ have perished. [19] If we have hoped in Christ in  
15 this life only, we are of all men most to be pitied.

16 [20] But now Christ has been raised from the dead, the first fruits of those who  
17 are asleep. [21] For since by a man came death, by a man also came the resurrection  
18 of the dead. [22] For as in Adam all die, so also in Christ all shall be made alive. [23]  
19 But each in his own order: Christ the first fruits, after that those who are Christ's at  
20 His coming, [24] then comes the end, when He delivers up the kingdom to the God  
21 and Father, when He has abolished all rule and all authority and power. [25] For He  
22 must reign until He has put all His enemies under His feet. [26] The last enemy that  
23 will be abolished is death. [27] For He has put all things in subjection under His feet.  
24 But when He says, "All things are put in subjection," it is evident that He is  
25 excepted who put all things in subjection to Him. [28] And when all things are  
26 subjected to Him, then the Son Himself also will be subjected to the One who  
27 subjected all things to Him, that God may be all in all.

28 [29] Otherwise, what will those do who are baptized for the dead? If the dead are  
29 not raised at all, why then are they baptized for them? [30] Why are we also in  
30 danger every hour? [31] I protest, brethren, by the boasting in you, which I have in  
31 Christ Jesus our Lord, I die daily. [32] If from human motives I fought with wild  
32 beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and  
33 drink, for tomorrow we die. [33] Do not be deceived: "Bad company corrupts good  
34 morals." [34] Become sober-minded as you ought, and stop sinning; for some have  
35 no knowledge of God. I speak this to your shame.

36 [35] But someone will say, "How are the dead raised? And with what kind of body  
37 do they come?" [36] You fool! That which you sow does not come to life unless it  
38 dies; [37] and that which you sow, you do not sow the body which is to be, but a bare  
39 grain, perhaps of wheat or of something else. [38] But God gives it a body just as He  
40 wished, and to each of the seeds a body of its own. [39] All flesh is not the same flesh,  
41 but there is one flesh of men, and another flesh of beasts, and another flesh of birds,

1 and another of fish. [40] There are also heavenly bodies and earthly bodies, but the  
2 glory of the heavenly is one, and the glory of the earthly is another. [41] There is one  
3 glory of the sun, and another glory of the moon, and another glory of the stars; for  
4 star differs from star in glory. [42] So also is the resurrection of the dead. It is sown  
5 a perishable body, it is raised an imperishable body; [43] it is sown in dishonor, it is  
6 raised in glory; it is sown in weakness, it is raised in power; [44] it is sown a natural  
7 body, it is raised a spiritual body. If there is a natural body, there is also a spiritual  
8 body. [45] So also it is written, "The first man, Adam, became a living soul." The  
9 last Adam became a life-giving spirit. [46] However, the spiritual is not first, but the  
10 natural; then the spiritual. [47] The first man is from the earth, earthy; the second  
11 man is from heaven. [48] As is the earthy, so also are those who are earthy; and as is  
12 the heavenly, so also are those who are heavenly. [49] And just as we have borne the  
13 image of the earthy, we shall also bear the image of the heavenly.

14 [50] Now I say this, brethren, that flesh and blood cannot inherit the kingdom of  
15 God; nor does the perishable inherit the imperishable. [51] Behold, I tell you a  
16 mystery; we shall not all sleep, but we shall all be changed, [52] in a moment, in the  
17 twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead  
18 will be raised imperishable, and we shall be changed. [53] For this perishable must  
19 put on the imperishable, and this mortal must put on immortality. [54] But when  
20 this perishable will have put on the imperishable, and this mortal will have put on  
21 immortality, then will come about the saying that is written, "Death is swallowed up  
22 in victory. [55] "O death, where is your victory? O death, where is your sting?" [56]  
23 The sting of death is sin, and the power of sin is the law; [57] but thanks be to God,  
24 who gives us the victory through our Lord Jesus Christ. [58] Therefore, my beloved  
25 brethren, be steadfast, immovable, always abounding in the work of the Lord,  
26 knowing that your toil is not in vain in the Lord.

