

Part 28 | PUBLIC WORSHIP:

The Procedure for Sign Gifts / 1 Corinthians 14

First Corinthians...Sinners Yet Saints

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

1 Corinthians 14:26

As Solomon said at the end of Ecclesiastes, “Let us hear the conclusion of the whole matter,” and it is my intent to give a conclusion on the matter of tongues and sign gifts. It is my intent to demonstrate from Scripture that the miraculous sign gift such as tongues, interpretation, miracles, knowledge and prophesy ceased by the end of the first century in conjunction with the end of the apostles and the spread of the message of the cross.

I. The Purpose Of Tongues Has Ceased

A. Tongues were used to authenticate the message of the cross (Acts 2 and 19)

Acts 2:5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

Acts 19:1-8 1 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples 2 he said to them, “Did you receive the Holy Spirit when you believed?” So they said to him, “We have not so much as heard whether there is a Holy Spirit.”

3 And he said to them, “Into what then were you baptized?” So they said, “Into John’s baptism.”

4 Then Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

7 Now the men were about twelve in all.

8 And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.

B. Tongues were used to authenticate the messengers of the cross (Mark 16:14-18)

Mark 16:14-18 (NKJV)

14 Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

15 And He said to them, “Go into all the world and preach the gospel to every creature.

16 He who believes and is baptized will be saved; but he who does not believe will be condemned.

17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

18 they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”

Verse 17-18 Explanation--

Signs=sēmeia-same word used in 1 Corinthians 14 of the nature of tongues

The signs authenticated the faith the early believers proclaimed, not the personal faith that any one of them exercised. In light of this and historical evidence it is reasonable to conclude that these authenticating signs were normative only for the apostolic era (cf. 2 Cor. 12:12; Heb. 2:3-4).

In fulfilling their commission (cf. Mark 16:15) believers would be given the ability to do miraculous things **in Jesus’ name** (cf. comments on 6:7, 13; 9:38-40). **They would drive out demons**, thereby demonstrating Jesus’ victory over Satan’s realm. The Twelve (cf. 6:13) and the Seventy had already expelled demons, and this ability continued in the apostolic church (cf. Acts 8:7; 16:18; 19:15-16). **They would speak in new tongues**, presumably a reference to intelligible foreign languages not previously known to the speakers. This was demonstrated at Pentecost (cf. Acts 2:4-11) and later in the life of the early church (cf. Acts 10:46; 19:6; 1 Cor. 12:10; 14:1-24).

In the Greek the first two clauses in Mark 16:18 may be understood as conditional clauses with the third clause as the conclusion. An interpretive rendering would be, “And if **they** be compelled to **pick up snakes with their hands** and if **they** should be compelled to **drink deadly poison**, it shall by no means (ou mē, emphatic negative; cf. 13:2) harm **them**.” This promise of immunity by divine protection in either situation refers to occasions when persecutors would force believers to do these things. This does not warrant voluntary snake-handling or drinking of poison, practices not attested in the early church. Since Paul’s encounter with a snake at Malta was unintentional (cf. Acts 28:3-5), the New Testament records no actual instance of either of the experiences described here.

As a final kind of authenticating sign **they** would put **their hands on sick people** and **they** would **get well**. Healing by this means is mentioned in Acts 28:8 and the gift of healing was exercised in the early church (cf. 1 Cor. 12:30).¹

¹Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:196

C. Tongues were a sign for unbelieving Jews (v. 22, Acts 2, 10, 19)

Acts 10:34-11:3 Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality.

But in every nation whoever fears Him and works righteousness is accepted by Him. The word which God sent to the children of Israel, preaching peace through Jesus Christ— He is Lord of all—

that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

Him God raised up on the third day, and showed Him openly,

not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.

And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.

To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

For they heard them speak with tongues and magnify God. Then Peter answered, “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”

And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

And when Peter came up to Jerusalem, those of the circumcision contended with him, saying, “You went in to uncircumcised men and ate with them!”

II. The Procedure For Tongues Must Be Followed

- A. Limited to three per church meeting (27)
- B. Limited to one at a time (27)
- C. Must have interpreter before speaking (27)
- D. Women are not allowed to prophesy or speak in tongues in the church (34)

There is some discussion as to whether this is commanding only the women who were married from speaking or all women. It is my belief that the issue here was a silencing of tongues among all women in the public church gathering.

