

1 Corinthians Chapter 14

1. Pursue love, and desire spiritual *gifts*, but especially that you may prophesy.

A. Pursue love,

1. **pursue**- Gr. **dioko**- *to put in rapid motion; to pursue; to follow, pursue the direction of*

2. **love**- Gr. **agape**

- a. We are to pursue love first before we desire to operate in the gifts. The love of God is the solid foundation for the gifts to operate. The chief thing about the love of God is that it is not selfish. The love of God seeks the good and profit of others.
- b. When we seek to love others the gifts will flow more copiously.

B. and desire spiritual gifts,

1. **desire**- Gr. **zeloo**- *to desire earnestly, aspire eagerly after*

- a. We are to desire the spiritual gifts but it does not say to pursue them as it says about love. Love is obtainable so go after it. Not all the gifts you desire will manifest in your life. The Spirit gives the gifts as He wills. We are to pray for and desire the best gifts for your calling and position in the body of Christ. Some are wanting gifts that are not requisite or needful for where they are called to function in the body.

2. **spiritual**- Gr. **pneumatikos**

3. **gifts**- Gr. *not in Greek- omit*

C. but especially that you may prophesy

1. **prophesy**- Gr. **propheteuo**

- a. In this chapter Paul will contrast the gift of prophesy to the gift of tongues. There is a difference between tongues as our prayer language than tongues used in the church service. Our devotional prayer language is for our edification but prophesy is for the comfort, exhortation, and edification of others.
- b. Paul is saying that in the church service we should seek to operate in gifts that edify others and not just ourselves.

2. For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.

A. For he who speaks in a tongue does not speak to men but to God,

1. **speaks-** Gr. **laleo**

a. Notice we are the ones that speak in tongues. The Holy Spirit does not speak in tongues. We must yield to the Spirit of God and give voice to tongues by faith.

2. **tongue-** Gr. **glossa**

a. Tongues are unique to this church age. They were not given in the times before Jesus died and rose again. This is the age of grace. I call tongues **grace prayer**. When we pray in tongues the Holy Spirit gives our spirit the words to pray according to the will of God every time. [Rom. 8:27](#) You pray perfect prayers by the aid and help of the Holy Spirit.

b. Under the Law there was 613 commands. Not one of them was to pray. The Law depended upon you alone. Prayer is dependence on God and receiving His aid. They did not pray in tongues under the Law. You got no help under the Law. Thank God that during this age of grace we have divine help in prayer. We often do not know how to pray over things, but the Holy Spirit does. He helps us pray perfect prayers in line with the will of God when we pray in tongues.

3. **to men-** Gr. **anthropos-** *general word for mankind- male and female*

a. Here we see that the unknown tongue Paul is referring to here is the private prayer language that comes with being baptized in the Holy Spirit. The gift of tongues used in the church service is to give a message that is speaking to the people and is interpreted. It is a message from God to the church. This tongue spoken of in this verse is us speaking to God and not to men.

b. Tongues as a prayer language is available to all believers, however, tongues to be used to give messages in church is not a gift for everyone. [Acts 2:4, 39](#), [1 Cor. 12:30](#)

c. Notice that in [Acts 2:4](#) all of the 120 spoke in tongues. This was them being baptized in the Holy Spirit with the evidence of speaking in tongues. This is for every believer. They all received their prayer language. However, the gift of tongues to be operated in the church services is not a gift everyone operates in. [1 Cor. 12:30](#)

d. In [Mark 16:17](#) Jesus said that those who **believe on my name will speak with new tongues**. This is referring to the prayer language that accompanies the baptism in the Holy Spirit. It is for all who believe in Jesus' name. However, giving messages in tongues for the church is not given for everyone to operate in.

4. to God

B. for no one understands him;

1. understands- Gr. **akouo**- *to hear with understanding*

a. This is speaking of heavenly tongues [the tongues of angels]. This is not natural human languages [tongues of men]. No human understands heavenly tongues, even the person speaking. You can also speak in natural human languages [unknown to you] in tongues. This happened on the day of Pentecost. People from different nations heard the 120 disciples praying in tongues in their languages. [Acts 2:8](#) They were speaking in natural languages unknown to them. They were not preaching to the crowd. They were praising and magnifying God. That is what our private prayer language is for.

C. however in the spirit he speaks mysteries

1. spirit- Gr. **pneuma**

a. When we pray in tongues our spirit prays. Our prayer language is direct contact between our spirit and God.

2. mysteries- Gr. **musterion**

a. The words spoken to God are mysteries to the person who is speaking them.

b. These mysteries can be the truths of the Word of God or things that will occur in the future that are mysteries to us.

3. But he who prophesies speaks edification and exhortation and comfort to men.

A. prophesies- Gr. **propheteuo**

a. This verse is the definition of the simple gift of prophecy. It does not contain any predictive future quality to it in itself. A word of wisdom can be added to prophecy however which does deal with the future. The simple gift of prophecy is inspired utterance that edifies,

exhorts, and comforts another.

b. What some Christians call prophecy isn't. If any so called "prophecy" does not edify, exhort, or comfort it is not NT prophecy. Some self-proclaimed prophets style themselves after the OT prophets and prophesy doom, gloom, and judgement upon the church. This is not NT prophecy.

c. All Christians can prophesy, but not all Christians are prophets. A prophet has the gift of prophecy but also the revelation gifts- word of knowledge, word of wisdom, or discerning of spirits that accompany it.

B. speaks- Gr. **laleo**

C. edification- Gr. **oikodomeo-** *building up*

1. Some so called prophecy tears people down, it does not build them up.

D. exhortation- Gr. **paraklesis-** to call near

1. Some so called prophecy does not call people nearer to God. It drives them away.

E. comfort- Gr. **paramuthia**

1. Some so called prophecy does not comfort people. It causes them fear and unrest.

2. There is exhortation [same Greek word translated as consolation in the KJV] and comfort in Christ Jesus. [Phil. 2:1](#) One of the ways He imparts this to believers is through the gift of prophecy.

F. men- Gr. **anthropos-** *mankind*

4. He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

A. He who speaks in a tongue edifies himself,

1. **speaks-** Gr. **laleo**

2. **tongue-** Gr. **glossa**

a. This is your private personal prayer language.

