

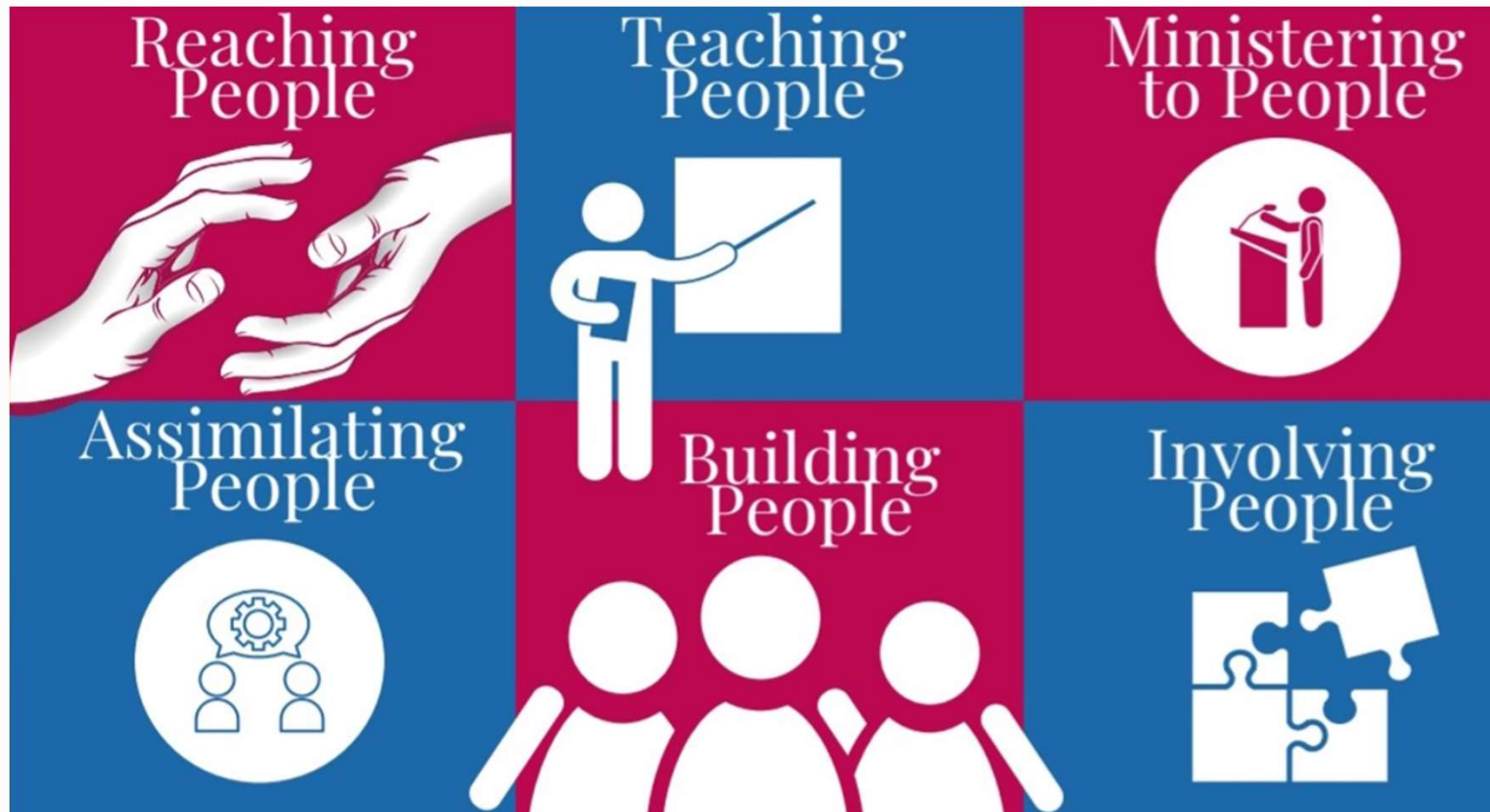


Faith and Love C.O.G.I.C
Sunday School

Lesson 1 June 1, 2025

THE GIFT OF LANGUAGES

SUNDAY SCHOOL CORE VALUES



Lesson 1 June 1, 2025
GIFT OF LANGUAGES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: “When He ascended on high, He led captivity captive, and gave gifts to men.” **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

