

I Corinthians

Chapter 14

Let's open with prayer,

Our heavenly Father,

We thank you again for your word. We thank you for this letter Paul wrote to the church in Corinth. We know this is a correctional letter, not a doctrinal or instructional letter. Even though Paul gives some instruction, he does so in order to correct a carnal church.

Help us to see and understand the truths of this chapter. Our church today is so much like the church in Corinth and we are in need of correction. We commit this time to you and for your Spirit to take your word and impress it on our hearts and minds. We pray this in Jesus' name, Amen!

Here's where we get into some pretty touchy stuff. In Chapters 12 and 13, Paul taught what tongues was, he taught what gifts of the Spirit is, and he taught about love. The big emphasis is love.

So now he's going to go in and correct them.

In Verses 1 through 5, talking about the priority in ministry, he says:

1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

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Follow after charity, or agape.

The word follow means to chase. In other words, pursue agape. And also, desire spiritual *gifts*.

But notice the word "gifts" is in italics. It is literally spiritual things, those things of God's Spirit. Pursue agape and desire spiritual things. That's the literal translation from the Greek. But rather that you may prophesy.

Remember prophecy is giving the word of God. It is taking the revelation of God and ministering God's word to people.

And he presents two contrasts in Verses 2 through 4:

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

For he that speaks in an *unknown* tongue.

Let me explain to you about the King James because we've gone many years, and people have not understood why unknown is in italics. Obviously, it's not in the original text. But the translators are trying to get a message across. They're interpreting it for us.

An unknown tongue is something that is totally foreign to Christianity. It is foreign to the bible. It's unknown.

Now the people who misuse what they call "speaking in tongues" today, they say "See, it's an unknown tongue. I'm just babbling and carrying on and it's something that is unknown to the human."

But that's not true. He's applying it to their fleshy human way they are going. It's not spiritual at all.

He's telling them, for he that speaks in an unknown tongue, speaks not unto men, but unto God: for no man understands *him*; howbeit in the spirit he speaks mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

But he that prophesies speaks unto men.

Three things: To edification, which means development. It's a construction term. It means to build a house. It means development.

Secondly: Exhortation, which means to encourage.

And thirdly: And to comfort.

So he says this person in your group that's "speaking in tongues," they're talking to God in all these mysteries and you're standing there going "What in the world is that all about?"

But the person who ministers God's word, it's part of your development, encouragement, and comfort.

You see, he's showing the contrast between the two, and the priority!

So he takes these two and again uses the same contrast:

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

He that speaks in an *unknown* tongue edifies himself; but he that prophesies edifies the church.

Again, the word edify means to build up.

M.V. 1 Corinthians 14:5

The conclusion:

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

I would that you all spoke with tongues, but rather that you prophesied:

So he's not saying don't do it.

For greater *is* he that prophesies than he that speaks with tongues, except you interpret, and again that's explanation, which happened in Acts Chapter 2, that the church might receive edification.

Now the prophet, and the word prophet itself means a spokesperson, but he receives the word from God and gives the word of God to God's people.

He does two things. He receives the word from God, and gives the word of God to God's people.

In our day, a prophet would be somebody who takes the word of God, but there's no new revelation because we already have it in written form. He takes the word of God and ministers it to God's people.

A prophet would be somebody who ministers the word to both believers and unbelievers. But a teacher would be somebody that ministers to God's people specifically.

As far as tongues are concerned, the only example of tongues, which means languages, is in Acts Chapter 2 Verses 1 through 13. This is the only place in the whole bible where you can actually read about it and its description.

It's when the disciples were filled with God's Spirit on Pentecost, and they spoke the various languages of the various people that were in Jerusalem at that time.

They were known languages that God gave them the ability to speak that they had not known.

The only instruction or teaching about tongues in the whole bible is in 1 Corinthians Chapter 14 Verses 20 to 25. That's the chapter we are in. That's the only place!

Where are people getting these mystic experiences that they call the gifts of the spirit and speaking in tongues? It's only taught in one place. We only have one example.

But they are finding other places and they are pulling out little words here and there, like in Chapter 13 Verse 1 where Paul says though I speak with the tongue of angels. "Ooh, there it is. You see, Paul can speak with the language of angels!"

But that's not what he said. They're taking the word "though" as meaning even though I do. But that is not what he's saying.

Besides that, and this is the golden rule about understanding the bible. Since we only know in part. We don't know everything. God didn't reveal everything to us.

