

1 Corinthians

Chapter 14

Key takeaways for this chapter are summarized on the final slides, right before the reference scriptures.

1

How this study handout is structured

We will go verse by verse (as appropriate)

Matthew 1:1

Scripture references are found at the end of the slides in the handout

Scripture is NIV from the Quest Study Bible copyright 2011

- The book of the generation. This is the proper title of the chapter. It is the same as to say, "The account of the ancestry or family, or the genealogical table of Jesus Christ." The phrase is common in Jewish writings. Compare [Ge 5:1](#), "This is the book of the generations of Adam," that is, the genealogical table of the family or descendants of Adam.

Barnes

Different references will be used.
In this case Albert Barnes Notes on the Bible.
This is a clickable link if you have the SwordSearcher Bible Software

- **Matthew 1:1** This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

The Bible software used for references and KJV scripture is from SwordSearcher

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<https://www.swordsearcher.com/>

If you would like a pdf copy of this handout email james293504@gmail.com

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Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

or

Zoom

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMcs9qbngU-vcQo2zCt7lgy9QjRZW8X>

Or Go to <https://zoom.us/join> and enter

Meeting ID → 449 757 5748, Passcode 04092006

Or Dial in at 312-626-6799 or 929-205-6099

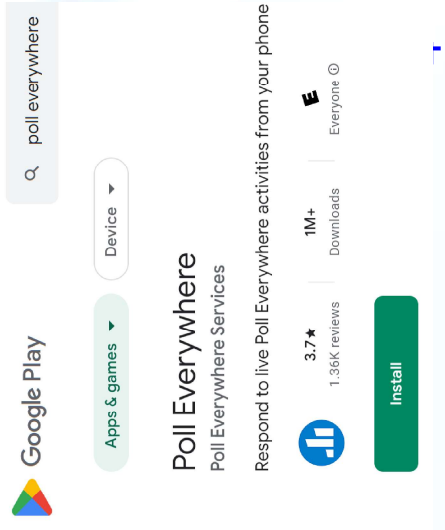
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Polling

- **By QR Code** (Pollev.com)
QR Code allows you vote and/or to download the app
- **By text** → Send **jamesbrown897** to **22333**
- **There is also an app** you can download an open to avoid using the QR code every time
- If you want personalized help getting the polling app on your phone I (James Brown), Linda Murray, Deacon Robinson or Angela Simpson are willing to assist you in getting set up.



1 Corinthians - Outline

I. THE CHURCH AND THE WORLD. SEPARATION AND TESTIMONY. CHAPTERS 1-10

1. What Grace Has Done and the Assurance which Grace Gives. Chapter 1:1-9.
2. Contrasts. Chapter 1:10-4.
3. Corinthian Failures. Chapters 5-6.
4. Concerning the Relationship of Man and Woman. Chapter 7.
5. Concerning Meats Offered to Idols. Liberty Governed by Love. Chapter 8.
6. Paul's Gracious Example. Chapter 9.
7. Concluding Warnings and Exhortations. Chapter 10.

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1 Corinthians - Outline

II. THE CHURCH AS THE BODY OF CHRIST. CHAPTERS 11-14

1. The Headship of Christ and of Man. The Lords Supper. Chapter 11.
2. The Body and the Members of the Body. Chapter 12.
3. The Need and Superiority of Love. Chapter 13.
4. **Prophecy and Speaking with Tongues. Chapter 14.**

III. RESURRECTION AND THE HOPE OF THE CHURCH. CONCLUSIONS. CHAPTERS 15-16

1. The Doctrine of Resurrection and the Hope of the Church. Chapter 15.
2. Instruction and Greetings. Chapter 16.

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Chapter 14 Background and Introduction

1. Prophecy the better gift. (verses 1-13)
2. Intelligibility demanded. (verses 14-25)
3. Practical instructions for the public use of these gifts. (verses 26-40)

Gaebelein

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Chapter 14 Background and Introduction Level Setting on Views of Spiritual Gifts (1 of 6)

Cessationism

- The revelatory/sign gifts (tongues, interpretation, prophecy, healing, miracles) **ceased** — either at the completion of the New Testament canon or the end of the apostolic office
- "When the perfect comes" (1 Co 13:10) means the completed Scriptures
- Preaching from a finished Bible now fulfills the edifying role these gifts once served

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Chapter 14 Background and Introduction

Level Setting on Views of Spiritual Gifts (2 of 6)

Continuationism (General)

- The revelatory/sign gifts **did not cease** and remain available today, distributed by the Spirit's sovereign will
- Spiritual gifts will only end "When the perfect comes" (1 Co 13:10) which means Christ's return / glorification "face to face," (1 Co 13:12)
- Nothing in the text marks an end-point before that
- *See the next two slides for how continuationists differ on gift distribution*

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Chapter 14 Background and Introduction

Level Setting on Views of Spiritual Gifts (3 of 6)

Continuationism - Classical Pentecostal ("Initial Evidence") View

- Tongues is the **required, expected sign** of a subsequent "baptism of the Holy Spirit," distinct from conversion
- Every Spirit-baptized believer should speak in tongues at least once
- Rooted in the pattern in Acts 2, 10, and 19

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Chapter 14 Background and Introduction

Level Setting on Views of Spiritual Gifts (4 of 6)

Continuationism - Broader Charismatic View (Non-Initial-Evidence)

- Tongues and other sign gifts are genuine and ongoing, but **distributed selectively**
- Not every believer receives every gift; no single gift is required as proof of Spirit-baptism

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Chapter 14 Background and Introduction

Level Setting on Views of Spiritual Gifts (5 of 6)

"Gifts Rare but Theoretically Open" View

- The gift-category never formally closed, but genuine instances are now **infrequent**
- Doesn't claim the gifts have ended (agrees with continuationism on principle)
- But also doesn't treat their rarity today as proof that they've ended — infrequency is not the same as absence
- A question of frequency, not of principle

