

**THE SPIRITUALS – A Fact Book**  
**By Rev. Norman E. Carlson,**  
**Dr. Galen Currah,**  
**And**  
**Many Others who have contributed to this work**  
**for the Glory of God!**

**ISBN-13: 978-1508838159**

## PREFACE

This little project has been brewing up for 40+ years. Having been a student at The **Western Conservative Baptist Theological Seminary (WCBTS)**, I made friends with a man (now **Dr. Galen Currah**) who wrote his masters dissertation on The Spirituals. As best I could I've kept a copy of it and later scanned it to one of my early computers. After Graduation he was appointed a missionary to Senegal. Galen was a Grandson of one of my early Missionary Pastors; **Rev. D. Vernon Harrah**.

With **Harrah** at the controls, our little group decided to build a building at Murray and Constitution in Colorado Springs, CO. At that time we were meeting in a two story white house that was located in the East parking lot of the downtown WMCA. For this endeavor we hired a member, **Carl Wertz**, to be the general contractor. **David Jones**, also a member, an employee of Home Furniture, provided color and design help.

**Dr. Jerry White**, whose wife Mary was the Church's Pianist, later became the **President of Navigators International**, and was a teacher at the **Rustic Hills Baptist Church**. All of us helped the building project, sheeting, dry wall, painting, etc. The Building Funds were provided by a loan from the **Rocky Mountain Church Builders Inc.**

The Sermon materials, here-in, were constructed using the Homiletical System Pioneered by **Dr. Arthur B. Whiting and Dr. Milton Jones**. It is a completely expository method. This system is described and illustrated in one of my books<sup>1</sup>.

Colorado Springs became our 'home base' for our ministries after 1972. We started teaching Hermeneutics and a combination of Greek and Hebrew to students who were attracted by the free books, free tuition, free coffee with treats, and a non-judgmental fellowship. For those who were unable to purchase books, we bought them and gave them to those students.

Earlier we had attended the Mesa Hills Bible Church (MHBC) whose Pastor was the best Bible teacher in Colorado Springs. Prior to Seminary in 1968 Pastor Erwin Ericson sent his recommendation for my attending the WCBTS in Portland, OR.

While attending the MHBC we were fortunate to be mentored by one of the greats in the area of The Christian Identification Truths (Esp. Rom 6-8). This man, Miles J. Stanford and his wife Cornelia gave us some of the literature he had developed over the years. These, published by the Living Spring Press in Hong Kong, CH, were later combined into a larger publication by Moody Press. In the 1990's Miles made several trips to my house to learn briefly about computers. As far as this book is concerned, We all need to learn to "ABIDE ABOVE"; Eph 2:5-7.

These messages were delivered as a series to local churches in Colorado and Alaska.

**This book is dedicated to the memory of Miles J. and Cornelia Stanford who taught me the principles of Identification (Rom 6-8) and who are In Fact, Abiding Above.**

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# AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14

By Galen Currah

A Thesis Presented to the Faculty of The Western Conservative Baptist Seminary in Partial Fulfillment of the Requirements for the Master of Theology Degree.

{With comments in RED Text by NEC.}

## AN EXEGETICAL OUTLINE OF I CORINTHIANS 12 - 14

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## GLOSSOLALIA IN I CORINTHIANS 12-14

This discussion will attempt to briefly trace the argument of I

### Corinthians

12-14, In reference to the exercise of glossolalia. The outline followed is that obtained through a personal exegesis of the passage. Principles deduced which are applicable to glossolalia will be offset to the left and indicated by an asterisk (\*).

- I. Introduction (12:1-3).
  - A. Ignorance about spirituals depreciated (1).

The problem alluded to here is not ignorance about the fact of spiritual things, but of their purpose and employment, for the Corinthians had no lack of gifts (1:7). The church had been using their gifts in a competitive, unharmonious manner, some supposing to have a greater share of the Spirit, not comprehending the essential unity in matters of the Spirit.

The Gk.pneumatikon should probably be understood as neuter in gender, spiritual things or gifts, rather than masculine, spiritual men, because the discussion soon turns to spiritual enablements, all believers assumed to possess the Spirit (12:3,12,13).<sup>1</sup>

1\* Glossolalia can be exercised in a manner characterized by ignorance about spiritual things.

## B. Spiritual sources contrasted (2-3).

"Wherefore" introduces a conclusion based upon the reminder of former spiritual error and instability. The message inspired by the Spirit of God is consistent in its teaching.

2\* True glossolalia is consistent in its message content, recognizing the Lordship of Jesus.

II. The Unity of the Spirituals (12:4-7).

The unity of all the spirituals is demonstrated by virtue of their common source, purpose and distribution.

## A. Their relation to the Trinity (4-6).

There are three dimensions to each spiritual: (1) a gift, (2) a ministry; and (3) an effect. These aspects are always present in perfect harmony in a true spiritual, even as the Persons of the Trinity work in perfect harmony.

3\* Glossolalia must be exercised in harmony with the other spirituals.

## B Their common purpose (7).

Spirituals are here recognized as "manifestations of the Spirit."

Every believer-is said to receive one, so we must conclude that there are no ungifted Christians\* These manifestations are for advantage or profit; I they are not to be used for destructive purposes\*

4\*. True glossolalia must be exercised for constructive purposes.

## C. Their distribution (8-10).

The distribution of all of the spirituals is traced the agency (passive verb with en and the instrumental case-) of the same Holy Spirit. No one of the gifts can claim to be the exclusive or "special" manifestation of the Spirit. "Kinds of tongues" and their interpretation, however) are indeed spirituals, but identifiably distinguished from the others by the use of heteros for their recipients in the same context with allos," {Note: The Greek heteros usually means Another of a different kind, variety, or species, while usually allos means another of the same kind. When used in the same context these terms should be distinguished. NEC}<sup>2</sup>

5\*. Glossolalia is one of many distinguishable manifestations of the Spirit\*

6\* Glossolalia and its interpretation comprise a distinguishable subclass within the whole class of spirituals\*

## D. Their sovereign bestowment (II).

Again it is emphasized that it is the Same Spirit Who is responsible for the spiritual which each person receives\* And it is not the recipient who decided which spiritual he shall receive, but the Spirit\* The determining factor is according to the standard (Gk. kathos) of the Spirit's own deliberate decision<sup>5</sup>. Each individual believer receives a spiritual with respect to that individual alone, as is indicated by the adverbial use of idios<sup>6</sup> it is not a product of group dynamics or

by the prayers, etc\*, of others, although the exercise of the gift will be for the benefit of all\*

- 7\* The Spirit alone determines which individuals shall receive glossolalia.

III. The Analogy of the Body (12:12-30).

The organisms of the human body and of the church are viewed as analogous by virtue of their common Creator, and certain observations are valid for both. The unified functions of the various parts of the body compare to that of the spirituals.<sup>7</sup>

A. The principle: unity in diversity (12:12-26).

1. The body compared to Christ (12)
2. The comparison to Christ explained (13)

Other than the predictions by the Evangelists and Jesus (Acts 1:5), this is the only mention of a Spirit-baptism in the New Testament. Although Christians are of various social classes and ethnic groups, as the body is one, so are all believers "one body." The reason for this is that all believers share a common identity (the meaning of "baptism"), having come to possess the same Spirit who abides in them all. "The doctrine taught is clear, viz., that by receiving the Spirit we are all made members of the body of Christ, and that it is in virtue of the indwelling of the Spirit that the church is one.<sup>8</sup>

- 8\* All believers, glossolalist and non-glossolalist alike, have (already) participated in the "baptism" work of the Holy Ghost, and they all have His indwelling.

3. Comparison of body explained (14-19)

The observation that the body is many parts leads to several deductions: 1. The lack of a particular function does not eliminate any part from full participation in the body (15-16); 2. A body of parts all with an identical function is absurd (17). The fact of partition by divine design for a body shows that: 3. Sameness of parts precludes a body (18-19). But the unity of the body (20) further evidences that: 4. No part can exclude another (21); 5. Every part fulfills a necessary function; 6. Each part should be consciously assigned recognition. The application of this explanation is that; 7. cooperation is the divine design, and 8. unity should be preserved by mutual care among the parts (24b-25). The result of all this leads to 9. A common interest of all the parts. i.e.. The Glory Of GOD.

- 12\* Glossolalia fulfills a particular function (not identified at this point) which should be properly identified\*

- 13\* The glossolalist should be sensitive to the contribution which he makes to others, and theirs to him, and vice versa\*

B The application to Christian unity (27).

This relates the relation of believer with one another to those within the illustration of the body. Principles 9\*-13\*, therefore, should follow as suggested\*

C. The application to Christian diversity (28-30).

Christian unity having been established, it is safe to discuss then the diversity of the spirituals. But no mere list or exhaustive enumeration is given. Rather a selection, and that presented in order of importance within the church<sup>9</sup> The first three spirituals correspond to offices (Cp. Eph. 4:11). '

- 9\* The non-possession of (glossolalia) does not exclude one from full participation in the life of the church.
- 10\* For all to exercise glossolalia would be abnormal.
- 11\* The glossolalist cannot properly depreciate them who do not exercise glossolalia
- 12\* Glossolalia fulfills a particular function (not identified at this point) which should be properly identified\*
- 13\* The glossolalist should be sensitive to the contribution which he makes to others, and theirs to him, and vice versa.

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- 14\* Glossolalia is of lesser eminence among the spirituals.

The established fact that every believer has already been Spirit-baptized, has already received the Spirit, and has already been given a manifestation of the Spirit should make it clear that not all are to have the same spirituals, for all do not have the same\* This should be obvious from simple observation within the church. The rhetorical questions in verses 29-30 employing the negative particle Gk οχι demand a negative response, "No, not all are apostles," etc.<sup>10</sup>

- 15\* Not all are to exercise glossolalia

The present tense verbs used in verse 30 perhaps indicate that even those who exercise the spirituals mentioned do not continue to do so indefinitely, or will not (from the author's point of reference).<sup>11</sup>

IV. A Superior Approach (12:31-13:13).

The possession and exercise Of spirituals is not the highest aim of the Christian life. It is rather love. Spirituals can be misused for selfish purposes, love cannot\*

A. The actual concerns (12:31).

Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, However, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; if the latter, it may be either a statement or a question. If the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis.

*{ The context indicates a declarative statement of derision It should probably be translated vs.30. :. . "But you(all) are seeking the more showy gifts, vs.31, and yet I show unto you a more excellent way". Note that vs 31 of our text is really the first sentence of the next paragraph & should be appended to chapter 13 vs. 1. NEC}*

- 16\* Glossolalia is not the highest aim of the spiritual life.

B. The dangers of lovelessness (13:1-3).

Both the best and, the least of spirituals are explicitly stated to be of no value unless they be exercised with love, the greatest of Christian virtues. Verse 1: "If by the tongues of men I should speak, and of angels..." The "tongues of men" are doubtless the normal languages spoken by people, but what are the "tongues" of angels? Are they special heavenly dialects not comprehended by the unaided intellect of man? If that were so, it presents a difficult problem, for "if these tongues are ecstatic utterances, they could be duplicated fraudulently,"<sup>12</sup> and therefore be impossible to detect. And "it must be admitted that Satan can perform this phenomenon. He has done so in the past; he may be doing it today."<sup>13</sup>

It is Bellshaw's contention that "the uniform usage of the word tongue in the New Testament is that which signifies a language used by inhabitants of the world."<sup>14</sup> Although the principal lexicons list ecstatic utterances as a definition of glossa, it is based upon a presupposition about the nature of tongues in I Corinthians.

Bellshaw elucidates:

The setting in which this gift was exercised lends further weight to the viewpoint that these were known languages which were uttered, the Acts 2 people had come from many foreign countries. (Acts 2:5, 9-11). In Acts 10 Cornelius was a foreigner (Acts 10:1). In Acts 19 Paul was in a foreign country. In Corinth Paul's ministry was to a seaport community which was a melting pot for peoples from many parts of the world. It was a city where many languages were spoken. Therefore, the ability to speak a foreign tongue without previous acquaintance with that language would arrest the attention of these people, and commend that message as a supernatural one.<sup>15</sup>

The glossolalia of the Acts and of I Corinthians should be equated as the same phenomenon, because (1) both use the same terminology (glossa and lalein) and (2) Luke wrote about five years after Paul and still used the same terminology, fearing no confusion. Major non-biblical Greek lexicons<sup>16</sup> not only- do not consider ecstasies a valid definition of glossa. but a comprehensive consideration of biblical usage would seem to preclude any such glossal were known human languages:

- (1) The normal meaning was the organ of, content of and designation of groups denoted by a known language\*
- (2) The reference in, Mark 16 employs the adjective kainos (new in quality), not neos (new in kind or time) { *In fact, the longer ending, vs 9-19, of Mark 16, has been textually shown to be added by some unknown scribe at a later date. See A Textual Commentary On The Greek New Testament United Bible Societies pp 122-128. A portion from that work titled A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT is extracted for students use, in Appendix A. NEC* }
- (3) The tongues of Acts 2 were clearly known dialects, for they required no interpreter.
- (4) Acts 10 (cp. 11:17) was the same situation\*
- (5) Acts 19 employs the same terminology\*
- (6) Attempts to feign glossolalia in the flesh may have mistaken "anathema" for "maranatha" (I Cor. 12:3). *See Appendix II*
- (7) Kinds (genos) of the known and the unknown languages would not have been kinds of the same thing.
- (8) Tongues in Scripture are always translatable.
- (9) The "tongues of men and of angels" are grammatically one class, are only hypothetical (can), and are always comprehensible when angels

converse in Scripture.

- (10) The word "unknown" at 14:2, 4, 13, 14, 19, 27 is an unjust insertion in the A. V.
- (11) The tongues which "no man understands" pertained to the use of glossolalia in the then current services of the church, not to the nature of the tongues.
- (12) They were known languages produced at Babel.
- (13) The illustration of 14:7ff depreciated orderless sounds.
- (14) If Isaiah 28:11f pertained to known Assyrian, then I Corinthians 14:22 is known languages.
- (15) Luke wrote sometime after Paul wrote I Corinthians but used the same terminology.
- (16) Unintelligible sounds would not have been indicative of any miracle.
- (17) All known angelic communications were in understandable languages\*
- (18) That tongues were unintelligible, ecstatic utterances awaits to be proved.<sup>17</sup>

What at first glance seem to be two orders of tongues in I Corinthians 13:1 are, as seen after closer examination, an assertion of just the opposite. Gromacki gives three reasons why this must be so:

First, Paul was describing a hypothetical case {"if;" Gk **εἰ** -introduces a 3<sup>rd</sup> class conditional clause. NEC}.

This does not mean that he had spoken in angelic languages even though he later admitted that he did speak in tongues (I Cor 14:18)

Second, the very fact that the word "tongues" is used just once with "men" and "angels" shows that human and angelic languages can be grouped together<sup>a</sup>. They have something in common. They are both languages, known and understood by the listeners.

Third, whenever men and angels conversed together in biblical times, they were able to carry on an intelligent conversation in known languages without difficulty or interpretation. Rather than dividing languages into known and unknown, Paul is affirming that all tongues phenomena were in the form of definite languages, not ecstatic utterances.<sup>18</sup>

17\* Biblical glossolalia consists only of known languages.

C. The character of love (4-7).

18\* Glossolalia exercised in love is righteous and selfless.

D. The superiority of love over spirituals (8-13).

Love never fails, "i.e., it endures forever. It is not designed and adapted, as are the gifts under consideration, merely to the present state of existence) but to our future and immortal state of being."<sup>19</sup>

Two spirituals in particular are selected to explicitly state their temporality - prophecies and knowledge. But that is not to imply that prophesying and knowing will ever cease.

That prophecy (Gk. propheteia) and knowledge (Gk. gnosis) refer to the content of prophecy and knowledge, rather than to the act of prophesying and speaking knowledge, and is evident for several reasons.

First, In I Corinthians 12:8 Paul describes the gift of expressing knowledge by the term word of knowledge, but in I Corinthians 13:8 he employs the simple term knowledge, The former looks at the expression of knowledge; the latter refers to that which is known or the knowledge itself.

<sup>a</sup> Imagine the angels at our Lord's birth speaking in an unknown ecstatic language. Or those angels speaking ecstatically in Rev 5:12. Note also that only men can sing or make music. The angels did not sing the night our Lord was born!

Second, verse nine emphasizes the content of prophecy and knowledge more than the act.

Third the two are brought together in I Corinthians 14:6 where the last term, doctrine indicates all the preceding terms refer to content.

The point is, as we shall see, that the imperfect content of the spirituals will eventually be superseded.<sup>a</sup>

However) it is, in the case of tongues) not the message content that will be eliminated, but the practice itself "shall cease". An important grammatical distinction must also be observed. In the case of prophecies and knowledge, they shall "be made" Invalid, abrogated, abolished<sup>21</sup> (passive voice), but tongues shall merely cease<sup>22</sup> "of themselves" (middle voice). Both the change in verb and the change in voice of the verbs with the omission of mention of tongues in verses 9 and 12, all in the same context, seems to be significant.<sup>23</sup> The cessation of tongues is in no wise viewed as concomitant with the abolishment of prophecies at a future point, (to be determined shortly). "The Implication is clear. Tongues will not be in existence, to be rendered Inoperative" at that time.<sup>24</sup>

Verse 9 states' the problem of imperfection in spirituals.

Verse 10 states a gnomic (customary) principle about the eventual abrogation of imperfections. Verse 11 illustrates such, and verse 12 explains by application when the imperfect content of spirituals will be abolished, viz., "when the Lord Jesus comes."<sup>25</sup><sup>b</sup> "The speaking face to face quite evidently is a reference to prophecy. . .Numbers 12; 6-8."<sup>26</sup>

19\* Biblical glossolalia was to cease of itself at an unspecified future time before the Lord's return.

#### V. The Regulation of Spirituals (14:1-36).

The essential unity of all the spirituals, their sovereign, divine distribution, their common purpose, and their varying importance all lend to the following principles for their regulation.

##### A. In general (1-12).

The church is clearly commanded to continually pursue love, and to prefer to prophesy over their desire for spirituals. The act of prophesying is distinguished from the spiritual "prophecy" and the spiritual "prophet", for it is something all can do (Verse 31). The reason is that prophesying edifies others, glossolalia does not, unless interpreted. The church ought to give prominence to prophecy, or preaching ("that you might preach")

20\* To prophesy is preferable to glossolalia.

##### B. In particular (13-36).

The very incomprehensible nature of tongues for most people (they who have not learned the particular language--"the unlearned"?)

<sup>a</sup> See footnote a, on next page.

<sup>b</sup> There is another argument about when the revelation of God has been completed (approx. 96 AD) Those gifts of new revelation involving content will be caused to cease because we have a "more sure word of prophecy". The mirror illustration of 13:12 is taken as a reference to the Word of God! Notice this same figure is used in II Cor 3:18 and refers directly to the Word of God. We are instructed to be sanctified by it (changed into Christ's Image). Also in James 1:21-25 the mirror of the Word is used to illustrate not only the saving of our soul, but the progressive sanctification of the believer. Because the gift of tongues was only to be used in the presence of Jews as a sign the Messiah had come, (Is 28:11-12), The gift would have ceased by itself at the destruction of the temple by the Roman general Titus in 70 AD.

Requires that tongues be interpreted to be of any benefit to them. i.e., the very purpose of spirituals. (13-19)

- 21\* Glossolalia must be Interpreted when exercised among them who do not understand the language in use\*

Mature thinking (cp. 13:9-11) is demanded to understand the very purpose of tongues. From the quotation of Isaiah 28:11-12, it is deduced (Gk hoste. "wherefore") that tongues are for a sign.<sup>27</sup> But the objects of the sign are "this people," i.e., the Jewish nation, who are further said to not give heed, and that in Messianic times.<sup>28</sup>

"Accordingly directed as it is to an unbelieving people, the" true, function of the gift is 'for a sign to unbelievers' ...The adjective (apistos~) under these circumstances would--in contrast to a participial fonn~express pure description as over against the action of believing involved in the foregoing participle. "<sup>29</sup> it ig unbelieving Israel as a special class who are by nature "faithless" for whom tongues were intended. Individual believers are not here in question (23-25); tongues are no more for them than for those who already exercise belief.

"When Paul came to Corinth he proclaimed to the Jews that Jesus was the Messiah (Acts 18:5). They considered this to be a blasphemous message, but God authenticated it to them by giving to the believers in Corinth the gift of tongues 1130 "It is also clear from the Acts

of the Apostles that whenever the gift of tongues was exercised Jews were present.<sup>31</sup>

- 22\* Glossolalia is a sign for the faithless nation of Israel.

It has already been observed that glossolalia was to cease sometime before the return of the Lord. The very nature of tongues as a sign, and in particular to the nation of Israel, especially at the time of Messiah, indicates when that spiritual was to cease. It can be demonstrated from Scripture that (1) the object of the sign, i.e., Israel, ceased to exist, that therefore (2) the purpose of the spiritual, i.e., to be a sign, lost all relevance, and, therefore, that (3) the spiritual ceased,

Jesus Himself predicted the soon destruction of the nation of Israel as an identifiable entity "until the times of the Gentiles be fulfilled" (Luke 21:20-24).<sup>32</sup> By the time that the Epistle to the Hebrews was written, the sign spirituals had ceased, having fulfilled their purpose of confirmation of the Word among Jews (Hebrews 2:3-4; cp. Mark 16:17 and 20).<sup>33</sup> "To exalt the gift, while overlooking the purpose for which God gave it, is to betray an immaturity which is inappropriate to spiritual adulthood."<sup>34</sup>

- 23\* Biblical glossolalia ceased with the destruction of Israel for the duration of the Times of the Gentiles, and with the confirmation of the Word of God.

In public worship (26-32), everything, glossolalia included, must be done for edification. No tongues should be spoken without an interpreter. With an interpreter, only two or three may speak.

- 24\* In the church, glossolalia must be interpreted and closely regulated, otherwise silenced.

It is expressly forbidden to women to speak in the church (33b-36). No Jew would ever attend to a woman attempting to predicate.

- 25\* Women are forbidden to exercise glossolalia in the church.

## VI. Conclusion (14:37-39).

The authority of Scripture must be recognized in all exercise of spirituals. If a man remains ignorant of the foregoing principles,

he is not known (to be spiritual). Although prophesy is superior)  
glossolalia is not to be forbidden (it has ceased of itself).

26\* Glossolalia is subject to the authority of Scripture.

## **CONCLUSION**

**From this brief consideration of I Corinthians 12-14, it appears:**

- (1) that Biblical glossolalia was the super-natural ability to speak known languages which were not understood by the speaker,**
- (2) that glossolalia was a special sign for the confirmation of the Word before unbelieving Israel until the destruction of Jerusalem, which began the Times of the Gentiles, and**
- (3) that the exercise of glossolalia is therefore no longer valid. "The failure of the modern tongues movement to display any discernible consciousness of the plain Biblical purpose of this gift stands as a powerful argument against the movement's genuineness and validity."<sup>35</sup>**

**Twenty-Six principles have been deduced from the same material for the regulation and proper understanding of glossolalia. The failure of all known glossolalia movements to observe these revealed truths precludes the validity of those movements, and suggests that their origin is not divine. See Table 01.**

**It is recommended that all receptive believers be carefully educated concerning the true nature of spirituals and warned about this false movement which is sweeping so many saints into spiritual deception, that we might all be rightly edified and exercised in love.**

## ENDNOTES

- 1 Cf. Grosheide, The First Epistle to the Corinthians, The New International Commentary of the New Testament. pp, 278f.; Robertson and Plummer, Corinthians. The International Critical Commentary
- 2 Arndt and Gingrich, Greek-English Lexicon, p. 787.
- 3 DM and Mantey, A Mailual Granmer. p. 162.
- 4 Trench, Synonyms of the New Testament, pp 354ff.
- 5 Cf. Arndt and Gingrich, pp. 145f; Cremer, Biblico-Theological Lexicon pp. 143ff.
- 6 Cf. Arndt and Gingrich, pp. 379ff.
- 7 Cf. Robertson, p. 269.
- 8 Hodge, An Exposition of the First Epistle to the Corinthians, pp. 253-256.
- 9 So Hodge, Grosheide and Robertson. Robertson, pp 278f, suggests that Gk  $\mu\epsilon\nu\delta\epsilon$  would have been used for equality\*
- 10 Dana and Mantey, p. 265.
- 11 Suggested by Gerlicher, An Exegetical Approach to First Corinthians Twelve to Fourteen (M.Th. Thesis), p 51
- 12 Bellshaw, "Confusion of Tongues," \* Bib, Sac., Ap-Jn, p. 148.
- 13 Gromacki, The Modern Tongues Movement, p. 10.
- 14 Bellshaw, p. 147'
- 15 Bellshaw, p. 148'
- 16 E.g., Liddell and Scott, Greek-English Lexicon, p. 295.
- 17 Gromacki, pp. 58ff.
- 18 pp. 62-63
- 19 Hodge, p. 271.
- 20 Toussaint, "First Corinthians Thirteen and the Tongues Question," Biblllotheca Sacra. October-December, 1963, p. 311.
- 21 Abbott-Smith, Manual Greek Lexicon. p. 238
- 22 Abbott-Smith, p. 350.
- 23 Toussaint, p. 315.
- 24 Ibid.
- 25 Ibid.
- 26 Ibid.
- 27 Hodge, "The Purpose of Tongues," Bibliotheca Sacra. July-September, 1963, p. 229.
- 28 Cf. Ibid, n. 2.
- 29 Ibid., pp. 229-230.
- 30 Bellshaw, p. 150.
- 31 Ibid., p. 149
- 32 Hodge, p. 233. 33 Johnson, "The Gift of Tongues and the Book of Acts," Biblllotheca Sacra. Oct.-Dec. '63, p. 311, n. 2.
- 34 Hodge, p. 231.
- 35 Hodge, p, 233.

**BIBLIOGRAPHY**

The topic concerns glossolalia in I Corinthians and its duration. It is fitting that each of us have some familiarity with glossolalia in history for this discussion. Please see;

Dollar, George W., "Church History and the Tongues Movement," *Bib, Sac.* Oct.-Dec., 1963

This article appears In a series of articles on the movement In this and the previous issue of *Bib., Sac.*, all of which would be profitable,

Gromackl, Robert G., The Modern Tongues Movement (231.32 G875). This excellent work may be ordered from most Email Bible sellers See his chapter "A Historical Survey of Speaking in Tongues." pp. 5-30. Check the definitions of glossa in several of your Greek lexicons. Then compare Dr. Gromackl's discussion on the Biblical usage of the word. *Ibid.*, pp. 58ff.

Gromackl also has a descriptive chapter on the working principles and practices within the modern tongues movement.

To the above add:

Rogers, Cleon, L., "The Gift of Tongues In the Post Apostolic Church" *Bib, Sac.* April-June 1965.

Rogers suggests four (4) significant Inferences from the place which tongues played in church history after canonization. See especially the references to gifts In Justin Martyr which he cites.

A new book with a chapter of several possible (probable) explanations of the present day phenomena Is:

Burdick, Donald W., Tongues, To Speak or Not to Speak, Moody Press, 1969, paperback. See "Possible Explanations," pp. 68ff.

Some insightful exegesis and textual observation from the Acts and I Corinthians 12-14 are contained in: Johnson, Hodge, Toussaint, Dollar, Rogers., "A Symposium on the Tongues Movement," *Bib. Sac.* July-Sept, and Oct.-Dec. 1963

There are, of course, piles of books, booklets and articles written In favor of the practice of glossolalia, seldom exegetical.

For some of the theological problems Involved in the present day exercise of glossolalia, you might see:

Hoekema, Anthony A., What About Tongues Speaking, Eerdmans, 1966

Five (5) principal theological difficulties are enumerated on pp. 103ff. Then six (6) positives "lessons" to be learned from the tongues movement are advanced on pp. 125ff.

{To this we add:

Dr. John F. MacArthur, Jr., "The Charismatics, A Doctrinal Perspective, © 1978 by John F. MacArthur, ISBN-0-310-28490, Zondervan Publishing House. NEC}

Perhaps one of the more Influential and quoted books on glossolalia from the proponent's point of view is:

Borton, Wade.H., The Glosaolalia Phenomenon. Pathway Press, 1966.

Two chapters present the glossolalist's interpretation of the facts of history as touching upon the occurrence of the action during the past two millenium (pp. 67ff, 95ff.) \*General Editor

Several works from the glossolalia movement can be found in the 231.32 section of A well stocked library See also the journal Paraclete, several issues. Psychological considerations are dealt with in journals given to that sort of thing.

Cf. periodical indexes, under "glossolalia "

The standard commentaries by Godet, Hodge, Grosheide (N.E. C.C.), and Bobertson and Plunner (I.C.C.) seen to be frequently cited\*

For a theologian's approach to the whole matter, 'see, e.g., Walvoord, John P., The Holy Spirit. Dunham, 1958, pp. 288ff.

**TEXT:** I Thessalonians 2:17-20**THEME:** The Believer's Crown Is The Fruit Of An Effective Ministry

**INTRODUCTION:** We're going to look at some of the athletic metaphors contained in the New Testament. They come mostly from the Greek games. . . *Metaphor: One thing represents the other.* Not so true to fact as the simile but truer to the feeling. e.g., I Pet 1:24 All flesh is as grass - where Is 11:6 All flesh is grass.

**I. Aspects Of A Believer's Crown**

- A. The Crown In The Greek Culture (Gk. Stephanos) vs. 19  
 Note: The crown was the prize for victory in the games. It was actually a wreath made from either olive leaves at Olympia, laurel at Delphi, or fir branches at the Isthmian games. Of the five events in the early games, three are mentioned in the N.T. The race, The boxing, and the wrestling.
- B. The Crown In The New Testament Reward For Effective Service
1. The Believer Must Compete Legally Note also he must shun profane and empty babbling; . . . II Tim 2:5  
 Also, he must stay in his lane. I Cor 9:27 in this verse also is the warning for disqualification - (αδοκιμος: put on the shelf!)
  2. The Wreaths (Crowns) Described
    - a. Crown Of Incorruption Can anyone be crowned if they failed to run? I Cor 9:24-25
    - b. Crown Of Rejoicing Can anyone be crowned for turning men to righteousness who never turned one? - the soul winner's crown. I Thess 2:19
    - c. Crown Of Glory Can anyone be crowned for shepherding a flock of God who never did it? I Pet 5:1-4
    - d. Crown Of Righteousness Can the crown of watchfulness be given to one who never watched? II Tim 4:7-8  
 -Watching for the Lord's coming! One of the prime reasons for -the study of prophecy!!!
    - e. Crown Of Life Can the crown for resisting temptation be given to one who yielded? James 1:12  
 Be faithful unto death, and I will give you the crown of life. Rev 2:10

**II. Attributes Of An Effective Ministry**

- A. A Willingness To Minister Paul ministered and greatly longed to minister again vs. 17  
 The Jewish assertion floating around was that Paul's absence was intentional - not enforced.
- B. A Desire To Minister Paul says in vs17 that he was made an orphan (Gk aporphanzw). vs. 18  
 The only time this word is used in N.T. - It properly serves to speak of a parent bereaved by separation from his children. - He wants to minister to them.
- C. An Ability To Minister via the gifts of the Holy Spirit ministered under Holy Spirit control

**III. Accompaniments Of A Fruitful Ministry**

- A. Satanic Hinderances Paul repeatedly desired to come to the Thessalonian saints vs. 18  
 Satanos = adversary. How many times have we been close to seeing an individual come to Christ when a distraction occurs?
- B. Hopefulness An attribute of LOVE Gal 5:22, I Cor 13:7 vs 19-20  
 ". . . Hopeth all things"
- C. Joyousness Note that the crown expresses JOY and also that of a minister's glory vs. 19-20
- D. Boastfulness Since every believer is a minister, how are we doing? vs. 19-20  
 Boasting about the life of your converts/disciples Remember III Jn 4  
 "I have no greater joy than to hear that my children walk in the truth."

**Conclusion:** The really big deal was the prize that each victor (νικη) was given to take home. It consisted of a small white tablet(stone) Rev 2:17 . . . To him that overcomes will I give to eat of the hidden manna, and will give him a white stone (ψυφον: used as a tablet) and upon the tablet a new name written (carefully inscribed forever) which no (other) man knows except he who receives it. When the victor took it home this (on earth) provided many things.

- (1) no more taxes. (2) parade around his town in the mayors's chariot. (3) often, free education for his children. (4) He often received prizes of gold which could continue for life. All believers have eternal life with a new home in glory, but not all win the wreath. Some of us because we left the race and wore down. Some of us because we didn't keep the old man under control (υποπιλαζω: hit under the eye - a knockout punch - putting the old man - in Adam - in his place, on the cross) will be disqualified. Some of us will not receive the crown of righteousness because we "fell asleep" and were not watching for His coming. Of course, the unbeliever will not even be allowed to compete in the race, boxing, or wrestling of the believer's life. As an unbeliever, this life is the best you can hope for. For a believer, This is the absolute worst he will see in the in time portion of his eternal life.



**TABLE 01 A BELIEVER'S CROWNS**

- 1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.
- Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.
- 1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}
- 2Ti 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.
- 2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
- Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
- 1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
- Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
- And a Warning
- Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

**Notes On Romans 12, I Cor 12-14<sup>a</sup>**

The following text has been taken from a textbook on Hermeneutics.<sup>3</sup>

**1.3 Qualifications For An Interpreter**

The qualifications for an interpreter are the same for an expositor with the qualification that one can be an interpreter of the Word of God without knowledge of the original languages and without the Spiritual gift of Pastor/Teacher. What reason(s) can you give for them not being the same?

**1.3.1 Regeneration**

It is imperative that proper interpretation of God's Word be done by Believers. 1 Co 2:14.



**Figure 01. Symptoms Of The Unregenerate Man (or Carnal Christian) – Jer 17:9.**



**Figure 02. A Reaction Of The Degenerate To The Regenerate; Jer 17:9-10.**

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?  
 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

**1.3.2 Spiritually Controlled**

<sup>a</sup> Alexander Rattray Hay, The NEW TESTAMENT ORDER for CHURCH and MISSIONARY, 1947, New Testament Missionary Union.



### 1.3.3 Spiritual Gift(s)

Every Christian has the responsibility to be able to interpret some things in God's Word. There are some in the Body of Christ who have been given special gifts for use in the body.

<b>Examples Of Spiritual Gifts</b>
1. Prophets (forthtelling) Ro 12:6, 1 Co 12:10, 13:2.
2. Pastor/Teachers Eph 4:11.
3. Knowledge 2 Pe 3:2, 1 Co 12:8.
4. Wisdom Eph 3:5, 1 Co 12:8.
5. Teaching Eph 4:11, Mt 28:19
6. Evangelism Eph 4:11
7. Exhortation 1 Th 3:2, Rom 12:8.
8. Discernment of Spirits (or the doctrines they are teaching) Ac 16:18, 1 Co 12:10, 1 Jo 4:1.

**Table 02 Examples Of Spiritual Gifts**

Because of abuse of the teaching of spiritual gifts in the past, it is necessary to include in our short synopsis, the Table 03, below.

The three descriptive columns are titled:

1. **THE TRUE; the actual gift(s) given by the Holy Spirit.**
2. **The SOULISH COUNTERFEIT;** in which the Natural powers function independently of the Holy Spirit. In this state they are controlled by the old man (In ADAM) and may be **under influence of Satan and/or demonic forces**.
3. **The SATANIC COUNTERFEIT; here the** Natural powers, consciously or unconsciously, are **under direct influence or control** by evil spirits, e.g. Satanic cults. We have descriptions of such happenings from the experiences of Missionaries to pagan lands. e.g., A China Inland Missionary to the Szechwaneze people, Isobel Kuhn; the "Inn Of The Sixth Happiness", lady. In her book "Nests Above The Abyss", Chapter 6, The Prey of the Terrible, she describes a spirit séance in which two women and a man are calling down spirits (evil ones) and a group of dancers become demon possessed.

Some cry out with voices different from their own: "Worship God", and "He has a Son named Jesus – and two daughters", & etc. As the story goes, these folks (in 1923) had never heard the name Jesus before but had been given this name by the demonic spirits who possessed them. As Mrs. Kuhn describes the next 14 years of this Satanic Conspiracy:

*I have been asked why did Satan introduce the name of Jesus to these people? I feel it was because he saw that the gospe was inevitably going to reach them, and so he tried to make the name of Jesus and the outward forms of Christianity (the Ten Commandments, etc.) familiar to them under a system which was really worship of himself. We see that he had succeeded in his subtlety up to this point in the story.*

*But it did not continue so happily. Once thoroughly ensnared, the inevitable trickery began. One day the two women's devils gave forth a message. "The earth is goinigl to be burned!" they said. "Jesus is coming to earth! And unbelievers will be burned. You, believers, go to a certain place in the mountains and wait for Him! When He comes He will give you animals and money."*

*The whole village packed up. Left their farm work unattended, and retired to the directed place in the mountains, where they fasted, eating only once a day, and waited a week without anything hapening, of course. Fooled, chagrined, and anxious now for the unwatched crops left behind, they returned to their homes. This happened four times in nine years and*

*once the whole village almost starved because of it. **The prey of the terrible.** Some began to wish to get free from this demon.*

***So now enter the missionaries for the first time.** The whole tribe save one young man wanted no more of this Jesus talk. The young man with his companions made the 6-7 day trip from upper Burma into China to get more information about this “Jesus”. This brought about eventually the evangelization of that tribe, the Goo-moos.*

There are areas of gifts which have fulfilled their intended use. The gift of tongues and their interpretation were given IAW Isa 28:11-12; Deu 28:49; With 1 Cor 14:21-21. They were given as a sign to the Jews. The ceasing of three particular gifts including tongues and prophecy, had to do with the advent of the completed N. T. Canon. 1 Cor 13:8-12

An additional book that may help to make plain this problem brought about by the so-called Charismatic Movement, and its solution, is “The CHARISMATICS, A Doctrinal Perspective, by Dr. John F. MacArthur.

These gifts allow the Holy Spirit controlled believer to have a special measure of understanding and capability in those particular areas associated with that (those) gift(s).

**Table 03. A Table Of Spiritual Gifts**

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
<u>Preaching</u> - <b>Rom 12:6;</b> <b>1 Cor 12:10;</b> <b>1 Cor 14:2;</b> <b>1 Tim 4:13-16</b>	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. <b>1 Cor 2:1, 4; 2 Cor 4:2</b>	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. <b>1 Tim. 4:1</b>
<u>Teaching</u> - <b>Rom 12:7</b> <b>2 Tim 2:2</b>	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit <b>Eph 1:16-19</b>	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. <b>Col. 2:18; Rev. 2:20</b>	Teaching of false or unsound doctrine under inspiration of an evil spirit. <b>1 Tim 4:1; 2 Cor 11:14,15</b>
<u>Faith</u> - <b>1 Cor 12:9</b>	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. <b>1 Cor 10:20</b>
<u>Utterance of Wisdom</u> - <b>1 Cor 12:8</b>	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
<u>Utterance of Knowledge</u> - <b>1 Cor 12:8</b>	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. <b>Acts 26:9; Rom. 10:2</b>	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
<u>Paraclete Gift</u> - <b>Rom 12:8</b>	The Holy Spirit's given acts of love, manifesting Christ' love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. <b>Peter's advice to Christ. Mat 16:22-23</b>
<u>Mercy</u> Acts of Love – <b>Rom 12:8</b>	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia).	Manifestations of interest in human welfare - guided by Satan. <b>Gen 3:1,4,5, e.g. Mormonism</b>
<u>Giving</u> - <b>Rom 12:8</b>	Giving under the Holy Spirit's control. (cheerfully) <b>2 Cor 9:7</b>	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). <b>2 Cor 9:7</b>	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
<u>Discernment of Spirits</u> - <b>1 Cor 12:10</b>	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. <b>Heb 4:12</b>	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. <b>Mk 1:23,24, 3:11, 5:7; Acts 9:15; Jas. 2:19</b>
<u>Serviceable Ministrations</u> - <b>Rom 12:7</b> <b>1Ti 3:8-13</b>	Material service rendered under guidance of and wisdom of the Holy Spirit. <b>Ex. 35:30-35; Acts 6:1-7</b> <b>Necessary for a Deacon.</b>	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
<u>Ruler (Administration Oversight)</u> - <b>Rom 12:8</b>	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
<u>Miracles</u> - <b>1 Cor 12:10</b>	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional religious enthusiasm.	Miracles wrought through satanic power. <b>Ex 5:1-8:7</b>
<u>Healing</u> - <b>1 Cor 12:9</b>	Healing wrought by God's power in response to Holy Spirit given faith. <b>Jas 5:13-15</b>	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.
<u>Varieties of tongues</u> - <b>1 Cor 12:10</b>	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. <b>Is. 28:11, Acts 2:4-16; Joel 2:28-29; 1 Cor 14:21-23</b>	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
<u>Interpretation of tongues</u> - <b>1 Cor 12:10</b>	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

**1.3.4 No Substitute For Hard Work.**

2 Ti 2:15, 3:16-17.

A Proper Education is NEVER FREE. It costs the Participants a great deal of an item most folks never consider; TIME. In order to obtain the information desired it shall involve time. The student should be prepared to commit the time required. At the Colorado Free Bible College we offer a 'Free' Bible College education. We do this with tongue in cheek because we know that the student and the teacher must expend much time; and that time becomes more precious as the days pass.



Figure 04 Bagsley Needs Reminder By Skywriters

**How committed are we to keep on pursuing the Glory of the Lord?**

### 1.3.5 Natural Gifts

Good judgment - ability to assimilate and categorize (not allegorize) quantities of information (i.e. Wisdom - Prov 8-9., Jas 1:5 (1 Cl. Cond. ) “Since you all lack wisdom, Ask of God . . .”

Natural gifts such as physical strength, mental acuity, voice quality, athletic or musical ability, , , etc., are those things we were born with to greater or lesser degrees. In each case (person) these natural abilities soon become apparent as we mature. **All men are not created equal.** Some at the outset clearly have an advantage over others. As we have seen above, Spiritual Gifts are given by the Holy Spirit when we were born again. They are often different as to subject than Natural Gifts, although they may be used to refine the natural gift given for the greater good of the Body of Christ, for the Glory of God.

**A SUMMARY OF SPIRITUAL CONCEPTS.**

The Bible indicates that each believer has his/her own **set** of spiritual gifts (I Cor 12:1-11). This passage also indicates these gifts are bestowed Sovereignly by the Holy Spirit (vs 4 & 11). The Lord Jesus assigns the place of ministry (vs 5). God the Father turns on the energy for the ministry of those gifts (vs 6). Right here it should be clearly understood that I Cor 12 is the beginning of the longest single passage on the spirituals (I Cor 12-14) and their regulation, in the New Testament. It is important that we realize the word gifts found in I Cor 12:1 of the KJV of the Bible does not appear in the original. The word for spiritual (των πνευματικων) is plural in the Greek and might be better translated "spirituals" or "spiritual things" In the near context, chapter 12, Paul explains about spiritual gifts while **in chapter 13, he explains about the superiority of spiritual fruit.** Finally, in chapter 14 he discusses the regulation of these spirituals in the local Church. **He is very concerned that this local Church in Corinth understand that the spirituals are broken down into two major categories; gifts and fruit.** Whatever our spiritual fruit might be at this time, if we don't have the gift of pastor/teacher we should not thrust ourselves out into this ministry. There are those in the Christian population that have decision making capabilities that might take us up on our request to be put to work! They, like ourselves, may not have appropriate gift(s) (vs 8-10) of discernment. Every Christian should be walking by means of the Spirit (Spirituality). However, Not every Christian has the Spiritual gift of Pastor/Teacher! **Notice that God draws a careful distinction in His Word between Fruit of the Spirit, Gifts of the Spirit, and Offices (I Tim 3:1-15) in the local Church, within the body of Christ<sup>a</sup>.** Hay points out some of the weaknesses of the modern pastorate on pages 288-299, and states its underlying cause. "There lacks in the church of today - in its structure, its services and its ministry - the practical recognition of the priesthood of all believers. The participation of all the members in the ministry through the gifts of the Spirit is not permitted."<sup>b</sup>

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<sup>a</sup> Ibid

<sup>b</sup> Ibid

## **God's Provision For The Extension, Ministry And Government Of The Church**

**By Alexander Rattray Hay<sup>4</sup>  
General Superintendent  
New Testamen Missionary Union  
Courtesy of the NTMU.**

**Hay writes:**

**The Holv Spirit, the Paraclete, manifests Himself through the members in the following ways:**

{Although the Table of Spiritual Gifts was taken from Dr. Hay's book, through the years I've added Scriptural references and comments to better cover those aspects I felt were important for students. NEC}

### **For the Establishing and Care of the Church as a Whole**

#### **Evangelists (missionaries, or church-planters)**

As foundation-layers they lay the foundations of new churches and, where necessary, repair damaged foundations in established churches. They minister in the extension of the Church and exercise a watchful care over the Church as a whole.

They are ministers of the Church as a whole and the whole Church cooperates with them.

#### **Traveling Preachers and Traveling Teachers**

Providing a special preaching and teaching ministry to the Church in general.

#### **For the Local Church's Life and Testimony**

Preachers - For the proclamation of the Gospel. (*The Word of God*)

Teachers - For the teaching of the Scriptures.

Those with the gifts of the Spirit for other ministries such as those of faith and love, etc. For manifesting the love, wisdom and power of Christ in His Body, for its well-being and for its testimony.

Elders - For the oversight of the congregation.

Deacons - To care for business matters.

Reflection on these principles will bring us to the realization that perhaps we have dropped the ball in the eternal ball game. Do our churches have the knowledge and skills and of course Spirituality to operate as a staging ground for evangelism and discipleship in our communities? The following four pictures taken from his book, illustrate the appropriate relationships necessary for The Great Commission's Fulfilment.

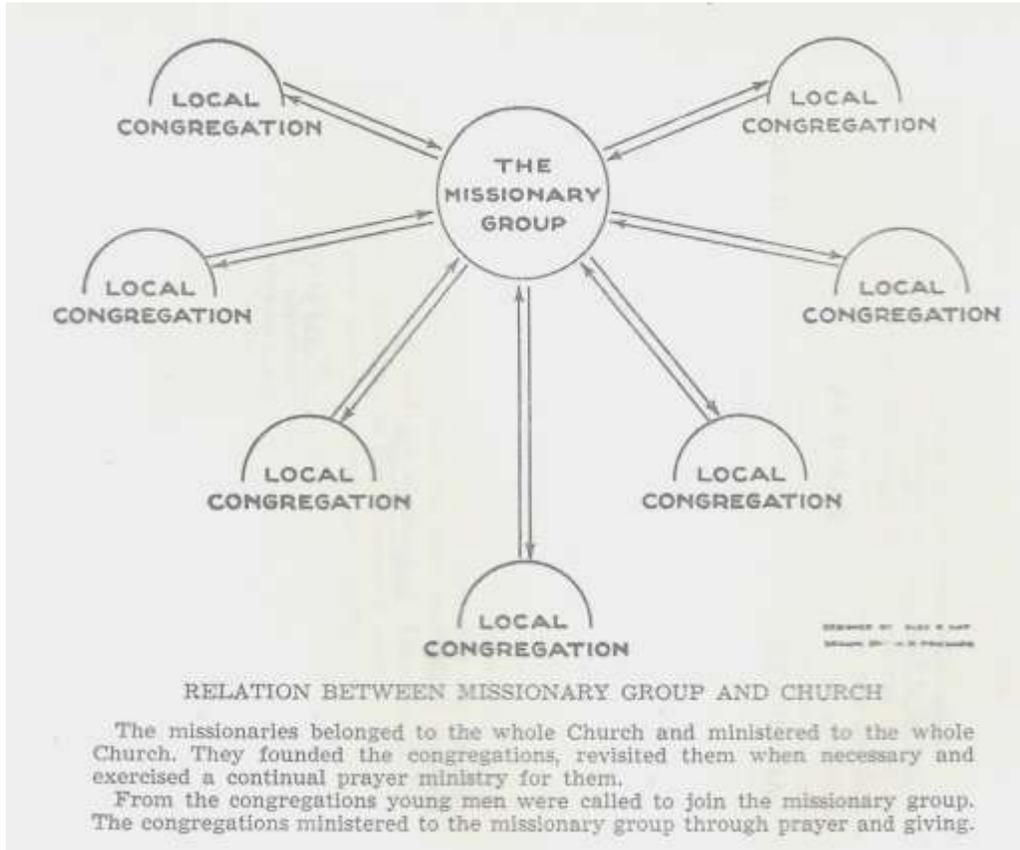


Figure 05. Missionary Activities Of The Local Churches With Their Missionary Group.



**Figure 06. The Local Church As A Building.**

**Psm 118:22** The stone which the builders refused is become the head stone of the corner.

**Isa 28:16** Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (Hiphil Imperf. 3S)<sup>a</sup>. {hurry}

**Jer 51:26** And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

**Mat 21:42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

**Mrk 12:10** And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

**Luk 20:17** And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

**Act 4:11** This is the stone which was set at nought of you builders, which is become the head of the corner.

**Eph 2:14** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

**15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

**16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

**17** And came and preached peace to you which were afar off, and to them that were nigh.

<sup>a</sup> 02363 חוּשׁ chuwsh koosh a primitive root; v; {See TWOT on 631}

AV-haste 19, ready 1; 20

1) to haste, make haste, hurry

1a) (Qal) to make haste

**1b) (Hiphil) 1b1) to show haste, act quickly, hasten, come quickly**

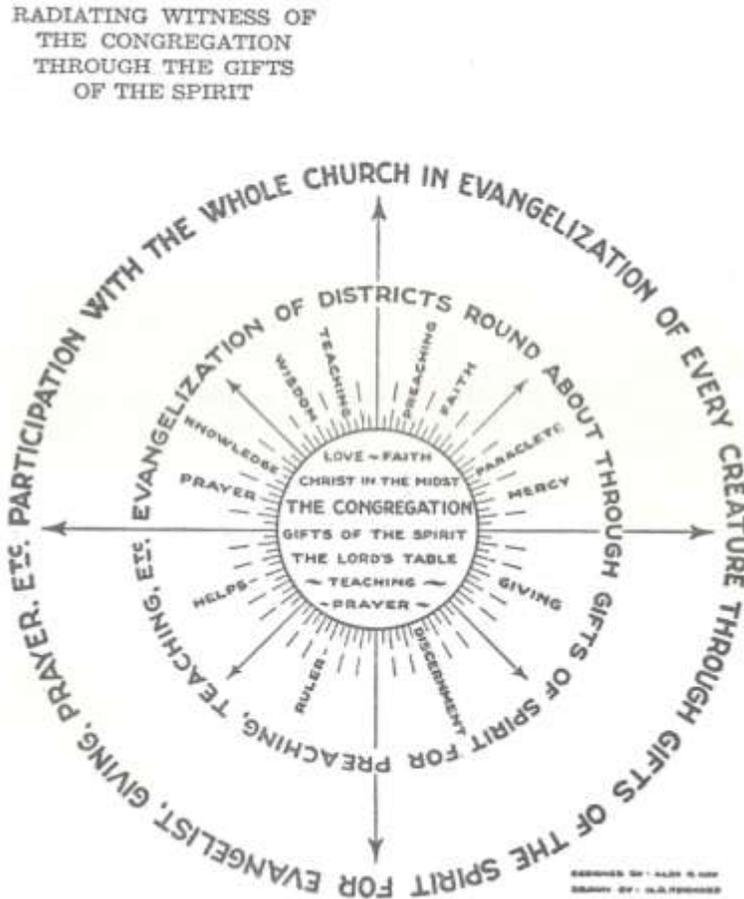
1b2) to enjoy, be excited

- 18 For through him we both have access by one Spirit unto the Father.
  - 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
  - 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
  - 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
  - 22 In whom ye also are builded together for an habitation of God through the Spirit.
- 1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- 1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,



Figure 07. The Church (Local and Universal) As A Body.

- Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
- 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors who are teachers;
- 12 For the equipping of the saints, for the work of the ministry, for the building up of the body of Christ:
- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.



**Figure 08. The Radiating Witness OF The Local Church Through Gifts (And Fruits) Of The Holy Spirit.**

Well, Folks, are we involved in this sort of Church **or are we just “playing” church?** My friend and mentor, Miles Stanford gave me a copy of Alexander Rattray Haye’s book which I’ve held for 50 + years. Unfortunately, **the folks who “stay home” from the “Mission Field” don’t seem to realize “We Are Still Missionaries”. Our mission field is “Home”, but we are still “missionaries”.** Will we receive a “Well done thou good and faithful servant?” Or will we hear: Rev 3:15-19 “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. **So because thou art lukewarm, and neither hot nor cold, I am about to<sup>a</sup> spew thee out of my mouth.** Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. **As many as I love, I reprove and chasten: be zealous therefore, and repent.**” As the Hymn states it: “Will there be some stars, I wonder, in my crown in Glory Land; Our must I go empty handed when before My God I stand.”

<sup>a</sup> Connative Present. I’m about to spew thee out of my mouth. Earnest De Witt Burton, SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK, 1966, T. & T. Clark.

## **I Cor 12-14 - Sermon Outlines**

**THE START OF THE CHURCH CONNECTION - WHO IS THE HOLY SPIRIT? WHAT ABOUT THE SPIRITUALS?**

**TEXT:** I Corinthians 12:1-3

**THEME:** The Spirituals Are Given To Each Believer By The Holy Spirit

**INTRODUCTION:** GEORGE CANTOR, in 1882 provided a solution to the practical difficulties of infinite sets. He stated:

"It is not essential to the existence of a collection or even to knowledge and reasoning concerning it, that we should be able to pass it's terms in review, one by one. But infinite collections may be known by their characteristics although their terms cannot be enumerated (counted). Collections may be given all at once by their defining concepts." . . . In any discussion, therefore, of God even though we can't pass Him part by part in review, we can show what God is like by showing His defining concepts as revealed by Scripture!!! The Holy Spirit who we will show according to the Scriptures is God, may be known by some of His attributes.

**I. The Holy Spirit In Outline**

**A. The Holy Spirit Is A Person - We list some Attributes Of 'Human' personality below to show He possesses things like this**

**1. The Holy Spirit Has Intellect.**

a. **I Cor 2:10** But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

b. **Is 11:2** And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

c. **Eph 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

c. **Rom 8: 27** And he (Jesus) that searcheth the hearts knoweth what is the mind of the Spirit, because he (Jesus) maketh intercession for the saints according to the will of God.