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SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: ACTS 2:1-7, 12; 1 CORINTHIANS 14:13-19
- Bible Truth: The need for finding a common understanding is necessary whether people are speaking in different native languages as in Acts 2 or unknown spiritual languages as in 1 Corinthians 14.
- Memory Verse: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also"(1 Corinthians 14:15), KJV.
- Lesson Aim: By the end of the lesson, we will: DISCOVER how the Holy Spirit helped people communicate in both different native and spiritual languages; EMPATHIZE with people in situations in which language inhibits communication; and FIND ways to communicate with diverse people to foster common understanding.
- Background Scriptures: Amos 2:4-8; Psalm 75-Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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Acts 2:1-7, 12, KJV

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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Acts 2:1-7, 12, KJV

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

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1 Corinthians 14:13-19, KJV

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

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

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1 Corinthians 14:13-19, KJV

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

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LIGHT ON THE WORD

The phenomenon of speaking in tongues is prominent in the book of Acts and refers to the ability to speak in a known or unknown language. This was first seen at Pentecost, where the twelve apostles experienced the empowerment of the Holy Spirit and praised God in different languages that were understood by the pilgrims residing in Jerusalem at the time.

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LIGHT ON THE WORD

The ability to speak in tongues is also referenced throughout Acts and the book of 1 Corinthians. In these instances, it refers to the ability to speak to God in a language unknown to man. Some in the congregation were not only gifted by the Spirit to speak in unknown tongues, but also gifted to give the interpretation of what was said.

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LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn that communication is important as believers work together through worship, praise, and programs to build the church.

INTRODUCTION

Chaos in Communication

After the chapter on love, Paul turns to the place of tongues in the church gathering. Some had prided themselves on speaking in tongues. This led them to cause chaos in their gatherings. Those who were new to the church could not understand what was going on. Paul attempts to guide the Corinthian church in how to use the gift of tongues and what gifts they ought to be seeking. His main goal in the whole matter is that any contribution a member makes in the church would be strengthened and encouraged.

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BIBLE LEARNING

AIM: We will affirm the reality of spiritual gifts.

I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit

Acts 2:1-7,12

At the beginning of Acts, we see God's heart communicate clearly His salvation to all the nations. The apostles were told to wait in Jerusalem until they were empowered by the Holy Spirit. The sign of this was tongues of fire resting over their heads. We do not know whether these tongues actually consisted of real fire or were just a metaphor. Regardless, these tongues of fire were a symbol of the fact that the apostles were empowered to speak for the Lord. Immediately they began to praise God as "the Spirit gave utterance," and the crowd of Jewish pilgrims who had come from all over for the feast of Pentecost heard them speak in their own language (vv. 4-6).

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

**1 And when the day of Pentecost was fully come, they were all
with one accord in one place.**

The narrative opens with a reference to the time and place of the coming of the Holy Spirit. The time is precise: "when the day of Pentecost was fully come." The word "Pentecost" literally means "fiftieth," because it was celebrated 50 days after Passover. It was the second of the three great Jewish annual festivals (Deuteronomy 16:16), falling between Passover and the Feast of Tabernacles, or Feast of Booths. Pentecost was also called the Feast of Weeks because it was held seven weeks after Passover (Exodus 34:22). It had a double meaning.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