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Chapter 14 Background and Introduction

Level Setting on Views of Spiritual Gifts (6 of 6)

Keep These Questions Separate

- Cessation vs. Continuation *does not define* known-language vs. unknown-utterance tongues
- Cessation vs. Continuation *does not define* "prophecy equals preaching" vs. "prophecy equals occasion-bound revelation"
- A commentator or preacher's answer to one does not determine their answer to the others
- Given these different views and backgrounds, all of us likely won't agree on some items in this study — and that's okay.¹³

Gifts of the Spirit

- With regard to the gifts of the Holy Spirit, first, there is the gift itself — a standing capacity given to a believer by the Spirit's sovereign distribution (**1 Corinthians 12:11** - All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.), which does not switch on and off from moment to moment. Second, there is the manifestation of that gift — the specific, Spirit-prompted moment when the capacity is actively exercised for a particular purpose (**1 Corinthians 12:7** - Now to each one the manifestation of the Spirit is given for the common good.).

Chapter 14 Background and Introduction

In chapter 14 we have the unfolding of God's order for the exercise of gifts in the assembly. Gifts, as we have learned, have been distributed by the Spirit to every man to profit withal ([1Co 12:7](#)). It is not enough, however, to have received a gift; if it is to profit others, its use must be divinely regulated. In this chapter the assembly is contemplated as come together in one place (verses 23, 26, 28, 33, 34, 35); and we are instructed how the gifts are to be exercised on such occasions according to the order of God.

HSmith

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Contextual Reading 1 Corinthians 14:1-13

Prophecy the better gift

¹Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy. ²For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. ³But the one who prophesies speaks to people for their strengthening, encouraging and comfort. ⁴Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. ⁵I would like every one of you to speak in tongues, but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified. ⁶Now, brothers and sisters, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? →

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Contextual Reading 1 Corinthians 14:1-13

Prophecy the better gift

⁷Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? ⁸Again, if the trumpet does not sound a clear call, who will get ready for battle? ⁹So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. ¹⁰Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.

¹¹If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and the speaker is a foreigner to me. ¹²So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church. ¹³For this reason the one who speaks in a tongue should pray that they may interpret what they say.

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1 Corinthians 14:1

- Love is to be pursued as the thing of all importance, for where it is, spiritual gifts may safely be desired. Where love reigns, they will be desired not for personal advancement or distinction, but for the profit and blessing of all. Hence the gift of prophecy is given the first place. It is amongst the best gifts which may be coveted earnestly.

FBHCNT

- Prophecy is in no wise simply the revelation of future events, although prophets as such have revealed them. A prophet is one who is so in communication with God as to be able to communicate His mind. →

Darby

- 1 Corinthians 14:1
Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy

18

Preaching and prophesying contrasted

- A teacher instructs according to that which is already written, and so explains its import. But, in communicating the mind of God to souls under grace, the prophet encouraged and edified them.
- There are commentators and Christians that believe prophecy and preaching are interchangeable here. Paul could have used the Greek word for preaching, but he used the Greek word for prophecy. Based on my interpretation of God's word and some of the commentaries on God's word they are not interchangeable for this scripture and Paul is speaking about prophecy.

Darby

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Preaching and prophesying contrasted

- A pastor or any Christian may edify, exhort, and comfort people present without prophesying, but based on biblical truth. As Paul defines prophecy, it addresses (edifies, exhorts, comforts) specific people by speaking under the specific inspiration of the Holy Spirit, which is why such speech is to be weighed/judged (v.29) rather than simply explained. The difference isn't what gets said — it's whether the person is delivering something drawn from settled biblical truth already available to everyone, or something given to them by the manifestation of the Holy Spirit for that moment, which they didn't arrive at through prior study, reasoning, or preparation.

20

Preaching and prophesying contrasted

- It is likely that prophecy occurred more frequently in the Corinthian church, given that they did not yet have the completed New Testament we have today. This does not mean the need for prophecy has ended, or that the gift is now unavailable. We still encounter people in specific circumstances and moments where Spirit-given, occasion-bound edification, exhortation, or comfort is needed for a particular person(s). When that need is genuinely met by the gift of prophecy, it is not something derived from prior study or reasoning.

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Preaching and prophesying contrasted

- Paul's command to "earnestly desire spiritual gifts, especially prophecy" (14:1, 14:39) reflects a hunger to know God's mind. In Corinth, that hunger was partly met through prophecy, because the church did not yet possess a completed New Testament. We have what they did not — God's revealed Word, complete and available to us at any moment ([2 Timothy 3:16-17](#)). Studying that Word is not the same activity as receiving a manifestation of prophecy, which remains Spirit-given and occasion-bound, not derived from study (see previous slide). But to not take advantage of what they longed for and lacked is to neglect the very hunger for God's mind that Paul's whole exhortation assumes — **a hunger that should show up today first and foremost in how seriously we study the Word we've been given.** →

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Preaching and prophesying contrasted

- If prophecy depended on the depth of a person's biblical study, a new believer could not meaningfully receive it while a lifelong student of Scripture could — but that isn't what Paul describes. A new believer and a seasoned saint could each be given something by the Spirit's manifestation to edify a specific person(s) in a specific moment, regardless of how much Scripture either has studied. This is itself evidence that prophecy and biblical knowledge, though both valuable, are not the same thing.

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1 Corinthians 14:2

- For he that speaketh in an unknown tongue - This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.
- He who speaks in a tongue does not speak to men but to God

Clarke



- 1 Corinthians 14:2 For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit.