**2. The Holy Spirit Has Emotions Or Sensibility.** - Or the Holy Spirit is NOT merely an influence!

a. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

b. The Holy Spirit **Can Be Quenched** - **I Thess 5:19** Quench not (stop quenching) the Spirit.

c. The Holy Spirit **can display love (agape)** - **Rom 15: 30** ¶ Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ~~for the love of the Spirit~~, by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in your prayers to God for me;

**3. The Holy Spirit Has Will.** - In I Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit.

**I Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as he will.**

**4. The Holy Spirit Performs Actions Of Personality - He Teaches (Jn 14:26), He Witnesses (Jn 15:26, Rom 8:16), He Guides (Rom 8:14), He Convinces Or Convicts (Jn 16:7-8), He Restrains Or Hinders (Gen 6:3, II Thess 2:7), He Commands And Directs People (Acts 8:29), He Performs Miracles (Acts:39), He Calls/Sends For Special Service (Acts 13:2, 13:4), He Intercedes For Us (Rom 8:26).**

**5. The Holy Spirit Receives The Ascriptions Of Personality - He May Be Obeyed (Acts 10:19-21), He Can Be Lied To (Acts 5:3), He Can Be Resisted (Acts 7:51), He Can Be Grieved (Eph 4:30), He Can Be Quenched (I Thess 5:19), He Can Be Blasphemed (Matt 12:31), He Can Be Outraged (Heb 10:29), He Seals Believers (II Cor 1:22, Eph 1:13), He Is God's Downpayment Of A Believer's Home In Glory (II Cor 1:22, 5:5, Eph 1:14),**

**6. The Holy Spirit's Gender Is Often Contrary To Normal Rules Of Greek Grammar. - Is Often Referred To As Masculine In Gender.**

## a. Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.)

## Replaces The Normal Neuter Pronoun

**John 16:8** And when he (Far Demonst.Pron. NMS> εκεινος that, that one - G 102) is come, he will reprove the world of sin, and of righteousness, and of judgment:

**John 16:13** Howbeit when he (εκεινος) (that one [NMS]), the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself (εαυτου); but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

**John 16:14** He (εκεινος) shall glorify me: for he shall receive of mine, and shall shew it unto you.

## b. Relative Pronouns (Who [M&amp;F], Which [N]) - Eph 1:14, Jn 15:26

**Eph 1:14** Which (which; rel.pron. ο NNS - a textual weight of {C}, or who; rel.pron. ος NMS - G 308) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

**Jn 15:26** ¶ But when the Comforter is come, whom (ος rel.pron.AccusMS - G 308) I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he (Far Demons.Pron. NMS> εκεινος: That, that one - G 102) shall testify of me:

## c. (Masculine) Third Personal Pronouns (He [M], She [F], It [N])

**John 16:7** ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3<sup>rd</sup> Pers.Pron. AMS αυτον: him - G 97.) unto you.

## B. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.

## 1. The Holy Spirit is given divine names -

**Is 6: 8** Also I heard the voice of the Lord (0136 יְהוָה 'Adonay ad-o-noy' Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord (יְהוָה 'Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD (יהוה Y@hovah yeh-ho-vaw' the proper name of the one true God, unpronounced except with the vowel pointings of Adonay)

**Acts 28: 25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost (Spirit) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

**Jer 31:31** Behold, the days come, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'):

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (יהוה Y@hovah yeh-ho-vaw'): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'): for I will forgive their iniquity, and I will remember their sin no more.

**Heb 10: 15** Whereof the Holy Ghost (Spirit) also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord (κυριος), I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

- a. The Spirit Of Our God - I Cor 6:11
- b. The Spirit Of Jesus - Acts 16:7 in Greek texts.
- c. The Spirit Of Adoption - Rom 8:15, Gal 4:1-5
- d. "Another (allos) Comforter" - John 14:16 another of the same kind as

Jesus

These names/titles reveal Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.

## 2. The Attributes Of The Holy Spirit

- a. He Possesses Omniscience - I Cor 2:11-12
- b. He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry
- c. He Possesses Omnipotence - By the act of Creation - Job 33:4
- d. He Is Truth - I John 5:6b
- e. He Is Called The Holy Spirit - Luke 11:13
- f. He Is A Life Giver - "Spirit Of Life" Rom 8:2 - Only deity can

impart life - By Him we are "Born Again."

- g. He Possesses Creative Wisdom - Is 40: 13 Who hath directed the

Spirit (רוּחַ ruwach roo'-akh) of the LORD (הוּי Y@hovah yeh-ho-vaw'), or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

## 3. The Procession Of The Holy Spirit

- a. The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed!
- b. The Procession From The Father - John 15:26 -
- c. The Procession Is From (or Through) The Son - John 15:26 - ". . . , I will send unto you from the Father . . ." "John 16:7" . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3<sup>rd</sup> Pers.Pron. AMS αυτον: him - G 97.) unto you."

## II. The Introduction To Spirituals

### A. Ignorance About Spirituals Deprecated

vs.1-3

I Cor 12:1 ¶ Now concerning ~~spiritual gifts~~ spirituals, brethren, I would not have you ignorant.

#### 1. They Knew The Facts -

I Cor 1: 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

#### 2. They Were Ignorant About Their Purpose And Employment

### B. Spiritual Sources Contrasted

#### 1. The Deception Of Idolatry -

vs. 2

I Cor 12:2 Ye know that ye were Gentiles, ~~carried away~~ (PPPtcl NMS απαγομενοι>απαγω) continuing to be lead away (by someone) unto these dumb idols, even as ye ~~were~~ are being led (PPPtcl NMS απαγομενοι>απαγω) (by someone).

2. The Enlightenment By The Holy Spirit - and that no man can say that Jesus is the Lord, but by the Holy ~~Ghost~~ Spirit. vs. 3

Eph 2: 8 For by grace ~~are ye~~ (Gk. PPPtcl NMP> σωζω ) have you(all) been saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

### CONCLUSION:

Pneumatology describes the work of the Holy Spirit, the third Person of the Trinity, to execute the divine will with relation to the world of men. He displayed His sovereign activity in creation, the incarnation, the written revelation, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5-7; II Peter 1:20-21).

His work in this age began at Pentecost when He came from the Father, as promised by Christ, to initiate and complete the building of the body of Christ which is the church. The broad scope of this special divine activity includes convicting the world, glorifying the Lord Jesus and transforming believers into the likeness of Christ. (Jn. 14:16-17; 15:26; 16:7-9; Acts 1:5, 2:4; I Cor. 12:13; II Cor. 3:18; Ephesians 2:22).

This work in believers involves that of regeneration, baptism into the body of Christ, indwelling, sanctifying, instructing, empowering for service, and preserving to the day of Christ (Figure 2). He alone administers spiritual gifts to the church, not to glorify Himself or the gifts by ostentatious displays (Figure 4), but to glorify Christ and implement His work of redeeming the lost and building up believers in the most holy faith. (Jn. 3:5-7; 16:14-15; Rom. 6:3; Rom. 8:2; I Cor. 6:19; 12:4-13; Gal. 3:27; Eph. 1:13-14; II Thess. 2:13).

## 1769 Authorized Version (KJV)

- I Cor 12:1 Now concerning ~~spiritual gifts~~ spirituals, brethren, I would not have you ignorant.
- 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is ~~the~~ Lord, but by the Holy ~~Ghost~~ Spirit.

## 1991 Byzantine Majority Text – with declination of forms

- 1 Cor 12:1 περι <4012> {PREP} δε <1161> {CONJ} των <3588> {T-GPN} πνευματικων <4152> {A-GPN} αδελφοι <80> {N-VPM} ου <3756> {PRT-N} θελω <2309> (5719) {V-PAI-1S} υμας <4771> {P-2AP} αγνοειν <50> (5721) {V-PAN}
- 2 οιδατε <1492> (5758) {V-RAI-2P} οτι <3754> {CONJ} οτε <3753> {ADV} εθνη <1484> {N-NPN} ητε <1510> (5707) {V-IAI-2P} προς <4314> {PREP} τα <3588> {T-APN} ειδωλα <1497> {N-APN} τα <3588> {T-APN} αφωνα <880> {A-APN} ως <5613> {ADV} αν <302> {PRT} ηγεσθε <71> (5712) {V-IPi-2P} απαγομενοι <520> (5746) {V-PPP-NPM}
- 3 διο <1352> {CONJ} γνωριζω <1107> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} ουδεις <3762> {A-NSM-N} εν <1722> {PREP} πνευματι <4151> {N-DSN} θεου <2316> {N-GSM} λαλων <2980> (5723) {V-PAP-NSM} λεγει <3004> (5719) {V-PAI-3S} αναθεμα <331> {N-NSN} ιησουν <2424> {N-ASM} και <2532> {CONJ} ουδεις <3762> {A-NSM-N} δυναται <1410> (5736) {V-PNI-3S} ειπειν <3004> (5629) {V-2AAN} κυριον <2962> {N-ASM} ιησουν <2424> {N-ASM} ει <1487> {COND} μη <3361> {PRT-N} εν <1722> {PREP} πνευματι <4151> {N-DSN} αγιω <40> {A-DSN}

## A.T. Robertson's Word Pictures In The Greek New Testament

**I Cor 12:1** 1 Now concerning spiritual gifts (περι δε των πνευματικων). Clearly one of the items asked about in the letter to Paul (#7:1) and introduced precisely as the problem of meats offered to idols (#8:1). This question runs to the end of chapter 14. Plainly much trouble had arisen in Corinth in the exercise of these gifts.

**I Cor 12:2** Ye were led away (απαγομενοι). The copula ητε is not expressed (common ellipsis) with the participle (periphrastic imperfect passive), but it has to be supplied to make sense. Some scholars would change οτε (when) to ποτε (once) and so remove the difficulty.

**Unto those dumb idols** (προς τα ειδωλα τα αφωνα). "Unto the idols the dumb." See #Ps 95:5-7 for the voicelessness (α-φωνα, old adjective, without voice, φωνη) of the idols. Pagans were led astray by demons (#1Co 10:19).

**Howsoever ye might be led** (ως αν ηγεσθε). Rather, "as often as ye were led." For this use of ως αν for the notion of repetition, regular *Koiné* idiom, see Robertson, *Grammar*, p. 974. Cf. οπου αν in #Mr 6:56.

**I Cor 12:3** Wherefore I give you to understand (διο γνωριζω υμιν). Causative idea (only in Aeschylus in old Greek) in papyri (also in sense of recognize) and N.T., from root γνω in γνωσκω, to know.

**Speaking in the Spirit of God** (εν πνευματι θεου λαλων). Either sphere or instrumentality. No great distinction here between λαλεω (utter sounds) and λεγω (to say).

**Jesus is anathema** (αναθεμα ιησους). On distinction between αναθεμα (curse) and αναθημα (offering #Lu 21:5) see discussion there. In LXX αναθημα means a thing devoted to God without being redeemed, doomed to destruction (#Le 27:28; Jos 6:17; 7:12). See #1Co 16:22; Ga 1:8; Ro 9:3. This blasphemous language against Jesus was mainly by the Jews (#Ac 13:45; 18:6). It is even possible that Paul had once tried to make Christians say αναθεμα ιησους (#Ac 26:11).

**Jesus is Lord** (κυριος ιησους). The term κυριος, as we have seen, is common in the LXX for God. The Romans used it freely for the emperor in the emperor worship. "Most important of all is the early establishment of a polemical parallelism between the cult of Christ and the cult of Caesar in the application of the term κυριος, 'lord.' The new texts have here furnished quite astonishing revelations" (Deissmann, *Light from the Ancient East*, p. 349). Inscriptions, ostraca, papyri apply the term to Roman emperors, particularly to Nero when Paul wrote this very letter (*ib.*, p. 353f.): "One with 'Nero Kurios' quite in the manner of a formula (without article, like the 'Kurios Jesus' in #1Co 12:3." "The battle-cries of the spirits of error and of truth contending at Corinth" (Findlay). One is reminded of the demand made by Polycarp that he say κυριος χαισαρ and how each time he replied κυριος ιησους. He paid the penalty for his loyalty with his life. Lighthearted men today can say "Lord Jesus" in a flippant or even in an irreverent way, but no Jew or Gentile then said it who did not mean it.

## John Gill's Commentary On The Bible

### INTRODUCTION TO 1 CORINTHIANS 12

In this chapter the apostle discourses concerning spiritual gifts, showing the author, nature, use, and excellency of them; compares the church to an human body, and in a beautiful manner sets forth the symmetry and subserviency of the members of it to one another, being set in different places, and having different gifts; and enumerates the several offices and gifts in the church, and yet suggests there is something more excellent than them. He intimates, that spiritual gifts are valuable things, and should be taken notice of; nor would he have the saints ignorant of them, and therefore gives the following account, #1Co 12:1 and yet he would not have those that have them be proud of them, and lifted up with them; for which reason he puts them in mind of their former state in Heathenism, to make and keep them humble, #1Co 12:2 and points out such who have the Spirit of God, the author of all gifts and grace; not such who call Jesus accursed, but they that call him Lord, #1Co 12:3 which Holy Ghost, who is called Spirit, Lord, and God, is the author of the different gifts bestowed upon men, #1Co 12:4-6 the end of bestowing which gifts is the profit of others, #1Co 12:7 of which gifts there is an enumeration in nine particulars, #1Co 12:8-10 of each of which the Spirit of God is the worker and giver, according to his sovereign will and pleasure, #1Co 12:11 and which are all for the good of the whole community; which is illustrated by the simile of an human body, which as it consists of many members, and is but one, so Christ mystical, or the church, though it consists of divers persons, yet they are all one in Christ, and all their gifts are for the service of each other, #1Co 12:12 which unity is proved and confirmed by the saints being baptized by one Spirit into one body, the church, and by drinking of him, or partaking of the same grace, #1Co 12:13 and in order to show the usefulness and profit of every spiritual gift, even the meanest, to the churches of Christ, and that none might be despised, he enlarges upon the metaphor of the human body he had compared the church to, and by it illustrates the unity of the church, and the members of it, #1Co 12:14 and shows that the inferior members should not envy the superior ones, or be dejected because they have not the same gifts: and conclude from hence, that they are not, or deserve not, to be of the same body, #1Co 12:15,16 seeing it is convenient and absolutely necessary that there should be many members, and these set in different places, and have different gifts and usefulness; and

particularly what should make them easy is, that God has placed them according to his will and pleasure, #1Co 12:17-20. And, on the other hand, he shows, that the more noble, and excellent, and useful members, ought not to despise the lower, meaner, and more ignoble ones, partly because of the usefulness and necessity of them, they cannot do without them, #1Co 12:21,20 and partly because of the honour put upon them, #1Co 12:23,24, and all this is so ordered, that there be no schism, but that there should be a mutual care of one member for another, and that they should sympathize with each other, #1Co 12:25,26. This simile the apostle more plainly and particularly accommodates and applies to the church, the body of Christ, and the members of it, and of one another, #1Co 12:27 and gives an enumeration of the several officers and offices in the church, set there by God himself; and there are no less than eight of them, some greater than others, most of them proper and peculiar to the primitive church, though some perpetual, and which still continue, #1Co 12:28 but in the times in which they were all of them in being and use, every member of the church was not possessed of them, only some, though all had more or less the advantage of them, #1Co 12:29,30. Wherefore, he concludes with an exhortation to the saints to covet the best of those gifts; and yet observes that there was something more excellent than them, and preferable to them, which he was about to show them, #1Co 12:31 and hereby he makes an easy transition to the next chapter, in which he recommends charity, and prefers it to gifts.

**I Cor 12:** Ver. 1. **Now concerning spiritual gifts, &c.]** Though the word "gifts" is not in the original text, it is rightly supplied by our translators, as it is in the Arabic version: for the apostle does not mean spiritual graces, nor spiritual words, or doctrines, nor spiritual meats and drinks, nor spiritual men, each of which are mentioned before in this epistle; though the latter is thought by some to be here intended, and that the apostle's view is to show the difference between those that are spiritual, and those that are not; but as spiritual gifts are the subject of the apostle's discourse throughout this chapter, and the two following, they seem very manifestly to be designed here. The apostle having gone through various heads of discourse, which he either of himself, or at the request of others, wrote upon, proceeds to a new subject, that of spiritual gifts, which he seems to have been desired to give his thoughts upon, and advice about; since there were some in this church who were discouraged, because they had not the gifts which some had; and others that had them were elated and puffed up with them, and treated those below them with neglect and contempt; and with a view to both these the apostle writes as follows,

**brethren, I would not have you ignorant;** neither of the author of these gifts, who is the Spirit of God, who dispenses them according to his sovereign will and pleasure, and not according to the deserts of men, and are not acquired by the industry, or through the merit of any, but are his free grace gifts; nor of the nature of them, for there are differences and diversities of them, some have one, and some another, but no man all; nor of the design and use of them, which is the edification of the whole body; and every gift, though ever so mean, is of service; and therefore as, on the one hand, none ought to be discouraged, so, on the other hand, none should be lifted up with pride, or give way to a boasting spirit.

Ver. 2. **Ye know that ye were Gentiles, &c.]** That is, by religion; hence the Syriac version renders it חנפא, "profane" persons, given up to wickedness, bigotry, and superstition; for by nation they were Gentiles still; and which must be understood of one part of this church only; for some of them were Jews, as is clear from many passages in the epistle to this church, and practices referred to. This the apostle observes to humble them, by putting them in mind of what they had been formerly; they were born and brought up in the Heathen religion, when they knew not the true God, much less had any knowledge of Christ, and still less of the Spirit of God; and therefore if they were favoured with any of his gifts, these must be owing to his grace, and not to their deserts, and therefore they ought not to glory: he adds, with the same view,

carried away unto these dumb idols; to idols that were nothing in the world, had no divinity in them, as he had before asserted; to dumb ones, that had mouths, but could not speak, the oracles that were delivered from them, being spoken not by them, but were either satanical delusions, or the jugglings of a priest; to these they were carried by the power of Satan, the influence of their priests, and the orders of their magistrates, to consult them as oracles, to pay their devotions to them, and do them service:

even as ye were led; that is, to these dumb idols; the Syriac adds, **דלא פורשן**, "without any difference", not being able to distinguish between these and the true God; and to whom they were led as brute beasts were, that were sacrificed unto them, or as blind men are led by the blind, as they were by their blind and ignorant priests; and therefore, if they had now received the Spirit, and his gifts, they ought to ascribe the whole to the free grace of God, and be humble under a sense of their unworthiness.

Ver. 3. **Wherefore I give you to understand**, &c.] Or "I make known unto you"; what I am about to say are certain truths, and to be depended on,

that no man speaking by the Spirit of God calleth Jesus accursed; or "anathema", as did the unconverted Gentiles, who knew nothing of Jesus but by report; which report they had from the Jews, his enemies; and by that report he appeared to them to be a very wicked and detestable person, who was put to death by the means of his own countrymen, was hanged upon a tree, and so to be counted and called accursed: the apostle seems to have reference to the sense these Corinthians had of Jesus, and what they called him before their conversion; whence it appeared that they spoke not by, nor were they possessed of the Spirit of God then, and therefore their having of him now was an instance of pure grace; or else respect is had to the Jews, who not only, whilst Jesus was living, blasphemed him, but continued to call him accursed after his death, whilst they were in their own land; and after the destruction of their city and temple, they continued, as Justin Martyr observes *{a}* to Trypho the Jew, to "curse" Christ, and them that believed in him; and to this day privately call him by such names as will hardly bear to be mentioned, were it not for the explanation of such a passage: thus they *{b}* call him **ישו-ערת**, "Jesus the perverse", or he that perverteth the law of God; and "Jesu", the name they commonly give him, they say is the abbreviation of **ימח שמו וזכרו**, "let his name and memory be blotted out"; and which they sometimes explain by **שקר ותועבה** "Jesu is a lie, and an abomination: they call him a strange God, and vanity" *{c}*, and often by the name of **תלוי** *{d}*, "one that was hanged", and so with them accursed; and which seems to be the name the Jews, in the apostle's time, gave him, and to which he here refers. Now, as in the former verse he may have regard to the Gentiles, so in this to the Jews in this church, who, before conversion, had so called Christ, when it was plain they had not the Spirit of God then, or they could not have so called him; and therefore if they were partakers of him now, they ought to admire divine grace, and not glory in themselves, and over others. Dr. Lightfoot thinks, that Jewish exorcists who strolled about, and pretended to do miracles by the Holy Ghost, and yet called Jesus "anathema", are meant, of whom the Corinthians might assure themselves that they did not speak, nor act, nor were acted by the Spirit of God. The words may be applied to all such as detest and deny the doctrines of Christ, respecting his person and office; as that he is come in the flesh, is the true Messiah, the Son of God, truly and properly God; that his death is a proper sacrifice, and full satisfaction for sin; and that justification is by his imputed righteousness: without any breach of charity it may be said, such persons do in effect call Jesus accursed, nullifying his person, sufferings, and death, as to the dignity and efficacy of them; and cannot be thought to have, and speak by, the Spirit of God, who if they had him, would teach them otherwise. Moreover, as the word "anathema" here

used answers to ׀׀׀, "Cherem", a form of excommunication among the Jews; it may be truly said that such call Jesus accursed, or "anathema", who, if I may be allowed the expression, excommunicate him out of their sermons and faith; these crucify him afresh, trample him under foot, count his blood as a common thing, and do malice to his Spirit; and therefore cannot be thought to have him, and speak by him.

**And that no man can say that Jesus is the Lord, but by the Holy Ghost;** or Jehovah; which, with the Jews, was a name ineffable, to which the apostle might have respect. Christ is Lord of all, of angels, good and bad; of men, righteous and wicked; of the chief among men, the kings, princes, and lords of the earth; as he is God by right of nature, and as Creator of them by virtue of that; and because of his providential power and influence in the government of the universe; he is Lord of his church and people, by the Father's gift of them to him; by his espousal of them to himself; by the purchase of his blood; and by the conquests of his grace; and as appears by the various relations he stands in to them, as father, husband, head, King, and master. Now, though a man may historically say all this, as the devils may, and hypocritically, as formal professors and foolish virgins do now, and will at the last day; and as all men then will by force, whether they will or not, confess that Jesus is Lord, who have not the Spirit of God; yet no man can call him his Lord, can appropriate him to himself truly and really, as his Lord, Saviour, and Redeemer, as David, Thomas, the Apostle Paul, and others have done; but by the Spirit; since such an appropriation includes spiritual knowledge of Christ, strong affection to him; faith of interest in him, an hearty profession of him, and sincere subjection to him; all which cannot be without the Spirit of God: for he is the spirit of wisdom and revelation in the knowledge of him; and true love to Christ is a genuine fruit of his; faith in Christ, is entirely of his operation; and a subjection to the righteousness of Christ, and to his ordinances, is through the influence of his grace; and it is owing to his witnessings that any can truly, and in faith, claim their interest in him. Upon the whole, the apostle's sense is, let a man pretend to what he will, if he does not love Jesus Christ, and believe in him, he is destitute of his Spirit; and whoever loves Christ, and believes in him, and can call him his Lord in faith and fear, however mean otherwise his gifts may be, he is a partaker of the Spirit of God.

{a} Dialog. cum Tryph. p. 335.

{b} Buxtorf. Abbrev. p. 10.

{c} Buxtorf. Abbrev. p. 101, 102, 103.

{d} Ib. Lex. Talmud. col. 2596.

## Jamieson Fausset & Brown Bible Commentary

### CHAPTER 12

#### #1Co 12:1-31. THE USE AND THE ABUSE OF SPIRITUAL GIFTS, ESPECIALLY PROPHESYING AND TONGUES.

This is the *second* subject for correction in the Corinthian assemblies: the "*first*" was discussed (#1Co 11:18-34).

**I Cor 12: 1. spiritual gifts**—the signs of the Spirit's continued efficacious presence in the Church, which is Christ's body, the complement of His incarnation, as the body is the complement of the head. By the love which pervades the whole, the gifts of the several members, forming reciprocal complements to each other, tend to the one object of perfecting the body of Christ. The ordinary and permanent gifts are comprehended together with the extraordinary, without distinction specified, as both alike flow from the divine indwelling Spirit of life. The extraordinary gifts, so

far from making professors more peculiarly *saints* than in our day, did not always even *prove* that such persons were in a safe state at all (#Mt 7:22). They were needed at first in the Church: (1) as a pledge to Christians themselves who had just passed over from Judaism or heathendom, that God was in the Church; (2) for the propagation of Christianity in the world; (3) for the edification of the Church. Now that we have the whole *written* New Testament (which they had not) and Christianity established as the result of the miracles, we need no further miracle to attest the truth. So the pillar of cloud which guided the Israelites was withdrawn when they were sufficiently assured of the Divine Presence, the manifestation of God's glory being thenceforward enclosed in the Most Holy Place [ARCHBISHOP WHATELY]. Paul sets forth in order: (1). The unity of the body (#1Co 12:1-27). (2). The variety of its members and functions (#1Co 12:27-30). (3). The grand principle for the right exercise of the gifts, namely, love (#1Co 12:31 1Co 13:1-13). (4) The comparison of the gifts with one another (#1Co 14:1-40).

I would not have you ignorant—with all your boasts of "knowledge" at Corinth. If ignorant now, it will be your own fault, not mine (#1Co 14:38).

2. (#Eph 2:11).

that ye were—The best manuscripts read, "That WHEN ye were"; thus "ye were" must be supplied before "carried away"—Ye were blindly transported hither and thither at the will of your false guides.

these dumb idols— *Greek*, " the idols which are dumb"; contrasted with the living God who "speaks" in the believer by His Spirit (#1Co 12:3, etc.). This gives the reason why the Corinthians needed instruction as to spiritual gifts, namely, their past heathen state, wherein they had no experience of intelligent spiritual powers. When blind, ye went to the *dumb*.

as ye were led—The *Greek* is, rather, "as ye (happen to) be led," namely, on different occasions. The heathen oracles led their votaries at random, without any definite principle.

3. The negative and positive criteria of inspiration by the Spirit—the rejection or confession of Jesus as Lord [ALFORD] (#1Jo 4:2 5:1). Paul gives a test of truth against the Gentiles; John, against the false prophets.

by the Spirit—rather, as *Greek*, " IN the Spirit"; that being the power pervading him, and the element in which he speaks [ALFORD], (#Mt 16:17 Joh 15:26).

of God...Holy—The same Spirit is called at one time "the Spirit of GOD"; at another, "the HOLY Ghost," or "Holy Spirit." Infinite *Holiness* is almost synonymous with *Godhead*.

speaking...say—" Speak" implies the act of utterance; "say" refers to that which is uttered. Here, "say" means a *spiritual* and *believing* confession of Him.

Jesus—not an abstract doctrine, but the historical, living God-man (#Ro 10:9).

accursed—as the Jews and Gentiles treated Him (#Ga 3:13). Compare "to curse Christ" in the heathen PLINY'S letter [*Epistles*, 10.97]. The spiritual man feels Him to be the Source of all blessings (#Eph 1:3) and to be severed from Him is to be accursed (#Ro 9:3).

Lord—acknowledging himself as His servant (#Isa 26:13). "Lord" is the *Septuagint translation* for the incommunicable *Hebrew* name JEHOVAH.

**THE SPIRITUALS PART I - WHAT ABOUT THE SPIRITUAL GIFTS?****TEXT: I Corinthians 12:4-11****THEME: God Sovereignly Gives Spiritual Gifts For The Ministry****INTRODUCTION:** A symphony orchestra is composed of many players, helpers, conductor (the Head). -out of tune & time**A Definition Of Spiritual Gifts:** A Spiritual Gift is a supernatural manifestation of the holy spirit by a believer.

It is not a natural talent but may use one or more natural abilities.

**I. The Purpose Of The Spiritual Gifts**

vs. 7

7 But the manifestation of the Spirit is given to every man (ἐκάστῳ DMS > ἕκαστος: every man; as if a superlative of ἐκάς ) to profit withal (συμμερον PAPTcpl PAPTcpl ANS > συμφερω: ).

**A. Spiritual Gifts Are Bestowed Universally On Believers**

Ver. 7. He here calleth gifts, the manifestation of the Spirit, partly to let them know, that these powers flowed from the Holy Spirit apparently, they having no such powers while they were heathens, and carried after dumb idols, as they were led; and partly to let all know, that these gifts and powers were evident proofs both of Christ's ascension, and of the promise of the Father and of Christ in sending the Holy Spirit, #Ac 1:4 16:7,8 Eph 4:8. These gifts he tells them were given to every man; where every signifieth each one; for the same gifts or powers were not given to all, but to those to whom they were given, they were given not to puff them up, or to give them matter to boast of, but to do good withal to the church of Christ. No man hath any power or gift given him of God, either for his own hurt, or the hurt of others, but only for his own good, and the good of others.

#1Co 12:7-11 But the manifestation of the Spirit. However varied these manifestations, all are for the

profit of the whole body. No gift of the Spirit is for the benefit of the recipient. This is now shown.

is given to every man; not that the special grace of the Spirit is given to every individual man in the world, nor to every member of a visible church, for some are sensual, not having the Spirit; but as the same graces of the Spirit are given to every regenerate man, for all receive the same spirit of faith, so the gifts of the Spirit, more or less, either ordinary or extraordinary, are given to all such persons;

to profit withal; not to make gain of, as Simon Magus intended, could he have been possessed of them; nor to encourage pride or envy, or to form and foment divisions and parties; but for profit and advantage, and that not merely private, or a man's own, but public, the good of the whole community or church, to which the least grace or gift, rightly used, may contribute.

**B. Spiritual Gifts Are For The Advantage Of The Body - We get our English word Symphony from this Greek word**

(συμμερον PAPTcpl ANS> συμφερω: to contribute in order to help, to help, be profitable, be expedient.

**C. Spiritual Gifts Are Not Destructive****II. The Relationship Of Spiritual Gifts To The Trinity**

vs. 4-6

**A. The Holy Spirit Brings The Gifts - The Gifts Are Distributed**

(διαρσεαις>διαρσεις : distribution NOT varieties)

vs. 4

Now there are diversities of gifts, but the same Spirit.

**B. The Lord Jesus Assigns The Place Of Ministry - A Ministry**

vs. 5

And there are differences of administrations, but the same Lord.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors who are teachers;

12 For the perfecting (equipping) of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

**C. God The Father Turns On The Energy - The Effect**

vs. 6

And there are diversities of operations, but it is the same God

which who worketh (ενεργων PAPTcpl NMS >ενεργω: to be operative, be at work, put forth power Here, To keep on working) all in all.

**III. The Classification Of Spiritual Gifts**

vs. 8-10

**A. The Message Gifts**

vs. 8

For to one is given by the Spirit the word of wisdom; to another (αλλω> DM/NS> αλλος: another of the same kind) the word of knowledge by the same Spirit;

**B. The Serving Gifts**

vs. 9-10a

To another (ἐτερω DM/NS>ἐτερος:another of a different sort of person<sup>2</sup>) faith by the same Spirit; to another (αλλω> DM/NS> αλλος: another of the same kind) the gifts of healing by the same Spirit; To another (αλλω> DM/NS> αλλος: another of the same kind) the working of miracles; to another (αλλω> DM/NS> αλλος: another of the same kind) prophecy; to another discerning of spirits;

**C. The Sign Gifts**

10b

to another (ἐτερω DM/NS>ἐτερος: another of a different sort of person) divers kinds of tongues; to another (αλλω> DM/NS> αλλος: another of the same kind) the interpretation of tongues:

**D. Three Kinds of Gifts – Three kinds of people. What is significant about the number three? Illustration: Trinity, Projective Geometry<sup>5</sup>****IV. The Sovereign Bestowment Of The Spiritual Gifts**

vs. 11

But all these worketh that one and the selfsame Spirit, dividing (διαιρουν PAPTcpl NNS>διαιρω - to distribute) to every man (ἐκαστω >ἐκαστος: as if a superlative of ἐκας) each, every :) severally (ιδια>ιδιος: pertaining to one's self, one's own, belonging to one's self) as He will.

**A. The Holy Spirit Divides To Each Man His Own Set Of Gifts**

11 παντα δε ταυτα ενεργει το εν και το αυτο πνευμα διαιρουν ιδια εκαστω καθως βουλεται

**B. The Holy Spirit Divides These Gifts As HE WILL!****1. Not a Product Of Group Dynamics**

This bag of gifts is not given as the result of a prayer meeting

**2. Not Something To Be Prayed For -**

We Can, however ask the father to show us what He wants us to do with what we already have, or what He has given us.

**CONCLUSION:**

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Put up Table of Spiritual Gifts.

**1769 Authorized Version (AV)**

I Cor 12: 4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

**1991 Byzantine Majority Text – with declination of forms**

I Cor 12:4 διαρεσεις <1243> {N-NPF} δε <1161> {CONJ} χαρισματων <5486> {N-GPN} εισιν <1510> (5719) {V-PAI-3P} το <3588> {T-NSN} δε <1161> {CONJ} αυτο <846> {P-NSN} πνευμα <4151> {N-NSN}

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### Eph 4:11-13 1769 Authorized Version (AV)

- 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors ~~and~~ who are teachers;
- 12 For the perfecting (equipping) of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (mature - finished) man, unto the measure of the stature of the fullness of Christ:

### Eph 4:11-13 1991 Byzantine Majority Text – with declination of forms

- 11 και <2532> {CONJ} αυτος <846> {P-NSM} εδωκεν <1325> (5656) {V-AAI-3S} τους <3588> {T-APM} μεν <3303> {PRT} αποστολους <652> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} προφητας <4396> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} ευαγγελιστας <2099> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} ποιμενας <4166> {N-APM} και <2532> {CONJ} διδασκαλους <1320> {N-APM}
- 12 προς <4314> {PREP} τον <3588> {T-ASM} καταρτισμον <2677> {N-ASM} των <3588> {T-GPM} αγιων <40> {A-GPM} εις <1519> {PREP} εργων <2041> {N-ASN} διακονιας <1248> {N-GSF} εις <1519> {PREP} οικοδομην <3619> {N-ASF} του <3588> {T-GSN} σωματος <4983> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}
- 13 μεχρι <3360> {ADV} **καταντησωμεν <2658> (5661) {V-AAS-1P}** οι <3588> {T-NPM} παντες <3956> {A-NPM} εις <1519> {PREP} την <3588> {T-ASF} ενοτητα <1775> {N-ASF} της <3588> {T-GSF} πιστεως <4102> {N-GSF} και <2532> {CONJ} της <3588> {T-GSF} επιγνωσεως <1922> {N-GSF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} θεου <2316> {N-GSM} εις <1519> {PREP} ανδρα <435> {N-ASM} τελειον <5046> {A-ASM} εις <1519> {PREP} μετρον <3358> {N-ASN} ηλικιας <2244> {N-GSF} του <3588> {T-GSN} πληρωματος <4138> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}

2677 καταρτισμος katartismos *kat-ar-tis-mos*'

from 2675; TDNT-1:475,80; n m

AV-perfecting 1; 1

1) complete furnishing, equipping

TDNT-1:475,80; n m\*

artios [suitable] αρτιος {See GrkEng 739}

exartizo [to equip] εξαρτιζω {See GrkEng 1822}

katartizo [prepare] καταρτιζω {See GrkEng 2675}

katartismos [equipment] καταρτισμος {See GrkEng 2677}

katartisis [improvement] καταρτισις {See GrkEng 2676}

The meanings of artios are a. “suitable,” b. “correct” or “normal,” and c. “even” (in mathematics). kartartizo has the senses a. “to regulate” and b. “to equip.” In #2Ti 3:17 artios means “what is proper or becoming.” exartizo in #2Ti 3:17 means “to equip” and in #Ac 21:5 “to end as prescribed.” katartizo means a. “to order” (the aeons in #Heb 11:3; to destruction in #Ro 9:22), and b. “to confirm” (in unity, #1Co 1:10; the fallen, #Ga 6:1; in everything good, #Heb 13:21), confirmation being a mutual task {#2Co 13:11} but finally God’s work. {#1Pe 5:10} **katartismos in #Eph 4:12 denotes equipment for the work of the ministry, while katartisis is the inner strength of the organic relationship of the community, or of the character of its members.** {#2Co 13:9} [G. DELLING, I, 475-76]

\*Page 80:100

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See Table 03. A Table Of Spiritual Gifts

## A.T. Robertson's Word Pictures In The Greek New Testament

### I Cor 12:4

**Diversities** (διαίρεσεις). Old word for distinctions, differences, distributions, from διαίρεω, to distribute, as διαίρουν (dividing, distributing) in verse #11. Only here in the N.T.

**Of gifts** (χαρισμάτων). Late word and chiefly in Paul (cf. #Ro 12:6) in N.T. (except #1Pe 4:19), but some examples in papyri. It means a favour (from χαρίζομαι) bestowed or received without any merit as in #Ro 1:11.

### I Cor 12:5

**Of ministrations** (διακονιών). This old word is from διακονος and has a general meaning of service as here (#Ro 11:13) and a special ministration like that of Martha (#Lu 10:40) and the collection (#1Co 16:15; #2Co 8:4).

### I Cor 12:6

**Of workings** (ενεργημάτων). Late word, here only in N.T., the effect of a thing wrought (from ενεργεω, to operate, perform, energize). Paul uses also the late kindred word ενεργεια (#Col 1:29; 2:12) for efficiency.

**Who worketh all things in all** (ο ενεργων τα παντα εν πασιν). Paul is not afraid to say that God is the Energy and the Energizer of the Universe. "I say that the magnet floats in space by the will of God" (Dr. W. R. Whitney, a world figure in science). This is his philosophic and scientific theory of the Cosmos. No one has shown Paul's philosophy and science to be wrong. Here he is speaking only of spiritual gifts and results as a whole, but he applies this principle to the universe (τα παντα) in #Col 1:16 (of Christ) and in #Ro 11:36 (of God). Note the Trinity in these verses: the same Spirit (verse #4), the same Lord (Jesus) in verse #5, the same God (the Father) in verse #6.

### I Cor 12:7

**Manifestation** (φανερωσις). Late word, in papyri, in N.T. only here and #2Co 4:2, from φανερωω, to make manifest (φανερως). Each instance of the whole (verse #6) is repeatedly given (διδοται, present passive indicative of διδωμι).

**To profit withal** (προς το συμφερον). See on #6:12; 10:23,33 for Paul's guiding principle in such matters.

### I Cor 12:8

**To one** (ω μεν). Demonstrative ος with μεν in dative case, to this one. The distribution or correlation is carried on by αλλω δε (verses #8,9,10), ετερω δε (verses #9,10) for variety, nine manifestations of the Spirit's work in verses #8-10.

**The Word of wisdom** (λογος σοφιας). Old words. λογος is reason, then speech. Wisdom is intelligence, then practical action in accord with it. Here it is speech full of God's wisdom (#2:7) under the impulse of the Spirit of God. This gift is placed first (revelation by the Spirit).

**The word of knowledge** (λογος γνωσεως). This gift is insight (illumination) according to (κατα) the same Spirit.

### I Cor 12:9

**Faith** (πιστις). Not faith of surrender, saving faith, but wonder-working faith like that in #13:2 (#Mt 17:20; 21:21). Note here εν τω αυτω πνευματι (in the same Spirit) in contrast with δια and κατα in verse #8.

**Gifts of healings** (χαρισματα ιαματων). ιαμα, old word from ιαομαι, common in LXX, in N.T. only in this chapter. It means acts of healing as in #Ac 4:30 (cf. #Jas 5:14) and #Lu 7:21 (of Jesus). Note εν here as just before.

### I Cor 12:10

**Workings of miracles** (ενεργηματα δυναμεων). Workings of powers. Cf. ενεργων δυναμεις in #Ga 3:5; Heb 2:4 where all three words are used (σημεια, signs, τερατα, wonders, δυναμεις, powers). Some of the miracles were not healings as the blindness on Elymas the sorcerer.

**Prophecy** (προφητεια). Late word from προφητης and προφημι, to speak forth. Common in papyri. This gift Paul will praise most (chapter #1Co 14). Not always prediction, but a speaking forth of God's message under the guidance of the Holy Spirit.

**Discernings of spirits** (διακρισεις πνευματων). διακρισις is old word from διακρινω (see #11:29) and in N.T. only here; #Ro 14:1; Heb 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (#1Ti 4:1; 1Jo 4:1).

**Divers kinds of tongues** (γενη γλωσσων). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, γενη) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (#14:4) and was intelligible to God (#14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (#14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on "Ac 19:6".

**The interpretation of tongues** (ερμηνεια γλωσσων). Old word, here only and #14:26 in N.T., from ερμηνευω from ερμης (the god of speech). Cf. on διερμηνευω in #Lu 24:27; Ac 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

**I Cor 12:11**

**Worketh** (ενεργει). The same word that was used in verse #6 of God.

**Severally** (ιδια). Separately.

**Even as he will** (καθως βουλεται). Hence there is no occasion for conceit, pride, or faction (#4:7).

## John Gill's Commentary On The Bible

**I Cor 12:4**

Ver. 4. **Now there are diversities of gifts**, &c.] Of spiritual ones, as in #1Co 12:1 which spring from the free grace, and good will and pleasure of God, and are not owing to the merits of men; and therefore such who have the largest share of them should not boast of them as acquired by themselves, or be puffed up on account of them; and those who have the smallest measure should be content and thankful; for though the gifts are different, some have greater, and others lesser, none have all, but all have some, yet not alike:

**but the same Spirit**; is the author and giver of all as he pleases; the lesser gifts, and the smallest degree of them, come from the Spirit of God, as well as the greater. Gifts here seem to be the general name for all that follow; and

**administrations** and

**operations** are the two species of them; and of these a particular account is afterwards given.

Ver. 5. **And there are differences of administrations**, &c.] Or ministries; offices in the church, ministered in by different persons, as apostles, prophets, pastors, or teachers and deacons; who were employed in planting and forming of churches, ordaining elders, preaching the word, administering ordinances, and taking care of the poor; for which different gifts were bestowed on them, they not all having the same office.

**But the same Lord**; meaning either Jesus Christ, whom the believer, by the Holy Ghost, says is Lord; who, as the ascended King of saints, and Lord and head of the church, appoints different offices and officers in it; and having received, gives gifts unto them, qualifying them for the same; all which comes through the same hand, and not another's; or rather the Lord, the Spirit, who calls men to these several ministrations, separates and fits them for them, and constitutes and installs them into them, and assists them in the discharge of them; since he only, and all along, is spoken of in the context as the efficient of these several things.

Ver. 6. **And there are diversities of operations**, There are some that are ordinary, as the good work of grace, and the several parts of it, the work of faith, the labour of love, and patience of hope, which the Spirit of God begins, carries on, and finishes in all the elect of God, and members of Christ; and there are others which are extraordinary, and are here meant, and hereafter specified.

**But it is the same God which worketh all in all.** Interpreters in general understand by God here, God the Father; as by the Lord in the preceding verse, the Lord Jesus Christ, as distinct from the Spirit in #1Co 12:4 and apprehend that this furnishes out a considerable proof of a trinity of persons in the Godhead, which I will not deny; but I rather think that the Holy Ghost is designed in each verse, by Spirit, Lord, and God; since the various gifts, administrations, and operations, are particularly and peculiarly ascribed to him in the following verses; and the distribution of them is said to be the effect of his sovereign will; and so we have a most illustrious testimony of his proper deity and personality; who is the only true "Jehovah" with the Father and Son, to which the word "Lord" in the New Testament generally answers, and who is the omnipotent God, "which worketh all in all"; all the works of nature throughout the universe, and all the, works of grace in the hearts of all his people, and all the extraordinary operations effected by any of them.

Ver. 7. **But the manifestation of the Spirit, &c.]** Not that which the Spirit manifests, as the grace and love of God, an interest in Christ, the doctrines of the Gospel, and the things of another world; for he is a spirit of revelation, more or less, in the knowledge of these things; but that which manifests that a man has the Spirit of God; or rather the gifts of the Spirit, as the fruits and graces of the Spirit, the least measure of which, as being able to say that Jesus is Lord, shows that a man has the Spirit of God; or rather the gifts of the Spirit, ordinary or extraordinary, which are such as manifestly declare their author:

**is given to every man;** not that the special grace of the Spirit is given to every individual man in the world, nor to every member of a visible church, for some are sensual, not having the Spirit; but as the same graces of the Spirit are given to every regenerate man, for all receive the same spirit of faith, so the gifts of the Spirit, more or less, either ordinary or extraordinary, are given to all such persons;

**to profit withal;** not to make gain of, as Simon Magus intended, could he have been possessed of them; nor to encourage pride or envy, or to form and foment divisions and parties; but for profit and advantage, and that not merely private, or a man's own, but public, the good of the whole community or church, to which the least grace or gift, rightly used, may contribute.

Ver. 8. **For to one is given by the Spirit, &c.]** Now follows a distinct and particular enumeration of the operations of the Spirit, though not all of them, yet as many as the apostle thought necessary; and which are called the manifestation of him, and which most clearly show him to be the author of them to different persons;

**the word of wisdom:** by which is meant "the manifold wisdom of God"; the wonderful scheme of salvation through the incarnation, sufferings, and death of Christ, in which God has "abounded in all wisdom and prudence"; together with all other deep, mysterious, and sublime doctrines of the Gospel, the knowledge of which were peculiarly given to the apostles in the first place, who have the first office or ministry in the church, by "the spirit of wisdom"; and which they had a faculty, a gift of declaring, opening, and explaining unto others.

**To another the word of knowledge by the same Spirit;** meaning either knowledge of future events; or an universal knowledge of the Scriptures of truth, and the doctrines contained in them, of the whole mind and will of God therein, which is a distinct thing from saving grace: see #1Co 13:2,8,9 and is what was given to the prophets, the second office in the church, by him who is the spirit of prophecy, and by whom the prophetic writings were dictated; and therefore he is the best interpreter of them, and who only can lead into the true knowledge thereof.

Ver. 9. **To another faith by the same Spirit, &c.]** Not the grace of faith, which is common to all believers, though given by the same Spirit: but rather the doctrine of faith, and ability to preach it, and boldness and intrepidity of spirit to assert and defend it in the face of all opposition; all which are from the Spirit of God, and are more or less given to pastors and teachers, the third office in the church. Though generally this is understood of a faith of working miracles, as in #1Co 13:2 but the working of miracles is mentioned afterwards as distinct, unless it can be thought that this is the general name for miracles, and the rest that follow the particulars of them.

**To another the gifts of healing by the same Spirit;** of healing all manner of sicknesses and diseases: this power Christ gave his disciples, when he first sent them out to preach the Gospel, and which he repeated when he renewed and enlarged their commission after his resurrection; and which was exercised with effect, sometimes only by overshadowing the sick with their shadows, as by Peter, #Ac 5:15,16 sometimes by, laying hands on them, as the father of Publius, and others, were healed by Paul, #Ac 28:8,9 and sometimes by anointing with oil, #Jas 5:14. Now these gifts were bestowed in common, by the Spirit, on apostles, prophets, and pastors, or elders of the church, in those early times: the Alexandrian copy, and the Vulgate Latin version, read, "by one Spirit".

Ver. 10. **To another the working of miracles, &c.]** Or "powers": mighty deeds, wonderful works, such as are apparently above, and out of the reach of nature, and beyond the compass of human power and skill; such as raising

the dead, causing the blind to see, the deaf to hear, the dumb to speak, the lame to walk, and the like; of which, see some instances in #Ac 3:6 9:41 14:8-10 20:9,10. Though others understand by these the extraordinary powers the apostles had of punishing offenders; of which the striking Ananias and Sapphira dead, by Peter, the smiting Elymas the sorcerer with blindness, by Paul, and the delivering the incestuous person, and Hymenaeus, and Alexander, to Satan, by the same apostle, are instances.

**To another prophecy:** either foretelling of future events, as was given to Agabus, and the four daughters of Philip, and others, #Ac 11:27,28 21:9,10 or a gift of understanding the prophecies of the Old Testament, and of preaching the Gospel, which is in this epistle frequently called "prophesying", particularly in the two following chapters; and those endowed with it are called prophets, #Ac 13:1 Eph 4:11 1Co 14:29,32,37.

**To another discerning of spirits;** by which gift such that were possessed of it could, in some measure, discern the hearts of men, their thoughts, purposes, and designs, their secret dissimulation and hypocrisy; as Peter, by this gift, discerned the dissimulation and lying of Ananias and Sapphira; and by it they could also tell whether a man that made a profession of religion had the truth of grace in him, or not; so Peter knew hereby that Simon Magus was in the gall of bitterness, and bond of iniquity, notwithstanding his specious pretences to faith and holiness, whereby he imposed upon Philip the evangelist, who might not have this gift of discerning spirits; by which also they could distinguish the Spirit of God from the lying spirits in men; of which there is an instance, #Ac 15:17,18.

**To another divers kinds of tongues;** whereby such could speak all manner of languages, which they had never learned, understood, and been used to: this Christ promised his disciples, when he sent them into all the world to preach the Gospel, #Mr 16:16,17 and so anticipates an objection they otherwise might have made, how they should be able to preach it to all, so as to be understood, when they were not acquainted with the languages of all nations; an instance of which we have in the apostles on the day of Pentecost, #Ac 2:4 and which continued many years after with them, and other persons in the churches; see #1Co 13:2 14:5,22.

**To another the interpretation of tongues;** one that had this gift, when a discourse was delivered in an unknown tongue, used to stand up and interpret it to the people, without which it could be of no use to them; and sometimes a person was gifted to speak in an unknown tongue, and yet was not capable of interpreting his discourse truly and distinctly in that the people understood: see #1Co 14:13. The rules to be observed in such cases, and by such persons, see in #1Co 14:27,28.

Ver. 11. **But all these worketh that one and the selfsame Spirit, &c.]** Though these gifts, ministrations, and operations, are so different in themselves, and are bestowed upon different persons, yet they are all wrought by one and the same Spirit of God, who is the true Jehovah, and properly God, as these his works declare; for who, but the most high God, could ever communicate such gifts to men?

**Dividing to every man severally as he will;** giving one man this gift, and another that; imparting such a measure to one, and such a portion to another, just as seems good in his sight. For as his special grace in regeneration is dispensed when and where, and to whom he pleases, signified by the blowing of the wind where it listeth, #Joh 3:8 so his gifts, ordinary and extraordinary, are severally distributed, according to his sovereign will and pleasure. This is a clear and full proof of the personality of the Spirit, who is not only distinguished from his gifts, and the distribution of them, which is a personal act described to him; but this is said to be done according to his will, which supposes him an intelligent agent, capable of choosing and willing; and whose will agrees with the Father's, and with the Son's.

## Jamieson Fausset & Brown Bible Commentary

### I Cor 12:4

**4. diversities of gifts**—that is, varieties of spiritual endowments peculiar to the several members of the Church: compare "dividing to every man severally" (#1Co 12:11).

**same Spirit**—The Holy Trinity appears here: the *Holy Spirit* in this verse; *Christ* in #1Co 12:5; and *the Father* in #1Co 12:6. The terms "gifts," "administrations," and "operations," respectively correspond to the Divine Three. *The Spirit* is treated of in #1Co 12:7, etc.; *the Lord*, in #1Co 12:12, etc.; *God*, in #1Co 12:28. (Compare #Eph 4:4-6).

**5, 6.** "Gifts" (#1Co 12:4), "administrations" (the various *functions* and *services* performed by those having the gifts, compare #1Co 12:28), and "operations" (the actual *effects* resulting from both the former, through the universally operative power of the one Father who is "above all, through all, and in us all"), form an ascending climax [HENDERSON, *Inspiration*].

same Lord—whom the Spirit glorifies by these *ministrations* [BENGEL].

6. operations—( Compare #1Co 12:10).

same God...worketh—by His Spirit working (#1Co 12:11).

all in all—all of them (the "gifts") in all the persons (who possess them).

7. But—Though all the gifts flow from the *one* God, Lord, and Spirit, the "manifestation" by which the Spirit acts (as He is hidden in Himself), varies in each individual.

to every man— *to each* of the members of the Church *severally*.

to profit withal— *with a view to the profit* of the whole body.

8-10. Three classes of gifts are distinguished by a distinct *Greek* word for "another" (*a distinct class*), marking the three several *genera*: *allo* marks the species, *hetero* the *genera* (compare *Greek*, #1Co 15:39-41). I. Gifts of intellect, namely, (1) wisdom; (2) knowledge. II. Gifts dependent on a special *faith*, namely, that of miracles (#Mt 17:20): (1) healings; (2) workings of miracles; (3) prophecy of future events; (4) discerning of spirits, or the divinely given faculty of distinguishing between those really inspired, and those who pretended to inspiration. III. Gifts referring to the *tongues*: (1) diverse kinds of tongues; (2) interpretation of tongues. The catalogue in #1Co 12:28 is not meant strictly to harmonize with the one here, though there are some particulars in which they correspond. The three *genera* are summarily referred to by single instances of each in #1Co 13:8. The first *genus* refers more to believers; the second, to unbelievers.

by...by...by—The first in *Greek* is, "By means of," or "through the operation of"; the second is, "according to" the disposing of (compare #1Co 12:11); the third is, "in," that is, *under the influence of* (so the *Greek*, #Mt 22:43 Lu 2:27).

word of wisdom—the ready *utterance of* (for imparting to others, #Eph 6:19) *wisdom*, namely, new revelations of the divine wisdom in redemption, as contrasted with human philosophy (#1Co 1:24 2:6,7 Eph 1:8 3:10 Col 2:3).

word of knowledge—ready *utterance supernaturally* imparted of truths ALREADY REVEALED (in this it is distinguished from "the word of wisdom," which related to NEW revelations). Compare #1Co 14:6, where "revelation" (answering to "wisdom" here) is distinguished from "knowledge" [HENDERSON]. *Wisdom* or *revelation* belonged to the "prophets"; *knowledge*, to the "teachers." *Wisdom* penetrates deeper than *knowledge*. *Knowledge* relates to things that are to be done. *Wisdom*, to things eternal: hence, *wisdom* is not, like *knowledge*, said to "pass away" (#1Co 13:8), [BENGEL].

10. working of miracles—As "healings" are miracles, those here meant must refer to miracles of special and extraordinary POWER (so the *Greek* for "miracles" means); for example, healings might be effected by human skill in course of time; but the raising of the dead, the infliction of death by a word, the innocuous use of poisons, etc., are *miracles of special power*. Compare #Mr 6:5 Ac 19:11.

prophecy—Here, probably, not in the wider sense of public teaching by the Spirit (#1Co 11:4,5 14:1-5,22-39); but, as its position between "miracles" and a "discerning of spirits" implies, *the inspired disclosure of the future* (#Ac 11:27,28 21:11 1Ti 1:18), [HENDERSON]. It depends on "faith" (#1Co 12:9 Ro 12:6). The *prophets* ranked next to the *apostles* (#1Co 12:28 Eph 3:5 4:11). As *prophecy* is part of the whole scheme of redemption, an inspired insight into the obscurer parts of the existing Scriptures, was the necessary preparation for the miraculous foresight of the future.

discerning of spirits—discerning between the operation of God's Spirit, and the evil spirit, or unaided human spirit (#1Co 14:29; compare #1Ti 4:1 1Jo 4:1).

kinds of tongues—the power of speaking *various languages*: also a *spiritual language unknown to man, uttered in ecstasy* (#1Co 14:2-12). This is marked as a distinct *genus* in the *Greek*, "To another and a *different class*."

interpretation of tongues—(#1Co 14:13,26,27).

11. as he will—(#1Co 12:18 Heb 2:4).



## 1 Cor 12 – Test for Spiritual Gifts

Please follow the instructions below. These are for you only!!! They are not to be seen by others. These are not psychologically tricky questions.

*Assume you were to move to another town where there were a great number of local churches – all doctrinally” sound. Check below, the boxes (8 or less) where you would feel comfortable (and you would fit in) if the majority of people in each church visited had that particular interest.*

1. \_\_\_ Practical assistance to individual members of the church in emergency situations of short term needs.
2. \_\_\_ In-depth Bible studies with special emphasis on the precise meaning of words.
3. \_\_\_ Personal counseling and encouragement for each member to assist him in applying spiritual principles to their daily life.
4. \_\_\_ Generous programs of financial assistance to missionaries and other ministries.
5. \_\_\_ Plan smooth running organization throughout the church so that every phase will be carried out decently and in order.
- 6 \_\_\_ Special outreach and sympathy toward those in wretched condition (sick, lame, unattractive, poor, etc.).
7. \_\_\_ Put into action by delegation authority, the plans submitted for smooth running organization throughout the church so that every phase will be carried out decently and in order.
8. \_\_\_ Continual long term service in one specific area of church ministry.
9. \_\_\_ Busy all the time helping others.
10. \_\_\_ God’s Word is clarified and communicated to others.
11. \_\_\_ Believers individually are good at comforting, counseling and encouraging one another.
12. \_\_\_ Believers organize personal business in order to accumulate assets.
13. \_\_\_ Each believer seems to have a good long range vision of his goal.
14. \_\_\_ Believers look for someone to help rather than something to do.
15. \_\_\_ Church meetings are very orderly and well presided over.
16. \_\_\_ Believers are inwardly motivated to quietly and consistently go about the tasks of the local church.
17. \_\_\_ A calling ministry (active) which seeks to lead the lost to Christ.
18. \_\_\_ A church where members have the capacity to believe God for great, perhaps unusual things.
19. \_\_\_ Believers are able to detect doctrinal error easily.
20. \_\_\_ Believers engages in disciplining new converts.

