FIRST CORINTHIANS

SPIRITUAL GIFTS CHAPTER 12-14

AND

PENTECOSTALS

OF

TODAY

by

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There is a division within the Corinthian Church in Corinth, which the Apostle Paul's (an apostle of Jesus Christ) was made aware of after receiving letters from the household of Chloe's and other church members. Paul feels responsible for the Corinthian Church members because during a visit, which lasted two years, Paul had converted its member to Christianity. Paul is told that there is great confusion over a letter he had previously wrote to the Corinthians dealing with immorality and idolatry specifically; idol meat and the pollution of idols, and the total misunderstanding of the guidelines in this letter pertaining to marriage against fornication and the separation from immoral men, along with misinterpretation of Paul's explanations of the cross, resurrection and the coming of Christ. This along with new issues caused by group distinction (follower's) and some members of the church having received the spiritual gift of tongues, which made them feel superior, because others in the church hadn't, are now major problems, that the
church members are asking Paul to give them a answer and guidance to. It is in this responding letter 1st Corinthians that Paul deals with them specifically in Chapters 12-14. Also in this paper I will answer the question of whether the Modern Pentecostals of today are living by and following the Pauline Doctrines?
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Introduction

I took a religious studies course and was introduced to the Pauline letters which peaked my interest. I've decided to write my capstone on the Apostle Paul's (an apostle of Jesus Christ) letter, titled "1st Corinthians" to the Corinthian Church. Paul had converted the people of this church during his first visit which lasted two years. I became especially interested in "Spiritual Gifts" (Chapters 12-14) and Paul's concern over the Corinthian's usage of them. In my paper I will examine the verse's Paul wrote in "1st Corinthians" chapters 12-14 and use different resources of commentaries, journals and articles to summarize my findings and understanding. I will also look at three major modern day Pentecostal denominations. Pentecostalism is one of the largest movements which believes that the bible is authoritative. I will examine their teaching to see if they are following these Pauline doctrines today in their churches.
History and Outline of Paul's letter to the Corinthians

In a book written by C.K. Barrett titled "The First Epistle To The Corinthians:" which says that Paul wrote this letter in response to a letter that was written to him by the members of Chloe's household concerning the division of the church in Corinthians and also a letter from church members; brought by Stephanas, Fortunatus and Achaicus. The letters contained new issues along with those raised by a letter previously written by Paul, which the Corinthians misunderstood. Barrett says that "the previous letter was dealing with immorality and idolatry specifically; idol meat and the pollution of idols and the guidelines of marriage against fornication and the separation from immoral men," with total misunderstanding about "Paul's explanations of the cross, resurrection and the coming of Christ."\(^1\)

In the letter from the church members they were requesting Paul's answers to their questions, which prompt Paul to writes this 1Corinthian letter.

The following excerpt from the "Bible Organization;" titled "1 Corinthians: Introduction, Argument, and Outline" explains that Paul's letter is written in parts to Chloe and the remaining part to the Corinthians church members in answer to their question:

"the first six chapters are written as a response to the report from Chloe (including both the correction of the Corinthians’ misreading of Paul’s first letter and specific problems raised by Chloe’s people); chapters 7-16 are written as a response to the questions raised by the congregation itself in their letter to Paul brought by Stephanas and friends."\(^2\)

Looking at Paul's letter and how he constructed his answers the following is a class assignment of a outline I wrote explaining what each Chapter of Paul's letter pertains too:

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\(^1\) C.K. Barrett, "The First Epistle to the Corinthians" (pg.7)

Chapter 1:1-9

- Greetings
- Thanksgiving

Chapter's 1:10-4:21

- Divisions in the Church
- Various leaders were being held up by different groups as being superior to the others.
- Says the problem was because the Corinthians were putting their faith in the wisdom of men.
- Deals with the Corinthians still being of flesh by fornicating with whores
- Unspiritual in believing that they were already complete. They believed that they were the chosen ones. Paul points out that those who are unspriritual do not receive the gift of God's spirit or God's rewards.
- Immature because of quarreling and acting jealous towards each other.
- Address's the foolishness about the cross and their belief that their messiah was not crucified and not touched by death. He says that it was a stumbling block to Jews and foolishness to the Gentiles.
- Discusses his leadership and authority given to him by God.
- Speaks about the foundation he has laid as a skilled master because of the grace of God.
- Shows the different of a foundation built by man.
- Does this by saying that if a man builds a foundation with gold, and silver, precious stones, wood, hay or straw the work of each builder will be judged by fire, and the fire will test what sort of work each has done. And if what has been built on the foundation survives, the builder will receive a reward. But if the work burns the builder will suffer loss and the builder will be saved but only through fire.
- Explains God's temple
- That the body is God's temple and that God's spirit dwells there. And that if anyone destroys God's temple, God will destroy that person, God's temple is holy, and that you the Corinthian's peoples body is a temple.
- Paul tells the Corinthians that they are servants of Christ and stewards of God's mysteries. He tells them they must be trustworthy.
- Explains that man cannot judge him, and that only the Lord God can judge him For if man judges another man he himself will be judged by God, for God is the only one who can judge
- Explains that he and Apollo's follow what is written and that it is not spiritual for man to boast about what he has and favor one person over another.

3 Notes from class "unit 2"
- Apostles are fools for the sake of Christ while you the Corinthians are wise in Christ. If only you follow God’s will and live in him through Christ.
- Paul explains the laws and principles that the Corinthian’s must abide and live by to heal their division, and salvation.
- Speaks about their lack of discipline in the Church and lack of purity and the litigation in the Body.
- Their arrogance and how they were exalting themselves over the word.

Chapters 5-11
- Give them laws and rules
- Deals with questions of marriage and divorce
- Sacrifices of meat made to idols- The Corinthians were arguing that, because they had arrived spiritually eating such meals did not matter.
- How to worship- publically and privately-- the Lord’s supper,

Chapters 12-14
- Spiritual Gifts
- Need for Diversity of Worship due to the Gift of the Spirit
- From Worship of Idols to Worship of Christ
- Misuse and emphasis the Corinthian’s placed on Spiritual gifts, specifically tongues.
- Corinthians that could speak in tongues felt superior over those who could not
- Love
- The Necessity and Character of Love
- Commandment to love
- Love for God, Self and Fellowman
- God’s Love is Forever
- Prophecy over tongues
- Edifying of the Church
- Intelligibility of Tongues
- Christian Community and Orderliness

Chapter 15
- Correction of the Church concerning the Resurrection of Christ
- Believing in Resurrection
- Necessity of Christ’s Resurrection
- Forgiveness
- Belief in Jesus Return and Future Reign

Chapter 16
- Conclusion
- Instructions
- Paul’s plan to visit
• Information about Apollos
• Final Exhortation and Greetings

The following text and resources will further explain Paul's problems and reasons for constructing this letter.