If indeed 1 Corinthians 14:20-25 is the only place that instructs us about tongues, then everything else has to agree with it. All the little things that people try to pull out of the bible, they have to agree with 1 Corinthians 14:20-25.

There are people that will say "Yes, that's what Paul taught, but see over here Paul said that he spoke the language of angels." And they use that as an excuse and a justification for what they do.

There's only one example of it and the only instruction is in Verses 20 to 25. These two facts are very important for this particular subject.

Now I have to give you some background information.

When these non-Jewish people were in the pagan world, and it goes all the way back to Chapter 12 Verses 1 to 3, the beginning of this whole section, he says "When you were following after those dumb idols."

The word dumb means voiceless, couldn't speak! And he's chiding them by saying "however you were led by them," like they are alive or something. They are not alive. They don't talk to you. But they were being led, according to them, by the spirit of this idol.

Now I encouraged you before and I will encourage you again to look up the mystic religions, the pagan mystic religions, and you will get a background on this.

The spirituality was presented in these meetings as being so emotionally worked up into a frenzy that you bypass your brain. If you're still thinking, you haven't reached utopia.

Now some of the people couldn't reach that state. They were still thinking. They would give them alcohol and get them drunk to help them bypass the brain.

And in their worship services, to reach this point of spirituality, it is interesting that they would clang cymbals. That's what Paul said earlier. If I don't have agape, it's just clanging cymbals, noise!

And psychologically, it was to put their brain to sleep like hypnotism through the clanging of symbols. And if you couldn't bypass your brain to reach utopia, they would give you alcohol to drink.

Now these people got saved. And now they're in the church and they're doing almost the exact same thing, only they are not doing it with cymbals and the pagan way of doing it. Somebody told them about the "gifts of the spirit."

"Ooh, yea, you can reach this level of spirituality! And do you know that you can speak the language of angels?"

And we'll see in a minute, they are told that you are not in the spirit, meaning God's Spirit, unless you bypass the brain.

And that's being taught today in the mainstream churches. If someone says to me "I speak in the language of angels," I would say let's look what the word says about that.

Right away they shut you off because they have to think. "Well, you know, there's other people that don't agree with that," or "that's your interpretation."

And now we even have mainstream churches saying that the biggest problem in division in the body of Christ is the bible because we can't agree. So we have different churches!

"But if we're all caught up in the spirit, then we would all be one."

It sounds good, kind of, except for getting rid of the word of God!

The greatest priority in the church is the ministry of the word of God, period. It is God's designed plan.

Now, the profitability of ministry: We saw the priority of ministry. And that's speaking the word of God, not tongues, prophets, no one!

Verse 6, the comparison:

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

Now, brethren, if I come unto you speaking with tongues, or languages, what shall I profit you, except I shall speak to you either, four things: by revelation, knowledge, prophesy, or doctrine?

So he's saying unless I come to you uncovering God's truth from His word, knowledge, prophecy, and teaching, which is what doctrine is, what am I going to profit you?

1 Corinthians Chapter 2 Verses 9 through 10 says, "As it is written, eye has not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him. But God has revealed them unto us by His Spirit. For the Spirit searches all things, yea, even the deep things of God."

Only God's Spirit knows the things of God. And He teaches us. And He reveals to us the truth of God's word. And he says lest I come to you by knowledge, this is what we're supposed to be doing, but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever, amen!

That's in 2 Peter 3:18. You don't grow any other way, because remember the two parts of Christianity. Number one is salvation.

Once you're saved, then the battle is for your mind because he says in Romans 12:2 "be not conformed to this world, but be transformed by the renewing of your mind."

So I can be saved, but in my mind still be messed up and still carry with me the experiences of sin in the world. Maybe even abuses from the past. That doesn't go away automatically. Some does, but most of it doesn't.

The battle is not for my soul because now I belong to Christ and I'm saved forever. Nobody can take that away from me.

But now that I am saved, it's the renewing of my mind. So Satan says "Well, you received Christ, so I've lost you there. I can't take you back from Christ. So what's the next best thing that I can do? I can keep you occupied so that you don't have time, or you're too tired, or you're too busy to receive from God's Spirit through His word, for your mind!"

And that's why Satan occupies the attention of our minds. It keeps us busy. The problem is that we never get changed.

That's my heartache in the body of Christ, is that the marriages, and the families, and the individual people that are struggling so much, even after being saved, and we're still into entertainment because that's what many come to church for!

Many want to be entertained. They don't come to hear the word. But God's people need the word. That's God's designed plan!