TEXT: I Corinthians 12:12-27

THEME: The Ministry Of The Body Is Unified By The Lord

INTRODUCTION: The Bible presents several pictures of the Church of Jesus Christ. In our text today we see the Church likened to a Body; the Body of Christ. In Eph 4:12 the body is again pictured, in 2:19-22 and 4:16 the Church is a building. In I Cor 3:16 the Church is a temple in which the Spirit of God dwells.

I. All Members Are Unified In One Body vs. 12-13

A. Each Is Baptized Or Identified - Put Into Christ's Body, By The Holy Spirit. Ref. Matt 3:11

B. Identification In Christ's Body - Jn 6:53-54 with Jn 6:35 - Note Hebrew Idiom/ eat/drink = knowledge

denotes the receiving, understanding, and spiritual application of the doctrine-instruction-teaching.

C. What Time In The Believer's Life Does The Identification Take Place?

1. Acts 19:2 " . . . Did you receive the Holy Spirit **when** you believed?"

2. Eph 1:13-14 "13 In whom ye also trusted, after that ye having heard (ΑΚΟΥΣΑΝΤΕΣ AAPTcpl NMP) the word of truth, the gospel of your salvation: in whom also ~~after that ye~~ having believed (ΠΙΣΤΕΥΣΑΝΤΕΣ AAPTcpl NMP), ye were sealed (εσφραγισθητε API 2P) with that holy Spirit of promise, 14 ~~which~~ Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

II. All Members Function Diversely In One Body - i.e., are inter-dependent vs. 14-25

A. Functional Disorders Cause Independent Action vs. 15-16

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

Foot Hand, Head, Eye are Personifications Note Prov 13:10 Only by pride cometh contention (מַצְחָה): but with the well advised is wisdom.

04683 מצחא matsah mats-tsaw' from 05327; TWOT-1400a; n f AV-contention 1, strife 1, debate 1; 3 1) strife, contention

Heraclitus - Frag. 89 - Eph Philosopher born 540 B.C.- Father Of Metaphysics said " Dogs bark at things they don't know."

Or as a principle found in I Cor 12:1-3, "Ignorance is a breeding ground of heresy!" By way of warning I Sam 15:29 Rebellion is as the sin of witchcraft.

B. The Absurdity Of All Members Having The Same Function vs. 17-18

1. Negatively - The Lack Of Functions Promotes An Unhealthy Body vs. 17

2. Positively - God Sovereignly Sets Each Member In The Body vs. 18

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

C. Independence Of The Members Is Impossible vs. 21

In Particular - No Church Member Can Exclude Others - No Church

Bosses

1. Eye To Hand

2. Head To Feet

D. All Members Are Important - The less presentable are often the most essential vs. 22-24

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: Show Slides 1, 2, & 3

III. All Members Cooperate In One Body vs. 24-27

A. Negative - No Schisms vs.25

25 That there should be no schism in the body; but that the members should have the same care one for another.

1. Pride Is The Villain In A Schism! - Prov 6:16-19

Prov 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

2. Unfeelingness - No Care, Is Another Cause - Antithesis to 25b - Rom 12:3

Thinking more highly of ourselves than we ought

25 That there should be no schism in the body; but that the members should have the same care one for another.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

#### B. Positive - Factually Based Cooperation

1. Have Care (anxiety) One For The Other - **μεριμνωσιν** PAS1P > **μεριμνω**

merimnao *mer-im-nah'-o*; TDNT-4:589,584; v

AV-take thought 11, care 5, be careful 2, have care 1; 19 1) to be anxious 1a) to be troubled with cares 2) to care for, look out for (a thing)

2a) to seek to promote one's interests 2b) caring or providing for

a. Suffer with a suffering saint vs. 26a

b. Rejoice with an honored saint vs. 26b

2. God Has Sovereignly Appointed These Ministries -

a. Mixed Together - For His Own Benefit vs. 24b

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

b. Declarative Statement Of Fact - You (PL.) are ~~the~~ a representation

of a body of Christ! Stresses Character

vs. 27

e.g., The Word was **GOD!** Jn 1:1c

27 ¶ Now ye are ~~the~~ [in your town having all the good characteristics (gifts) of] a body of Christ, and members in particular.

#### CONCLUSION:

### 1769 Authorized Version (KJV)

I Cor 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 ¶ Now ye are ~~the~~ in your town having all the good characteristics (gifts) of a body of Christ, and members in particular.

### 1991 Byzantine Majority Text – with declination of forms

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- εν <1520> {A-NSN} εστιν <1510> (5719) {V-PAI-3S} σωμα <4983> {N-NSN} ουτως <3779> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} χριστος <5547> {N-NSM}
- 13 και <2532> {CONJ} γαρ <1063> {CONJ} εν <1722> {PREP} ενι <1520> {A-DSN} πνευματι <4151> {N-DSN} ημεις <1473> {P-INP} παντες <3956> {A-NPM} εις <1519> {PREP} εν <1520> {A-ASN} σωμα <4983> {N-ASN} εβαπτισθημεν <907> (5681) {V-API-1P} ειτε <1535> {CONJ} ιουδαιοι <2453> {A-NPM} ειτε <1535> {CONJ} ελληνες <1672> {N-NPM} ειτε <1535> {CONJ} δουλοι <1401> {N-NPM} ειτε <1535> {CONJ} ελευθεροι <1658> {A-NPM} και <2532> {CONJ} παντες <3956> {A-NPM} εις <1519> {PREP} εν <1520> {A-ASN} πνευμα <4151> {N-ASN} εποτισθημεν <4222> (5681) {V-API-1P}
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27 ¶ υμεις <4771> {P-2NP} δε <1161> {CONJ} εστε <1510> (5719) {V-PAI-2P} σωμα <4983> {N-NSN} χριστου <5547> {N-GSM} και <2532> {CONJ} μελη <3196> {N-NPN} εκ <1537> {PREP} μερους <3313> {N-GSN}

## A.T. Robertson's Word Pictures In The Greek New Testament

### 12:12

**So also is Christ** (ουτως και ο χριστος). One would naturally expect Paul here to say ουτως και το σωμα του χριστου (so also is the body of Christ). He will later call Christ the Head of the Body the Church as in **#Col 1:18,24; Eph 5:23,30**. Aristotle had used σωμα of the state as the body politic. What Paul here means is Christ as the Head of the Church has a body composed of the members who have varied gifts and functions like the different members of the human body. They are all vitally connected with the Head of the body and with each other. This idea he now elaborates in a remarkable manner.

### 12:13

**Were we all baptized into one body** (ημεις παντες εις εν σωμα εβαπτισθημεν). First aorist passive indicative of βαπτίζω and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (**#Ga 3:27; Ro 6:2**).

**And were all made to drink of one Spirit** (και παντες εν πνευμα εποτισθημεν). First aorist passive indicative of ποτιζω, old verb, to give to drink. The accusative εν πνευμα is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.

### 12:14

**Is not one member** (ουκ εστιν εν μελος). The point sounds like a truism, but it is the key to the whole problem of church life both local and general. Vincent refers to the fable of the body and the members by Menenius Agrippa (Livy, II, 32), but it was an old parable. Socrates pointed out how absurd it would be if feet and hands should work against one another when God made them to cooperate (Xen., *Mem.* II. iii. 18). Seneca alludes to it as does Marcus Aurelius and Marcus Antoninus.

### 12:15

**If the foot shall say** (εαν ειπη ο πους). Condition of third class (εαν and second aorist subjunctive ειπη). In case the foot say.

**I am not of the body** (ουκ ειμι εκ του σωματος). I am independent of the body, not dependent on the body.

**It is not therefore not of the body** (ου παρα τουτο ουκ εστιν εκ του σωματος). Thinking or saying so does not change the fact. παρα τουτο here means "alongside of this" (cf. IV Macc. 10:19) and so "because of," a rare use (Robertson, *Grammar*, p. 616). The two negatives (ου-ουκ) do not here destroy one another. Each retains its full force.

### 12:16

Points explained precisely as in verse **#15**.

### 12:17

**If the whole body were an eye** (ει ολον το σωμα οφθαλμος). The eye is the most wonderful organ and supremely useful (**#Nu 10:31**), the very light of the body (**#Lu 11:34**). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big "I" surely!

**The smelling** (η οσφρησις). Old word from οσφραϊνομαι, to smell. Here alone in N.T.

### 12:18

**But now** (νυν δε). But as things are, in contrast to that absurdity.

**Hath God set** (ο θεος εθετο). Second aorist middle indicative. God did it and of himself.

**Even as it pleased him** (καθως ηθελησεν). Why challenge God's will? Cf. [#Ro 9:20](#).

**12:19**

**One member** (εν μελος). Paul applies the logic of verse [#17](#) to any member of the body. The application to members of the church is obvious. It is particularly pertinent in the case of a "church boss."

**12:20**

**Many members, but one body** (πολλα μελη, εν δε σωμα). The argument in a nutshell, in one epigram.

**12:21**

**Cannot say** (ου δυναται ειπειν). And be truthful. The superior organs need the inferior ones (the eye, the hand, the head, the feet).

**12:22**

**Nay, much rather** (αλλα πολλω μαλλον). Adversative sense of αλλα, on the contrary. So far from the more dignified members like the eye and the head being independent of the subordinate ones like the hands and feet, they are "much more" (*argumentum a fortiori*, "by much more" πολλω μαλλον, instrumental case) in need of them.

**Those members of the body which seem to be more feeble are necessary** (τα δοκουντα μελη του σωματος ασθενεστερα υπαρχειν αναγκαια εστιν). Things are not always what they seem. The vital organs (heart, lungs, liver, kidneys) are not visible, but life cannot exist without them.

**12:23**

**We bestow** (περιτιθεμεν). Literally, We place around as if a garland ([#Mr 15:17](#)) or a garment ([#Mt 27:28](#)).

**More abundant comeliness** (ευσχημοσυνην περισσοτεραν). One need only mention the mother's womb and the mother's breast to see the force of Paul's argument here. The word, common in old Greek, from ευσχημων (ευ, well, σχημα, figure), here only in N.T. One may think of the coal-miner who digs under the earth for the coal to keep us warm in winter. So ασχημων (deformed, uncomely), old word, here only in N.T., but see [#7:36](#) for ασχημονεω.

**12:24**

**Tempered the body together** (συνκερασεν το σωμα). First aorist active indicative of συνκερανωμι, to mix together, old word, but in N.T. only here and [#Heb 4:2](#). Plato used this very word of the way God compounded (συνκερασατο) the various elements of the body in creating soul and body. Paul rejects the idea of the later Gnostics that matter is evil and the physical organs degrading. He gives a noble picture of the body with its wonderful organs planned to be the temple of God's Spirit ([#6:19](#)) in opposition to the Epicurean sensualists in Corinth.

**To that part which lacked** (τω υστερουμενω). It is a true instinct that gives superior honour to the unseen organs of life.

**12:25**

**That there should be no schism** (ινα μη η σχισμα). Purpose of God in his plan for the body. Trouble in one organ affects the whole body. A headache may be due to trouble elsewhere and usually is.

**Have the same care** (το αυτο μεριμνωσιν). The very verb μεριμνω used by Jesus of our anxiety ([#Mt 6:27,31](#)). Paul here personifies the parts of the body as if each one is anxious for the others. The modern knowledge of the billions of cells in the body co-working for the whole confirms Paul's argument.

**12:26**

**Suffer with it** (συνπασχει). Medical term in this sense in Hippocrates and Galen. In N.T. only here and [#Ro 8:17](#) (of our suffering with Christ). One of Solon's Laws allowed retaliation by any one for another's injuries. Plato (*Republic*, V, 462) says the body politic "feels the hurt" as the whole body feels a hurt finger.

**Rejoice with it** (συνχαρει). This is fortunately true also. One may tingle with joy all over the body thanks to the wonderful nervous system and to the relation between mind and matter. See [#13:6](#) for joy of love with truth.

**12:27**

**Severally** (εκ μερους). See [#Ro 11:25](#) απο μερους (in part). Each has his own place and function in the body of Christ.

12 : 12

Ver. 12. **For as the body is one, &c.]** That is, an human body; for of this the apostle speaks, and takes a simile, and forms a comparison from, showing the union among saints, and their mutual participation of the various gifts of the Spirit; for an human body is but one body, and not more.

**And hath many members;** as eyes, ears, hands, feet, &c].

**And all the members of that one body being many are one body;** as numerous as they may be, they all belong to, and make up but one body; performing different offices, for which they are naturally fitted for the good of the whole:

**so also to Christ;** not personal, but mystical; not the head alone, or the members by themselves, but head and members as constituting one body, the church. The church, in union with Christ, the head, is but one general assembly, and church of the firstborn written in heaven, though consisting of the various persons of God's elect, who are closely united one to another, and their head Christ; and therefore are denominated from him, and called by his name; see **#Ro 9:3 Jer 33:16.**

Ver. 13. **For by one Spirit are we all baptized, &c.]** This is to be understood not of water baptism; for the apostle says not in one, and the same water, but "by", or "in" one Spirit, are we all baptized; the baptism of water, and of the Spirit, are two different things; see **#Mt 3:11.** Besides, all that are baptized in water, are not baptized in or by the Spirit, as the case of Simon Magus, and that of others, show; nor does water baptism incorporate persons into the church of Christ; neither into the invisible church, which is the body of Christ, and here meant; nor into a visible Gospel church state; they being indeed true believers, and baptized, are proper persons to be received into a church; but baptism itself does not put them into it, or make them members of it: persons may be baptized in water, and yet may never be joined to a church. There is indeed an allusion made to water baptism, but it is the grace of the Spirit in regeneration and sanctification which is here intended; which grace, both in the Old and in the New Testament, is frequently signified by water, and called a baptism, or a being baptized, because of the plenty, abundance, and superabundance of it, then bestowed; and is expressed by floods and rivers, and a well of living water; and is what qualifies and fits persons for the ordinance of water baptism. Now this is wrought by the Spirit of God, and is owing to his divine power and energy; not to water baptism, which has no regenerating virtue in it; nor to carnal regeneration, or a being born of blood, or of the best of men; nor to the will of any man; nor to the will of the flesh, or the power of man's freewill; but to God, to the Spirit, who is Lord and God, and the only sanctifier of the sons of men; by which spiritual baptism, or by whose grace in regeneration and conversion they are brought into one body: the mystical body of Christ, the universal and invisible church; that is, openly and manifestatively; for otherwise it is the grace of God in election, and in the everlasting covenant, choosing them in Christ, as members in their head, and constituting them such, that puts them among that number; but spiritual baptism, or the sanctifying grace of the Spirit, makes them appear to belong to that body, and makes them meet for, and gives them a right unto, a particular Gospel church, and the privileges of it, which the Spirit of God directs and brings them to. Whether we be Jews or Gentiles, whether we be bond or free; it matters not of what nation, or of what state and condition of life persons be; if they are regenerated and sanctified, they appear equally to belong to Christ, to be of his body, and have an equal propriety in all immunities and blessings belonging to his people; see **#Col 3:11 Ga 3:28**

**and have been all made to drink into one Spirit;** are all partakers of the same graces of the Spirit, as faith, hope, love, &c. and daily receive under his guidance, direction, and influence, out of the same fulness of grace in Christ, from whence they draw and drink this water with joy; and all drink the same spiritual drink, the blood of Christ, whose blood is drink indeed: and there may be in this clause an allusion to the ordinance of the supper, as in the former to the ordinance of baptism. Moreover, all new born babes, as they desire the sincere milk of the word, so they drink of it, and are refreshed with it, and are nourished by the words of faith, and sound doctrine, under the application, of the Spirit; and being trees of righteousness, and the planting of the Lord, the Spirit, they are watered by his grace, under the ministrations of the Gospel; and as they become one body under Christ, the head, so they are made to drink into one Spirit, or to become of one heart and soul with one another, being knit together in love, the bond of perfectness.

Ver. 14. **For the body is not one member, &c.]** Not only one; nor is anyone member the body, though ever so eminent, as the head or eye: thus the church of Christ is not one person only, or does not consist of one sort of persons; as only of Jews, or only of Gentiles, or only of rich and freemen, or only of men of extraordinary gifts and abilities, or greatly eminent for grace and spiritual knowledge:

**but many;** members, as the Arabic version adds; as eyes, ears, hands, feet, &c. so in the mystical body of Christ, the church, there are many members, some in a higher station, others in a lower; some of greater gifts, grace, and usefulness, others of lesser; some Jews, other Gentiles; some bond, others free; yet all one in Christ the head, and all related to each other.

Ver. 15. **If the foot shall say**, &c.] The lowest member of the body, which is nearest the earth, treads upon it, sustains the whole weight of the body, and performs the more drudging and fatiguing exercises of standing and walking; and may represent one that is in the lowest station in the church, a doorkeeper in the house of God; one that is really the least of saints, as well as thinks himself so; and has the smallest degree of heavenly affection, and knowledge of spiritual light and understanding;

**because I am not the hand**; the instrument of communication and of action; and may signify such an one, that liberally imparts to the necessities of others, who has it both in his hand and heart, and is ready to communicate; one that is full of good works, of charity towards men, and piety towards God; who does all things, Christ strengthening him, natural, civil, moral, and evangelical; yea, even miracles and mighty deeds are done by his hand:

**I am not of the body**; have no part in it, am no member of it, do not belong to it:

**is it therefore not of the body?** or "it is not therefore not of the body", as the Syriac version renders it; that is, it is not "for this word", as the Arabic, or so saying, as the Ethiopic, not of the body; it nevertheless belongs to it, and is a member of it, nor can it be otherwise: thus the meanest person in the mystical body, the church, though he should say, that because he is not so handy and useful as another, cannot give so largely, nor do so much as another, therefore he is no proper member of the church; it does not follow that so it is, for Christ, the head of the church, regards such as members; he admires the "beauty" of his church's "feet", and has provided for the covering, ornament, and security of them, being himself clothed with "a garment down to the feet", which equally covers and adorns that part of the body as the rest; he does not break the bruised reed, nor quench the smoking flax, or despise the day of small things; he regards their prayers, and takes notice and accepts of their meanest services; and they are, and should be considered as members of the body, by the rest and by themselves, the mystical body, the church, though he should say, that because he is not so handy and useful as another, cannot give so largely, nor do so much as another, therefore he is no proper member of the church; it does not follow that so it is, for Christ, the head of the church, regards such as members; he admires the "beauty" of his church's "feet", and has provided for the covering, ornament, and security of them, being himself clothed with "a garment down to the feet", which equally covers and adorns that part of the body as the rest; he does not break the bruised reed, nor quench the smoking flax, or despise the day of small things; he regards their prayers, and takes notice and accepts of their meanest services; and they are, and should be considered as members of the body, by the rest and by themselves.

Ver. 16. **And if the ear shall say**, &c.] The organ that receives sounds, and can distinguish them, and in which member is placed the sense of hearing; and may design such as are hearers of the word of God, not merely externally, but internally; who hear so as to love, savour, and relish it; so as to understand and believe it, and to act in compliance with it; and distinguish it for themselves, though they may not be able to give a distinct account of it to others, or instruct others in it:

**because I am not the eye**: the organ of seeing, in which is seated the visive faculty, and which receives light, and uses it for the good of the body, whose superintendent it is; and may be expressive of the ministers of the Gospel, who are that to the church, as eyes are to the body; they are the light of the world, have a clear insight into the doctrines of the Gospel, and communicate their light to others; they are set in the highest place in the church, and as watchmen and overseers there, to instruct; guide, and direct the members of it:

**I am not of the body, is it therefore not of the body?** it certainly is; and so such as are only hearers of the Gospel, being affectionate, believing, understanding and fruitful hearers; though they have not such large knowledge and clear light, so as to be capable of overseeing and instructing others, yet are true and useful members of the church, are highly respected by Christ the head, and to be had in esteem by their fellow members, who may be superior to them.

Ver. 16. **And if the ear shall say**, &c.] The organ that receives sounds, and can distinguish them, and in which member is placed the sense of hearing; and may design such as are hearers of the word of God, not merely externally, but internally; who hear so as to love, savour, and relish it; so as to understand and believe it, and to act in compliance with it; and distinguish it for themselves, though they may not be able to give a distinct account of it to others, or instruct others in it:

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**I am not of the body, is it therefore not of the body?** it certainly is; and so such as are only hearers of the Gospel, being affectionate, believing, understanding and fruitful hearers; though they have not such large knowledge and clear light, so as to be capable of overseeing and instructing others, yet are true and useful members of the church, are highly respected by Christ the head, and to be had in esteem by their fellow members, who may be superior to them.

Ver. 17. **If the whole body were an eye, &c.]** And nothing else,

**where were the hearing?** there would be no ear, and so no sense of hearing: and if the whole were hearing: or only consisted of a member capable of the sense of hearing,

**where were the smelling?** there would be no nose, the organ of smelling, and that sense would be wanting: thus if the church only consisted of ministers of the Gospel, of men of eminent light and knowledge, qualified for the preaching of the word to others, there would be no hearers; and on the other hand, if it only consisted of hearers, of such who only could hear the word to their own advantage, there would be none of a quick understanding, or of a quick smell to discern perverse things, to distinguish truth from error, to discern spirits, and direct the rest of the members to wholesome and savoury food, and preserve them from what would be hurtful and pernicious to them.

Ver. 18. **But now hath God set the members, &c.]** The members of a natural body, as they are all made and fashioned by God in the form they be, so they are each of them set by him in the place they are:

**everyone of them in the body as it hath pleased him;** according to his sovereign will, without consulting any; and each stands in the best situation and position they could be put, and for the greatest service and usefulness to the whole: so God, and not man, hath set every member in the mystical body, the church, in such a place and part of it, as he himself thought fit; some in a higher, others in a lower station, but all for the good of the body; and therefore each member ought to be content with his place, gift, and usefulness, be they what they will; since it is the wise counsel and sovereign pleasure of God, who works all things after the counsel of his own will, that so it should be.

Ver. 19. **And if they were all one member, &c.]** As all eye, or all ear, or all hand, or all foot:

**where were the body?** where would be the body? it would not be a body consisting of such proper and suitable members, as now it is: so if the community of the saints were either all ministers, or all hearers, &c. there would be no body, consisting of different persons, to receive any benefit or usefulness from either; the church of Christ would not be that uniform, useful, and consistent community it is.

Ver. 20. **But now are they many members, &c.]** Of different make and shape, in different parts and places, and of different use and service:

**yet but one body;** all are united together, and make up one complete body, and which without each of them would not be perfect: so there are many members in the body of Christ, the church; some are teachers, others are hearers; some give, and others receive; but all make up but one church, of which Christ is the head; nor can anyone of them

be spared; was anyone wanting, even the meanest, there would be a deficiency, and the church would not be the fulness of him that filleth all in all.

Ver. 21. **And the eye cannot say unto the hand, &c.]** Every member of the natural body is useful and necessary. The eye, the seat of the sense of seeing, cannot say to the communicating and working hand,

**I have no need of thee:** I can do without thee: so the seers and overseers of the church, the ministers of the Gospel, cannot say to the liberal and munificent hands, we have no need of you; for as the one stand in need of the light, instruction, comfort, advice, and direction of the other, so the other stand in need of communication from them; and as God has made it a duty, that he that is taught in the word should communicate to him that teacheth in all good things; and as it is his ordinance that they which preach the Gospel should live of it; so he has generally ordered it in his providence, that they that teach should need such assistance:

**nor again the head to the feet,** I have no need of you. The head, which is the seat of the senses, and is superior to, and has the command and government of all the members of the body, cannot say to the lowest and most distant parts of it, the feet, you are needless and useless; so those that are set in the first place in the church, are over others in the Lord, and have the rule over them, cannot say to those that are under them, and submit unto them, even the lowest and meanest of them, that they are of no use and service to them; they can no more be without them, than the head can be without the feet, or than princes can do without subjects, or magistrates without citizens, or generals without soldiers.

Ver. 22. **Nay, much more those members of the body, &c.]** The apostle, in a beautiful gradation, proceeds to take notice of such parts of the body as are more weak, dishonourable, and uncomely, showing the necessity and usefulness of them:

**which seem to be more feeble;** than others, do not consist of a strong bony substance, and are not fenced with sinews, as the belly and its intestines: yet these

**are necessary;** nor could the body be sustained, nourished, and refreshed, without them; so the more weak and feeble saints, whose hearts and hands are to be strengthened, whose infirmities are to be bore, have their usefulness; and the effectual working in the measure of every part, even of the feeble and tender, maketh increase of the body, to the edifying of itself in love: and these God has seen fit, as necessary to call by his grace, and place in the body, that his strength may be made perfect in their weakness, and to confound the mighty; and out of the mouths even of babes and sucklings to ordain strength and praise.

Ver. 23. **And those members of the body, &c.]** As the back parts of it:

**which we think to be less honourable;** though greatly useful,

**upon these we bestow more abundant honour;** by clothing them, for a man's garments are his honour and glory; **see Gill on "Mt 6:29"**, so the poor members of Christ's church, who are thought to be, though they really are not, the less honourable, have the more abundant honour conferred on them by God and Christ: God has chosen the poor of this world; Christ has sent his Gospel to them; these the Spirit calls and sanctifies, and makes them all glorious within; these Christ has given his churches a particular charge to take care of now, and will own them as his brethren at the great day, before angels and men; as he now greatly honours them with his presence, a large experience of his grace, and the supply of his Spirit:

**and our uncomely parts;** which distinguish sexes, and are appointed for generation;

**have more abundant comeliness;** by an external covering and ornament, to preserve decency and modesty. I do not know who should be designed by these, unless backsliding believers, who have been suffered to fall into great sins; these are the uncomely parts of the church, who, when made sensible of their evils, are restored again, and received into the church; and a mantle of love is cast over all their failings; and all possible care taken that their faults may not be exposed to the world, that so the name of God, and ways of Christ, may not be blasphemed and evil spoken of.

Ver. 24. **For our comely parts have no need, &c.]** As the face, eyes, nose, lips, cheeks, &c. which stand in no need of an external covering, of any outward ornament: so such as are blessed with the bounties of nature and providence, with the gifts of the Holy Spirit, and are eminent for grace and holiness, and are enabled to walk worthy of their calling, and to have their conversations as become the Gospel of Christ, holding the mystery of the faith in a pure conscience, these have no need of such a covering, as the former have, to hide and conceal them from the world:

but God hath tempered the body together; he hath composed it in such a forth, constituted it in such an order, mixed and united all its parts in such a manner, as that they are all beneficial to each other; and such is the harmonious contexture of the whole, that it is a most beautiful structure:

having given more abundant honour to that part which lacked; or, as the Syriac version renders it, "which is the least"; and such is the temperament and constitution of the church, having mixed rich and poor persons, of greater and lesser gifts, together, for mutual good.

Ver. 25. **That there should be no schism in the body.** &c.] No complaint of one member against another, as useless and unnecessary; no murmuring on that account; no tumults and rioting; no rebellion and insurrection of one against another; no dissension, no division. The use Menenius <sup>{e}</sup> Agrippa made of this simile, applying it to the body politic, as the apostle here does to the spiritual body, for the appeasing of a sedition among the people; is well known, and usually mentioned by interpreters on this place:

but that the members should have the same care one for another; that is, they are so tempered and mixed together, are in such close union with, and have such a dependence on each other, that they are necessarily obliged to take care of each other's good and welfare, because they cannot do one without another; and so God has ordered it in the church, that persons should be so placed in it, and gifts disposed of among them in such a manner, that every man is obliged, not only to look on, and be concerned for his own things, that he takes care of himself, and performs his office, but that he looks every man on the things of others, his good and safety being involved in theirs.

<sup>{e}</sup> Liv. Hist. l. p. 43.

Ver. 26. **And whether one member suffer,** &c.] Pain; even the meanest, lowest, and most distant, as the foot or hand, toe or finger:

all the members suffer with it; are more or less affected therewith, and bear part of the distress; as is easily discerned, by their different forms and motions on such an occasion: so when anyone member of the mystical body is in affliction, whether inward or outward, of body or mind, the rest are, or should be, affected with it, condole, sympathize, help, and assist; and remember them that are in bonds, as bound with them, as if they themselves were in bonds, and them that suffer adversity, whether spiritual or temporal, as being in the body, not only in the flesh, but as being part of the body, the church; and therefore should weep with them that weep, and bear a part with them in their sorrows. The Jews have a saying <sup>{f}</sup>, that

“ if one brother dies, all the brethren grieve; and if one of a society dies, תדאג כל ההבורה כולה, "the whole society grieves";”

and also another <sup>{g}</sup>,

“ that everyone that afflicts himself, עם הציבור, "with the congregations", is worthy to see or enjoy the comfort of the congregation or church;”

or one member be honoured; by being set in the highest place, and employed to the greatest usefulness, or by being most richly and beautifully clothed and adorned:

all the members rejoice with it; as sharing in the honour, Or benefit of it: so if one member of the church of Christ is honoured with an high office, with great gifts, with a large measure of grace, spiritual light, knowledge, and experience, with great discoveries of the love of God, with the presence of Christ, and the communion of the Holy Ghost, or with the good things of this life, and an heart to make use of them for the interest of religion, the other members rejoice at it; for so it becomes the saints to rejoice with them that rejoice, and be glad, both at the temporal and spiritual prosperity of each other: and upon the whole it is clear, that the meanest have no reason to be discouraged, nor the highest and greatest to be proud and elated.

<sup>{f}</sup> T. Bab. Sabbat, fol. 105. 2. & 106. 1. Vid. Maimon. Hilch. Ebel, c. 13. sect. 12. & Seder Olam Rabba, p. 9.

<sup>{g}</sup> T. Bab. Taanith. fol. 11. 1.

Ver. 27. **Now ye are the body of Christ,** &c.] Not his natural body, which his Father prepared for him, in which he bore our sins on the tree, and which was offered up once for all; nor his sacramental body, or the bread in the supper, which is a representation of his body; but his body mystical, the church; not that the Corinthians were the whole of

the body, only a part of it, as every single congregational church is of the church universal. This is an accommodation of the simile the apostle had to so much advantage enlarged upon:

and members in particular; or in part: meaning either that they as single members were part of the general body: or that only a part of them were so, there being some among them, as in all particular and visible churches, who had not the true grace of God; and so are neither members of Christ, nor of the general assembly and church of the firstborn: or the sense is, that they were not only members of Christ, and of his body, but were particularly members one of another, in strict union and close communion, and of mutual use and service to each other.

## Jamieson Fausset & Brown Bible Commentary

12:12

12, 13. Unity, not unvarying uniformity, is the law of God in the world of grace, as in that of nature. As the many members of the body compose an organic whole and none can be dispensed with as needless, so those variously gifted by the Spirit, compose a spiritual organic whole, the body of Christ, into which all are baptized by the one Spirit.

of that one body—Most of the oldest manuscripts omit "one."

so also is Christ—that is, the whole Christ, *the head and body*. So #Ps 18:50, "His anointed (Messiah or Christ), David (the antitypical David) and His seed."

13. by...Spirit...baptized—literally, "in"; in virtue of; through. The *designed* effect of baptism, which is realized when not frustrated by the unfaithfulness of man.

Gentiles—literally, "Greeks."

all made to drink into one Spirit—The oldest manuscripts read, "Made to drink of one Spirit," omitting "into" (#Joh 7:37). There is an indirect allusion to the Lord's Supper, as there is a direct allusion to baptism in the beginning of the verse. So the "Spirit, the water, and the blood" (#1Jo 5:8), similarly combine the two outward signs with the inward things signified, the Spirit's grace.

are...have been—rather as *Greek*, "were...were" (the past tense).

14. Translate, "For the body *also*." The analogy of the body, not consisting exclusively of one, but of many members, illustrates the mutual dependence of the various members in the one body, the Church. The well-known fable of the belly and the other members, spoken by Menenius Agrippa, to the seceding commons [LIVY, 2.32], was probably before Paul's mind, stored as it was with classical literature.

15. The humbler members ought not to disparage themselves, or to be disparaged by others more noble (#1Co 12:21,22).

foot...hand—The humble speaks of the more honorable member which most nearly resembles itself: so the "ear" of the "eye" (the nobler and more commanding member, #Nu 10:31), (#1Co 12:16). As in life each compares himself with those whom he approaches nearest in gifts, not those far superior. The *foot* and *hand* represent men of active life; the *ear* and *eye*, those of contemplative life.

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### Poolle

Ver. 15,16. It should seem by these expressions, that one great cause of those divisions, which the apostle had charged the church of Corinth with, was their difference in *gifts, administrations, and operations*; which was to that degree, that either those who were higher in gifts and administrations, and more famous for their miraculous operations, despised and vilified those that were inferior to them; or those who were lower in gifts, or in their stations in the church, or their power to work miracles, would not own themselves members of the church at Corinth, because they were in those low and inferior orders and degrees. The apostle argueth the unreasonableness of this, by a further comparing of the natural with the spiritual mystical body, the church, and showeth, it was altogether as unreasonable for men to disclaim the church, and their relation to it, because they had not the most eminent gifts, or were not in the most eminent places and offices, as for the foot to say, it was not of the body, because it was not the hand; or for the ear to say, it was not of the body, because it was not the eye.

17. Superior as the *eye* is, it would not do if it were the sole member to the exclusion of the rest.

18. **now**—as the case really is.

**every one**—each severally.

19. **where were the body**—which, by its very idea, "hath many members" (#1Co 12:12,14), [ALFORD].

20. **now**—as the case really is: in contrast to the supposition (#1Co 12:19; compare #1Co 12:18).

**many members**—mutually dependent.

21. The higher cannot dispense with the lower members.

22. **more feeble**—more susceptible of injury: for example, the brain, the belly, the eye. Their very feebleness, so far from doing away with the need for them, calls forth our greater care for their preservation, as being felt "necessary."

23. **less honourable**—"We think" the feet and the belly "less honorable," though not really so in the nature of things.

**bestow...honour**—*putting shoes on (Margin)* the feet, and clothes to cover the belly.

**uncomely parts**—the secret parts: the poorest, though unclad in the rest of the body, cover these.

24. **tempered...together**—on the principle of mutual compensation.

**to that part which lacked**—to the deficient part [ALFORD], (#1Co 12:23).

25. **no schism**—(compare #1Co 12:21)—no disunion; referring to the "divisions" noticed (#1Co 11:18).

**care one for another**—that is, *in behalf of* one another.

26. **And**—Accordingly.

**all...suffer with it**—"When a thorn enters the heel, the whole body feels it, and is concerned: the back bends, the belly and thighs contract themselves, the hands come forward and draw out the thorn, the head stoops, and the eyes regard the affected member with intense gaze" [CHRYSOSTOM].

**rejoice with it**—"When the head is crowned, the whole man feels honored, the mouth expresses, and the eyes look, gladness" [CHRYSOSTOM].

27. **members in particular**—that is, severally members of it. Each church is in miniature what the whole aggregate of churches is collectively, "the body of Christ" (compare #1Co 3:16): and its individual components are members, every one in his assigned place.

The following three sketches (Circa, 1973) were made by one of my first students,  
Don Harness (deceased)

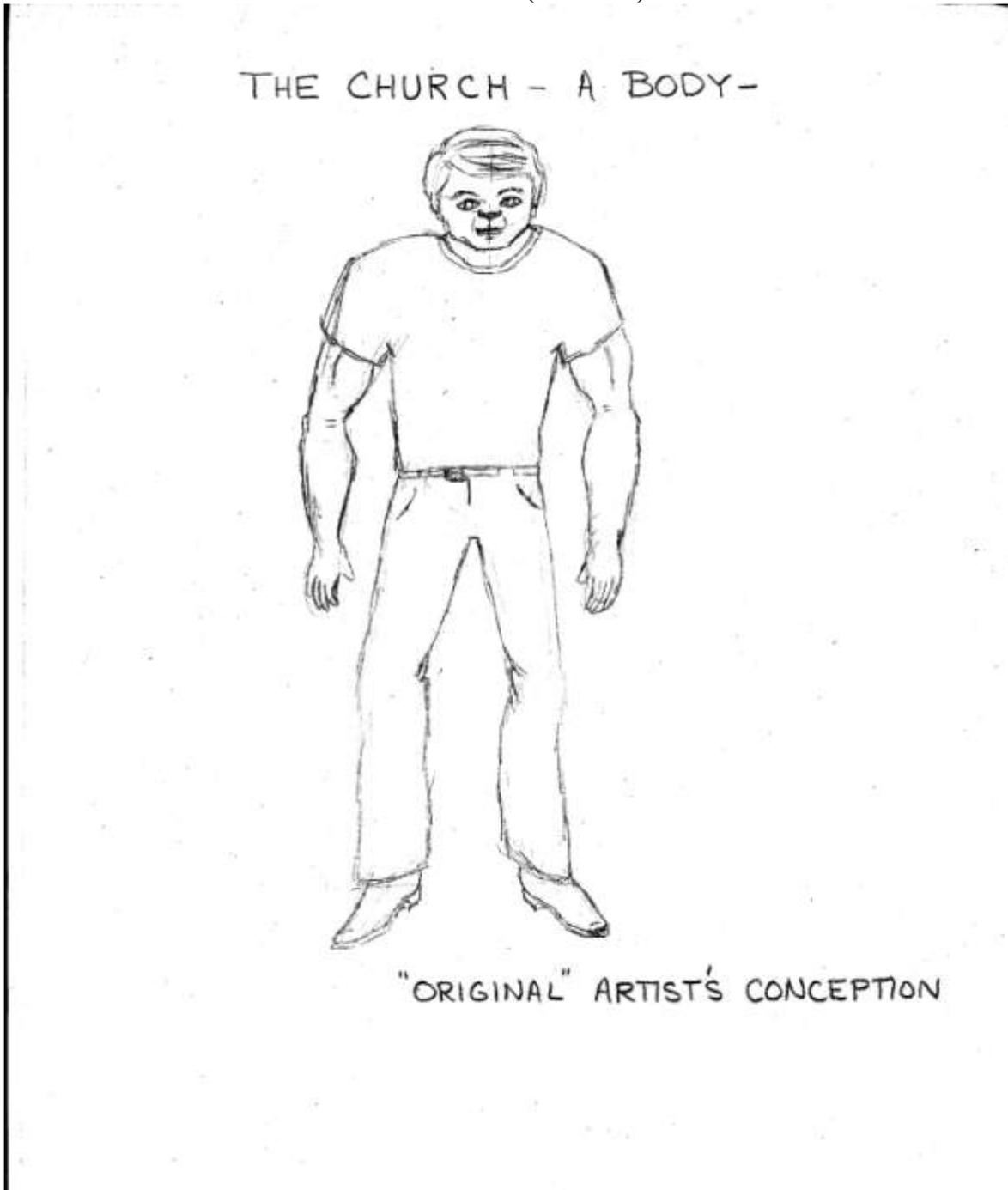


Figure 09. The Body – The “Original Artist’s” Conception.

THE CHURCH - A BODY -



AS IMPLEMENTED

**Figure 10. The Body – As Recently Implemented.**

# THE CHURCH - A BODY -



AS SEEN BY SOME

GOSSIP  
GABBLE  
GLOSSOLALIA

**Figure 11. The Body – As Seen By Some.**

## GOD'S INTEREST IS THE BELIEVER'S BEST INTEREST

**TEXT:** I Corinthians 12:28-31

**THEME:** The Results Of A Believer's Ministry Is Unified By God

**INTRODUCTION:** vs. 4, "The Holy Spirit Gives the gifts"; vs. 5, "The Lord Jesus Appoints the place of a believer's ministry"; vs. 6 "God the Father turns on the power".

I. Each Member (of the body) Is Appointed By GOD- εθετο 2AMI 3S For His Benefit vs. 28

I Cor 12: 28 And God (The Father, The Son, & The Holy Spirit) hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

II. Three Functionaries Are Noted - The list is not exhaustive and is in time order as well as logical order vs. 28

A. Apostles - αποστολος - Note: Rom 16:7 Andronicus, Junica who are of note among the apostles . . . .

1. Receiving A Commission Directly From Christ
2. Being A Witness Of The Resurrection
3. Being Given Special Revelation
4. Being Given Supreme Authority
5. Being Accredited By Miracles
7. Being Given Special Recognition In This Life And In The Life To Come - Rev

21:14 By 100 AD this gift is finished

B. Prophets - Preachers and expounders under the immediate influence of the Holy Spirit - e.g., Agabus, Acts 11:28, 21:10 - προφητας

C. Teachers - To the Jews a teacher is set above his parents. When Rabbi Akiba (50-135) came from the school as a famous man, his father in law and his wife reverently kissed his feet. The activity of a διδασκαλος, is needed only when that of the αποστολος and προφητας have laid the foundation

III. Some Sample Functions Are Noted - List is NOT exhaustive vs. 28, 30

A. Miracles - To substantiate the messenger - επαιτα δυναεις

B. Healings - To substantiate the messenger - ιματων Medical term hemostat.

C. Helps - An essential gift for a deacon/deaconess. - αντιλημψεις

D. Governments (e.g., elders) - κυβερνησις, like Latin Gubernare

E. Kinds Of Tongues - The aggregate of many individuals of the same nature

(Note: Always Human Language). This gift

is active in the Church for a definite time and purpose. (Angels spoke ALWAYS

in human languages! γενη γλωσσων, see pg17-18

1. Time - until the witness to the Jewish community has been accomplished I Cor 14:21, Deut 28:49, Is 28:11, I Cor 14:21-22

Deut 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

Is 28:11 For with stammering lips and another tongue will he speak to this people.

I Cor 14: 21 ¶ In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

2. The late date for it's departure is after the completed canon 96 AD - After the book of the Revelation was penned.

3. Probably occurred after the Roman General Titus destroyed the Temple in Jerusalem (70 AD).

F. Interpretation Of Tongues - διερμηνευουσιν = δια + ερμηνευω ==> TO INTERPRET THROUGH vs. 30

IV. The Distribution Of Gifts Is Noted - All don't have any one gift vs. 29-30

The rhetorical questions in verses 29-30 employing the negative particle, μη demand a negative response, "No, not all are apostles," etc.<sup>10</sup>

I Cor 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

V. The Corinthians Are Reprimanded For Their Selfseeking - ζηλουτε PAI 2P > ζηλω:

**I Cor 12: 31** But ~~covet~~ you are coveting earnestly the ~~best~~ the more showy (emphatic second attributive position) gifts. And yet shew I unto you a more excellent way.

**τα κρειττονα τα κρειττον.** Whereas the Corinthian Christians were coveting gifts, even the better ones, Paul, however, recognized that all spirituals must be operated within the sphere of love. "Covet" can be taken as either imperative or indicative; **if the latter**. It may be either a statement or a question; if the former, then the charismatic aspect of a spiritual ought not to be the center or emphasis.

#### CONCLUSION:

1769 Authorized Version (KJV)

**I Cor 12: 28** And God (The Father, The Son, & The Holy Spirit) hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But ~~covet~~ (you are coveting) earnestly the best (the more showy - emphatic attributive position) gifts. And yet shew I unto you a more excellent way.

**Note:** 2206 ζηλωω zeloo *dzay-lo'-o*

from [2205](#); TDNT-2:882,297; v

AV-zealously affect 2, more with envy 2, envy 1, be zealous 1, affect 1, desire 1, covet 1, covet earnestly 1, misc 2; 12

1) to burn with zeal

1a) to be heated or to boil with envy, hatred, anger

1a1) in a good sense, to be zealous in the pursuit of good

1b) to desire earnestly, pursue

1b1) to desire one earnestly, to strive after, busy one's self about him

1b2) to exert one's self for one (that he may not be torn from me)

1b3) to be the object of the zeal of others, to be zealously sought after

1c) to envy

5719 Tense-Present

See [5774](#)

Voice-Active

See [5784](#)

Mood - Indicative

See [5791](#)

Count-3014

2909 κρειττον kreitton *krite'-tohn* a noun

comparative of a derivative of [2904](#); ; adj

AV-better 17, best 1; 18

1) more useful, more serviceable, more advantageous

2) more excellent

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AV-better 17, best 1; 18

1) more useful, more serviceable, more advantageous

2) more excellent

## 1991 Byzantine Majority Text – with declination of forms

**I Cor 12: 28** και <2532> {CONJ} ους <3739> {R-APM} μεν <3303> {PRT} εθετο <5087> (5639) {V-2AMI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} εν <1722> {PREP} τη <3588> {T-DSF} εκκλησια <1577> {N-DSF} πρωτον <4412> {ADV-S} αποστολους <652> {N-APM} δευτερον <1208> {ADV} προφητας <4396> {N-APM} τριτον <5154> {ADV} διδασκαλους <1320> {N-APM} επειτα <1899> {ADV} δυναμεις <1411> {N-APF} ειτα <1534> {ADV} χαρισματα <5486> {N-APN} ιαματων <2386> {N-GPN} αντιληψεις <484> {N-APF} κυβερνησεις <2941> {N-APF} γενη <1085> {N-APN} γλωσσων <1100> {N-GPF}

29 μη <3361> {PRT-N} παντες <3956> {A-NPM} αποστολοι <652> {N-NPM} μη <3361> {PRT-N} παντες <3956> {A-NPM} προφηται <4396> {N-NPM} μη <3361> {PRT-N} παντες <3956> {A-

- NPM} διδασκαλοι <1320> {N-NPM} μη <3361> {PRT-N} παντες <3956> {A-NPM} δυναμεις <1411> {N-NPF}
- 30 μη <3361> {PRT-N} παντες <3956> {A-NPM} χαρισματα <5486> {N-APN} εχουσιν <2192> (5719) {V-PAI-3P} ιαματων <2386> {N-GPN} μη <3361> {PRT-N} παντες <3956> {A-NPM} γλωσσαις <1100> {N-DPF} λαλουςιν <2980> (5719) {V-PAI-3P} μη <3361> {PRT-N} παντες <3956> {A-NPM} διερμηνεουσιν <1329> (5719) {V-PAI-3P}
- 31 ζηλουτε <2206> (5720) {V-PAM-2P} δε <1161> {CONJ} τα <3588> {T-APN} χαρισματα <5486> {N-APN} τα <3588> {T-APN} κρειττονα <2909> {A-APN-C} και <2532> {CONJ} επι <2089> {ADV} καθ <2596> {PREP} υπερβολην <5236> {N-ASF} οδον <3598> {N-ASF} υμιν <4771> {P-2DP} δεικνυμι <1166> (5719) {V-PAI-1S}.

The part b of 12:31 is actually part a of 1 Cor 13:1.

**1 Cor 13:1** και <2532> {CONJ} επι <2089> {ADV} καθ <2596> {PREP} υπερβολην <5236> {N-ASF} οδον <3598> {N-ASF} υμιν <4771> {P-2DP} δεικνυμι <1166> (5719) {V-PAI-1S}. 13:1 εαν <1437> {COND} ταις <3588> {T-DPF} γλωσσαις <1100> {N-DPF} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} λαλω <2980> (5725) {V-PAS-1S} και <2532> {CONJ} των <3588> {T-GPM} αγγελων <32> {N-GPM} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} γεγωνα <1096> (5754) {V-2RAI-1S} χαλκος <5475> {N-NSM} ηχων <2278> (5723) {V-PAP-NSM} η <2228> {PRT} κυμβαλον <2950> {N-NSN} αλαλαζον <214> (5723) {V-PAP-NSN}

## A.T. Robertson's Word Pictures In The Greek New Testament

### 12:28

**God hath set some** (ους μεν εθετο ο θεος). See verse #18 for εθετο ο θεος. Note middle voice (for his own use). Paul begins as if he means to say ους μεν αποστολους, ους δε προφητας (some apostles, some prophets), but he changes the construction and has no ους δε, but instead πρωτον, δευτερον, επειτα (first, second, then, etc.).

**In the church** (εν τη εκκλησια). The general sense of εκκλησια as in #Mt 16:18 and later in #Col 1:18,24; Eph 5:23,32; #Heb 12:23. See list also in #Eph 4:11. See on "Mt 10:2" for αποστολους, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

**Prophets** (προφητας). For-speakers for God and Christ. See the list of prophets and teachers in #Ac 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

**Teachers** (διδασκαλους). Old word from διδασκω, to teach. Used ~~to~~ for the Baptist (#Lu 3:12), ~~to~~ for Jesus (#Joh 3:10; 13:13), and of Paul by himself along with αποστολος (#1Ti 2:7). **It is a calamity when the preacher is no longer a teacher, but only an exhorter.** See #Eph 4:11.

**Then miracles** (επειτα δυναμεις). Here a change is made from the concrete to the abstract. See the reverse in #Ro 12:7. See these words (δυναμεις, ιαμητων, γλωσσων) in verses #9,10 with γλωσσων, last again. But these two new terms (helps, governments).

**Helps** (αντιλημψεις). Old word, from αντιλαμβανομαι, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick.

**Governments** (κυβερνησεις). Old word from κυβερναω (cf. κυβερνητης in #Ac 27:11) like Latin *gubernare*, our govern. So a governing. Probably Paul has in mind bishops (επισχοποι) or elders (πρεσβυτεροι), the outstanding leaders (οι προισταμενοι in #1Th 5:12; Ro 12:8; οι ηγουμενοι in #Ac 15:22; Heb 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See #Php 1:1 for both officers.

### 12:29

**Are all** (μη παντες). The μη expects a negative answer with each group.

### 12:30

Do all interpret? (μη παντες διερμηνευουσιν; ). He adds this query to the list in #28, but it is in #10.

### 12 : 31

. The greater gifts (τα χαρισματα τα μειζονα). Paul unhesitatingly ranks some spiritual gifts above others. ζηλω here has ~~good~~ bad sense, ~~not that of envy~~ as in #Ac 7:9; 1Co 13:4. Note NEAR CONTEXT of 1Co 13:4!!!!

And a still more excellent way (και επι καθ υπερβολην οδον). In order to gain the greater gifts. "I show you a way *par excellence*," beyond all comparison (superlative idea in this adjunct, not comparative), like καθ υπερβολην εις υπερβολην (#2Co 4:17). υπερβολη is old word from υπερβαλλω, to throw beyond, to surpass, to excel (#2Co 3:10; #Eph 1:19). "I show you a supremely excellent way." Chapter #1Co 13 is this way, the way of love already laid down in #8:1 concerning the question of meats offered to idols (cf. #1Jo 4:7). Poor division of chapters here. This verse belongs with chapter #1Co 13. Gifts are good but the fruit of the Holy Spirit IS BETTER!

## John Gill's Commentary On The Bible

### 12 : 28

Ver. 28. And God hath set some in the church, &c.] As before the apostle gives an account of the various different gifts of the Spirit, qualifying men for service in the church of Christ, here he enumerates the several offices and officers:

**first apostles;** as were the twelve disciples, and Paul the apostle; men that were immediately sent by Christ himself, and had their commission and doctrine directly from him; and a power of working miracles, to confirm the truth of their mission and ministry; they were sent into all the world to preach the Gospel, to plant churches everywhere, and to ordain officers in them; they were not confined to any particular church, but had power and authority in all the churches, to preach the word, administer ordinances, advise, counsel, direct, reprove, and censure:

**secondarily, prophets;** who either had the gift of foretelling things to come, as Agabus and others; or who had a peculiar gift, by divine revelation, of explaining the prophecies of the sacred writings, and of preaching the Gospel:

**thirdly, teachers;** the same with pastors, elders, and overseers; the ordinary ministers of the word, who have a gift of expounding the Scriptures; not by extraordinary revelation, but by the ordinary gift of the Spirit, in the use of means, as reading, meditation, and prayer; and whose work is to preach the word, administer ordinances, feed and govern particular churches, over whom they are set: after that miracles; which is to be understood, not of some persons, as distinct from apostles, prophets, and teachers, who also had the power of working miracles; but from persons and officers in the church, the principal of which the apostle had mentioned, he passes to things, which belonged at least to some of them; unless it can be thought that there were in those times private Christians, who were neither apostles nor prophets, nor teachers, and yet had a power of doing miracles:

**then gifts of healing;** the sick, by anointing them with oil, which was only one species of doing miracles; and which was sometimes performed, not only by apostles, and such like extraordinary persons, but by the common elders and ordinary officers of the church:

**helps:** meaning either the ministers of the word in common, who are helpers of the faith and joy of the saints, and are means of increasing their knowledge and spiritual experience, and of establishing them in the truth; see #Ac 18:27 2Co 1:24 or else such evangelists and ministers of the word as were assistants to the apostles, such as Mark, and Timothy, and Titus; or rather the deacons of churches, whose business it is to take care of tables; the Lord's table, the minister's, and the poor's, and all the secular affairs of the church; and so are helps to the minister, relieve him, and free him from all worldly concerns, that he may the better attend to prayer, and the ministry of the word. These, whether one or the other, are so called, in

allusion to the priests and Levites, who were מְסֻעָדִים, "helps", or assistants to the high priest, in the burning of the red heifer, and in other things {h}:

**governments**; some by these understand the same with pastors and elders, who have the rule and government of the church; others lay elders, a sort of ruling elders in the church, as distinct from pastors. Dr. Lightfoot thinks such are intended, who had the gift of discerning spirits. I rather think with De Dieu, that the word designs counsellors; see the Septuagint in #Pr 11:14 24:6 and here intends such as are men of wisdom and prudence, who are very proper persons to be consulted and advised with, by the pastor, elder, or overseer, in matters of moment and importance in the church:

**diversities of tongues**; such as have the gift of speaking with divers tongues; or of interpreting them, or both. The Vulgate Latin version and some copies add, "interpretations of tongues".

{h} Misn. Middot, c. 1. sect. 3. & Parah, c. 3. sect. 6.

### 12:29

Ver. 29. **Are all apostles?** &c.] No some are prophets, as distinct from apostles; and some are teachers, as distinct from them both, and some are neither:

**are all prophets?** no; some are apostles, above them, and some are teachers, inferior to them; and but very few there were who had that peculiar character and gift:

**are all teachers?** no; the far greater part of the members of churches are hearers, or persons that are taught in the word; are neither in the office of teaching, nor have they the qualifications **(How are they qualified???? BY THE GIFT + FRUIT)** for it.

**Are all workers of miracles?** no; in those early times, when the gift of doing miracles was bestowed, it was not given to all, only to some; and now there are none that are possessed of it.

### 12:30

Ver. 30. **Have all the gifts of healing?** &c.] No; when these gifts were in being, all had them not. When anointing with oil, in order to heal the sick, was in use, it was only performed by the elders of the church, not by the common members of it, who were to be sent for by the sick on this occasion:

**do all speak with tongues?** no; it was not true in fact, as they well knew; though this was greatly coveted after, as a following chapter of this epistle shows;

**do all interpret?** that is, unknown tongues, strange languages; or can they? no. This also was a peculiar gift bestowed on some persons only.