E. Uninformed Jews should be present (v. 22, Acts 2, 10, 19)

Uninformed/Unbelieving Jews—this is a reference to those that either were ignorant of the cross at this point or those that were still unbelieving but like Thomas required some visible truth of this message they were hearing. The gift of tongues was uniquely Jewish in its purpose.

III. The Period Of Tongues Has Expired

A. The Evidence of the Biblical text (1 Corinthians 13:8-11)

This text demonstrates that the sign gifts would come to an end. Tongues specifically would come to a sudden end.

B. The Evidence of the Epistles

None of the other epistles speak of the gift of tongues. Tongues is seen in three instances in Acts, and 1 Corinthians is the only other epistle that deals with the subject and most of it in the negative!

C. The Evidence of 2 Corinthians

2 Corinthians makes NO mention of the gift of tongues!

D. The Evidence of church history

The following information is from the book, *The Modern Tongues Movement* by Robert Gromacki.

The ecstatic utterances are seen in non-Christian groups. Consider the following:

1100 BC—On the coast of Syro-Palestine it was reported that a young man was possessed by a God and during the night he uttered frenzied speech. This is chronicled in “The Report of Wenamon”

429-347 BC—Dialogues of Plato—Plato recognized different goddesses for giving individuals uncontrollable utterances, however he did not consider them insane. (Gromacki 6-9)

70-19BC—“Aeneid” by Virgil, “When she (Sybylline the priestess of the isle of Delos) became unified in spirit with the god Apollo, she began to speak with tongues, sometimes understood and sometimes incoherent.”

The Mystery religions of the Graeco Roman World

Presently—Mohammedanism, Eskimos of Greenland, pagans in Tibet and China

“Occurrences of glossolalia among non-Christians have been reported by both Pagan and Christian writers.” (Gromacki 10)

Tongues as present after the apostolic age:

During the **Anti-Nicene Period (100-325)** the early church fathers according to Cleon Rogers give no hint or allusion to these sign gifts being in existence. However, there was one Montanus (126-180) who claimed to be God's sole mouthpiece who "spoke in tongues", however he was considered a demon-possessed heretic by the church.

345-407—Chrysostom on 1 Corinthians 12, "This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and their cessation, being such as then used to occur but now no longer take place." (Gromacki 16)

354-430—Augustine he also said the gifts were temporary and done away with at the apostolic period.

1517-1648--During the reformation there are a few that are said to have performed miracles and spoken in tongues, but none of these men actually claimed this themselves, but their later followers. Many of these men are Catholic and miracles are needed to attest to their sainthood which would obviously cloud the accuracy of these miraculous claims by later students of these men.

1648-1900—Post Reformation Period

During this period miracles and tongues are said to be in practice among the Roman Catholics, Mormons and false sects (Shakers, Quakers and Irvingites). (Gromacki 21-23)

1900s to present

1896-Richard G. Spurling-dissatisfied with his Baptist church, left and started his own group and in the midst of a revival service in 1896 many began speaking in tongues. This revival service led to the formation of the church of God.

1900 Charles F. Parham-Founder of Bethel college in Topeka, KS asked the students to answer this question, "What is the Bible evidence of the baptism of the Holy Spirit?" the unanimous answer was "speaking in tongues" and from that on January 1, 1901 Agnus Ozman, one of the 40 students at the college spoke in tongues after praying for this gift.

1905-1909 The next big development was what has become known as the **Azusa street revival**. W. J. Seymour after being kicked out of the Nazarene church held a meeting at 214 Bonni Brae street where 7 received the baptism of the Spirit and spoke in tongues. This meeting was then moved to Azusa Street (where later the Azusa Street Mission would grow out of) and quoted the sign of the baptism of the Spirit with the speaking in tongues. These meetings lasted night and day for 3 years! They were characterized by men and women preachers and the Spirit of God visibly falling upon people! "The power of God fell and everyone was caught up in the spirit and saw visions of God. Several had visions of the Savior. He

held a book in his hand. They saw the nailprints and the blood trickling down while he wrote their names in the book with His fingers with the blood that ran from his pierced hand" (taken from an Azusa Street Mission organ).