So Paul says that if I don't come to you ministering God's word, the revelation of God, and His knowledge, and prophecy, and doctrine, what shall I profit you? There will be no benefit for you at all!

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

And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, and he's making reference to their experience in mystic religions.

You hear the flutes, and you hear the pipes, and he's going to talk about a bugle here in a moment.

How shall it be known what is piped or harped?

If it's just playing and you don't recognize the sound, what good does it do?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Or a trumpet, if it gives an uncertain sound, who's going to prepare for battle?

In the military, they play a trumpet sound in the morning to indicate that they are putting the flag up in the morning. In the evening, there is a different sound to indicate the flag being taken down for the evening.

But what if they played a trumpet or bugle sound that you do not recognize? "What do we do now? What does it mean?"

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

So the conclusion:

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

Therefore if I know not the meaning of the voice, or sound, I shall be unto him that speaks as a barbarian, and he that speaks *shall be* a barbarian unto me.

A barbarian is somebody who couldn't speak Greek. To a Greek or Hellenistic person, a person who speaks Greek, if you did not know how to speak Greek, to them you were just sounding like "Bar-Bar!"

You're just saying "Bar-Bar" every time!

That's where they got the word barbarian. A barbarian is somebody who couldn't speak Greek.

So he's using it into the church and saying "If you don't know what I'm talking about, and I can't understand you, you're going to be a barbarian to me, and I'm going to be a barbarian to you. What good is that?"

The command:

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

Even so ye, forasmuch as ye are zealous of spiritual things.

Notice "*gifts*" is italicized.

Here's the command: Seek that ye may excel to the edifying of the church.

Edifying means development and growth, not experience!

Now the priority in prayer and praise. He gives the command in Verse 13:

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

Wherefore let him that speaks in an *unknown* tongue pray that he may interpret.

The word interpret means explain. It does not mean translate!

Now the contrast in Verse 14:

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

For "if," same thing we had back in Chapter 13 Verse 1. He's not saying he does, but "if" I pray in an *unknown* tongue, my spirit prays, but my understanding is unfruitful.

The word understanding is the Greek word *Nous*, for perception.

He's telling them what they do! If my spirit prays, but I have no understanding (Bypassing the brain), my spirit prays but my understanding is unfruitful.

15 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.

What is it then? I will pray with the spirit, and I will pray with the understanding also:

So he puts himself out there hypothetically, as saying "If I did what you did, if I prayed in the spirit, but not with my mind, and I prayed in an unknown tongue, then my understanding is unfruitful. I don't even understand what I'm praying!"

There are people today that say that speaking in tongues is a "prayer language" where you pray this unknown audio out of your mouth, and you don't even know what you're saying, but it's spiritual!

But notice what he said when he says "What is it then? I will pray with the Spirit." He didn't say anything about tongues. He says I will pray with the Spirit, and I will pray with the understanding also.

When I pray, it will be from my spirit where Christ dwells, but I'm also going to pray thoughts. There are things that I want to pray about. I am literally, personally involved with Jesus Christ. I'm not bypassing the brain to try and reach some type of spiritual euphoria. This is a relationship!

He then says I will sing with the spirit, and I will sing with the understanding also.

You see, to them it's like "That's un-spiritual!"

Once you start understanding the songs you sing, and this is what we are guilty of today, is that we have a lot of songs that we just repeat the same phrases over and over again.

And it's like hypnotic stuff. People try to reach a spiritual high. And then you sing other songs, and people will say "Well, I don't feel the spirit there," but the song might have some good doctrine to it.

Remember that the battle is for the brain. So it's no wonder that Satan is bringing some of the pagan mystic religions into the church to try and reach a spiritual high!

As far as singing in the Spirit, Paul says in Ephesians Chapter 5 Verses 18 through 20 "Don't be drunk with wine, but be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

One of the things of being filled with the Spirit is singing with melody in your heart. It doesn't necessarily mean with your mouth!

Paul says I'm going to sing with my understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Else that when you bless with the spirit, how shall he that occupies the room of the unlearned say Amen at your giving of thanks, seeing he doesn't understand what you're talking about?

17 For thou verily givest thanks well, but the other is not edified.

M.V.

I Corinthians 14:18

Conclusion, and please notice this:

18 I thank my God, I speak with tongues more than ye all:

He says I thank my God that I speak with tongues more than you all:

What a statement to make right there. The one who can speak in tongues more than anybody is the one who is correcting the problem!

So it's not like "Yea, I don't believe in that stuff. I've never done it and I never want to!"

Paul says, "No, God's Spirit through me has spoken in languages. I speak in tongues more than you all." So that's not the problem!