### 12:31

Ver. 31. **But covet earnestly the best gifts,** &c.] Which may be rendered either indicatively as an assertion, "ye ~~do covet~~ **are coveting** earnestly the ~~best~~ **(Note the comparative - not superlative! Actually "the more showy gifts!)** gifts": of prophesying and teaching, of doing miracles, healing diseases, speaking with, and interpreting, different tongues and languages; but I can, and do show you something that is better, and more excellent than these: or, by way of interrogation, "do ye covet earnestly the best gifts?" do you zealously affect them, fervently desire them, and emulate one another in your endeavours after them? I have something to observe to you which exceeds them all, and which you would do well to follow after, and eagerly pursue; or imperatively, as an exhortation, as it is rendered by our translators: and by the best gifts may be meant, the best of these external gifts before mentioned; and not those of the highest class, and the more extraordinary, but which are the most useful and beneficial to the church, as preaching or prophesying was: the Corinthians seemed most covetous and desirous of speaking with different tongues; but the apostle shows, in #1Co 14:1-40, by divers reasons, that prophesying was preferable, being more serviceable and useful to the church, and so more eligible and to be desired by them, to which he may have regard here: or else by them are meant the internal graces of the Spirit, as faith, hope, and love, which are all of them gifts of God's grace; all useful and valuable, and better than all external

extraordinary gifts whatever, which a man might have, and be nothing, be lost and damned; whereas he that believes in Christ, has a good hope through grace, and love in his soul to God, Christ, and his people, though he is destitute of the other gifts, shall certainly be saved; wherefore these are the gifts which men should be solicitous for and covet after, and be greatly concerned to know that they have them, and to be content without the other:

and yet show I unto you a more excellent way: if by the best gifts are designed the above graces of the Spirit, then by "the more excellent way", Christ must be meant, the author and object of these graces; who is the way to the covenant, and to a participation of all the blessings of it, as justification, pardon, adoption, and eternal life; the way into a Gospel church, and to all the ordinances of the Gospel dispensation, as baptism, and the Lord's supper; for faith in him is the prerequisite, and proper qualification for the enjoyment of each of these: Christ is the way of salvation, and the way to the Father, and to heaven and eternal happiness; and an excellent one he is, the more, yea, the most excellent; he is the only way to each of these; he is the new and living way, a plain and pleasant one; and so a safe and secure one, in which all that walk shall certainly be saved: now this way the apostle showed, declared, pointed out in the ministry of the word; it was his chief and principal business, the sum of his doctrine, to make known Christ, and him crucified, as the way, the truth, and the life; to direct souls to him, and to show them the way of salvation by him: but if by the best gifts are meant the more useful ones of those before mentioned, as prophesying, or preaching, then the more excellent way designs grace, special and internal grace; and that either grace in general, regenerating, sanctifying grace, including all sorts of grace; which is the way of a soul's passing from the death of sin to a life of faith and holiness; and is the way to eternal glory, and which gives a meetness for it, and is inseparably connected with it. This is a more excellent way than gifts; for gifts, be they ever so great, may be lost or taken away, through disuse or misimprovement; but grace always remains, can never be lost, nor will ever be taken away, but will issue in everlasting life: men may have the greatest gifts, and yet not be saved, as Judas and others; but he that has the least degree of faith in Christ, hope in him, and love to him, shall be saved by him with an everlasting salvation: or particularly the grace of charity, or love to the saints, may be intended by the more excellent way; which is the evidence of a man's passing from death and life; the new commandment of Christ, and the fulfilling of the law; without which, a man, though he has never such great gifts, he is nothing as a Christian, nor in the business of salvation; and is the greatest of all the graces of the Spirit; and is of such a nature, that when prophecies, tongues, knowledge, and all external gifts shall fail, and even the internal graces of faith and hope shall cease, the one being changed for vision, and the other swallowed up in enjoyment, this will continue; and the rather this grace may be thought to be meant, since the apostle immediately passes to treat it in the next chapter, and prefers it to all gifts, and even graces.

## Jamieson Fausset & Brown Bible Commentary

12:28

28. set...in the church—as He has "set the members...in the body" (#1Co 12:18).

first apostles—above even the *prophets*. Not merely the *Twelve*, but others are so called, for example, Barnabas, etc. (#Ro 16:7).

teachers—who taught, for the most part, truths already revealed; whereas the *prophets* made new revelations and spoke all their prophesyings under the Spirit's influence. As the teachers had the "word of knowledge," so the prophets "the word of wisdom" (#1Co 12:8). Under "teachers" are included "evangelists and pastors."

miracles—literally, "powers" (#1Co 12:10): ranked below "teachers," as the function of *teaching* is more edifying, though less dazzling than working miracles.

helps, governments—lower and higher departments of "ministrations" (#1Co 12:5); as instances of the former, deacons whose office it was to *help* in the relief of the poor, and in baptizing and preaching, subordinate to higher ministers (#Ac 6:1-10 8:5-17); also, others who *helped* with their time and means, in the Lord's cause (compare #1Co 13:13 Nu 11:17). The Americans similarly use "helps" for "*helpers*." And, as instances of the latter, *presbyters*, or *bishops*, whose office it was to *govern* the Church (#1Ti 5:17 Heb 13:17,24). These officers, though now ordinary and permanent, were originally specially endowed with the Spirit for their office, whence they are here classified with other functions of an

inspired character. Government (literally, "*guiding the helm*" of affairs), as being occupied with external things, notwithstanding the outward status it gives, is ranked by the Spirit with the lower functions. Compare "He that giveth" (answering to "helps"—"he that ruleth" (answering to "governments") (#Ro 12:8). Translate, literally, "Helpings, governings" [ALFORD].  
*diversities of tongues*—(#1Co 12:10). "*Divers* kinds of tongues."

12 : 29

29. *Are all?*—Surely not.

12 : 30

29. *Are all?*—Surely not.

12 : 31

31. *covet earnestly*— *Greek*, "emulously desire." Not in the spirit of *discontented* "coveting." The Spirit "divides to every man severally as *He will*" (#1Co 12:1); but this does not prevent men *earnestly seeking*, by prayer and watchfulness, and cultivation of their faculties, the *greatest* gifts. BEZA explains, "Hold in the highest estimation"; which accords with the distinction in his view (#1Co 14:1) between "*follow after* charity—*zealously esteem* spiritual gifts"; also with (#1Co 12:11,18) the sovereign will with which the Spirit distributes the gifts, precluding individuals from desiring gifts not vouchsafed to them. But see JFB on "1Co 14:1".

*the best gifts*—Most of the oldest manuscripts read, "the ~~greatest~~ *more showy* gifts."

*and yet*— *Greek*, "and moreover." Besides recommending your zealous desire for the ~~greatest~~ *more showy* gifts, I am about to show you a something ~~still~~ more excellent (literally, "a way most way-like") to desire, "the way of love" (compare #1Co 14:1). This love, or "charity," includes both "faith" and "hope" (#1Co 13:7), and bears the same fruits (#1Co 13:1-13) as the ordinary and *permanent fruits of the Spirit* (#Ga 5:22-24). Thus "long-suffering," compare #1Co 12:4; "faith," #1Co 12:7; "joy," #1Co 12:6; "meekness," #1Co 12:5; "goodness," #1Co 12:5; "gentleness," #1Co 12:4 (the *Greek* is the same for "is kind"). It is the work of the Holy Spirit, and consists in love to God, on account of God's love in Christ to us, and as a consequence, love to man, especially to the brethren in Christ (#Ro 5:5 15:30). This is more to be desired than gifts (#Lu 10:20).

## Peoples New Testament

12 : 28

#1Co 12:28

*And God hath set some in the church, first apostles.* The various offices of the members are pointed out. Some had stations to which they were assigned by the spirit. Nine spiritual gifts have already been named [#1Co 12:8-10]; nine positions in the church are now given.

*Apostles.* The twelve, Paul, and such evangelists as Barnabas and others; men

sent by the Holy Spirit to preach the gospel.

*Prophets.* See PNT "1Co 12:10".

*Teachers.* Men gifted by the spirit to teach in the church.

*Miracles.* Those who had the power to work miracles.

*Gifts of healing.* One division of miraculous powers granted.

*Helps.* Spiritual aid granted to helpers, such as deacons. (*ministries*)

**Governments.** The administrative abilities of the presbytery. To each the Spirit granted the special gifts required.

**12:29**

#1Co 12:29

**Are all apostles?** Only a few had this office given them, and so of each of the other gifts.

**12:30**

#1Co 12:29

**Are all apostles?** Only a few had this office given them, and so of each of the other gifts.

**12:31**

#1Co 12:31

**Covet earnestly the best gifts.** The highest spiritual gifts. [See #1Co 14:12.]

**I show a more excellent way.** There is something still better than these which all may possess. This best of all things is shown in the next chapter.

## Matthew Pool's Commentary Of The Bible

**12:28**

Ver. 28. The apostle, #Eph 4:11, seemeth to make a different enumeration; there he saith: *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.* He mentioneth here only three of those there mentioned, viz. *apostles, prophets, teachers.* He reckoneth up there *evangelists*, whom he doth not here mention. He here first mentioneth *apostles*, by whom he meaneth those servants of God who were sent out by Christ to lay the first foundations of the gospel church, and upon whom a universal care lay over all the churches of Christ, having not only a power in all places to preach and **administer the sacraments** (Note: Paul seemingly rarely baptized anyone. Also note that the way the bread & the wine were passed), but to give rules of order, and direct in matters of government; though particular churches had a power of government within themselves, otherwise the apostle would not have blamed this church for not casting out the incestuous person.

**Prophets** signify persons (as I have before noted) that revealed the mind and will of God to people, whether it were by an extraordinary impulse and revelations or in an ordinary course of teaching; whether they revealed things to come, or opened the mind and will of God already revealed. But in this text, and in #Eph 4:11, *prophets* seem to signify, either such as from the Spirit of God foretold future contingencies, (such was Agabus, of whom we read in the Acts of the Apostles, and others in the primitive church), or else such as interpreted Scripture by extraordinary and immediate revelation. Some think that *prophets* signify the ordinary pastors of churches; but they seem rather to be comprehended under the next term of *teachers*, unless we had better grounds than we have to distinguish between pastors and teachers, making the work of the teacher to speak by way of doctrine and explication, and the work of the pastor to speak practically.

**Thirdly teachers:** some by these understand governors of schools; others, such ministers whose work was only to expound the Scriptures, or the mysteries of salvation: but the apostle, in this enumeration, (which is the largest we have in Scripture), not mentioning pastors, it seemeth to me that he means the fixed and ordinary ministers of churches, or the elders, whom the apostles left in every city, which by their ministry had received the gospel.

**After that miracles;** after that such as he empowered to work miraculous operations, and those of more remarkable nature, for otherwise the *healings* next mentioned come under that notion also.

**Then gifts of healings;** then such persons as he gave a power to in an extraordinary way to heal the sick. Who the apostle means by *helps*, and by *governments*, is very hard to determine. Certain it is, that he doth not mean the civil magistrates; for the time was not yet come for kings to be nursing fathers, and queens nursing mothers to the gospel church. But whether he meaneth deacons, or widows, elsewhere mentioned, as helpful in the case of the poor, or some that assisted the pastors in the government of the church, or some that were extraordinary helps to the apostles in the first plantation of the church, is very hard to determine.

**Diversities of tongues;** such as spake with divers tongues, that faculty being a gift, as we heard before, not given to all, but to some in the primitive church. The apostle, by this enumeration, showeth what he meant by those *diversities of gifts*, *differences of administrations*, and *diversities of operations*, of which he spake in **#1Co 12:4-6**.

**12 : 29**

Ver. 29,30. That is, all are not, nor can be, any more than all the body can be an ear, or an eye, or a hand, or a foot: you cannot expect, that in a governed body all should be governors; and you see by experience, that all cannot work miracles, prophesy, speak with tongues, or heal those that are sick.

**12 : 30**

Ver. 29,30. That is, all are not, nor can be, any more than all the body can be an ear, or an eye, or a hand, or a foot: you cannot expect, that in a governed body all should be governors; and you see by experience, that all cannot work miracles, prophesy, speak with tongues, or heal those that are sick.

**12 : 31**

Ver. 31. **But covet earnestly the best gifts:** the word may be translated indicatively: Ye do covet the best gifts; or as we translate it, imperatively: Covet ye; I would have you be covetous to excel in the best gifts, that is, those which will make you most useful and profitable to the church of God.

**And yet show I unto you a more excellent way;** but yet (saith he) gifts are not the best things, the habits of saving grace are much more valuable than gifts; love to God and your neighbour ought to be by you preferred before gifts. To a discourse of which the apostle thus shortly passeth.

TEXT: I Corinthians 12:31b- 13 3

THEME: A Carnal Christian Can Exercise Spiritual Gifts

INTRODUCTION: See Below:

I. An Examination Of Spiritual Gifts - In the order of Corinthian abuses! 13:1-3  
A. Sign Gifts vs. 1I Cor 13:1 ¶ Though I speak with the tongues of men and of angels, and have not charity, I ~~am~~ have become (2PAI 1S) as sounding brass, or a tinkling cymbal.

B. Speaking Gifts - With Faith vs. 2

I Cor 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

C. Serving Gifts vs. 3

I Cor 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

II. The Exercise Of Carnal Christians

A. Definition Of The States Of Men / Illustrations Of Carnal And Spiritual Christians

I Cor 2: 14 But the natural (ψυχικός) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually (πνευματικώς) discerned.

15 But he that is spiritual (πνευματικός) judgeth all things, yet he himself is judged of no man.

I Cor 3:1 ¶ And I, brethren, could not speak unto you as unto spiritual (πνευματικούς), but as unto carnal (σαρκινούς), even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal (σαρκικοί): for whereas there is among you envying, and strife, and divisions, are ye not carnal (σαρκικοί), and walk as men?4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal (ellipsis)?

States Of Men	I Cor 2:14	Natural (unsaved) Man - ψυχικός
	I Cor 3:1	Carnal (babies in Christ - Fleshly) - σαρκινούς
	I Cor 3:3-4	Carnal (those who have refused to grow - Fleshly) - σαρκικοί
	I Cor 2:14-15	Spiritual (growing toward or in maturity)

- πνευματικώς &amp; πνευματικός

B. Workings Of A Carnal Believer (Christian)

1. Bad Works - As A Natural Man Or A Carnal Christian

I Cor 3:3-4 - Envyng, Strife, Divisions vs. 1-3

Note: The old man (in Adam) can do "good" Grk. Καλος (Rom 4: 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.) works whether a natural man or a carnal Christian

C. Workings Of A Spiritual Christian

1. Good Works - As A Spirit Controlled Believer (Christian)

I Cor 13:1-3 - For The Glory Of GOD vs. 1-3

I Cor 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

III. The Unfruitfulness Of Carnal Exercise

I Cor 13:1 ¶ Though I speak with the tongues of men and of angels, and have not charity, I ~~am~~ have become (2PAI 1S) as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

A. Sign Gifts- Like a first grade rhythm band Compared with the New York Philharmonic vs. 1

B. Speaking Gifts - With Faith - A Spiritual Zero vs. 2

## C. Serving Gifts - A Spiritual Zero

vs. 3

## IV. The Final Result Of Carnal Exercise - I Cor 3:10-15 with II Cor 5:10

**I Cor 3:10** According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation **gold, silver, precious stones, wood, hay, stubble**;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

**II Cor 5: 10** For we must all appear before the judgment seat (**βηματος**) of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

A. Gold, Silver, Precious Stones I Cor 3:12

B. Wood Hay Stubble I Cor 3:12

**CONCLUSION: We are building our wedding garments** - Rev 19:7 Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: **for the fine linen is the righteousness of saints.**

**How are our garments coming along? Remember that:**

**A Carnal Christian Can Exercise Spiritual Gifts**

## INTRODUCTION TO MESSAGE (Approx. 90 seconds)

Decius Trajan (249-251), an earnest and energetic emperor, in whom the old Roman spirit once more awoke, resolved to root out the church as an atheistic and seditious sect, in the year 250 AD. He published an edict to all the governors of the provinces, enjoining the empire to return to the pagan state religion. The heaviest penalties were to be used on anyone not obeying the edict. This was the signal for a persecution which, in extent, consistency, and cruelty, exceeded all before it. In truth, it was properly, the first which covered the whole empire, and accordingly, produced a far greater number of martyrs than any former persecution.

In the execution of the imperial decree, confiscation of assets, exile, torture, promises and threats of all kinds, were employed to move the Christians to deny their faith. Multitudes of "nominal Christians" especially at the beginning, sacrificed to the gods, or procured from the magistrate a false certificate that they had done so, and were then excommunicated as heretics; while hundreds rushed with impetuous zeal to the prisons and the tribunals, to obtain the confessor's or martyr's crown.

Some confessors of Christ, who were imprisoned in Rome, wrote from prison to their brethren in Africa: "*What more glorious and blessed lot can fall to man by the grace of God, than to confess God the Lord amidst tortures and in the face of death itself; to confess Christ the Son of God with lacerated body and with a spirit departing, yet free; and to become fellow-sufferers with Christ in the name of Christ? Though we have not yet shed our blood, we are ready to do so. Pray for us dear Cyprian, that the Lord, the best captain, should daily strengthen each one of us more and more, and at the last, lead us to the field as faithful soldiers, armed with those divine weapons (Eph 6:12) which, can never be conquered.*"

The authorities were specially severe with the Bishops and officers of the Churches (Elders and Deacons). For example, Fabianus of Rome, Babylas of Antioch, and Alexander of Jerusalem, perished in this persecution. Others withdrew to places of concealment; some from cowardice; some from Christian prudence, in the hope of pacifying, by their absence, the fury of the pagans against their flocks, and of saving their own lives for the good of the Church in better times.

Among the latter was Cyprian, Bishop of Carthage (North Africa), who incurred much censure by his disappearance, but fully vindicated himself by his pastoral industry during his absence, and by his subsequent martyrdom. He said concerning that matter: “*Our Lord commanded us in times of persecution to yield and to fly. He taught this, and He practiced it Himself. For since the martyr’s crown comes by the grace of God, and cannot be gained before the appointed hours, he who retires for a time, and remains true to Christ, does not deny his faith, but only abides his time.*”

When Cyprian received his sentence of death, representing him as an enemy of the Roman gods (Which he was) and laws, he calmly answered: “*Deo gratias* (by God’s grace).” Then attended by a vast multitude to the scaffold, he prayed once more, undressed himself, covered his eyes, requested a Presbyter to bind his hands, and to pay the executioner twenty five pieces of gold; the executioner tremblingly drew the sword, and cut off his head. Cyprian won the incorruptible crown (Sept 14, 258 AD). His faithful friends caught the blood in handkerchiefs and buried the body of their saintly Pastor with great solemnity.

These details, to which we’ll refer later, are mentioned to show that there were, and are, right and wrong ways to do God’s will. In 1 Cor 12:31b through 13:3 we’ll see this morning that:

### Carnal Christians Can Exercise Spiritual Gifts.

## 1769 Authorized Version (KJV)

1 Cor 12: 31 and yet shew I unto you a more excellent way.

1 Cor 13:1 ¶ Though I speak with the tongues of men and of angels, and have not charity, I ~~am~~ have become (2PAI 1S) as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

## 1991 Byzantine Majority Text – with declination of forms

The part b of 12:31 is actually part a of 1 Cor 13:1.

1 Cor 13:1 και <2532> {CONJ} ετι <2089> {ADV} καθ <2596> {PREP} υπερβολην <5236> {N-ASF} οδον <3598> {N-ASF} υμιν <4771> {P-2DP} δεικνυμι <1166> (5719) {V-PAI-1S}. (13:1) εαν <1437> {COND} ταις <3588> {T-DPF} γλωσσαις <1100> {N-DPF} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} λαλω <2980> (5725) {V-PAS-1S} και <2532> {CONJ} των <3588> {T-GPM} αγγελων <32> {N-GPM} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} γεγονα <1096> (5754) {V-2RAI-1S} χαλκος <5475> {N-NSM} ηχων <2278> (5723) {V-PAP-NSM} η <2228> {PRT} κυμβαλον <2950> {N-NSN} αλαλαζον <214> (5723) {V-PAP-NSN}

2 και <2532> {CONJ} εαν <1437> {COND} εχω <2192> (5725) {V-PAS-1S} προφητειαν <4394> {N-ASF} και <2532> {CONJ} ειδω <1492> (5762) {V-RAS-1S} τα <3588> {T-APN} μυστηρια <3466> {N-APN} παντα <3956> {A-APN} και <2532> {CONJ} πασαν <3956> {A-ASF} την <3588> {T-ASF} γνωσιν <1108> {N-ASF} και <2532> {CONJ} εαν <1437> {COND} εχω <2192> (5725) {V-PAS-1S} πασαν <3956> {A-ASF} την <3588> {T-ASF} πιστιν <4102> {N-ASF} ωστε <5620> {CONJ} ορη <3735> {N-APN} μεθιστανειν <3179> (5721) {V-PAN} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N} εχω <2192> (5725) {V-PAS-1S} ουθεν <3762> {A-NSN-N} εμι <1510> (5719) {V-PAI-1S}

3 και <2532> {CONJ} εαν <1437> {COND} ψωμισω <5595> (5661) {V-AAS-1S} παντα <3956> {A-APN} τα <3588> {T-APN} υπαρχοντα <5225> (5723) {V-PAP-APN} μου <1473> {P-1GS} και <2532> {CONJ} εαν <1437> {COND} παραδω <3860> (5632) {V-2AAS-1S} το <3588> {T-ASN} σωμα <4983> {N-ASN} μου <1473> {P-1GS} ινα <2443> {CONJ} καθησωμαι <2545> (5701) {V-FPI-1S} αγαπην <26> {N-ASF} δε <1161> {CONJ} μη <3361> {PRT-N}

εχω <2192> (5725) {V-PAS-1S} ουδεν <3762> {A-ASN-N} ωφελουμαι <5623> (5743) {V-PPI-1S}

## A.T. Robertson's Word Pictures In The Greek New Testament

12:31 **The greater gifts** (τα χαρισματα τα μειζονα). Paul unhesitatingly ranks some spiritual gifts above others. ζηλω here has good sense, not that of envy as in #Ac 7:9; 1Co 13:4.

**And a still more excellent way** (και επι καθ υπερβολην οδον). In order to gain the greater gifts. "I show you a way *par excellence*," beyond all comparison (superlative idea in this adjunct, not comparative), like καθ υπερβολην εις υπερβολην (#2Co 4:17). υπερβολη is old word from υπερβαλλω, to throw beyond, to surpass, to excel (#2Co 3:10; #Eph 1:19). "I show you a supremely excellent way." Chapter #1Co 13 is this way, the way of love already laid down in #8:1 concerning the question of meats offered to idols (cf. #1Jo 4:7). Poor division of chapters here. This verse belongs with chapter #1Co 13.

### I Cor 13:1

**With the tongues** (ταις γλωσσαις). Instrumental case. Mentioned first because really least and because the Corinthians put undue emphasis on this gift. Plato (*Symposium*, 197) and many others have written on love, but Paul has here surpassed them all in this marvellous prose-poem. It comes like a sweet bell right between the jangling noise of the gifts in chapters 12 and 14. It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal. Fortunately Paul's language here calls for little comment, for it is the language of the heart. "The greatest, strongest, deepest thing Paul ever wrote" (Harnack). The condition (εαν and present subjunctive, λαλω και μη εχω, though the form is identical with present indicative) is of the third class, a supposable case.

**But have not love** (αγαπην δε μη εχω). This is the *crux* of the chapter. Love is the way *par excellence* of #12:31. It is not yet clearly certain that αγαπη (a back-formation from αγαπαω) occurs before the LXX and the N.T. Plutarch used αγαπησις. Deissmann (*Bible Studies*, p. 198) once suspected it on an inscription in Pisidia. It is still possible that it occurs in the papyri (Prayer to Isis). See *Light from the Ancient East*, p. 75 for details. The rarity of αγαπη made it easier for Christians to use this word for Christian love as opposed to ερωσ (sexual love). See also Moffatt's *Love in the N.T.* (1930) for further data. The word is rare in the Gospels, but common in Paul, John, Peter, Jude. Paul does not limit αγαπη at all (both toward God and man). Charity (Latin *caritas*) is wholly inadequate. "Intellect was worshipped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" (Robertson and Plummer). Whether Paul had ever seen Jesus in the flesh, he knows him in the spirit. One can substitute Jesus for love all through this panegyric.

**I am become** (γεγονα). Second perfect indicative in the conclusion rather than the usual future indicative. It is put vividly, "I am already become." Sounding brass (χαλχος ηχων). Old words. Brass was the earliest metal that men learned to use. Our word *echoing* is ηχων, present active participle. Used in #Lu 21:25 of the roaring of the sea. Only two examples in N.T.

**Clanging cymbal** (κυμβαλον αλαλαζον). Cymbal old word, a hollow basin of brass. αλαλαζω, old onomatopoeic word to ring loudly, in lament (#Mr 5:38), for any cause as here. Only two N.T. examples.

### I Cor 13:2

The ecstatic gifts (verse #1) are worthless. Equally so are the teaching gifts (prophecy, knowledge of mysteries, all knowledge). Crasis here in καν = και εαν. Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-working faith "so as to remove mountains" (ωστε ορη μεθιστανειν) without love. This may have been a proverb or Paul may have known the words of Jesus (#Mt 17:20; 21:21).

**I am nothing** (ουθεν ειμι). Not ουθεις, nobody, but an absolute zero. This form in θ rather than δ (ουδεν) had a vogue for a while (Robertson, *Grammar*, p. 219).

### I Cor 13:3

**Bestow to feed** (ψωμισω). First aorist active subjunctive of ψωμιζω, to feed, to nourish, from ψωμοσ, morsel or bit, and so to feed, by putting a morsel into the mouth like infant (or bird). Old word, but only here in N.T.

**To be burned** (ινα καυθησωμαι). First future passive subjunctive (Textus Receptus), but D καυθησομαι (future passive indicative of καιω, old word to burn). There were even some who courted martyrdom in later years (time of Diocletian). This Byzantine future subjunctive does not occur in the old MSS. (Robertson, *Grammar*, p. 876). Aleph

A B here read *καυχησωμαι*, first aorist middle subjunctive of *καυχασομαι* (so Westcott and Hort), "that I may glory." This is correct.

*It profiteth me nothing* (ουδεν ωφελουμαι). Literally, I am helped nothing. ουδεν in the accusative case retained with passive verb. See two accusatives with ωφελεω in #14:6. Verb is old and from οφελος (profit).

## John Gill's Commentary On The Bible

12:31

Ver. 31. *But covet earnestly the best gifts, &c.*] Which may be rendered either indicatively as an assertion, "ye do covet earnestly the best gifts": of prophesying and teaching, of doing miracles, healing diseases, speaking with, and interpreting, different tongues and languages; but I can, and do show you something that is better, and more excellent than these: or, by way of interrogation, "do ye covet earnestly the best gifts?" do you zealously affect them, fervently desire them, and emulate one another in your endeavours after them? I have something to observe to you which exceeds them all, and which you would do well to follow after, and eagerly pursue; or imperatively, as an exhortation, as it is rendered by our translators: and by the best gifts may be meant, the best of these external gifts before mentioned; and not those of the highest class, and the more extraordinary, but which are the most useful and beneficial to the church, as preaching or prophesying was: the Corinthians seemed most covetous and desirous of speaking with different tongues; but the apostle shows, in #1Co 14:1-40, by divers reasons, that prophesying was preferable, being more serviceable and useful to the church, and so more eligible and to be desired by them, to which he may have regard here: or else by them are meant the internal graces of the Spirit, as faith, hope, and love, which are all of them gifts of God's grace; all useful and valuable, and better than all external extraordinary gifts whatever, which a man might have, and be nothing, be lost and damned; whereas he that believes in Christ, has a good hope through grace, and love in his soul to God, Christ, and his people, though he is destitute of the other gifts, shall certainly be saved; wherefore these are the gifts which men should be solicitous for and covet after, and be greatly concerned to know that they have them, and to be content without the other:

*and yet show I unto you a more excellent way:* if by the best gifts are designed the above graces of the Spirit, then by "the more excellent way", Christ must be meant, the author and object of these graces; who is the way to the covenant, and to a participation of all the blessings of it, as justification, pardon, adoption, and eternal life; the way into a Gospel church, and to all the ordinances of the Gospel dispensation, as baptism, and the Lord's supper; for faith in him is the prerequisite, and proper qualification for the enjoyment of each of these: Christ is the way of salvation, and the way to the Father, and to heaven and eternal happiness; and an excellent one he is, the more, yea, the most excellent; he is the only way to each of these; he is the new and living way, a plain and pleasant one; and so a safe and secure one, in which all that walk shall certainly be saved: now this way the apostle showed, declared, pointed out in the ministry of the word; it was his chief and principal business, the sum of his doctrine, to make known Christ, and him crucified, as the way, the truth, and the life; to direct souls to him, and to show them the way of salvation by him: but if by the best gifts are meant the more useful ones of those before mentioned, as prophesying, or preaching, then the more excellent way designs grace, special and internal grace; and that either grace in general, regenerating, sanctifying grace, including all sorts of grace; which is the way of a soul's passing from the death of sin to a life of faith and holiness; and is the way to eternal glory, and which gives a meetness for it, and is inseparably connected with it. This is a more excellent way than gifts; for gifts, be they ever so great, may be lost or taken away, through disuse or misimprovement; but grace always remains, can never be lost, nor will ever be taken away, but will issue in everlasting life: men may have the greatest gifts, and yet not be saved, as Judas and others; but he that has the least degree of faith in Christ, hope in him, and love to him, shall be saved by him with an everlasting salvation: or particularly the grace of charity, or love to the saints, may be intended by the more excellent way; which is the evidence of a man's passing from death and life; the new commandment of Christ, and the fulfilling of the law; without which, a man, though he has never such great gifts, he is nothing as a Christian, nor in the business of salvation; and is the greatest of all the graces of the Spirit; and is of such a nature, that when prophecies, tongues, knowledge, and all external gifts shall fail, and even the internal graces of faith and hope shall cease, the one being changed for vision, and the other swallowed up in enjoyment, this will continue; and the rather this grace may be thought to be meant, since the apostle immediately passes to treat it in the next chapter, and prefers it to all gifts, and even graces.

### INTRODUCTION TO 1 CORINTHIANS 13

This chapter is taken up in the commendation of the grace of charity, or love, which is preferred to all gifts whatsoever; is described by its properties and effects, and particularly its duration; on which account it is represented as more excellent than other principal graces. The apostle prefers it to gifts, by which it appears to be the

more excellent way, he speaks of in the latter part of the preceding chapter: he begins with the gift of tongues, which without charity makes a man noisy, but not spiritual, #1Co 13:1 he next mentions the gifts of knowledge of the mysteries of the Gospel, and of preaching them; and also the gift of working miracles, on the account of which a man thinks himself something, and yet with all these, not having the grace of love, he is nothing, #1Co 13:2 to which he adds alms deeds and martyrdom, and observes, that a man may do the one in the most extensive manner, and suffer the other in the most dreadful shape; and yet if love be wanting, from whence, as a principle, all actions and sufferings should flow, these will be of no avail, #1Co 13:3 and then the apostle proceeds to describe and commend this grace, by its effects and properties, and that in sixteen particulars; by which it appears to be exceeding useful, and what adorns and recommends the person possessed of it, #1Co 13:4-8 and enlarges upon the last, namely, the duration and perpetuity of it; showing that the gifts of knowledge, speaking with tongues, and preaching, shall fail, but this will not, #1Co 13:8 the failure of these gifts he proves from the imperfection of them, which therefore must be removed in a perfect state of things, #1Co 13:9,10 this he illustrates, by comparing the present imperfect state to childhood, and the future one to manhood, which he exemplifies in himself, #1Co 13:11 the imperfect knowledge of the one he compares to looking at objects through a glass, and to an enigma, riddle, or dark saying; and the perfect knowledge of the other, to seeing face to face, without any artificial help, #1Co 13:12 and he concludes this excellent commendation of charity by observing, that it is not only preferable to gifts, but even to graces, and these the more eminent, and which are abiding graces too, as faith and hope; and yet charity exceeds these, both as to its duration and use, #1Co 13:13.

Ver. 1. **Though I speak with the tongues of men, &c.**] That is, of all men, all languages that men anywhere speak, or have been spoken by them. The number of these is by some said *{i}* to be "seventy five"; but the general opinion of the Jews is, that at the confusion of languages at Babel, they were seventy; for they say *{k}*, that then

“ the holy blessed God descended, and "seventy angels" surrounding the throne of his glory, and confounded the languages of seventy people, and every nation of the seventy had their own language and writing, and an angel set over each nation;”

whether this may be the reason, why the tongues of angels are mentioned here with those of men, let it be considered. Mordecai, they say *{l}*, was skilled in all these seventy languages, so that when he heard Bighan and Teresh, who were Tarsians, talking together in the Tarsian language, he understood them. The same is said *{m}* of R. Akiba, R. Joshua, and R. Eliezer; yet, they say *{n}*, that this was one of the qualifications of the sanhedrim, or of such that sat in that great council, that they should understand these seventy languages, because they were not to hear causes from the mouth of an interpreter. It is affirmed *{o}* of Mithridates, king of Pontus and Bithynia, that he had "twenty five" nations under his government, and that he so well understood, and could speak the language of each nation, as to converse with men of any of them, without an interpreter. Apollonius Tyaneus *{p}* pretended to understand, and speak with the tongues of all men; such a case the apostle supposes here, whether attained to by learning, industry, and close application, or by an extraordinary gift of the Spirit, which latter seems to be what he intends; and the rather he mentions this, and begins with it, because many of the Corinthians were greatly desirous of it; some that had it not, were dejected on that account; wherefore to comfort them, the apostle suggests, that the grace of love which they were possessed of, was abundantly preferable to it; and others that had it were lifted up with it, and used it either for ostentation or gain, or to make parties, and not to the edification of their brethren; which showed want of love, and so were no better than what the apostle hereafter asserts: what he says here and in the following verses, is in an hypothetical way, supposing such a case, and in his own person, that it might be the better taken, and envy and ill will be removed: he adds,

**and of angels;** not that angels have tongues in a proper sense, or speak any vocal language, in an audible voice, with articulate sounds; for they are spirits immaterial and incorporeal; though they have an intellectual speech, by which they celebrate the perfections and praises of God, and can discourse with one another, and communicate their minds to each other; see #Isa 6:3, Da 8:13 and which is what the Jews *{q}* call,

“ **דִּיבוּר הַלֵּב**, "the speech of the heart"; and is the speech (they say) **שֶׁהַמַּלְאָכִים מְדַבְּרִים**, "which the angels speak" in their heart; and is the "pure language", and more excellent than other tongues; is pleasant discourse, the secret of the holy seraphim—and is **שִׁיחַ הַמַּלְאָכִים**, " the talk of angels"; who do the will of their Creator in their hearts, and in their thoughts.”

this is not what the apostle refers to; but rather the speech of angels, when they have assumed human bodies, and have in them spoke with an audible voice, in articulate sounds; of which we have many instances, both in the Old Testament and the New, wherein they have conversed with divers persons, as Hagar, Abraham, Jacob, Moses, Manoah and his wife, the Virgin Mary, Zechariah, and others; unless by the tongues of angels should be meant the most eloquent speech, and most excellent of languages; or if there can be thought to be any tongue that exceeds that of men, which, if angels spoke, they would make use of. Just as the face of angels is used, to express the greatest

glory and beauty of the face, or countenance, #Ac 6:15 and angels' bread is used for the most excellent food, #Ps 78:25. Dr. Lightfoot thinks, and that not without reason, that the apostle speaks according to the sense and conceptions of the Jews, who attribute speech and language to angels. They tell us *{r}* that R. Jochanan ben Zaccai, who was contemporary with the apostle, and lived to the destruction of Jerusalem, among other things, he was well versed in, understood שרת מלאכי שרת ושיחת שדים, "the speech of demons", and "the speech of the ministering angels": and which they take to be the holy tongue, or the Hebrew language; they observe *{s}*, that

“ the children of men (by whom I suppose they mean the Israelites) are in three things like to the ministering angels; they have knowledge as the ministering angels, and they walk in an erect stature as the ministering angels, ומספרים בלשון הקדש כמלאכי השרת, "and they speak in the holy tongue, as the ministering angels".”

They pretend that the angels do not understand the Syriac language; hence they *{t}* advise a man,

“ never to ask for what he wants in the Syriac language; for ( says R. Jochanan) whoever asks for what he wants in the Syriac language, the ministering angels do not join with him, for they do not know the Syriac language;”

and yet, in the same page, they say that Gabriel came and taught one the seventy languages: but let the tongues of angels be what they will, and a man be able to speak with them ever so well,

and have not charity; by which is meant not giving of alms to the poor, for in #1Co 13:3 this is supposed in the highest degree it can be performed, and yet a man be destitute of charity; nor a charitable opinion of men as good men, let their principles and practices be what they will; for this is not true charity, but rather uncharitableness, and acting the most unkind part to their souls, to consider and caress them as such, when destruction and ruin are in all their ways; but the grace of love is here meant, even love to God, and love to Christ, and love to the saints, which is a grace implanted in regeneration by the Spirit of God; and which, if a person is destitute of, as he may, who has never so great a share of learning, or knowledge of the languages, or even the extraordinary gift of speaking with divers tongues; all his learning is but an empty sound, his eloquence, his diversity of speech, is but like the man's nightingale, "vox & praeterea nihil", a voice and nothing else; or as the apostle here says, supposing it was his own case,

I am become as sounding brass, or a tinkling cymbal; or rather, "the loud", or "high sounding cymbal", as in #Ps 150:5 which the Septuagint there render by κυμβαλοισ αλαλαγμου, a phrase of the same signification with this: for not that little tinkling instrument used by the Heathens is here meant; though what is here said of the cymbal agrees with that; which made a tinkling noise when shaken, or struck with anything, or with one against another; and was an hollow vessel of brass, in form of the herb called "navel wort" *{u}*; but rather that musical instrument which bore this name, used in the Jewish worship under the Old Testament; and which, the Jews *{w}* say, was an instrument that gave a very great sound; and that the sound of it was heard as far as Jericho *{x}*, which was some miles from Jerusalem; they say *{y}*, that the cymbals were two brazen instruments or pieces of brass, which they struck one against another, and so made a sound. The cymbal was also used in the worship of Heathen deities, and the allusion here in both the things mentioned, is either to the tinkling of brass, and the sounding of cymbals in the worship of idols *{z}*; which were mere empty sounds, and of no avail, as is a man's speaking with divers tongues, destitute of the grace of love; or to the confused clamours and noises made upon going to battle, just upon the onset, by drums and cymbals, and ηχειοις χαλκοις, hollow sounding pieces of brass; as appears from Polytenus, Plutarch, Appianus and others *{a}*; to which confused noises the apostle compares the most eloquent speech without love. The Greeks had a play they used at feasts, I will not say the allusion is to it here, but leave it to be thought of, which they call "Cottabisis"; when, the liquor that was left, they cast into cups of brass, and such whose liquor made the greatest sound in the cup, fancied himself to be loved again, by the person he loved *{b}*: sounding brass and tinkling cymbals are inanimate things, things without life, as all such persons are destitute of spiritual life, who are devoid of the grace of love; and though they, by an extraordinary gift, and under a divine impulse, speak with divers tongues, they are but like hollow vessels of brass, and sounding cymbals, which only make a noise when they are stricken, and what they give is a mere empty sound, which is of no profit to themselves; they cannot hear, nor be delighted with it, but are rather hurt, being worn out thereby; nor of no great advantage to others, unless they give a musical sound, and that only delights the ear, but neither feeds nor clothes the body; of such little use and profit are men, speaking with tongues destitute of the grace of love, either to themselves or others.

*{i}* Eupherus & alii in Clement. Alex. Stromat. l. 1. p. 338.

*{k}* Pirke Eliezer, c. 24.

*{l}* Targum in Esther ii. 22. Misn. Shekalim, c. 5. sect. 1. T. Hieros. Shekalim, fol. 48. 4. T. Bab. Megilla, fol. 13. 2.

*{m}* Juchasin, fol. 36. 2.

*{n}* T. Bab. Sanhedrin, fol. 17. 1. & Menachot, fol. 65. 1.

- {o} A. Gellii Noct. Attic. 1. 17. c. 17.  
 {p} Philostrat. Vita Apollon. 1. 1. c. 13.  
 {q} Tzeror Hammor, fol. 2. 3. & 13. 4.  
 {r} T. Bab. Succa, fol. 28. 1. & Bava Bathra, fol. 134. 1. Vid. Zohar in Numb. fol. 92. 1.  
 {s} T. Bab. Chagiga, fol. 16. 1. & Sabbat. fol. 12. 2. Vid. Bereshit Rabba, sect. 74. fol. 65. 2. & Vajikra Rabba, sect. 1. fol. 147. 1.  
 {t} T. Bab. Sota, fol. 33. 1.  
 {u} Vid. Pignorium de Servis, p. 163. 165.  
 {w} Bartenora in Misn. Shekaelim, c. 5. sect. 1. & Kimchi in Psal. cl. 5.  
 {x} Misn. Tamid. c. 3. sect. 8.  
 {y} Bartenora in Misn. Eracin, c. 2. sect. 5. R. David Kimchi & R. Samuel Laniado in 2 Sam. vi. 5.  
 {z} Vid. Arnob. adv. Gentes, l. 7. p. 280. Ed. Elmenhorst, & Ovid, Metamorph. 1. 3, fab. 7.  
 {a} Vid. Vaa Till. not. in Lydium de re militare, p. 38.  
 {b} Alex. ab Alex. Genial. Dier. 1. 3. c. 10.

### I Cor 13:2

The ecstatic gifts (verse #1) are worthless. Equally so are the teaching gifts (prophecy, knowledge of mysteries, all knowledge). Crasis here in  $\kappa\alpha\nu = \kappa\alpha\iota \epsilon\alpha\nu$ . Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-working faith "so as to remove mountains" ( $\omega\sigma\tau\epsilon \sigma\eta\mu\epsilon\theta\iota\sigma\tau\alpha\nu\epsilon\iota\nu$ ) without love. This may have been a proverb or Paul may have known the words of Jesus (#Mt 17:20; 21:21).

**I am nothing** ( $\sigma\upsilon\theta\epsilon\nu \epsilon\iota\mu\iota$ ). Not  $\sigma\upsilon\theta\epsilon\iota\varsigma$ , nobody, but an absolute zero. This form in  $\theta$  rather than  $\delta$  ( $\sigma\upsilon\delta\epsilon\nu$ ) had a vogue for a while (Robertson, *Grammar*, p. 219).

### I Cor 13:3

Ver. 3. **And though I bestow all my goods to feed the poor**, &c.] Of which the Jews give us instances; they say {n}, that R. Ishcab stood,  $\text{וְהוֹחֵלִיק כָּל נִכְסָיו לְעֲנִיִּים}$ , "and distributed all his goods to the poor"; and a little after they say the same of King Monbaz, that he stood and gave away, or dispersed, "all his goods to the poor"; and elsewhere {o} they say of R. Eliezer ben Judah, that the collectors of alms ran away from him, because he would have given them  $\text{כָּל מֵה שִׁישׁ לוֹ}$ , "all that he had"; and of another, they say {p}, that he took all that he had in his house, and went out to divide it among the poor; but of what avail was all this, when what these men did, they did not from a principle of love to God, nor to Christ, nor even to the poor, to whom they gave their substance; but to have honour and applause from men, and have and obtain eternal life hereafter? for they thought by so doing, that they deserved to behold the face of God, enjoy his favour, and be partakers of the happiness of the world to come {q}:

**and though I give my body to be burned**; which may be done by a man that has no principle of grace in him; the very Heathens have done it; as the Indian queens upon the decease and funeral of their husbands; and Calenus, an Indian philosopher, who followed Alexander the great, and erected a funeral pile, and went into it of his own accord; and Peregrinus, another philosopher, did the like in the times of Trajan. The apostle here respects martyrdom, and by a prophetic spirit has respect to future times, when burning men's bodies for religion would be in use, which then was not; and suggests that there might be some, as according to ecclesiastical history there seems to have been some, who, from a forward and misguided zeal, and to get themselves a name, and leave one behind them, have exposed themselves to the flames, and yet "have not" had "charity", true love to God, a real affection for Christ, or to his saints: wherefore the apostle hypothetically says, supposing himself to be the person that had done all this, it profiteth me nothing: such things may profit others, but not a man's self; giving all his goods to the poor may be of advantage to them, and giving his body to be burned in the cause of religion may be of service to others, to confirm their faith, and encourage them to like sufferings when called to them; but can be of no avail to themselves in the business of salvation; which is not procured by works of righteousness, even the best, and much less by such which proceed from wrong principles, and are directed to wrong ends; the grace of God being wanting, and particularly that of love.

- {n} T. Hieros. Peah, fol. 15. 2.  
 {o} Juchasin, fol. 51. 2. Vid. T. Bab. Bava Bathra, fol. 148. 2.  
 {p} Vajikra Rabba, sect. 34. fol. 174. 4. & Mattanot Cehunah in ib.  
 {q} T. Pesach. fol. 8. 1, 2. Roshhashanah, fol. 4. 1. Bava Bathra, fol. 10. 1, 2.

## Jamieson Fausset & Brown Bible Commentary

**31. covet earnestly**— *Greek*, "emulously desire." Not in the spirit of *discontented* "coveting." The Spirit "divides to every man severally as He will" (#1Co 12:1); but this does not prevent men *earnestly seeking*, by prayer and watchfulness, and cultivation of their faculties, the *greatest* gifts. BEZA explains, "Hold in the highest estimation"; which accords with the distinction in his view (#1Co 14:1) between "*follow after* charity—*zealously esteem* spiritual gifts"; also with (#1Co 12:11,18) the sovereign will with which the Spirit distributes the gifts, precluding individuals from desiring gifts not vouchsafed to them. But see JFB on "1Co 14:1".

**the best gifts**—Most of the oldest manuscripts read, "the *greatest gifts*." {The more showy Gifts NEC}

**and yet**— *Greek*, "and moreover." Besides recommending your zealous desire for the greatest gifts, I am about to show you a something still more excellent (literally, "a way most way-like") to desire, "the way of love" (compare #1Co 14:1). This love, or "charity," includes both "faith" and "hope" (#1Co 13:7), and bears the same fruits (#1Co 13:1-13) as the ordinary and permanent fruits of the Spirit (#Ga 5:22-24). Thus "long-suffering," compare #1Co 12:4; "faith," #1Co 12:7; "joy," #1Co 12:6; "meekness," #1Co 12:5; "goodness," #1Co 12:5; "gentleness," #1Co 12:4 (the *Greek* is the same for "is kind"). It is the work of the Holy Spirit, and consists in love to God, on account of God's love in Christ to us, and as a consequence, love to man, especially to the brethren in Christ (#Ro 5:5 15:30). This is more to be desired than gifts (#Lu 10:20).

## CHAPTER 13

#1Co 13:1-13. CHARITY OR LOVE SUPERIOR TO ALL GIFTS.

### I Cor 13:1

The New Testament psalm of love, as the forty-fifth Psalm (see #Ps 45:1, title) and the Song of Solomon in the Old Testament.

**1. tongues**—from these he ascends to "prophecy" (#1Co 13:2); then, to "faith"; then to benevolent and self-sacrificing deeds: a climax. He does not except even himself, and so passes from addressing *them* ("unto you," #1Co 12:31, to putting the case in his own person, "Though I," etc.

**speak with the tongues**—with the eloquence which was so much admired at Corinth (for example, Apollos, #Ac 18:24; compare #1Co 1:12 3:21,22), and with the command of various languages, which some at Corinth abused to purposes of mere ostentation (#1Co 14:2, etc.).

**of angels**—higher than men, and therefore, it is to be supposed, speaking a more exalted language.

**charity**—the principle of the ordinary and more important gifts of the Spirit, as contrasted with the extraordinary gifts (#1Co 12:1-31).

**sounding...tinkling**— *sound* without soul or feeling: such are "tongues" without *charity*.

**cymbal**—Two kinds are noticed (#Ps 150:5), the loud or *clear*, and the *high-sounding* one: hand cymbals and finger cymbals, or castanets. The sound is sharp and piercing.

### I Cor 13:2

**2. mysteries**—(#Ro 11:25 16:25). *Mysteries* refer to the deep counsels of God hitherto secret, but now revealed to His saints. *Knowledge*, to truths long known.

**faith...remove mountains**—(#Mt 17:20 21:21). The practical power of the will elevated by faith [NEANDER]; confidence in God that the miraculous result will surely follow the exercise of the will at the secret impulse of His Spirit. Without "love" prophecy, knowledge, and faith, are not what they seem (compare #1Co 8:1,2 Mt 7:22 Jas 2:14; compare #1Co 13:8), and so fail of the heavenly reward (#Mt 6:2). Thus Paul, who teaches justification by faith only (#Ro 3:4,5 Ga 2:16 3:7-14), is shown to agree with James, who teaches (#Jas 2:24) "by works" (that is, by LOVE, which is the "spirit" of faith, #Jas 2:26) a man is justified, "and not by faith only."

### I Cor 13:3

**3. bestow...goods...poor**—literally, "dole out in food" all my goods; one of the highest functions of the "helps" (#1Co 12:28).

**give...body to be burned**—literally, "to such a degree as that I should be burned." As the three youths did (#Da 3:28), "yielded their bodies" (compare #2Co 12:15). These are most noble exemplifications of love in giving and in

suffering. Yet they may be without love; in which case the "goods" and "body" are given, but not the *soul*, which is the sphere of love. Without the soul God rejects all else, and so rejects the man, who is therefore "profited" nothing (#Mt 16:26 Lu 9:23-25). Men will fight for Christianity, and die for Christianity, but not live in its spirit, which is *love*.

## PEOPLES NEW TESTAMENT NOTES

### I Cor 12: 31

You are **coveting earnestly the best gifts**. The highest spiritual gifts. [See #1Co 14:12.] (Note: the word is a comparative, NOT a superlative – “The more showy gifts”! NEC)

I show a **more excellent way**. There is something still better than these which all may possess. This ~~best~~ **better** of ~~all~~ things is shown in the next chapter.

### #1Co 13:1-3 The Greatest of All Things

SUMMARY OF I CORINTHIANS 13: Christian Love Better Than Miraculous Gifts. The Nature of Love and Its Action. All the Miraculous Gifts Shall Pass Away, but Love Endureth Forever. All Human Knowledge Imperfect and Transient. But Faith, Hope, and Love Eternal. Of the Three, Love Is the ~~Greatest~~ **greater**.

" This praise of love, almost a psalm on love it might be called, is as rich in its contents drawn from deep experience as in rhetorical truth, fullness and power, grace and simplicity."— *Meyer*.

### I Cor 13:1

Though I **speak with the tongues of men and of angels**. In #1Co 12:8-10 he has spoken of spiritual gifts, one of which was to speak with tongues. "A more excellent way" (#1Co 12:31) is now to be shown. Hence, various spiritual gifts are taken up and shown to be useless and vain without love. If he spoke not only with the tongues of men, but even those of angels, it would be, without

**love** (see Revision), an empty sound, like

**sounding brass, or a tinkling cymbal**. The latter was a brazen basin, which was beaten. The sounds of these instruments would not be musical.

### I Cor 13:2

#### #1Co 13:2

Though I **have the gift of prophecy**. Another and a high spiritual gift. See PNT "1Co 12:10".

**And know all mysteries**. Have supernatural wisdom so as to understand all the secrets of God.

**And all knowledge**. See PNT "1Co 12:8".

Though I **have all faith**. See PNT "1Co 12:9". The faith that imparts miraculous power, faith that could remove mountains. See #Mt 17:20. It is clear that Paul knew of the utterance of Christ, since the test of the power of faith is the same.

### I Cor 13:3

#### #1Co 13:3

**And though I bestow all my goods to feed the poor**. Though he exhibit what the world calls charity in the highest degree, unless he is filled with love, it is nothing. One might give his goods from a desire of praise.

Though I **give my body to be burned**. Gives not only goods, but his body itself. If, like a Buddhist ascetic, he leaps into the flames to burn away the dross and to etherialize his spirit. These sacrifices are useless unless consecrated by love. All these things are excellencies if sanctified by the divine principle of love, but are profitless without it.

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

### I Cor 12: 31

Ver. 31. **But covet earnestly the best gifts:** the word may be translated indicatively: Ye do covet the best gifts; or as we translate it, imperatively: Covet ye; I would have you be covetous to excel in the best gifts, that is, those which will make you most useful and profitable to the church of God.

**And yet show I unto you a more excellent way;** but yet (saith he) gifts are not the best things, the habits of saving grace are much more valuable than gifts; love to God and your neighbour ought to be by you preferred before gifts. To a discourse of which the apostle thus shortly passeth.

### 1 CORINTHIANS CHAPTER 13

**#1Co 13:1-3** All gifts, how excellent soever, without charity are nothing worth.

**#1Co 13:4-12** The praises of charity,

**#1Co 13:13** and its preference to faith and hope.

### I Cor 13:1

Ver. 1. The apostle had promised, in the close of the former chapter, to show them a more excellent thing than gifts, or a more excellent course than that they were so hotly pursuing, in their emulation of the best gifts; he now cometh to show them that way, that course: the way was that of love; the course was the study and pursuing methods how to show their love to God and to one another. For (saith the apostle)

**though I speak**, that is, if I could speak, or admit I did speak, **with the tongues** used in all the nations of the world, and with the tongues **of angels**; by which some understand the best and most excellent ways of expressing ourselves. Angels have no tongues, nor make any articulate audible sounds, by which they understand one another; but yet there is certainly a society or intercourse among angels, which could not be upheld without some way amongst them to communicate their minds and wills each to other. How this is we cannot tell: some of the schoolmen say, it is by way of impression: that way God, indeed, communicates his mind sometimes to his people, making secret impressions of his will upon their minds and understandings; but whether angels can do the like, or what their way is of communicating their minds each to other, is a great secret, and we ought to be willingly ignorant of what God hath not pleased, in any part of his revealed will, to tell us. Neither do I judge it a question proper to this place, where the *tongues of angels* unquestionably signify the best and most excellent ways of expressing and communicating ourselves to others; as manna is called *angels' food*, **#Ps 78:25**, that is, the most excellent food, for angels, being spiritual substances, need no food, have no mouths to eat, nor bellies to fill; and this the apostle meaneth. Though I could express myself, or communicate my mind to others, in the most excellent way, or in the greatest variety of expression, yet if I have not *αγαπην*, which we translate,

**charity**, but possibly might be better translated love, because we usually by charity (in common speech) understand that indication of brotherly love, which is in act of bounty, feeding the hungry, clothing the naked, giving to those that are in want; which it is possible that men do out of mere humanity, or a superstitious opinion of meriting thereby, without any true root of love to our neighbour, which is never true if it doth not grow out of a love to God. If I want love, (saith the apostle), a true root of love to men, flowing from a true love to God, and out of obedience to his precept, I am but

**as sounding brass or a tinkling cymbal**, that is, I only make a noise, but it will conduce nothing to my salvation, it will be of no use to me; but if I have this true root of love, then it will be of avail to me. And thus the apostle proveth, that the habit of love to God and man in the heart, is far more excellent than the gift of tongues, which many of the Corinthians had, or coveted, or boasted in, despising those who had it not.

### I Cor 13:2

Ver. 2. **And though I have the gift of prophecy:** it hath been before showed, that *the gift of prophecy*, signifieth an extraordinary power or faculty, by which men in those primitive times were enabled to reveal the mind and will of God, either as to future contingencies, or things which should afterwards come to pass in the world, or by further explication or application of the mind and will of God already revealed in holy writ.

**And understand all mysteries, and all knowledge:** though, saith the apostle, I have a vast knowledge, and could in any notion comprehend the most sublime and hidden things, whether Divine or human.

And though I have all faith (except that which is saving and justifying).

So that I could remove mountains: he further opens what faith he meant, viz. faith of miracles, a firm persuasion that God would upon my prayer work things beyond the power, and contrary to the course, of nature: the apostle alludeth to the words of our Saviour, #Mt 17:20.

