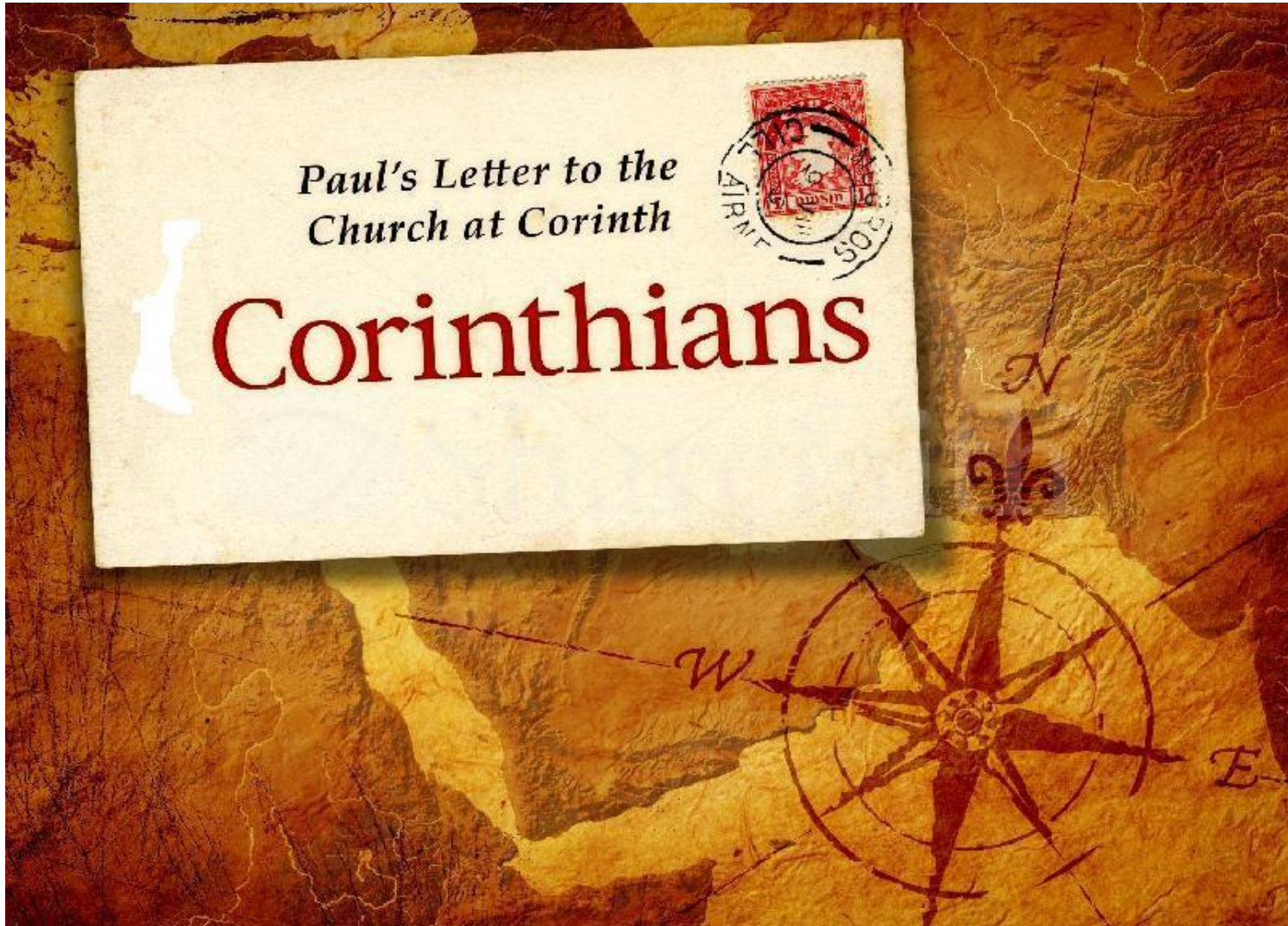
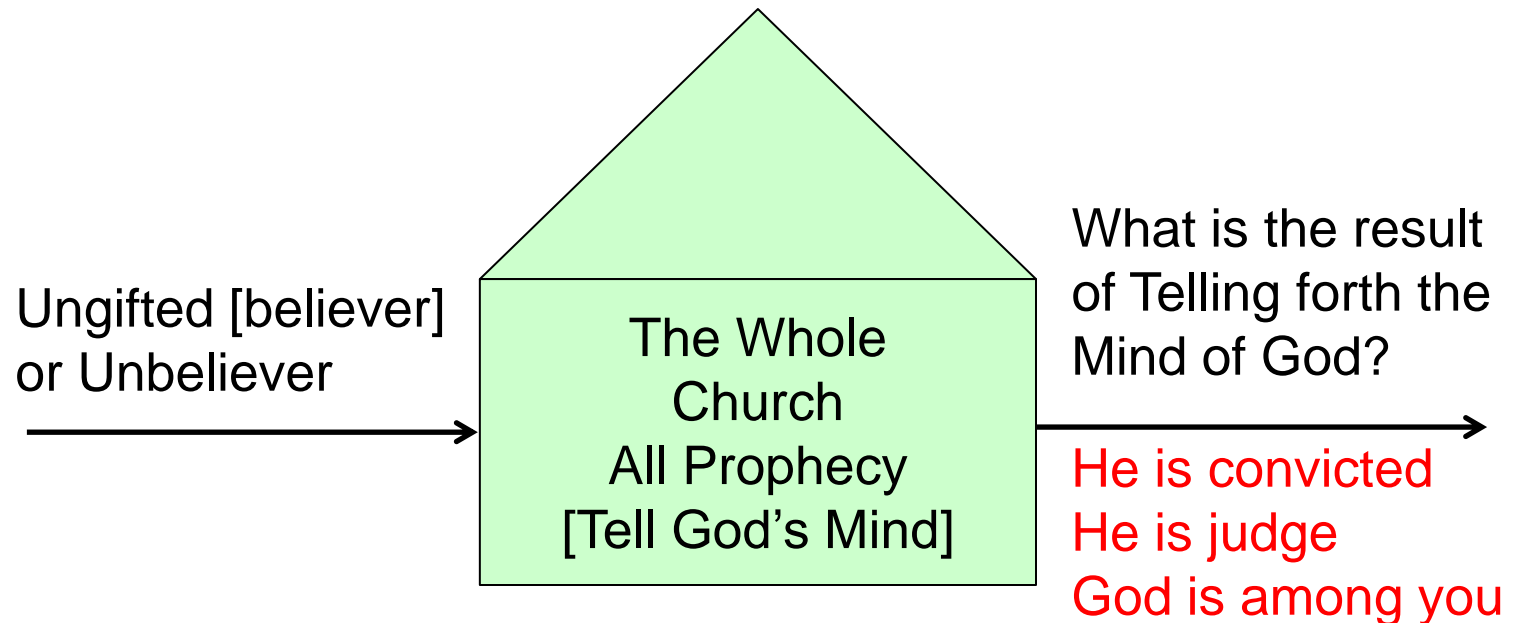