3. **edifies-** Gr. **oikodomeo**

a. This is how we know that Paul is referring in this section of scripture to our prayer language and not the gift of tongues to be used in the church service. Tongues for the church service is one of the nine gifts of the Spirit. The nine gifts of the Spirit listed in 1 Cor. 12 are for the **profit of others** in the church, not

just for you. [1 Cor. 12:7](#) Here, Paul says that our prayer language in tongues only edifies us and not the church.

b. Praying in tongues as your prayer language builds you up. You might say in today's vernacular that it charges up your spiritual battery! Have you ever heard someone try to start up their car with a dead battery? It sounds like - click, click, click... That is how many Christians sound like when they try to serve God. They have run out of juice! Praying in tongues keeps your spiritual battery charged.

c. How many Christians do you think God wants to be edified? Yes, all of them! Therefore, God wants all believers to receive their prayer language in tongues which will edify them. God is not a respecter of persons. He does not want some special few to be edified and the others not. He wants everyone edified, therefore this type of tongues for a prayer language is for everybody! [Acts 2:39](#), [Mark 16:17](#)

B. but he who prophesies edifies the church.

1. prophesies

a. Again, this is inspired utterance that edifies, exhorts, and comforts others.

2. church- Gr. *ekklesia*- *the called out ones*

5. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

A. I wish you all spoke with tongues,

1. wish- Gr. *thelo*- *to will or desire*

a. Paul wanted all the Corinthians to speak in tongues as a prayer language. This is God's desire as well. Even though this is made available to all who believe in Jesus' name, unfortunately, as it was in Paul's day there are many today that will not receive this gift. Many Christians today do not pray in tongues. Some have not been taught that it is available for them. Other have received teaching against it. Some even have been taught that speaking in tongues is of the devil! You can prove it is not of the devil. You can go to any bar, dark alley, or evil place of business where Satan is running it and

you will never hear people praying in tongues there!

2. **spoke**- Gr. **laleo**

3. **tongues**-Gr. **glossa**

a. Tongues as a prayer language.

B. but even more that you prophesied;

1. **prophesied**

a. For edification, exhortation, and comfort of the church.

C. for he who prophesies is greater than he who speaks with tongues,

1. **greater**- Gr. **meizon**

a. Prophecy is greater in edifying people than tongues is without interpretation. Tongues without interpretation only edifies the speaker. Prophecy edifies the entire church.

b. The tongue loving Corinthians would be shocked to hear this! They prized speaking in tongues highest in priority.

D. unless indeed he interprets,

1. **interprets**- Gr. **dierneneuo**- *to unfold the meaning of what is said, explain, expound*

a. Interpretation of tongues is not the word for word translation of tongues. It is an interpretation of what was said.

b. Tongues is like having a nickel. Prophecy is like having a dime. Prophecy is greater than tongues if it is not interpreted because the church is left not understanding what was said. However, interpretation of tongues is like having another nickel. When you add up tongues and interpretation of tongues it equals the same amount as prophecy.

E. that the church may receive edification

1. **church**

a. Oh, if only the average church service had the spiritual gifts in manifestation it would greatly help the saints. However, most churches don't allow for the move of the Spirit and the gifts of the Holy Spirit. Most churches don't even have altar calls for salvation any more. The church is lacking without the move of the Spirit and His gifts.

2. **receive**- Gr. **lambano**

3. **edification**- Gr. **oikodomeo**- *to build up*

a. The church receives edification through the Word of God taught but also by the gifts of the Spirit released. In most

churches the spiritual gifts of [1 Cor. 12](#) are not released.
Therefore many churches are weak and broken down.

6. But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

A. **But now** - Gr. **de nuni-** *and now*

B. **brethren,**

C. **if I come to you speaking with tongues,**

1. **come-** Gr. **erchomai**

2. **speaking-** Gr. **laleo**

3. **tongues-** Gr. **glossa**

a. His personal prayer language

D. **what shall I profit you unless I speak to you either by revelation,**

1. **profit-** Gr. **opheleo**

a. Both the Word of God and the gifts of the Spirit are for our profit. [2 Tim. 3:16](#), [1 Cor. 12:7](#)

2. **revelation-** Gr. **apokalupsis**

a. This is revelation by the Spirit of God given to Paul.

b. Peter received revelation of the person of Jesus by the Spirit of God. [Matt. 16:17](#) He did not study it out in the scriptures first.

E. **by knowledge,**

1. **knowledge-** Gr. **gnosis**

a. This is acquired knowledge Paul got from the study of the Word of God.

F. **by prophesying,**

1. **prophesying-** Gr. **propheteia**

a. This is the ministering of what Paul received by revelation.

G. **or by teaching**

1. **teaching-** Gr. **didaskalia**

a. This is the teaching of the knowledge of the Word of God Paul had studied out.

b. Paul was a student of the Word of God. Even up to the very end he was still studying. 2 Timothy was his last book he wrote and in it he asked that Timothy would bring to him his books and parchments of the Word of God so he could study. [2 Tim.](#)

4:13

7. Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

A. Even things without life,

1. **without life-** Gr. **apsuche-** *without soul*

a. Some music just don't have no soul man!

B. whether flute or harp,

1. **flute-** Gr. **aulos-** *pipe, flute*

2. **harp-** Gr. **kithara-** *lyre or harp*

a. There was the use of musical instruments in the OT and NT. [Eph. 5:19](#), [Col. 3:16](#), [James 5:13](#)- [**psalms-** Gr. **psalmos-** *songs played with music*]

b. Any teaching that says musical instruments should not be used in the worship of God is stealing something precious out of the church!

c. There are music instruments in heaven. [Rev. 15:2](#), [Rev. 8:2](#)
What do you think harps and trumpets are?

C. when they make a sound,

1. **making-** Gr. **didomi-** *to give*

2. **sound-** Gr. **phone**

D. unless they make a distinction in the sounds,

1. **distinction-** Gr. **diastole-** *variation*

2. **sounds-** Gr. **phthoggos-** *utter a sound, especially of a musical instrument*

a. Different instruments sound different from other instruments. I am glad that the piano does not sound like a violin. The violin does not sound like a trombone. God loves variety!

b. If all instruments sounded the same there could be no symphony!

E. how will it be known what is piped or played

1. **known-** Gr. **ginosko-** *to know by experience*

a. If all instruments sounded the same, I could not tell which instrument was being played if I was just listening and not watching.