**1 And when the day of Pentecost was fully come, they were all
with one accord in one place.**

Pentecost celebrated the end of the grain harvest and was also known as the Feast of Harvest (Exodus 23:16). In later Judaism (toward the 1st century A.D.), it was observed as the anniversary of the giving of the Law to Moses at Sinai. It is possible to draw out from the two meanings of Pentecost a double symbolism for Christians. The coming of the Holy Spirit occurred 50 days after the crucifixion and resurrection of Christ, marking the beginning of the new covenant and the harvesting of the first fruits of the Christian missionary enterprise.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

**1 And when the day of Pentecost was fully come, they were all
with one accord in one place.**

The Day of Pentecost "was fully come", which means that it was in the process of fulfillment or coming to an end. The expression "in one place" probably refers to their usual meeting place somewhere within the temple area, such as one of the many rooms or halls of the temple (cf. Acts 2:46; 3:11; 5:12).

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

The place where the disciples were gathered was suddenly filled with what sounded like "a rushing mighty wind" from heaven. The word "wind" (Gk. pnoe, pno-AY) is frequently used in the Bible as a symbol of the Spirit (1 Kings 19:11; Ezekiel 37:9-14; John 3:8). The Spirit came upon them with great power. This was the power promised by Jesus for witnessing (Luke 24:49; Acts 1:8).

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

**3 And there appeared unto them cloven tongues like as of fire,
and it sat upon each of them.**

The disciples not only heard a rushing mighty wind, but they saw "tongues like as of fire." The word "fire" (Gk. pur, poor) also denotes the divine presence (Exodus 3:2) and the Spirit who purifies and sanctifies (cf. Matthew 3:11; Luke 3:16). The expression "cloven tongues" (Gk. diamer-izo glossa), refers to tongues dividing, distributing, or parting themselves. Then the tongues "sat" (Gk. kathizo,) on the disciples. The verb is singular, giving the understanding that a tongue of fire sat on each person.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The disciples were all filled with the Holy Spirit(cf. Acts 4:8; 13:9; Ephesians 5:18), and they "began to speak with other tongues." Speaking in tongues is also called glossolalia, from two Greek words: glossa, tongue, and laleo, to speak. It was not an unparalleled manifestation (cf. Acts 10:46;19:6). It was also a spiritual gift that was highly valued by the church of Corinth (1 Corinthians 12-14). Without denying that it was a manifestation of the Holy Spirit, Paul denounced the undue importance that some people of the Corinthian church attached to it.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The glossolalia in Corinth was uttered in speech that could not be understood until someone present received the corresponding spiritual gift of interpretation. Speaking in tongues is similar to the prophetic utterances of people possessed by the Spirit of God in the Old Testament (Numbers 11:25-29; 1 Samuel 10:5-6). In Acts 2, however, the disciples were speaking in tongues that were completely different from their native languages, as prompted by the Holy Spirit.

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**I. A CASE OF CLEAR
COMMUNICATION**

The Outpouring of the Spirit
Acts 2:1-7,12

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The words they were speaking were immediately recognized by immigrants and visitors from many parts of the world. The following verse (v. 5) shows that the purpose of the Spirit-inspired glossolalia was to symbolize the universality of the Gospel (Acts 1:8). It shows that people from all nations will be brought into a unity of understanding through the preaching of the Gospel in the power of the Holy Spirit.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

The verb translated as "were dwelling" (Gk.katoikeo, kat-oy-KEH-oh) is used for temporary dwellers who came for Pentecost. They came from "every nation under heaven" to stay in Jerusalem near the temple within the city walls as permanent residents. The expression "every nation under heaven" also stresses the international nature of the crowd. The crowd was composed of permanent residents of Jerusalem and visitors who came to celebrate the feast.

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

They "were confounded" (Gk. suncheo) as they heard loud praises to God uttered by the disciples in the indigenous languages and dialects of their native lands. The word "language" (Gk. dialektos) means the language of a particular nation or region. It can refer to a whole language or even dialects within a language. The diversity of language is stressed here and in the following verses (v. 7-12). The desire of God is that every tribe and nation will be reached with the Gospel (cf. 1 Timothy 2:4-7; Revelation 5:9).

