



Manifestations Usage - Prophecy

We've spent a lot of time addressing the need for 'a word of prophecy' in the church. God has provided specific instructions for how to use this wonderful manifestation.

Prophecy in the body of believers

(1 Cor 14:24 KJV) But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

The context is in regards to using the worship manifestations in the language of the body of people present. Further, verse 24 talks about bring forth words of prophecy, not speaking in tongues with interpretation. When prophecy is used, one that believeth not (has not yet walked into the greatness of the manifestations), he is judged—this means he is brought to a point of scrutiny, he will want to know



more. This is not judgment to condemnation. Prophecy edifies, enabling enthusiastic believing. This is how to inspire those not fully instructed. You'll be able to say, "well why haven't you manifested?" You'll be able to inquire and help them. This uninstructed believer will want to prophecy too! That's the meaning in verse 24.

(1 Cor 14:25 KJV) 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.

Verse 25 continues with the results of the uninstructed believer receiving the manifestation of prophecy. These results are utterly unique. The secrets of his heart are made manifest, more specifically, that he wanted to prophecy. The manifestation of prophecy honors God just like God's prophets always should. I'm not saying that this manifestation is prophetic; it is not. But it is prophecy nonetheless. You do remember 2 Peter 1?

(2 Pet 1:19-21 KJV) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: {20} Knowing this first, that no prophecy of the scripture is of any private interpretation. {21} For the prophecy came not in old time by the will of man: but holy men of God spake as they were

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moved by the Holy Ghost.

The Word of God is prophecy, all of it. The manifestation is not foretelling (of some future event). It is forth telling (of the beauty of God's Word).

Back to 1 Corinthians 14:25, the person's inward secrets are made manifest. This is the same word for 'manifestation' in 1 Corinthians 12. Bringing forth a word of prophecy is bringing forth hidden treasures out of the heart. No wonder he falls down on his face in worship. No wonder God is truly in him and you.

(1 Cor 14:26 KJV) 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.

Now, we have a problem. In the church, everyone is shouting: psalms, doctrines, speaking in tongues, acting like prophets, speaking in tongues with interpretation. Can you imagine? I'd never want to be present in such

spiritual disaster. What's the matter with these people? This is happening inside of the church. Everybody wants to do all of these things. Obviously no one is in charge. The order of the day, and the one truly in charge says, 'let all things, inside of the church, be done to edify the church.' They were all out of order, tearing down the church.

The proper order for the manifestation

How should believers order the manifestations? God provided specific instruction just for this—no guessing, no confusion—just plenty of edification.

(1 Cor 14:27 KJV) If any man speak in a unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

Tongues with Interpretation:

Scratch out unknown. 'By course' means "in order—one, two, three." The manifestations are supposed to edify the church. If one is going to speak in tongues

with interpretation, it must be done decently and in order.

And let one interpret

'And let one interpret' is very direct. And rightly so. More confusion enters a believer's meeting because this instruction is ignored more than anything else. The uninstructed and confused say that one speaks in tongues and another interprets. Because of the phrase 'let one', that can't be true. If one speaks in tongues, and another interprets, this other one is actually bringing forth a word of prophecy. The one speaking in tongues is merely praying, private prayer, totally out of order.

'Let one' comes from heis, meaning, 'that same one'. The same one speaking in tongues MUST interpret.

(1 Cor 14:5 KJV) 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.

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Verse five teaches the same thing, 'except *he* interpret'.

(1 Cor 14:13 KJV)
Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

Verse 13 also teaches this. 'Pray that he may interpret'. The 'he' in both verses refers to the one speaking in tongues. Even if they try, no one else can possibly give another's interpretation. If they tried to do this, they would be bringing forth a word of prophecy.

Let's read 1 Corinthians 14:27 without the forgeries.

In the church, if any man speak in a tongue, let it be by two, or at the most by three, and in order, the first, then the second, and finally the third; and let the same one who spoke in tongues interpret his tongue.

What if a believer lacks the will to interpret?

If he lacks the will to interpret

(1 Cor 14:28 KJV) But

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

If one will not believe to interpret what he just spoke in tongues That's the context. You can't make this stuff up; God provided full instructions even if people refuse to follow them. To say, there is no interpreter, holds no water. God's church can't be put out of commission that easily. Let's take this a step further and suppose that *you* are appointed to be the grand interpreter, but you went out on Saturday night and had one too many drinks. Who's going to interpret? If the speaker lacks the will to interpret, he is to remain silent in the church. Well, that's okay because he can still speak in tongues to himself; he is not to speak in tongues out loud. All believers can and should speak in tongues silently inside the church, speaking to yourself and to God. This is tremendous, because if people lack the will to interpret, they can still speak in tongues and be edified.

The Prophets

Take note. The context changes in verse 29.

