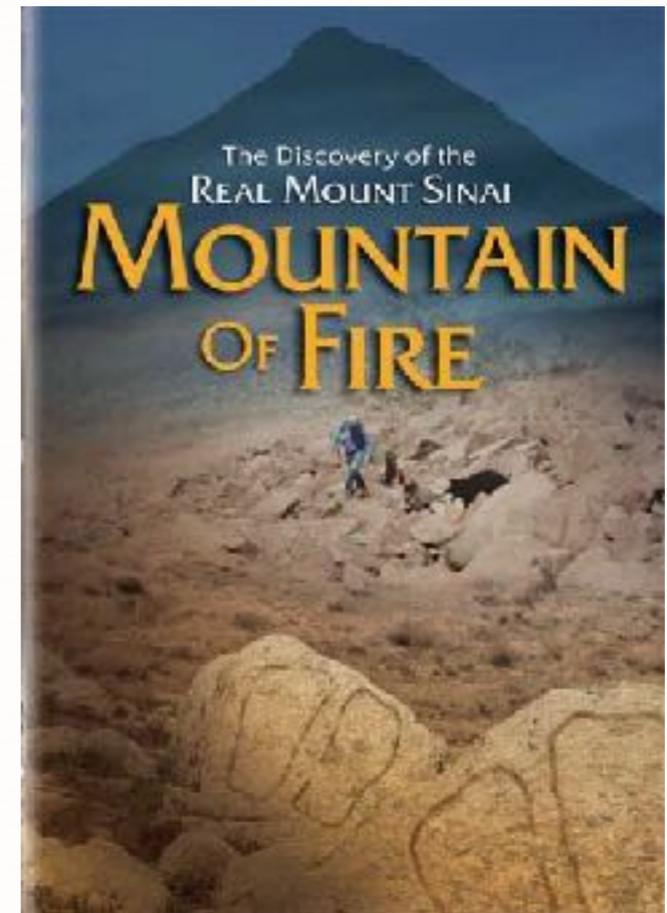


**CORPORATE WORSHIP
AND THE USE OF
SPIRITUAL GIFTS
SHOULD EDIFY THE
CHURCH BODY**

1 CORINTHIANS 14

OVERVIEW

- First, we will examine the text of 1 Corinthians 14 to discover what Paul instructed them concerning spiritual gifts.
- Then we will answer one of the “Ask Kerby” questions: Is the real site of Mt. Sinai actually in Saudi Arabia on the mountain known as Jebel al-Lawz?



INTRODUCTION

INTRODUCTION

- After the interjection regarding godly love, Paul returns to the subject of spiritual gifts in chapter 14.
- He now uses this chapter to narrow in on the gifts of prophecy and tongues.
- As is his concern for all spiritual gifts, Paul states that both tongues and prophecy should aim to build up the church instead of glorify oneself (vv. 5, 12, 17).

INTRODUCTION

- While he does not forbid the gift of tongues, Paul makes the case that prophecy better serves believers and even unbelievers, as it can encourage, console, exhort, and incite repentance (vv. 3, 25).
- He also asserts that the key to a fruitful gift of tongues is an added gift of interpretation or discernment from another believer, so that the tongue will be understandable and edifying to all (vv. 13, 27, 29; cf. 1 Corinthians 12:10).

INTRODUCTION

- Though this chapter focuses on the Spirit's manifestation through tongues and prophecy, Paul's real point stays is that spiritual gifts gain their usefulness in the church from the Christlikeness of those exercising them.
- The gifts of tongues and prophecy should be exercised only with the proper motivation—that being love and the desire to see others flourish.

**PROPHECY EXERCISED IN
LOVE IS GREATER THAN
UNINTERPRETED
TONGUES**

1 CORINTHIANS 14:1-25

SPIRITUAL GIFTS

- The problem in this Corinthian church was not the gift of tongues itself (as it is earlier expressed as one of the manifestations of the Spirit for the common good; 12:7–103), but the way the believers were using the gift.
- Yet again, these believers are exploiting something designed to join them together as a means of splitting them apart.

SPIRITUAL GIFTS

- As they have done with the Lord's Supper and head coverings in chapter 11, these Christians are using the speech gifts as a platform for pride and superiority over others instead of unity and edification.
- Their greatest goal has not been to "pursue love," as Paul instructs (v. 1), but instead, to pursue personal notoriety. Paul redirects this church toward a "greater gift" characterized by its ability to edify others, namely, prophecy.

SPIRITUAL GIFTS

- “Prophecy” in this chapter refers to either a spontaneous revelation in which the Spirit inspires the speaker to encourage or correct another believer or an expositional word spoken to interpret biblical texts for the edification of the community.
- It also should be noted that while he argues strongly for prophecy starting in verse 1, Paul is not saying that prophecy is above misuse. None of the gifts are infallible, as the recipients are humans.