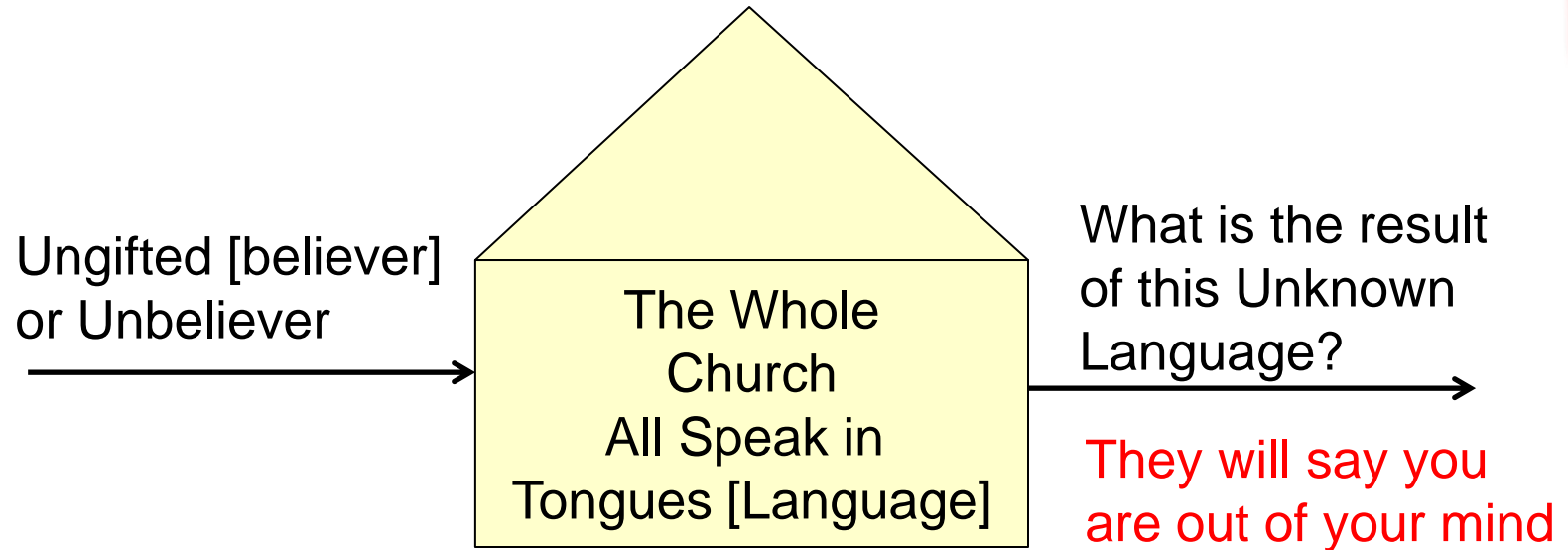


