

1 Corinthians Class Schedule

9/18/2016	13:1-7	Love and Spiritual Gifts part 1
9/25/2016	13:8-13	Love and Spiritual Gifts part 2
10/2/2016	14:1-9	Prophecy and Tongues part 1
10/9/2016	14:10-19	Prophecy and Tongues part 2
10/16/2016	14:20-33	The purpose of Tongues and order in worship
10/23/2016	14:34-40	Women in worship and other issues
10/30/2016	15:1-11	Facts of Christ Resurrection
11/6/2016	15:12-19	Importance of Christ Resurrection
11/13/2016	15:20-28	Order of the Resurrection
11/20/2016	15:29-34	Moral implication of Christ Resurrection

Outline (adapted from McCalley)

The Priority of Edification in Worship 14:1-25

1. **The Inferiority of Tongues 14:1-5**
 - a. The Priorities Needed 14:1
 - b. A Change Argued 14:2-5
 - (1) Priority of Prophecy - the One Addressed 14:2-3
 - (2) Priority of Prophecy - the Ones Benefited 14:4-5
2. **The Deficiency of Tongues 14:6-19**
 - a. The Question 14:6
 - b. The Illustration 14:7-8
 - c. **The Conclusion 14:9-12**
 - (1) **The Preliminary Conclusion 14:9-11**
 - (2) **The Final Conclusion 14:12**
 - d. **The Reiteration 14:13-19**
 - (1) **Understanding Is the most important 14:13**
 - (2) **The Principle of Understanding 14:14-17**
 - (3) **Paul Serves as an Example 14:18-19**

2

⁹ So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

¹⁰ There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning.

¹¹ If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

¹² So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.

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

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

¹⁵ What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

¹⁶ Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?

¹⁷ For you are giving thanks well enough, but the other person is not edified.

¹⁸ I thank God, I speak in tongues more than you all;

¹⁹ however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

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⁹ So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

now verses 9 to 11 will make some conclusion about tongues (unknown languages)!

so also you lit: thus also in your case

unless you utter by the tongue speech that is clear

clear – intelligible, distinguishable; as speech in which case it means easily understood, distinct

if by means of the tongue you do not give a word which is clear and definite (Wuest)

4

⁹ So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.

how will it be known what is spoken?

how will that which is being spoken be understood? (Wuest)

For you will be speaking into the air.

For you will be talking into empty space! (Amp)

Once again, Paul notes that even an understandable language can communicate nothing to one who does not know that language.

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¹⁰ There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning.¹¹ If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

There are, perhaps,

- a great many kinds of languages (voices) in the world,
- and no *kind* is without meaning (significance)

So many kinds of voices, it may be, exist in the world, and not one is without its particular significance (Wuest)

6

¹⁰ There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning ¹¹ If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

If then I do not know the meaning of the language,

- I will be to the one who speaks a barbarian,
- and the one who speaks will be a barbarian to me

The word *barbarian* is an onomatopoeic word used by the Greeks of someone who did not speak the Greek language.

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¹² So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.

This verse is a summary conclusion about spiritual gifts

So also you lit: Thus also, as for yourselves

since you are zealous of spiritual *gifts*,

similar idea in verse 1b --- yet desire earnestly spiritual *gifts*, but especially that you may prophesy

seek to abound for the edification of the church

edification - *oikodomē* - (*oikos*, "a home," and *demo*, "to build"); to build up in the faith, to edify, to cause to advance in the divine light – same as in verse 2

be desiring them in order that you may abound in them with a view to the building up of the local assembly (Wuest)

8

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

Therefore – based on the previous verses

let one who speaks in a tongue (unknown languages) pray that he may interpret

interpret - to interpret, translate. To explain clearly and exactly (Luke 24:27); to interpret, translate, explain from one language into another (Acts 9:36; 1 Cor. 12:30; 14:5, 13, 27).

similar idea in verse 5b --- and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying

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¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also

For if I pray in a tongue (unknown languages)

- my spirit prays (by means of the Holy Spirit)
- but my mind is unfruitful

unfruitful – bearing no fruit, unprofitable, producing bad fruit – see Jude 12, Eph 5:11

but my intellect confers no benefits upon others (Wuest)

10

¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also

What is *the outcome* then?

- I will pray with (by means of) the spirit
- and I will pray with the mind also;
(with the aid of my intellect also)
- I will sing with (by means of) the spirit
- and I will sing with the mind also
(with the aid of my intellect also)

11

¹⁶ Otherwise if you bless in the spirit *only*, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying? ¹⁷ For you are giving thanks well enough, but the other person is not edified

Otherwise if you bless in the spirit *only*,

- how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks,

how is it possible for the one who occupies the position of the unlearned to say the Amen to your act of giving thanks

- since he does not know what you are saying?
- For you are giving thanks well enough,
- but the other person is not edified (built up)

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¹⁸ I thank God, I speak in tongues more than you all;
¹⁹ however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue

I thank God, I speak in tongues (unknown languages) more than you all;

similar contrast as verse 5a - Now I wish that you all spoke in tongues, but *even* more that you would prophesy

however, in the church (assembly)

however (or but) – alla – in strong contrast

- I desire to speak five words with my mind

mind – nous - comprising the faculties of perception and understanding, and those of feeling, judging and determining see Luke 24:45

13

¹⁸ I thank God, I speak in tongues more than you all;
¹⁹ however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue

- so that I may instruct others also,

so that – lit: with a purpose that

instruct - to teach, instruct orally. Spoken of the oral instruction or preaching of the Apostles and early Christian teachers see Gal 6:6 (2 times)

The word *instruct* is the word *katacheo*, brought into English as the word *catechism*. It refers to instruction presented in an orderly and categorical manner
McCalley

- rather than ten thousand words in a tongue

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