27  
28 "When you're dead, you're dead!" That was the idea some of the people in the  
29 Corinthian church had. No life after death! No rising from the grave! No, not even  
30 followers of Jesus, they thought. So Paul sent to them this primer on the resurrection of  
31 the dead.

32  
33 The Gospel - which means "good news" - had two aspects to it: 1) Jesus Christ died  
34 for our sins but He had been raised to life again after three days in the grace. And a lot  
35 of people - at least 500 of them - had been eye-witnesses of the risen Christ, including  
36 Paul himself who saw Jesus on the Road to Damascus.

37  
38 On that familiar road, where Paul (or Saul as he was then known) determined to wipe out  
39 the Christian colony of Christ's followers everywhere. However, his journey was set  
40 aside when Jesus stopped him. Paul saw the risen Lord. Nothing less could have  
41 brought about this fantastic change in his life - once a killer of Christians and now the

1 greatest proclaimer of Christ in human history!

2  
3 *On the last day of their journey, Mount Hermon was dropping behind. Its peaks, still*  
4 *under snow, rose from brown foothills white with wild flowers, but the mountain no*  
5 *longer looked particularly high because they were too close under it to see the summit,*  
6 *and the Damascus plain itself is over two thousand feet.*

7  
8 *Ahead, below a bare craggy hill, lay the green of the oasis; too far to pick out the river*  
9 *or individual buildings and trees – olives, vines and figs, apricots and almonds in*  
10 *blossom; oranges and lemons were not yet known in that area—but encouraging them*  
11 *to plod ahead for journey's end rather than to stop, as on other days, before noon.*  
12 *Springtime noon would not bring on heatstroke. Paul and his party walked, while one*  
13 *man led their donkeys roped together a little way to the rear. The road had emptied of*  
14 *country people making for market. Now and again they saw sheep or goats guarded*  
15 *by a small boy swinging his sling, or an occasional patch of cultivation where a man*  
16 *walked behind a rough plow, guiding his ox by a long goad or want tipped with iron.*

17  
18 *The sky was clear blue. Paul's memory is emphatic that there was no thunderstorm or*  
19 *violent wind, as some suggest who seek a natural explanation for what happened. He*  
20 *was not near nervous breakdown or about to suffer an epileptic fit; not even especially*  
21 *in a hurry.*

22  
23 *"Suddenly about midday a great light flashed from the sky all around me....a light*  
24 *more brilliant than the sun, shining all around me and my traveling companions."*

25  
26 *They all fell to the ground. They were appalled by this phenomenon, not just a flash*  
27 *but light, terrifying and inexplicable. The companions seem to have stumbled to their*  
28 *feet. Paul remained prostrate. For him only the light grew in intensity.*

29  
30 *He heard a voice, at once calm and authoritative, say in Aramaic, "Saul, Saul, why do*  
31 *you persecute me?"*

32  
33 *He looked up. Within the center of light which blinded him from his surroundings he*  
34 *faced a man of about his own age. Paul could not believe what he heard and saw. All*  
35 *his convictions, intellect and training, his reputation, his self-respect, demanded that*  
36 *Jesus should not be alive again. He played for time and replied, "Who are you,*  
37 *Lord?"*

38  
39 *"I am Jesus, whom you are persecuting. It is hard for you, this kicking against the*  
40 *goad."*

41  
42 *Then Paul knew. IN a second that seemed an eternity, Paul saw the wounds in Jesus'*

1 *hands and feet, saw the face and knew that he had seen the Lord, that He was alive, as*  
2 *Stephen and the others had said, and that He loved not only those whom Paul*  
3 *persecuted but Paul. Not one word of reproach. Paul had never admitted to himself*  
4 *that he had felt pricks of a goad as he raged against Stephen and Jesus' disciples. But*  
5 *now, instantaneously, he was shatteringly aware that he had been fighting Jesus. And*  
6 *fighting himself, his conscience, his powerlessness, the darkness and chaos in his soul,*  
7 *God hovered over this chaos and brought him to the moment of a new creation. It*  
8 *wanted only his 'yes.'*