Because some members of the church had received the spiritual gift of tongues while others hadn't, the ones who spoke tongue felt more superior to the ones who didn't, this along with other problems, such as Paul's previous letter which was misinterpreted and misunderstood, and that of group distinction (follower's) was the cause of these divisions within the church. The following examples is what caused these group distinction:

- group a.- those who followed the founder of the church Paul.
- group b.- those who followed the Apostle Peter (due to his connection with Jesus).
- group d.- the most self-righteous of these groups were those who followed Christ

In an answer by Paul in dealing with this group distinction the following article by "Early Christian Writings" titled "The First Epistle of Paul the Apostle to the Corinthians" states that "Paul says that the problem was because the Corinthians were putting their faith in the wisdom of men." He goes on to say "that the wisdom of men is foolishness to God, and their faith should be in the power of God, not the power of men." He tells them they" misunderstood the very nature of the gospel." Paul deals with the Corinthians still being of "flesh and unspiritual and immature."4

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4Early Christian Writing http://www.earlychristianwritings.com/tet/1corinthians-asv.html
"Fee, in his commentary on 1 Corinthians observes that "Paul tells them that they have worshipped dumb idols for so long that they are still acting like pagans and this is not what their spiritual gifts are for."\(^5\)

Summary

In consideration of what my resources and research say's I realize that there were many problems in the Corinthian church, and this was due mostly because of their attitude of pride and the emphasis they put on social structure and status. These problems consisted of lawsuits and lack of discipline within the church, plus the abuse by church member's of Christian liberties, all of which caused Paul pain, making him deal with each of these problems separately in his letter.

Another area of Paul's concern in his letter was over the Corinthians usage of "Spiritual Gifts," which I will be discussing in the following chapters of this paper.

\(^5\) Gordon D. Fee, "The First Epistle To The Corinthians" (pg 14)
Chapter 12

Spiritual Gifts

What are Spiritual Gifts and where do they come from?

While doing research for my religious study course, I learned that in the Old testament "God" gave "Spiritual Gifts" to his anointed leaders to help with leading their communities.

But in the New Testament "Spiritual Gifts" was given to Jesus upon his baptism and for his ministry and it was Jesus who told his disciples that they too would one day receive these spiritual gifts. And it was on the day of Pentecost that his disciples received the "Holy Spirit" and "Spiritual Gifts".

After Pentecost, the birth of the Church was attested by apostolic “signs of power” as a mark of the new age of messianic fulfillment which had arrived with the exaltation of Jesus the Messiah and the gift of the divine Spirit (Acts 2:17–39).6

This statement is attested to by the following material taken from the "Holman Bible Dictionary" titled "Spiritual Gifts" which states:

"In the Old Testament, the Spirit of the Lord was given to selected leaders rather than to all of God's people."

"The Christian view of spiritual gifts begins with Jesus. He was the unique bearer of the Spirit (Mark 1:10). Jesus promised His disciples that they, too, would receive the Spirit one day and that the Spirit would guide them (see Mark 13:11; Luke 11:13)."

"These promises were fulfilled on the day of Pentecost (Acts 2:1-47). The Spirit was given to all Christians, not just to selected leaders (Acts 2:3-4,Acts 2:17-18)."

"Paul believed that every Christian had a spiritual gift (1 Corinthians 12:4-7)."7

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6The Holy Bible, "King James Version" (Acts 2:1-39)
7Holman Bible Dictionary "SPIRITUAL GIFTS"
http://www.studylight.org/dic/hbd/view.cgi?number=T5994
There was a lot of confusion and bickering because some members in the church after receiving the "Holy Spirit," received the "Spiritual Gift" of tongues, while others didn't, this made the ones who spoke tongue feel more superior to the ones who didn't.

The following text from "bible.org" states that "Another concern of Paul's was the misuse and emphasis the Corinthian's placed on Spiritual gifts, specifically tongues. Tongues had become the prominent gift and those that were able to speak in tongues felt more spiritual than those that could not."

Meaning and Usage

Paul shows that the glorified status and misuse that the Corinthians has placed on tongues is not what God wants them to use this spiritual gift for. Paul does this by helping them to understand how and where these gifts come. Paul lets them know that when it comes to spiritual gifts there's more than the gift of tongue and that everyone who receives spiritual gifts has the ability to receive these different gifts. Paul lets them know that the usage of these gifts are meant for all in the community.

In a commentary by Mark F. Copeland he writes the following:

"Paul in his writing is giving them guidelines and knowledge of their spiritual gifts and what is expected of them in receiving and maintaining them. Paul explains that there are many varieties of gifts but they all come from the same spirit. Paul writes that there are many different services and ministries but all have the same one Lord. Paul writes that no matter what the activity is, "which are many" there is only one God the same God who activates these activities in everyone. Paul lets them know that the manifestation of the spiritual gift though given to one is meant for the common good of all. Paul explains that the body is God's temple and that God's spirit dwells there."

In Paul's letter 1 Corinthians he gives a list of what these spiritual gift are: Wisdom, Knowledge, Discernment, Prophecy, Tongues, Interpretation, Faith, Healing and

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8Bible.Org http://bible.org/print/1199
8Mark F. Copeland, "The First Epistle to the Corinthians" (pgs 36-38)
Miracles, Apostle, Prophet, Evangelist, Pastor and Teacher, Service, Exhortation, Giving, Leadership, Mercy, Helps and Administration.

Paul says that these gifts are given through the body of "Christ" and must be used to edify "Christ" and the "Church" for to do otherwise makes them useless.

Summarizing a commentary by Stephen F. Smalley who writes that in five of Paul's letters there is a list of "Spiritual Gifts" that Paul writes about and only four letters if Paul was not the author of Ephesians, Paul says that these Gifts are for the body of Christ. This lists of Spiritual Gifts give an interesting and important new light on the Pauline doctrine of ecclesia. Paul addresses the relationship of these Gifts to a specific ecclesiological context in his letters while showing no concern about a preferential order of classifying these Spiritual Gifts.  

To further show Paul's definition of these gifts in his letter an article by "The Early Christian Writings: titled "The First Epistle of Paul the Apostle to the Corinthians" gives the following information:

1 Cor. 12:7 "But the manifestation of the Spirit is given to each one for the profit of all:
12:8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,
12:9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,
12:10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.
12:28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, and then miracles, then gifts of healings, helps, governments, and diversity kinds of tongues.
12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 12:30 have all gifts of healings? do all speak with tongues? do all interpret? 12:31 But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

10 Stephen S. Smalley: "Spiritual Gifts and 1 Corinthians pg 427
In continuing to explain how these gifts are to be used an article by Ernst Käsemann stating the following is used:

“Spiritual gifts” (charismata) is the wider application which Paul is referring to that relates to the service of the Church and is set within the apostolic teaching of Christian calling.”