Summary

100-600 AD—speaking in tongues as a normal activity of the believer ceased

590-1649 AD—certain Roman Catholic saints are alleged to have spoken in tongues

1648-1900—a rash of tongues speakings among groups such as Mormons, Catholics and other false sects

1900-present—birth of charismaticism and Pentecostalism in early 1900s and growing to present.

What then is the conclusion to the matter?

God gave some miraculous sign gifts such as tongues to the early church to confirm the apostles and the message of Jesus Christ crucified and risen again. These sign gifts were temporary, yet part of God's plan. Does a cessationist view put God in a box and limit his ability to do whatever he wants to (this is the accusation of many non-cessationists today)? My response is an emphatic no. God is able to do whatever He chooses fit to do, however, He is also a God of purpose and order and these gifts no longer serve their original purpose and as such have ceased. God can (and I believe does) perform miracles, but I do not believe he does it through the miracle-healers as such and so also he could allow for a person to speak in tongues today, but that would not be equivalent to the NT use of the gift of tongues.

Since their purpose has ceased, so also has their time. These supernatural, miraculous gifts have been replaced by a more sure word of prophesy, namely the Bible, the Old and New Testaments.

"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 equipped, thoroughly furnished for every good work."

2 Timothy 3:16

GREEK STUDY AND NOTES FROM OTHER SOURCES

v. 1

διώκω (*diōkō*) **Pursue**—pursue, follow in haste, press forward, do something with an intense effort to a goal (Mt. 23:34, Luke 17:23; Rev. 12:13; Phil. 3:12, 14)—This verb is stronger than the one that follows... **eagerly desire**

ζηλόω (*zēloō*) **Eagerly Desire**—set one's heart on, be deeply committed to something (1 Cor. 12:31, James 4:2, Acts 7:9, 17:5, 1 Cor. 13:4, James 4:2)

πνευματικός (*pneumatikos*) **spiritual gifts**—one who is spiritual, spiritual gifts, spiritual (1 Cor. 2:13b; 3:1; 12:1; Gal. 6:1, Eph. 1:3, Mk. 16:15, 1 Cor. 3:1, 1 Cor. 12:9, 1 Cor. 2:13b, Eph. 6:12)

προφητεύω (*prophēteuō*) **prophecy**—speak inspired utterances, prophecy (Mt. 7:22, Mk. 14:65; Lk. 1:67; Jn. 11:51, Acts 2:17, 19:6, 21:9, 1 Cor. 11:4, 13:9, 14:1ff; Jude 14, Rev. 10:11, 11:3).

v. 2

γλῶσσα (*glōssa*) **tongues--a tongue**, body part (Jas 3:5); a flame tongue Ac 2:3, 11; **language**, a known language (Ac 2:4); **ecstatic language**, (1Co 12:10–14:39; Mk 16:17), **4. speech** (Ac 2:26); **5. speech**, faculty or capacity (Lk 1:64); **6. utterance**, that which is said (1Jn 3:18); **7. person**, as one who utters something (Php 2:11)

μυστήριον (*mystērion*) **mysteries**—this is the word translated elsewhere, mystery, regarding a secret of God not previously revealed.

v. 5

μέγας (*meγas*) **greater**—large, greater in size, status or degree. (Acts 4:33, Rev. 16:9, Mt. 27:60, Mk. 5:11, Rev. 20:1, Mt. 5:19, 1 Cor. 9:11, 2 Cor. 11:15, Acts 26:29, Mt. 20:25, Mk. 10:42, Rev. 19:5)

διερμηνεύω (*diermēneuō*) **interprets**-translate or explain (Acts 9:36, 1 Cor. 12:30, 14:5, 13, 27, Lk. 24:27, Acts 18:6)

οικοδομή (*oikodomē*) **built up**-oikos=house; building, construction, making more able (Mt. 24:1, Mk. 13:1, Eph. 2:21, 1 Cor. 3:9, Eph. 4:12, 1 Tim. 1:4, Rom. 14:19; 15:2; 1 Cor. 3:9, 14:3, 5, 12, 26; 2 Cor. 5:1, 10:8; 12:19; 13:10; Eph. 4:16, 29)