9  
10 *Paul broke He was trembling and in no state to weigh the pros and cons of changing*  
11 *sides. He only knew that he had heard a voice and had seen the Lord, and that*  
12 *nothing mattered but to find and obey His will. "What shall I do, Lord?"*

13 THE MAN WHO SHOOK THE WORLD / JOHN POLLACK / VICTOR BOOKS / PAGES 17 AND 18  
14

15 On the basis of his own experience and the revelations God had given to him in  
16 subsequent years, Paul eagerly debunked those who said there is no resurrection from the  
17 dead. "Why" he called out, "if there is no resurrection of the dead, then Jesus is still  
18 inside that tomb in Jerusalem!" And then he hit them with the big one: "And....if Jesus  
19 is still dead inside that Jerusalem tomb, your faith is not worth a farthing!" And "that,"  
20 he finished, "would make us the most miserable people on earth."

21  
22 In case you have questions about Jesus' resurrection, I call to your attention a magnificent  
23 volume called *EVIDENCE THAT DEMANDS A VERDICT* by Josh McDowell. One  
24 section is titled, "The Resurrection – Hoax or History." He contends that Jesus has  
25 three basic credentials:

- 26
- 27 1. The impact of His life upon history
- 28 2. Fulfilled prophecy in His life
- 29 3. His resurrection
- 30

31 Matthew 28:1-11 (KJV)

32 **In the end of the sabbath, as it began to dawn toward the first day of the week,**  
33 **came Mary Magdalene and the other Mary to see the sepulchre. [2] And, behold,**  
34 **there was a great earthquake: for the angel of the Lord descended from heaven, and**  
35 **came and rolled back the stone from the door, and sat upon it. [3] His countenance**  
36 **was like lightning, and his raiment white as snow: [4] And for fear of him the**  
37 **keepers did shake, and became as dead men. [5] And the angel answered and said**  
38 **unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. [6]**  
39 **He is not here: for he is risen, as he said. Come, see the place where the Lord lay. [7]**  
40 **And go quickly, and tell his disciples that he is risen from the dead; and, behold, he**  
41 **goeth before you into Galilee; there shall ye see him: lo, I have told you. [8] And they**  
42 **departed quickly from the sepulchre with fear and great joy; and did run to bring**



1 **his disciples word.**

2 **[9] And as they went to tell his disciples, behold, Jesus met them, saying, All hail.**  
3 **And they came and held him by the feet, and worshipped him. [10] Then said Jesus**  
4 **unto them, Be not afraid: go tell my brethren that they go into Galilee, and there**  
5 **shall they see me.**

6 **[11] Now when they were going, behold, some of the watch came into the city, and**  
7 **shewed unto the chief priests all the things that were done.**

8  
9 Consider this: most of the world religions are founded on philosophical argument. But  
10 there are four religions based on personalities. **ONLY CHRISTIANITY CLAIMS AN**  
11 **EMPTY TOMB FOR ITS FOUNDER.** Even Abraham, father of Judaism, died 1900  
12 years before Christ and no one has ever claimed he came back from the dead. No one  
13 claimed it for Buddha either or Mohammed.

14  
15 Not only did Jesus rise from the dead, **BUT HE PROMISED TO DO SO BEFORE THE**  
16 **FACT.** Here are references:

17  
18 Matthew 12:38-40 16:21 20:18 19 26:32 27:63  
19 Mark 8:31-9:1 9:10 9:31 14:28 and 58 10:32  
20 Luke 9:22-27  
21 John 2:19-22 12:34 Chapters 14-16

22  
23 All anyone would ever have to do to debunk the Christian faith once and for all is produce  
24 Jesus body or skeleton.

25  
26 The glorious truth of the matter is that Jesus DID rise from the dead - just as every  
27 believer will do on that "great gettin' up mornin'." Until then, the souls and minds of  
28 the righteous dead are with Christ - waiting to one day be reunited with glorified bodies  
29 (like that of Jesus) to live forever and ever.

30  
31 That's part of our blessed hope, along with the glorious Rapture of the Church.

32  
33  
34  
35  
36