"The chief criterion is not the display of some supernatural or paranormal activity but the use that is made of it."

"The criterion of a genuine charisma lies not in the mere fact of its existence but in the use to which it is put.”11

Summary

After researching "1Corinthians" (12:1-31) Paul's main problems was the division of the members within the church. Whether it was due to a misunderstanding of a previous letter he had written or whose leadership they were following making them feel superior to others in the church. Or even their seeking out and glorifying the gift of tongue and prophesy. Paul realized the danger the Corinthian were in, for they were longer living like the Christians in Christ he had converted them to. Paul needed to send them a message one that would not turn them totally against him but one that was written in a language of recognizable terms that they would understand. Within the context of this message in Chapters 12-14, Paul will explain the need for different roles of worship due to spiritual gifts, while giving a commandment for love by showing and explaining the necessity of love. He will also down play tongues giving priority to Prophecy over tongues. Paul gives instructions and guideline of how these gifts are to be used.

Using the following excerpt taken from a book written by Dr. Dale A. Robbins it shows that he agrees with my summation by stating that Paul writes:

"It should always be remembered that the purpose of all the gifts are to edify the church, and their distribution within the body is completely dependent upon the discretion of the Holy Spirit." (1 Cor. 12:11).12

11 Käsemann, The Paul of History and the Apostle Faith. 1964. 71
Chapter 13

Love

xiii 1-13

13:1 “If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 13:2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 13:3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 13:4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; 13:5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 13:6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 13:7 beareth all things, believeth all things, hopeth all things, endureth all things. 13:8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 13:9 For we know in part, and we prophesy in part; 13:10 but when that which is perfect is come, that which is in part shall be done away. 13:11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 13:12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13:13 But now abideth faith, hope, love, these three; and the greatest of these is love.”

One of the things I remember most from my religious study course and even in going to church is that chapter 13"s Introduction and Commandment of "Love" is said by many of scholar's and religious person's as being the greatest chapter written by Paul. In a lot of sermons used by my Pastor at church he refers to this "Chapter of Love" constantly and says that it is Jesus Christ's greatest commandments and that you cannot live a Christians life without it.

Looking at the following text taken from the Bible org. which says the same thing that

"perhaps the pinnacle of Paul’s argument is in chapter 13 where he emphasizes the

http://www.victorious.org/sprgifts.htm
importance of love. Love of others is incompatible with pride and is to be the fundamental principle that guides all actions.”

Instructions

In a commentary by C.K. Barrett on this chapter, he says that "Paul is putting Love over Faith and Hope. He explains this by saying; "when men put their trust in God they manifest the fact that he is trustworthy, and thus that he is love. Love is a property of God himself."

Barrett continues by saying that "Faith is thus the indispensable condition not only of entering but continuing in the Christian life."

Barrett also says that "When men hope in God they acknowledge that he is the Lord of the future, and that as they are dependent upon him now so they will always be. Man's hope bears witness to the eternity of God, and his sovereignty."

Barrett goes even further to explain this by saying, "But above all Love is an activity, the essential activity, of God himself, and when men love either him or their fellow-men they are doing (however imperfectly) what God does."

Gordon Fee, in a commentary agrees with Barrett, except Fee goes a step further and says "that this is one of Paul's finest moment. And that this is one of the greatly loved passages in the NT, and for a good reason; this Chapter is the most excellent way for a Christian to live. Love for God; Self; and Fellow man."

In a commentary by "Conzelmann's in which he agrees with Barrett and Fee, but explains it differently by saying: "Paul does not promise a way that leads to the "spiritual

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13 Bible.Org http://bible.org/print/1199
14 C.K. Barrett, "The First Epistle to the Corinthians" (pg. 311)
15 Gordon D. Fee; "First Epistle to the Corinthians" (pgs.626-627)
gifts," but one that leads beyond them; nor is it a way that leads to love, but love is a way, at the same time also the goal of the pursuing and striving for these gifts."

Conzelmann continues by says that "Faith and Love are related as well as Hope." he gives credence to this by stating:

"Faith is "faith in," while Love "does not seek its own," and Hope "raises against fanaticism, the eschatological reservation."
"The logical significance of; Love, Faith, and Hope is they remain over the mentioned spiritual gifts."
"The latter shows that once again the tension between the members of the already established triad as well as Paul's intention of assigning the preeminence to love."
"The balance is possible for him because the three concepts are not so abstract that a theoretical order of merit could be setup.
"Faith operates indeed through love; and hope operates through love also. The preeminence of love can include the validity of faith and hope. It is only in this complexity that Paul can speak also of a way. For this term really fits only for love."

Craig S. Keener's commentary agrees with Conzelmann but explains it further saying:

"When Christ returns there would be no need for gifts spreading a degree of knowledge, for the knowledge of God would be perfect." "And that Paul emphasizes the value of gifts led by love until that time when God returns." Faith, hope and love constitute his triad of highest virtues for the present age. But even among these highest virtues, the greatest is love.

There are those who say that there is no triad or anything equal to the love that Paul is commanding the Corinthian Christian brethren to embrace and have. For if there is no love than the spiritual gifts are fruitless!

In a Journal Publication obtained from "Jstor" at Rutgers's Library written by Ira Jay Martin; he agrees and then disagrees by adding there is another more important reason for Paul's emphasizing Love:

"At first thought, this wonderful hymn of praise seems somehow out of place, but we must re-call that most adeptly Paul here sets aside that highly coveted gift of tongues and replaces it with the unequal gift of love. Very carefully, with great

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16 Conzelmann; "1 Corinthians" (pg.216, 231)
17 Craig S. Keener; "1-2Corinthians" (pg.110)
prudence, and with a winsome spirit, he is creating the atmosphere for, and opening an approach to, the difficult problem of tongues which he is to dethrone from its self-appointed prestige, and practically to banish from the public service."

"Such a correction is very precarious and difficult to make and requires the best art of a skilled adviser and counselor. Thus he begins: "A more excellent way show I unto you" (I Cor. 12:31) by which you can express the presence of the Spirit of God; more excellent than preaching, prophesying, working miracles, or even "speaking with tongues."

"The real message, however, that Paul is seeking to transmit is clearly this: I believe in that stimulating and miraculous manifestation of the in-dwelling Holy Spirit, called "glossolalia (which means tongues);" but if I have not holy and spiritual love in my heart and soul, my tongue becomes a mere agent of babbling sounds and indescribable noises. Very clearly, glossolalia (tongues) had led some Corinthians to choose false standards of Christ-likeness."

