



# SERMON NOTES

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Title: Practical Suggestions

#10 in the series on the Spirit Filled Church

## 1. Review

- a. Each person must decide whether the Spirit and His gifts are just scaffolding, or whether they're part of the superstructure of the Church.
  - i. Critics often turn to 1 Cor. 13:8 as a proof text that the gifts will cease, which we agree that they will, but not upon the appearance of the Canon of Scripture. 1 Cor. 1:4-8 says, *"I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, even as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ."* The perfection of 13:8 and the revelation of Jesus in 1:8 speak not of the Canon speaking of Christ but of Christ Himself at His appearing.
- b. God's Spirit is always flowing, always at work. We must take responsibility for our end of the pipe and keep it clean.
- c. Humbly bear Christ, the true hero of the Story, into the hearts and homes of others. He is Master and He is God.

## 2. Expectation without agenda

- a. The gifts are given for the strengthening of the Church
  - i. 1 Cor. 12:7, *"But the manifestation of the Spirit is given to each one for the profit of all:"*
  - ii. 1 Cor. 14:3, *"But he who prophesies speaks edification and exhortation and comfort to men."*
  - iii. 1 Cor. 14:12, *"Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel."*
  - iv. 1 Cor. 14:26, *"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."*
- b. As a sign to unbelievers so that they come to Christ.
  - i. 1 Cor. 14:24-25, *"But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you."*
- c. The gifts are distributed by the Spirit for the Church.
  - i. 1 Cor. 12:7, *"But the manifestation of the Spirit is given to each one for the profit of all:"*
  - ii. 1 Cor. 12:11, *"But one and the same Spirit works all these things, distributing to each one individually as He wills."*

- iii. 1 Pet. 4:10, "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."
- d. Through the laying on of hands.
  - i. Acts 8:16-18, "For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit. And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,"
  - ii. Acts 9:17, "And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.""
  - iii. Acts 19:6, "And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied."
  - iv. Heb. 6:1-2, "Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment."
  - v. 1 Tim. 4:14, "Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership."
  - vi. 2 Tim. 1:6, "Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands."
- e. Jesus' own words and example
  - i. Mt. 12:28, "But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you."
  - ii. Luke 4:18-19, "And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HAS ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HAS SENT ME TO HEAL THE BROKENHEARTED, TO PROCLAIM LIBERTY TO THE CAPTIVES AND RECOVERY OF SIGHT TO THE BLIND, TO SET AT LIBERTY THOSE WHO ARE OPPRESSED;"
  - iii. Jn. 20:21, "So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you.""
  - iv. Luke 4:1, "Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,"
- f. Love, the essential intermission between the 1 Corinthians 12 and 1 Corinthians 14
  - i. If they are not used in love they will be abused and cause trouble in the body, rather than blessing (1 Cor. 13:1-3). Love, when used with spiritual gifts is like oil in a machine. It makes all the parts work well together. We must also remember that our "comfort zone" is not the same as spiritual discernment, and at times even a gift manifested in love may make those ignorant of it uncomfortable. Therefore, patient teaching on the gifts and their manifestations is a necessity (1 Cor. 12:12-27; Rom. 12:4, 5; Eph. 4:12,15,16).

### 3. Application thereof

- a. One gift is not superior to another, rather it is the context of the ministry that determines the value of a particular gift.
- b. 1 Cor. 14:1–25 compares the gift of prophecy and the gift of speaking in tongues in the context of public worship. The clear indication is that the gift of prophecy is more profitable for building up the body of Christ than the gift of speaking in tongues is, unless the tongues are interpreted (1 Cor. 14:5, 27–28).
- c. Tongues
  - i. Speaking in tongues is valid for today; however, in the public ministry setting, the gift of tongues must have someone to interpret for it to be profitable for strengthening the body. 1 Cor. 14:27–28 tells us, *“If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.”* This would indicate that if there is no interpreter present, tongues should be used in a personal prayer to God for which no interpretation is necessary. This, of course, is also of value to the individual believer’s edification (1 Cor. 14:4a) and ultimately for the edification of the church and must not be considered a lesser gift.
- d. God rejoices over us. Zeph. 3:17, *“The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing.”*
- e. Lord’s prayer, gifts are a manifestation of the Spirit, therefore Your Kingdom come.

### 4. Take-aways

- a. We are the Temple of the Holy Spirit and we ought to eagerly desire and expect the manifestations of His presence.
- b. God’s supply never ends, and we need to take responsibility for our part.
- c. The Master requires a ride into town.
- d. The gifts are given for the edification of the Church according to the plans of the Tekton.
- e. The Kingdom come

#### SideNote on 1 Cor. 14:34

1 Cor. 11:5, *“But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.”*

Joel 2:28, *“And it shall come to pass afterward that I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.”*

1 Cor. 14:34 - the verb *sigao* (silence) is used three times in this chapter.

- (1) One who has the gift of tongues is to keep silence if he has no interpreter to use with his alien audience (v. 28).
- (2) If a brother is speaking, and another receives a more current revelation, the former is to keep silence (v. 30).
- (3) Finally, women are to keep silence (v. 34).

The first two prohibitions demand silence only in the matters being discussed. They do not forbid these men to otherwise speak consistent with their divine obligations.