2. **piped**- Gr. **auleo**
3. **played**-Gr. **kitharzo**- *to be harped*

8. For if the trumpet makes an uncertain sound, who will prepare for battle?

A. For if the trumpet makes an uncertain sound,

1. **trumpet**- Gr. **salpigx**
 - a. This is much like our bugle that had been used in the military for centuries.
2. **uncertain sound**- Gr. **adelos phone**- *hidden sound*

B. who will prepare for battle

1. **prepare**-Gr. **paraskeuazo**- *to make one's self ready, to prepare one's self*
2. **battle**- Gr. **polemos**- *battle, engagement, combat*
 - a. Paul is still contrasting tongues and prophecy here. We are not called to war in tongues! We are however to go to war based upon the clear prophecies we have received. [1 Tim. 1:18](#)

9. So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

A. So likewise you,

1. **likewise**- Gr. **kai**- *also*
 - a. We are instruments for the Lord to use and speak through. [Rom. 6:13](#)

B. unless you utter by the tongue words easy to understand,

1. **utter**- Gr. **didomi**- *give*
2. **tongue**- Gr. **glossa**
3. **words**- Gr. **logos**
4. **easy to understand**- Gr. **eusemos**- *well-expressed, significant, distinguishable by certain marks such as speech in which case it means easily understood, distinct*
 - a. Paul asked for prayer that he would be able to keep his messages clear and easy to understand. [Col. 4:4](#)

C. how will it be known what is spoken?

1. **know**- Gr. **ginosko**- *to know by experience*

2. **spoken-** Gr. **laleo**

D. **For you will be speaking into the air.**

1. **air-** Gr. **aer**

a. Earlier Paul said that he did not mindlessly beat [box] the air.
[1 Cor. 9.26](#) Here we should not just to speak into the air. Our words need to be aimed at and hit their target.

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

A. **There are,**

B. **it may be,**

C. **so many kinds of languages in the world,**

1. **kinds-** Gr. **genos-** *families, kindred*

2. **languages-** Gr. **phone-** *sounds, voices, noises*

3. **world-** Gr. **kosmos**

D. **and none of them is without significance**

1. **without significance-** Gr. **aphonos-** *inarticulate, consisting of inarticulate sounds, unmeaning*

a. Paul is still bringing the same point home again.

11. **Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.**

A. **Therefore,**

B. **if I do not know the meaning of the language,**

1. **know-** Gr. **eido-** *to see with the mind*

2. **meaning-** Gr. **dunamis-** *power*

3. **language-** Gr. **phone-** *voice*

a. Our voice carries power if people can understand it.

C. **I shall be a foreigner to him who speaks,**

1. **foreigner-** Gr. **barbaros-** *barbarian*

a. Don't be a barbarian! Speak clearly to people.

2. **speaks-** Gr. **laleo**

D. **and he who speaks will be a foreigner to me.**

1. Have you ever had a barbarian speak to you? I have.

12. Even so you, since you are zealous for spiritual *gifts*, *let it be* for the edification of the church *that* you seek to excel.

A. Even so you,

B. since you are zealous for spiritual gifts,

1. zealous-Gr. **zelotes**- *zealots*

a. The Corinthians were zealots for the spiritual gifts. However, the reason they were so zealous was so that they would be seen as spiritual. It was for their own benefit and not others.

2. spiritual- Gr. **pneumatikos**

3. gifts- *Not in the Greek- omit*

C. let it be for the edification of the church that you seek to excel.

1. edification- Gr. **oikodome**- *building up*

2. church- Gr. **ekklesia**- *called out ones*

a. The Corinthians thought speaking in tongues was so cool. They all wanted to be seen as spiritual so that they could speak in languages they had never learned. They were like babies with a new toy. They were abusing its purpose.

3. seek- Gr. **zeteo**

4. excel- Gr. **perissueo**- *to abound*

a. The gifts were given by grace. God's grace is given to us so we can abound to every good work to benefit others. [2 Cor. 9:8](#)

13. Therefore let him who speaks in a tongue pray that he may interpret.

A. speaks- Gr. **laleo**

B. tongue- Gr. **glossa**

1. If someone feels the unction to get up and give a message in tongues, if it is not interpreted they should be ready to interpret it.

C. pray- Gr. **proseuchomai**

1. God would not have someone get up and give a message in tongues unless there was an interpretation to it. If someone else does not give it, then the person that gave the tongue should ask God for the interpretation and step out in faith.

D. interpret- Gr. **diर्मeneuo**- *to unfold the meaning of what is said,*

explain, expound

1. This verse is speaking about the use of tongues in the church service. It is not talking about our private prayer language. That does not need to be interpreted.

14. For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

A. For if I pray in a tongue,

1. pray- Gr. **proseuchomai**

- a. This is speaking of tongues as your prayer language, not giving a message in tongues to the church. This is speaking of praying and not giving a message to the church.

2. tongue- Gr. **glossa**

B. my spirit prays,

1. spirit- Gr. **pneuma**

- a. Tongues comes out from our reborn spirit and not from our mind or mental understanding.
- b. Studies have been conducted where electrodes were attached to people praying in tongues and their cognitive area of their brain where speech is formulated was totally quiet. It was not coming out of the brain but from their spirit.

2. prays- Gr. **proseuchomai**

- a. This is spiritual praying not just soulish prayer.
- b. Prayer that comes from our mental understanding can be selfish. However, prayer from our reborn spirit with the aid of the Holy Spirit is never selfish, put is in line with God's purposes and will. [Rom. 8:27](#)

C. but my understanding is unfruitful

1. understanding- Gr. **nous-** *mind*

- a. Since the mind is not involved in praying in tongues it can wander off in different thoughts. You can even read a book with understanding of what you are reading and still pray in tongues if you concentrate on what you are reading and not what you are saying.

2. unfruitful- Gr. **akarpos**

- a. It is good to pray with your understanding and with your spirit so both can be fruitful.

15. What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

A. What is the conclusion then?

1. conclusion- Gr. *tis esti oun*- *what is it?*

B. I will pray with the spirit,

1. will

a. Notice the word "will" is used four times in this verse. This shows you that you have full control of speaking in tongues. You can start when you want and you can stop when you want. The Holy Spirit does not over-take you and make you speak in tongues. You are in full control. That is how you know what is of the Spirit of God and what is of a demon. Demons uses force, the Holy Spirit never forces.

2. pray- Gr. *proseuchomai*

a. This is the same as praying in the Holy Spirit. [Jude 20](#)

3. spirit- Gr. *pneuma*

a. This is the reborn human spirit.

C. and I will pray with the understanding.

1. will

a. Just as you can start and stop praying in English, so it is with tongues. It is up to you!

2. understanding- Gr. *nous*- *mind*

a. Some get a bit lazy and just pray in tongues so they can give their mind the break. No, we are to pray both with our spirit in tongues and by using our mind and praying in our native language here on earth.

b. Our spirit and soul are to be involved in prayer and should be fruitful in it.

c. Many things we know from the Word are the will of God. When we know God's will we can pray in our native language we learned growing up. We can pray the Word! However, there are many things that we don't know what God's will is. It is very helpful in those times to pray in tongues. The Holy Spirit helps us pray according to God's will. [Rom. 8:27](#)

D. I will sing with the spirit,

1. will

a. Just like we can pray in English when we want to, we can also sing when we want to.