"Thus we see that it was Paul's earnest desire to draw the Corinthians' attention to the supreme characteristic of the Christ-spirit, namely Agape (Christian Love). This gift he clearly (I Cor. 13:3) places above man's ability to prophesy, to be philanthropic, or to be educated."  

Summary

I read that chapters 12 -14 were the most important part of the letter, and that Paul is using a skillful tactic to downplay the importance of tongues as being superior and supreme. He writes on the need for prophesy.

It is the Corinthian usage of tongues without prophesy that has caused one of the major division amongst the members of the Corinthian church. They have changed their way of thinking and acting and are now considering themselves as being superior to other members in the church; members who don't have these gifts.

These Jews and Gentiles having already an over-realized eschatological view-one of thinking that they have already achieved resurrection with their baptizing which to them meant that there is no need to believe in Jesus, Resurrection, are life after Death. And that the spiritual gifts of prophesy and tongue was proof of their arrival of escheating.

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18 Ira Jay Martin 3rd, 1 Corinthians 13 Interpreted by Its Context  
"Journal of Bible and Religion," Vol. 18, No. 2 (Apr., 1950), pp. 10g  
This is the very thing that Paul is trying to eliminate and change. He knows that the way to Christ is to live a Christ-like life and that as Christian's who had lost their way, he must lead them back. Paul tells the Corinthians that they are servants of Christ and stewards of God's mysteries. He tells them they must be trustworthy.

He's uses another gift that's more superior to any and all of the other gifts- this gift is "Love." Paul is introducing this gift of love to minimize the Corinthians overzealous emphasis that they have given to tongue and prophesy. If Paul can make them understand that love is the greatest gift of all. And that this is the one true character of Jesus that every Christian must have. Then and only then will Paul have achieved his mission of returning the Corinthians back to a Christians way of life, for without love all of the other gifts are empty and false. And without love one cannot love God, himself, or his fellowman.
Chapter 14

Prophecy over Tongues

Written to Prioritize Prophecy over Tongues. And to give guidance and guidelines for their usage of these spiritual gifts of Tongues. While doing this Paul reminds them that they must use orderliness and edification of the Church community.

The following text is what Paul wrote in his letter "1Corinthians" chapter 14:

xiv 1-40

14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 14:2 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. 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 14:5 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. 14:6 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? 14:7 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? 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what ye speak? for ye shall speak into the air. 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 14:11 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. 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 14:15 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. 14:16 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? 14:17 For thou verily givest thanks well, but the other is not edified. 14:18 I thank my God, I speak with tongues more than ye all: 14:19 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. 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 14:21 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. 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. 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? 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: 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. 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. 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. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. 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. 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. 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. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. 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. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? 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. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

In summarizing a commentary by Gordon D. Fee's on this chapter, Fee explains that Paul is giving specific corrective guidelines to the Corinthians in their usage of tongues in church. And that Paul speaks on the intelligibility of tongues. Paul does this in two parts (1) that if tongues is used without understanding then the unbelievers will not understand the word of God and not be converted. Here Paul argues for the need of Prophecy and that it will lead to edification and conversion. But, Fee says this is not Paul's real issue! What Paul is more concerned with is the building up of the church's community and this can only be done by effective understandable utterances and prophecy. (2) Paul says that
to use un-intelligible tongues is not the way to benefit the church community. It's only through intelligible prayer and praise that the church community can be edified.  

In summarizing C.K. Barrett's commentary which agrees with Fee. Barrett explains that the Corinthians have over exaggerated the importance of speaking in tongues and that Paul did not agree with them. Paul makes an explicative point of how important prophecy is over tongues. Barrett contends that Paul tells them the experience of speaking in tongue is only shared by the speaker and God. Paul says that unless it is prophesized so that man can understand what is being said so that he or she can edify Christ, church and the community that it's then and only then, can the Christian community and Corinthians live a Christian life.

Summarizing another commentary by Richard A. Horsley's who agrees with Fee and Barrett, in saying that Paul gives a strong argument for prophecy over tongues because, only intelligible tongue can edify the community.

Summary

In this chapter Paul is writing to prioritize Prophecy over Tongues and reminding the Corinthian Christian that one of their duties is to uphold and edify the Church. He does this by saying that without the love of Jesus their spiritual gifts such as their usage of tongues will be useless and unintelligible. Paul says that without prophecy to edify the church and give distinction to what is being said when tongues are spoken, then for those who don't understand it, will think of it as gibberish and babbling. He tells the Corinthians that if everyone spoke in tongues at the same time it would make a non-believer think everyone in the church congregation was mad and that in order to avoid this there must be Orderliness and Prophecy so the non-believer can believe.

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19 Gordon D. Fee; "First Epistle to the Corinthians" (pgs.652-653)
20 C.K. Barrett, "The First Epistle to the Corinthians" (pg. 315-316)
21 Richard A. Horsley: "1Corinthians" (pg.180)
Conclusion

Paul's main problems was the division of the members within the church. Whether it was due to a misunderstanding of a previous letter he had written or whose leadership they were following making them feel superior to others in the church. Or even their seeking out and glorifying the gift of tongue and prophesy. Paul realizes the danger the Corinthians were in, for they were no longer living like the Christians in Christ he had converted them to. It is in chapters 12-14 that Paul deals with the misunderstandings and usage of spiritual gifts. Whether it's because of an over-realized eschatological view, which made the Corinthian's think there was no need to believe in Jesus, the Cross, or Resurrection, or the over-zealous emphasis they placed on spiritual gifts of prophesy and tongue was proof of their arrival of escheating Paul knew he had to correct the Corinthian in the actions and way of thinking.

Paul introduces a new and more important gift, one of "love," here he offers guidance and guidelines. He will use corrective measures to uplift and edify the church, community and Corinthians by telling them they must live a Christ-like life by believing in Jesus. And that Jesus in love and to have spiritual gifts without love is fruitless.

Taken from the site "Open Library.Org" archives, is a book written by Right Rev. Archibald Robertson and Rev. Alfred Plummer (that I used to supports my conclusion,) both corroborators concluded that "in these three chapters (xii-xiv) the Apostle, (Paul) has been contending with the danger of Spiritual Anarchy, which would be the result if every Christian who believed that he had a charisma were allowed to exercise it without
consideration for others. He passes on to the danger of one form of philosophic scepticism (doubt) as to the possibility of resurrection."

With Rev's Robertson and Plummer conclusion's on chapters 12-14, I now think that even though Spiritual Gifts was a problem, Paul is more worried about the Corinthian "Spiritual Souls" and their doubts about "Resurrection" and "Jesus."

Paul makes it plain that to be a Christian and remain one, that first you must believe in Christ, second you must follow in a Christ-like way and Third you must live a Christ-like life.