And have not charity, I am nothing; yet, saith he, if I have not love, that true love to God and men, by which that faith which is profitable to salvation worketh and showeth itself, it will all signify nothing, be of no profit nor avail unto me in order to my eternal salvation; I may perish for ever, notwithstanding such gifts.

### I Cor 13:3

Ver. 3. The apostle proceedeth from common gifts, powers, and habits, to actions, and instanceth in two; the first of which might be a great service to men; the latter, an appearance of a great service to God.

Though I bestow all my goods to feed the poor; though, saith he, I feed the poor with my goods, and that not sparingly, but liberally, so as I spend all my estate in that way, and make myself as poor as they:

and though I give my body to be burned; though I die in the cause of Christ, for the testimony of his gospel, or for owning of his ways; and that by the sharpest and most cruel sort of death, burning; and be not dragged to the stake, but freely give up myself to that cruel kind of death:

and have not charity, it profiteth me nothing; yet if I have not a root and principle of love to God in my heart, that carrieth me out to these actions and these sufferings, they all will signify nothing to me, as to my eternal salvation and happiness. From whence we may observe, that:

1. The highest acts of beneficence or bounty towards men, (which we usually call good works), are not meritorious at the hand of God, and may be separated from a true root of saving grace in the soul.
2. That the greatest sufferings for and in the cause of religion, may be separated from a true root and principle of saving grace.
3. That no actions, no sufferings, are sufficient to entitle any soul to heaven, further than they proceed from a principle of true love to God, and a desire to obey and to please him in what we do.

Faith and love must be the roots and principles of all those works which are truly good, and acceptable to God, and which will be of any profit or avail to us with reference to our eternal happiness.

TEXT: I Corinthians 13:4-8a

THEME: Love Is The Christian's Perfect Standard

INTRODUCTION: Trace what we have learned so far about the spirituals! (See Below)

I. Lovely Temperament – Serene Composure

vs. 4

I Cor 13:4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,  
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

A. Never Quits (Under Testing By People) – (μακροθυμει).

**Suffereth long.** Late *Koiné* word (Plutarch) from μακρος, long, θυμος, passion, ardour. Cf. #Jas 5:7.

B. Kind The Active Exercise Of Kindness – (χρηστευεται) From χρηστος (useful, gracious, kind) and that from χραομαι, to use. **is kind.** ~~Not found elsewhere save in Clement of Rome and Eusebius.~~ "Perhaps of Paul's coining" (Findlay). Perhaps a vernacular word ready for Paul. Gentle in behavior. (It is used in Titus 3:4, I Cor 13:4, I Cor 5:39 to describe one of the qualifications of a N.T. Elder. It was used in wine making to describe what eventually will be a fine wine but when new, had an excellent bouquet but was hash/galling - very acidic to the taste and smell. In order for this beverage to be drinkable it must be aged. Time removes the harsh or galling quality and instead replaces it with an excellent flavor. The More time it takes to age, the better the vintage.)

C. Does Not Burn With Envy – (ου ζηλοι). In the same sense as the same word in I Cor 12:31a

**Envieth not.** Love is neither jealous nor envious (both ideas).

II. Lovely Deportment – Selfless Commitment

vs. 4-5

I Cor 13:4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,  
5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

A. Does Not Put Itself On Display – (ου περπερευεται).

vs. 4

**Vaunteth not itself.** From περπερος, vainglorious, braggart (Polybius, Epictetus) like Latin *perperus*. Only here in N.T. and earliest known example. It means play the braggart. Marcus Anton. V. 5 uses it with αρεσκευομαι, to play the toady.

B. Not Puffed Up With Pride (No Arrogance) – (ου φυσιουται).

vs. 4

**Is not puffed up.** Present direct middle indicative of φυσιοω from φυσις (late form for φυσαω, φυσιαω from φυσα, bellows), to puff oneself out like a pair of bellows. This form in Herodas and Menander. Is not arrogant. See on "1Co 4:6".

C. Does Not Act Dishonorably – (ουκ ασχημονει).

vs. 5

**Doth not behave itself unseemly.** Old verb from ασχημων (#12:23). In N.T. only here and #7:36. Not indecent.

D. Does Not Demand It's own way – (ου ζητει τα εαυτης).

vs. 5

**Seeketh not its own.** Its own interests (#10:24, 33).

III. Lovely Attitudes – Supreme Confidence

vs. 5-8a

I Cor 13: 5 Doth not behave itself unseemly, seeketh not her own, **is not easily provoked, thinketh no evil;**

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8a ¶ Charity never faileth:

A. Not Easily Provoked To Anger – (ου παροξυνεται).

vs. 5

**Is not easily provoked.** Old word. In N.T. only here and #Ac 17:16 which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he and Barnabas had παροξυσμος (paroxysm) in Antioch (#15:39). See good sense of παροξυσμος in #Heb 10:24.

B. Keeps No Account Of The Evil Done To It – (ου λογιζεται το κακον).

vs. 5

**thinketh no evil.** Old verb from λογος, to count up, to take account of as in a ledger or note-book, "the evil" (το κακον) done to love with a view to settling the account. Old word. In N.T. only here and #Ac 17:16 which see.

Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he and Barnabas had **παροξυσμος** (paroxysm) in Antioch (#15:39). See good sense of **παροξυσμος** in #Heb 10:24.

**C. Rejoices Not On Account Of Unrighteous Acts Of Others (& Ourselves) (ου χαιρει). vs. 6**

**Rejoiceth not in iniquity. Even Though They May Show By Comparison How NEAT WE ARE**

See #Ro 1:32 for this depth of degradation. There are people as low as that whose real joy is in the triumph of evil.

**D. Rejoices With The Truth - (συνχαιρει δε τη αληθεια).**

**vs. 6**

**rejoiceth in the truth.** Associative instrumental case after sun- in composition. Truth personified as opposed to unrighteousness (#2Th 2:12; Ro 2:8). Love is on the side of the angels. Paul returns here to the positive side of the picture (verse #4) after the remarkable negatives.

**E. Protects Others By Covering Their Faults - (παντα στεγει). < στεγω: A roof vs. 7**

**Beareth all things.** **στεγω** is old verb from **στεγη**, roof, already in #1Co 9:12; #1Th 3:1,5 which see. Love covers, protects, forbears (*suffert*, Vulgate). See #1Pe 4:8 "because love covers a multitude of sins", it throws a veil over.

**F. Believes All Things (Not Suspicious Or Cynical) - (παντα πιστευει). Not gullible, but has faith in men. vs. 7**

**G. Hopes All Things - (παντα ελπίζει). Is Optimistic**

**vs. 7**

**Confident That God Can Use Others Because He Can Use Us.**

Sees the bright side of things. Does not despair.

**H. Patiently Bears All Things (Under Testing By Circumstances) -(παντα υπομενει).**

**vs. 7**

**endureth all things.** Perseveres. Carries on like a stout-hearted soldier. If one knows Sir Joshua Reynolds's beautiful painting of the Seven Virtues (the four cardinal virtues of the Stoics—temperance, prudence, fortitude, justice—and the three Christian graces—faith, hope, love), he will find them all exemplified here as marks of love (the queen of them all).

**I. Never Falls Into Ruin (Not Hissed Off The Stage Of Life)**

**- (η αγαπη ουδεποτε πιπτει).**

**vs. 8a**

**Love never faileth.** New turn for the perpetuity of love. **πιπτει** correct text, not **εκπιπτει**, as in #Lu 16:17. Love survives everything. (Note: **επιπιτω** was used to describe an actor who was hissed off the stage.) ...

**CONCLUSION:**

**INTRODUCTION**

**THE SPIRITUALS - GIFTS vs FRUIT I Cor 12-14**

**THE START OF THE CHURCH CONNECTION  
WHO IS THE HOLY SPIRIT? WHAT ABOUT THE SPIRITUALS?**

TEXT: I Corinthians 12:1-3  
THEME: The Spirituals Are Given To Each Believer By The Holy Spirit

**THE SPIRITUALS PART I - WHAT ABOUT THE SPIRITUAL GIFTS?**

TEXT: I Corinthians 12:4-11  
THEME: God Sovereignly Gives Spiritual Gifts For The Ministry

**UNITY - HOW TO GET IT**

TEXT: I Corinthians 12:12-27  
THEME: The Ministry Of The Body Is Unified By The Lord

**GOD'S INTEREST IS THE BELIEVER'S BEST INTEREST**

TEXT: I Corinthians 12:28-31a  
THEME: The Results Of A Believer's Ministry Is Unified By God

**A SPIRITUAL WARNING**

TEXT: I Corinthians 12:31b- 13 3  
THEME: A Carnal Christian Can Exercise Spiritual Gifts

**A FAR OUT WAY**

TEXT: I Corinthians 13:4-8a  
THEME: Love Is The Christian's Perfect Standard

**Note: The next page can be used as a slide for presentation purposes.  
Or you might make copies and pass them out as a "Refrigerator Reminder".**

**LOVE - CHARITY - Greek AGAPE**

Aspects of Love (Grk. AGAPE) include the following items:

- A. Love chooses it's own object.
- B. Love looks out for and does the best for the object chosen.
- C. Love is self-sacrificing for the benefit of the one chosen.
- D. Love can be commanded.
- E. Love is not based on natural affection due to similarity of background. (like Grk. PHILIA)
- F. Love apprehends and esteems as valuable certain qualities in the object chosen (Loved).
- G. Love is a love of devotion. (The Grk. "ERWS<sup>a</sup>, PHILIA, and STORGE are loves of emotion.)
- H. Love makes ethical obligations and responsibilities upon the one who loves.

From I Cor 13 4-7 LOVE is:

**PATIENT**

**KIND**

**GENEROUS**

**HUMBLE**

**COURTEOUS**

**UNSELFISH**

**GOOD TEMPERED**

**OPTIMISTIC**

**RIGHTEOUS**

**TRUTHFUL**

**PROTECTIVE**

**ENDUED WITH FAITH**

**HOPEFUL**

**ENDURING**

<sup>a</sup> ERWS does not appear in the New Testament, but does appear in the Old Testament LXX version in Prov 7:18! and possibly also, 24:51, (30:16)? It is the translation of the Hebrew word אָהָבָה Whose English pronunciation is 'Ohav: singular for lovers, paramours; plural for loves, especially illicit, licentious.

## 1769 Authorized Version (KJV)

I Cor 13:4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,  
 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;  
 6 Rejoiceth not in iniquity, but rejoiceth in the truth;  
 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

## 1991 Byzantine Majority Text – with declination of forms

**i Cor 13:4 ¶** η <3588> {T-NSF} αγαπη <26> {N-NSF} μακροθυμει <3114> (5719) {V-PAI-3S} χρηστευεται <5541> (5736) {V-PNI-3S} η <3588> {T-NSF} αγαπη <26> {N-NSF} ου <3756> {PRT-N} ζηλοι <2206> (5719) {V-PAI-3S} η <3588> {T-NSF} αγαπη <26> {N-NSF} ου <3756> {PRT-N} περπερευεται <4068> (5736) {V-PNI-3S} ου <3756> {PRT-N} φυσιουται <5448> (5743) {V-PPI-3S}  
 5 ουκ <3756> {PRT-N} ασχημονει <807> (5719) {V-PAI-3S} ου <3756> {PRT-N} ζηται <2212> (5719) {V-PAI-3S} τα <3588> {T-APN} εαυτης <1438> {F-3GSF} ου <3756> {PRT-N} παροξυνεται <3947> (5743) {V-PPI-3S} ου <3756> {PRT-N} λογιζεται <3049> (5736) {V-PNI-3S} το <3588> {T-ASN} κακον <2556> {A-ASN}  
 6 ου <3756> {PRT-N} χειρει <5463> (5719) {V-PAI-3S} επι <1909> {PREP} τη <3588> {T-DSF} αδικια <93> {N-DSF} συγχειρει <4796> (5719) {V-PAI-3S} δε <1161> {CONJ} τη <3588> {T-DSF} αληθεια <225> {N-DSF}  
 7 παντα <3956> {A-APN} στεγει <4722> (5719) {V-PAI-3S} παντα <3956> {A-APN} πιστευει <4100> (5719) {V-PAI-3S} παντα <3956> {A-APN} ελπίζει <1679> (5719) {V-PAI-3S} παντα <3956> {A-APN} υπομενει <5278> (5719) {V-PAI-3S}

## A.T. Robertson's Word Pictures In The Greek New Testament

### 13:4

Verses #4-7 picture the character or conduct of love in marvellous rhapsody.

**Suffereth long** (μακροθυμει). Late *Koiné* word (Plutarch) from μακρος, long, θυμος, passion, ardour. Cf. #Jas 5:7.

**Is kind** (χρηστευεται). From χρηστος (useful, gracious, kind) and that from χραιομαι, to use. Not found elsewhere save in Clement of Rome and Eusebius. "Perhaps of Paul's coining" (Findlay). Perhaps a vernacular word ready for Paul. Gentle in behaviour. (It is used in Titus 3:4, I Cor 13:4, Lk 5:39 to describe one of the qualifications of a N.T. Elder. It was used in wine making to describe what eventually will be a fine wine but when new, had an excellent bouquet but was harsh/galling - very acidic to the taste and smell. In order for this beverage to be drinkable it must be aged. Time removes the harsh or galling quality and instead replaces it with an excellent flavor. The More time it takes to age, the better the vintage.)

**Envieth not** (ου ζηλοι). Present active indicative of ζηλωω (contraction οει = οι, same as subjunctive and optative forms). Bad sense of ζηλος from ζω, to boil, good sense in #12:31. Love is neither jealous nor envious (both ideas).

**Vaunteth not itself** (ου περπερευεται). From περπερος, vainglorious, braggart (Polybius, Epictetus) like Latin *perperus*. Only here in N.T. and earliest known example. It means play the braggart. Marcus Anton. V. 5 uses it with αρεσκευομαι, to play the toady.

**Is not puffed up** (ου φυσιουται). Present direct middle indicative of φυσισω from φυσις (late form for φυσαω, φυσιαω from φυσα, bellows), to puff oneself out like a pair of bellows. This form in Herodas and Menander. Is not arrogant. See on "1Co 4:6".

### 13:5

**Doth not behave itself unseemly** (ουκ ασχημονει). Old verb from ασχημων (#12:23). In N.T. only here and #7:36. Not indecent.

**Seeketh not its own** (ου ζητει τα εαυτης). Its own interests (#10:24,33).

**Is not provoked** (ου παροξυνεται). Old word. In N.T. only here and #Ac 17:16 which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he and Barnabas had παροξυσμος (paroxysm) in Antioch (#15:39). See good sense of παροξυσμος in #Heb 10:24.

**Taketh not account of evil** (ου λογιζεται το κακον). Old verb from λογος, to count up, to take account of as in a ledger or note-book, "the evil" (το κακον) done to love with a view to settling the account.

### 13:6

**Rejoiceth not in unrighteousness** (ου χαιρει). See #Ro 1:32 for this depth of degradation. There are people as low as that whose real joy is in the triumph of evil.

**But rejoiceth with the truth** (συνχαιρει δε τη αληθεια). Associative instrumental case after συν- in composition. Truth personified as opposed to unrighteousness (#2Th 2:12; Ro 2:8). Love is on the side of the angels. Paul returns here to the positive side of the picture (verse #4) after the remarkable negatives.

### 13:7

**Beareth all things** (παντα στεγει). στεγω is old verb from στεγη, roof, already in #1Co 9:12; #1Th 3:1,5 which see. Love covers, protects, forbears (*suffert*, Vulgate). See #1Pe 4:8 "because love covers a multitude of sins" (οτι αγαπη καλυπτει φηθος αμαρτιων), throws a veil over.

**Believeth all things** (παντα πιστευει). Not gullible, but has faith in men.

**Hopeth all things** (παντα ελπιζει). Sees the bright side of things. Does not despair.

**Endureth all things** (παντα υπομενει). Perseveres. Carries on like a stout-hearted soldier. If one knows Sir Joshua Reynolds's beautiful painting of the Seven Virtues (the four cardinal virtues of the Stoics—temperance, prudence, fortitude, justice—and the three Christian graces—faith, hope, love), he will find them all exemplified here as marks of love (the queen of them all).

### 13:8

**Love never faileth** (η αγαπη ουδεποτε πιπτει). New turn for the perpetuity of love. πιπτει correct text, not εκπιπτει, as in #Lu 16:17. Love survives everything. (Note: επιπιπτω was used to describe an actor who was hissed off the stage.) ...

**They shall be done away** (καταργηθησονται). First future passive of καταργεω. Rare in old Greek, to make idle (αργος), inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts.

**They shall cease** (παυσονται). Future middle indicative of παυω, to make cease. They shall make themselves cease or automatically cease of themselves. (Historically, this happened after the complete fulfillment of I Cor 14:21-22 as a quote from Is 28:11-12 probably at the destruction of the Jerusalem Temple in 70 A.D.)

## JOHN GILL'S COMMENTARY ON THE BIBLE

### 13:4

Ver. 4. **Charity suffereth long**, &c.] The apostle, in this and some following verses, enumerates the several properties and characters of the grace of love; and all along represents it as if it was a person, and no doubt designs one who is possessed of it, and in whose heart it is implanted and reigns; such an one is said to "suffer long", or be "patient", as the Vulgate Latin and Ethiopic versions read; not only under afflictions by the hand of God, which such an one considers as arising from love; but under the reproaches and persecutions of men, for the sake of Christ and his Gospel, and in imitation of him; such a person is slow to anger when abused, not quick of resentment, nor hasty to revenge when affronted; but exercises forbearance, suffers long, and bears much, and is ready to forgive:

**and is kind**; liberal, and bountiful, does good to all men, even to enemies, and especially to the household of faith; he is gentle to all men, affable and courteous to his brethren, and not morose, churlish, and ill natured; he is easy and yielding to the tempers and humours of men; accommodates himself to their infirmities, capacities, manners, and circumstances, in everything he can, that is not contrary to the glory of God, the interest of Christ, the honour of religion, his own conscience, and the good of men;

**charity envieth not**; or he that has the grace of love to God, Christ, and the saints, does not envy the temporal happiness of others, though it is what he has not, or is greater than he enjoys; as Rachel envied her sister, because she had children when she herself had none; as Joseph's brethren envied him because he had a greater share in his father's affections than they had; or as good men may be tempted to envy the prosperity of the wicked, when they themselves are in adversity; but this grace, when in exercise, will not suffer a person to do: nor will such an one envy the superior measures of grace, the more excellent spiritual gifts, or the greater degree of usefulness, and of success in any spiritual undertaking, and so of greater honour and respect, in any of the saints and servants of Christ to themselves, of which Moses and John the Baptist are remarkable instances, #Nu 11:28,29 Joh 3:27-31,

**charity vaunteth not itself**, is not ostentatious, a proud boaster; either of what he has, the things of nature, as wisdom, riches, honour, strength, &c. or spiritual gifts; or of what he does, since what such an one does, he does from a principle of love, and with a view to the glory of God, and not to be seen of men, or to gain their esteem and applause: or is not rash, and precipitant; does not run headlong into measures, to promote his own honour and interest, without considering what will be the consequence of things; nor is he rash with his mouth, or hasty with his lips, to utter anything unbecoming before God or

men. The Arabic version renders it, "does not speak deceitfully"; or hypocritically, for nothing is more contrary to true genuine love than this; the Syriac version renders it, "is not tumultuous"; noisy and seditious: such an one is not troublesome in a commonwealth, nor does he go into parties and factions in churches, but is all the reverse:

**is not puffed up** swelled with pride, and elated with a vain conceit of himself, of his parts and abilities, of his learning, eloquence, wisdom, and knowledge, as the false teachers in this church were; knowledge without grace, unsanctified knowledge, mere notional speculative knowledge, puffeth up; but charity, or the grace of love, does not; that edifies and preserves persons from being puffed up with themselves, or one against another.

Ver. 5. **Doth not behave itself unseemly**, &c.] By using either unbecoming words, or doing indecent actions; for a man unprincipled with this grace will be careful that no filthy and corrupt communication proceed out of his mouth, which may offend pious ears; and that he uses no ridiculous and ludicrous gestures, which may expose himself and grieve the saints; accordingly the Syriac version renders it, "neither does it commit that which is shameful": such an one will not do a little mean despicable action, in reproaching one, or flattering another, in order to gain a point, to procure some worldly advantage, or an interest in the friendship and affection of another. Some understand it in this sense, that one endued with this grace thinks nothing unseemly and unbecoming him, however mean it may appear, in which he can be serviceable to men, and promote the honour of religion and interest of Christ; though it be by making coats and garments for the poor, as Dorcas did; or by washing the feet of the saints, in imitation of his Lord and master: or "is not ambitious", as the Vulgate Latin version reads; of honour and applause, and of being in the highest form, but is lowly, meek and humble:

**seeketh not her own** things: even those which are "lawful", as the Arabic version renders it; but seeks the things of God, and what will make most for his honour and glory; and the things of Christ, and what relate to the spread of his Gospel, and the enlargement of his kingdom; and also the things of other men, the temporal and spiritual welfare of the saints: such look not only on their own things, and are concerned for them, but also upon the things of others, which they likewise care for:

**is not easily provoked**: to wrath, but gives place to it: such an one is provoked at sin, at immorality and idolatry, as Paul's spirit was stirred up or provoked, when he saw the superstition of the city of Athens; and is easily provoked to love and good works, which are entirely agreeable to the nature of charity:

**thinketh no evil**; not but that evil thoughts are in such a man's heart, for none are without them; though they are hateful, abominable, and grieving to such as are partakers of the grace of God, who long to be delivered from them: but the meaning is, either that one possessed of this grace of love does not think of the evil that is done him by another; he forgives, as God has forgiven him, so as to forget the injury done him, and remembers it no more; and so the Arabic version reads it, "and remembers not evil"; having once forgiven it, he thinks of it no more; or he does not meditate revenge, or devise mischief, and contrive evil against man that has done evil to him, as Esau did against his brother Jacob; so the Ethiopic version, by way of explanation, adds, "neither thinks evil, nor consults evil"; or as the word here used will bear to be rendered, "does not impute evil"; reckon or place it to the account of him that has committed it against him, but freely and fully forgives, as God, when he forgives sin, is said not to impute it; or such an one is not suspicious of evil in others, he does not indulge evil surmises, and groundless jealousies; which to do is very contrary to this grace of love.

Ver. 6. **Rejoiceth not in iniquity**, &c.] Neither in his own, nor in others; but on the contrary is grieved for it; he mourns over his own iniquities, the corruption of his heart, the infirmities of his life, his secret sins, which none know but God and his own soul; he is greatly troubled at the profaneness and immorality of the men of the world, and the sins of professors cut him to the heart: nor does he rejoice in injustice, as the word used here may be rendered, in any unjust action or injury, that may be done to any, yea, even to an enemy; even as Christ, when Peter, in great zeal for him, drew his sword and cut off the ear of one of the high priest's servants, who was more busy than the rest in apprehending Christ, and showed more malignancy than others, was so far from rejoicing at it, that he was displeased with Peter for doing it, and was moved with so much compassion to that man, though his enemy, as to heal him: but rejoiceth in the truth; in the truth of the Gospel, and the success of it; such an one can do nothing against it, but for it, will buy it at any rate, but sell it upon no account whatever; and he rejoices greatly when he sees any walking in it, and agreeably to it; for truth, as it stands opposed to iniquity or unrighteousness, may signify an upright, holy, and righteous conversation, a conversation becoming the

Gospel of Christ, which that teaches, and by which it is adorned; now a gracious soul desires this in itself, and delights to see it in others.

Ver. 7. **Beareth all things**, &c.] The burdens of fellow Christians, and so fulfils the law of Christ, which is the law of love; the infirmities of weak believers, and the reproaches and persecutions of the world: or "covers all things", as it may be rendered, even a multitude of sins, as charity is said to do, **#1Pe 4:8** not by conniving at them, or suffering them to be upon a brother; but having privately and faithfully reproved for them, and the offender being brought to a sense and acknowledgment of them, he freely forgives them as trespasses against him, covers them with the mantle of love, and industriously hides and conceals them from others;

**believeth all things**; that are to be believed, all that God says in his word, all his truths, and all his promises; and even sometimes in hope against hope, as Abraham did, relying upon the power, faithfulness, and other perfections of God; though such a man will not believe every spirit, every preacher and teacher, nor any but such as agree with the Scriptures of truth, the standard of faith and practice; nor will he believe every word of man, which is the character of a weak and foolish man; indeed, a man of charity or love is willing to believe all the good things reported of men; he is very credulous of such things, and is unwilling to believe ill reports of persons, or any ill of men; unless it is open and glaring, and is well supported, and there is full evidence of it; he is very incredulous in this respect:

**hopes all things**; that are to be hoped for; hopes for the accomplishment of all the promises of God; hopes for the enjoyment of him in his house and ordinances; hopes for things that are not seen, that are future, difficult, though possible to be enjoyed: hopes for heaven and eternal happiness, for more grace here and glory hereafter; hopes the best of all men, of all professors of religion, even of wicked men, that they may be better and brought to repentance, and of fallen professors, who declare their repentance, and make their acknowledgments; he hopes well of them, that they are sincere, and all is right and will appear so:

**endureth all things**; that are disagreeable to the flesh; all afflictions, tribulations, temptations, persecutions, and death itself, for the elect's sake, for the sake of the Gospel, and especially for the sake of Christ Jesus.

## JAMIESON FAUSSET & BROWN BIBLE COMMENTARY

**I Cor 13:4. suffereth long**—under provocations of *evil from* others. The negative side of *love*.

**is kind**—the positive side. Extending *good* to others. Compare with love's features here those of the "wisdom from above" (**#Jas 3:17**).

**envieth**—The *Greek* includes also *jealousy*.

**vaunteth not**—in words, even of gifts which it really possesses; an indirect rebuke of those at Corinth who used the gift of tongues for mere display.

**not puffed up**—with party zeal, as some at Corinth were (**#1Co 4:6**).

**5. not...unseemly**— *is not uncourteous*, or inattentive to civility and propriety.

**thinketh no evil**— *imputeth not evil* [ALFORD]; literally, "*the evil*" which actually is there (**#Pr 10:12** **1Pe 4:8**). Love makes allowances for the falls of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "*the evil*" which another inflicts on her [ESTIUS]; *doth not meditate upon evil* inflicted by another [BENGEL]; and in doubtful cases, takes the more charitable view [GROTIUS].

**6. rejoiceth in the truth**—rather, "rejoiceth *with* the truth." Exults not at the perpetration of iniquity (unrighteousness) by others (compare **#Ge 9:22,23**), but rejoices when the truth rejoices; sympathizes with it in its triumphs (**#2Jo 1:4**). See the opposite (**#2Ti 3:8**), "Resist the truth." So "the truth" and "unrighteousness" are contrasted (**#Ro 2:8**). "The truth" is the Gospel truth, the inseparable ally of love

(#Eph 4:15 2Jo 1:12). The false charity which compromises "the truth" by glossing over "iniquity" or unrighteousness is thus tacitly condemned (#Pr 17:15).

**7. Beareth all things**—without speaking of what it has to bear. The same *Greek* verb as in #1Co 9:12. It *endures without divulging* to the world personal distress. Literally said of *holding fast* like a watertight vessel; so the charitable man *contains himself* in silence from giving vent to what selfishness would prompt under personal hardship.

**believeth all things**—unsuspiciously believes all that is not palpably false, all that it can with a good conscience believe to the credit of another. Compare #Jas 3:17, "easy to be entreated"; *Greek*, "easily persuaded."

**hopeth**—what is good of another, even when others have ceased to hope.

**endureth**—persecutions in a patient and loving spirit.

## PEOPLES NEW TESTAMENT NOTES

### I Cor 13:4

#1Co 13:4-7

The action of love is now described.

**Love suffereth long.** Endures slights and wrongs patiently and long, and returns a kindly spirit. It is "slow to anger" (#Ps 103:8). Christ, "when he was reviled, reviled not again" (#1Pe 2:23). "The fruit of the Spirit is long-suffering" (#Ga 5:22). See also #Ro 2:4 and #2Co 6:6.

**Love envieth not.** How miserable is that envy which is made unhappy by the good fortune of another. Cain is an example. Love excludes it. A mother does not envy her child.

**Vaunteth not itself.** Does not ostentatiously boast of superiority, nor is it inflated.

### I Cor 13:5

#1Co 13:5

**Does not behave itself unseemly.** Discourteously and in a way to shock good manners or morals.

**Seeketh not her own.** Is unselfish and disinterested. See #Ro 12:10.

**Is not provoked.** Does not fly into a rage, but keeps the temper under control.

**Thinketh no evil.** The idea of the Revision is that love does not keep a record of evil rendered so as to return it.

### I Cor 13:6

#1Co 13:6

**Rejoiceth not in iniquity.** Instead of rejoicing, is filled with sadness by wrong doing of any kind, but does

**rejoice with the truth** in its triumphs.

### I Cor 13:7

#1Co 13:7-11

**Beareth all things.** Bears up in spite of all things evil, and is not overcome. This is the idea of "beareth." Love bears up against the tide of evil, as the rock against the waves.

**Believeth all things.** Is not distrustful and suspicious.

**Hopeth all things.** Is hopeful instead of despondent, and hopes for the best. How hard for the loving mother to give up hope for her recreant son!

**Endureth all things.** Endures patiently persecution and suffering. The cardinal quality of fortitude, hardihood, unyielding persistence is meant.

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

### I Cor 13:4

Ver. 4. Lest the Corinthians should say to the apostle: What is this love you discourse of? Or how shall we know if we have it? The apostle here gives thirteen notes of a charitable person.

**Charity suffereth long;** by love or *charity* he either meaneth a charitable person, a soul possessed of that love, which he had been commending; or if we take the term plainly, to signify the habit itself, the meaning is, it is a habit or power in the soul, enabling and inclining it to do these things: to suffer long, not to be too quick and tetchy with brethren that may offend or displease us; the charitable man will withhold and restrain his wrath, not be rash in the expressions of it, and hasty to revenge.

**And is kind;** it disposeth a man to desire to deserve well of all, and to do good to all, as he hath occasion and opportunity; so as it is impossible there should be in a man any thing more opposite to this grace, than a currish, churlish temper, with a study and desire to do others mischief.

**Charity envieth not;** though a charitable person seeth others in a higher and more prosperous condition than himself, yet it doth not trouble him, but he is glad at the preferment, good, and prosperity of other men, however it fareth with himself. Every envious man, that is displeased and angry at another's faring well, is an uncharitable man, there is no true root of love to God or to his neighbour in his heart.

**Vaunteth not itself;** he doth not prefer himself before others, ambitiously glorytug or boasting, and acting rashly to promote his own glory, and satisfy his own intemperate desires or lusts. He

**is not puffed up,** proudly lifting up himself above others, and swelling with high conceits of himself.

### I Cor 13:5

Ver. 5. **Doth not behave itself unseemly;** he doth not behave himself towards any in an uncomely or unbecoming manner, and will do nothing towards his brother, which in the opinion of men shall be a filthy or indecent action.

**Seeketh not her own;** he doth not seek what is his own, that is, what is for his own profit or advantage only; he hath an eye to the good and advantage of his brother, as well as his own profit and advantage. Such a man

**is not easily provoked;** he is not without his passions, but he is not governed by his passions, and overruled by them to fly out extravagantly against his brother upon every light and trivial occasion; he knows how to bear injuries, and is willing rather to bear lesser wrongs, losses, and injuries, than to do any thing in revenge of himself, or to the more remarkable prejudice of his neighbour. He

**thinketh no evil,** that is, no mischief, nothing that may be hurtful and prejudicial to his neighbour. Or else, he doth not rashly suspect his neighbour for doing evil (which possibly may be the better interpretation); and so it teacheth us, that lightly to take up evil reports of our neighbours, is a violation of charity; for the man that hath a true love to his brother, though he may believe evil of his brother, and charge him with evil, when it evidently appears to him that he is guilty; yet before that be evident to him, he will not suspect, nor think any such things of him.

### I Cor 13:6

Ver. 6. He doth not rejoice in the sinful falls of others, but he rejoiceth in all truth, and the success and prospering of truth in the world; or in the manifestation of any person's truth, or innocency, and righteousness.

### I Cor 13:7

Ver. 7. The charitable man **beareth all** injuries with patience; he

believeth all things that are good of his brother, so far is he from being credulous to his prejudice;

endureth all things that a good man ought to endure, that is, any evils done to himself. In the same sense Solomon saith, #Pr 10:12: *Love covereth all sins.*

## WHATEVER HAPPENED TO THE GIFT OF PROPHECY?

**TEXT:** I Corinthians 13:8-13

**THEME:** Love Is Preeminent Over The Spirituals

### INTRODUCTION:

#### I. Love Is Preeminent Over Gifts

vs. 8-12

##### A. Specific Gifts Are Temporal As To Purpose

vs. 8

It's not the message content that will be eliminated, but the method for obtaining the information

1. Prophecies - will be caused to stop - At the completed cannon.

(καταργηθησονται FPI 3Pl: to make idle or inactive)

Note: Prophecies are the source from which new content comes!

2. Tongues - will cease by themselves. When announcement to Jewish nation in over. (παυσονται FMI 3Pl: to make idle or inactive Note 70 A.D. Titus' destruction of Jerusalem I Cor 14:20-22

3. Knowledge - will be caused to stop - At the completed cannon.

(καταργηθησεται FPI 3S: to make idle or inactive)

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

##### B. Specific Gifts Are Partial As To Product

vs. 9-10,12

1. Taking In Knowledge In Fragments
2. Prophesying In Fragments
3. The Finished Revelation Of GOD Signals An End To The Practice Of Those

Spirituals (96+ AD)

Note: vs. 10 *οταν δε ελθη το τελειον* Adj. NMS, (Note the ellipsis here. The adjective use here must (usually) agree in case, number and gender with the word the author intends to modify This cannot be Jesus *Ιησους* NMS: if it was, the adjective would be NMS *τελειος* ) *το εκ μερους καταργηθησεται.*

Salvation = *Σωτηρια* F, Savior= *Σωτηρ* M, Christ= *Χριστος* M, God= *Θεος* M.

Note also the mirror illustration of vs. 12, James 1:23, II Cor 3:18 - The Spirituals being discussed are fragmentary and need finishing off. James 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

II Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

C. Specific Gifts Are Elementary As To Process - Note the unskilled or childish (milk) illustration (meat for mature)

vs. 11

#### II. Love Is Preeminent Over Fruit - Gal 5:22

vs. 13

##### A. Fruits Are Eternal As To Permanence.

vs. 8-13

I Cor 13:8 ¶ Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1. Love never quits - Or Falls Into Ruin - *πιπτει*

vs. 8

2. Love Is Never Hissed Off The Stage - The word *εκπιπτει* meant for an actor to be hissed off the stage

As a nautical term it could mean 'to run off course' or 'run aground.' (A&G)

3. These Three (Faith, Hope, Charity[Love]) Keep On Abiding and are Eternal But the Greater Is Love.

##### B. Love Is Superior As To Priority

vs. 4

Note that The greater *μειζων* is NOT the greatest. *μεγιστος.*, was still around!

##### C. Love Is Equal To The Other Attributes Of God As To Principle.

vs. 13

e.g., Holiness. To Quote Bishop Ellis of the Free Methodist Church and Francis Scheaffer, "Holiness without Love is Harsh and Cold, Love without Holiness is Compromise

### CONCLUSION:

I Cor 13:8 ¶ Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

- 10 But when that which is perfect is come, then that which is in part shall be done away.  
 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.  
 12 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.  
 13 And now abideth faith, hope, charity, these three; but the **greater** of these *is* charity.

### 1769 Authorized Version (KJV)

- I Cor 13:8** ¶ Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.  
 9 For we know in part, and we prophesy in part.  
 10 But when that which is perfect is come, then that which is in part shall be done away.  
 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.  
 12 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.  
 13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

### 1991 Byzantine Majority Text – with declination of forms

- I Cor 13:8** ¶ η <3588> {T-NSF} αγαπη <26> {N-NSF} ουδεποτε <3763> {ADV-N} εκπιπτει <1601> (5719) {V-PAI-3S} ειτε <1535> {CONJ} δε <1161> {CONJ} προφηταια <4394> {N-NPF} καταργηθησονται <2673> (5701) {V-FPI-3P} ειτε <1535> {CONJ} γλωσσαι <1100> {N-NPF} παυσονται <3973> (5695) {V-FDI-3P} ειτε <1535> {CONJ} γνωσις <1108> {N-NSF} καταργηθησεται <2673> (5701) {V-FPI-3S}  
 9 εκ <1537> {PREP} μερους <3313> {N-GSN} δε <1161> {CONJ} γνωσκομεν <1097> (5719) {V-PAI-1P} και <2532> {CONJ} εκ <1537> {PREP} μερους <3313> {N-GSN} προφητεουμεν <4395> (5719) {V-PAI-1P}  
 10 οταν <3752> {CONJ} δε <1161> {CONJ} ελθη <2064> (5632) {V-2AAS-3S} το <3588> {T-NSN} τελειον <5046> {A-NSN} τοτε <5119> {ADV} το <3588> {T-NSN} εκ <1537> {PREP} μερους <3313> {N-GSN} καταργηθησεται <2673> (5701) {V-FPI-3S}  
 11 οτε <3753> {ADV} ημην <1510> (5710) {V-IMI-1S} νηπιος <3516> {A-NSM} ως <5613> {ADV} νηπιος <3516> {A-NSM} ελαλουν <2980> (5707) {V-IAI-1S} ως <5613> {ADV} νηπιος <3516> {A-NSM} εφρονουν <5426> (5707) {V-IAI-1S} ως <5613> {ADV} νηπιος <3516> {A-NSM} ελογιζομην <3049> (5711) {V-IMI-1S} οτε <3753> {ADV} δε <1161> {CONJ} γεγωνα <1096> (5754) {V-2RAI-1S} ανηρ <435> {N-NSM} κατηγορηκα <2673> (5758) {V-RAI-1S} τα <3588> {T-APN} του <3588> {T-GSM} νηπιου <3516> {A-GSM}  
 12 βλεπομεν <991> (5719) {V-PAI-1P} γαρ <1063> {CONJ} αρτι <737> {ADV} δι <1223> {PREP} εσοπτρου <2072> {N-GSN} εν <1722> {PREP} αιγιματι <135> {N-DSN} τοτε <5119> {ADV} δε <1161> {CONJ} προσωπον <4383> {N-ASN} προς <4314> {PREP} προσωπον <4383> {N-ASN} αρτι <737> {ADV} γνωσκω <1097> (5719) {V-PAI-1S} εκ <1537> {PREP} μερους <3313> {N-GSN} τοτε <5119> {ADV} δε <1161> {CONJ} επιγνωσομαι <1921> (5695) {V-FDI-1S} καθως <2531> {ADV} και <2532> {CONJ} επεγνωσθην <1921> (5681) {V-API-1S}  
 13 νυνι <3570> {ADV} δε <1161> {CONJ} μενει <3306> (5719) {V-PAI-3S} πιστις <4102> {N-NSF} ελπις <1680> {N-NSF} αγαπη <26> {N-NSF} τα <3588> {T-NPN} τρια <5140> {A-NPN} ταυτα <3778> {D-NPN} μειζων <3173> {A-NSF-C} δε <1161> {CONJ} τουτων <3778> {D-GPF} η <3588> {T-NSF} αγαπη <26> {N-NSF}

## A.T. Robertson's Word Pictures In The Greek New Testament

13:8

**Love never faileth** (η αγαπη ουδεποτε πιπτει). New turn for the perpetuity of love. πιπτει correct text, not εκπιπτει, as in #Lu 16:17. Love survives everything. (Note: επιπιπτω was used to describe an actor who was hissed off the stage.) ...

**They shall be done away** (καταργηθησονται). First future passive of καταργεω. Rare in old Greek, to make idle (αργος), inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts.

**They shall cease** (παυσονται). Future middle indicative of παυω, to make cease. They shall make themselves cease or automatically cease of themselves. (Historically, this happened after the complete fulfillment of I Cor 14:21-22 as a quote from Is 28:11-12 probably at the destruction of the Jerusalem Temple in 70 A.D.)

13:9

**In part** (εκ μερους). See on "1Co 12:27". As opposed to the whole.

13:10

**That which is perfect** (το τελειον). The perfect, the full-grown (τελος, end), the mature. See on "1Co 2:6". οταν ελθη is second aorist subjunctive with οταν, temporal clause for indefinite future time.

13:11

**A child** (νηπιος). See on "1Co 3:1" for νηπιος in contrast with τελειος (adult).

**I spake** (ελαλουν). Imperfect active, I used to talk.

**I felt** (εφρονουν). Imperfect active, I used to think. Better, I used to understand.

**I thought** (ελογιζομην). Imperfect middle, I used to reason or calculate.

**Now that I am become** (στε γεγονα). Perfect active indicative γεγονα, I have become a man (ανηρ) and remain so (#Eph 4:14).

**I have put away** (κατηρηκα). Perfect active indicative. I have made inoperative (verse #8) for good.

13:12

**In a mirror** (δι εσοπτρου). By means of a mirror (εσοπτρον, from οπτω, old word, in papyri). Ancient mirrors were of polished metal, not glass, those in Corinth being famous.

**Darkly** (εν αινιγματι). Literally, in an enigma. Old word from αινισσομαι, to express obscurely. This is true of all ancient mirrors. Here only in N.T., but often in LXX. "To see a friend's face in a cheap mirror would be very different from looking at the friend" (Robertson and Plummer).

**Face to face** (προσωπον προς προσωπον). Note triple use of προς which means facing one as in #Joh 1:1. προσωπον is old word from προς and οψ, eye, face.

**Shall I know** (επιγνωσομαι). I shall fully (επι-) know. Future middle indicative as γινωσκω (I know) is present active and επεγνωσθην (I was fully known) is first aorist passive (all three voices).

13:13

**Abideth** (μενει). Singular, agreeing in number with πιστις (faith), first in list.

**The greatest of these** (μειζων τουτων). Predicative adjective and so no article. The form of μειζων is comparative, but it is used as superlative, for the superlative form μεγαιστος had become rare in the *Koiné* (Robertson, *Grammar*, pp. 667ff.). See this idiom in #Mt 11:11; 18:1; 23:11. The other gifts pass away, but these abide forever. Love is necessary for both faith and hope. Does not love keep on growing? It is quite worth while to call attention to Henry Drummond's famous sermon *The Greatest Thing in the World* and to Dr. J.D. Jones's able book *The Greatest of These*. Greatest, Dr. Jones holds, because love is an attribute of God.

**13:8**

Ver. 8. **Charity never faileth**, &c.] It may fail as to the exercise of it, as other graces do; it may be left, but not lost; the fervour of it may be remitted and abated; it may wax cold through the prevalence of sin; it may be greatly damped by the growth of error and heresy, which eat as do a canker; and may be much obstructed by an anxious and immoderate care and concern for worldly things; which are very pernicious to all the branches of vital religion and powerful godliness, and particularly love to God, Christ, and the brethren: but this grace never fails as to its principle; it is an immortal and an incorruptible seed; it lives throughout the most violent temptations, as in Peter; and under the greatest desertions and sorest afflictions, still there is an affection for God; Christ is he whom such a soul loves; and the saints are the excellent in the earth, in whom is all his delight: and it also continues as to its use, and will do so, when faith and hope will loose theirs, even in the other world; for faith will be changed into vision, and hope into enjoyment; but love will be the same, only act in a higher sphere, and to a greater degree, and in a perfect manner:

**but whether there be prophecies, they shall fail**; by which are meant, either the predictions of future events, not that they shall fail in their accomplishment, but they shall be no more, because they will all be accomplished; or else the gifts of explaining the prophecies of the Old Testament, and of preaching the doctrines of the Gospel, will be no more, because there will be no need of them in a state of perfection:

**whether there be tongues they shall cease**; not but that, in the resurrection, that member of the body, the tongue, will be restored as the rest, and be everlastingly employed in celebrating the perfections of God, in singing the hallelujahs of the Lamb, and in joining with angels and other saints in songs of praise to the eternal Three; but the gift of speaking with divers tongues will cease, indeed it has already; nor will there be any use for such an extraordinary gift in the other world; when probably, and as it is thought by some, there will be but one language, and that the Hebrew language; as the whole earth was of one language and speech before the confusion at Babel:

**whether there be knowledge, it shall vanish away**; that is, the word of knowledge, peculiarly given by the spirit to some persons only; or that peculiar gift of knowledge of divine things, by which some are qualified to be instructors of others; the present means both of communicating, and of obtaining and increasing knowledge by the preaching and hearing of the word, will be no more used: and besides, imperfect knowledge of every sort will disappear, it will become perfect; that knowledge which is in part will be done away, when perfect knowledge takes place; for so we are taught to explain it by the following words.

**13:9**

Ver. 9. **For we know in part**, &c.] Not that the Scriptures, the rule and measure of knowledge, and from whence spiritual knowledge is derived, are imperfect; so that there is need of unwritten traditions, and of enthusiastic revelations and inspirations, to inform of things otherwise unknown; for though they were at sundry times, and in divers manners delivered, yet now they contain a complete system of divine truths, to which nothing is to be added, and from which nothing is to be taken away; or that only a part of the saints know the things of God; for though there is a difference between them, some have more knowledge than others, yet all have some, all are taught of God, and know him, and have that anointing which teacheth all things; wherefore the sense also is not, that only a part of truth, and not the whole, is known; for the Spirit of God leads into all truth; the whole counsel of God is made known in the Scriptures, and by the ministers of the word; though, to this sense the Arabic version inclines, rendering it, "some part of doctrine we know"; and so in **#1Co 13:12** "some part of knowledge I know"; as also the Syriac version, which renders it **גזן סני קליל**, "a little from much we know"; but the true meaning is, that though the rule of knowledge is perfect, and all the saints have knowledge, and every truth of the Gospel is known; yet by those that know most, it is known but imperfectly: the truth itself may be most clearly discerned, as it is revealed in the word; yet the manner of it, how it is, may not be known; and many difficulties may attend it, and objections be raised to it, which are not easily solved; as in the doctrines of the Trinity, predestination, the union of the two natures in Christ, the resurrection of the dead, &c.

**and we prophesy in part**; the word of prophecy, as it sure, it is also perfect, to which we do well to take heed; and though all do not prophesy, yet all that do, and that prophesy aright, that is, explain the word of God aright, these preach the Gospel fully, declare the whole counsel of God, and keep back nothing profitable to the saints; yet still their prophesying or explaining the prophecies of the Old Testament, or the mysteries of the Gospel, is but imperfect at best in the present state of things.

**13:10**

Ver. 10. **But when that which is perfect is come**, &c.] When perfect knowledge of God, of Christ, and of the mysteries of the kingdom of heaven shall take place; which will not in this life, but in that which is to come. So the Jews say *{r}* that at the resurrection, upon the reunion of the soul and body,

“the children of men shall attain to דעה שלימה, "perfect knowledge";”

which is what the apostle refers to here:

and then that which is in part, shall be done away: the imperfection of knowledge shall be removed; the imperfect manner of communicating knowledge, and of receiving and acquiring it, will cease: thus the apostle explains what he means by the cessation and failing of knowledge, and prophecy; not that knowledge itself will be no more, and a state of ignorance and darkness succeed; but imperfect knowledge will vanish away, or rather will be perfected, or be swallowed up in perfect knowledge; the imperfection of it will disappear; and it will be no more taught and received in part; the whole of truth will be clearly known.

{r} Midrash Haneelam in Zohar in Gen. fol. 69. 1.

### 13:11

Ver. 11. **When I was a child I spake as a child**, &c.] That cannot speak plain, aims at words rather than expresses them, delivers them in a lisping or stammering manner: hereby the apostle illustrates the then present gift of speaking with divers tongues, which was an extraordinary gift of the Spirit, was peculiar to some persons, and what many were very fond of; and yet this, in its highest degree and exercise, was but like the lisping of a child, in comparison of what will be known and expressed by saints, when they come to be perfect men in heaven:

**I understood as a child**; and so does he that understands all mysteries, in comparison of the enlightened and enlarged understandings of glorified saints; the people of God, who are in the highest form and class of understanding, in the present state of things, are but children in understanding; it is in the other world, when they are arrived to the measure of the stature of the fulness of Christ, that they will in understanding be men:

**I thought**, or "reasoned",

**as a child**; whose thoughts are low and mean, and reasonings very weak; and so are the thoughts and reasonings of such as have all knowledge here below, in comparison of that perfect knowledge, those clear ideas, and strong reasonings of the spirits of just men above:

**but when I became a man, I put away childish things**; childish talk, childish affections, and childish thoughts and reasonings; so when the saints shall be grown to the full age of Christ, and are become perfect men in him, tongues shall cease, prophecies shall fail, and knowledge vanish away; and in the room thereof, such conversation, understanding, and knowledge take place, as will be entirely suited to the manly state in glory.

### 13:12

Ver. 12. **For now we see through a glass**, &c.] In this present life, they that are enlightened by the Spirit of God, see God, the perfections and glory of his nature, the riches of his grace and goodness, as displayed in Christ; they behold the glory of Christ, as full of grace and truth, and are filled with love to him; the desires of their souls are after him, and they are changed into the same image by his Spirit; they discern the things of the Spirit of God; the veil being removed from them, they behold wondrous things, out of the law of God and Gospel of Christ, even such things as are unseen unto, and unknown by the natural man: but then it is all "through a glass"; not of the creatures; for though the invisible things of God may in some sort be seen and understood by the things that are made; and God, as the God of nature, may be seen in the works of creation and providence, yet not as the God of grace; it is only in his Son, and through the glass of the Gospel, he is to be beheld in this light: and so it is through the glass of the word and ordinances, that the glory of the person of Christ, of his offices, fulness of grace and righteousness, is only to be seen; in these he is evidently set forth to the eye of faith, as the surety, Saviour, and Redeemer of his people, and through these the knowledge of divine truths is communicated: and through all these but

**darkly**: "in an enigma", or "riddle", or "dark saying", as the word here used may be rendered; that is, in this present state, in comparison of the future one; for though the sight of things under the Gospel dispensation is clear, and with open face, in comparison of the legal one, yet even this is very obscure, and attended with great darkness and imperfection, when compared with the beatific vision in heaven, which will have no manner of interruption and obscurity in it:

**but then face to face**: there will be no intervening mediums of vision; not the glass of the word and ordinances; there will be no need of them, God and Christ will be seen as they are; the judgments of God, his providential dispensations, will be all made manifest, and will be legible without the help of a glass; the doctrines of grace and truth will lie open and clear, free of all dark speeches, obscure hints, or enigmatical expressions: and as there will be nothing to intervene by way of assistance, there being no need of any, there will be nothing to intercept the sight; the

objects will be nigh, even face to face; the view will be full and clear, the sight will be perfect, as well as the converse with the objects will be familiar; and which, without the least obstruction, will always so continue: there seems to be here a double reference, partly to what the Lord says of Moses, in #Nu 12:8 "with him will I speak, mouth to mouth, even apparently, and not in dark speeches"; and partly to what the Jews say of him, with a view to the same passage:

“ all the prophets (say they *{s}*) looked through a glass, which did not give light; (or, as they sometimes say, which was spotted, and was not clear;) Moses our master looked באיספקלריא המאירה, "through a glass that gave light";”

or, as elsewhere, was bright and clear, and without any spot. Again, they say *{t}*,

“ all the prophets prophesied by the means of an angel; hence they saw what they saw במשל וחיירה, "by way of parable and riddle", or dark saying; Moses our master did not prophesy by the means of an angel; as it is said, "with him will I speak mouth to mouth"; and it is said, " the Lord spake to Moses, face to face"; and it is also said, "the similitude of the Lord shall he behold"; as if it was said, that there should be no parable; but he should see the thing clearly without a parable; of which likewise the law testifies, saying, "apparently, and not in dark speeches"; for he did not prophesy בהיירה, "by way of riddle"; (in an enigmatical way, darkly;) but apparently, for he saw the matter clearly.”

The two glasses, clear and not clear, the Cabalistic doctors call "tiphereth" and "malchuth" *{u}*.

“" Tiphereth" (they say) is a clear and well polished glass, by which Moses prophesied and had visions, "and saw all things most exactly", in a very singular manner; " malchuth" is the glass that is not clear; so that he that prophesies by that, prophesies "by riddle", and parable.”

Now the apostle suggests, that as there was such a difference between Moses and the rest of the prophets, the one saw clearly, the other through a glass darkly; a like, yea, a much greater difference there is between the clearest views saints have of divine things now, and those they shall be blessed with hereafter, and which he exemplifies in himself:

**now I know in part**; though not a whit behind the chief of the apostles; though his knowledge in the mystery of Christ was such, as had not been given to any in ages and generations past; and though he had been caught up into the third heaven and had heard words not lawful to be uttered, yet owns his knowledge in the present state to be but imperfect; which may be instructive to such, who are apt to entertain an high opinion of themselves, and dream of perfection in this life:

**but then shall I know, even as I am known**; in the other world and state, he signifies that he should know God, Christ, angels, and glorified saints, and all truths in a perfect manner, even as he was known of God and Christ perfectly, allowing for the difference between the Creator and the creature; his sense is, that he should have as full and complete a knowledge of persons and things as he was capable of; it would be like, though not equal to, the knowledge which God had of him; and which would be attended with the strongest love and affection to the objects known, even as he was known and loved of God.

*{s}* T. Bab. Yebamot, fol. 49. 2. Vajikra Rabba, sect. 1. fol. 147. 2. Zohar in Gen. fol. 30. 2. & 98. 3. & 103. 3. & in Exod. x. 3. & xi. 3. & xiv. 4. & 34. 2. Tzeror Hammor, fol. 46. 4. & 170. 2. Shaare ora, fol. 26. 2.

*{t}* Maimon. Jesode Hatora, c. 7. sect. 6.

*{u}* Lex. Cabal. p. 139. R. Moses in Sepher Hashem in ib.

### 13:13

Ver. 13. **And now abideth faith, hope, charity, these three**, &c.] Which are the principal graces of the Spirit of God: faith is to be understood, not of a faith of miracles, for that does not abide; nor of an historical one, or mere assent to truth; persons may have this faith, and believe but for a while; but of that faith, which is peculiar to God's elect; is a fruit and effect of electing grace, and for that reason abides; is the gift of God, and one of those which are without repentance; is the work of God, and the operation of his Spirit, and therefore will be performed with power; it is the grace by which a soul sees Christ, goes unto him, lays hold on him, receives him, relies on him, and lives upon him: "hope" is also a gift of God's grace, implanted in regeneration; has God and Christ, and not any worldly thing, or outward performance, for its object, ground, and foundation, to build upon; it is of things unseen, future, difficult, yet possible to be enjoyed; it is supported by the love of God, is encouraged by promises, and is sure, being fixed on Christ and his righteousness; it is that grace by which saints wait for things promised, and rejoice in the believing views of glory and happiness: charity designs love to God, Christ, and the saints, as has been explained, and a large

account is given of it in this chapter: these are the three chief and leading graces in God's people, and they abide and continue with them; they may fail sometimes, as to their lively exercise, but never as to their being and principle; faith may droop and hang its wing, hope may not be lively, and love may wax cold, but neither of them can be lost; Christ prays that faith fail not, hope on him is an anchor sure and steadfast, and nothing can separate from the love of Christ; as not from the love of Christ to his people, so not from theirs to him: these graces abide now, during the present life: he that has true faith in Christ, shall die in it; and he that has a good hope through grace, shall have it in his death; and love will outlive death, and be in its height and glory in the other world: for which reason it is added,

but the greatest of these is charity; and is said to be so, not that it is on every account the greatest; faith in many things exceeds that, as what is ascribed to it in Scripture shows; but because of the peculiar properties and effects of it before mentioned, it including faith and hope, as in #1Co 13:7 and besides many other things, and because, without this, faith and hope are nothing: and besides, its usefulness is more extensive than either of the other two; a man's faith is only for himself; a just man lives by his own faith, and not another's; one man's faith will be of no service to another, and the same is true of hope; but by love saints serve one another, both in things temporal and spiritual, and chiefly it is said to be the greatest, because most durable; in the other world, faith will be changed for vision, and hope for enjoyment, but love will abide, and be in its full perfection and constant exercise, to all eternity. The Jews <sup>{w}</sup> say much the same of humility the apostle does here of charity;

“wisdom, fear, humility, they are alike, אֵךְ עֲנוּת גְּדוּלָה מִכּוֹלָן, "but humility is greater than them all".”