2. **sing**- Gr. **psallo**- *to sing with musical accompaniment*

a. We can sing using our reborn spirit. It is beautiful to hear singing in tongues.

3. **spirit**- Gr. **pneuma**

a. This speaks of our reborn spirit.

E. and I will also sing with the understanding

1. **will**

2. **understanding**- Gr. **nous**- *mind*

16. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?

A. Otherwise,

B. if you bless with the spirit,

1. **bless**- Gr. **eulogia**

a. When we pray in tongues we bless God. We give Him thanks for all He has done- His mighty works. This is what the first saints on the day of Pentecost were doing- they were praising God for His wonderful works.

b. The Word commands us to bless the Lord. [Ps. 96:2](#) We can do this in English or in tongues!

2. **spirit**- Gr. **pneuma**

C. how will he who occupies the place of the uninformed say "Amen" at your giving of thanks,

1. **occupies**- Gr. **anapleroo**- *to fill up, pack full*

2. **place**- Gr. **topos**- *place or spot*

a. There is always a place where the uninformed and ignorant stand. This place is always packed full with people!

3. **uninformed**- Gr. **idiotes**- *in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art*

a. We get our English word "idiot" from this Greek word. It originally meant unlearned. Over the years the word idiot has taken a meaning of dumb or stupid. It did not originally have this meaning. It just meant uninformed or unlearned.

b. The uninformed are Christians that have had no or little

exposure or teaching about tongues and the gifts of the Spirit.

4. amen- Gr. **amen-** *so be it!*

- a. Some tongues given in a church service may not be a direct message to the congregation but prayer to God that is then interpreted to the congregation. They can add their amen to it.
- b. This also means that if you shout amen in the middle of a sermon you should know what you are amening. Some just make it a habit to amen everything and they aren't really listening.

5. giving of thanks

- a. When we pray in tongues we give thanks well. [vs. 17](#)

D. since he does not understand what you say?

1. understand

- a. This is like hearing a joke and not laughing because you did not realize what the punch line meant. If you don't know what is being prayed you don't know what to say amen to.

17. For you indeed give thanks well, but the other is not edified.

A. For you indeed give thanks well,

1. give thanks- Gr. **eucharisteo**

- a. When you pray in tongues you give thanks well. The Holy Spirit knows the divine protocol of God. We are to enter His gates with thanksgiving and His courts with praise. [Ps. 100:4](#)
When you start speaking in tongues you begin giving thanks with God and your enter His presence.

2. well- Gr. **kalos**

- a. Apparently you can give thanks but not do it well. When you pray in tongues you do it well!

B. but the other is not edified

1. edified- Gr. **oikodomeo-** *built up*

18. I thank my God I speak with tongues more than you all;

A. thank- Gr. **eucharisteo**

- 1. This thanksgiving was in his natural language. We can thank God in our natural language or in tongues. [vs. 17](#)

B. my God

C. speak- Gr. **laleo**

D. tongues- Gr. glossa

1. By which he gave thanksgiving to God.

E. more than you all

1. Therefore he gave God thanks better than them all.
2. Some teach that this meant that Paul could speak in more languages than anyone at Corinth. They say the reason he did was that he was a missionary and had to minister to a lot of people with different languages. However, Greek was an universal language everyone spoke. He did not need to speak in a lot of different languages. Tongues is not so that you can go to different people groups and minister to them in their language. That is not what tongues was given for. Tongues was given for a prayer language, for personal edification, and to give messages to the church which had to interpreted in a known tongue. We see nowhere in scripture where the apostles went to a foreign land and starting speaking in another language supernaturally and ministering to them by it.
3. This means he spoke more in the amount of time praying in tongues. Paul prayed a lot in tongues. It is also no surprise that he received the more revelation than anyone.

19. yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

A. yet in the church I would rather speak five words with my understanding,

1. in the church

- a. This is in the church service.

2. speak- Gr. laleo

3. five words- Gr. pente logos

- a. Five in the bible stands for grace. Grace can only be imparted to someone if they understand what is being said.

4. understanding- Gr. nous- mind

B. that I might teach others also,

1. teach- Gr. didasko

2. also

- a. When we speak in tongues we speak mysteries and the Spirit can reveal things to us. Paul says here, "that I might teach others **ALSO**." This means we can learn by speaking in

tongues, but others can't learn unless we teach them the revelation we received in words they can understand.

C. than ten thousand words in a tongue

1. **ten thousand words**- Gr. **murioi**- *myriad, ten thousand*

a. Ten thousand is connected with angels. [Rev. 5:11](#) We can speak in angelic tongues but if no one understands them it is fruitless.

2. **tongue**- Gr. **glossa**

20. Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

A. Brethren- Gr. **adelphos**

1. Paul will use this word when he is introducing a sensitive topic or when he was going to bring a corrective word.

B. do not be children in understanding,

1. **children**- Gr. **paidion**- *a small child*

a. Children mainly think totally selfishly and without fully considering what they are saying, not because they are totally selfish but because to them life revolves around them and their affairs. They thus might be satisfied to continue babbling meaninglessly in company, and even enjoy it. - Pett

2. **understanding**- Gr. **phren**- *thinking*

a. A child's life is thinking about what they can do for fun. However, children do not reason out if that fun would hurt them or anyone else. For the Corinthians speaking in tongues was just plain fun. They did not give it a second thought of the impact on those around them.

C. however,

D. in malice be babes,

1. **malice**- Gr. **kakia**- *evil, badness*

2. **babes**- Gr. **nepiazo**- *to act like an infant, to be non-conversant*

a. The Greek word **nepios** means to be a baby before you can talk intelligently. This is the age where a baby would just babble. In the church service the Corinthians were babbling in tongues but no one understood any of it. They were to grow up and stop using tongues incorrectly. They were to start speaking intelligibly in the church. However, when it comes to

evil they were to be like babies that were non-conversant with the language of sin and wickedness.

E. but in understanding be mature

1. **mature-** Gr. **teleios-** *complete, mature, full age*

21. In the law it is written: "WITH MEN OF OTHER TONGUES AND OTHER LIPS I WILL SPEAK TO THIS PEOPLE; AND YET, FOR ALL THAT, THEY WILL NOT HEAR ME," says the Lord.