1 Cor.14:26-33 Tongues and Prophecy Should Be for Edification



The Results of Tongues and Prophecy in Corinth



Outline*



The Inferiority of Tongues 14:1-5

The Deficiency of Tongues 14:6-19

The Reiteration of Deficiency of Tongues 14:13-19

The Purpose of Tongues 14:20-25

The Necessity of Order in Worship 14:26-40

Gifts Must be Carefully Regulated 14:26-33

a. Outline of a Public Worship Service 14:26a

b. The Aim of the Service 14:26b

c. The Regulation of the Service 14:27-33

(1) Pertaining to Tongues 14:27-28

(2) Pertaining to Prophecy 14:29-33

Today's Verses



²⁶ What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

²⁷ If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret;

²⁸ but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

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

³⁰ But if a revelation is made to another who is seated, the first one must keep silent.

³¹ For you can all prophesy one by one, so that all may learn and all may be exhorted;

³² and the spirits of prophets are subject to prophets;

^{33a} for God is not a *God* of confusion but of peace,



²⁶ What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

What is *the outcome* then, brethren?

What then, brethren, is [the right course]? Amplified

Subj: when you (members of the Corinthian church)

Verb: assemble - *synerchomai* - to come together;
especially of the "gathering" of a local church

1 Cor 14:23a Therefore if the whole church assembles together and all speak in tongues

- Paul now sets forth an order of service.
- The apostle now began to regulate the use of tongues with interpretation, and he urged the use of discernment with prophecy. Constable

²⁶ What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.



- each one has a psalm,

each one – *hekastos* - to each one separately

psalm – refers to a hymn since the psalms were set to music

Eph 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord

- each one has a teaching,

teaching - *didachē* - to teach; in an act. sense it means the act of teaching, instructing, tutoring - 2Tim 4:2



²⁶ What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

- *each has a revelation,*
revelation - *apokalypsis* - an expression of the mind of God for the instruction of the church
- *each has a tongue,* [speaking in an unknown language]
- *each has an interpretation.*

interpretation - *hermēneía* - to interpret or explanation

He permitted the use of tongues but not their exclusive use and only if someone provided an interpretation.

Constable

²⁶ What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.



Let all things be done for edification.

recall: 1 Cor. 14:12 So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church.

subject: all things – all ministries none excluded

verb: be done

modifier: for edification - *oikodomē* – the building up spiritually of the body of Christ

- Edification of the church is to be the main criterion for all of its activities.

What edification should look like in the church at Corinth.