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1 Corinthians 14:2

- Whether tongues are a known language, as in Acts 2 and as many believe is also meant in 1 Corinthians 12, or an unknown Spirit-utterance, as some interpret 1 Corinthians 14 — both are communications to God, not to man. The known-language type, as in Acts 2, was understood directly by hearers without need of an interpreter. The unknown-utterance type, if it occurs, requires an interpreter to be used publicly at all, and otherwise remains private, between the speaker and God alone.
- Since tongues — of either type — are by definition speech to God, not to people (verse 2), the utterance itself is prayer, praise, or thanksgiving directed upward, regardless of who else is in the room. →

25

1 Corinthians 14:2

- This is why a “supposed” interpretation should raise a flag if its content is aimed at the congregation rather than at God — a message framed as instruction, correction, or “thus says the Lord” to the people present isn’t a translation of what was actually said, since what was said was never addressed to them in the first place. The difference isn’t how confident or spiritual the delivery sounds — it’s whether the content stays consistent with what verse 2 says the tongue was doing all along: talking to God. An interpretation that shifts the message’s direction from God to man hasn’t interpreted the tongue; it has replaced it with something else, and should be weighed and questioned rather than accepted at face value.

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1 Corinthians 14:2

The Psalms — A Working Precedent

- Many Psalms are explicitly addressed **to God**, not to the reader — prayer, praise, confession, lament — yet the whole church has been edified by them for thousands of years.
- Psalm 51:1 — *"Have mercy on me, O God, according to your unfailing love..."* — David is speaking to God, not instructing us.
- Psalm 13:1 — *"How long, LORD? Will you forget me forever?"* — a raw, personal cry to God, not a lesson written for an audience.
- Psalm 103:1 — *"Praise the LORD, my soul; all my inmost being, praise his holy name."* — David commanding his own soul to worship God — again, not a message to us.

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1 Corinthians 14:2

The Psalms — A Working Precedent

- We were never the addressee of a single one of these lines. And yet reading them still strengthens faith, teaches us how to pray, and gives words to our own grief and gratitude. This is precisely the mechanism 1 Corinthians 14:16 describes: the congregation says **"Amen"** to someone else's thanksgiving — agreement with, and edification by, words that were never spoken to them in the first place.
- **Edification does not require redirection.** The content doesn't need to become "about us" or "addressed to us" to build us up — it only needs to be understood.

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1 Corinthians 14:2

The Psalms — A Working Precedent

- This is why an interpreted tongue can genuinely edify the church (14:5) while remaining, in its content, address to God (14:2) — the same way a Psalm is edifying you without ever having been written to you.
- If it's hard to picture how content addressed to God could still build up a hearer — you've been experiencing exactly that every time you've read the Psalms.

29

1 Corinthians 14:3

- But the one who prophesies: He that speaks under the influence of inspiration in the common language of his hearers. This seems to be the difference between those who spoke in foreign languages and those who prophesied. Both were under the influence of the Holy Spirit; both might speak the same truths; both might occupy an equally important and necessary place in the church; but the language of the one was intelligible to the church, the other not; the one was designed to edify the church, the other to address those who spoke foreign tongues, or to give demonstration, by the power of speaking foreign languages, that the religion was from God.

Barnes

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- **1 Corinthians 14:3**
But the one who prophesies speaks to people for their strengthening, encouraging and comfort.

1 Corinthians 14:4

- *Edifies themselves.* That is, the truths which are communicated to him by the Spirit, and which he utters in an unknown language, may be valuable, and may be the means of strengthening his faith, and building him up in the hopes of the gospel, but they can be of no use to others.

Barnes

- **1 Corinthians 14:4**
Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church.

31

1 Corinthians 14:5

- *I would like every one of you to speak in tongues.* "It is an important endowment, and is not, in its place, to be undervalued. It may be of great service in the cause of truth, and if properly regulated, and not abused, I would rejoice if these extraordinary endowments were conferred on all....
- *The one who prophesies is greater.* This gift is of more value, and he really occupies a more elevated rank in the church. He is more *useful*. →

Barnes

- **1 Corinthians 14:5** I would like every one of you to speak in tongues, but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.

32

1 Corinthians 14:5

- The idea here is, that talents are not to be estimated by their *brilliancy*, but by their *usefulness*. ...A man who is useful, however humble and unknown he may be, really occupies a more elevated and respected rank than the man of most splendid talents and dazzling eloquence, who accomplishes nothing in saving: the souls of men.
- *Unless someone interprets*. However important and valuable the truth might be which he uttered, it would be useless to the church, unless he should explain it in language which they could understand. In that case, fire apostle does not deny that the power of speaking foreign languages was a higher endowment and more valuable than the gift of prophecy. ...

Barnes

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1 Corinthians 14:6

- *Some revelation or knowledge or prophecy or word of instruction*. The specific meaning of these expressions is not understood. The general idea is, that it would be of no avail for him to speak unless what he should say was made intelligible.

Abbott

- **1 Corinthians 14:6**
Now, brothers and sisters, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

34

1 Corinthians 14:7-8

- Furthermore, for edification it is not only necessary to impart the knowledge, to apply the word by prophecy to the conscience, and to teach particular truths, but to do so in “words easy to be understood”. Obscurity is not spirituality. If there were no “distinction in the sounds”, music would convey no melodious meaning. If the sound is “uncertain”, the trumpet will produce no effect upon the hearers.

HSmith

- **1 Corinthians 14:7-8**
Even in the case of lifeless things that make sounds, such as the pipe or harp, how will anyone know what tune is being played unless there is a distinction in the notes? Again, if the trumpet does not sound a clear call, who will get ready for battle? **35**

1 Corinthians 14:9-10

- So ministry may be put forth in such a confused way that it conveys no meaning, or it may be expressed with such uncertainty that it has no effect upon the hearers. If ministry is to edify, it must be set forth in words “easy to be understood” and with the certainty of the oracles of God. Every voice in nature has a special significance, and so words have a special meaning. ...