A. In the law it is written:

1. **law-** Gr. **nomos**

2. **written-** Gr. **grapho**

a. [Is 28:11](#)

b. Paul says this was written in the Law. To the Jews the entire OT was the Law. There is no contradiction here. In [John 10:34](#) Jesus quoted a passage out of Psalms and said it was "written in your law."

B. with men of other tongues and other lips I will speak to this people;

1. **men-** Gr. *not in Greek-omit*

2. **other tongues-** Gr. **heteroglossos**

3. **other lips-** Gr. **heteros cheilos**

a. This prophecy in Isaiah was fulfilled when the Assyrians came and took Israel captive. [Deut. 28:49](#), [Is. 33:19](#) They spoke in a foreign language and with other lips. It was to be a sign of judgment on Israel. Jeremiah would say something similar concerning Judah about the Babylonians. [Jer. 5:15](#) This would find ultimate fulfillment that on the day of Pentecost when the Jews by in large rejected the witness of the disciples who spoke in other tongues as a sign unto them of impending judgment which occurred a few years later in 70AD.

4. **speak-** Gr. **laleo**

5. **this people-** Gr. **touto laos**

a. This is the nation of Israel.

b. God had sent prophet after prophet plaining warning Israel in Hebrew of impending judgment unless they repented of their idolatry. Finally, God said, "Fine, if you will not hear my prophets speak in clear language, I will send foreigners with strange tongues as sign of your judgment."

- C. **and yet,**
- D. **for all that,**
- E. **they will not hear me,**

- 1. **hear-** Gr. **akouo**

- a. When the Assyrians came speaking their strange language in the land of Israel, they still did not repent, and were taken off captive.

- F. **says the Lord**

22. Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

- A. **Therefore tongues are for a sign,**

- 1. **tongues-** Gr. **glossa**

- 2. **sign-** Gr. **semeion-** *a sign, mark, token of an event about to happen*

- a. Since tongues are a sign to unbelievers, that begs the question, "What kind of sign are they"? It is important to take scripture in context. This verse is connected to the verse above it. It is clear that tongues spoken of in Isaiah were a negative sign of judgment on unbelievers.

- b. Usually a sign is a positive thing that helps people believe, but there are also negative signs that are intended to be stumbling blocks to those with hardened hearts. Simeon prophesied over Jesus at His circumcision in the temple that Jesus would be a **sign that would be spoken against** ([Luke 2:34](#)). -Andrew Wommack's Living Commentary.

- B. **not to those who believe but to unbelievers,**

- 1. **believe-** Gr. **pisteuo**

- a. Believers have believed and received the clear message of the gospel sent from God. There is no need for God to send foreigners with strange tongues to get their attention and warn them of judgment. Believers are not in danger of facing God's judgment.

- 2. **unbelievers-** Gr. **apistos**

- a. Tongues prophesied in the OT were to be a last sign that judgment was coming. Unbelievers both in the OT and NT

mocked tongues and hardened their heart more against God unto judgment. [Acts 2:13](#)

b. Paul says in the next verse that if unbelievers come into a church service and everyone is speaking in tongues they will mock and say they were all mad and would turn away from God and the church. Tongues in the NT, if not interpreted, would do what they were intended to do in the OT, which would be to turn off unbelievers from God unto their judgment. This is not what God wants to happen in the NT. He wants to extend grace to unbelievers in this dispensation of grace. If tongues are interpreted then unbelievers could hear God's word and possibly repent.

c. Paul quoted Old Testament scripture to verify that tongues are a negative sign that will cause unbelievers to reject our witness. This was done to persuade the Corinthians not to speak in tongues in church without an interpretation.

-Andrew Wommack Living Commentary

C. but prophesying is not for unbelievers but for those who believe.

1. prophesying- Gr. proseuchomai

a. Prophecy in the NT is for believers. Prophecy is for **edification, exhortation, and comfort.** [vs. 3](#) This is a positive ministry of blessing to believers. It was a sign of approval. Tongues in the OT were a negative sign indicating rejection and judgment to Israel. That was in the OT. Now in the NT, we are to minister positively to the unbelievers with love and the gospel. In this age of grace, God is not imputing the trespasses of the world to them, but have given us a ministry of reconciliation to minister to unbelievers. [2 Cor. 5:19](#) When unbelievers come into our midst in a church service we should not turn them off from God by everyone speaking in tongues with no interpretation, but we are to minister to them positively with prophecy in the hopes of them repenting and being saved. We see the results of this positive ministry to unbelievers in [vs. 24-25](#). They will repent and say, "God is among you and they will glorify God."

2. unbelievers- Gr. apistos

3. believe- Gr. pisteuo

23. **Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?**

A. Therefore if the whole church comes together in one place,

1. **whole-** Gr. **holos**

a. God wants the whole church to come together. The whole church can't do that if you are not at church! The church is not whole with you at home on your couch or in bed!

2. **church-** Gr. **ekklesia**

3. **comes together-** Gr. **sunerchomai**

a. It is God's plan and desire for Christians to regularly come together in one place. This is becoming more rare by the day. Many Christians are in a habit of not attending church. [Heb. 10:25](#)

4. **one place-** Gr. **autos-** *the same*

a. [1Co 11:20](#)

b. Many Christians are trying to participate with church online. They just don't want to come to church. This is not coming together all in **ONE PLACE**.

B. and all speak with tongues,

1. **all-** Gr. **pas**

a. Apparently, the Corinthians would have a tongues free-for-all in their services, but no one was leading the circus!

2. **speak-** Gr. **laleo**

3. **with tongues**

a. With no accompanying interpretation of the tongues.

C. and there come in those who are uninformed or unbelievers,

1. **come in-** Gr. **eiserchomai**

a. Church is for the gathering of the saints- believers. Unbelievers from time to time will come in to our Christian gatherings. In many churches they have made the church service all about unbelievers instead of for believers to be equipped, discipled, and trained. The saints are being starved to death! The Word is watered down and the gifts of the Spirit are forbidden so it might not offend the unbelievers. This is not according to God's design for the church service. We should have the line by line in depth teaching of the Word of God with

the gifts of the Spirit in operation in our services. The saints need both to be perfected so they can do the work of the ministry. God said go out into all the world and win the lost. He did not say go out into all the church and win the lost.

2. **uninformed**- Gr. **idiotes**- *uneducated, uninformed, ignorant*
 - a. These are Christians that have not been educated in spiritual things and know nothing or little of tongues and the spiritual gifts.
3. **unbelievers**- Gr. **apistos**
 - a. Both uninformed Christians and unbelievers will be turned off by tongues unless they are interpreted.