In the this part of my paper I will examine the modern day Pentecostal's and their interpretations and usage of spiritual gifts while determining and answering the question of whether the Pentecostal's of today are living by and following the Pauline Doctrine's.

In Craig S, Keener's book titled "1-2 Corinthians"; there is a commentary titled, "Bridging the Horizons" which says the following:

"Many Christians read 1 Corinthians 12-14 as if it claimed that love makes gifts unnecessary. Instead, it was written by a charismatic and for charismatics to show that love must direct the gifts. Although the early Christian phenomena this chapter addresses are foreign to the experience of many readers today, Pentecostals and charismatics have exploded in some parts of the world and some denominations. Many observers estimate over three hundred million charismatics (including over one hundred million Pentecostals), making this group one of the largest blocs in Christendom next to the Roman Catholic church (with which it overlaps). Although others look for general principles, for these groups Paul's instructions are most directly relevant."

"By contrast, Paul allows that inspired prayer in a tongue is a useful gift for private devotion. Defense mechanisms like rationalization and projection may obstruct cognitive prayer by deflecting admission of the genuine need; affective prayer with one's spirit, interpreted only afterward (14:15), might surmount such obstacles. (Paul seems unaware of the modern Pentecostal phenomenon of a "message"-- as opposed to a prayer-- in tongues; but had he known of it, he may have allowed it;(cf.14:28)."  

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23 Craig S. Keener; "1-2Corinthians" (pgs.120-121)
Keener's commentary makes one think that Pentecostals are more into using the gift of tongues for privately talking and receiving messages from "God" rather than what Paul believes speaking in tongues is and used for, which is affective and genuine inspired prayer needed for one's spirit and soul. Yet within this commentary Keener also says that for these groups, "Paul's instructions are most directly relevant," if this is true than love should be what guides these gifts, and their usage would be more for the church than one's self.

To find the answer to this dilemma I need to look at the definition, meaning, history, foundation and beliefs that make the Pentecostals who they are today! I will do this by looking at three denominations who rankings are 1,2, and 3 in the world today to help in achieving and coming to a correct and decisive answer:

1. The Assemblies Of God (A/G) which is the largest worldwide.
2. The Church Of God In Christ (COGIC) which is the largest in the United States.
3. The United Pentecostal International (UPC) which is the third largest, they broke off from the other denominations because of a dispute over the doctrine of the trinity.

To set the record straight my mentor has made me aware that the above count "Keener" used in his commentary of how many Pentecostals there are in the world; is wrong! According to Prof. Banner "the current estimates of Pentecostals and Charismatics are actually 400-700 million total, he says that it's hard to be certain because this movement is notorious for not valuing church membership and statistics."24

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24 Prof. Kenneth Banner, Faulty Mentor "Rutgers University."
The name "Pentecostal" comes from the word "Pentecost" which in English language: is one of God's Holy Days. According to the New Testament: for fifty days after the resurrection of Jesus, the disciples of Jesus were gathered together in an upper-room in Jerusalem when on the fiftieth day the Holy Spirit descended on them. It was on this day that "each of the disciples "spoke with other tongues," and those in the audience, who were from many other nations, were surprised to hear them speak in their own native languages."  

Meaning

In summarizing what the Bible Study Org. says about the term Pentecostal, no matter what denomination of Pentecostals all of them believe that Christians in their faith are expected to experience the Holy Spirit and its empowerment, especially the gift of speaking in tongues. And that this is evident no matter what religious groups or teachers or even what customs are practiced within the church. There are many Pentecostal that believe that this empowerment happens at a different and separate time than when one excepts God in their life and proclaims to be "saved," (conversion) or even when one is baptized with water.

Pentecostals believe and use the Bible as their only authority (word of God) in their beliefs and teachings this has been referred to as the "full gospel" or "foursquare gospel"

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25 Bible study .org, Definition of Christian Terms "Pentecostals"
Using the following resources Bible Study Org. and a site called Einquisitive.com which says this is a way of maintaining focused ecclesiology. The four squares of the Foursquare Gospel represent the foundations for the teaching of the Pentecostals.²⁶

"The four squares of the Pentecostal foursquare gospel are:

1.) The first square is Jesus Christ as savior. Pentecostals follow the belief that salvation is found through faith in Jesus Christ alone.
   - Jesus saves according to John 3:16

2.) The second square is Spirit-baptizer They believe that at the moment of baptism, Jesus Christ received the Spirit from God the Father. (Lederle, n.d.a). Then, at Pentecost, Jesus poured out that Spirit which He had been given, onto His followers. (Billingsley, 2008).
   - Jesus baptizes with the Holy Spirit according to Acts 2:4

3.) The third square recognizes Jesus as the Healer.
   - Jesus heals bodily according to James 5:15

4.) The fourth square is Jesus as the coming King (Cairns, 1996). The Pentecostals eschatology views the second coming as urgent and imminent and has been a major focus of the Pentecostal teaching from their beginnings (Billingsley, 2008).
   - Jesus is coming again to receive those who are saved according to 1Thessalonians 4:16–17

Then there's always that exception to the rules on beliefs.

- The UPC has its own characteristics because of its rejection of the other denominations beliefs and their Christian idea of the trinity and thus separated from them."

The Bible Study Org continues to explain how many people were Pentecostal's in the year 2000 by stating that:

"In the year 2000 around 115 million people worldwide were considered followers of Pentecostalism or Pentecostals. Some of the major Pentecostal denominations include The Assemblies of God, Church of God in Christ, The Church of God (Cleveland, Tennessee), International Church of the Foursquare Gospel, International Pentecostal Holiness Church, Pentecostal Charismatic Churches of North America and United Pentecostal Church International."²⁷

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We know that in the year 2011 that is no longer the true estimates of how many people worldwide are Pentecostal or even considered to be followers of Pentecostalism, today the estimate is somewhere between 400-700.

It should also be noted that Pentecostals traditionally have given much more opportunity to women in leadership than most other Christian groups, an example of this is that as early as the 1920's approximately 25% of all Assemblies of God ministers were women.

To summarize what I read in Wikipedia which gave a detailed breakdown of what the modern-day Pentecostal believe in, when it comes to the Holy Spirit, it said that the Pentecostal's acknowledged the Holy Spirit as God, but places a particular emphasis on the Holy Spirit by seeing it as the giver of supernatural and natural gifts such as tongues and prophecy.

Pentecostal's believe that when a person becomes a true believer and is "baptized in the Holy Spirit" this believer receives the spiritual gifts, one of which is tongues which is given to all believer's allowing him or her to edify Christ and the church. Modern Pentecostal today still believe this.