HSmith

- **1 Corinthians 14:9-10** So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. **36**

1 Corinthians 14:11

- Language is useless unless we know what meaning is attached to each word uttered. The hearer is a foreigner (or *barbarian*), then, in the estimation of the speaker, and the speaker a foreigner in the estimation of the hearer. Thus the truth that sounds of tongues are useless unless they convey definite ideas to the hearers, is illustrated (1) by different instruments of music, (2) by different sounds of an instrument, (3) by different words and languages of living men—in all of which cases the conveyance of distinct ideas is the sign and test of their usefulness.

Ellicott

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- 1 Corinthians 14:11
If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and the speaker is a foreigner to me.

1 Corinthians 14:12

- If, then, we are eager for spiritual gifts, let it not be that we may exalt ourselves, and excel above our brethren, but that we may excel to the edifying of the assembly. Nothing that sets aside this great principle of edification can be of the Spirit. Where the Holy Spirit is unhindered, there love prevails, and where love prevails every utterance will be for edification.
- ...the improvement of the people to whom we preach in the knowledge of God, and in faith and obedience, is the great end which we ought to propose to ourselves in the discharge of our office, and in the use of our gifts.

HSmith

- 1 Corinthians 14:12
So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.

Poole

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1 Corinthians 14:13

- This is an anticipation, by way of reply to a question which might very readily be proposed to him. “If any one, therefore, is able to speak a foreign language, will the gift be useless? Why should that be kept back, which might be brought out to light, to the glory of God?” He shows the remedy. “Let him,” says he, “ask from God the gift of interpretation also. If he is without this, let him abstain in the meantime from showing off.”
- *Guzik*: “Let him who speaks in a tongue pray that he may interpret... I think Paul is kind of giving a clue in a way that the gift of tongues can function in church life —→

Calvin



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- 1 Corinthians 14:13 For this reason the one who speaks in a tongue should pray that they may interpret what they say.

1 Corinthians 14:13

- let's say God is speaking to your heart something in tongues, and you feel that he wants you to communicate to other people, well, just pray that you may interpret it, and don't even bother speaking out the tongue. What's the point of that? Just speak out the interpretation, and then everybody's blessed and nobody's weirded out.”
- Note: Guzik's phrase "communicate to other people" should be read as disclosure — sharing what was said to God so the congregation may be edified by it (verses 5, 16) — not as the content becoming address to man, which verse 2 rules out. So when a person self-interprets a tongue (verse 13), what they disclose is content addressed to God — praise, prayer, or thanksgiving — not instructions to man.→



40

1 Corinthians 14:13

- Anything that shifts into instruction, correction, or a directive “thus says the Lord” to the hearers has stopped being an interpretation of the tongue and become something else, which is why it should be weighed rather than simply received (verse 2).
- Compare verse 16, where Paul himself describes the content as ‘praising God’ and ‘thanksgiving’ — confirming that even publicly disclosed, interpreted tongues-content remains address to God, not instruction to the hearers.”

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Contextual Reading 1 Corinthians 14:14-25

Intelligibility demanded

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

¹⁵So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. ¹⁶Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer, say “Amen” to your thanksgiving, since they do not know what you are saying? ¹⁷You are giving thanks well enough, but no one else is edified. ¹⁸I thank God that I speak in tongues more than all of you. ¹⁹But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue. ²⁰Brothers and sisters, stop thinking like children. In regard to evil be infants, but in your thinking be adults.

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Contextual Reading 1 Corinthians 14:14-25

Intelligibility demanded

²¹In the Law it is written: “With other tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord.” ²²Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers. ²³So if the whole church comes together and everyone speaks in tongues, and inquirers or unbelievers come in, will they not say that you are out of your mind? ²⁴But if an unbeliever or an inquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all, ²⁵as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, “God is really among you!”

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1 Corinthians 14:14

• A man praying in a tongue needed the gift of interpretation. The emotions of his spirit, kindled by the Spirit of God, found utterance in a “tongue,” the gift of the Spirit of God; but his intellectual faculty grasped no definite idea, and could not, therefore, formulate it into human language; therefore the prayer which is offered merely in a tongue, from the spirit and not from the understanding, is useless as regards others. The Apostle is here speaking of public worship (see [1Co 14:16](#)), and not of private devotion; and the word “unfruitful” implies the result, or rather the absence of result, as regards others.

- **1 Corinthians 14:14**
For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

44

1 Corinthians 14:15

- *I will sing with the spirit.* It is evident that the same thing might take place in singing which occurred in prayer. It might be in a foreign language, and might be unintelligible to others. The affections of the man himself might be excited, and his heart engaged in the duty, but it would be profitless to others. Paul, therefore, says that he would so celebrate the praises of God, as to excite the proper affections in his own mind, and so as to be intelligible and profitable to others. →

Barnes

- **1 Corinthians 14:15**
So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding.

45

1 Corinthians 14:15

- This passage proves,
(1.) that the praises of God are to be celebrated among Christians, and that it is an important part of worship;
(2.) that the heart should be engaged in it, and that it should be so performed as to excite proper affections in the hearts of those who are engaged in it; and,
(3.) that it should be so done as to be *intelligible* and edifying to others. The *words* should be so uttered as to be distinct and understood. There should be clear enunciation as well as in prayer and preaching, since the design of sacred music in the worship of God is not only to utter praise, →

Barnes

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1 Corinthians 14:15

but it is to impress the sentiments which are sung on the heart, by the aid of musical sounds and expression, more deeply than could otherwise be done. If this is not done, the singing might as well be in a foreign language. Perhaps there is no part of public worship in which there is greater imperfection than in the mode of its singing. At the same time, there is scarcely any part of the devotions of the sanctuary that may be made more edifying or impressive. It has the *advantage*--an advantage which preaching and praying have not--of using the sweet tones of melody and harmony to *impress* sentiment on the heart; and it should be done.

Barnes

47

1 Corinthians 14:16

- If an unknown tongue is used, how can one who does not understand it say the **Amen** to the blessing at the proper place? Note here, This shows that audible responses to the praises and thanksgivings were the custom of the church.