Verse 5 is an emphatic restatement of v1b. (Mare 272)

v. 6

ὠφελέω (*ōpheleō*) **profit**-help, provide assistance (Jn 6:63, Mt. 27:24)

ἀποκάλυψις (*apokalypsis*) **revelation**-a disclosure (Lk. 2:32, Rom. 16:25, 1 Cor. 1:7; 14:6; 2 Cor. 12:1; Gal. 1:12; Eph. 1:17; 2 Th. 1:7; 1 Pet 1:7; Rev. 1:1)

γνώσις (*gnōsis*) **knowledge**-(Lk. 1:77, Rom. 2:20; 1 Cor. 8:1, 1 Tim. 6:20, Lk. 11:52)

προφητεία (*prophēteia*) **prophecy**-inspired utterance, a prophecy from God (Mt. 13:14, Rom. 12:6; 1 Cor. 13:2)

διδαχή (*didachē*) **teaching**-teaching, provide instruction, doctrine (Mk. 12:38, Jn. 8:2, Mt. 16:12, Acts 5:28, 17:19)

Paul's "but now" statement is Paul drawing a conclusion from his first 5 verses.

The two types of communication Paul gives in this passage is in 2 categories (1) supernatural revelation (c.f. Gal. 2:2) and prophecy and (2) natural tools of communication-knowledge and teaching (1 Cor. 12:8-10) (Mare 273)

v. 7

ἄψυχος (*apsychos*) **without life**-used only here in NT

φωνή (*phōnē*) **sound**-sound, any type of the breaking of sound waves, any noise (Lk. 1:44, 9:35; Mt. 2:18, 24:31, 1 Cor. 14:10, Lk. 11:27, Acts 2:14; 14:11; 22:22)

διαστολή (*diastolē*) **distinction** –distinction or difference (Rom. 3:22; 10:12)

φθόγγος (*phthongos*) **sounds** – musical note or tone, utterance, voice (Rom. 10:18)

v. 8

ἄδηλος (*adēlos*) **uncertain**-not clear, also used of an unmarked tomb in Luke 11:44

v. 9

λόγος (*logos*) **words**-(Jn. 4:41, Acts 14:12, 19:20, Col. 3:16, Mk. 16:20)

εὔσημος (*eusēmos*) **easy to understand**-intelligible, clear, distinct

γινώσκω (*ginōskō*) **be known**-to understand (Rom. 1:21, Jn. 17:3, 1 Jn. 2:3, Rom. 7:7) also of sexual intercourse (Mt. 1:25, Lk. 1:34)

ἀήρ (*aēr*) **air**

Verses 7-9 emphasizes the point that sound without understanding is of no value.

v. 10

τυγχάνω (*tygchanō*) **it may be**-doubtless, experience, have happen to (Acts 19:11, 24:2, 2 Tim. 2:10, Lk. 10:30) probably, perhaps (1 Cor. 14:10; 15:37; 16:6, Lk. 20:13, Acts 12:15)

v. 11

τυγχάνω (*tygchanō*) **know** – to possess information about, comprehend the meaning of something (Mt. 6:8, 32; Mt. 7:11, 9:4; 25:13; 1 Th. 4:4)

δύναμις (*dynamis*) **meaning**-mighty deed, supernatural power, it is a little unusual the use of this word as it typically is in the context of the miraculous powers! “*The meaning of language refers to its “power” to convey meaning.*” (Mare 273)

φωνή (*phōnē*) **language**-sound, voice, used earlier in same passage.

βάρβαρος (*barbaros*) **foreigner** – non-greek, barbarian, behavior associated with low culture (Col. 3:11, Acts 28:2, 4, 1 Cor. 14:11, Rom. 1:14, 1 Cor. 14:11).

v. 12

ζηλωτής (*zēlōtēs*) **zealous**-eager, enthusiastic (Acts 21:20; 22:3; 1 Cor. 14:12; Gal. 1:14, Tit. 2:14, 1 Pet. 3:13)

πνεῦμα (*pneuma*) **spiritual gifts**-from the word spirit.