<sup>{w}</sup> Piske Toseph. in T. Bab. Yebamot, art. 196.

## JAMIESON FAUSSET & BROWN BIBLE COMMENTARY

### 13:8

8. never faileth—never is to be out of use; it always holds its place.

shall fail...vanish away—The same *Greek* verb is used for both; and that different from the *Greek* verb for "faileth." Translate, "Shall be done away with," that is, shall be dispensed with at the Lord's coming, being superseded by their more perfect heavenly analogues; for instance, *knowledge* by *intuition*. Of "tongues," which are still more temporary, the verb is "shall cease." A primary fulfilment of Paul's statement took place when the Church attained its maturity; then "tongues" entirely "ceased," and "propheysings" and "knowledge," so far as they were supernatural gifts of the Spirit, were superseded as no longer required when the ordinary preaching of the word, and the Scriptures of the New Testament collected together, had become established institutions.

### 13:9

9, 10. in part—partially and imperfectly. Compare a similar contrast to the "perfect man," "the measure of the stature of the fulness of Christ" (#Eph 4:11-13).

### 13:10

10. that which is in part—fragmentary and isolated.

### 13:11

11. When...a child—(#1Co 3:1 14:20).

I spake—alluding to "tongues."

understood—or, "had the sentiments of." Alluding to "prophecy."

I thought—*Greek* "reasoned" or "judged"; alluding to "knowledge."

when I became...I put away—rather, "now that I am become a man, I have done away with the things of the child."

### 13:12

12. now—in our present state.

see—an appropriate expression, in connection with the "prophets" of *seers* (#1Sa 9:9).

through a glass—that is, in a mirror; the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the

inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly.

**darkly**—literally, "in enigma." As a "mirror" conveys an image to the *eye*, so an "enigma" to the *ear*. But neither "eye nor ear" can fully represent (though the believer's soul gets a small revelation now of) "the things which God hath prepared for them that love Him" (#1Co 2:9). Paul alludes to #Nu 12:8, "not in *dark* speeches"; the *Septuagint*, "not in *enigmas*." Compared with the *visions* and *dreams* vouchsafed to other prophets, God's communications with Moses were "not in enigmas." But compared with the intuitive and direct vision of God hereafter, even the revealed word now is "a dark discourse," or a shadowing forth *by enigma* of God's reflected likeness. Compare #2Pe 1:19, where the "light" or *candle* in a dark place stands in contrast with the "day" dawning. God's word is called a *glass* or mirror also in #2Co 3:18.

**then**—"when that which is perfect is come" (#1Co 13:10).

**face to face**—not merely "mouth to mouth" (#Nu 12:8). #Ge 32:30 was a type (#Joh 1:50,51).

**know...known**—rather as *Greek*, "*fully know...fully known*." Now we *are known by*, rather than *know*, God (#1Co 8:3 Ga 4:9).

### 13:13

**13. And now**—Translate, "*But now*." "In this present state" [HENDERSON]. Or, "now" does not express time, but *opposition*, as in #1Co 5:11, "the case being so" [GROTIUS]; whereas *it is the case that* the *three* gifts, "prophecy," "tongues," and "knowledge" (cited as specimens of the whole class of gifts) "fail" (#1Co 13:8), *there abide* permanently only *these three—faith, hope, charity*. In one sense *faith* and *hope* shall be done away, *faith* being superseded by sight, and *hope* by actual fruition (#Ro 8:24 2Co 5:7); and *charity*, or love, alone never faileth (#1Co 13:8). But in another sense, "faith and hope," as well as "charity," ABIDE; namely, after the extraordinary gifts have ceased; for those three are *necessary and sufficient for salvation at all times*, whereas the extraordinary gifts are not at all so; compare the use of "abide," #1Co 3:14. *Charity*, or love, is connected specially with the Holy Spirit, who is the bond of the loving union between the brethren (#Ro 15:30 Col 1:8). *Faith* is towards God. *Hope* is in behalf of ourselves. *Charity* is love to God creating in us love towards our neighbor. In an unbeliever there is more or less of the three opposites—unbelief, despair, hatred. Even hereafter *faith* in the sense of *trust in God* "abideth"; also "hope," in relation to ever new joys in prospect, and at the anticipation of ever increasing blessedness, sure never to be disappointed. But love alone in every sense "abideth"; it is therefore "the greatest" of the three, as also because it presupposes "faith," which without "love" and its consequent "works" is dead (#Ga 5:6 Jas 2:17,20).

**but**—rather, "and"; as there is not so strong opposition between charity and the other two, faith and hope, which like it also "abide."

## PEOPLES NEW TESTAMENT NOTES

### 13:8

#1Co 13:8-10

**Love never faileth.** The superiority of love over all besides is shown by its survival of all with which it is compared. It is eternal and imperishable.

**Whether there be prophecies.** The gift of prophesying shall cease. As a matter of fact we know that it has long since done so.

**Whether there be tongues.** The gift of speaking in unknown tongues *was* transitory.

**Knowledge.** Even the supernatural knowledge, granted as a spiritual gift, is temporary. All these were only granted while the church was in an immature state.

### 13:9

#1Co 13:9

**For we know in part, and prophesy in part.** A reason why these gifts should pass away. Our knowledge is now only partial, and the prophecy only gives glimpses. These are all imperfect and fragmentary, and hence must give way to something better.

**13:10**

#1Co 13:10

**When that which is perfect is come,** then the partial knowledge and prophecy will be done away. The imperfect will give way to the perfect; the perishable to the enduring. "The perfect" was expected at the coming of Christ. Some think that it came when the church was fully matured, since the special gifts then ceased. If there is a reference to this, the final and complete reference is to the glorified church.

**13:11**

#1Co 13:11-13

**When I was a child.** In these verses the change he has declared will take place is illustrated by the change from childhood to manhood. The speech, thoughts and feelings of the child give way to those of the man. So it will be when the church moves on from childhood to full development.

**13:12**

#1Co 13:12-13

**For now we see in a glass.** In a "mirror." The mirrors of the ancients were of polished metal, and were far inferior to ours. The images were indistinct in comparison. They were seen

**darkly,** indistinctly, imperfectly. Thus in this state of our knowledge of divine things, imperfect and incomplete.

**But then face to face.** We will not look in a glass in the coming state, but will see face to face, without a veil, or obscurity.

**Now I know in part.** There were limitations upon the knowledge even of Paul; only a part was seen.

**But then,** when the veil is taken away, and the full revelation has come in the presence of Christ, he

**shall know** fully, know God, eternity and its secrets, even as he is known to God. Thus it is shown that all these spiritual gifts [#1Co 12:8-10] are fleeting.

**13:13**

#1Co 13:13

**But now abideth faith, hope, love.** These three shall survive. They are eternal. They continue to exist in the church, and shall not fail in its glorified state. As long as the redeemed saint shall have future ages before him, so long will trust in God and hope give them brightness, while love itself is the very atmosphere of the divine life.

**The greatest of these is love.** The greatest because it glorifies both faith and hope, sanctifies every faculty and Christian grace, is the very moving impulse of the gospel, and is the one quality that is divine. "God is love" [#1Jo 4:8].

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

**13:8**

Ver. 8. The apostle, from another argument, commendeth the grace of love, viz. its never failing; it shall go with us into another world, and have its use and exercise there, where there will be no prophesying, no speaking with divers tongues, but there the saints shall love God. And this maketh it evident, that by charity, or love, (before mentioned), the apostle doth not singly mean bounty or beneficence to those that stand in need of those good things of this life, in which we can help them.

**Whether there be knowledge, it shall vanish away:** by *knowledge*, here, some understand the communicating of knowledge to the church by preaching: others, the means we now have by meditating in and study of the Scriptures:

others, better, of the imperfect degrees of our knowledge, or the way of our procuring it: the following verses would incline us to interpret it of the former, though it be true also of the latter.

**13:9**

Ver. 9. **For we know in part**; it was truly said, as to things human, that the greatest part of those things that we know, is the least part of those things which we are ignorant of. A great measure of Divine things is also unknown to us, and the knowledge of them reserved for the resurrection and day of judgment, **#Joh 14:20**.

**And we prophesy in part**; nor can the communication of our knowledge to that, be larger than what we by prophecy communicate; we having ourselves but a short and imperfect communication of Divine things, we can communicate but an imperfect degree of knowledge to others.

**13:10**

Ver. 10. But when we come to heaven, we shall be in such a state, as nothing shall or can be added to us; then our partial and imperfect knowledge shall be swallowed up in a knowledge perfect and complete.

**13:11**

Ver. 11. The apostle compareth the state of believers in this life, compared with their state in another life, to the state of a child, compared to that of a man. Look, as one, when he is a child, knoweth things imperfectly, and discourseth of them in the style and according to the knowledge of a child; but when he is grown up, he discourseth of them at another rate, according to the degree of knowledge which he hath acquired by instruction of others, or his own experience and observation: so it is with all of us; in this life we, like children, have a poor, low, imperfect knowledge of spiritual things, and accordingly discourse of them; but when we come to heaven, we shall know them and discourse of them in a more perfect manner.

**13:12**

Ver. 12. The apostle pursues his former theme, comparing the imperfect state of believers, as to knowledge in this life, with what shall be in the life that is to come. In this life it is as in a looking glass, (where we only see the images and imperfect representations of things), and darkly, in a riddle; it is but a little knowledge that we have, and what we have we get with a great deal of difficulty; but in heaven we shall have such knowledge as two men have who see one another face to face, and shall know God fully, in some measure, though not in the same degree, of the fulness and perfections wherein God knoweth us.

**13:13**

Ver. 13. Take us according to our state in this life, we have, and shall have, the exercise of three graces: *faith*, to evidence unto us those things which we do not see, either by the eye of sense or reason;

**hope**, by which we wait for the receiving of them; and

**love**, by which we delight ourselves in God, and show obedience to the will of God. But of all these, love is

**the greatest**, either in respect of its use and profitableness unto men, or in respect of its duration and abiding (which last the apostle seemeth chiefly to intend).

**Faith** shall cease when we come to the vision of God; and **hope**, when we come to the fruition of God in glory; **love** also will cease, as to some acts, but never as to a pleasure and a delighting in God; that will be to eternity.

TEXT: I Corinthians 14:1-40

THEME: All Spirituals Need Regulation

## INTRODUCTION:

## I. Essentials Of Proper Regulation

## A. The Fruit Of The Spirit Is Necessary - Not Optional! vs. 1a

I Cor 14:1 ¶ Follow after charity, and desire spirituals=~~gifts~~, but rather that ye may prophesy.

## B. A Desire For Spirituals Is Commanded vs. 1b

I Cor 14:1b . . . and desire spirituals=~~gifts~~, but rather that ye may prophesy.

The portion of the spiritual gift of prophesying (fore-telling) is not the major item, here. For now(at the time of the book's writing) it is still active. But when the canon is complete, prophesying as far as content will be the same, but takes work to study and become (by the ministry of the Holy Spirit) prepared (forth-telling) to build up the Body of Christ.

## C. The reasons to prefer prophesying over glossolalia vs. 1

## 1. Their directions - to God, NOT to men vs. 2-3

2 For he that speaketh in an=~~unknown~~ tongue speaketh not unto men, but unto God: for no man understandeth=~~him~~; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

## 2. Their objects - to build up the Church vs. 4

4 He that speaketh in an=~~unknown~~ tongue edifieth himself; but he that prophesieth edifieth the church.

## 3. Their results vs. 5

The church is clearly commanded to continually pursue love, and to prefer to prophesy over their desire for spirituals. The act of prophesying is distinguished from the spiritual "prophecy" and the spiritual "prophet", for it is something all can do (vs. 31). The reason is that prophesying edifies others, glossolalia does not, unless interpreted. The church ought to give prominence to prophecy, or preaching ("that you might preach")

## D. Spirituals Are To Build Up The Body vs. 5c

I Cor 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

## E. Spirituals Are To Be Ministered Thoughtfully

1. I Cor 14:15 ¶ 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.

2. I Cor 14:19 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.

3. I Cor 14:32 And the spirits of the prophets are subject to the prophets.

Prov 25:28 ¶ He that hath no rule over his own spirit is like a city that is broken down, and without walls.

## F. Spirituals Are To Be Ministered In Orderliness vs. 26-33

## 1. Not all gifts are to be exercised by all members of the body! vs. 26

I Cor 14:26 ¶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

2. Public gifts are to be administered one at a time. - up to three tongue speakers at a meeting, one at a time vs. 27,31

I Cor 14:27 If any man speak in an=~~unknown~~ tongue, let it be by two, or at the most by three, and that by course; and let one interpret (Grk. διερμηνευετω PAImp 3S>διερμηνευω diermeneuo dee-er-main-yoo'-o from 1223 and 2059; TDNT-2:661,256; v AV-interpret 4, by interpretation 1, expound 1; 6, 1) to unfold the meaning of what is said, explain, expound, 2) to translate into one's native language

I Cor 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

3. All (men) may prophecy (and the rest judge), but one at a time - 2 or 3 at a meeting vs. 31

Because they are God's gifts and must be regulated in God's prescribed manner.

Because God is not a God of confusion, but of peace (an attribute of God's person) - (τάξις = order) vs. 33, 40

I Cor 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

I Cor 14: 40 Let all things be done decently and in order.

G. Spirituals Are To Be Regulated By The Word Of God vs. 37

1. Not by the childishness of subjectivism, but by the manliness of objectivism vs. 20

II. Examples Of Proper Regulation vs. 13

I Cor 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

A. Tongues

1. Tongues are to be used in Jewish Evangelism vs. 20-22

I Cor 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 ¶ In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Quote from Isaiah 28:11 Ref. Deut 28:49

22 Wherefore tongues are for a sign, not to them that believe (believing Jews), but to them that believe not (unbelieving Jews): but prophesying ~~serveth~~ not for them that believe not, but for them which believe.

2. Tongues were still in use, in 55 AD, if and only if interpreted, to build up the body - See Above vs. 27

(the Canon was not yet completed and the Temple in Jerusalem was still standing

- destroyed by the Roman General Titus in 70 AD)

B. Prophecy Is To Build Up The Body - in quality but also in quantity vs. 3, 31

I Cor 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. (Next Weeks Message Text)

I Cor 14: 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

**CONCLUSION:**

## 1769 Authorized Version (KJV)

- I Cor 14:1 ¶ Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
- 2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.
- 3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.
- 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
- 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- 6 ¶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
- 12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.
- 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.
- 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.
- 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
- 21 ¶ In the law it is written<sup>a</sup>, **With *men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me*, saith the Lord.**
- 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
- 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

<sup>a</sup> A quote from Isa 28:11-12; Deu 28:49.

- 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
- 25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.
- 26 ¶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- 27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and *that* by course; and let one interpret.
- 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- 29 Let the prophets speak two or three, and let the other judge.
- 30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 32 And the spirits of the prophets are subject to the prophets.
- 33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.
- 34 ¶ Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 36 ¶ What? came the word of God out from you? or came it unto you only?
- 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 38 But if any man be ignorant, let him be ignorant.
- 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
- 40 Let all things be done decently and in order.

### 1991 Byzantine Majority Text – with declination of forms

- 1 Cor 14:1 ¶ διωκετε <1377> (5720) {V-PAM-2P} την <3588> {T-ASF} αγαπην <26> {N-ASF} ζηλουτε <2206> (5720) {V-PAM-2P} δε <1161> {CONJ} τα <3588> {T-APN} πνευματικα <4152> {A-APN} μαλλον <3123> {ADV} δε <1161> {CONJ} ινα <2443> {CONJ} προφητευητε <4395> (5725) {V-PAS-2P}
- 2 ο <3588> {T-NSM} γαρ <1063> {CONJ} λαλων <2980> (5723) {V-PAP-NSM} γλωσση <1100> {N-DSF} ουκ <3756> {PRT-N} ανθρωποις <444> {N-DPM} λαλει <2980> (5719) {V-PAI-3S} αλλα <235> {CONJ} τω <3588> {T-DSM} θεω <2316> {N-DSM} ουδεις <3762> {A-NSM-N} γαρ <1063> {CONJ} ακουει <191> (5719) {V-PAI-3S} πνευματι <4151> {N-DSN} δε <1161> {CONJ} λαλει <2980> (5719) {V-PAI-3S} μυστηρια <3466> {N-APN}
- 3 ο <3588> {T-NSM} δε <1161> {CONJ} προφητευων <4395> (5723) {V-PAP-NSM} ανθρωποις <444> {N-DPM} λαλει <2980> (5719) {V-PAI-3S} οικοδομην <3619> {N-ASF} και <2532> {CONJ} παρακλησιν <3874> {N-ASF} και <2532> {CONJ} παραμυθιαν <3889> {N-ASF}
- 4 ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} γλωσση <1100> {N-DSF} εαυτον <1438> {F-3ASM} οικοδομει <3618> (5719) {V-PAI-3S} ο <3588> {T-NSM} δε <1161> {CONJ} προφητευων <4395> (5723) {V-PAP-NSM} εκκλησιαν <1577> {N-ASF} οικοδομει <3618> (5719) {V-PAI-3S}
- 5 θελω <2309> (5719) {V-PAI-1S} δε <1161> {CONJ} παντας <3956> {A-APM} υμας <4771> {P-2AP} λαλειν <2980> (5721) {V-PAN} γλωσσαις <1100> {N-DPF} μαλλον <3123> {ADV} δε <1161> {CONJ} ινα <2443> {CONJ} προφητευητε <4395> (5725) {V-PAS-2P} μειζων <3173> {A-NSM-C} γαρ <1063> {CONJ} ο <3588> {T-NSM} προφητευων <4395> (5723) {V-PAP-NSM} η <2228> {PRT} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} γλωσσαις <1100> {N-DPF} εκτος <1622> {ADV} ει <1487> {COND} μη <3361> {PRT-N} διερμηνευει <1329> (5719) {V-PAI-3S} ινα <2443> {CONJ} η <3588> {T-NSF} εκκλησια <1577> {N-NSF} οικοδομην <3619> {N-ASF} λαβη <2983> (5632) {V-2AAS-3S}

- 7 ομως <3676> {CONJ} τα <3588> {T-NPN} αμυχα <895> {A-NPN} φωνην <5456> {N-ASF} διδοντα <1325> (5723) {V-PAP-NPN} ειτε <1535> {CONJ} αυλος <836> {N-NSM} ειτε <1535> {CONJ} κιθαρα <2788> {N-NSF} εαν <1437> {COND} διαστολην <1293> {N-ASF} τως <3588> {T-DPM} φθογοις <5353> {N-DPM} μη <3361> {PRT-N} διδω <1325> (5725) {V-PAS-1S} πως <4459> {ADV-I} γνωσθησεται <1097> (5701) {V-FPI-3S} το <3588> {T-NSN} αυλουμενον <832> (5746) {V-PPP-NSN} η <2228> {PRT} το <3588> {T-NSN} κιθαριζομενον <2789> (5746) {V-PPP-NSN}
- 8 και <2532> {CONJ} γαρ <1063> {CONJ} εαν <1437> {COND} αδηλον <82> {A-ASF} φωνην <5456> {N-ASF} σαλπιγξ <4536> {N-NSF} δω <1325> (5632) {V-2AAS-3S} τις <5101> {I-NSM} παρασκευασεται <3903> (5695) {V-FDI-3S} εις <1519> {PREP} πολεμον <4171> {N-ASM}
- 9 ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} δια <1223> {PREP} της <3588> {T-GSF} γλωσσης <1100> {N-GSF} εαν <1437> {COND} μη <3361> {PRT-N} ευσημον <2154> {A-ASM} λογον <3056> {N-ASM} δωτε <1325> (5632) {V-2AAS-2P} πως <4459> {ADV-I} γνωσθησεται <1097> (5701) {V-FPI-3S} το <3588> {T-NSN} λαλουμενον <2980> (5746) {V-PPP-NSN} εσεσθε <1510> (5695) {V-FDI-2P} γαρ <1063> {CONJ} εις <1519> {PREP} αερα <109> {N-ASM} λαλουντες <2980> (5723) {V-PAP-NPM}
- 10 τωσαντα <5118> {D-NPN} ει <1487> {COND} τυχοι <5177> (5630) {V-2AAO-3S} γενη <1085> {N-NPN} φωνων <5456> {N-GPF} εστιν <1510> (5719) {V-PAI-3S} εν <1722> {PREP} κοσμω <2889> {N-DSM} και <2532> {CONJ} ουδεν <3762> {A-NSN-N} αυτων <846> {P-GPM} αφωνων <880> {A-NSN}
- 11 εαν <1437> {COND} ουν <3767> {CONJ} μη <3361> {PRT-N} ειδω <1492> (5762) {V-RAS-1S} την <3588> {T-ASF} δυναμιν <1411> {N-ASF} της <3588> {T-GSF} φωνης <5456> {N-GSF} εσομαι <1510> (5695) {V-FDI-1S} τω <3588> {T-DSM} λαλουντι <2980> (5723) {V-PAP-DSM} βαρβαρος <915> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} εν <1722> {PREP} εμοι <1473> {P-1DS} βαρβαρος <915> {A-NSM}
- 12 ουτως <3779> {ADV} και <2532> {CONJ} υμεις <4771> {P-2NP} επει <1893> {CONJ} ζηλωται <2207> {N-NPM} εστε <1510> (5719) {V-PAI-2P} πνευματων <4151> {N-GPN} προς <4314> {PREP} την <3588> {T-ASF} οικοδομην <3619> {N-ASF} της <3588> {T-GSF} εκκλησιας <1577> {N-GSF} ζητειτε <2212> (5720) {V-PAM-2P} ινα <2443> {CONJ} περισσευητε <4052> (5725) {V-PAS-2P}

**WH text reads for 1 Cor 14:13**

- 13 διο <1352> {CONJ} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} γλωσση <1100> {N-DSF} προσευχεσθω <4336> (5737) {V-PNM-3S} ινα <2443> {CONJ} διερμηνευη <1329> (5725) {V-PAS-3S}

**BYZ text reads for 1 Cor 14:13**

- 13 διοπερ <1355> {CONJ} ο <3588> {T-NSM} λαλων <2980> (5723) {V-PAP-NSM} γλωσση <1100> {N-DSF} προσευχεσθω <4336> (5737) {V-PNM-3S} ινα <2443> {CONJ} διερμηνευη <1329> (5725) {V-PAS-3S}

- 1 Cor 14:14** εαν <1437> {COND} γαρ <1063> {CONJ} προσευχωμαι <4336> (5741) {V-PNS-1S} γλωσση <1100> {N-DSF} το <3588> {T-NSN} πνευμα <4151> {N-NSN} μου <1473> {P-1GS} προσευχεται <4336> (5736) {V-PNI-3S} ο <3588> {T-NSM} δε <1161> {CONJ} νους <3563> {N-NSM} μου <1473> {P-1GS} ακαρπος <175> {A-NSM} εστιν <1510> (5719) {V-PAI-3S}
- 15 τι <5101> {I-NSN} ουν <3767> {CONJ} εστιν <1510> (5719) {V-PAI-3S} προσευξομαι <4336> (5695) {V-FDI-1S} τω <3588> {T-DSN} πνευματι <4151> {N-DSN} προσευξομαι <4336> (5695) {V-FDI-1S} δε <1161> {CONJ} και <2532> {CONJ} τω <3588> {T-DSM} νοι <3563> {N-DSM} ψαλω <5567> (5692) {V-FAI-1S} τω <3588> {T-DSN} πνευματι <4151> {N-DSN} ψαλω <5567> (5692) {V-FAI-1S} δε <1161> {CONJ} και <2532> {CONJ} τω <3588> {T-DSM} νοι <3563> {N-DSM}
- 16 επει <1893> {CONJ} εαν <1437> {COND} ευλογησης <2127> (5661) {V-AAS-2S} τω <3588> {T-DSN} πνευματι <4151> {N-DSN} ο <3588> {T-NSM} αναπληρων <378> (5723) {V-PAP-NSM} τον <3588> {T-ASM} τοπον <5117> {N-ASM} του <3588> {T-GSM} ιδιωτου <2399> {N-GSM} πως <4459> {ADV-I} ερει <2046> (5692) {V-FAI-3S} το <3588> {T-ASN} αμην <281> {HEB} επι <1909> {PREP} τη <3588> {T-DSF} ση <4674> {S-2SDSF} ευχαριστια <2169> {N-DSF} επειδη <1894> {CONJ} τι <5101> {I-ASN} λεγεις <3004> (5719) {V-PAI-2S} ουκ <3756> {PRT-N} οιδεν <1492> (5758) {V-RAI-3S}
- 17 συ <4771> {P-2NS} μεν <3303> {PRT} γαρ <1063> {CONJ} καλωσ <2573> {ADV} ευχαριστεισ <2168> (5719) {V-PAI-2S} αλλ <235> {CONJ} ο <3588> {T-NSM} ετερος <2087> {A-NSM} ουκ <3756> {PRT-N} οικοδομειται <3618> (5743) {V-PPI-3S}
- 18 ευχαριστω <2168> (5719) {V-PAI-1S} τω <3588> {T-DSM} θεω <2316> {N-DSM} μου <1473> {P-1GS} παντων <3956> {A-GPM} υμων <4771> {P-2GP} μαλλον <3123> {ADV} γλωσσαισ <1100> {N-DPF} λαλων <2980> (5723) {V-PAP-NSM}

- 19 *αλλ* <235> {CONJ} *εν* <1722> {PREP} *εκκλησια* <1577> {N-DSF} *θελω* <2309> (5719) {V-PAI-1S} *πεντε* <4002> {A-NUI} *λογους* <3056> {N-APM} *δια* <1223> {PREP} *του* <3588> {T-GSM} *νοος* <3563> {N-GSM} *μου* <1473> {P-1GS} *λαλησαι* <2980> (5658) {V-AAN} *ινα* <2443> {CONJ} *και* <2532> {CONJ} *αλλους* <243> {A-APM} *κατηχησω* <2727> (5661) {V-AAS-1S} *η* <2228> {PRT} *μυριους* <3463> {A-APM} *λογους* <3056> {N-APM} *εν* <1722> {PREP} *γλωσση* <1100> {N-DSF}
- 20 *αδελφοι* <80> {N-VPM} *μη* <3361> {PRT-N} *παιδια* <3813> {N-NPN} *γινεσθε* <1096> (5737) {V-PNM-2P} *ταις* <3588> {T-DPF} *φρεσιν* <5424> {N-DPF} *αλλα* <235> {CONJ} *τη* <3588> {T-DSF} *κακια* <2549> {N-DSF} *νηπιαζετε* <3515> (5720) {V-PAM-2P} *ταις* <3588> {T-DPF} *δε* <1161> {CONJ} *φρεσιν* <5424> {N-DPF} *τελειοι* <5046> {A-NPM} *γινεσθε* <1096> (5737) {V-PNM-2P}
- 21 ¶ *εν* <1722> {PREP} *τω* <3588> {T-DSM} *νομω* <3551> {N-DSM} *γεγραπται* <1125> (5769) {V-RPI-3S} *οτι* <3754> {CONJ}

*εν* <1722> {PREP} *ετερογλωσσοις* <2084> {A-DPM} <sup>a</sup>  
*και* <2532> {CONJ} *εν* <1722> {PREP} *χειλεσιν* <5491> {N-DPN} *ετεροις* <2087> {A-DPN}  
*λαλησω* <2980> (5692) {V-FAI-1S} *τω* <3588> {T-DSM} *λαω* <2992> {N-DSM} *τουτω*  
<3778> {D-DSM}  
*και* <2532> {CONJ} *ουδ* <3761> {CONJ-N} *ουτως* <3779> {ADV} *εισακουσονται* <1522> (5695)  
{V-FDI-3P} *μου* <1473> {P-1GS}

- λεγει* <3004> (5719) {V-PAI-3S} *κυριος* <2962> {N-NSM}
- 23 *εαν* <1437> {COND} *ουν* <3767> {CONJ} *συνελθη* <4905> (5632) {V-2AAS-3S} *η* <3588> {T-NSF} *εκκλησια* <1577> {N-NSF} *ολη* <3650> {A-NSF} *επι* <1909> {PREP} *το* <3588> {T-ASN} *αυτο* <846> {P-ASN} *και* <2532> {CONJ} *παντες* <3956> {A-NPM} *γλωσσαις* <1100> {N-DPF} *λαλωσιν* <2980> (5725) {V-PAS-3P} *εισελθωσιν* <1525> (5632) {V-2AAS-3P} *δε* <1161> {CONJ} *ιδιωται* <2399> {N-NPM} *η* <2228> {PRT} *απιστοι* <571> {A-NPM} *ουκ* <3756> {PRT-N} *ερουσιν* <2046> (5692) {V-FAI-3P} *οτι* <3754> {CONJ} *μινεσθε* <3105> (5736) {V-PNI-2P}
- 24 *εαν* <1437> {COND} *δε* <1161> {CONJ} *παντες* <3956> {A-NPM} *προφητεωσιν* <4395> (5725) {V-PAS-3P} *εισελθη* <1525> (5632) {V-2AAS-3S} *δε* <1161> {CONJ} *τις* <5100> {X-NSM} *απιστος* <571> {A-NSM} *η* <2228> {PRT} *ιδιωτης* <2399> {N-NSM} *ελεγχεται* <1651> (5743) {V-PPI-3S} *υπο* <5259> {PREP} *παντων* <3956> {A-GPM} *ανακρινεται* <350> (5743) {V-PPI-3S} *υπο* <5259> {PREP} *παντων* <3956> {A-GPM}
- 25 *και* <2532> {CONJ} *ουτως* <3779> {ADV} *τα* <3588> {T-NPN} *κρυπτα* <2927> {A-NPN} *της* <3588> {T-GSF} *καρδιας* <2588> {N-GSF} *αυτου* <846> {P-GSM} *φανερα* <5318> {A-NPN} *γινεται* <1096> (5736) {V-PNI-3S} *και* <2532> {CONJ} *ουτως* <3779> {ADV} *πεσων* <4098> (5631) {V-2AAP-NSM} *επι* <1909> {PREP} *προσωπον* <4383> {N-ASN} *προσκυνησει* <4352> (5692) {V-FAI-3S} *τω* <3588> {T-DSM} *θεω* <2316> {N-DSM} *απαγγελων* <518> (5723) {V-PAP-NSM} *οτι* <3754> {CONJ} *ο* <3588> {T-NSM} *θεος* <2316> {N-NSM} *οντως* <3689> {ADV} *εν* <1722> {PREP} *υμιν* <4771> {P-2DP} *εστιν* <1510> (5719) {V-PAI-3S}
- 26 ¶ *τι* <5101> {I-NSN} *ουν* <3767> {CONJ} *εστιν* <1510> (5719) {V-PAI-3S} *αδελφοι* <80> {N-VPM} *οταν* <3752> {CONJ} *συνερχησθε* <4905> (5741) {V-PNS-2P} *εκαστος* <1538> {A-NSM} *υμων* <4771> {P-2GP} *ψαλμον* <5568> {N-ASM} *εχει* <2192> (5719) {V-PAI-3S} *διδαχην* <1322> {N-ASF} *εχει* <2192> (5719) {V-PAI-3S} *γλωσσαν* <1100> {N-ASF} *εχει* <2192> (5719) {V-PAI-3S} *αποκαλυψιν* <602> {N-ASF} *εχει* <2192> (5719) {V-PAI-3S} *ερμηνειαν* <2058> {N-ASF} *εχει* <2192> (5719) {V-PAI-3S} *παντα* <3956> {A-NPN} *προς* <4314> {PREP} *οικοδομην* <3619> {N-ASF} *γινεσθω* <1096> (5737) {V-PNM-3S}
- 27 *ειτε* <1535> {CONJ} *γλωσση* <1100> {N-DSF} *τις* <5100> {X-NSM} *λαλει* <2980> (5719) {V-PAI-3S} *κατα* <2596> {PREP} *δυο* <1417> {A-NUI} *η* <2228> {PRT} *το* <3588> {T-ASN} *πλειστον* <4118> {A-ASN-S} *τρεις* <5140> {A-APM} *και* <2532> {CONJ} *ανα* <303> {PREP} *μερος* <3313> {N-ASN} *και* <2532> {CONJ} *εις* <1520> {A-NSM} *διερμηνευετω* <1329> (5720) {V-PAM-3S}
- 28 *εαν* <1437> {COND} *δε* <1161> {CONJ} *μη* <3361> {PRT-N} *η* <1510> (5725) {V-PAS-3S} *διερμηνευτης* <1328> {N-NSM} *σιγατω* <4601> (5720) {V-PAM-3S} *εν* <1722> {PREP} *εκκλησια* <1577> {N-DSF} *εαντω* <1438> {F-3DSM} *δε* <1161> {CONJ} *λαλειτω* <2980> (5720) {V-PAM-3S} *και* <2532> {CONJ} *τω* <3588> {T-DSM} *θεω* <2316> {N-DSM}
- 29 *προφηται* <4396> {N-NPM} *δε* <1161> {CONJ} *δυο* <1417> {A-NUI} *η* <2228> {PRT} *τρεις* <5140> {A-NPM} *λαλειτωσαν* <2980> (5720) {V-PAM-3P} *και* <2532> {CONJ} *οι* <3588> {T-NPM} *αλλοι* <243> {A-NPM} *διακρινετωσαν* <1252> (5720) {V-PAM-3P}
- 30 *εαν* <1437> {COND} *δε* <1161> {CONJ} *αλλω* <243> {A-DSM} *αποκαλυφθη* <601> (5686) {V-APS-3S} *καθημενω* <2521> (5740) {V-PNP-DSM} *ο* <3588> {T-NSM} *πρωτος* <4413> {A-NSM-S} *σιγατω* <4601> (5720) {V-PAM-3S}

<sup>a</sup> A quote from Isa 28:11-12; Deu 28:49.

- 31 δυνασθε <1410> (5736) {V-PNI-2P} γαρ <1063> {CONJ} καθ <2596> {PREP} ενα <1520> {A-ASM} παντες <3956> {A-NPM} προφητευειν <4395> (5721) {V-PAN} ινα <2443> {CONJ} παντες <3956> {A-NPM} μανθανωσιν <3129> (5725)<sup>a</sup> {V-PAS-3P} και <2532> {CONJ} παντες <3956> {A-NPM} παρακαλωνται <3870> (5747) {V-PPS-3P}<sup>b</sup>
- 32 και <2532> {CONJ} πνευματα <4151> {N-NPN} προφητων <4396> {N-GPM} προφηταις <4396> {N-DPM} υποτασσειται <5293> (5743) {V-PPI-3S}
- 33 ου <3756> {PRT-N} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} ακαταστασιας <181> {N-GSF} ο <3588> {T-NSM} θεος <2316> {N-NSM} αλλα <235> {CONJ} ειρηνης. <1515> {N-GSF}
- ¶ Ως <5613> {ADV} εν <1722> {PREP} πασαις <3956> {A-DPF} ταις <3588> {T-DPF} εκκλησιας <1577> {N-DPF} των <3588> {T-GPM} αγων, <40> {A-GPM} 34 αι <3588> {T-NPF} γυναικες <1135> {N-NPF} υμων <4771> {P-2GP} εν <1722> {PREP} ταις <3588> {T-DPF} εκκλησιας <1577> {N-DPF} σιγατωσαν <4601> (5720) {V-PAM-3P} ου <3756> {PRT-N} γαρ <1063> {CONJ} επιτετραπται <2010> (5769) {V-RPI-3S} αυταις <846> {P-DPF} λαλειν <2980> (5721) {V-PAN} αλλ <235> {CONJ} υποτασσεσθαι <5293> (5733) {V-PMN} καθως <2531> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} νομος <3551> {N-NSM} λεγει <3004> (5719) {V-PAI-3S}
- 35 ει <1487> {COND} δε <1161> {CONJ} τι <5100> {X-ASN} μαθειν <3129> (5629) {V-2AAN} θελουσιν <2309> (5719) {V-PAI-3P} εν <1722> {PREP} οικω <3624> {N-DSM} τους <3588> {T-APM} ιδιους <2398> {A-APM} ανδρας <435> {N-APM} επερωτατωσαν <1905> (5720) {V-PAM-3P} αισχρον <150> {A-NSN} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} γυναιξιν <1135> {N-DPF} εν <1722> {PREP} εκκλησια <1577> {N-DSF} λαλειν <2980> (5721) {V-PAN}
- 36 η <2228> {PRT} αφ <575> {PREP} υμων <4771> {P-2GP} ο <3588> {T-NSM} λογος <3056> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} εξηλθεν <1831> (5627) {V-2AAI-3S} η <2228> {PRT} εις <1519> {PREP} υμας <4771> {P-2AP} μονους <3441> {A-APM} κατηνητησεν <2658> (5656) {V-AAI-3S}
- 37 ¶ ει <1487> {COND} τις <5100> {X-NSM} δοκει <1380> (5719) {V-PAI-3S} προφητης <4396> {N-NSM} ειναί <1510> (5721) {V-PAN} η <2228> {PRT} πνευματικος <4152> {A-NSM} επιγνωσκειτω <1921> (5720) {V-PAM-3S} α <3739> {R-APN} γραφω <1125> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} κυριου <2962> {N-GSM} εισιν <1510> (5719) {V-PAI-3P} εντολαι <1785> {N-NPF}
- 38 ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} αγνοει <50> (5719) {V-PAI-3S} αγνοειτω <50> (5720) {V-PAM-3S}
- 39 ωστε <5620> {CONJ} αδελφοι <80> {N-VPM} ζηλουτε <2206> (5720) {V-PAM-2P} το <3588> {T-ASN} προφητευειν <4395> (5721) {V-PAN} και <2532> {CONJ} το <3588> {T-ASN} λαλειν <2980> (5721) {V-PAN} γλωσσαις <1100> {N-DPF} μη <3361> {PRT-N} κωλυετε <2967> (5720) {V-PAM-2P}
- 40 παντα <3956> {A-NPN} ευσημονως <2156> {ADV} και <2532> {CONJ} κατα <2596> {PREP} ταξιιν <5010> {N-ASF} γινεσθω <1096> (5737) {V-PNM-3S}

<sup>a</sup> 3129 **μανθανω** *manthano man-than'-o* prolongation from a primary verb, another form of which, *matheo*, is used as an alternate in certain tenses; TDNT-4:390,552; v

AV-learn 24, understand 1; 25

1) to learn, be appraised

1a) to increase one's knowledge, to be increased in knowledge

1b) to hear, be informed

1c) to learn by use and practice

1c1) to be in the habit of, accustomed to

5725 Tense-Present See 5774

Voice-Active See 5784

Mood - Subjunctive See 5792

<sup>b</sup> 3870 **παρακαλεω** *parakaleo par-ak-al-eh'-o* from 3844 and 2564; TDNT-5:773,778; v

AV-beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1; 109

1) to call to one's side, call for, summon

2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.

2a) to admonish, exhort

2b) to beg, entreat, beseech

2b1) to strive to appease by entreaty

2c) to console, to encourage and strengthen by consolation, to comfort

2c1) to receive consolation, be comforted

2d) to encourage, strengthen

2e) exhorting and comforting and encouraging

2f) to instruct, teach

5747 Tense-Present See 5774

Voice-Passive See 5786

Mood - Subjunctive See 5792

## A.T. ROBERTSON'S WORD PICTURES IN THE GREEK NEW TESTAMENT

### I Cor 14:01

**Follow after love** (διωκετε την αγαπην). As if a veritable chase. Paul comes back to the idea in #12:31 (same use of ζηλουτε) and proves the superiority of prophecy to the other spiritual gifts not counting faith, hope, love of #13:13.

**But rather that ye may prophesy** (μαλλον δε ινα προφητευητε). Distinct aim in view as in verse #5. Old verb from προφητης, common in N.T. Present subjunctive, "that ye may keep on prophesying."

### I Cor 14:02

**For no man understandeth** (ουδεις γαρ ακουει). Literally, hears, gets the sense, understands. Verb ακουω used either of hearing the sound only or getting the idea (cf. #Ac 9:7; 22:9).

**Mysteries** (μυστηρια). Unexplained mysteries (#1Co 2:7).

### I Cor 14:03

**Edification** (οικοδομην). Building up.

**Comfort** (παρακλησιν). Encouragement, calling to one's side.

**Consolation** (παραμυθιαν). Old word (from παρα, μυθος, παραμυθεομαι #1Th 2:12 which see, a stimulating word), nowhere else in N.T., but παραμυθιον in #Php 2:1 with παρακλησις as here. Edification, cheer, incentive in these words.

### I Cor 14:04

**The church** (εκκλησιαν). No article, literally, "a church" (local use). Not η εκκλησια.

### I Cor 14:05

**Except he interpret** (εκτος ει μη διερμηνευη). Pleonastic combination of εκτος (preposition except) and ει μη (if not, unless) as in #15:2; 1Ti 5:19. For use of ει with subjunctive rather than εαν see #Php 3:12 (common enough in the *Koiné*, Robertson, *Grammar*, pp. 1017f., condition of third class). On the verb see on "1Co 12:30"; see on "Lu 24:27"; see on "Ac 9:36".

**Receive** (λαβη). Second aorist (ingressive) active subjunctive of λαμβανω, may get edification.

### I Cor 14:06

**If I come** (εαν ελθω). Third class condition, supposable case (aorist subjunctive).

**What shall I profit you** (τι υμας ωφελησω). Two accusatives with this verb (see #13:3).

**Unless I speak** (εαν μη λαλησω). Second condition (also third class) with the one conclusion (cf. #1Ti 2:5).

### I Cor 14:07

**Things without life** (αψυχα). Without a soul (α privative, ψυχη) or life. Old word only here in N.T.

**Pipe** (αυλος). Old word (from αω, αυω, to blow), only here in N.T.

**Harp** (κιθαρα). Old word. Stringed instrument as pipe, a wind instrument.

**If they give not a distinction in the sounds** (εαν διαστολην τοις φθογγοις μη δω). Third class condition with second aorist active subjunctive δω from διδωμι. Common word in late Greek for difference (διαστελλω, to send apart). In N.T. only here and #Ro 3:22; 10:12. φθογγος old word (from φθεγγομαι) for musical sounds vocal or instrumental. In N.T. only here and #Ro 10:18.

**I Cor 14:08**

**An uncertain voice** (αδηλον φωνην). Old adjective (α privative, δηλος, manifest). In N.T. only here and #Lu 11:44. Military trumpet (σαλπιγξ) is louder than pipe or harp.

**Shall prepare himself** (παρασκευαζεται). Direct middle future indicative of παρασκευαζω, old verb, in N.T. only here, #2Co 9:2; #Ac 10:10. From παρα, σκευη (preparation).

**I Cor 14:09**

**Unless ye utter speech easy to be understood** (εαν μη ευσημον λογον δωτε). Condition of third class again (εαν and aorist subjunctive). ευσημον (ευ, well, σημα, sign) is old word, here only in N.T., well-marked, distinct, clear. Good enunciation, a hint for speakers.

**Ye will be speaking into the air** (εσεσθε εις αερα λαλουντες). Periphrastic future indicative (linear action). Cf. αερα δερων (beating the air) in #9:26. Cf. our talking to the wind. This was before the days of radio.

**I Cor 14:10**

**It may be** (ει τυχοι). Condition of fourth class (ει and aorist optative of τυγχανω), if it should happen. Common enough idiom. Cf. τυχον in #16:6.

**Without signification** (αφωνον). Old adjective (α privative and φωνη). Without the faculty of speech (#12:2; #Ac 8:32; 2Pe 2:16).

**I Cor 14:11**

**The meaning of the voice** (την δυναμιν της φωνης). The power (force) of the voice.

**A barbarian** (βαρβαρος). Jargon, βαρ-βαρ. The Egyptians called all βαρβαρους who did not speak their tongue. The Greeks followed suit for all ignorant of Greek language and culture. They divided mankind into Hellenes and Barbarians.

**Unto me** (εν εμοι). In my case, almost like a dative.

**I Cor 14:12**

**Zealous of spiritual gifts** (ζηλωται πνευματων). Zealots for spirits. So it looked.

**That ye may abound** (ινα περισσευητε). Purpose clause with the object by prolepsis stated beforehand "for the edification of the church."

**I Cor 14:13**

**Let him pray that he may interpret** (προσευχεσθω ινα διερμηνευη). Else he had better cease talking in a tongue.

**I Cor 14:14**

**But my understanding is unfruitful** (ο δε νους μου ακαρπος). My intellect (νους) gets no benefit (ακαρπος, without fruit) from rhapsodical praying that may even move my spirit (πνευμα).

**I Cor 14:15**

**With the understanding also** (και τω νοι). Instrumental case of νους. Paul is distinctly in favour of the use of the intellect in prayer. Prayer is an intelligent exercise of the mind.

**And I will sing with the understanding also** (ψαλω δε και τω νοι). There was ecstatic singing like the rhapsody of some prayers without intelligent words. But Paul prefers singing that reaches the intellect as well as stirs the emotions. Solos that people do not understand lose more than half their value in church worship. ψαλλω originally meant to play on strings, then to sing with an accompaniment (#Eph 5:19), and here apparently to sing without regard to an instrument.

#### I Cor 14:16

**Else if thou bless with the spirit** (επει εαν ευλογης εν πνευματι). Third class condition. He means that, if one is praying and praising God (#10:16) in an ecstatic prayer, the one who does not understand the ecstasy will be at a loss when to say "amen" at the close of the prayer. In the synagogues the Jews used responsive amens at the close of prayers (#Neh 5:13; 8:6; 1Ch 16:36; #Ps 106:48).

**He that filleth the place of the unlearned** (ο αναπληρων τον τοπον του ιδιωτου). Not a special part of the room, but the position of the ιδιωτου (from ιδιος, one's own), common from Herodotus for private person (#Ac 4:13), unskilled (#2Co 11:6), uninitiated (unlearned) in the gift of tongues as here and verses #23.

**At thy giving of thanks** (επι τη ση ευχαριστηα). Just the prayer, not the Eucharist or the Lord's Supper, as is plain from verse #17.

#### I Cor 14:17 - None

#### I Cor 14:18

**More than you all** (παντων υμων μαλλον). Ablative case after μαλλον. Astonishing claim by Paul that doubtless had a fine effect.

#### I Cor 14:19

**Howbeit in church** (αλλα εν εκκλησια). Private ecstasy is one thing (cf. #2Co 12:1-9) but not in church worship.

**That I may instruct** (ινα κατηχησω). Final clause with ινα. For the rare verb κατηχεω see on "Lu 1:4"; see on "Ac 18:25".

#### I Cor 14:20

**Be not children in mind** (μη παιδια γινεσθε ταις φρεσιν). "Cease becoming children in your intellects," as some of them evidently were. Cf. #Heb 5:11-14 for a like complaint of intellectual dulness for being old babies.

**In malice be ye babes** (τη κακια νηπιαζετε).

**Be men** (τελειοι γινεσθε). Keep on becoming adults in your minds. A noble and a needed command, pertinent today.

#### I Cor 14:21

**In the law it is written** (εν τω νομω γεγραπται). #Isa 28:11. Freely quoted.

#### I Cor 14:22

**For a sign** (εις σημειον). Like the Hebrew and occasional *Koiné* idiom also.

#### I Cor 14:23

**Will they not say that ye are mad?** (ουκ ερουσιν οτι μαινεσθε; ). These unbelievers unacquainted (ιδιωται) with Christianity will say that the Christians are raving mad (see on "Ac 12:15"; see on "Ac 26:24"). They will seem like a congregation of lunatics.

#### I Cor 14:24

**He is reproved by all** (ελεγχεται υπο παντων). Old word for strong proof, is undergoing conviction.

**Is judged** (ανακρινεται). Is tested. Cf. #1Co 2:15; 4:3.

**I Cor 14:25**

**That God is among you indeed** (οτι οντως εν υμιν εστιν). Recitative οτι and direct quotation from #Isa 45:15 (Hebrew rather than the LXX). "Really (οντως #Lu 24:34) God is in you."

**I Cor 14:26**

**When ye come together** (οταν συνερχησθε). Present middle subjunctive, repetition, whenever ye come together, in contrast with special case (εαν συνελθη, second aorist subjunctive) in verse #23.

**I Cor 14:27**

**By two** (κατα δυο). According to two, ratio.

**Or at most** (η το πλειστον). Adverbial accusative, "or at the most."

**Three** (τρεις). κατα to be repeated.

**And that in turn** (και ανα μερος). One at a time and not over three in all.

**I Cor 14:28**

**But if there be no interpreter** (εαν δε μη η διερμηνευτης). Third class condition. Earliest known instance and possibly made by Paul from verb in verse #27. Reappears in Byzantine grammarians.

**Keep silence in church** (σιγατω εν εκκλησια). Linear action (present active imperative). He is not even to speak in a tongue once. He can indulge his private ecstasy with God.

**I Cor 14:29**

**By two or three** (δυο η τρεις). No κατα here as in verse #27. Let two or three prophets speak.

**Let the others discern** (οι αλλοι διακρινετωσαν). Whether what is said is really of the Spirit. Cf. #12:10 διακρισεις πνευματων.

**I Cor 14:30**

**Let the first keep silence** (ο πρωτος σιγατω). To give the next one a chance.

**I Cor 14:31**

**One by one** (καθ ενα). Regular idiom.

**I Cor 14:32**

**The spirits of the prophets are subject to the prophets** (πνευματα προφητων προφηταις υποτασσεται). **A principle that some had forgotten.**

**I Cor 14:33**

**Not of confusion** (ου-καταστασιας). God is not a God of disorder, but of peace. We need this reminder today.

**As in all the churches of the saints** (ως εν πασαις ταις εκκλησιας των αγιων). Orderly reverence is a mark of the churches. This is a proper conclusion of his argument as in #11:16.

**I Cor 14:34**

**Keep silence in the churches** (εν ταις εκκλησιας σιγατωσαν). The same verb used about the disorders caused by speakers in tongues (verse #28) and prophets (#30). For some reason some of the women were creating disturbance in the public worship by their dress (#11:2-16) and now by their speech. There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak (λαλειν) nor even to ask questions. They are to do that

at home (εν οικω). He calls it a shame (αισχρον) as in #11:6 (cf. #Eph 5:12; Tit 1:11). Certainly women are still in subjection (υποτασσεσθωσαν) to their husbands (or ought to be). But somehow modern Christians have concluded that Paul's commands on this subject, even #1Ti 2:12, were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul's real meaning here.

**I Cor 14:35 - NO COMMENT - Scaredy Cat!**

**I Cor 14:36 - NO COMMENT - Scaredy Cat!**

**I Cor 14:37**

The commandment of the Lord (κυριου εντολη). The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. He claims inspiration for his position.

**I Cor 14:38**

**I Cor 14:39**

**I Cor 14:40**

Decently and in order (ευσχημονως και κατα ταξιν). That is surely a good rule for all matters of church life and worship. It applies also to the function of women in church service.

## JOHN GILL'S COMMENTARY ON THE BIBLE

### INTRODUCTION TO 1 CORINTHIANS 14

In this chapter the apostle discourses concerning the use of spiritual gifts, and prefers prophesying, or preaching, to every other gift; and directs to the order and manner of using it, and also points at the persons who should exercise it; and whereas there was much confusion and disorder in this church, in the management of the affairs of it, the chapter is concluded with a general exhortation to do everything in a decent and orderly manner. The apostle begins with an exhortation to follow after charity, which he had commended in the preceding chapter, and had preferred to gifts, and yet he would not have gifts slighted, but represents them as desirable; particularly prophesying or preaching, which he prefers above all, #1Co 14:1 and especially above the gift of tongues, and for which he gives his reasons; he that speaks with tongues, speaks to God and not to men; at least not to their understanding, though he may by his gift deliver the most excellent truths, #1Co 14:2 whereas he that preaches speaks to men, to their edification, exhortation, and comfort, #1Co 14:3 the one edifies himself, and the other the church, #1Co 14:4 wherefore since he had a sincere affection for this church, though he could wish they all had the gift of speaking with tongues, yet he rather desired they might have the gift of preaching, because that was most for edification, #1Co 14:5 and exemplifies this in himself, that should he come to them speaking with divers tongues, this would be of no use to them, unless he came revealing, making known, and preaching the doctrines of the Gospel to them, #1Co 14:6 and illustrates this by a simile taken from musical instruments, in which unless there is a distinction of sounds, the music will not be understood, and there can be nothing grateful and pleasant: and such is speaking with divers tongues, without an interpretation, #1Co 14:7 and particularly by a simile taken from the trumpet, as used in war; which if it gives a sound that is unknown, it will be no direction to prepare for the battle, #1Co 14:8 which similes are accommodated to the case in hand; showing that words easy to be understood by the hearer should be made use of by the speaker, or speaking is in vain, #1Co 14:9 each word in every language indeed has its signification, some idea or another annexed to it; but if this is not understood by the hearer as well as the speaker, they become barbarians to one another, #1Co 14:10,11 wherefore such as were eagerly desirous of spiritual gifts, should covet those that were most for edification; and if speaking with tongues were what they were most set upon, they should pray for the gift of interpretation also, #1Co 14:12,13 because, for instance, if prayer is made in an unknown tongue, the extraordinary gift indeed may be exercised, but not to the understanding, and so not to the profit of others, #1Co 14:14 hence the apostle determines for himself, that though he should make use of his spiritual gifts, both in praying and singing, it should be in such a manner as to be understood by others, as well as himself, #1Co 14:15 and it was right for everyone to do so likewise, otherwise persons not knowing what is prayed for, or thanks given for, would be so far from being able to join in the exercise, that they could not so much as say Amen at the conclusion of it, #1Co 14:16 and though thanks might be returned for a mercy received in ever so agreeable a manner, yet it could be no ways edifying to a man that did not understand the language in which it was expressed, #1Co 14:17 not that the apostle said all this, because he had not such a gift himself, for he had it to a greater degree than any in this church had arrived to, #1Co 14:18 yet after all it was more eligible to him to speak live words in a public manner, so as to be understood, than ten thousand in a language the people were ignorant of, #1Co 14:19 wherefore he exhorts the Corinthians not to act the childish part, to covet speaking with tongues, but rather the more manly one, to prophesy, or preach, to the understanding of others, #1Co 14:20 moreover, the apostle deters them from seeking to speak with divers tongues, by citing a passage out of #Isa 28:11 by which it appears, that speaking with divers tongues and strange languages was sometimes threatened as a punishment, and not given as a blessing, #1Co 14:21 besides, speaking with tongues was a sign of unbelief, and used for the conviction of unbelievers; whereas prophesying, or preaching, was a sign of faith, and was for the profit of believers, and therefore the most desirable, #1Co 14:22 to which he adds another reason, dissuading from the use of speaking with divers tongues in public, where they are not understood, taken from the opinion that ignorant and unbelieving persons coming into their assemblies would entertain of them, as though they were madmen, #1Co 14:23 whereas should they preach in a language understood, on the contrary it might be of use for the conviction of such persons, who having the secrets of their hearts laid open to them, will fall down and worship God, whose word they hear; and when they depart, report that the divine presence is with such a people, #1Co 14:24,25 hence the apostle proceeds to direct to the proper and orderly manner of using gifts; that whereas there were different ones among them, one had one gift, and another had another, they might all be used, provided they were used in such a manner as to tend to edification, #1Co 14:26 so for instance, if speaking in an unknown tongue was used, it should be only by two or three at most, one after another; and there should be an interpreter to make known the meaning of what was said to the people, #1Co 14:27 but if there were none that had the gift of interpreting, then it was most advisable for the speaker to be silent in public, and only in private speak to God and himself, #1Co 14:28 and then as for those that had the gift of prophesying, or preaching, these should exercise their gift two or three at a time, one after another, and the rest should sit and judge what they delivered, whether agreeable to the word of God or not, #1Co 14:29 and should anything be more clearly revealed to one that sat and heard, the speaker should be silent, and give way to him, that he might have the opportunity of declaring it to the edification of the church, #1Co 14:30 for all that had the gift of preaching might use it one after another, by turns, for general instruction and comfort, #1Co 14:31 seeing spiritual

gifts are subject to and at the dispose of those that are possessed of them: or the doctrines preached by the one are subject to the examination and judgment of the other, #1Co 14:32 for God, the donor of all gifts, is the author of order and peace, and not of confusion in all the churches, #1Co 14:33 and whereas the apostle had suggested, that all might prophecy, or preach, that is, that had gifts qualifying for it, he would be understood only of men, and not women, who were not permitted to speak in the church in a way of preaching; no, not even to ask questions there about what they heard, but if they wanted to be informed of any thing they did not rightly understand, they were to ask their husbands at home; this the apostle argues, partly from the law, which commands them to be in obedience to men, and partly from the indecency of such a practice, #1Co 14:34,35 and seeing as it should seem such a practice did obtain in the church at Corinth, the apostle warmly reproves them for it, it being what was not to be observed in other churches, by intimating to them, that the Gospel neither came out from them, nor did it come to them only, #1Co 14:36 and whoever had a gift of preaching, or a spiritual understanding of things, must allow, that what the apostle said were not the commandments of men, but of God, #1Co 14:37 but as for ignorant persons, who were affectedly and wilfully such, they must so remain, there was no help for it, #1Co 14:38 upon which the apostle repeats his exhortation he set out with, to desire in the first place the gift of prophesying, or preaching, though he would not have speaking with tongues forbidden, provided the above rules were attended to, #1Co 14:39 and concludes with a general exhortation to do all the above things, and everything relating to the doctrine and discipline of the church, in a becoming and orderly manner, #1Co 14:40.