PNTC



<https://youtu.be/wQSbQaSIG6s>

- 1 Corinthians 14:16
Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer, say “Amen” to your thanksgiving, since they do not know what you are saying?

48

1 Corinthians 14:16

- Paul's expression, however, indicates, that some one of the ministers uttered or pronounced prayers in a distinct voice, and that the whole assembly followed in their minds the words of that one person, until he had come to a close, and then they all said *Amen* — to indicate, that the prayer offered up by that one person was that of all of them in common.
- It is known, that *Amen* is a Hebrew word, derived from the same term from which comes the word that signifies *faithfulness* or *truth*. It is, accordingly, a token of confirmation, both in affirming, and in desiring. Farther, as the word was, from long use, familiar among the Jews, it made its way from them to the Gentiles, and the Greeks made use of it as if it had belonged originally to their own language. Hence it came to be a term in common use among all nations.

Calvin

49

1 Corinthians 14:17

- It is here implied that speaking in a tongue was, as regards an individual, an acceptable mode of worship, and it is the public use of it that all throughout this passage the Apostle is dealing with.

Ellicott

- 1 Corinthians 14:17
You are giving thanks well enough, but no one else is edified.

1 Corinthians 14:18-19

- In condemning the abuse of tongues, the apostle was not moved by jealousy, for he himself spoke with tongues more than they all; but he used the gift in the right place, before the right audience, and for a right purpose. In the assembly five words with the understanding, that others might be taught, were better than “ten thousand words in an unknown tongue”
HSmith
- How many languages Paul could speak, he has nowhere told us. It is reasonable, however, to presume that he was able to speak the language of any people to whom God in his providence, →
Barnes

- 1 Corinthians 14:18-19 I thank God that I speak in tongues more than all of you. But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

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1 Corinthians 14:18-19

and by his Spirit, called him to preach. He had been commissioned to preach to the *Gentiles*, and it is probable that he was able to speak the languages of all the nations among whom he ever travelled. There is no account of his being under a necessity of employing an interpreter wherever he preached.

Barnes

52

1 Corinthians 14:20

- The meaning may be thus expressed: "Your admiration of foreign languages is like the sports and plays of *childhood*. In this respect be not children, be men. Lay aside such childish things. Act worthy of the *understanding* which God has given you. I have mentioned children. Yet I would not speak unkindly or with contempt even of them. *In one respect* you may imitate them. Nay, you should not only be like *children*, that are somewhat advanced in years, but like *infants*. →

Barnes

- 1 Corinthians 14:20
Brothers and sisters, stop thinking like children. In regard to evil be infants, but in your thinking be adults.

53

1 Corinthians 14:20

- Be as free from malice, from any ill-will toward others, from envy, and every improper passion, as they are: This passage, therefore, accords with the repeated declaration of the Saviour, that in order to enter into heaven, it was needful that we should become as little children, [Mt 18:3](#).
- **Matthew 18:3 (KJV)** And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Barnes

54

1 Corinthians 14:21

- This passage, in Isaiah, means, that God would teach the rebellious and headstrong Jews submission to himself, by punishing them among a people of another language, by removing them to a land--the land of Chaldaea--where they would hear only a language that to them would be unintelligible and foreign. Yet, notwithstanding this discipline, they would be still, to some extent, a rebellious people. The passage in Isaiah has no reference to the miraculous gift of tongues, and cannot have been used by the apostle as containing any indication that such miraculous gifts would be imparted. →

Barnes

55

- **1 Corinthians 14:21**
In the Law it is written: "With other tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord."

1 Corinthians 14:21

- It seems to have been used by Paul, because the words which occurred in Isaiah would *appropriately express* the idea which he wished to convey, that God would make use of foreign languages for some *valuable purpose*. ... What the design of making use of foreign languages was, in the Christian church, the apostle immediately states, [**1Co 14:22-23**](#).

Barnes

56

1 Corinthians 14:22

- **Caution** — Verse 22 says prophecy "serveth not for them that believe not." But verses 24-25 describe the *opposite*: an unbeliever hears prophecy, is convicted, and falls down declaring "God is in you of a truth." That looks like a direct contradiction.
- J.B. Phillips (1906–1982) was an English Bible translator who suggested a transcription error — that the verse originally read the reverse, with *tongues* signed to believers and *prophecy* signed to unbelievers. This is a conjecture, not a reading supported by any manuscript evidence. →

- 1 Corinthians 14:22
Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers.

57

1 Corinthians 14:22

- Others, Calvin, among them — resolve it without suggesting an error: tongues, as a startling miracle, are aimed at drawing outsiders' attention; prophecy is the steady, ordinary food meant to build up those already inside the faith — verses 24-25 then describe prophecy's *practical effect* on a visitor, not a contradiction of its stated design in verse 22.
- The advantages derived from *tongues* were various. They provided against necessity — that diversity of *tongues* might not prevent the Apostles from disseminating the gospel over the whole world: there was, consequently, no nation with which they could not hold fellowship. →

Calvin

58

1 Corinthians 14:22

- They served also to move or terrify *unbelievers* by the sight of a miracle — for the design of this miracle, equally with others, was to prepare those who were as yet at a distance from Christ for rendering obedience to him. Believers, who had already devoted themselves to his doctrine, did not stand so much in need of such preparation.
- Hence, the Corinthians brought forward that gift improperly and out of its right place, allowing prophecy in the meantime to be neglected, which was peculiarly and specially set apart for *believers*, and ought, therefore, to be familiar to them, for in *tongues* they looked to nothing farther than the miracle.

Calvin

59

1 Corinthians 14:23

- They will not understand what is said; it will be a confused jargon; and they will infer that it is the effect of insanity. Even though it might not, therefore, be in itself improper, yet a regard to the honor of Christianity should have led them to abstain from the use of such languages in their worship when it was needless. The apostles were charged, from a similar cause, with being intoxicated. See [Ac 2:13](#).