ζητέω (*zēteō*) **you seek**-desire, demand, try to obtain (Mk. 1:37; Mt. 18:11, Mk. 11:18, 1 Cor. 1:22)

περισσεύω (*perisseuō*) **excel**-be in abundance, excessive, cause to be more (Mt. 5:20, 1 Thess. 3:12, 1 Cor. 8:8, 2 Cor. 1:5)

οικοδομή (*oikodomē*) **edification**-oikos=house; building, construction, making more able (Mt. 24:1, Mk. 13:1, Eph. 2:21, 1 Cor. 3:9, Eph. 4:12, 1 Tim. 1:4, Rom. 14:19; 15:2; 1 Cor. 3:9, 14:3, 5, 12, 26; 2 Cor. 5:1, 10:8; 12:19; 13:10; Eph. 4:16, 29)

v. 14

προσεύχομαι (*proseuchomai*) **pray** and **prays**-most common word for pray in NT

γλῶσσα (*glōssa*) **tongues**--**a tongue**, body part (Jas 3:5); a flame tongue Ac 2:3, 11; **language**, a known language (Ac 2:4); **ecstatic language**, (1Co 12:10–14:39; Mk 16:17), **4. speech** (Ac 2:26); **5. speech**, faculty or capacity (Lk 1:64); **6. utterance**, that which is said (1Jn 3:18); **7. person**, as one who utters something (Php 2:11)

νοῦς (*nous*) **mind**-psychological faculty of understanding, reasoning and deciding

ἄκαρπος (*akarpos*)-unfruitful-useless, unproductive, without fruit (Mt. 13:22, Mk. 4:19, Jude 12, 1 Cor. 14:14, Eph. 5:11, Tit. 3:14, 2 Pet 1:8)

These verses are interesting as they share that a person’s knowledge is not edified when speaking in tongues, but one’s spirit is. This would explain why the Corinthians who were carnal (led by the flesh) had such an infatuation with tongues. They enjoyed the emotional, spiritual experience and had no concern for its interpretation so that edification corporately could take place through its being understood. It might even be possible that the congregation didn’t even want to hear an interpretation, but each simply wanted the emotional/spiritual experience without concern for personal or corporate edification.

v. 19

κατηχέω (*katēcheō*) **teach**-teach, instruct, inform, report (Acts 18:25, Rom. 2:18, 1 Cor. 14:19, Gal. 6:6, Luke 1:4, Acts 21:21, 24)

μυρίος (*myrios*) **ten thousand**-countless, non-calculated number, formally pertaining to the number 10,000. (1 Cor. 4:15)

Reminder... Tongues were to be used to communicate the message of salvation to the unsaved in a language they understood (Acts 2). In the church setting this gift was useless as believers already knew and believed the message!

v. 23

ιδιώτης (*idiōtēs*) **uninformed**-outsiders, someone not an expert (1 Cor. 14:16, 23, 24). It is where we get our word, “idiot”

ἄπιστος (*apistos*) **unbelievers**-unbeliever, one who does not believe the Gospel, without faith!

μαίνομαι (*mainomai*) **out of your mind**-insane, to be mad (Jn. 10:20, Acts 12:15, 26:24, 25)

v. 24

ἐλέγχω (*elegchō*) **convicted**-rebuke, expose, show one’s fault (Mt. 18:15, Jn. 3:20, 16:8, Eph. 5:11, 1 Tim. 5:20)

ἀνακρίνω (*anakrinō*) **convicted**-investigate in court, evaluate carefully (1 Cor. 2:15, Acts 17:11, Lk. 23:14, 1 Cor. 9:3)

v. 25

κρυπτός (*kryptos*) **secrets**-secret knowledge, hidden

φανερός (*phaneros*) **revealed**-widely known, well known

“In this section Paul implies that prophecy is superior to speaking in tongues because though tongues, as in Acts 2, can be impressive to the unbelievers in

showing that God is present and can lead them to face the claims of Christ, yet prophecy can be more effectively used to bring the unbelievers to the place of conviction of sin. This was true of Peter's sermon following the speaking in tongues at Pentecost (Acts 2:14-37)...He concludes that tongues can be and really are a sign of something miraculous, an indication of God's presence to the unbeliever. The believer does not need that sign. He already has the indwelling Holy Spirit. But this is not all. Too much emphasis should not be placed on tongues even for unbelievers, for excessive use of this gift will have an adverse effect on them and they will think that the Christians are out of their minds. Furthermore, all the whole church as well as the unbelievers need the blessing of prophecy that can bring unbelievers who come into the church meeting under the conviction of sin." (Mare 274).