M.V.

I Corinthians 14:19

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

Does that tell you priority?

Paul says that I would rather speak five words that everybody can understand, and it's for your spiritual benefit, than to speak in these unknown languages in ten thousand words.

In fact, in the Greek, it's the word myriads which means infinity. The people in Corinth thought that it was spiritual to do that.

Now Verses 20 to 25, the purpose for tongues. This is the only section in the bible that teaches and gives us instruction about tongues.

He gives three commands:

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Brethren, be not children in understanding:

That's the word for frame of mind.

Howbeit in malice, or evil, be ye children, but in understanding be men.

So he's saying "Don't be naïve about the things of God. I'd rather have you be naïve about sin."

Now we know that we're not naïve about sin. But we are naïve about the things of God and that's a problem. We know a lot about sin. We know how to do that pretty good!

So before he gives instruction, he is saying "Grow up. I'm going to tell you point blank what it's all about!"

K.V.

**I Corinthians 14:21
Isaiah 28:11-12**

Context in Verse 21:

21 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 will they not hear me, saith the Lord.

In the law it is written, and he's quoting from Isaiah Chapter 28 Verses 11 to 12, he says with *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

M.V.

I Corinthians 14:22

Verse 22 is the only verse in the bible that pinpoints the instruction on tongues.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

So we've got three things. There are three point blank facts about speaking in tongues.

Number one: It is a known language. Not necessarily known to the person speaking, but it is a human language.

Number two: It is a sign.

Number three: It is to unbelievers, not believers.

And again, the two points I made earlier is that the only example is in Acts Chapter 2 Verses 1 to 13, and the only teaching on it is right here!

But prophesy, the ministry of God's word, is for the believer.

The condition in Verse 23:

23 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 that ye are mad?

If therefore the whole church should come together into one place, and all are speaking with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that you are mad?

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That's the word maniac in Greek!

I have seen those meetings where everything is nice, and everything is flowing along, and then all of a sudden a whole bunch of people jump up and just start jabbering, raising their hands and "speaking in tongues" or whatever it was that they called praising the Lord.

People were jumping up and running out. People were confused and saying "What's going on around here?" But to the people that were doing it, they were "showing their spirituality."

It's not spiritual at all!

Contrast in Verse 24:

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

But if all prophesy, and there come in one that believes not, or *one* that is unlearned, he is convicted. Convinced means convicted. He is convicted of all, he is judged of all:

And that conviction is in Verse 25:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in truth amongst you.

Hebrews 4:12 tells us that God's word is so powerful. It cuts through the joints and the marrow. And it is a critic and judge of the motives and intentions of a person's heart.

If it's God's Spirit ministering through His word, it doesn't make any difference what part of the bible or what scripture you are in. If somebody is involved in sin, or somebody is not right with God, or somebody needs Christ, God is going to use His word to cut down deep right into that person's heart. It's alive and powerful and sharper than any two-edged sword!

My personal conviction, and what I see from the bible, is that the church is for believers, period!

When the church gets together, it's for feeding. That doesn't mean that there can't be evangelizing going on, but that is the main function of the church. You take the believers and you feed the sheep. Sheep produce other sheep.

If all the church does is evangelize and say "Bring your unsaved neighbors every week," you would hear the same salvation message over and over again. There's no food. The church is for believers!

Now what if a non-believer comes in? If you're focusing on the truth of God's word, their heart will be convicted. They'll either want to get out of there and never want to come back, or they'll be convicted and say "I need the Lord!"

In Isaiah 55:11, God says "I'll send my word and it will not return unto me void. It will accomplish the purposes for which I sent it."

The procedure for orderliness in the church, and there are seven commands:

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

How is it then, brethren? when you come together, every one of you has a psalm, a doctrine, a tongue, a revelation, and an interpretation.

This is the carnal church. They would get into a group and whoever gets "struck by the spirit" would stand up and do whatever their thing is.

That is totally out of order!

The first command: Let all things be done for edifying. That's growth and development.

The second command:

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and *that* by course; and let one interpret.

If any man speak in an *unknown* tongue, let it be by two or three. You see that that's in italics. That's not a command. It's by two or three, or at the most three, and *that* by course; that is order, and let one interpret, that is explain. That's what happened in Acts Chapter 2.

The third and fourth commands:

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

If nobody's there to explain to the non-believer the sign they just witnessed, then be silent!

The fifth and sixth commands:

29 Let the prophets speak two or three, and let the other judge.

The word judge is the word for discernment.