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I. A CASE OF CLEAR COMMUNICATION

The Outpouring of the Spirit
Acts 2:1-7,12

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

They were "amazed" (Gk. *existemi*), which literally means to be beside oneself or out of place, denoting an overwhelming surprise. They "marvelled" (Gk. *thaumazo*), denoting a continuing wonder and speculation as they heard loud praises to God uttered in languages and dialects other than the speakers' native Galilean. The Galileans used a peculiar dialect that distinguished them from other Judeans (cf. Matthew 26:73; Mark 14:70).

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**I. A CASE OF CLEAR
COMMUNICATION**

The Outpouring of the Spirit
Acts 2:1-7,12

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Again we see that the visitors present on the Day of Pentecost were amazed. This verse also adds that they were in doubt (Gk. diaporeo). This word means to be totally at a loss. They were at a loss for an explanation of the events they were experiencing. As a result, they ask themselves "What meaneth (Gk. thelo, THEH-lo) this?" Thelo can specifically mean to intend or to purpose. In essence, the travelers asked, "What is the purpose of our being able to hear and see this phenomenon?"

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LIGHT ON THE WORD

Speaking to be Understood

The Jewish pilgrims had two questions regarding this encounter. First they questioned that the apostles, who were not educated, could speak in their language, "Behold, are not all these which speak Galileans?" they asked with amazement. The apostles were from Galilee and the Galilean accent was famous among the Jews as being distinctive (cf. Matthew 26:73; Mark 14:70). Hearing Galileans speak their language clearly and fluently excited them and must have aroused their curiosity.

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LIGHT ON THE WORD

Speaking to be Understood

The next question they asked was "What meaneth this?"(v. 12). To hear untrained Galileans speak in Persian, Arabic, Egyptian, Libyan, and a multitude of other languages had to mean something. This was a case of God using the apostles to cross language barriers to communicate to humanity. Through this scene at Pentecost, we see a demonstration of clear communication and also the need to take it a step further as the Jewish pilgrims needed to have this event interpreted for them.

II. THE CALL TO CLEAR COMMUNICATION

Order for Speaking in Tongues
1 Corinthians 14:13-15

Years later, in the Corinthian church, Paul discusses the need for clear communication. The church had been blessed with miraculous gifts, including the ability to speak in unknown tongues. From the text here and in 1 Corinthians 12, we can see that this ability to speak in unknown tongues was different from what the apostles experienced at Pentecost.

II. THE CALL TO CLEAR COMMUNICATION

Order for Speaking in Tongues
1 Corinthians 14:13-15

These were tongues that were not known and needed miraculous or supernatural interpretation (1 Corinthians 12:10, 14:5, 27). The Corinthians had placed a higher priority on speaking in tongues than other gifts that brought more clarity and built up the whole church. They were more interested in gifts that built up and elevated self.

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II. THE CALL TO CLEAR COMMUNICATION

Order for Speaking in Tongues
1 Corinthians 14:13-15

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

The "wherefore" (Gk. dio, dee-OH) connects this sentence with Paul's preceding thoughts. Since those who earnestly desire spiritual gifts must seek to edify the church, then the one speaking in an unknown tongue must pray for God to give them the interpretation of what they are saying. The word for tongue here is glossa, the generic word for tongue or language. This is translated as "unknown" tongue because the one speaking it does not need to study a known foreign language to understand what is being said. Instead, the one speaking in a tongue is encouraged to pray or ask for divine help to interpret what he or she is saying.

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II. THE CALL TO CLEAR COMMUNICATION

Order for Speaking in Tongues
1 Corinthians 14:13-15

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Next Paul describes the dynamics of unknown tongues. When worshipers speak in unknown tongues, their spirit or inner self is praying. At the same time, they have not understood anything that they have said. The word "unfruitful" is akarpos (Gk. AH-kar-poce), and means to be barren or not yielding what it ought to yield. Paul is saying that speaking in tongues is unproductive as far as the mind's understanding is concerned.