SPIRITUAL GIFTS

- Paul urges these believers to prefer prophecy for two reasons:
- First, the Corinthian use of tongues is a language used only between the speaker and God Himself.
- Though this is not forbidden in personal prayer, Paul is making the case that since God is the only One who can understand the utterances (v. 2), this gift is not intelligible to the gathered believers as a whole.

SPIRITUAL GIFTS

- Additionally, Paul's second interest is in the scope of the gifts that edify the church.
- The person using an unintelligible tongue only edifies himself, but one who prophesies has the ability to edify the entire church (v. 4).
- Paul desires that these believers use their speech gifts in a way that favors the whole instead of just themselves.

SPIRITUAL GIFTS

- Paul explores how vital clear understanding is for edification.
- He uses four illustrations—himself, musical instruments, a military trumpet, and global languages—to show how it relates to speech gifts.
- He provides application in verse 13 with an admonishment to “therefore” ask God also for the clarifying gift of interpretation if one has the gift of tongues.

SPIRITUAL GIFTS

- Paul finishes in verses 20–25 with a focus on how the misuse of tongues affects non-Christians.
- Paul asserts here that the “common good” spiritual gifts achieve (12:7) is not just for the betterment of believers, it encompasses unbelievers, too.
- The reason prophecy is more profitable for an unbeliever is because while confusing tongues repel unbelievers, understandable prophecy convicts them.

SPIRITUAL GIFTS

- Prophecy that brings repentance among believers is a small, merciful picture of the coming judgment day of the Lord when God will “expose the purposes of the heart” (4:5).
- While God will do this on a global scale on the last day, Paul personalizes his instruction by shifting to the singular in verse 24 that translates as “a certain unbeliever.”

**CORPORATE WORSHIP
SHOULD BE ORDERLY**

1 CORINTHIANS 14:26-40

WORSHIP

- Paul now returns to practical advice on how Christians should approach speech gifts in worship gatherings.
- Before jumping into his practical instructions, he reminds these believers again in verse 26 that the ultimate goal in their worship is for the building up of one another.

WORSHIP

- In verses 27–33, Paul safeguards the community's overall worship experience by instructing that those with speech gifts should take turns in an orderly way.
- By setting up an orderly, interpretive approach to tongues and prophecy, the focus remains on the Savior instead of the speaker.

WORSHIP

- To achieve this orderly worship experience, Paul asserts four things:
- First, Paul sets a limit to how many people should prophesy in one worship gathering, which is at most three (v. 27).
- Second, Paul ensures that every person speaks in turn instead of all at once (v. 27).

WORSHIP

- Third, he instructs that interpretation and evaluation from others is vital.
- Fourth, Paul stresses that a spiritual gift submits to the will of the speaker who gives room for others to speak when God leads (v. 32).
- The ultimate reason for these instructions is for the Corinthian church to reflect God himself, who is “not a God of confusion, but of peace” (v. 33).

WORSHIP

- It is likely that women in the Corinthian church were treating New Testament prophecy like Old Testament oracles, and using the public worship time to inquire about personal issues such as whom they should marry or whether their children will be healthy.
- If this is the case, Paul maintains that these various personal questions are both distracting and time-depleting, and should be dealt with at home instead of at the public church gathering.

WORSHIP

- According to these scholars, “silence” means to refrain from asking excessive and distracting questions in worship.
- This interpretation of verses 32–34 achieves Paul’s overall goal in this chapter—for these believers to experience orderly worship in a way that focuses on Christ and others instead of self.