D. will they not say that you are out of your mind?

1. **say**- Gr. **ereo**
2. **out of your mind**- Gr. **mainomai**- *be mad, to rave, used intrans. of persons who speak and act in such a way that they appear to others as being out of their mind or senses*
 - a. People already think Christians are out of their mind. We don't need to give them more evidence!

24. But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

A. But if all prophesy,

1. **all prophesy**
 - a. Prophecy can carry with it revelation gifts- i.e. word of wisdom, word of knowledge.

B. and an unbeliever or an uninformed person comes in,

1. Both uninformed believers and unbelievers will find their way into our services. We should not do things that they would have no ability or possibility of understanding such as speak in tongues without any interpretation. This turns them off from God and the church.

C. he is convinced by all,

1. **convinced**- Gr. **elegcho**- *to convict, to show to be wrong, uncover hidden things, to detect, demonstrate, make manifest*
 - a. Prophecy should be laced with the Word of God. The Word is profitable unto reproof- Gr. **elegcho**
 - b. It is the ministry of the Holy Spirit to reprove [Gr. **elegcho**] the world of sin, righteousness, and of judgment. [John 16:8](#)

The Holy Spirit can carry this ministry out through the gift of prophecy and the revelation gifts given with it.

c. Conviction and repentance comes from through clear understanding.

2. by all

a. All who prophesy

D. he is convicted by all

1. **convicted**- Gr. **anakrino**- *to investigate, examine, enquire into, scrutinize, sift, question*

2. by all

a. All who prophesy

25. And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you.

A. And thus the secrets of his heart are revealed;

1. **secrets**-Gr. **kruptos**- *hidden things*

2. **heart**- Gr. **kardia**

3. **revealed**- Gr. **phaneros**- *made plain, brought into the light, made clear*

B. falling down on his face,

1. **falling down**- Gr. **pipto**

2. **face**- Gr. **prosopon**

C. he will worship God and report that God is truly among you.

1. **worship**- Gr. **proskuneo**

a. This is the positive ministry God wants us to have towards unbelievers. He does not want what was a negative sign and ministry in the OT to be used against unbelievers in this age of grace. We should not turn off believers by speaking in tongues with no interpretation. This drives them away from God and does not lead them to Him. We should use prophecy as a positive ministry to bless them and bring them to God.

2. **report**- Gr. **apaggello**- *to proclaim, to make known openly, declare*

a. Not only will they repent and get saved, but they also will become evangelists to other unbelievers. Undoubtedly this will lead them to come and find out themselves. [John 1:46](#)

3. **among you**- Lit. Gr.- *in you*

a. As believers God is not just among us but He is in us! Praise

God!

26. How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

A. How is it then,

1. The idea is- “what is the conclusion, what should you do?”

B. brethren

1. Again, this is Paul's favorite term to use when giving a corrective or directive word.

C. Whenever you come together,

1. **come together-** Gr. *sunerchomai*- *pres. tense in the Greek- regularly coming together*

a. The early church mostly met in small groups in homes. There usually were no large buildings available for large crowds to meet in. With small gatherings it is much easier and appropriate for each member to share what they had received from the Lord. When a church grows in size it is much more difficult to allow everyone to participate in church like in a small group. That being said many larger churches don't allow any participation from the congregation in the church service. The pastor and musicians do all the ministering and the saints come and just watch and listen. This is not good. The congregation should be given opportunity to minister.

b. At our church which is not a small house church we regularly have times for members to give a testimony or minister in the gifts of the Spirit during the worship times. We have a gatekeeper that those who want to give something comes to and they share what they want to give. The gatekeeper will then discern if it is appropriate for the moment. All things are done decently and in order.

c. It may be that when this church gathered together that different people would all get up at the same time to share what they had and those who were attracted to that gathered around them. This would be like a three ring circus which you did not know which one to focus on. This would create chaos when all these activities were taking place together.

d. Small home churches and large churches are both of God. Paul ministered to the church publicly [in larger gatherings] and from house to house [in small groups]. [Acts 20:20](#) If you would like to share your gift with others in a smaller gathering I would advise you to find a small church or home church to do it. However, many are blessed by attending a large church. These churches have more ministries available to serve in and to receive from. Many times larger churches are better equipped to minister to children and youth.

D. each of you has a psalm,

1. **has-** *this word is repeated in this verse and it is in the present tense in the Greek each time*

a. Each believer naturally gravitates to one of these things listed in this verse. Some just want to worship. Some just want teaching. Some just want to speak in tongues. Others just want to share their revelation that got from the Spirit. We need a good balance of all these.

3. **psalm-** Gr. **psalmos-** *song accompanied with music*

E. has a teaching,

1. **teaching-** Gr. **didaskalia**

a. This comes from the study of the Word of God. The Word of God is profitable for teaching. [2 Tim. 3:16](#)

F. has a tongue,

1. **tongue-** Gr. **glossa**

G. has a revelation,

1. **revelation-** Gr. **apokalupsis-** *to take off the cover, revealing of some that that was concealed*

a. When you receive a revelation it is a truth that was previously concealed to you. That does not mean that it has not been revealed to or is not known by others.

b. This does not come by study but by direct revelation of God.

H. has an interpretation

1. **interpretation-** Gr. **hermeneia-** *interpretation, explanation*

I. Let all things be done for edification

1. **done-** Gr. **ginomai-** *to become, come to be*

a. All things shared in a church service should begin and spring from the desire to build up and bless others, not for personal

gain or attention.

2. **edification**- Gr. **oikodomeo**- *to build up*

a. This is the reason Paul said we should especially seek to prophecy because the main purpose of the gift is for edification. [vs. 3](#)

27. If anyone speaks in a tongue, *let there be two or at the most three, each in turn, and let one interpret.*

A. If anyone speaks in a tongue,

1. **speaks**- Gr. **laleo**

2. **tongue**- Gr. **glossa**

B. let there be two or at the most three,

1. **two**- Gr. **duo**

2. **three**- Gr. **treis**

a. Testimony is in the mouth of two or three witnesses.

b. We should not have more than three messages given out to the congregation. Why? Because we humans can't remember more than that! If we have ten messages given in a service we will probably forget most of them! We will probably only really catch and remember three of them.

C. each in turn,

1. **in turn**- Gr. **ana meros**- *severally in parts*

a. When the Spirit is truly inspiring the use of the gifts in a service the words given will add to each other. Each one provides one part to the whole.

b. This should be done in turn. This implies that multiple people were attempting to speak out in tongues at the same time in the church services. This is chaos and disorder. God is not the author of confusion! [Vs 33](#)

D. and let one interpret

1. **interpret**- Gr. **diermeneuo**- *to explain thoroughly*

a. This is of course is to be done by one with the gift of interpretation of tongues.

28. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

A. But if there is no interpreter,

1. interpreter- Gr. **diermeneutes-** *one who explains or interprets*

a. If you give out a message in tongues in the church service and no one interprets it then that is out of line scripturally. In this case you are to pray so that you can interpret it. [1 Cor. 14:13](#) If you are not comfortable with that then you need to not give the tongue in the first place.

B. let him keep silent in church,

1. keep silent- Gr. **sigao**

a. Some think when the Spirit moves on you that you must give out what he gives you. This is not the case. You might feel you have a tongue to give but if there is no one who has the gift of interpretation of tongues, you are to remain silent or you can step out and interpret it yourself. If you hold it then you can release that tongue later when there is one present.

2. in church

a. This verse speaks of the church service. However, at home let her fly man! Don't keep silent. Pray for hours in tongues if you want!

C. and let him speak to himself and to God

1. speak- Gr. **laleo**

2. to himself

a. This means to speak quietly to yourself under your breath and not where others can hear you.

3. to God

a. This means to speak to God in your prayer language. [Vs. 2](#)

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

A. Let two or three prophets speak,

1. two or three

a. Again, this is the number for testimony in the bible.

b. Again, we can't remember more than three messages given.

c. It is unclear if there should be at most three messages given in a church service which could be a combination of tongues and prophecy, or if a maximum of six messages is allowed- three of tongues and three of prophecy. I tend to hold to a total of three in combination due to the fact we can't remember more than three usually.

2. prophets- Gr. prophetes

a. It is unusual to have multiple genuine prophets in your congregation. Corinth was blessed with a multitude of spiritual gifts!

b. Some think that carnality will make the Spirit leave. Notice all the mess Paul had to clean up in the church in this letter but also notice that all the spiritual gifts were still flowing through these carnal believers. The gifts come by grace not our personal merit or holiness!

3. speak- Gr. laleo

B. and let the others judge

1. judge- Gr. diakrino- to distinguish, decide, judge

a. We are to judge all spiritual gifts by the unchanging standard of the Word of God. If it is not in line with the Word then correction should be made in the service and it needs to be discarded.

b. The "others" here are those in church leadership and those discerning in the congregation, not just other prophets.

c. It is noble to judge what you hear against what the Word says. [Acts 17:11](#)

30. But if *anything* is revealed to another who sits by, let the first keep silent.

A. But if anything is revealed to another who sits by,

1. revealed- Gr. apokalupto

2. to another

a. To another prophet

3. sits by- Gr. kathemai

B. let the first keep silent

1. first

2. keep silent

a. This was a correction of having multiple people speaking at one time which was apparently happening. This means that no one person was the hog all the ministry time when it came to the gifts of the Spirit.

b. This also teaches us that we don't **HAVE** to give out what the Spirit put in our heart. Some say they could not help give out their message because the Spirit made them do it. This is false. The Spirit does not make you do anything. He does not possess you like a demon would and make you do things.

c. I have seen people physically jerk and claim they had no control over it and the Spirit was causing it. This is a lie. Either you are making that up to look more spiritual or a demon is involved. I am sure if anyone would say they were controlled by the Holy Spirit it would be Jesus. I can't image Him walking around jerking and twitching uncontrollably.

31. For you can all prophesy one by one, that all may learn and all may be encouraged.

A. For you can all prophesy one by one,

1. all prophesy

a. Since one person was not to hog all the time, it would give the possibility for any of those in the congregation to prophesy. Of course, Paul just set the limit of three prophesying in any one meeting.

2. one by one

a. Again this admonition shows that multiple people were getting up and speaking all at once. A church service at Corinth was an interesting event!

b. The only thing driving people to get up and speak while others were speaking was selfishness and a desire to be seen and heard. The gifts are to bless other people.

B. that all may learn and all may be encouraged

1. all- Gr. pas

2. **learn-** Gr. **manthano**

3. **encouraged-** Gr. **parakaleo**

a. Bottom line to the gifts is that everyone learns and are encouraged. They are not for personal show or to be seen and recognized.

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

A. spirits- Gr. **pneuma**

1. The “spirits of the prophets” contains the idea that the spiritual gifts of the prophets are subject to the prophets’ control. -Andrew Wommack's Living Commentary.

B. prophets- Gr. **prophetes**

1. A very important principle is set forth in verse 32. Reading between the lines, we suspect that the Corinthians had the false idea that the more a man was possessed by the Spirit of God, the less self-control he had. They felt that he was carried away in a state of ecstasy and they contended, that the more spirit, the less intelligence or self-consciousness there would be. To them, a man under the control of the Spirit was in a state of passivity, and could not control his speech, the length of time he spoke, or his actions in general. Such an idea is thoroughly refuted by the passage of Scripture before us. **The spirits of the prophets are subject to the prophets.** That means that he is not carried away without his consent, or against his will. He cannot evade the instructions of this chapter on the pretense that he just couldn't help it. He himself can determine when or how long he should speak. -Believers Bible Commentary

C. subject- Gr. **hupotasso-** *to arrange under*

1. The gifts of the Spirit should be tempered by the fruit of the Spirit. One of those fruits is self-control. The Spirit will never leave you out of control and make you do things against your will.

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

A. For God is not the author of confusion but of peace,

1. **author-** *Not in Greek- omit*

2. **confusion**- Gr. **akatastasia**- *instability, disorder*

a. Some churches allow chaos in their services and they blame God for it. God had nothing to do with that. One of the Spirit's ministries is to bring chaos into order. [Gen. 1:2](#)

3. **peace**- Gr. **eirene**

B. as in all the churches of the saints

1. **all the churches**- Gr. **ekklesia**

a. God wants all churches of all denominations to be orderly, even the Pentecostal/Charismatic bunch!

2. **saints**- Gr. **hagios**- *holy ones*

a. Again, the primary purpose for our church services is for the edification and equipping of the saints, not as an evangelistic tool. We are to equip the saints to go out of the church and win the lost and then bring them in to disciple them.

34. Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says.

A. Let your women keep silent in the churches,

1. **women**- Gr. **gune**- *wives*

a. As we saw in chapter 11 there is only one word for women and wives in the Greek. It is the word gune. You must see by the context which is being referred to. Here we see taken in context of the next verse this is speaking of the wives. The next verse says they [the women addressed in vs. 34] are to ask their **husbands** at home.