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II. THE CALL TO CLEAR COMMUNICATION

Order for Speaking in Tongues
1 Corinthians 14:13-15

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Paul then states his own approach to unknown tongues. He will pray "with the spirit," another way of saying praying in unknown tongues. This will be accompanied by praying with understanding as well. He also states that he will sing in unknown tongues, but with understanding.

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LIGHT ON THE WORD

What Are You Saying?

Paul instructs the Corinthians that whoever speak in tongues needs to pray for interpretation. He further explains that when a person speaks in an unknown tongue, their spirit prays, but their mind has no idea what is being communicated. Here we see Paul is not forbidding speaking in tongues, but regulating it so that the church would benefit from clarity in communication.

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III. THE CONVICTION FOR CLEAR COMMUNICATION

Sharing for Understanding
1 Corinthians 14:16-19

Paul's point is that the gift of tongues is not worth anything unless it brings about clarity in communication. They can speak in unknown tongues in a public meeting, and it wouldn't help anyone but themselves.

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III. THE CONVICTION FOR CLEAR COMMUNICATION

Sharing for Understanding
1 Corinthians 14:16-19

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified.

The results of speaking in unknown tongues are obvious. The one who is a novice or unlearned in the Christian faith (idiotes) will not be able to understand what is being said. Paul uses the word eulogeo (Gk. ehoo-lohGEH-oh), which means to speak well of someone or something. It is commonly translated as bless. Here he is saying that the person speaking in tongues is doing a good thing by speaking well of God, but at the same time, it is not good for the assembly or worship gathering when no one understands.

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III. THE CONVICTION FOR CLEAR COMMUNICATION

Sharing for Understanding
1 Corinthians 14:16-19

18 I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Here we see that Paul participated in speaking in unknown tongues. In order to drive the point home to the Corinthian church, he boasts that he speaks in tongues more than all of them. Although this is the case, he would rather speak a small amount with understanding so that he can teach others, than ten thousand words in an unknown tongue which neither he nor his hearers could understand. The word for ten thousand (Gk. *murios*, MOOree-occe) was the largest number of the Greek language at the time. Paul uses this hyperbole to show just how much he desired communication in the church to be intelligible.

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LIGHT ON THE WORD

Good Communication is a Necessity

Paul then takes it a step further and makes it more personal by stating his own experience of speaking in tongues. He says he thanks God that he speaks in tongues more than them all. Here we see Paul again not advocating for abolishing this practice. He says that this is part of his own experience of the Holy Spirit. The point is not to stop speaking in tongues, but to encourage clear communication when the people of God are gathered together.

BIBLE APPLICATION

AIM: We will participate with the church in recognizing and celebrating its founding on the day of Pentecost.

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BIBLE APPLICATION

There are approximately 6,500 languages in the world, not counting unspoken languages or codes. There is also the particular dialect and slang of numerous subcultures. With all these different languages, it is not hard to believe that we live in a world where people do not understand one another. As followers of Christ, we are called to bridge the language gap. Whether it is a spoken language or what some may call "Christianese," we are called to interpret and make clear what God wants to say to the world. If people cannot understand at first, it is our responsibility to relay God's message so that they can receive it.

STUDENT RESPONSES

AIM: We will affirm the importance of mutual
edification in church life.

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STUDENT RESPONSES

We as Christians have our own theological and church language. This week, make a list of those words or phrases that would sound strange to those who have no understanding of the Christian faith. Write out ways that you can communicate these concepts to others who are not in the church without losing the meaning.

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Prayer

Dear God,

Help us to listen, appreciate, learn, and affirm one another. Let us be cautious and respectful of those who speak or listen through different cultural and language experiences. May we strive to work together in unity and love.

In Jesus' Name we pray.

Amen.

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Next Sunday
June 8, 2025
Lesson 2
Judgement on Israel and Judah
Amos 2:4-8