Pentecostal's believe that the "baptizing of the Holy Spirit" is a separate event from the born again experience of "conversion." And it's this separate event that gives the recipient the power of the spirit to perform miracles and signs for the church and community. Then there are those Pentecostal today that believe baptism of the Spirit is not a "second blessing" but a necessary element in salvation and that the ability to speak in tongue is proof of this salvation.28

28 Holy Spirit
http://en.wikipedia.org/wiki/Holy_Spirit#Pentecostalism
**The Assemblies of God USA**

**History**

The Assemblies of God denomination traces its roots back to a religious revival that started during the late 1800's and continued through the early 1900's. The revival was characterized by a widespread experience of spiritual manifestations such as speaking in tongues and supernatural healing, giving birth to the Pentecostal movement.

Charles Parham is a prominent figure in the history of the Assemblies of God and the Pentecostal movement. He is the founder of the first Pentecostal church - the Apostolic Faith Church. His teachings greatly influenced the doctrines of the Assemblies of God, as well as the other Pentecostal denominations.

At a prayer meeting on January 1, 1901, they concluded that the Holy Spirit Baptism is expressed and evidenced by speaking in tongues. The first of Parham's students to speak in tongues was Agnes Ozman, a woman.

Another important person of the Pentecostal movement was William Seymour who was a student of Parham's in Texas quite a while before Azusa street started. Parham who was a known "racist" and Seymour who was "black," parted ways, some thinks it might have been because of Parham's racism. Seymour goes out to Los Angeles, starts the Azusa Street meetings and then eventually Parham comes out there. There was still conflict between them. Seymour has a revival at "Azusa Street' that becomes the next major step in the Pentecostal movement.

Without the "Azusa Street Revival" the Pentecostal movement would have never become widely known. Most of the future leaders of the major Pentecostal denominations (including COGIC and the A/G) attended these meetings and got their "start" there.
From this experience the Assemblies of God denomination can trace its belief that speaking in tongues is the biblical evidence for the Baptism in the Holy Spirit.29

Today there are more than 12,300 churches in the U.S. with nearly 3 million members and adherents. There are more than 63 million Assemblies of God members worldwide, making the Assemblies of God the world’s largest Pentecostal denomination.

A/G Doctrine

In using the following information provided by the A/G's on-line web site to explain the doctrine of the church and it's every day mission, it states that:

"Doctrinally, the church emphasizes personal salvation, divine healing, the baptism with the Holy Spirit accompanied by the evidence of speaking in tongues, and the pre-millennial second coming of Jesus Christ. The Bible is recognized as the inspired word of God and provides the rule for faith and practice.


29 http://christianity.about.com/od/assembliesofgod/a/assemblyhistory.htm
30 Ag Assemblies of God USA http://ag.org/top/About/mission.cfm (Fri, 26 Feb 2010 - 10:17 AM CST)
Church Of God In Christ (COGIC)

History

The following is information used to give the history of the (COGIC) which says "that
it was founded by a man named Charles Harrison Mason who organized and for many
decades led the largest black Pentecostal denomination in the United States, "The
Church of God in Christ (COGIC)," now based in Memphis, Tennessee."

"In the early 1900s Mason walked from town to town in the Mississippi Delta,
spreading the holiness teachings. Yet he was not satisfied with the second blessing
of sanctification. Like other early Pentecostals, he sought a yet more profound
spiritual experience. He found it at the Azusa street revival in Los Angeles, where
he received the final holy spirit baptism and spoke in tongues. During a night of
prayer, Mason saw a vision. “When I opened my mouth to say glory,” he later
remembered, “a flame touched my tongue which ran down in me. My language
changed and no word could I speak in my own tongue.”

"Early Pentecostals recognized Mason’s special powers of discernment; they
saw him as supernaturally gifted. Criticized for importing conjure into the
churches, the COGIC founder pointed to the scriptures indicating that Jesus
taught the same kinds of healings and spirit possessions that Mason himself also
preached. Mason’s preaching skill garnered considerable attention. As he
proudly recounted his early career, the Holy Spirit through him “saved, sanctified
and baptized thousands of souls of all colors and races.”

"Over the next two decades, Mason traveled and preached tirelessly
throughout the entire Mississippi Delta region. With the migration of African
Americans to the North, COGIC increasingly established a presence in Chicago,
Detroit, and other cities as well. Mason’s church, originating from his early
preaching work in Mississippi, became well known for its spirited singing,
accompanied by tambourines, trumpets, and instruments of all sorts, and by the
kinds of “shouts” and emotional ecstatic release that had been driven out of many
of the more respectable black Baptist and Methodist churches. Mason reigned
over the Church of God in Christ until his death in 1961.”

COGIC Doctrine and Beliefs

In summarizing what an article on the Doctrine of the COGIC and What they believe,
I must first acknowledge the fact that they believe that the "Bible" is the word of "God"
and has authority in and over all matters. They recognize that "God" is the "Father" and

31 Charles Mason Harris (1866-1961)
http://www.olemiss.edu/depts/south/ms_encyclopedia/charlesharrisonmasonsamp.htm
the creator of all things, and that "Jesus Christ" is the "Son," whom they recognize as the second person in the "Godhead" trinity, he is the son of "God". They also believe that the "Holy Ghost" is the third person of the "Trinity", and is of the same substance as the Father and the Son, equal with their power and glory.

They believe in the baptism of the Holy Ghost which to them is experienced only after conversion and being sanctified and that speaking in tongue is part of this baptismal which to them is the fruit of the spirit.

This would mean that members who are sanctified are constantly speaking in tongue whether there is someone there to interpret or not. They believe that man is created holy by God, which is the body and soul, but by nature, is unholy and sinful.

The bible teaches them that sin began in heaven, "the angelic world" and that through man's disobedience and deception, influenced by unbelief, sin is transmitted into the blood of the human race.

To them it's only through salvation, which is the" redemption" of the sinner, can man be returned to divine favor and communion with God. They believe in angels (a heavenly body) who deliver messengers from God and or his ambassadors, they also believe in demons who are unclean or evil spirits; they sometimes called them devils or demonic beings.

Christ is the divine head of the church in which Christ forms a spiritual unity they also believe in the second coming of Christ, in which he will come from heaven to earth, personally, bodily, visibly. The COGIC believe in and practices divine healing which they believe is given by God because of their faith and that the healing has ordained
authority and scriptural support. They also believe in the occurrence of miracles and believe that these miracles are to convince men that the "Bible" is "God's Word."

The COGIC believes that a ordinance must first be instituted by Christ or there in no validation. The following are doctrines or ordinance's that the COGIC practice and follow according to a article from the Church of God in Christ:

1. "The Lord's Supper (Holy Communion): which according to this article:
   "symbolizes the Lord's death and suffering for the benefit and in the place of His people."