- In verse 27 through 33a Paul will give instructions to the church at Corinth when they assemble.
- First, on the proper use of the spiritual gift of tongues (speaking in an unknown language).
- Second, on the spiritual gift of prophecy (verbally telling forth the mind of God).
- Both of these gifts are no longer in existence today and the teaching of God's word has replaced prophecy.
- But the underlying principle is "let all things be done for edification."



27 If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret;

If anyone speaks in a tongue (unknown language)

- First, there is regulation intended to secure order.
- Paul laid down three guidelines for the use of tongues in public worship. McCalley/Constable

1st - *it* [tongues] *should be by two or at the most three*

2nd - *each* in turn

- each one [taking his] turn Amplified

3rd - *one must interpret*

- let one interpret and explain [what is said] Amplified

28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.



but if there is no interpreter

but if there is no interpreter present Wuest

1st – he* must keep silent in the church;

- let him be maintaining his silence in the assembly Wuest
- The verb “keep silent” will occur again in verses 30 & 34

2nd - let him* speak to himself and to God.

- We saw this principle in:
- verse 4 - One who speaks in a tongue edifies himself.
- verse 2 - For one who speaks in a tongue does not speak to men but to God.

* the one speaking in a tongue

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



Now Paul will address how the gift of prophecy should be regulated.

Let two or three prophets speak

- These prophets were speaking forth the mind of God.
- As with tongues only a few brethren [3 max] should have the floor in the church meeting.
- We will see it is to be only one at a time.
- The next part of this verse tells us what the remaining prophets should be doing.

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



let the others pass judgment

judgment - *diakrinō* - discriminate, discern, and hence,
to decide, to judge

1 Cor 6:5b is it so, that there is not among you one wise
man who will be able to decide between his brethren

others - *allos* – another of the same kind [prophets]

- The prophet is to be judged by the other prophets.
- The congregation controls the gifts; the gifts do not control the congregation. McCalley
- It is also true that the presence of a prophecy was not sufficient to prove its truthfulness. Others are to pass judgment on its validity. McCalley

30 But if a revelation is made to another who is seated, the first one must keep silent.



But if something is revealed [by Spirit] to another sitting by

Interlinear

Who is this another sitting by?

- again the word “another” is the key
- *allos* – another of the same kind [prophet]
- the idea is that the first prophet is not to be the only one sharing the mind of God

the first let be silent

verb: let be silent - *sigáō* - to be silent, still, keep silence
(present, imperative, active)

- This silence allowed God’s mind to be heard in the church at Corinth.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;



Paul is not giving permission but making a statement.

Merryman

For you all are able to prophesy one by one Interlinear

subject: you all – all who have the gift of prophesy

- recall - 1 Cor 12:29a All are not apostles, are they?
All are not prophets, are they? All are not teachers, ---

verb: are able - *dynamai* - to have the power or capacity

dir. object: to prophesy – speak the mind of God

one by one – is the idea of one at a time

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;



so that – with a purpose that

all may learn and all may be exhorted

learn – manthanō - to increase one's knowledge or
be increased in knowledge

2 Pet 3:18a but grow in the grace and knowledge of our
Lord and Savior Jesus Christ

exhort - *parakaléō* – the idea is that they may be
encouraged

- The aim of the service is to encourage the intellect
(all may learn) and to encourage the volition
(all may be exhorted).

McCalley



Interlinear

32 and the spirits of prophets are subject to prophets;
33a for God is not a *God* of confusion but of peace,

and spirits of prophets are subject to prophets.

subject: spirits of prophets – their human spirits

verb: are subject - *hypotassō* - primarily a military term, "to rank under" (*hypo*, "under," *tasso*, "to arrange"), [present, indicative, middle]

- In the middle voice the subject of the verb is intensely involved in the action.

modifier: to prophets

- The prophet's spirit is subject to himself – no one can say, "I lost control when I was exercising my gift."
- The prophet was not to be carried away by a supernatural influence.

Merryman

for God is not a God of disorder but of harmony

Wuest

Final Thoughts



The order of the service is to reflect the character of God in that He is orderly. If two should speak at once, at least one of them was not moved by God because disorder is contrary to His nature; and God's works are always an accurate reflection of His character.

McCalley