SECTION OUTLINE FOURTEEN (1 CORINTHIANS 14)

Paul contrasts and compares the gifts of tongues and prophecy.

- I. THE GIFT OF PROPHECY (14:1, 3, 4b–12, 18–19, 29–33)
 - A. **The admonition to seek this gift** (14:1): Love should be the highest goal, but prophecy should be sought after as well.
 - B. **The advantages of this gift** (14:3, 4b–6, 18–19)
 1. *It strengthens, encourages, and comforts believers* (14:3).
 2. *It edifies the entire church* (14:4b).
 3. *It is Paul's personal choice for the Corinthian church* (14:5).
 4. *It is Paul's most effective way to help all the churches* (14:6).
 5. *In fact, he feels this gift is 2,000 times more effective than the gift of tongues* (14:18–19).
 - C. **The analogies concerning this gift** (14:7–12): Paul offers three analogies, each proving the superiority of prophecy over tongues.
 1. *From the music world* (14:7): No one recognizes the melody unless each note is sounded clearly.
 2. *From the military world* (14:8): An unclear call to battle is useless.
 3. *From the daily world* (14:9–12): Unclear language is useless language.
 - D. **The admonitions concerning this gift** (14:29–33)
 1. *Only two or three people should prophesy in a service, and the others should evaluate what is said* (14:29).
 2. *If one person is prophesying and another receives a divine revelation, the first person should allow the second to speak* (14:30–31).
 3. *Those who prophesy must remain in control of their spirit so that they can wait their turn to speak* (4:32–33).
- II. THE GIFT OF TONGUES (14:2, 4a, 13–17, 21–25, 27–35)
 - A. **The reasons for this gift** (14:2, 4a, 21–25)
 1. *In regard to believers* (14:2, 4a)
 - a. The speaker utters mysteries to God that are unknown to man (14:2).
 - b. The speaker edifies himself (14:4a).
 2. *In regard to unbelievers* (14:21–25)
 - a. The prediction (14:21): Paul quotes from Isaiah, where the prophet warned that God would allow foreign-speaking nations (Assyria, Babylon, etc.) to punish his sinful people (Isa. 28:11–12).
 - b. The purpose (14:22): The gift of tongues is thus a sign of judgment for unbelieving Israel.
 - c. The problem (14:23): Paul warns against the entire church's exercising the gift of tongues, lest an unsaved person come in and conclude that all are out of their minds.
 - d. The persuasion (14:24–25): However, if the gift of prophecy (preaching) is in effect, that unsaved person might be convinced to accept Christ.
 - B. **The rules governing this gift** (14:13–17, 27–32, 34–35)
 1. *Those speaking in tongues should pray that what is said might be correctly interpreted* (14:13–14).
 2. *The one praying and singing with his spirit is also to do both with his mind* (14:15–17).
 3. *No more than two or three should speak in tongues at any service* (14:27a).
 4. *They should speak one at a time* (14:27b).
 5. *Someone must be present to interpret, or they should keep quiet* (14:27c–28).
 6. *Women are not to speak in tongues or prophesy in the church meetings* (14:34–35).
- IV. THE GUIDELINES FOR BOTH GIFTS (14:20, 33, 36–40): Paul offers a fourfold conclusion covering both gifts.
 - A. **Be as innocent as infants and as intelligent as adults in exercising these gifts** (14:20).

- B. **These gifts and all others should be used solely for the edification of others** (14:26).
- C. **Be eager to prophesy, and don't forbid tongues** (14:39).
- D. **Do everything in a fitting and orderly way** (14:33, 40).
- E. **Obey what Paul has written, for these are God's commands** (14:36–38).

(Wilmington)

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