WORSHIP

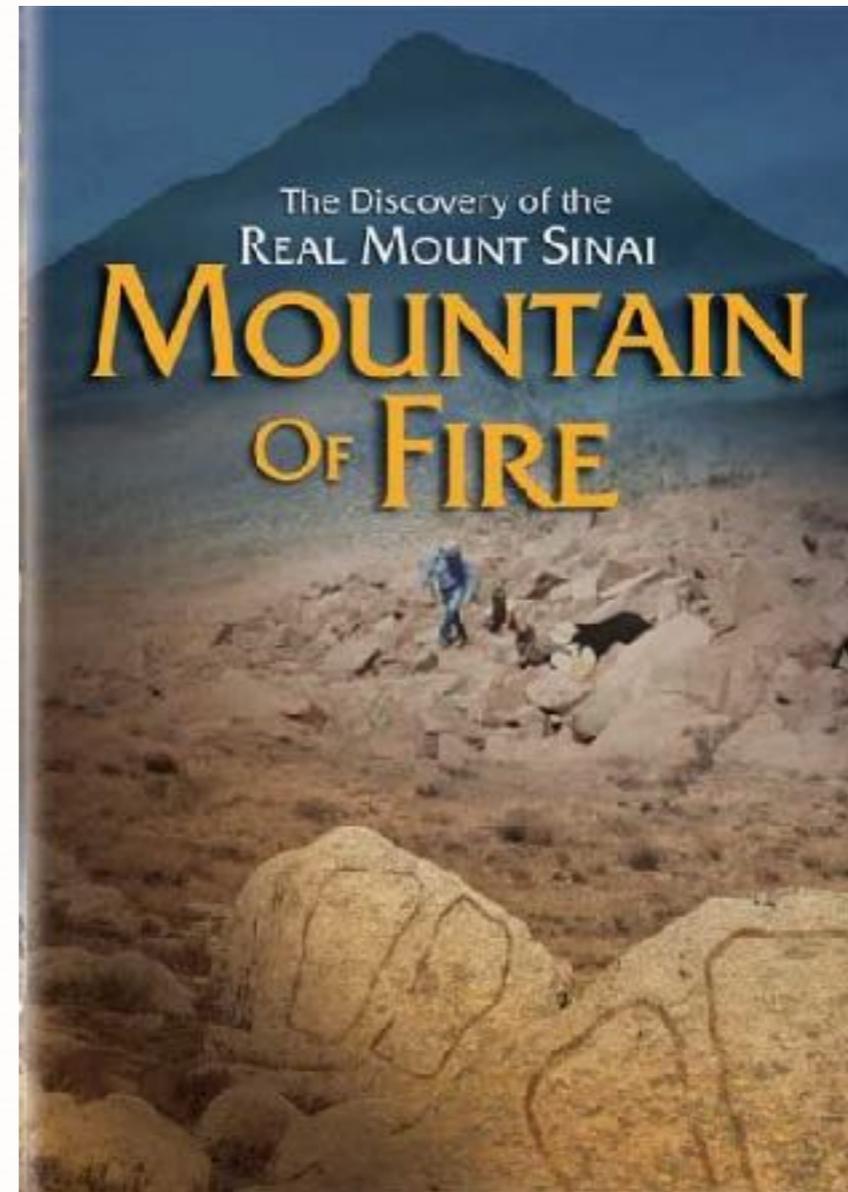
- In verses 36–40, Paul rebukes these Corinthians for assuming that their prophetic word replaced the Word of God, in turn isolating them from the fellowship of other churches.
- He calls them back to refocusing on Christ as the center of their worship practices instead of their personal agendas, and then reiterates his thesis of the primacy of prophecy and the call to orderly worship in verses 39–40.

ASK KERBY



MT. SINAI

- What are your thoughts on evidence / speculation that Mount Sinai is really in Saudi Arabia at Jebel al-Lawz?
- The “Mountain of Fire” video on YouTube seems compelling.



BOB CORNUKE

- Bob Cornuke is the president of the Bible Archaeology Search and Exploration Institute (BASE).
- He is a former former police investigator and SWAT team member and now is a biblical investigator.



TRADITIONAL SITE



SUGGESTED SITE





LOCATION

- First assumption is that the Sinai Peninsula was considered part of the “Land of Egypt.”
- The Bible says that when the Israelites left Succoth, they were “out of Egypt” (Exodus 13:8-20).
- More likely, the Land of Goshen was the eastern limits of Egypt. So the Israelites would have felt that the Sinai Peninsula was already “out of Egypt.”

LOCATION

- Second assumption is that Mt. Sinai is in the land of Midian.
- Two biblical passages seem to place Mt. Sinai outside of Midian:
 - Exodus 18:27 - Jethro departs from Mt. Sinai and goes to his own land (Midian).
 - Numbers 10:30 - Hobab departs from Mt. Sinai to his own land and kinsman (Midian).

LOCATION

- Third assumption is the statement by the Apostle Paul in Galatians 4:25 that says Mt. Sinai is in Saudi Arabia.
- Actually, he only says Arabia not Saudi Arabia.
- He may only have been using the first century Roman concept of Arabia that considered the Sinai Peninsula as part of Arabia.



BEST EVIDENCE

- The terrain surrounding the mountain Jebel al-Lawz, have many features that apparently fit Exodus.
- There is a possible altar with petroglyphs of what appear to be the Egyptian gods Apis and Hathor.
- They found boundary markers around the mountain that might correlate with Exodus 19:12.
- The Caldwell family also put together other pieces of evidence about the altar.



GOD OR GODS?

And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"

Exodus 32:4



ADDITIONAL EVIDENCE

- Were these the stone pillars that are described in Exodus 24:4 that match the architecture of Egypt?
- The Caldwell family also found a split rock, which Bob Cornuke feels is some of the best evidence.
- The Caldwell family believes it is the rock that Moses struck in Exodus 17:6 where God said, “you shall strike the rock, and water shall come out of it, and the people will drink.”

MOUNTAIN OF FIRE