Barnes

- **1 Corinthians 14:23**
So if the whole church comes together and everyone speaks in tongues, and inquirers or unbelievers come in, will they not say that you are out of your mind?

60

1 Corinthians 14:24

- There is no danger of exaggeration regarding this gift. Each one uttering prophecy, telling forth the gospel truth, and revealing the mind of God, will have a message that will be useful to the unbeliever. As one after another they utter the words of divine truth, they each send something that pierces into his soul. By all of them he is convicted in his own conscience of some sin. He is condemned in his own eyes, a searching light is turned upon his heart. The secrets of his heart are made manifest, and he makes terrible discoveries of his guilt ([Heb 4:12-13](#)).

Ellicott

- 1 Corinthians 14:24
But if an unbeliever or an inquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all,

61

1 Corinthians 14:25

- Note, Scripture--truth, plainly and duly taught, has a marvelous aptness to awaken the conscience, and touch the heart. ...Note, Religious exercises in Christian assemblies should be such as are fit to edify the faithful, and convince, affect, and convert unbelievers. **The ministry wasn't instituted to make a display of gifts and parts, but to save souls.**
- The truths of the gospel plainly and kindly declared, are often so attended by the influences of the Holy Ghost, that persons who come to a place of public worship out of curiosity, or to ridicule the preacher and scoff at religion, are convicted of sin, led to condemn themselves, and join with those whom they came to oppose in sincerely worshipping God.

MHWBC

FBN

- 1 Corinthians 14:25 as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, "God is really among you!"

62

Contextual Reading 1 Corinthians 14:26-40

Practical instructions for the public use of these gifts

²⁶What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up. ²⁷If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. ²⁸If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God. ²⁹Two or three prophets should speak, and the others should weigh carefully what is said. ³⁰And if a revelation comes to someone who is sitting down, the first speaker should stop. ³¹For you can all prophesy in turn so that everyone may be instructed and encouraged. ³²The spirits of prophets are subject to the control of prophets. →

63

Contextual Reading 1 Corinthians 14:26-40

Practical instructions for the public use of these gifts

³³For God is not a God of disorder but of peace—as in all the congregations of the Lord's people. ³⁴Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. ³⁵If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. ³⁶Or did the word of God originate with you? Or are you the only people it has reached? ³⁷If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord's command. ³⁸But if anyone ignores this, they will themselves be ignored. ³⁹Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues. ⁴⁰But everything should be done in a fitting and orderly way.

64

1 Corinthians 14:26

- From a discussion as to the relative value of the gift of tongue and that of prophecy, the Apostle now turns to practical instructions as to the method of their employment in public church assemblies. He first gives directions regarding the tongues ([1Co 14:27-28](#)), then regarding prophecy ([1Co 14:29-36](#)), and the concluding verses of this chapter contain a summing up and brief repetition of what has been already laid down. In this verse he introduces the practical application of the truths which he has been enforcing, →

Ellicott

- **1 Corinthians 14:26**
What then shall we say, brothers and sisters?
When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up. 65

1 Corinthians 14:26

by the question, "How is it, then?"—*i.e.*, what should follow from all these arguments?—and, instead of answering the question directly, he first recalls the existing state of confusion in their public assemblies, which had rendered necessary the teaching of the previous verses, and which is to be remedied by the practical instructions which now follow.

Ellicott

- *each of you*; That is, all the things which are specified would be found among them. It is evidently not meant that all these things would be found in the same person, but would all exist at the same time; and thus confusion and disorder would be inevitable. Instead of waiting for an intimation from the presiding officer in the assembly, or speaking in succession and in order, →

Barnes

1 Corinthians 14:26

each one probably regarded himself as under the influence of the Holy Spirit; as having an important message to communicate, or as being called on to celebrate the praises of God; and thus, confusion and disorder would prevail. Many would be speaking at the same time, and a most unfavorable impression would be made on the minds of the strangers who should be present, [1Co 14:23](#). This implied reproof of the Corinthians is certainly a reproof of those public assemblies where many speak at the same time; or where a portion are engaged in praying, and others in exhortation. Nor can it be concluded that in such cases those who engage in these exercises are under the influence of the Holy Spirit; for, however true that may be, yet it is no more true than it was in Corinth, and yet the apostle reproofed the practice there. The Holy Spirit is the Author of order, and not of confusion, [1Co 14:33](#); and true religion prompts to peace and regularity, and not to discord and tumult.

Barnes

67

1 Corinthians 14:27

- Here is the practical application of the general rule just laid down to the exercise of the gift of tongues. Those who had that gift were not all to speak together, and so cause confusion; only two, or at the most three, were to speak in each assembly, and each of such group was to speak in turn, one at a time. There was to be with each group one who had the gift of interpretation, and he was to interpret to the listeners.

Ellicott

- 1 Corinthians 14:27
If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret.

68

1 Corinthians 14:28

- But if there be no one with the gift of interpreting, then the speaker with tongues was not to exercise his gift publicly at all; he may only exercise his gift in private with himself and God.

Ellicott

- **1 Corinthians 14:28**
If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.

69

1 Corinthians 14:29

- ...they were to compare one doctrine with another, and deliberate on what was spoken, and determine whether it had evidence of being in accordance with the truth. It may be that the apostle here refers to those who had the gift of discerning spirits, and that he meant to say that they were to determine by what spirit the prophets who spoke were actuated. It was possible that those who claimed to be prophets might err; and it was the duty of all to examine whether that which was uttered was in accordance with truth. And if this was a duty then, it is a duty now; →

- **1 Corinthians 14:29**
Two or three prophets should speak, and the others should weigh carefully what is said.