(1 Cor 14:29-30 KJV)
Let the prophets speak two or three, and let the other judge. {30} **If any thing be revealed to another that sitteth by, let the first hold his peace.**

The context has just changed to 'the prophets'. Most churches never realize this, but it is entirely possible for real-life prophets to be present in the church. If they are, and they are moved to speak, they must also follow God's specific order in the church. A limit is placed on how many can speak at a given time; that limit is there. While they prophecy, and this is not talking about bringing forth the manifestation of word of prophecy, the listeners are to judge. They are to separate completely from the discussion and allow the prophets space to speak. They are not to interject their opinion. As well, fellow prophets are to allow each other to speak, holding their peace while each prophesies. There must be order in the church.

(1 Cor 14:31 KJV) **For ye may all prophesy one by one, that all**

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may learn, and all may be comforted.

At the most, three may prophesy as we just read, and all may learn and be comforted.

(1 Cor 14:32 KJV) *And the spirits of the prophets are subject to the prophets.*

‘The spirits of the prophets are subject to the prophets’ is a tremendous truth. This means that the prophets are in absolute control. Nothing controls them, nothing at all. If there’s any jumping and shouting, the prophet is doing it. In the genuine, the prophet is always in control. In the counterfeit, people are not in control even if they say that the spirit made him do it. There can be no such thing, for if it were, it would have to be possession. You are always in absolute control, and what a wonderful thing that is.

(1 Cor 14:33 KJV) *For God is not the author of confusion, but of peace, as in all churches of the saints.*

God is not the author of confusion. Wherever there is confusion, the wrong god

has been allowed space. Satanic influence would provoke everyone to speak in tongues at the same time. God would never do this because he isn’t the author of confusion, but of peace.

The wives of the prophets

Note that the context changes to the wives of the prophets.

(1 Cor 14:34 KJV) *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.*

This does not say that women should not preach or speak in the church.

Let’s think this through. How in the world could an unmarried woman, one who doesn’t have a husband, ask her husband at home? The previous context was about the prophets. Now, it’s talking about the prophets’ wives.

(1 Cor 14:35 KJV) *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.

Their husbands have brought forth the Word of God. The wives live with them so let them ask at home. It is a shame for what women? ‘The wives of the prophets’.

Wives: Never bring shame to your husband, he man of God

You have to ask, ‘what was happening in the Corinth church?’ The prophets would speak and the wives would jump up and say, ‘Babe, oh babe. I want to say something’. ‘Shame’ comes from, *aischros*, and means, ‘running off at the mouth’. This act is offensive to modesty. Here, you have a man of God speaking God’s Word, and his wife is trying to offer her opinion. Bottom line: a case of the wife running off at the mouth is offensive to modesty.

(1 Cor 14:36 KJV) *What? came the word of God out from you? or came it unto you only?*

Verse 36 further describes this situation. ‘Did the word of God come from the prophets, or from the prophets wives?’ Great question.

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She ought to be thankful to be married to him; she ought to respect that man of God. If she wants to know something, she ought to ask at home. But in the public eye, never, just never is she to cast shame upon him. That means that she is never to make him look foolish, *never*. God won't stand for that. The man of God is God's chosen man. Did the word of God come from the wife or from the prophet?

(1 Cor 14:37 KJV) 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.

What he has written is the commandment of the Lord. To speak in tongues is a commandment, to pray that he may interpret is a commandment, to speak in tongues with interpretation is a commandment—of the Lord. All of these are commandments of the Lord.

(1 Cor 14:38 KJV) But if any man be ignorant, let him be ignorant.

And plenty were. If any want to remain stupid, let them

stay stupid. The language is strong, but the need was there for strong language.

(1 Cor 14:39-40 KJV) Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. {40} Let all things be done decently and in order.

For the 3rd time, we see 'decently and in order'. Let everything be done decently and in order. It had become just the opposite in the Corinthian church. Everybody wanted to talk over everybody. Inside the church is where the manifestations of the spirit are operated. I've used the phrase 'in the church' countless times. These three manifestations must be operated with mathematical accuracy. Otherwise, there will be confusion and every evil work.

These three great chapters provide all that can be learned about the operation of the worship manifestations. You can listen to what men say, but then, you risk private interpretation. In chapter 12, we learned about gifts and manifestations. In chapter 13, we learned about charity, and in chapter 14, we learned how God set the

usage of tongues with interpretation and prophecy in the church in order. We learned about prophets, real-live men of God. Then, we learned that the instructions given were the commandments of the Lord. It certainly behooves us to discover the exact usage of the manifestation. This is why you dedicate yourself to learning and living the abundance of God's wonderful matchless Word.

We are ready to manifest speaking in tongues and receive the power of the holy spirit into manifestation.

Much Love in Christ,

Jerry D. Brown