### I Cor 14:01

Ver. 1. **Follow after charity**, &c.] The apostle having so highly commended charity, or love, in the preceding chapter, presses here to an eager pursuit after it; that is, to an exercise of it, and after those things which make for it, and will serve to maintain and increase it: and everything he has said in praise of it before serves as an argument, or reason, to follow hard after it, with an eagerness used in hunting, and with such violence as persecutors express in pursuing and laying hold on those they seek after, to which there is an allusion in the word here used:

**and desire spiritual gifts**: for though he had given charity the preference to them, he did not mean that they should despise and neglect them, or treat them with indifference, and be unconcerned about them; but, on the other hand, that they should be very zealous for them, ambitious of them, and earnestly covet them; since being rightly used and kept in their proper place, they were greatly beneficial and profitable to the churches of Christ, and the glory of God:

**but rather that ye may prophesy**: of all the gifts of the Spirit, the apostle prefers prophesying, and recommends this to the Corinthians, as what they should be chiefly desirous of, and more desirous of than of speaking with tongues, which many among them were so very fond of: by which he means, not so much the gift of foretelling future events, though there was such a gift bestowed on some persons in those times, and, in certain cases, was very profitable to the churches; but a gift of preaching the word, or explaining the prophecies of the Old Testament, and of praying and singing of psalms, all which, as appears from some following parts of this chapter, were included in it; and that not in an ordinary, but in an extraordinary way; a person possessed of this gift could at once, without the use of means, or help of study, preach the word, and open the more difficult parts of Scripture; he had an extraordinary gift of prayer, which he could make use of when he pleased, and at once compose and deliver out a psalm, or hymn, in the public congregation.

### I Cor 14:02

Ver. 2. **For he that speaketh in an unknown tongue**, &c.] Or with tongues, as some copies and the Ethiopic version read: Dr. Lightfoot thinks, that the Hebrew tongue, which was become a dead language, and understood but by few, is here meant, and that not without reason; seeing the public prayers, preaching, and singing of psalms among the Jews, were in this language {x}; in imitation of whom, such ministers, who had the gift of speaking this language, read the Scriptures, preached, prayed, and sung psalms in it, which were no ways to the edification of the people, who understood it not; upon which account the apostle recommends prophesying, praying, and singing, in a language that was understood: otherwise he

**speaketh not unto men**; to the understanding, profit, and edification of men: but unto God: to his praise and glory, and he only knowing, who knows all languages, and every word in the tongue what is said; excepting himself, unless there should be any present capable of interpreting:

**for no man understandeth him**: or "heareth him": that is, hears him, so as to understand him; he may hear a sound, but he cannot tell the meaning of it, and so it is of no use and advantage to him:

**howbeit in the Spirit he speaketh mysteries**; though under the influence and by the extraordinary gift of the Spirit he has, and to his own Spirit and understanding, and with great affection and devotion within himself, he speaks of the deep things of God, and the mysteries of his grace, the most glorious truths of the Gospel, yet the meaning of his

voice and words not being known, he is a barbarian to them that hear him; and though what he delivers are truths of the greatest importance, they are a mere jargon to others, being unintelligible.

*(x)* Vid. Gloss. in T. Bab. Beracot, fol. 3. 1. & in Yoma, fol. 20. 2.

#### I Cor 14:03

Ver. 3. **But he that prophesieth**, &c.] Preaches, prays, or sings, in a language understood by the common people:

**speaketh unto men to edification**; to the building of them up in Christ, and on their most holy faith, so that they grow up as an holy temple to the Lord: and exhortation; to the more vigorous exercise of grace, and the more cheerful and fervent discharge of duty:

**and comfort**; of distressed minds, either through the temptations of Satan, or divine desertions, or inward corruptions, or outward afflictions; for all which ends and purposes the Scriptures are written, and gifts are bestowed on men to explain them; and which ends are answered when God gives a blessing to the word; but can never be expected, if delivered in a language not understood. This bears hard upon the Papists performing any part of divine worship in a language unintelligible to the common people.

#### I Cor 14:04

Ver. 4. **He that speaketh its an unknown tongue**, &c.] Be it the Hebrew language, or any other; some copies, and the Ethiopic version, read, "with tongues":

**edifieth himself**; his heart may be warmed, his affections raised, his devotion kept up, and he be in a very spiritual and comfortable frame, knowing and understanding what he himself says:

**but he that prophesieth, edifieth the church**: which is the great end of the Gospel ministry, which is for the edifying the body of the church: wherefore that which tends to the edification of more, even the whole church, must be preferable to that, which at most can only edify one, and that the speaker himself.

#### I Cor 14:05

Ver. 5. **I would that ye all spake with tongues**, &c.] This the apostle says, to prevent being misunderstood; for his view was not to bring the gift of tongues into contempt, or to represent it as at all times, and on all occasions, useless and insignificant; nor would he be thought to envy them this gift, or beat them off of desiring it; for, for his own part, he could wish they all had it, was it the will of God; though he must needs say, that prophesying was most desirable by him, as being most profitable;

**but rather that ye prophesied**; he wished them all prophets, as Moses did all the Lord's people; he was not against their speaking with tongues, but this was the most eligible, for which he gives this reason:

**for greater is he that prophesieth, than he that speaketh with tongues**; that is, he is more useful and profitable to men, and so consequently more honourable, in higher esteem, and more valued, and in greater dignity, being in a more serviceable post and office, and which is more beneficial and advantageous to mankind:

**except he interpret**; what he said; and then he might stand upon an equal foot, and be equally useful with him that prophesieth; but this everyone could not do that spake with tongues; for speaking with tongues, and the interpretation of tongues, were two distinct gifts; see [#1Co 12:10,30](#) and though a man that had the gift of tongues might understand what he himself said to his own edification, yet not be able to interpret it to the understanding and edification of others; and if he could not do this, his speaking was to no purpose: hence the apostle advises such an one to pray that he might interpret, have the gift of interpretation also, in [#1Co 14:13](#).

**That the church may receive edifying**: which otherwise cannot be thought it should, or be expected, and then an opportunity and ordinance would be wholly lost.

#### I Cor 14:06

Ver. 6. **Now, brethren, if I come unto you speaking with tongues**, &c.] The apostle exemplifies this matter in himself, and supposes it his own case, that should he who was the apostle of the Gentiles, and to be received by them as such, when he came to them, come with this gift of tongues, which he was capable of, as much, or more than any, see [#1Co 14:18](#) and only make use of that,

**what shall I profit you?** of what use would my ministry be to you? what instruction, comfort, and edification, could you receive by it?

**except I shall speak to you, either by revelation;** by the revelation of Jesus Christ, whereby he received the Gospel he preached; or by the spirit of wisdom and revelation in the knowledge of Christ, and the mysteries of his grace, by which they were made known unto him at first, or by a fresh immediate revelation from heaven:

**or by knowledge;** the word of knowledge, one of the peculiar gifts of the Spirit, #1Co 12:8.

**Or by prophesying;** the gift of prophecy, another of the extraordinary gifts of the Spirit, mentioned in the same chapter, #1Co 12:10 and already explained:

**or by doctrine?** the same with the word of wisdom, another gift of the same Spirit, in #1Co 12:8. The apostle intimates, that by the use and exercise of these gifts, he might be profitable to them, to lead them into a clearer view of the doctrines of the Gospel, and for the further improvement of their knowledge in the Scriptures of truth, which could never be done by bare speaking with tongues, and with tongues they understood not.

#### I Cor 14:07

Ver. 7. **And even things without life giving sound, &c.]** He instances in things inanimate, that have neither reason, sense, nor life, in musical instruments, and these of various sorts:

**whether pipe or harp;** wind music, or hand music; either that which is blown with the breath, or pressed or stricken with the hand:

**except they give a distinction in the sounds;** or "tunes", so as one may be discerned from another; as that this is such a musical note, and that is another:

**how shall it be known what is piped or harped?** what tune is played; such an use of instruments would be a mere jargon, and not music, and so yield no pleasure to the ear, or mind; and just the like must speaking in an unknown tongue be, to one that understands it not.

#### I Cor 14:08

Ver. 8. **For if the trumpet give an uncertain sound, &c.]** That is not plain and manifest, so as that it cannot be known on what account it is given:

**who shall prepare himself to the battle?** the allusion is to the custom of many nations, Jews and others, who, when about to engage in war, made use of musical instruments, particularly the trumpet, to gather the soldiers together, prepare them for the battle, give them notice of it, and animate them to it *by*; the sound of the trumpet was the alarm of war; see #Jer 4:5,19,21 Job 39:25. And particularly the allusion may be to the two silver trumpets, ordered by God to Moses for the Jews, which were to be made of a whole piece, and to be used for the calling of the assembly, and for the journeying of the camps, and to blow an alarm with when they went to war against the enemy, #Nu 10:1,2,9 and were a lively emblem of the Gospel, whose use is to gather souls to Christ, to direct saints in their journeying, and to prepare and animate them for battle, with their spiritual enemies; and of which use it is, when it gives a certain and even sound, as it does when clearly and rightly blown; and that is, the sound of love, grace, and mercy, to the sons of men, through a bleeding Saviour; salvation alone by a crucified Jesus, peace and pardon by his blood, justification by his righteousness, and atonement by his sacrifice; when it is blown aright, it blows a blast on all the goodness of man, it magnifies the grace of God, exalts the person of Christ, debases the creature, shows its impurity, imperfection, and inability; and expresses the nature, use, and necessity of efficacious grace; and puts believers on doing good works for necessary uses, but not for life, righteousness, and salvation; and so its sound is equal, even, and certain: and when it is so, it is a means of gathering souls to Christ, the standard bearer and ensign of the people; and of engaging them to enlist themselves as volunteers in his service; and of animating them to fight under his banner the battles of the Lord of hosts: but if this trumpet gives an uncertain sound, as it does when grace and works are blended together in the business of salvation; and faith or works put in the room of, or joined with the righteousness of Christ in justification; when particular election and general redemption, or the salvability of all men, are put together; the covenant of grace represented as conditional, and preparations for grace, and offers of grace, and days of grace talked of, that may be past and lost; then who can prepare himself for the battle? persons must be thrown into, and left in the utmost uncertainty and confusion: when this is the case, they know not what side to take on, but halt between two opinions; they know not what that faith is they are to fight and earnestly contend for; they are not able to discern an enemy from a friend; they have no heart to fight and endure hardness, as good soldiers of Christ; nor can they promise themselves, or be assured of victory, which the certain sound of the Gospel gives them.

*(y)* Vid Alex. ab Alex. Genial. Dier. 1. 4. c. 2. p. 178.

**I Cor 14:09**

Ver. 9. **So likewise you, unless ye utter by the tongue words easy to be understood, &c.]** This is an accommodation of the foregoing similes to the case in hand: for as unless there is a distinction of notes and tunes, it cannot be music, nor it cannot be known what is piped or harped; and unless the trumpet gives a certain sound, none can know when to prepare himself for the battle; so unless in the public ministry and service a language is spoken, and words made use of, which are understood without difficulty:

**how shall it be known what is spoken?** the subject matter of the discourse, prayer, or psalm, will be all lost, and therefore cannot be for edification, exhortation, or comfort:

**for ye shall speak into the air;** into which such words are resolved, and the use and benefit of them, as to others, cease with the breath, by which they are delivered: any part of divine service performed in such a way is all in vain, and to no purpose; it is all lost labour, it is beating the air, and talking to the wind. This condemns the practice of the Papists, performing divine service in a language not understood by the common people; and exposes the folly of those, who are fond of a florid style, of bombast words, great swelling words of vanity in their public discourses: this is only speaking into the air, with regard to the vulgar, whose edification should be consulted: and as the end of the Gospel ministry is public usefulness and edification, plainness of speech, words easy to be understood, should be used; such as are apt and fit to convey the true idea of things to people in common; these are the acceptable words, which the wise preacher, who is desirous of doing good to the souls of men, will seek out, and studiously make use of.

**I Cor 14:10**

Ver. 10. **There are, it may be, so many kinds of voices, &c.]** לשׂנא, "tongues", or "languages", as the Syriac version renders it; that is, as many as there are nations in the world; there may be seventy of them, as the Jews say there were at the confusion of languages at Babel; there may be more or less:

**and none of them is without signification:** every language, and every word in a language, has a meaning in it, an idea annexed to it, which it conveys to him that understands it, and that cannot be done without a voice ordinarily speaking.

**I Cor 14:11**

Ver. 11. **Therefore if I know not the meaning of the voice, &c.]** The force and power of a language, the signification of it, the ideas its words convey, but only hear the sound of it:

**I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me:** like one of those rude and uncultivated people that inhabit deserts and wild places, who can neither understand the language of others, nor be understood by others; and indeed may be meant of any sort of people, that do not understand one another's language: the word בר, "bar", and ברא, "bara", in the Chaldee, Syriac, and Arabic languages, not only signifies a field, a wood, or desert place, but also without, or any thing extraneous; and being doubled, signifies one that lives without, in another land; a stranger, and that speaks a strange language; so all other nations of the world were barbarians to the Hebrews, and particularly the Egyptians; see the Targum on **#Ps 114:1** and so were all other nations to the Greeks, see **#Ro 1:14** and also to the Romans: and the sense is, that where the signification of a language and the sense of words are not known, the speaker is like a man that lives in a strange country to him that hears him; and the hearer is like to one that lives in a strange country to him that speaks, since they cannot understand one another. The word sometimes is used for men, ἀφῶνοι ἢ ἀκροοί, *(z)*, "that can neither speak nor hear", men dumb and deaf; and when words cannot be understood, the case is all one as with such persons.

*(z)* Scholia in Aristoph. in Avibus, p. 550.

**I Cor 14:12**

Ver. 12. **Even so ye, forasmuch as ye are zealous of spiritual gifts, &c.]** Gr. "of spirits"; that is, "of the gifts of the Spirit", as the Syriac version renders it; and we rightly, "spiritual gifts"; the extraordinary gifts of the Spirit, for which the apostle does not blame them; these being what he had before exhorted them to covet earnestly, and zealously affect and desire: but then he further advises,

**seek that ye may excel, to the edifying of the church:** above all, be desirous of such gifts, and of excelling in them, and abounding in the exercise of them, which may be most profitable and edifying to the members of the church;

and what these were, and in what manner to be used, he had before signified: the Alexandrian copy reads, seek that ye may prophesy.

#### I Cor 14:13

Ver. 13. **Wherefore let him that speaketh in an unknown tongue**, &c.] The Hebrew, or any other, the gift of speaking with which is bestowed upon him:

**pray that he may interpret**; that he may have also the gift of interpretation of tongues; for as has been before hinted, these two gifts were distinct; and a man might have the one, and not the other; a man might speak in an unknown tongue, so as to understand himself, what he said, and be edified, and yet not be capable of translating it at once into the common language of the people; and if he could not do this, he would not excel in his gift to the edification of the church; whereas if he could interpret he would, and therefore, above all things, he should pray to the Father of lights, the giver of every good and perfect gift, that he might be furnished with this also.

#### I Cor 14:14

Ver. 14. **For if I pray in an unknown tongue**, &c.] In the Hebrew tongue, which the greatest part of the Jewish doctors insisted <sup>{a}</sup> upon should be only used in prayer; which notion might be borrowed from them, and now greatly prevailed in the church at Corinth; and the custom was used by such as had the gift of speaking that language, even though the body and bulk of the people understood it not:

**my spirit prayeth**; I pray with my breath vocally; or else with affection and devotion, understanding what I say myself, and so am edified; or rather with the gift of the Spirit bestowed on me:

**but my understanding is unfruitful**; that is, what I say with understanding to myself is unprofitable to others, not being understood by them.

<sup>{a}</sup> Vid. Trigland. de Sect. Kar. c. 10. p. 172, 173.

#### I Cor 14:15

Ver. 15. **What is it then?** &c.] A Talmudic way of speaking, and answers to **מה עשה**, often used when a difficulty arises in any case, then the question is, "what is it then?" what is to be done? what is most prudent, advisable, and eligible? what is proper to be determined and resolved on in such a case? the same with **τι ουν λεκτεον**, "what then is to be said?" used by Philo the Jew <sup>{b}</sup>: as here, shall I not pray with the Spirit at all, because my understanding, or that which I understand, is of no use to others, being not understood by them? shall I entirely neglect, lay aside, and make no use of the extraordinary gift of the Spirit, bestowed upon me on this account? no:

**I will pray with the Spirit**; meaning not with the human breath, or spirit only, vocally, with an articulate voice, and distinct sounds, so as to be understood; nor with his own spirit, or in a spiritual way, with a spirit of devotion and fervency, with his whole heart and soul engaged in such service, though this is necessary to it; nor with the common and ordinary assistance of the Spirit of God, though without this prayer cannot be performed aright, with faith and fervency, freedom and boldness; but with the extraordinary gift of the Spirit, so as to pray in an extraordinary manner, with divers tongues, in an unknown language; this, as the apostle was capable of, he determined to use at proper times, and on proper occasions: but then he also resolves,

**and I will pray with the understanding also**; not merely so as to understand himself, or with an understanding enlightened by the Spirit of God; with a spiritual experimental understanding of things, so as to know the object of prayer, the way of access to him, the need of the Spirit's influence, his own wants and necessities, and that he shall have the petitions he asks in faith, according to the will of God, all which is very requisite in prayer; but so as to be understood by others: his sense is, that though on some occasions he might choose to make use of his extraordinary gift, yet he would also pray in a language, in which he might be understood by the people; that so they might be able to join with him, and receive some fruit and advantage thereby; and that their souls might be refreshed, as well as his:

**I will sing with the Spirit**; meaning also not with the spirit, or breath, singing vocally only; nor with his own Spirit, with his heart engaged in the work, with grace in it, in the lively exercise of faith, hope, and love, with much spiritual light, knowledge, experience, and judgment, which are very necessary to the due discharge of this duty; nor merely with the ordinary aid of the Spirit of God, which yet is greatly needful to excite attention, assist meditation, enlighten the understanding, raise the affections, strengthen faith, and make a comfortable application of what is sung; but as before, with the extraordinary gift of the Spirit, by which the apostle was capable of delivering out a psalm, or hymn, extempore, and that in an unknown tongue: but then he also determines,

I will sing with the understanding also; not to his own understanding, or by or with the understanding of what is sung, though that is absolutely needful; but to the understanding of others, and in a language also which may be understood by others, and in which they could join with him in that service: perhaps the apostle may have some respect to the title of some of David's psalms, מִשְׁכִּיל, "Maschil", which signifies "causing to understand".

*{b}* Leg. Alleg. l. 1. p. 48.

### I Cor 14:16

Ver. 16. Else when thou shall bless with the spirit, &c.] Which must be understood of giving thanks to God, not in a private way, in the family and at meals, but in a public manner before the whole congregation, for mercies temporal and spiritual, especially the latter; and that not with the breath, or voice only; nor with the affections of the heart, with the soul, and all that is within it, though that is what should be; nor with the common assistance of the Spirit, and under the influence of his grace, which excites to true gratitude; but with the extraordinary gift of the Spirit, pronouncing the blessing, or expressing the thanksgiving with divers tongues, or in an unknown language: when this part of divine service, which by the way is distinct from singing, is performed in this manner,

how shall he that occupieth the room of the unlearned; ἰδιώτου, "idiot". The word הִדְיוֹט, "idiot", is often used by the Jewish writers, and signifies a plebeian, one of the common people; and is sometimes indeed distinguished from a wise man, or a learned man; but frequently signifies a private person, whether learned or unlearned, that is not in so high a post as others; hence we read *{c}* רִיבֵי הַדְיוֹטוֹת, "of private judges", which were not of the great sanhedrim, and of private men, as distinguished from kings *{d}*;

“ there are three kings, and four הִדְיוֹטוֹת, "private men", ( the Jews say,) that have no part in the world to come; the three kings are Jeroboam, Ahab, and Manasseh; the four private persons are Balsam, Doeg, Ahithophel, and Gehazi.”

here a private man is distinguished from the public minister that blesses, or gives thanks in the name of the people; and not to be understood of a single person, whose place and office it was to say "Amen", at the minister's giving of thanks, and who stood in some particular place for that purpose; but of the whole body of the people, who, in distinction from the minister, were in the condition of private men, and all joined, as will be seen hereafter, in saying "Amen"; now the apostle's question is, that if thou who art a public minister, givest blessing and praise, or returnest thanks to God in an unknown tongue, how shall the common people, or anyone that is in a private capacity,

say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? It was usual to say "Amen" at blessing, or giving of thanks privately at meals, by those that were present, concerning which are the following rules *{e}*;

“ he that breaks the bread, might not break it until the " Amen" was finished out of the mouth of those that answered; Rab Chasdai says out of the mouth of the major part of those that answer.”

and elsewhere *{f}* it is said,

“ they answer "Amen" after an Israelite has blessed, but they do not answer "Amen" after a Cuthite (a Samaritan, or any Gentile, or Christian) hath blessed, unless the whole blessing is heard.”

but of this kind of blessing the apostle speaks not, but of blessing in public: upon which all the people, and not a single person only, as with one united voice, said Amen; see #1Ch 16:36 Ne 8:6 to this practice the apostle refers; concerning which the rule *{g}* is;

“ that the congregation may not answer "Amen", until the blessing is finished out of the mouth of the priests; and the priests may not begin the other blessing, until the " Amen" is finished out of the mouth of the congregation.”

There were different sorts of "Amen", or rather different pronunciations of it; of which the Jews say *{h}*,

“ they may not answer with a fatherless "Amen"; nor with a sudden or violent "Amen"; (pronounced quick and in haste;) nor with an "Amen" cut off, or asunder (the last letter of it not pronounced): says Ben Azzai, whoever answers with a fatherless "Amen", his children shall be fatherless; with a quick "Amen", his days will be short; with an "Amen" cut off, his days shall be cut off; and whoever prolongs " Amen", his days and years shall be prolonged.”

Now, אָמֵן יְיָ הוֹמָה, "a fatherless Amen", was when a person answered, and he did not know what he answered *{i}* to; and such an "Amen", in the case here, must a private man answer with, at the giving of thanks in an unknown tongue; and to answer "Amen" to what was said in a language not understood, was not allowed of; so the woman suspected of adultery was to be sworn and examined by the priest in a language she understood; and was to say "Amen, Amen", to what was said, in a language known to her *{k}*; for if she did not understand it, how could she say "Amen?" which is the apostle's reasoning here: but was this an affair of such importance, to be instanced in and argued upon in this manner? with the Jews it was, who say *{l}*,

“ that greater is he that answers "Amen", than he that blesses:”

and indeed they bestow very extravagant encomiums on those who say it in a proper manner;

“ there is nothing greater (they say *{m}*) in the sight of the blessed God, than the "Amen" the Israelite answers with; says R. Joden, whoever answers "Amen" in this world, is worthy to answer "Amen" in the world to come;”

again *{n}*,

“ says R. Joshua ben Levi, whoever answers "Amen", his name shall be great and blessed for ever and ever; says R. Simeon ben Lakish, whoever answers "Amen" with all his strength, the gates of paradise will be opened for him, according to #Isa 26:2.”

Moreover, it was a practice of the primitive Christians at the Lord's supper, at the close of it, to say with a loud voice "Amen"; the account Justin Martyr gives of it is this *{o}*; that

“ when the minister had finished the prayers, and the thanksgiving, all the people present, with a joyful acclamation, said "Amen"; which word, he observes, in the Hebrew tongue, signifies "so be it":”

and this custom might obtain in the Corinthian church at this time, to which the apostle is thought by some learned men to refer.

*{c}* Misn. Yebamot, c. 12. sect. 1.

*{d}* T. Bab. Sanhedrin, fol. 90. 1.

*{e}* T. Bab. Beracot, fol. 47. 1.

*{f}* Misn. Beracot, c. 8. sect. 8.

*{g}* T. Bab. Sota, fol. 39. 2.

*{h}* T. Bab. Beracot, fol. 47. 1. Moses Kotsensis Mitzvot Tora, pr. affirm. 27.

*{i}* T. Hieros. Beracot, fol. 12. 3. Succa, fol. 54. 1. & Megilla, fol. 72. 1.

*{k}* Maimon. Hilch. Sota, c. 3. sect. 7.

*{l}* T. Bab. Beracot, fol. 53. 2. & Nazir, fol. 66. 2. Zohar in Gen. fol. 19. 2. & Baal Hatturim in Deut. xxvii. 15.

*{m}* Debarim Rabba, sect. 7. fol. 242. 2.

*{n}* T. Bab. Sabbath, fol. 119. 2. Shaare Zion, fol. 99. 2. 100. 2. 101. 1.

*{o}* Apolog. 2. p. 97.

#### **I Cor 14:17**

Ver. 17. **For thou verily givest thanks well**, &c.] In very proper words, and pertinent expressions, with great affection and devotion, suitable to the service;

**but the other is not edified**; the rest of the people, who do not understand the language in which thanks are given; "thy friend", as the Syriac version reads it; or thy next neighbour, he that stands by thee, receives no manner of profit by it, because he does not understand what is said.

#### **I Cor 14:18**

Ver. 18. **I thank my God, I speak with tongues more than you all.**] This the apostle says, to observe to them that he did not despise speaking with tongues: nor did he endeavour to beat them off, and dissuade them from desiring them, or envied their having them, because he was destitute of them himself; for he had this gift in a very eminent manner, and oftentimes made use of it, and was frequently under a necessity of so doing; he could speak with more tongues than any of those that had them, and spoke them oftener than they did; having occasion for them through his travelling into different countries, and preaching the Gospel to people of divers languages; and this he mentions also not in a boasting manner, but in great humility, giving thanks to God, and acknowledging him to be the author of this gift.

**I Cor 14:19**

Ver. 19. **Yet in the church I had rather speak five words, &c.**] Referring not to the five books of Moses, as Jerom suggests, and much less, as the Papists say, to the five words, "for this is my body"; by the muttering of which they suppose the bread in the Lord's supper to be transubstantiated into the body of Christ; but meaning a very few words, which he chose to speak in the church before the congregation, when and where saints were met together for public worship, for their edification and comfort, and the glory of God; for though at other times, and to other people, he might think fit to make use of his gift in speaking with divers tongues, yet at such a time and place he thought it much more eligible to say ever so few words

**with understanding:** so as to be understood by others, as well as himself:

**that by my voice I might teach others also;** the doctrines of the Gospel, the mysteries of grace, the duty of men towards God and men, and one another:

**than ten thousand words in an unknown tongue;** than to deliver ever so long an oration in a language not understood by them, which could be of no use unto them; for though they might hear his voice, the sound of his words, yet thereby he could not teach and instruct them to their profit, unless they understood the language which he spoke; and therefore five words understood were more likely to be of use than ten thousand spoken in a strange language.

**I Cor 14:20**

Ver. 20. **Brethren, be not children in understanding, &c.**] There are some things in children in which it is reproachful for believers to be like them; as nonproficiency in knowledge, want of capacity to receive, bear, and digest strong meat; levity, fickleness, and inconstancy, unskilfulness in the word, deficiency of knowledge, want of understanding, not of things natural, but spiritual and evangelical; which is the more aggravated, since their understandings were opened and enlightened; an understanding was given them; the Spirit of God, as a spirit of understanding, was bestowed on them; they had the Scriptures, which are able to make wise unto salvation, and the man of God perfect; and also the ministers of the Gospel to explain divine truths to them; and many had been a long time in the school of Christ, and might have been teachers of others; and yet; after all, were children in understanding, and needed to be taught the first principles of the oracles of God. The apostle here has chiefly reference to the gift of speaking with tongues, these Corinthians were so desirous of; which when they had it, was only to talk like children; and for them to prefer it to other gifts, which were more useful and beneficial, discovered their judgment to be but the judgment of children; and if they desired this, and made use of it for ostentation, it showed a childish vanity, from which the apostle here dissuades:

**howbeit in malice be ye children:** in other things it is commendable to imitate children, and be like them; as in innocence and harmlessness of conversation; to be meek, modest, and humble, free from pride and vain glory; to be without guile and hypocrisy, without rancour and bitterness, envying and malice, but tender hearted, and ready to forgive. This the apostle recommends:

**but in understanding be men;** or "perfect", of ripe and full age, who have their senses exercised to discern between good and evil, גִּבּוֹר "a man", says Aben Ezra <sup>{p}</sup>, in our language, signifies מוֹלֵא דַּעַת "one full of knowledge", as in #Ex 10:11. It is not perfection of justification that is here meant, for babes in Christ are as perfect in this sense as grown men; nor a perfection of sanctification, for there is no such thing as this in any in this life; there is a perfection of sanctification in Christ, and of parts in everyone that is a new creature; and as that denotes sincerity and uprightness, it is in all that have known the grace of God in truth; but then these are each of them as true of new born babes, young converts, as of older Christians, and strong men: but of knowledge and understanding in divine things; which though it is imperfect in the best, yet in some it is in greater perfection than in others; who may, in a comparative sense, be said to be perfect, or men of full age, who are arrived to a considerable ripeness and maturity of spiritual knowledge; and this is what believers should be pressing after, and desirous of, and make use of all proper methods, such as reading, hearing, and praying, to attain unto.

<sup>{p}</sup> Comment. in Psal. xxxvii. 23.

**I Cor 14:21**

<Ver. 21. **In the law it is written, &c.**] In #Isa 28:11 for the word law is not be confined to the five books of Moses, but includes all the writings of the Old Testament; and this entirely agrees with the sense of the Jews. Says R. Azarias <sup>{q}</sup>

“is it not to be found with our wise men, of blessed memory, in many places, that the word תּוֹרָה, "law", comprehends the prophets, and the holy writings?”

And he gives an instance out of the Talmud, and which indeed is very pertinent to the purpose, and is rightly produced, and will support the apostle in calling the prophecy of Isaiah the law, since it is so called in the following passage {r}. R. Chijah bar Aba says, that

“ R. Jochanan said, from whence is the resurrection of the dead to be proved, מִן הַתּוֹרָה, "out of the law?" from what is said in #Isa 52:8 "thy watchmen shall lift up the voice, with the voice together shall they sing". It is not said " they sing", but "they shall sing": from hence the resurrection of the dead is to be proved out of the law.”

And out of the same book the apostle cites the following words;

with [men of] other tongues, and other lips, will I speak unto this people, and yet for all that will they not hear me, saith the Lord: the words, "men of", are a supplement of our translators, and which does not seem very necessary: nor is any made in other versions. The words, as they are in our translation of the prophet, are read thus, "with stammering lips, and another tongue, will he speak to this people". Some difference there is between the two passages, which are of no great moment; the words "lips" and "tongue" are inverted by the apostle; nor was it at all material to observe the strict order of them in the citation: and he has also rendered "stammering lips" by "other tongues", and that very rightly; for the word לֵעַנ, used by Isaiah, does not signify stammering, but derision or mocking; so persons that are spoken to in a language they understand not, look upon themselves to be mocked and derided: and the apostle is to be justified by the Chaldee paraphrase, which renders the words, בִּשְׁנוֹי מִמְלַל, "with change of speech": that is, with another and different language. Moreover, it is to be observed, that the prophet delivers the passage in the third person, and the apostle cites it in the first: the reason of this is, because he adds these words to it, "saith the Lord": partly for the sake of the authority of the words, and partly to engage the attention of the Corinthians to them; and certain it is, that Isaiah's meaning is, that the Lord would speak in such a manner to the Jews: the other phrase, "for all that will they not hear me", are taken out of #Isa 28:12. Some think that this prophecy refers to God's speaking, by the apostles on the day of Pentecost, with divers tongues, to the Jews; when, though there were three thousand converted at that time, yet these were but comparatively few; the body of the people remained incredulous, and hearkened not to the apostles, though their ministry was attended with such signs and wonders: but rather the sense seems to be this, that whereas the Lord had spoken in the plainest manner to the people of the Jews, by the prophets, as he would afterwards by the apostles, and had repeated his words so often, that even a child might be thought to be capable of receiving them; yet such was their stupidity and obstinacy, that they slighted and disregarded them; wherefore he threatens them he would take another method with them, and speak to them in his providences, by people of different and strange languages, as by the Chaldeans, Medes, and Persians, in the seventy years' captivity, and by the Romans, and other nations since, among whom they now are; and yet all this has had no effect upon them to listen to the doctrine of the prophets and apostles. Hence the Corinthians had no reason to be so desirous of speaking with divers tongues, since these have been threatened and used by God in a way of punishment to a people, and not a blessing.

{q} Meor. Enayim, c. 7. fol. 47. I.

{r} T. Bab. Sanhedrin, fol. 91. 2.

#### I Cor 14:22

Ver. 22. **Wherefore tongues are for a sign**, &c.] Of wrath and punishment inflicted on a rebellious and unbelieving people, and not of grace and kindness, as prophesying, or speaking to them by the prophets, was; and so this is an inference from what is said in the preceding verse, and shows, that there was no reason why believers should be so very desirous of them. But if these words refer to all that is said before on this subject, the word "sign" may be taken for a miracle; and so a new argument is formed against an over fondness for divers tongues, and the use of them in public worship, showing the preferableness of prophecy to them; for speaking with divers tongues was used in a miraculous way,

**not to them that believe**; who have no need of miracles to raise their attention to what is said, and that it may gain credit with them, or to confirm their faith in it:

**but to them that believe not**; to prepare them to listen to what might be suggested to them, when they see the persons speaking were endued with miraculous powers, and to engage their assent to it, and belief of it; and so with such persons, and for such purposes, was the gift of speaking with divers tongues used by the apostles, #Ac 2:4-11 but inasmuch as the Corinthian church consisted of believers, there was no need of such a sign or miracle among them; wherefore, if they desired such gifts, and to make use of them, they should choose to do it, not in the church, but among unbelievers:

but prophesying serveth not for them that believe not; that is, not for them only; for prophesying or explaining the prophetic writings, or preaching the word, may be, and often is, the means of converting unbelievers; yet this is not the only use, nor does it serve for, or administer comfort to unbelievers as such; but is profitable to, and serves

for them which believe: it is for their edification, exhortation, and comfort, #1Co 14:4 it is the means of building them up on their most holy faith; of quickening and stirring them up to the exercise of grace, and performance of duty; of comforting them under various distresses, inward and outward; and of establishing, strengthening, and settling them, and therefore much more eligible to be used in a church of Christ, than speaking with tongues.

#### I Cor 14:23

Ver. 23. If therefore the whole church, &c.] The whole congregation of believers incorporated together in a Gospel church state, consisting of its officers and private members; the church at Corinth is particularly designed:

be come together in one place; to worship God, to pray unto him, sing his praise, preach and hear the word, as were usually done. Hence may be observed the custom of the primitive churches to meet together, in some certain place, for divine worship; nor did the members of them in common forsake the assembling of themselves together on that account, though it was the evil practice of some of them; the whole church, all the members of it, met together: and it may be seen from hence, that the church, and the place where it met, are two different things:

and all speak with tongues; divers tongues, languages not understood; meaning, not that all that came together spoke with tongues; but that as many as did speak, should they speak with such, and without an interpreter.

And there come in those that are unlearned, or unbelievers; either private Christians, who, though they have learned Christ, and understand the doctrines of the Gospel, yet are ignorant of languages; or rather the same persons with unbelievers, Heathens that have no knowledge of Christ, nor faith in him, and who also understood no other language but the Greek: if any such persons should come into the place where the church was met together, and should hear him or them that spoke, speak in a language they understood not, and which they were very well assured was equally unknown to the whole congregation, and so could be of no service to them:

will they not say ye are mad? act like men in a frenzy, that have not the use of their reason; since speaking in a strange language to a congregation that know not one word of what is said, is speaking to the air, and to no profit at all to them that hear; and who but a madman would do this? The apostle here argues from the scandal and contempt that would be poured upon them by such a practice; and the rather he mentions this, because it seems as if their governing view was the glory and applause of men, in which, he suggests, they would be sadly disappointed.

#### I Cor 14:24

Ver. 24. But if all prophecy, &c.] That is, all that speak publicly in the church, not together, but in their order, one after another, as is hereafter directed:

and there come in one that believeth not, or one unlearned; an unbeliever that has only the knowledge of his mother tongue, in which prophesying or preaching is used:

he is convinced of all, he is judged of all; of all the prophets or preachers; they all reprove him, and detect his secret, as the Arabic version renders the words; and to the same purport the Ethiopic. This must be understood of such persons whom the Spirit of God, under, and by the ministry of the word, powerfully works upon; whose hearts he opens to receive the word, and to whom he effectually applies it; whom he convinces of sin, righteousness, and judgment, shows the evil of their hearts and ways, reproves their errors, convicts them of their mistakes, and informs their judgments, and condemns all their principles and practices which are not agreeably to the word of God.

#### I Cor 14:25

Ver. 25. And thus are the secrets of his heart made manifest, &c.] Not to the prophets, or preachers, or to the rest of the congregation, but to himself; the word preached being in the hands, and trader the influence, direction, and application of the Spirit of God, a discernor of the thoughts and intents of the heart; showing the plague and naughtiness of it, discovering the lusts that are in it, detecting the errors of the mind, and filling the conscience with a sense of guilt, and a consciousness of deserved punishment; so that the person looks upon himself as particularly spoken to, and as if the person speaking had knowledge of all that was within him, and adapted his discourse on purpose to him, and delivered it for his sake alone; concluding, that there is, and must be, something more than human in it:

**and so falling down on his face:** either publicly before the whole congregation; or when retired, as one ashamed of his sins and errors, and not able to look either God, or good men, in the face; and being in an adoration posture; or however, being truly humbled before God under a sense of his iniquities,

**he will worship God;** pray unto him, and earnestly entreat he would be merciful to him a sinner, and blot out all his transgressions, and forgive him all his sins; and will ever after acknowledge him to be the true God, embrace his Gospel, submit to his ordinances, and attend his service:

**and report:** or "declare", freely and openly to the church, to all men, to the world, and to his company from whence he came, and to whom he belonged,

**that God is in you of a truth:** that the Spirit of God, who is truly God, and searches the deep things of God, and reveals them, and the deep things of men, and makes them manifest, is in the prophets and preachers, otherwise they would never be able to make manifest the secrets of the heart as they do; and that the presence of God is in the church, and the power of God goes along with the ministration of the word: hereby, now many valuable ends are answered, a sinner is converted, God is worshipped and glorified, credit is brought to religion, the church of Christ is spoken well of, and prophets or preachers are honoured; wherefore prophesying, seeing it is both for the edification of believers, and conversion of sinners, ought to be desired, and made use of before speaking with tongues.

#### **I Cor 14:26**

Ver. 26. **How is it then, brethren?** &c.] Or "what is it brethren?" The Arabic renders it, "what is the sense of my words?" The meaning of what he had said, the drift of his whole discourse; or rather the sense is, what is to be done in the case he was about to propose?

**when ye come together;** as a church into one place, to worship God;

**everyone of you hath a psalm;** not that everyone had this, or any other gift here mentioned, but that there were some among them that had one or other of these several gifts: some of them had a gift of composing and singing a psalm extempore; they delighted in psalmody, and were forward to promote it, and fond of spending the time wholly in it.

**Hath a doctrine;** others of them had a gift of deducing doctrines out of the word of God, which is profitable for that purpose, in an extraordinary manner, without study, and were capable of teaching them, and instructing men in them in a very edifying way:

**hath a tongue** others had the gift of speaking with divers tongues; or had knowledge and skill in the Hebrew tongue, could not only pray and sing in that language, and read the sacred text, but could deliver a sermon in it.

**Hath a revelation;** others had a peculiar insight into the types and figures of the Mosaic dispensation, a clear view of the prophetic writings, and a large discovery of the mysteries of the Gospel, by the Spirit, as a spirit of wisdom and revelation.

**Hath an interpretation;** others had a gift of interpreting languages, particularly the Hebrew language, when anything was delivered therein by another. Now the apostle answers to the question, what is to be done in such a case, where there is such a variety of gifts, and everyone is desirous of exercising his peculiar gift?

**let all things be done to edifying;** intimating, that each of these things might be done; every gift might be made use of: he that had a psalm might sing it; and he that had a doctrine might deliver it; he that had a tongue might speak with it; and he that had a revelation might declare it; and he that had an interpretation might make use of it; provided that care was taken that each was done in such a manner, as might be for the edifying of the church that was met together; otherwise, if it was only for ostentation sake to make a show of their gifts and talents, and to nourish their own pride and vanity, no good end would be answered; it had better be let alone: but if edification could be promoted, each gift might be employed; for which the apostle gives the following directions.

#### **I Cor 14:27**

Ver. 27. **If any man speak in an unknown tongue,** &c.] He begins with the gift of tongues, with speaking in an unknown tongue, as the Hebrew language, because this they were desirous of: and the rule for this he would have observed is,

**let it be by two, or at most by three, and that by course.** The Arabic version reads it, "let him speak to two, or at most three, and separately"; as if it respected the number of persons he was to speak to at a time, and that in a separate and private manner: but the apostle's sense is, that two such persons as had the gift of speaking in an unknown tongue,

or three at most, should be only employed at one opportunity, lest too much time should be taken up this way, and prevent a more useful and edifying exercise; and that these should speak not together, which would be a mere jargon and confusion, and make them look like madmen, and render them entirely useless indeed; but in course, one after another, that so an interpreter might be able to take their sense, and render what they said, and express it in a language the people understood: for it follows,

let one interpret what the two or three had said. This practice seems to be borrowed from the Jews, who had such an officer in the synagogue as a "Methurgeman", or "an interpreter". The rise of which office, and the rules to be observed in the performance of it, are as follow, delivered by Maimonides *{s}*:

“ from the times of Ezra it has been customary that an interpreter should interpret to the people what the reader reads in the law, so that they may understand the nature of things; and the reader reads one verse only, and is silent until the interpreter has interpreted it; then he returns and reads a second verse: a reader may not raise his voice above the interpreter, nor the interpreter raise his voice above the reader. The interpreter may not interpret until the verse is finished out of the mouth of the reader, and the reader may not read a verse until the interpretation is finished out of the mouth of the interpreter; and the interpreter might not lean neither upon a pillar, nor a beam, but must stand in trembling, and in fear; and he may not interpret by writing, but by mouth; and the reader may not help the interpreter; and they may not say the interpretation written in the law; and a little one may interpret by the means of a grown person, but it is no honour to a grown person to interpret by the means of a little one; and two may not interpret as one, but one reads וְאֶחָד מִתְּרַגְּמִים, "and one interprets" *{t}*.”

An interpreter might not interpret according to his own sense, nor according to the form of the words, or its literal sense; nor might he add of his own, but was obliged to go according to the Targum of Onkelos *{u}*, which they say was the same that was delivered on Mount Sinai. The place they stood in was just before the reader; for so it is said *{w}*,

“ the interpreters stand before the wise man on the sabbath days, and hear from his mouth, and cause the multitude to hear.”

And elsewhere it is said *{x}*,

“ the interpreter stands before the wise man, the preacher, and the wise man (or doctor) whispers to him in the Hebrew language, and he interprets to the multitude in a language they hear,”

or understand. And sometimes these sat at his side, and only reported what the doctor whispered privately. So

“ it is said *{y}*, that when the son of R. Judah bar Ilai died, he went into the house of Midrash, or the school, and R. Chaniah ben Akabia went in and sat by his side, and he whispered to him, and he to the interpreter, and the interpreter caused the multitude to hear.”

And they never put any man into this office until he was fifty years of age *{z}*. Several of the Jewish Rabbins were interpreters, as R. Chananiah before mentioned, and R. Chutzphit, and others *{a}*.

*{s}* Hilchot Tephilla, c. 12 sect. 10. ll.

*{t}* Vid. T. Bab. Roshhashana, fol. 27. 1. & Megilla, fol. 21. 2.

*{u}* T. Bab. Kiddushin, fol. 49. 1. & Maimon. Hilchot Ishot, c. 8. sect. 4.

*{w}* T. Bab. Pesachim, fol. 50. 2. Gloss. in ib.

*{x}* Gloss. in T. Bab. Yoma, fol. 20. 2.

*{y}* T. Bab. Moed Katon, fol. 21. 1.

*{z}* Juchasin, fol. 44. 2.

*{a}* Ib. fol. 42. 1. & 44. 1, 2.

**I Cor 14:28**

Ver. 28. **But if there be no interpreter**, &c.] None that has the gift of interpretation of divers tongues, and he that speaks with them has not that, which was sometimes the case:

**let him keep silence in the church**; let him not make use of his gift publicly before the whole congregation, since without an interpreter it will be entirely useless:

**and let him speak to himself, and to God**; he may make use of his gift to his own edification, and to the glory of God, by speaking with a low voice, or in his heart, which he himself may be conscious of, and God the searcher of hearts, and that knows all languages, fully understands; and so may be edified himself, and God may be glorified by him; whereas, if he was to use it openly and publicly, it would not only be unprofitable, but an hinderance to others: or he might retire to his own house, and there exercise it by himself, and in the presence of God, when it might be of some use and advantage to himself, but would be highly improper to bring it into the church, or public congregation; for instead of assisting, it would but dampen their devotion, and therefore it was very reasonable he should be silent there.

**I Cor 14:29**

Ver. 29. **Let the prophets speak, two or three**, &c.] The apostle having finished the rules for streaking with an unknown tongue, proceeds to lay down some for the gift of prophesying; and observes, that where there are a number of prophets, as very likely there were in the church at Corinth, two or three of them might prophesy, or explain the prophecies of the Old Testament, or preach the Gospel at one opportunity or meeting: he does not use that restrictive clause, "at most", as before, because if there was any necessity or occasion for it, more might be employed, so that care was taken not to burden the people, and send them away loathing; and this they were to do, as before, in course, one after another, otherwise it would be all confusion, nor could they be heard to edification. Though some have thought that they might speak together at one and the same time, in different parts of the church:

**and let the other judge**: the other prophets that sit and hear, and all such as have a spirit of discerning, whether what the prophets say comes from their own spirits, or from a lying spirit, from the spirit of antichrist, or whether from the Spirit of God; and even the body of the people, private members of the church, and hearers, might judge of the doctrine for themselves, according to the word of God, the standard of faith and practice; and were not to believe every spirit, but try them, whether they were of God, and their doctrines by his word, whether they were true or false; for the spiritual man is in a measure capable of judging all things of a spiritual kind, through that spiritual experience he has of the word of God, and divine things, and by the assistance of the Spirit of God.

**I Cor 14:30**

Ver. 30. **If anything be revealed to another that sitteth by**, &c.] To another prophet that sits, and hears, and tries, and judges what he hears; if he has a clearer revelation made to him of what the other is speaking of, and has a more distinct knowledge of it, and is capable of removing any difficulty that attends it, and of expressing it more plainly, and of proving it more largely, and of setting it in an easier light to the understandings of men:

**let the first hold his peace**; be that was speaking, upon such an intimation being made to him, let him stop, and give way to him that has the revelation, that the church may receive the benefit of it: hence it may be observed, that the custom of the primitive churches was to hear the word sitting, and the prophet or preacher stood, or sat, as he thought fit; **see Gill on "Mt 5:1"**, and that sometimes a revelation was made, and light conveyed to these prophets in a very sudden and extraordinary manner, when it was proper that it should be at once communicated for the good of the whole society: but this is to be understood only of those prophets or preachers, not of the common people; for it must not be thought that any that rose up, and pretended to a revelation, might be indulged to deliver it, and the speaker give way to him, which might be attended with much confusion, and many bad consequences; but only such who were known to have gifts, and who at certain times had peculiar revelations made unto them.

**I Cor 14:31**

Ver. 31. **For ye may all prophesy one by one**, &c.] Not every member of the church, but everyone that had the gift of prophecy; so that they were not confined to two or three prophets at a meeting, but as many as would, or as had anything to deliver, and as time would allow; only care must be taken that confusion be avoided, and order preserved by exercising in turns one after another. This was agreeably to the custom of the Jewish synagogue, in which more might read and speak, though but one at a time; for

**“ it is forbidden to read in the book of the law, except one only, that all may hearken, and be silent, that so they may hear the words from his mouth, as if they had heard them that very moment from Mount Sinai.”**

So here,

that all may learn; more of the doctrine of Christ, and of the mind and will of God, and attain to a greater knowledge in the mysteries of the Gospel, and in the duties of religion, even prophets and teachers as well as private members and common hearers; for there are none who know ever so much, but are capable of being further taught and instructed, and that sometimes by such whose gifts are interior to them:

and all may be comforted; or exhorted, or receive exhortation. The word used signifies both; and prophecy is useful both for exhortation and comfort, and that both to preachers and people.

#### I Cor 14:32

Ver. 32. **And the spirits of the prophets are subject to the prophets.**] Meaning either that the doctrines which the prophets deliver, the explanations they give of passages of Scriptures, the revelations they declare, are subject to the examination, judgment, and censure of other prophets; who have a right to try and judge them, either according to a more clear revelation they may have, or rather according to the sure word of prophecy, the Scriptures of truth; and indeed they are subject to the trial and judgment of the whole church, and therefore ought not to be stiff in their own sentiments, and obstinately persist in them, but cheerfully and readily submit them to be examined, and approved or disapproved by others; and particularly when one that sits by signifies he has something revealed to him, which will better explain, or give further light into what the speaker is upon, he ought to submit and give way to him; and thereby truth may be made manifest and established, instruction, edification, and comfort promoted, and peace and order preserved: or else the sense is, that the spiritual gifts of the prophets, and the inspirations and instincts by which they are acted, and the affections which are excited in them, are subject to themselves, so that they can use, or not use those gifts; though they have the word of the Lord they can forbear speaking, as Jeremy did, for a while, and as the case of Jonah shows; or they can refrain themselves and be silent, and wait till they have proper opportunity of speaking, being not like the prophets of false gods, who are acted by an evil spirit, and observe no order or decorum, but with a sort of fury and madness deliver involuntarily what is suggested to them: but such is not the case of true prophets that are influenced and directed by the Spirit of God, who will give way to one another; one will be silent while the other speaks, and by turns prophesy one after another; and where there is not such a subjection, it is a sign that the Spirit of God is not in them, for the reason that follows.

#### I Cor 14:33

Ver. 33. **For God is not the author of confusion, &c.**] Or disorder, or "tumult", as the Syriac renders it; wherefore he does not inspire and excite his prophets to deliver themselves in a disorderly and tumultuous manner, so as to break in one upon another; but when one speaks, the other is silent, or when one has anything revealed to him, and he signifies it in a proper manner, the other stops and gives way to him, and when he has done another succeeds, and so the rest in order, till the whole opportunity is filled up in an orderly and edifying manner; and whatever is contrary to, or breaks in upon such a method, God is not the author of: for he is the author

of peace, harmony, unity, and concord among his prophets and teachers, and so of order, for the former cannot be without the latter; where there is no order in the ministry, there can be no peace among the ministers, nor comfort in the churches; but God is the God of peace, he calls for, requires, disposes, and approves of peace and order among all his people:

as in all churches of the saints. The Vulgate Latin reads, "as I teach in all", &c. and so read some copies, and may refer to all that is said before; and the sense be, that all the rules he had prescribed concerning speaking with tongues, and prophesying, were not new ones, but such as he had directed to be observed in all churches he was concerned with, and which consisted of holy and good men; or God is the author, not of confusion, but of peace in all the churches; he orders and disposes peace among them, and they attend to it: peace and order, and not confusion and tumult, prevail in all churches that deserve to be called churches of the saints, and therefore were in this to be imitated by the church at Corinth.

#### I Cor 14:34

Ver. 34. **Let your women keep silence in the churches, &c.**] This is a restriction of, and an exception to one of the above rules, that all might prophesy; in which he would be understood of men only, and not of women; and is directed against a practice which seems to have prevailed in this church at Corinth, allowing women to preach and teach in it; and this being a disorderly practice, and what was not used in other churches, the apostle forbids and condemns, and not without reason:

for it is not permitted unto them to speak; that is, in public assemblies, in the church of God, they might not speak with tongues, nor prophesy, or preach, or teach the word. All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another

in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting; but not in such sort, as carried in it direction, instruction, government, and authority. It was not allowed by God that they should speak in any authoritative manner in the church; nor was it suffered in the churches of Christ; nor was it admitted of in the Jewish synagogue; there, we are told *{b}*, the men came to teach, and the women *לשמור*, "to hear": and one of their canons runs thus *{c}*;

“ a woman may not read (that is, in the law), *בבכור*, "in the congregation", or church, because of the honour of the congregation;”

for they thought it a dishonourable thing to a public assembly for a woman to read, though they even allowed a child to do it that was capable of it.

**But they are commanded to be under obedience, as also saith the law.** In *#Ge 3:16*, "thy desire shall be to thy husband, and he shall rule over thee". By this the apostle would signify, that the reason why women are not to speak in the church, or to preach and teach publicly, or be concerned in the ministerial function, is, because this is an act of power, and authority; of rule and government, and so contrary to that subjection which God in his law requires of women unto men. The extraordinary instances of Deborah, Huldah, and Anna, must not be drawn into a rule or example in such cases.

*{b}* T. Hieros Chagiga, fol. 75. 4. & T. Bab. Chagiga, fol. 3. 1.