Barnes

70

1 Corinthians 14:29

if it was proper even when the teachers claimed to be under Divine inspiration, it is much more the duty of the people now. No minister of religion has a right to demand that all that he speaks shall be regarded as truth, unless he can give good reasons for it; no man is to be debarred from the right of canvassing freely, and comparing with the Bible, and with sound reason, all that the minister of the gospel advances. No minister who has just views of his office, and a proper acquaintance with the truth, and confidence in it, would desire to prohibit the people from the most full and free examination of all that he utters. →

Clarke

Barnes

71

1 Corinthians 14:29

It may be added, that the Scripture everywhere encourages the most full and free examination of all doctrines that are advanced; and that true religion advances just in proportion as this spirit of candid, and earnest, and prayerful examination prevails among a people.

Barnes

- But all these provisions, ...were in imitation of the practice in the Jewish synagogues; for there it was customary for them to object, interrogate, judge, refute, etc.

Clarke

72

1 Corinthians 14:30

- ...the obvious meaning of the passage is, that the man who was speaking was to close his discourse and be silent. It does not follow, however, that he was to be rudely interrupted. He might close his discourse deliberately, or perhaps by an indication from the person to whom the revelation was made. At any rate, two were not to speak at the same time, but the one who was speaking was to conclude before the other addressed the assembly.

Barnes

- 1 Corinthians 14:30
And if a revelation comes to someone who is sitting down, the first speaker should stop.

73

1 Corinthians 14:31

- There is time enough for all; there is no need of speaking in confusion and in disorder. Every person may have an opportunity of expressing his sentiments at the proper time.
- *That all may learn.* In such a manner that there may be edification. This might be done if they would speak one at a time in their proper order.

Barnes

- 1 Corinthians 14:31
For you can all prophesy in turn so that everyone may be instructed and encouraged.

74

1 Corinthians 14:32

- They were able to control themselves in this matter. Though they were inspired, there was no need of more than one speaking at a time. **The Holy Spirit by his influences does not lessen a man's control over himself, but increases it, and leads him to do, not things which are unsuitable, but those which in themselves are right, and in their tendency useful.**

FBN

- **1 Corinthians 14:32**
The spirits of prophets are subject to the control of prophets.

75

1 Corinthians 14:33

- **God is not the author of confusion;** the Holy Spirit, by his inspiration, does not lead to it, nor does he approve it. All under his influence can and ought to avoid it. **Of peace;** order, harmony, and love, as is manifest in all well-regulated churches.

FBN

- **1 Corinthians 14:33**
For God is not a God of disorder but of peace—as in all the congregations of the Lord's people.

76

1 Corinthians 14:34-35

- **Let the women keep silence in the churches.** This, in view of other portions of the Scriptures, is confessedly a difficult passage. In [1Ti 2:11-12](#), we have the same teaching. On the other hand, Deborah was a judge and a prophetess [[Jg 4:4](#)]; Huldah was a prophetess [[2 Ki 22:14](#)]; Joel predicted that in the Christian dispensation "the sons and daughters should prophesy" ([Joe 2:28](#)), and Peter declared that this was fulfilled on the Day of Pentecost ([Ac 2:4](#)). →

PNTC

- **1 Corinthians 14:34-35**
Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. 77

1 Corinthians 14:34-35

- In addition, the daughters of Philip prophesied ([Ac 21:9](#)), and in [1Co 11:5](#), Paul gives directions concerning women prophesying. Probably these apparent discrepancies may be reconciled as follows: (1) Paul's prohibition of speaking to the women is *in the churches*; that is, in the church assemblies when "the whole church is come together into one place" ([1Co 14:23](#)). It is an official meeting of the church. "Church" in the New Testament always means the *ecclesia*. It does not apply to such informal meetings as the social or prayer-meetings, but to formal gatherings of the whole body. (2) It may be that even this prohibition was due to the circumstances that existed in Ephesus, where Timothy was, and in Corinth, and would not apply everywhere. →

PNTC

78

1 Corinthians 14:34-35

- If so, it applies wherever similar circumstances exist, but not elsewhere. Both were Greek churches. Among the Greeks public women were disreputable. For a woman to speak in public would cause the remark that she was shameless. Virtuous women were secluded. Hence it would be
- a **shame for women to speak in the church** assembly [[1Co 14:35](#)]. It is noteworthy that there is no hint of such a prohibition to any churches except Grecian. Wherever it would be shameful, women ought not to speak.

1 Corinthians 14:36

- The church at Corinth had on some of these points acted at variance with the practice of the other churches, and in a manner which assumed an independence of St. Paul's apostolic authority. He therefore asks them, with something of sarcastic indignation, whether they are the source from whence the word of God has come, or whether they think themselves its sole recipients, that they should set themselves above the other churches, and above him?

- **1 Corinthians 14:36**
Or did the word of God originate with you? Or are you the only people it has reached?

1 Corinthians 14:37

- Paul claims here, as in other places, a deference to his doctrine as a divine revelation. And he knew the difference between the thoughts of his own heart, and the dictates of the Holy Ghost.

Sutcliffe

- **1 Corinthians 14:37**
If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord's command.

81

1 Corinthians 14:38

- *Let him be ignorant.* At his own peril, let him remain so, and abide the consequences. I shall not take any further trouble to debate with him. I have stated my authority. I have delivered the commands of God. And now, if he disregards them, and still doubts whether all this is said by Divine authority, let him abide the consequences of rejecting the law of God. I have given full proof of my Divine commission. I have nothing more to say on that issue. And now, if he chooses to remain in ignorance or incredulity, the fault is his own, and he must answer for it to God.

Barnes

- **1 Corinthians 14:38**
But if anyone ignores this, they will themselves be ignored.

82

1 Corinthians 14:39

- This is the summing up of all that he had said. It was desirable that a man should wish to be able to speak, under the teaching of the Holy Spirit, in such a manner as to edify the church.
- *And forbid not*, etc. Do not suppose that the power of speaking foreign languages is useless, or is to be despised, or that it is to be prohibited. In its own place it is a valuable endowment; and on proper occasions the talent should be exercised.