I think that it is interesting that people are supposed to judge what they are hearing.

In Acts Chapter 17, the Bereans eagerly received what Paul had to say, but they still searched the scriptures daily to see if it was true.

The seventh command:

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

Reason number one in Verse 31:

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

M.V.

1 Corinthians 14:32

Reason number two:

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

Most people share this as "Your spirit is subject to yourself, so you are able to control yourself."

But it's not! It's the spirit of the prophets are subject to all the other prophets as well. There's accountability, and there's judgment. He just got through saying in Verse 29 "Let the prophets speak two or three, and let another judge whether it's right or not."

I wish people we had that in church. Have preaching for three hours and then somebody get up and say "Well, half of that wasn't true. That's not what God's word said." But we can't do that though!

M.V. I Corinthians 14:33

Reason number three:

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

Not confusion!

M.V. I Corinthians 14:34

Now the principles for authority. We just had the procedure for order. And now we have seven more commands for authority in the church.

First command:

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

Let your women keep silence in the churches:

The word woman in scripture is also the word for wife, which meets the criteria for here.

Let your women, or wives, keep silence in the churches:

You have to understand that they had men on one side and the women on the other. Men could not be with women, and women could not be with men.

So somebody is up there teaching, and somebody's wife is over there going "Hey Fred, do you agree with that? What do you think?" And they are talking across the room.

She's not permitted to speak; but *they are commanded* to be under obedience, as also saith the law.

That's back in Genesis 3:16 under the woman. Remember after they sinned, God said I will greatly multiply your sorrow and your conception. In sorrow you shall bring forth children and your desire shall be to your husband, and he shall rule over thee.

M.V. I Corinthians 14:35

Second command:

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

And then the response, and he figures that he's going to get a rebellious response, so in Verse 36 he says:

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

Have you got some kind of "special" revelation?

Third command:

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

If any man thinks himself to be a prophet, or to be spiritual, let him acknowledge that the things that I'm writing to you are the commandments of the Lord.

How do you like that one? "Oh, you're spiritual? If you were, you'd agree with me!" That's basically what he's saying.

M.V. I Corinthians 14:38

Fourth command, one of my favorites:

38 But if any man be ignorant, let him be ignorant.

But if any man be ignorant, the command is: let him be ignorant.

The fifth and sixth commands:

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Wherefore, brethren, covet to prophesy, and do not forbid speaking with tongues.

It has a purpose. It's a sign to unbelievers and it's a language. But, the number one priority is to minister the word of God. Prophecy!

M.V.

I Corinthians 14:40

Seventh command:

40 Let all things be done decently and in order.

Now this is self-explanatory. You put everything in context!

Some people ask if tongues are for today. Well, yes it is! The problem is that what people are calling "tongues" is not the biblical tongues. It's the same stuff from the pagan mystic religions. Same stuff!

It's just some babbling noise that doesn't even sound like any language. It's just some person repeating the same syllable over and over again and it sounds like "bar-bar!"

Barbarbarbarbarbarbarbarbarbar, and then somebody else stands up and says "God says all you people....." And it's like wait a minute, one word means all of that? One syllable means all of that discourse? Nah, not at all!

It's not whether tongues is right or wrong. It's what is happening in the mainstream churches. Is that speaking in tongues? No!

Just because you take it out of the bible and apply it to a certain experience and do it in the church, that doesn't mean it's of God. Not at all.

We've got the same principles of mystic religion in our churches, whether it's through music, and it can happen through music where you get so excited over the music, and the music gets you so worked up that you reach some kind of emotional high.

And people claim that this is a high that is given to them by the Spirit of God. No it's not. It's your emotions!

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And our appeal to people to come to our churches is based on the human and on the social, which is why things get so messed up. If you want to get this fixed, start preaching the word of God and see how many people will get up and leave.

But those are the people you don't want there anyways. Those are the people who are not supposed to be there. They don't want the Lord. They don't want to hear the word of God being preached. They want to be entertained and they want experiences.

Next when we get into Chapter 15, we will cover the meaning of the resurrection, not just the resurrection of Christ, but in detail what is going to happen when your body is raised out of the grave.

Let's close with prayer,

Our heavenly Father,

Again, we thank and praise you because without your Spirit helping us to understand, we would not know. Even with all of the information, there might be much of it that we don't understand.

But we trust that as we continue to read and think and pray about these things, as we continue to read over these scriptures, we pray that your Spirit would reveal your truth to us because as Jesus said only the truth will set us free. We pray this in Jesus' name, Amen!