2. **silent**- Gr. **sigao**- *to be silent, still*

3. **in the churches**

a. In the church services

B. for they are not permitted to speak,

1. **permitted**- Gr. **epitrepo**- *allowed*

2. **speak**- Gr. **laleo**

a. This is addressed to the fairer and more talkative sex. It is not proper for the ladies to be talking during the church service.

b. This is obviously is being brought up because of disruption occurring in the services by the wives talking either among themselves or in trying to communicate with their husbands who were segregated in a different seating section in the church as the habit was in the early church and synagogues.

c. This does not mean women could not participate in the church service. In chapter 11 Paul talks about women both praying and prophesying at church. [1 Cor. 11:6](#)

C. but they are to be submissive,

1. submissive- Gr. **huptasso-** *to arrange under*

a. Wives are to be submissive to their husbands. Not all women are to be submissive to all men. In this verse the women addressed are wives not women in general.

b. As we saw in chapter 11 some women were enjoying their new found freedom in Christ and were going against the established custom of the day and were taking off their head coverings in the church. This was scandalous for that day. Some wives were not showing their husbands proper respect and wanted to teach their husband or discuss the word with their husbands right in the service bring disruption and distraction.

D. as the law also says

1. law- Gr. **nomos**

a. [Gen. 3:16](#)

35. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

A. And if they want to learn something,

1. want- Gr. **thelo**

2. learn- Gr. **manthano**

a. This is the context for the previous verse that admonishes women to remain silent in the church. It was not absolute silence where they could not participate at all, but what is referred to is the habit of the wives calling over to where their husbands were sitting and asking them questions about what

was being discussed. They also may have joined in on the free-for-all and were getting up speaking in tongues or prophesying when others were attempting to do so as well.

b. In the OT women were treated as second class citizens. They were not even allowed in the synagogue. Only in the NT and with the introduction of Christianity were women given a new status and freedom in public gatherings. Now women who had no religious instruction at all were invited into services for the first time. They of course would not be as conversant as their husbands on spiritual matters and would be curious and would want to question their husbands on what they heard. Paul is saying here that it is good to get your questions answered, but just do it at home and don't disrupt the church service.

B. let them ask their own husbands at home;

1. **ask-** Gr. **eperotao-** *to interrogate, inquire*

2. **own husbands**

a. This shows that the women addressed in this section of scripture is talking about wives and not women in general.

3. **home**

C. for it is shameful for women to speak in church

1. **shameful-** Gr. **aischron-** *a shameful thing*

2. **speak-** Gr. **laleo**

3. **church**

a. In the church service.

36. Or did the word of God come *originally* from you? Or *was it* you only that it reached?

A. Or did the word of God come originally from you?

1. **come originally from you-** Gr. **exerchomai-** *to come out from*

a. Basically Paul is saying, "Are you God? Do you think you have a better way of doing things than God?"

b. I think all of us in different times in our life and in different ways thought we knew better than God. This is pride and deception. Some would not like what Paul was saying here, but

they needed to conform their life to it because it was the Word of God.

B. Or was it you only that it reached?

1. only

a. Exclusivity is a sign of pride. This was a problem at Corinth.

2. reached- Gr. **katantao-** *to arrive at*

a. We don't have exclusive rights to the Word of God. It belongs to everyone.

37. If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

A. If anyone thinks himself to be a prophet or spiritual,

1. thinks- Gr. **dokeo-** *to seem, or consider*

2. prophet- Gr. **prophetes**

a. That is a problem in the church. There are many people styling themselves as prophets. Just because you print off a business card with the title Prophet on it does not make you one! There are a lot of non-profit prophets!

b. The hall-mark of a true prophet is that He agrees with the Word of God and never contradicted it.

3. spiritual- Gr. **pneumatikos**

a. I am sure there would not be many in Corinth that didn't think they were spiritual. Just because you are used in the gifts does not make you spiritual. Paul called this bunch carnal and babies. [1 Cor. 3:1](#)

b. A hall-mark of a spiritual person is that they have modeled and conformed their life to the Word of God by the power of the Spirit. You never get so spiritual that the Word of God does not apply to you. The fruit of the Spirit is more a sign of maturity than being used in the gifts of the Spirit.

B. let him acknowledge that the things which I write to you are the commandments of the Lord.

1. acknowledge- Gr. **epiginosko-** *to receive revelation knowledge*

a. Many were claiming to have revelation knowledge from

God. Paul is saying tongue and cheek here that they should also get this revelation from God- that what he has said was from God!

2. **write**- Gr. **grapho**

3. **commandments**- Gr. **entole**

4. **Lord**- Gr. **kurios**

a. The Lord Jesus

b. Jesus did not comment on these issues during His earthly ministry. Tongues were not even used during his earthly ministry. Obviously, what Paul was writing in this chapter was direction the Lord had given to him for the churches by direct revelation. Once it was written down it became scripture to be followed by all the churches.

38. But if anyone is ignorant, let him be ignorant.

A. But if anyone is ignorant,

1. **ignorant**- Gr. **agnoeo**- *not knowing, to ignore*

a. There are two types of ignorant people. The first type is ones that have not been taught. The second type is willful ignorant because they ignore the truth. They are stubborn and refuse to listen. I call these people- "knucklers". You can rap your knuckles on their noggin' and they still don't get it.

b. Paul is speaking of those who ignore his directions in this letter.

B. let him be ignorant

1. Paul is saying here that those who ignore what he had written should be ignored and not recognized.

2. Some people will refuse to listen to God or anyone else. These people will end up eating the fruit of their own stupidity and reaping negative consequences.

39. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

A. Therefore,

B. brethren,

C. desire earnestly to prophesy,

1. **desire earnestly-** Gr. **zeloo**

2. **prophesy-** Gr. **propheteuo**

a. This is because this gift is for edification, exhortation, and comfort.

D. and do not forbid to speak with tongues

1. **forbid-** Gr. **koluo-** *to stop, prevent*

a. Multitudes of churches around the world are disobedient to this directive of scripture. They either do not allow tongues to be utilized in their church services or they teach that tongues have gone away or worse that it is of the devil!

2. **speak-** Gr. **laleo**

3. **tongues-** Gr. **glossa**

40. Let all things be done decently and in order.

A. done- Gr. **ginomai-** **to become**

1. Literally this reads in the Greek- "Let all things become decent and orderly." It needed to become this way because it was not this way at the present time. It was chaotic!

B. decently- Gr. **euschemonos-** in a becoming manner, with propriety, decently, gracefully

C. order- Gr. **taxis-** *to arrange in order*

1. Some people think that the more chaotic something is this means the Spirit was involved with it. They seem to think that order and the Holy Spirit don't coincide. They could not be more wrong!