2. "Washing of feet: article says this is done "because Christ showed by example that humility characterized greatness in the Kingdom of God."

3. "Water baptism: article says this was "instructed by Christ," and is a outward demonstration that one has already had a conversion experience and has accepted Christ as his personal Savior, use the Baptismal Formula given them by Christ for all." "In the name of the Father, and of the Son, and of the Holy Ghost." 32

32 The Doctrine of the Church of God in Christ http://www.cogic.com/doctrine.html
United Pentecostal Church/ International (UPC/UPCI)

History

In an article named "Spiritual Abuse/Spiritual Healing" titled "The United Pentecostal Church History" which says that the UPC "is a fairly newer organization, established in the mid 1900s."

"During the last 21 days of the 19th century, a band of earnest, hungry-hearted ministers and Christian workers in Bethel Bible College, Topeka, Kansas, called a fast, praying earnestly for a great outpouring of the Holy Spirit, which, to their joyful surprise, came upon them in the early hours of the morning on January 1, 1901. The people were heard speaking in other languages as the Holy Spirit gave them utterance, just as it had happened on the day of Pentecost in the year 30 A.D. A great revival immediately broke forth, which soon reached to the State of Texas, and thence west to Los Angeles, where in the year 1906 it centered in an old building on Azusa Street"

"With the coming of the Holy Spirit, the word of the Lord became a new book. Truths which had been hidden for many years were made clear. In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in his name became tenants of faith."

"The number of those who believed the full Pentecostal message grew rapidly, and soon it was realized that in order to properly reach the world with the great Gospel message, it was necessary to have a proper basis of cooperation and fellowship.

"During the early half of this century various groups were organized. Among them two of the major bodies known as The Pentecostal Assemblies of Jesus Christ, Inc., and the Pentecostal Church, Inc., became so closely associated in doctrine and fellowship that in 1944 steps were taken to unite the two bodies into one organization known as the United Pentecostal Church."

"UPC/UPCI" Beliefs

In summarizing what a article on the United Pentecostal Church beliefs are. Along with using a few quotes that have been placed in quotation marks and italicized, the article in essence says that the UPC believes and practices most of the same basis

33 Spiritual Abuse/Spiritual Healing
http://www.spiritualabuse.org/upcbeliefs.html
Christian doctrines like the other Pentecostal's which are: "the Bible being the inspired Word of God, the creation and fall of man, repentance, divine healing, communion, foot washing, the second coming of Jesus, the millennium, and final judgment."34

Because of the UPC's doctrine and beliefs there are three areas where they disagree greatly with the mainstream Christian churches. They also have included, "standards" of living for its members, that have been incorporated into their beliefs.

They opposes the concept of the Trinity which is the main area where the UPC differs from most churches. The UPC believe that there is only "One God" which is what most Trinitarians believe but that's where it ends. The UPC believe that "God" is "the Father in creation and the Son in redemption, and the Holy Ghost in emanation. They do not view God as three separate but equal persons. Their belief on the Godhead is often referred to as "Oneness" or "Jesus Only".

The UPC stand on baptism is the second area of difference with other mainstream Christian churches. The UPC believe that for salvation, baptism is a requirement. They teach that if a person's is not baptized by "full water immersion" and that this must be done in the" name of Jesus" then that person's sins are not washed away. They believe that this person was not properly baptized, therefore, they are unsaved.

The UPC belief's about the Holy Spirit is the third area of difference with other mainstream Christian churches. They believe that to be saved, a person must be filled with the Holy Ghost, with evidence of speaking in tongues as proof. "In other words, if a believer has not spoken in tongues, God's Spirit is not in them, and they are therefore

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34 Spiritual Abuse/Spiritual Healing
http://www.spiritualabuse.org/upcbeliefs.html
lost." Most ministers teach that once a member starts speaking in tongues, they should speak in tongues on a continuous and daily basis.\(^35\)

In doing this, it would mean that it's okay to speak in tongues at anytime in the church whether an interpreter is present or not!

The following is a commentary from a article by Tom Brown that states:

"Theologians often confuse the baptism in the Holy Spirit with salvation. They often regard these two experiences as being the same...The Bible does not teach this. The Bible clearly teaches that the baptism in the Holy Spirit is a separate experience from salvation and comes after a person is saved, although it can occur at the time of salvation."

"For example: The "SALVATION: Heaven on Earth" web site says: "Anyone who is saved is ready to receive [the Holy Spirit]...[Later] when you are Baptized in the Holy Spirit, you too will speak in tongues." This gift of "tongues" is considered proof they have been baptized in the Holy Spirit. And since only saved believers can be so baptized, speaking in tongues is proof that their religious conversion is a valid one, and that the Holy Spirit is dwelling within them."

"This same web site used above also states the following "that the " UPC/UPCI web site states that speaking in tongues is "a uniform evidence" that separates the saved from the unsaved. And that the gift of tongues is considered proof a person has been saved - i.e. that their religious conversion is a valid one, and that the Holy Spirit is dwelling within them. They conclude that if a person does not speak in tongues, then they have not been saved. Perhaps the person had not been truly repentant of their sins, or did not fully trust Jesus as Lord and Savior. For whatever reason, salvation was not achieved. At death, they would go to eternal punishment in Hell with the other 90% or more of the human race who are not saved. This implies that, in the opinion of the UPCI, the vast majority of Christians, and the vast majority of saved Christians will spend eternity in Hell."

### Conclusion

After looking at the information that I have gathered. I've come to the conclusion that some Pentecostals are too orthodox in their beliefs and have added more into what the

\(^{35}\)Spiritual Abuse/Spiritual Healing
http://www.spiritualabuse.org/upcbeliefs.html

\(^{36}\)Tom Brown "Speaking in Tongue"

\(^{37}\)Pentecostalism and the work of the Holy Spirit
Pauline doctrines are about. While other Pentecostals are living exactly as the epistles of Paul command. This division within the Pentecostal's denominations could come from a modern group using an ancient text and attempting to make it conform to their viewpoints and practices. But to be able to come to a conclusion and correctly be able to tell if the three denominations I have chosen to look at are following the Pauline Doctrine I first must come up with a formula of questions by critiquing what the issues are in Paul's chapter's 12-14 and then compare these three modern Pentecostal's interpretation of them.

How do the, A/G, COGIC, and the UPC interpret 1 Corinthians 12-14 on these issues?