Barnes

- **1 Corinthians 14:39**
Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues.

83

1 Corinthians 14:40

- Whatever form spiritual manifestations may take in the assembly, let all who take part ask themselves, “Will it be in love, will it be for edification, will it be according to divine order?”. Let us then remember the three great exhortations of the chapter:
(1) “Follow after love” (verse 1).
(2) “Let all things be done unto edifying” (verse 26).
(3) “Let all things be done decently and in order” (verse 40).

HSmith

- **1 Corinthians 14:40**
But everything should be done in a fitting and orderly way.

84

1 Corinthians 14 — Key Takeaways

- ✓ **Love governs every gift.** Pursue love first; desire spiritual gifts within that pursuit, not instead of it or ahead of it (verse 1).
- ✓ **Tongues address God; prophecy addresses people.** These are opposite directions of speech, not two versions of the same gift (verses 2-3).
- ✓ **The test for value in the assembly is edification of others, not personal experience.** A gift that builds up only the speaker is less useful in the gathered church than one that builds up everyone present (verses 4-5, 12).
- ✓ **Intelligibility matters.** Whatever is said or sung in the gathered church should be understandable — uncertain sound, however sincere, edifies no one (verses 7-11, 19).

85

1 Corinthians 14 — Key Takeaways

- ✓ **Every gift is to be exercised with self-control, not treated as an excuse for disorder.** The Spirit does not override a person's ability to wait, yield the floor, or stay silent (verses 28, 30, 32-33).
- ✓ **What is spoken — even under claim of inspiration — is to be tested, not simply received.** This applies to prophecy in Paul's day and to anything presented to us as spiritually authoritative today (verse 29).
- ✓ **God is a God of peace, not confusion.** The ultimate aim of everything done in worship is that it be fitting, orderly, and for the building up of the church (verses 26, 33, 40).

86

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

- Question 1: Should tongues be used publicly in worship, or reserved for private prayer?
- Question 2: Is "speaking in tongues" a real human language, or an ecstatic/spiritual utterance beyond known language?

87

Reference: From Chapter 12's Handout Package

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

- *Some Pastors and churches believe tongues is a real gift, valid and valuable in personal prayer, but should be restricted in public worship.*
- Paul's own stated rationale ([1Co 14:2,4](#)): the tongues-speaker "edifies himself," but the one who prophesies "edifies the church" — the gift that builds up others is preferred *in the assembly*.
- [1Co 14:19](#) — Paul would rather speak five intelligible words than ten thousand words in a tongue, specifically "in the church."
- [1Co 14:27-28](#) — If anyone speaks in a tongue, two or at most three should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep silent in the church.
- This is explicit church-order regulation — not a prohibition of the gift itself, but a structure placed around its public use.



88

Reference: From Chapter 12's Handout Package

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

- Some Pastors and churches believe tongues can be a part of public worship.
- [1Co 14:5](#) — "I wish you all spoke with tongues" — Paul's own stated desire, not reluctant tolerance.
- [1Co 14:39](#) — Paul's closing instruction to the whole discussion: "forbid not to speak with tongues."
- The regulation in [1Co 14:27-28](#) assumes tongues *will* occur in the assembly — it directs *how*, not *whether*.
- Balance point: Paul restricts *disorder*, not the *gift*. Rightly ordered public use (with interpretation) is permitted, not just privately tolerated.



89

Reference: From Chapter 12's Handout Package

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

What Is "Speaking in Tongues," Exactly?

Acts 2:6-8 (KJV) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean? And how hear we every man in our own tongue, wherein we were born?



90

Reference: From Chapter 12's Handout Package

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

- **Known-language view:** at Pentecost, tongues were real, identifiable human languages understood by hearers from many nations — the Greek word *glossa* elsewhere in the NT and secular Greek consistently means "language."
- [Isaiah 28:11](#) (cited by Paul in [1Co 14:21](#)) — "with men of other tongues... will I speak to this people" — a foreign, human language as a sign to Israel.
- **Ecstatic/spirit-utterance view:** [1 Co 13:1](#) — "though I speak with the tongues of men *and of angels*" — suggests something beyond ordinary human language. →



91

Reference: From Chapter 12's Handout Package

1 Corinthians 12:29-30

The Gift of Tongues — Two Questions Worth Distinguishing

- 1Co 14:2 — "he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him" — harder to reconcile with a known human language that some hearer, somewhere, could presumably recognize.
- **Both views agree on this:** whatever its exact nature, tongues in worship is never presented in Scripture as meaningless gibberish — it is either a real language understood by someone (Acts 2), or content requiring interpretation to be understood (1 Cor 14) — either way, it carries actual meaning, not noise.



92

Reference: From Chapter 12's Handout Package

Reference Scriptures

- **Acts 2:4 (KJV)** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- **Acts 2:13 (KJV)** Others mocking said, These men are full of new wine.
- **Acts 21:9 (KJV)** And the same man had four daughters, virgins, which did prophesy.
- **1 Corinthians 11:5 (KJV)** But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.
- **1 Corinthians 12:7 (KJV)** But the manifestation of the Spirit is given to every man to profit withal.
- **1 Corinthians 13:10 (KJV)** But when that which is perfect is come, then that which is in part shall be done away.

93

Reference Scriptures

- **1 Corinthians 13:12 (KJV)** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- **Hebrews 4:12-13 (KJV)** For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.
- **Joel 2:28 (KJV)** And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

94

Reference Scriptures

- **Judges 4:4 (KJV)** And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
- **2 Kings 22:14 (KJV)** So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.
- **1 Timothy 2:11-12 (KJV)** Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
- **2 Timothy 3:16-17 (KJV)** All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.