Comparison

Issues that Paul dealt with in 1 Corinthians

- Misuse and emphasis the Corinthian's placed on Spiritual gifts, specifically tongues.
- Over-realized eschatology--thinking that they have "arrived in the eschaton" because they speaking in tongues.
- The Spiritual pride that comes with their over-realized eschatology that results in arrogance and rudeness rather than love for others in the congregation who have not spoken in tongues.
- The issue of whether tongues is prayer or a message.
- How to tell if a prophetic message is from the Spirit or not ("Jesus is cursed").
- The meaning and definition of the different charismata that Paul lists in 1 Corinthian-12.
- The issue of everyone speaking out in tongues at once vs. one at a time with an interpreter who translates the message.
Modern Pentecostal's Today Interpretations

Questions and Answers

1) Do Pentecostal's still misuse and place great emphasis on tongue?

   a) Answer: Yes. All three denominations

      In an article titled "Modern Tongues -- Are they Biblical?" which also supports
      this answer it states the following:

      "To insist that a believer must speak in tongues or to suggest that one can
      "learn" to speak in tongues is in direct opposition to Paul's statement that
      the Spirit distributes the various gifts as He sees fit (1 Cor. 12:11) and to
      Paul's obvious conclusion that we do not all have the same gifts."\(^{38}\)

2) Do Pentecostal's still have a over-realized eschatology view?

   b) Answer: Yes The UPC-(Oneness)

   c) Answer: No The A/G and the COGIC

   From my research and notes from my religious study class I can say yes. UPC
   Pentecostal's today still have a over-realized eschatology view with a attitude of
   "Spiritual Superiority" over other Christians, they also think that they have already
   arrived, because of their salvation, already being complete, and that in the second coming
   of "Jesus Christ" they will automatically enter "Heaven." While others will be
   condemned to "Hell." Even those who have been baptized in the name of the trinity,
   because they believe that the only way to be baptized is through and only through the
   name of Jesus Christ. If is not done in Jesus Christ's name then you are not saved.

   No when it comes to the A/G and the COGIC they still believe in Conversion and
   Baptism by immersion in water- (done in the name of the Father ,Son and the Holy
   Spirit), and Salvation- and they never did believe that to have the Holy Spirit you must
   speak in tongue for proof of being saved. And they believe that all Christians will enter
   heaven.

   Using the following information from a article titled "Pentecostal Spirituality"
   it states that:

\(^{38}\) Enjoying the Spirit-filled-Life
"Pentecostals have need of respect. That is to say, they have desired and sometimes been denied respect from other Christians. In kind, at times they too have not respected their sisters and brothers. Sometimes the lack of respect has been connected to the misunderstood elements of the others' spirituality. Differences in spiritual devotions or unfamiliar liturgical practices can be excuses for Pentecostal lack of respect."³⁹

3) Do Pentecostal's have a excessive spiritual pride?
   
d) Answer: Yes
   
   In the same article used above it continues by saying:
   
   "One danger of the Pentecostal understanding of worship is that it can become too narrow. Pentecostals have in the past been intolerant to other forms of worship. Or, Pentecostals can become fixated on their own icons and rites revealing little appreciation for other possible symbolizations from historic Christianity or contemporary spiritualities. These potentially negative attitudes may work together to produce a form of Christian elitism (an oxymoron). Finally, the Pentecostal conception of worship is also ripe with the danger of self-deception. In the affectively charged dimension that Pentecostals call worship, human sensations and emotions are encouraged and believed to help in the communicative process with the divine. The need to rightly discern an authentic "move" of the Spirit is opposed to self deceiving impulses. The danger of assigning divine origins to neurotic impulses and behaviors always threatens in the absence of rigorous discerning practices."⁴⁰

4) Do Pentecostal's see tongues as a prayer or message?
   
e) Answer: Both
   
Pentecostal's follow and believe in the Pauline Doctrine's believing that tongues are used for prayer, but they also believe that tongues are message's from God. Which at no time did Paul say that tongue was anything but prayer.

5) Is there a way that Pentecostal's can tell if prophetic messages are spiritual or evil?
   
f) Answer: No

³⁹ Pentecostal Spirituality
http://www.pctii.org/cyberj/cyberj2/albrecht.html
⁴⁰Pentecostal Spirituality
http://www.pctii.org/cyberj/cyberj2/albrecht.html
Using the following article titled "Why the Modern Tongues Movement Is Not Biblical" which says that:

"Today, Charismatics and Pentecostals who speak in “tongues” cannot interpret their “tongues” because unintelligible gibberish makes no sense! Language must be understood in order for it to be interpreted. Even if “tongues-speaking” Charismatics and Pentecostals did miraculously speak in another language and understand that which they are saying, few ever follow the Biblical precedent of interpretation for the edification of the church."41

6) Do Pentecostal’s really use Paul’s meanings and definitions of the different charismata’s that he listed in their churches and doctrine’s?

   g) Answer: Yes and No

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Conclusion

The modern Pentecostal's of today incorporate the Epistles of Paul into their Doctrine and into their churches, but they also have incorporated the book of Acts written by Luke, which is referred to as "Lucan." This has caused a great debate amongst the scholars of today.

Using the following text taken from an article titled "Pentecostal Hermeneutics – Worth a Second Look?

"A distinct hermeneutic, a distinctively Pentecostal manner of appropriating the Scriptures. In contrast to magisterial Protestantism, which tends to read the New Testament through Pauline eyes, Pentecostalism reads the rest of the New Testament through Lukan eyes, especially with the lenses provided by the book of Acts."  

"Deere, too, makes reference to this point, “Above all, we cannot draw doctrine from the book of Acts – or so the argument goes. Doctrine for the church is to be drawn from the epistles of Paul.” is to comment, (“people who use this argument are actually employing an anti-supernatural hermeneutic when they read the book of Acts.”).”

From the beginning of the American Pentecostal movement the Pentecostals have had a belief that they were "raised up" by God in their time to be a missionary movement. Drawing on the rich Lucan imagery in the New Testament book of Acts, Pentecostals apply to themselves Christ's prophecy "you shall receive power when the Holy Spirit comes upon you, and you shall be my witnesses . . . to the ends of the earth."(Acts 1:8, RSV)

For these Pentecostals I say no they are not entirely following the Pauline Doctrines they use the parts of the Doctrines that suit their purpose I thinks it's more of a control issues.

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42 Pentecostal Hermeneutics – Worth a Second Look?
http://www.tffps.org/docs/Pentecostal%20Hermeneutics.pdf
But for the A/G and COGIC Pentecostals that have broken away from some of the standards but still believe in "Salvation" and the "Holy Spirit" by saying and telling it's congregation that "Spiritual Gifts" are personal and private; something that a person receives through their love of Christ and that there is no "Hell" or "Damnation" for not having or receiving these Spiritual Gifts upon receipt of the "baptism of the Holy Spirit" and that they still are saved by "Faith" and "Love" they are in my opinion following the Pauline Doctrines!
Works Cited


Copeland, Mark F. *First Epistle to the Corinthians*. 36-38. Print.


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