*{c}* Maimon. Hilch. Tephilla, c. 12. sect. 17. T. Bab. Megilla, fol. 23. 1.

#### **I Cor 14:35**

Ver. 35. **And if they will learn anything, &c.]** If they are desirous of learning anything in relation to doctrine, duty, or discipline, and of improving their knowledge of divine things, which is very commendable in them; if any difficulty arises in their minds whilst hearing the word, which they want to have removed, or any question to ask for information sake,

**let them ask their husbands at home;** privately, when retired from the public assembly; for though men might ask one another concerning this, and the other point, in the church, as was usual in the synagogue worship, to which this church at Corinth in many things conformed; yet women were not allowed this freedom, and even in things which belonged to women to do; as for instance, making the cake of the first of their dough, which was to be an heave offering to the Lord, the men were to teach the women at home how, and when to separate it from the rest *{d}*. So the apostle directs women, when they wanted to be informed about any point, to apply to their husbands at their own houses, if they were such as were capable of instructing them; if not, they might apply to other men that were Christian men, and men of knowledge, especially to the prophets, pastors, and teachers of the church, at their habitations:

**for it is a shame for women to speak in the church;** it is a shame to themselves, as being contrary to the natural modesty and bashfulness of the sex, and a shame to the church, to the non-members of it, and especially to the elders, and more experienced part of it, to be taught and directed by a woman; it is a disgrace to herself and sex, as betraying uncommon pride and vanity, and an unnatural boldness and confidence; and a disgrace to the church to be under such a ministry and conduct.

*{d}* Bartenora in Misn. Challa, c. 3. sect. 1.

#### **I Cor 14:36**

Ver. 36. **What? came the word of God out from you? &c.]** That you must give laws to other churches, and introduce new customs and practices never known or used before? No; the word of the Lord came out of Zion, and the law or doctrine of the Lord, the word of the Gospel, the doctrine of the grace of God, came out of Jerusalem. The apostles that first preached it were Jews, and they preached it first in their own land, and planted churches there, before it came to the Gentiles; and therefore the apostle suggests it would be right to consider what was the practice of the churches in Judea, the first Gospel churches, concerning women's speaking in the church, and to conform thereunto; when they would be able to observe, that these first churches from whence the word of God came to them, disallowed of any such practice, but in this point agreed with the old synagogue:

**or came it unto you only?** no, it came to many other nations, and people, and towns, and cities besides them; and many churches were formed among the Gentiles, who had no such custom, did not permit their women to speak in the church; and therefore why should they be singular and different from all others? other churches had the word of God, had gifts, and prophesying as well as they, and yet had introduced no such custom; and therefore it became

them to pay a deference to the judgment and practice of others, especially since these were under, and acted according to the direction of the apostle, which they ought to have been subject to.

**I Cor 14:37**

Ver. 37. **If any man think himself to be a prophet, &c.]** Or "seems to be a prophet", and is really one; for the apostle does not so much design to strike at the pride, vanity, and appearances of false prophets, as to observe, that those that are really prophets, have the gift of prophesy, either of foretelling future events, or a peculiar gift of preaching the Gospel, and explaining the Scriptures, will allow what he had said to be right:

**or spiritual;** not merely one that has the Spirit of God, is regenerated and sanctified by him, in opposition to a natural and carnal man; or one that has a larger knowledge of spiritual things, in distinction from a babe in Christ; but one that is endued with spiritual gifts, with the extraordinary gifts of the Spirit, with a discerning of spirits; as there were such among them no doubt, as well as prophets, and who were distinct from them, having the word of wisdom and knowledge:

**let him acknowledge that the things that I write unto you are the commandments of the Lord;** if he is a true prophet, and really a spiritual man, he will clearly see, and therefore ought to own, that the rules here prescribed concerning speaking with tongues and prophesying, and concerning the intolerableness, unlawfulness, and indecency of women's speaking in public assemblies, are perfectly agreeable to the commands of Christ, and are to be esteemed as such, being delivered under the influence and direction of his Spirit; and which the prophet and spiritual man must discern and allow, if they have the Spirit of God; for whatever was commanded by the apostles under divine inspiration, was all one as if immediately commanded by Christ himself.

**I Cor 14:38**

Ver. 38. **But if any man be ignorant, &c.]** Of "these" words, as the Arabic version adds, and does not know and own them to be the commandments of Christ; though he may profess himself to be a prophet, or a spiritual man, he is a very ignorant one, and has not the Spirit of God he pretends to: and if he will not be convinced, but goes on to doubt, and call in question the truth of these things, and obstinately persist in his ignorance,

**let him be ignorant:** let him be treated and despised as an ignorant man; and let his ignorance be no hinderance to any in receiving these rules and directions as the commandments of Christ; for no regard is to be had, or pity shown, to a man of affected ignorance, and wilful obstinacy; such a man is not to be known and owned, but shunned and rejected.

**I Cor 14:39**

Ver. 39. **Wherefore, brethren, covet to prophesy, &c.]** The apostle now draws to a conclusion, and reassumes the exhortation he gave in the beginning of the chapter, pressing the members of this church to desire the gift of prophecy, that being the most eligible and preferable to others, particularly to speaking with tongues, since it was the most useful and edifying, as he abundantly proves:

**and forbid not to speak with tongues;** such as have that gift, and are desirous of exercising it, provided they observe the rules prescribed, and have an interpreter; this he adds to promote love, and prevent dissension and discord.

**I Cor 14:40**

Ver. 40. **Let all things be done decently and in order.]** Which may refer not only to what is said in this chapter, but in the foregoing part of the epistle; go not to law before the unbelievers; let not a believing yokefellow depart from an unbelieving one; let not him that has knowledge sit in an idol's temple, and eat meat there; let not a man pray with his head covered, and a woman with hers uncovered; come not to the house of God to eat and drink intemperately, thereby reflecting dishonour and scandal on the ordinance of the Lord's supper; let not any speak in an unknown tongue in the church, without an interpreter, as if he was a madman, nor suffer women to teach in public; all which are very unbecoming, and contrary to the rules of decency: do not encourage animosities, factions, and parties; despise not the faithful ministers of the word, but honour and obey them in the Lord; neglect not the discipline of the church, lay on censures, and pass the sentence of excommunication on such as deserve them; keep the ordinances as they have been delivered, particularly that of the Lord's supper; observe the rules prescribed for prophesying and speaking with tongues, and so all these things will be done according to the order of the Gospel: and the words may be considered as a general rule for the decent and orderly management of all things relating to the worship of God, and discipline of his house; that in all things a good decorum, and strict order, be observed, that nothing be done contrary to the rules of decency, and the laws and commandments of Christ.

#1Co 14:1-25. SUPERIORITY OF PROPHECY OVER TONGUES.

**I Cor 14:01**

1. Follow after charity—as your first and chief aim, seeing that it is "the greatest" (#1Co 13:13).

and desire—Translate, "Yet (as a *secondary* aim) desire zealously (see JFB on "1Co 12:31") spiritual gifts."

but rather—" *but chiefly* that ye may prophesy" (speak and exhort under inspiration) (#Pr 29:18 Ac 13:1 1Th 5:20), whether as to future events, that is, strict *prophecy*, or explaining obscure parts of Scripture, especially the prophetic Scriptures or illustrating and setting forth questions of Christian doctrine and practice. Our modern *preaching* is the successor of *prophecy*, but without the inspiration. Desire zealously this (prophecy) *more* than any other spiritual gift; or *in preference to* "tongues" (#1Co 14:2, etc.) [BENGEL].

**I Cor 14:02**

2. speaketh...unto God—who alone understands *all* languages.

no man understandeth—generally speaking; the few who have the gift of interpreting tongues are the exception.

in the spirit—as opposed to "the understanding" (#1Co 14:14).

mysteries—unintelligible to the hearers, exciting their wonder, rather than instructing them. Corinth, being a mart resorted to by merchants from Asia, Africa, and Europe, would give scope amidst its mixed population for the exercise of the gift of tongues; but its legitimate use was in an audience understanding the tongue of the speaker, not, as the Corinthians abused it, in mere display.

**I Cor 14:03**

3. But—on the other hand.

edification—of which the two principal species given are "exhortation" to remove *sluggishness*, "comfort" or *consolation* to remove *sadness* [BENGEL]. Omit "to."

**I Cor 14:04**

4. edifieth himself—as he understands the meaning of what the particular "tongue" expresses; but "the church," that is, the congregation, does not.

**I Cor 14:05**

5. Translate, "Now I wish you all to speak with tongues (so far am I from thus speaking through having any objection to tongues), but rather IN ORDER THAT (as my ulterior and higher wish for you) ye should prophesy." Tongues must therefore mean *languages*, not ecstatic, unintelligible rhapsodie (as NEANDER fancied): for Paul could never "wish" for the latter in their behalf.

greater—because *more useful*.

except he interpret—the unknown tongue which he speaks, "that the Church may receive edifying (*building up*)."

**I Cor 14:06**

6. Translate, "But now"; seeing there is no edification without interpretation.

**revelation...prophesying**—corresponding one to the other; "revelation" being the supernatural *unveiling* of divine truths to man, "prophesying" the enunciation to men of such revelations. So "knowledge" corresponds to "doctrine," which is the gift of *teaching* to others our knowledge. As the former pair refers to specially *revealed mysteries*, so the latter pair refers to the *general obvious truths of salvation*, brought from the common storehouse of believers.

**I Cor 14:07**

7. Translate, "And things without life-giving sound, whether pipe or harp, YET (*notwithstanding their giving sound*) if they give not a distinction in the tones (that is, notes) how?" etc.

**what is piped or harped**—that is, what tune is played on the pipe or harp.

**I Cor 14:08**

8. Translate, "For if *also*, " an *additional* step in the argument.

**uncertain sound**—having no definite meaning: whereas it ought to be so marked that one succession of notes on the trumpet should summon the soldiers to attack; another, to retreat; another, to some other evolution.

**I Cor 14:09**

9. **So...ye**—who have life; as opposed to "things without life" (#1Co 14:7).

**by the tongue**—the language which ye speak in.

**ye shall speak**—Ye will be speaking into the air, that is, *in vain* (#1Co 9:26).

**I Cor 14:10**

10. **it may be**—that is, perhaps, speaking by conjecture. "It may chance" (#1Co 15:37).

**so many**—as may be enumerated by investigators of such matters. Compare "so much," used generally for a definite number left undefined (#Ac 5:8; also #2Sa 12:8).

**kinds of voices**—kinds of articulate speech.

**without signification**— *without articulate voice* (that is, distinct meaning). *None is without its own voice*, or mode of speech, *distinct* from the rest.

**I Cor 14:11**

11. **Therefore**—seeing that none is without meaning.

**a barbarian**—a foreigner (#Ac 28:2). Not in the depreciatory sense as the term is now used, but one *speaking a foreign language*.

**I Cor 14:12**

12. **zealous**—emulously desirous.

**spiritual gifts**— literally, "spirits"; that is, emanations from the one Spirit.

**seek that ye may excel to**—Translate, "Seek *them*, that ye may abound *in them* to the edifying," etc.

**I Cor 14:13**

13. Explain, "Let him who speaketh with a tongue [unknown] *in his prayer* (or, *when praying*) *strive* that he may interpret" [ALFORD]. This explanation of "pray" is needed by its logical connection with "prayer in an unknown tongue" (#1Co 14:14). Though his words be unintelligible to his hearers, let him in them pray that he may obtain the gift of interpreting, which will make them "edifying" to "the church" (#1Co 14:12).

**I Cor 14:14**

**14. spirit**—my higher being, the *passive* object of the Holy Spirit's operations, and the instrument of prayer in the unknown tongue, distinguished from the "understanding," the *active* instrument of thought and reasoning; which in this case must be "unfruitful" in edifying others, since the vehicle of expression is unintelligible to them. On the distinction of *soul* or *mind* and *spirit*, see [#Eph 4:23](#) [Heb 4:12](#).

**I Cor 14:15**

**15. What is it then?**—What is my determination thereupon?

**and**—rather as *Greek*, "but"; I will not only pray with my spirit, which ([#1Co 14:14](#)) might leave the understanding unedified, BUT with the understanding also [ALFORD and ELLICOTT].

**pray with the understanding also**—and, by inference, I will keep silence altogether if I cannot pray with the understanding (so as to make myself understood by others). A prescient warning, *mutatis mutandis*, against the Roman and Greek practice of keeping liturgies in dead languages, which long since have become unintelligible to the masses; though their forefathers spoke them at a time when those liturgies were framed for *general* use.

**I Cor 14:16**

**16. Else...thou**—He changes from the *first* person, as he had just expressed *his own* resolution, "I will pray with the understanding," whatever "thou" doest.

**bles**—the highest kind of prayer.

**occupieth the room of the unlearned**—one who, whatever other gifts he may possess, yet, as wanting the gift of interpretation, is reduced by the speaking in an unknown tongue to the position of one unlearned, or "a private person."

**say Amen**—Prayer is not a vicarious duty done by others *for us*; as in Rome's liturgies and masses. We must join *with* the leader of the prayers and praises of the congregation, and say aloud our responsive "Amen" in assent, as was the usage of the Jewish ([#De 27:15-26](#) [Ne 8:6](#)) and Christian primitive churches [JUSTIN MARTYR, *Apology*, 2. 97].

**I Cor 14:17**

**17. givest thanks**—The prayers of the synagogue were called "eulogies," because to each prayer was joined a *thanksgiving*. Hence the prayers of the Christian Church also were called *blessings* and *giving of thanks*. This illustrates [#Col 4:2](#) [1Th 5:17,18](#). So the *Kaddisch* and *Keduscha*, the synagogue formulae of "hallowing" the divine "name" and of prayer for the "coming of God's kingdom," answer to the Church's Lord's Prayer, repeated often and made the foundation on which the other prayers are built [TERTULLIAN, *Prayer*].

**I Cor 14:18**

**18. tongues**—The oldest manuscripts have the singular, "in a tongue [foreign]."

**I Cor 14:19**

**19. I had rather**—The *Greek* verb more literally expresses this meaning, "I WISH to speak five words with my understanding (rather) than ten thousand words in an unknown tongue"; even the two thousandth part of ten thousand. The *Greek* for "I would rather," would be a different verb. Paul would NOT wish at all to speak "ten thousand words in an unknown tongue."

**I Cor 14:20**

**20. Brethren**—an appellation calculated to conciliate their favorable reception of his exhortation.

**children in understanding**—as preference of gifts abused to nonedification would make you (compare [#1Co 3:1](#) [Mt 10:16](#) [Ro 16:19](#) [Eph 4:14](#)). The *Greek* for "understanding" expresses the will of one's *spirit*,

#Ro 8:6 (it is not found elsewhere); as the "heart" is the will of the "soul." The same *Greek* is used for "minded" in #Ro 8:6.

**men**—full-grown. Be childlike, not childish.

#### I Cor 14:21

21. **In the law**—as the whole Old Testament is called, being all of it the law of God. Compare the citation of the Psalms as the "law," #Joh 10:34. Here the quotation is from #Isa 28:11,12, where God virtually says of Israel, This people hear Me not, though I speak to them in the language with which they are familiar; I will therefore speak to them in other tongues, namely, those of the foes whom I will send against them; but even then they will not hearken to Me; which Paul thus applies, Ye see that it is a penalty to be associated with men of a strange tongue, yet ye impose this on the Church [GROTIUS]; they who speak in foreign tongues are like "children" just "weaned from the milk" (#Isa 28:9), "with stammering lips" speaking unintelligibly to the hearers, appearing ridiculous (#Isa 28:14), or as babbling drunkards (#Ac 2:13), or madmen (#1Co 14:23).

#### I Cor 14:22

22. Thus from Isaiah it appears, reasons Paul, that "tongues" (unknown and uninterpreted) are not a sign mainly intended for believers (though at the conversion of Cornelius and the Gentiles with him, tongues were vouchsafed to him and them to confirm their faith), but mainly to be a *condemnation* to those, the majority, who, like Israel in Isaiah's day, reject the sign and the accompanying message. Compare "yet... will they not hear Me" (#1Co 14:21). "Sign" is often used for a *condemnatory* sign (#Eze 4:3,4 Mt 12:39-42). Since they *will* not understand, they *shall* not understand.

**prophesying...not for them that believe not, but...believe**—that is, prophesying has no effect on them that are radically and obstinately like Israel (#Isa 28:11,12), unbelievers, but on them that are either in receptivity or in fact believers; it makes believers of those not wilfully unbelievers (#1Co 14:24,25 Ro 10:17), and spiritually nourishes those that already believe.

#### I Cor 14:23

23. **whole...all...tongues**—The more there are assembled, and the more that speak in unknown tongues, the more will the impression be conveyed to strangers "coming in" from curiosity ("unbelievers"), or even from a better motive ("unlearned"), that the *whole* body of worshippers is a mob of fanatical "madmen"; and that "the Church is like the company of builders of Babel after the confusion of tongues, or like the cause tried between two deaf men before a deaf judge, celebrated in the Greek epigram" [GROTIUS].

**unlearned**—having some degree of faith, but not gifts [BENGEL].

#### I Cor 14:24

24. **all**—one by one (#1Co 14:31).

**prophesy**—speak the truth by the Spirit intelligibly, and not in unintelligible tongues.

**one**—"anyone." Here *singular*; implying that this effect, namely, *conviction by all*, would be produced on *anyone*, who might happen to enter. In #1Co 14:23 the *plural* is used; "unlearned or unbelievers"; implying that however many there might be, not one would profit by the tongues; yea, their being many would confirm them in rejecting the sign, as many unbelieving men together strengthen one another in unbelief; individuals are more easily won [BENGEL].

**convinced**—convicted in conscience; said of the "one that believeth not" (#Joh 16:8,9).

**judged**—His secret character is opened out. "Is searched into" [ALFORD]. Said of the "one unlearned" (compare #1Co 2:15).

#### I Cor 14:25

25. **And thus**—omitted in the oldest manuscripts and versions.

**secrets of his heart made manifest**—He sees his own inner character opened out by the sword of the Spirit (#Heb 4:12 Jas 1:23), the word of God, in the hand of him who prophesieth. Compare the same effect produced on Nebuchadnezzar (#Da 2:30 and end of #Da 2:47). No argument is stronger for the truth of religion than its manifestation of men to themselves in their true character. Hence hearers even now often think the preacher must have aimed his sermon particularly at them.

**and so**—convicted at last, judged, and manifested to himself. Compare the effect on the woman of Samaria produced by Jesus' unfolding of her character to herself (#Joh 4:19,29).

**and report**—to his friends at home, as the woman of Samaria did. Rather, as the *Greek* is, "He will worship God, *announcing*," that is, openly avowing then and there, "that God is in you of a truth," and by implication that the God who is in you is of a truth the God.

#### **I Cor 14:26**

#1Co 14:26-40. RULES FOR THE EXERCISE OF GIFTS IN THE CONGREGATION.

**26. How is it then?**—rather, "*What then* is the true rule to be observed as to the use of gifts?" Compare #1Co 14:15, where the same *Greek* occurs.

**a psalm**—extemporary, inspired by the Spirit, as that of Mary, Zechariah, Simeon, and Anna (#Lu 1:46-55,67-79 2:34-38).

**a doctrine**—to impart and set forth to the congregation.

**a tongue...a revelation**—The oldest manuscripts transpose the order: "revelation...tongue"; "interpretation" properly following "tongue" (#1Co 14:13).

**Let all things be done unto edifying**—The general rule under which this particular case fails; an answer to the question at the beginning of this verse. Each is bound to obey the ordinances of his church not adverse to Scripture. See Article XXXIV, *Church of England Prayer Book*.

#### **I Cor 14:27**

**27. let it be by two**—at each time, in one assembly; not more than two or three might speak with tongues at each meeting.

**by course**—in turns.

**let one interpret**—one who has the gift of interpreting tongues; and not more than one.

#### **I Cor 14:28**

**28. let him**—the speaker in unknown tongues.

**speak to himself, and to God**—(compare #1Co 14:2,4)—privately and not in the hearing of others.

#### **I Cor 14:29**

**29. two or three**—at one meeting (he does not add "at the most," as in #1Co 14:27, lest he should seem to "quench prophesyings," the most edifying of gifts), and these "one by one," in turn (#1Co 14:27, "by course," and #1Co 14:31). Paul gives here similar rules to the prophets, as previously to those speaking in unknown tongues.

**judge**—by their power of "discerning spirits" (#1Co 12:10), whether the person prophesying was really speaking under the influence of the Spirit (compare #1Co 12:3 1Jo 4:13).

#### **I Cor 14:30**

**30. If any thing**—Translate, "*But* if any thing."

another that sitteth by—a hearer.

let the first hold his peace—Let him who heretofore spoke, and who came to the assembly furnished with a previous ordinary (in those times) revelation from God (#1Co 14:26), give place to him who at the assembly is moved to prophesy by a sudden revelation from the Spirit.

**I Cor 14:31**

31. For ye may—rather, "For ye *can* [if ye will] all prophesy one by one," giving way to one another. The "for" justifies the precept (#1Co 14:30), "let the first hold his peace."

**I Cor 14:32**

32. And—following up the assertion in #1Co 14:31, "Ye can (if ye will) prophesy one by one," that is, restrain yourselves from speaking all together; "and the spirits of the prophets," that is, their own spirits, acted on by the Holy Spirit, are not so hurried away by His influence, as to cease to be under their own control; they can if they will hear others, and not demand that they alone should be heard uttering communications from God.

**I Cor 14:33**

33. In all the churches of the saints God is a God of peace; let Him not among you be supposed to be a God of confusion [ALFORD]. Compare the same argument in #1Co 11:16. LACHMANN and others put a full stop at "peace," and connect the following words thus: "As in all churches of the saints, let your women keep silence in your churches."

**I Cor 14:34**

34. (#1Ti 2:11,12). For women to speak in public would be an act of independence, as if they were not subject to their husbands (compare #1Co 11:3 Eph 5:22 Tit 2:5 1Pe 3:1). For "under obedience," translate, "in *subjection*" or "*submission*," as the *Greek* is translated (#Eph 5:21,22,24).

the law—a term applied to the whole Old Testament; here, #Ge 3:16.

**I Cor 14:35**

35. Anticipation of an objection. Women may say, "But if we do not understand something, may we not 'ask' a question publicly so as to 'learn'?" Nay, replies Paul, if you want information, 'ask' not in public, but 'at home'; ask not other men, but 'your own particular (so the *Greek*) husbands.'"

shame—indecorous.

**I Cor 14:36**

36. What!—*Greek*, "Or." Are you about to obey me? Or, if you set up your judgment above that of other churches. I wish to know, do you pretend that your church is the first church FROM which the gospel word came, that you should give the law to all others? Or are you the only persons In, fro whom it has come?

**I Cor 14:37**

37. prophet—the species.

spiritual—the genus: spiritually endowed. The followers of Apollos prided themselves as "spiritual" (#1Co 3:1-3; compare #Ga 6:1). Here *one capable of discerning spirits* is specially meant.

things that I write...commandments of the Lord—a direct assertion of inspiration. Paul's words as an apostle are Christ's words. Paul appeals not merely to one or two, but *to a body of men*, for the reality of three facts about which no body of men could possibly be mistaken: (1) that his having converted them was not due to mere eloquence, but to the "demonstration of the Spirit and of power"; (2) that part of this demonstration consisted in the communication of miraculous power, which they were then exercising so generally as to require to be corrected in the irregular employment of it; (3) that among these miraculous

gifts was one which enabled the "prophet" or "spiritual person" to decide whether Paul's Epistle was Scripture or not. He could not have written so, unless the facts were *notoriously true*: for he takes them for granted, as consciously known by the whole body of men whom he addresses [HINDS, *On Inspiration*].

#### I Cor 14:38

38. **if any man be ignorant**—wilfully; not wishing to recognize these ordinances and my apostolic authority in enjoining them.

**let him be ignorant**—I leave him to his ignorance: it will be at his own peril; I feel it a waste of words to speak anything further to convince him. An argument likely to have weight with the Corinthians, who admired "knowledge" so much.

#### I Cor 14:39

39. **covet**—earnestly desire. Stronger than "forbid not"; marking how much higher he esteemed "prophecy" than "tongues."

#### I Cor 14:40

40. **Let**, etc.—The oldest manuscripts read, "*But let*," etc. This verse is connected with #1Co 14:39, "But (while *desiring prophecy*, and *not forbidding tongues*) let all things be done decently." "Church government is the best security for Christian liberty" [J. NEWTON]. (Compare #1Co 14:23,26-33).

## PEOPLE'S NEW TESTAMENT COMMENTARY

### #1Co 14:1-5 Order in Public Worship

SUMMARY OF I CORINTHIANS 14: Of the Spiritual Gifts Prophecy Gives the First Place. Speaking with Tongues Secondary. Both Must Be Used So As to Edify. In the Church Assemblies What Is Spoken in a Tongue Must Be Interpreted. One Only Must Speak at Once. The Women Must Keep Silent.

#### I Cor 14:01

**Desire earnestly spiritual gifts**. Though love is to be a supreme pursuit, yet this is not intended to disparage spiritual gifts. Let them be sought, but in seeking, desire above all the gift of prophecy.

#### I Cor 14:02

##### #1Co 14:2

**For he that speaketh in a tongue**. Hath the gift of tongues. The tenor of Paul's remarks shows that the Corinthians placed too high a comparative estimate on this gift.

**Speaketh mysteries**. Things that are unknown and mysterious to his hearers. Men do not understand him.

#### I Cor 14:03

##### #1Co 14:3

**He that prophesieth**. To prophesy means more than to foretell. It is to declare the will of God under a divine impulse. When Peter spoke on Pentecost, he did the work of a New Testament prophet. In this formative period of the church, before the New Testament was written, it was needful that there be these inspired guides in the churches.

**Unto men edification**. Instruction, and strengthening.

#### I Cor 14:04

##### #1Co 14:4

**He that speaketh in a tongue edifieth himself.** His speech in the unknown tongue tends to strengthen him, though not instructing others. He is made to feel that he is moved by God, and so is filled with awe.

**I Cor 14:05**

#1Co 14:5

**Greater is he that prophesieth.** Greater, because he serves the church best. Unless the tongues were interpreted, they were an unmeaning sound to the church, while he who prophesied, instructed and built it up.

NOTE.—Concerning this gift of tongues, there is considerable confusion among commentators. Some have held that it was a sort of rhapsody under the influence of the Spirit in no earthly language. Others have held that it was a gift of the knowledge of foreign languages to the early Christians to enable them to preach the gospel to all nations. Neither view appears to be correct. (1) Undoubtedly there was a manifestation of the gift of tongues on the Day of Pentecost. Parthians, Medes, Elamites, Greeks, Romans, heard in their own language (#Ac 2:8-11). (2) It was not a gift of the *knowledge* of a foreign language, for #1Co 14:13,14 show that the speaker did not understand his own words. (3) It was a gift, not for exercise in the church, but a "sign to them that believe not" (#1Co 14:22). When they heard the gospel message in a tongue which the speaker did not understand, but in their own tongue (as on the Day of Pentecost), their wonder was excited, and many would confess that it was the work of God.

**I Cor 14:06**

#1Co 14:6-11

**What shall I profit you?** etc. The gift of tongues, exercised to the church, cannot profit unless it does one of four things named:

**A revelation.** The inspired utterance of him who *prophesies*.

**Knowledge.** The gift of *teaching* the inspired truths of the Scriptures, or those revealed by the prophets.

**I Cor 14:07**

#1Co 14:7

**Even things without life.** Musical instruments that give forth a sound, such as a pipe or a harp, the chief musical instruments of the Greeks, must give a distinction of sounds, if one would know what is played.

**I Cor 14:08**

#1Co 14:8

**If the trumpet.** The various distinctions of note sounded a charge, a retreat, etc.

**I Cor 14:09**

#1Co 14:9

**So also ye, unless ye utter by the tongue,** etc. It is only speech to the air, unless there is the distinction of intelligible words.

**I Cor 14:10**

#1Co 14:10

**There are, it may be, so many kinds of voices in the world.** Articulate language spoken and understood by some men.

**I Cor 14:11**

If I know not the meaning of the voice. The language.

I shall be to him that speaketh a barbarian. A foreigner, not understanding his language. The Greeks and Romans called all not of their races barbarians.

**I Cor 14:12**  
#1Co 14:12-17

Seek that ye may excel to the edifying of the church. If you seek for spiritual gifts, seek rather those that will build up the church, such as prophesying and teaching.

**I Cor 14:13**  
#1Co 14:13

Wherefore let him that speaketh in an unknown tongue. Let him pray that he may have the gift of interpretation also. See PNT "1Co 12:10". Let him pray that he may understand what he utters, so as to explain it.

**I Cor 14:14**  
#1Co 14:14

If I pray in an unknown tongue. He does not understand, and only his spirit prayeth.

**I Cor 14:15**  
#1Co 14:15

What is it then? How then am I to act? He answers that question.

I will pray with the spirit and I will pray with the understanding also. He will have both the spirit and the understanding unite in singing and praying, by using a tongue that he understands.

**I Cor 14:16**  
#1Co 14:16

Else, when thou shalt bless the Spirit, etc. 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, (1) This shows that audible responses to the praises and thanksgivings were the custom of the church. (2) *The unlearned* means private person, the private members of the church, those not possessed of the spiritual gifts.

**I Cor 14:17 - None**

**I Cor 14:18 - None**

**I Cor 14:19**  
#1Co 14:18-22

I had rather speak five words, etc. All must be done to edification [see #1Co 14:26]. Hence, all must be understood. There is a lesson here to preachers who are so learned in their utterances that the people cannot understand them.

**I Cor 14:20**  
#1Co 14:20

**Be not children in understanding.** Use manly good sense and judgment in the church. To babble in an unknown tongue is like a child.

**In malice be ye children.** To vainly choose a course that would merely excite wonder, and not edify, would seem to partake of malice rather than love.

**I Cor 14:21**

#1Co 14:21

**In the law it is written.** See #Isa 28:11,12, for the quotation. The Jews were there told that for their sins they would be carried into the Assyrian captivity, where they would hear strange languages. This was a judgment. Wherefore, do not force the church to listen to strange tongues which serve to remind of the judgment of Israel.

**I Cor 14:22**

#1Co 14:22

**Wherefore tongues,** etc. They are a sign to unbelievers, who are moved when they hear the gospel spoken in their tongue by men who have never learned it and do not understand it.

**I Cor 14:23**

#1Co 14:23-25

**If therefore the whole church be come together.** The apostle now treats of the proper order and decorum in the church assemblies.

**And all speak with tongues.** There would be a babble of confusion and no edification. To a private member, or an unbeliever, they would seem to be mad.

**I Cor 14:24**

#1Co 14:24

**But if all prophesy.** Those speaking would then speak what would be understood, and, speaking under the divine impulse, would convict.

**He is judged.** His state and character are laid bare by the speakers.

**I Cor 14:25**

#1Co 14:25

**The secrets of his heart are made manifest.** He is made to feel that he is face to face with God, who knows his life, and he is brought to confession. It is still often the case that the hearer thinks that the preacher knows his life, and is laying it bare, when it is his own conscience that is stirred up.

**I Cor 14:26**

#1Co 14:26-33

**What is it then, brethren?** What course should be pursued in the public assemblies of the church?

**When ye come together, each one hath,** etc. When they come together, one comes purposing to sing *a psalm*; another to *teach* concerning *adoctrine*; another, a prophet, has *a revelation* to present; another proposes to speak in *a tongue*; another, still, to *interpret* of what is spoken. Now this must all be done

**unto edifying.** All that will not tend to this must be left out.

**I Cor 14:27**

#1Co 14:27

If any man speak in a tongue. He must speak two, or at the most three sentences ("by two, or at the most three") in succession ("by course"), and another, who has the gift of interpretation (#1Co 12:10), must "interpret." Most commentators refer *two* or *three* to persons speaking. I follow Macknight. [See PNT "1Co 14:29.]"

**I Cor 14:28**

#1Co 14:28

But if there be no interpreter. In that case the rule, "Let all things be done to edifying" [#1Co 14:26], will force the speaker in tongues to keep silence

in the church. He may speak somewhere else, or in his soul, but not in the assembly of the saints.

**I Cor 14:29**

#1Co 14:29

Let the prophets speak two or three. Let two or three prophets speak at a meeting. In the Greek, "two or three" are in the nominative. In #1Co 14:27, in which speaking with tongues is treated, the numerals are in the accusative case with a preposition. Hence there, with Macknight, I have referred to them to the sentences spoken. If the persons speaking were meant in #1Co 14:27, the construction would be as in #1Co 14:29.

Let the others discern. Let them discern whether they speak by inspiration.

**I Cor 14:30**

#1Co 14:30

If anything be revealed. If the prophetic impulse comes upon a hearer, let the first desist. Let only one speak at a time.

**I Cor 14:31**

#1Co 14:31

For ye all may prophesy. All who have the prophetic gift, but it must be

one by one, not more than one speaking at a time.

**I Cor 14:32**

#1Co 14:32

The spirits of the prophets are subject to the prophets. A prophet can wait his turn in silence; he is not compelled to speak at once, for his spirit is subject to him. He can be silent if he wills it.

**I Cor 14:33**

#1Co 14:33

For God is not the author of confusion. Such confusion as more than one speaking at a time is not of God. God demands peace and order "in all the churches of the saints."

**I Cor 14:34**

#1Co 14:34-36

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 [#Jud 4:4]; Huldah was a prophetess [#1Ki 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). 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. 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.

### **I Cor 14:35 - Scaredy Cat!**

#### **I Cor 14:36**

#1Co 14:36

**What? Was it from you that the word of God went forth?** A rebuke. The Corinthian church must receive instruction, not give it. It did not send out the word of God, but the word of God was sent to it.

#### **I Cor 14:37**

#1Co 14:37-40

**If any man think himself to be a prophet, or spiritual.** If any one thinks he is inspired, or has spiritual gifts, one proof of it is that he recognizes what I write as the Lord's commandment. This is always a test. Whoever insists that he has the spirit, and sets aside the New Testament commands is self-convicted.

#### **I Cor 14:38**

#1Co 14:38

**If any man be ignorant.** If he will be ignorant and obstinate, let him remain so.

#### **I Cor 14:39**

#1Co 14:39

**Wherefore.** The apostle concludes this section of church order by again commending prophecy as the chief gift, and enjoining order in the church exercises.

#### **I Cor 14:40**

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

### 1 CORINTHIANS CHAPTER 14

- #1Co 14:1-5 Prophecy, for its greater tendency to edification, is preferred before speaking with tongues.
- #1Co 14:6-11 Tongues not understood, like indistinct musical sounds, are of no service to the hearers.
- #1Co 14:12-20 All gifts should be referred to edification.
- #1Co 14:21,22 Tongues are of use for the conviction of unbelievers,
- #1Co 14:23-25 but in the assemblies of the church prophecy is more useful.
- #1Co 14:26-33 Rules for the orderly exercise of spiritual gifts in the church.
- #1Co 14:34-38 Women are forbidden to speak there.
- #1Co 14:39,40 An exhortation to use each gift freely, but with decency and order.

#### I Cor 14:01

Ver. 1.

**Follow after charity;** that love to God and your brethren, concerning which I have been speaking so much, as preferable to all common gifts, follow that with your utmost diligence, as the persecutors follow you; for it is the same word that is ordinarily used to signify the violent prosecution of persecutors, though it be applied also to things which we ought eagerly to follow, #Ro 9:31 14:19.

**But rather that ye may prophesy;** but rather, or principally that you may be able to reveal the mind and will of God unto others. Some think, by foretelling things to come; but that is not very probable, such an ability of prophesying being given but to few under the New Testament: it is therefore more probable, that he speaketh of an ability to open the Scriptures, either by immediate revelation, (as to which they could use no means but prayer and a holy life), or by ordinary meditation, and study of the Scriptures. For though the former species of prophesying, by prediction of future things, when the truth of it was justified by such prophecies' accomplishment, was of great use to confirm the doctrine of the gospel; yet the latter was of greater and more general use for the good of others, which makes the apostle put them upon the coveting and earnest desire of that faculty or ability, because, of all others, it made them most eminently and generally useful to others, as well those within the church, as those without; and this the apostle expoundeth himself, #1Co 14:3.

#### I Cor 14:02

Ver. 2. **For he that speaketh in an unknown tongue;** by a *tongue* (for *unkown* is not in the Greek, but necessarily added by our translators, for he speaketh of such a language) he meaneth a language not known to all, or at least not to the most of them that hear him. It may be asked, what unknown language the apostle here meaneth? Shall we think that any pastors or teachers in the church of Corinth were so vain, as to preach in the Arabic, Scythian, or Parthian language to a people who understood only the Greek? Our learned Lightfoot thinks this not probable, and that if any had been so vain for ostentation, the apostle would rather have chid them for suffering such an abuse, and have forbidden such further practice, than have given direction, than if any so spake he should interpret, as he doth, #1Co 14:5. He rather thinks, therefore, that the apostle meaneth the Hebrew tongue; the use of which, though it was by this time much lost through the Jews' mixture with other nations, yet was restored in a great measure to the

guides of churches, for their better understanding the Scriptures of the Old Testament; and continued amongst the Jews in their reading of the law in the synagogues. Now there being many Jews in this church, and the service of God being ordinarily in the Jewish synagogues performed in that language, it is very probable, that some of these Jews that were Christianized (to show their skill) might, when they spake to the whole church of Corinth, use to speak in Hebrew, though few or none understood that language. The apostle saith, he that did so, spake

**not unto men**, that is, not to those men who did not understand that language, not to the generality of his hearers, though possibly here and there some might understand him,

**but unto God**, who being the Author of all languages, must necessarily know the significancy of all words in them: for (he saith) scarce any man understood him.

**Howbeit in the spirit he speaketh mysteries**; howbeit he may speak mysterious things to himself, and to the understanding of his own soul and spirit. Others think that it was possible, that some who thus spake, being but the instruments of the Holy Spirit, might not themselves understand all which they said; but that is hardly probable.

#### **I Cor 14:03**

Ver. 3. **Speaketh unto men**; that is, to the understanding of men, and for the good and profit of men.

**To edification**; for their increase in knowledge and all habits of grace.

**And exhortation**; to quicken them in the exercise and practice of such duties as God hath, in his word, required of, them.

**And comfort**; and for the relief of them under their burdens, to support and uphold their troubled or wounded spirits. These expressions make it probable, that the apostle, by prophecy in this text, understands ministerial preaching; which more properly tends *to edification, exhortation, and comfort*, than the foretelling of things to come.

#### **I Cor 14:04**

Ver. 4. **He that speaketh in an unknown tongue edifieth himself**; knowledge or understanding of the things that any man speaketh, is necessary to the improvement of them, by their being a means to promote faith and love; for how shall what men say in the least promote, either my faith in God or Christ, or my love to him, if I understand not what they say?

*How shall they believe in him of whom they have not heard? #Ro 10:14.* So that, though he that speaketh in an unknown tongue may (if he understand what he says) have his own heart affected with what he saith, yet it is not possible he should affect another.

**But he that prophesieth edifieth the church**; but he that preacheth in an intelligible language and style to all that hear him, he doth what in him lieth to edify all those that hear him.

#### **I Cor 14:05**

Ver. 5. **I would**, in this place, signifies no more than either I could wish, or I could be content that you could all speak with tongues, if God pleased. It should seem by this speech of the apostle's, that this speaking in unknown tongues was that extraordinary gift, which, above all others, this church, or the several members of it, were proud and ambitious of. St. Paul tells them, that if God pleased he wished they could all do it. But of the two, he rather wished them all a power to open and apply the Holy Scriptures to men's understandings and conscience. He addeth the reason, because it was a more honourable gift and work, and made men truly greater. But he adds,

**except he interpret**, for then he prophesied also.

That, saith he, **the church**, that is, those that heard him prophesying, **may receive edifying**. Whence we learn:

1. That spiritual growth, and proficiency in Divine knowledge and habits of grace, ought to be the great end of all preachers; and whose doth not propound this as his end, abuseth his office, and trifles in a pulpit.
2. That whose maketh this his end, will make it his business, to the best of his skill, to use such a language, style, and method, as the generality of his hearers may best understand; for without their understanding, there can be no edifying. And this lets us see the vanity of using much Latin, or Greek, or a lofty style, or a cryptic method, not obvious to poor people in popular sermons, where the people understand not those languages; or philosophical ratiocinations before a plain people that understand none of these things. Such preaching is neither justifiable by reason, nor by the practice either of Christ or his apostles.

#### **I Cor 14:06**

Ver. 6. God hath given me an ability to speak with tongues; suppose I should come to you speaking in the Arabian, Scythian, or Parthian language, what good would it do you? How should it any way

**profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?** Some make these four things distinct each from other; others think that they all signify no more, than the interpreting mentioned in the former verse. Those who distinguish them say, by *revelation* is meant the explication of the types and figures of the Old Testament; or some such revelation as John had in Patmos; or the expounding the mysteries of the gospel.

By **knowledge** they understand the knowledge of history, or any other ordinary knowledge.

By **prophesying**, the explication of the difficult texts of Scripture.

By **doctrine**, catechetical or practical doctrine. But these are all but uncertain guesses; the sense is plainly no more, than, if I should come speaking with unknown tongues, and no way by interpretation make what I say intelligible unto you.

#### **I Cor 14:07**

Ver. 7. In the sounds which are artificially made by the use of wind music, or other music, nothing could be understood, if art had not also devised a distinction in the sounds; that one sound should signify one thing, another sound should signify another thing: so unless the voice of the teacher be significant to, and understood by, the person instructed or taught, the sound is of no use at all.

#### **I Cor 14:08**

Ver. 8. The trumpet is made use of in battles, and that variously; it is used to give soldiers notice to march on against the enemy, and also to sound a retreat: if there were not a distinction in the one sound, and in the other, how should the soldier know when to go forward, and when to come back, by the sound of it? To instruct them what to do, the trumpet must not only sound, but sound intelligibly to those that hear it, which it could not, if there were no distinction in the sound.

#### **I Cor 14:09**

Ver. 9. By *λογον εωσημον* is meant words which signify well to those that hear them; for words may be significant enough in themselves, yet nothing at all significant to them that hear them, being unlearned; such sounds of words can contribute nothing to people's knowledge, but are so much lost labour. This is a text that deserveth the thoughts of those who affect in preaching, if not the use of languages, yet the use of a style, or method, which not one of many of those who hear them understand. It is all one to speak in an unknown tongue, as in a style or method that people do not understand; and truly, such are the generality of ministers' hearers, that words most significant in themselves, and to learned ears, are least significant to them, being hardest to be understood; so as they know nothing of what they say, and the minister doth but, as to the far greater number of people, beat the air (which is a dreadful meditation).

**I Cor 14:10**

Ver. 10. *The whole earth was originally of one language, and of one speech, #Ge 11:1; but upon the building of Babel, #Ge 11:7, God confounded their languages, so as they did not understand one another. They being scattered abroad, had different languages; so as now there are in the world many languages, and the words in every language are significant to those that understand that language.*

**I Cor 14:11**

Ver. 11. But if a man doth not understand the language, the words are not significant unto him, I shall neither understand him, nor will he understand me; for a barbarian cannot understand one of another nation, till he hath learned the language of that nation; nor can a man of another nation understand a barbarian till he hath learned his language.

**I Cor 14:12**

Ver. 12. This proves that the members of the church of Corinth were very ambitious of

*spiritual gifts.* The particule οὐτω, which our translation here renders *so*, plainly signifies therefore in this place. In the Greek it is, because, or

*forasmuch as ye are zealous of* spirits; the efficient is put for the effect, the Spirit, which is the author of those gifts, for the gifts themselves.

*Seek that ye may excel to the edifying of the church;* seek that ye may excel in them, and that will be, if you most desire those which tend to the edifying the church, and use those with which God hath blessed you in the best order and manner for that end. From whence it is observable, that 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.

**I Cor 14:13**

Ver. 13. To *interpret* here signifieth no more, than to render that intelligible to people, which he first uttereth in an unknown tongue. But what need he *pray* for that? Hath not every man that can speak a power to speak his native language, as well as a foreign language? Some say, therefore, that *ἵνα* in this place signifies also, let him pray and also interpret; but this seemeth hard: nor can I think those that had a faculty to speak in an unknown tongue, might some of them not themselves understand what they said, and so had need to pray that they might interpret: but they might be puffed up with their gift, and think it beneath them to interpret, and then they had need to pray that they might have humility enough to interpret. Others think, that by interpreting in this place, is meant something more than bare translating, or turning the words into the common language of the place, viz. the opening and applying of the Scriptures, an ability to which was a distinct gift; which they who would have, had need pray that God would open their eyes to understand the mysteries of his law.

**I Cor 14:14**

Ver. 14. From this and the former verse, the papists would justify the lawfulness of their Latin service, which none or few of the common people understand; and they seem to have a little advantage from the opinion of some of the ancients: That some of those who spake with tongues, did not themselves understand what they uttered, but the Spirit of God only made use of their tongues as machines. But these are apprehensions much beneath the Spirit of light and truth, that it should make use of the tongue of a man for an end neither profitable to the man himself, nor others. Besides, how is it then true which we had, *#1Co 14:4*, that he who spake in an unknown tongue edifieth himself? Nay, how can it be true, which is here said, that such a man's

*spirit prayeth?* Nor is it here said, *my understanding is* dark or blind, but *unfruitful*; that is, though myself understand, yet my knowledge bringeth forth no fruit to the advantage or good of others.

*My spirit prayeth,* but others cannot pray with me.

**I Cor 14:15**

Ver. 15. What is to be done then? **I will** (saith the apostle) **pray with the spirit**; that is, either use the extraordinary influences of the Spirit of God upon me; or with my own spirit, with the inward attention of my thoughts, and the utmost intension of my mind, and the greatest devotion and fervour of affections.

**And I will pray with the understanding also**; but I will so pray, that myself and others may understand what I say; I will neither so pray, that myself shall not understand what I say, nor yet so, that others shall not understand me.

**Understanding** is here taken in a passive sense, though the active sense of the term be not to be excluded. The same thing he also saith of singing, to let us know, that all our religious acts in public assemblies ought to be so performed, that others may be benefited by them, which they cannot be, if they do not understand what we say, whether it be in preaching, praying, or singing.

**I Cor 14:16**

Ver. 16. **Else when thou shalt bless with the spirit**: blessing is expounded in the latter part of the verse, *giving of thanks* to God, which is either in prayer, (for thanksgiving is a part of prayer), or in singing of psalms. Blessing *with the spirit* either signifieth giving of thanks with the inward man, or giving of thanks in an unknown tongue, by the extraordinary influence of the Spirit of God.

**How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?** It is plain from hence:

1. That the teachers had in the apostolical churches distinct places and seats from the common hearers, for their better convenience in speaking, that they might so speak as all might hear, understand, and be profited.
2. That in those churches there was one only who used to speak audibly, and the work of the others was only from a devout heart to **say Amen**, wishing or praying that God would do what, in the name of all, he that ministered had asked of God for them. So **#1Ch 16:36 Ne 5:13,8:6 Ps 106:48**.

**Seeing he understandeth not what thou sayest**: people ought not to say *Amen* to any thing, unless they understand that petition, or those petitions, to which, in the worship of God, they add their *Amen*, which word makes the petitions theirs, being a particle of wishing, as well as affirming.

**I Cor 14:17**

Ver. 17. Otherwise, saith the apostle, it is possible that thou mayst give thanks well; but others get no good by it, nor can make any good and spiritual improvement of it.

**I Cor 14:18**

Ver. 18. Our Saviour, in the parable of the good shepherd, gives us this as his character, that the sheep hear his voice, and follow him, **#Joh 10:4**; and we shall observe this great apostle every where propounding himself for imitation to them. They are bad shepherds over God's flock, that must only be heard, but not followed. The apostle lets them know, that God had not left him without the gift of speaking with divers tongues, nay, he had it in a more eminent manner than them all; put them all together, they could not speak with so many tongues as he did.

**I Cor 14:19**

Ver. 19. Yet he had so great a regard to the end of his ministry, teaching others, and communicating Divine knowledge to them, that he had rather speak a little tending to that end, than never so much in a language which those to whom he spake did not understand.

**I Cor 14:20**

Ver. 20. **Be not children in understanding**; in understanding the differences of gifts, and which are more excellent, or of the right use of gifts.

**Howbeit in malice be ye children, but in understanding be men;** you are commanded indeed in something to be like little children, #Mt 28:3, but it is not to be understood with relation to knowledge and understanding, but with reference to innocence and malice, which is opposite to it; ye ought to study to be men in understanding, though with respect to innocence ye ought to be as little children.

#### **I Cor 14:21**

Ver. 21. **In the law it is written:** by *the law* here is meant the Old Testament, (as in many other texts, #Joh 10:34 15:25), so called (as some think) in opposition to the words of the scribes. The words following are quoted out of #Isa 28:11,12: *For with stammering lips and another tongue will he speak to this people. To whom he said: This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.* But there is nothing more ordinary, than for the penmen of the Scriptures of the New Testament to quote passages out of the Old, keeping not so much to the words as to the sense; nor quoting them all, but so many of them as serve for their purposes. The words in the prophet are a threatening, that because God had brought the Jews into Canaan, and promised them rest there, upon their obedience to his commandments, and they would not hear, he would now take another course with them, speaking to them with men of stammering lips, and of another language; meaning the Chaldeans and Babylonians, with whom in captivity they conversed afterwards for seventy years. The sense is much the same (as some think); for they that speak to others in and with strange tongues, are like those that stammer at others, which looks more like a mocking them than an instructing them. Others make the gift of tongues, under the New Testament, to be within the prophecy of Isaiah; as if the prophet's words contained both a threatening, to speak to the Israelites with the strange tongues of the Chaldeans; and a promise under the gospel, to speak to them with the tongues of the apostles and others, tuned to various tunes, as men of several nations could understand. Others make this the sense, as if the prophet complained, that the people were so mad, that they regarded no more God speaking to them, than they would have regarded one chattering with a strange tongue. And they think, the apostle checks them for being so ambitious of speaking with strange tongues, whenas their being so spoken to was by the prophet threatened as a judgment upon them.

**And yet they will not hear me,** nor hearken to and obey me.

#### **I Cor 14:22**

Ver. 22. **Wherefore tongues are for a sign, &c.;** that is, an eminent product of Divine providence for the confirmation of the truth of the doctrine of the gospel; signifying that the doctrine which was so delivered in every nation's language, must be from heaven, from whence the first ministers must have their power so to speak; yet, doubtless, they were not only for a sign, being also a means, by which the knowledge of the gospel was conveyed unto those who could not have understood what the apostles and first ministers of the gospel said, had they not spoken to them in the language of the hearers. When he saith,

**prophesying serveth not for them that believe not,** the meaning is, not only for them that believe not; for prophesying is certainly of use to them that believe not, for their conversion, as well as

**for them that believe,** for their edification.

#### **I Cor 14:23**

Ver. 23. **Be come together into one place;** the phrase signifieth to one place, or for one and the same work; the first seemeth to be meant here by what followeth.

**And all speak with tongues:** some think that the apostle here, by all speaking with tongues, understands all, or many of them, confusedly talking together; and indeed that is an error we shall find the apostle afterward reflecting upon them for; but here I do not think it is intended, but only, many of you, one after another, because of what the apostle speaketh of prophesying, #1Co 14:24. For if *all* prophesied in that sense, talking at the same time together confusedly, and unbelievers came in and heard, they would also, instead of being convinced, say they were mad.

**And there come in those that are unlearned, or unbelievers;** those that are heathens, or that did not understand the language you discoursed in.

**Will they not say that ye are mad?** Would they not say you were men that had lost the use of your reason, to talk to men in a language you yourselves knew they understood nothing of?

**I Cor 14:24**

Ver. 24. **But if all prophesy:** *all* here certainly is not to be understood of every one in the assembly, for all were not prophets, #1Co 12:29, nor could the speaking of a great number be judged orderly by the light of nature: it here must signify any, one or more, successively, interpret or apply the Holy Scriptures.

**He is convinced of all;** the heathens will see an order in this, and will stand still to hear and be convinced.

**He is judged of all;** seeing their wicked life and false religion judged and condemned by all those that so prophesy.

**I Cor 14:25**

Ver. 25. God either, by an extraordinary providence, discovering to him that prophesieth the secrets of such a sinner's heart, and causing him that prophesieth to make them manifest; or, by a more ordinary providence, (often experienced at this day), directing the preacher to such subjects and discourses, as he that cometh to hear shall think directed to himself, and confess that he is the man, and be convinced of his errors, and converted, and turn to the Christian religion, and report that God indeed is amongst you. So as prophesying will have these two great advantages of speaking with tongues, God will be more glorified, and the souls of others will be more profited; which makes the gift of prophesying much preferable to the gift of tongues.

**I Cor 14:26**

Ver. 26. **How is it then, brethren?** &c.] Or "what is it brethren?" The Arabic renders it, "what is the sense of my words?" The meaning of what he had said, the drift of his whole discourse; or rather the sense is, what is to be done in the case he was about to propose?

**when ye come together;** as a church into one place, to worship God;

**everyone of you hath a psalm;** not that everyone had this, or any other gift here mentioned, but that there were some among them that had one or other of these several gifts: some of them had a gift of composing and singing a psalm extempore; they delighted in psalmody, and were forward to promote it, and fond of spending the time wholly in it.

**Hath a doctrine;** others of them had a gift of deducing doctrines out of the word of God, which is profitable for that purpose, in an extraordinary manner, without study, and were capable of teaching them, and instructing men in them in a very edifying way:

**hath a tongue** others had the gift of speaking with divers tongues; or had knowledge and skill in the Hebrew tongue, could not only pray and sing in that language, and read the sacred text, but could deliver a sermon in it.

**Hath a revelation;** others had a peculiar insight into the types and figures of the Mosaic dispensation, a clear view of the prophetic writings, and a large discovery of the mysteries of the Gospel, by the Spirit, as a spirit of wisdom and revelation.

**Hath an interpretation;** others had a gift of interpreting languages, particularly the Hebrew language, when anything was delivered therein by another. Now the apostle answers to the question, what is to be done in such a case, where there is such a variety of gifts, and everyone is desirous of exercising his peculiar gift?

**let all things be done to edifying;** intimating, that each of these things might be done; every gift might be made use of: he that had a psalm might sing it; and he that had a doctrine might deliver it; he that had a tongue might speak with it; and he that had a revelation might declare it; and he that had an interpretation might make use of it; provided that care was taken that each was done in such a manner, as might be for

the edifying of the church that was met together; otherwise, if it was only for ostentation sake to make a show of their gifts and talents, and to nourish their own pride and vanity, no good end would be answered; it had better be let alone: but if edification could be promoted, each gift might be employed; for which the apostle gives the following directions.

**I Cor 14:27**

Ver. 27. Concerning the use of their gift of tongues, he directeth three things:

1. That every one that had it should not be ambitious to show it at all times, but

**two or three at most** at a time.

2. That they should do it

**by course**, not together, confusedly.

3. Not without

**one to interpret**, that people might understand. For though these were extraordinary gifts, flowing from a more than ordinary influence of the Spirit of God, yet they were abiding habits, not coming upon them at some certain times, by an impulse; for then they would not have been under human government, as it is apparent this gift of tongues was, else Paul could not have so governed himself in the use of it, as he lets us know he did, **#1Co 14:19**.

**I Cor 14:28**

Ver. 28. If he hath a mind to use this gift, he may use it **to God**, who understands all languages, by *himself*; but

**let him keep silence** in the assembly of Christians, where he is not understood.

**I Cor 14:29**

Ver. 29. That is, two or three successively, the one beginning to speak when the others have done, and two or three at the same church assembly; and if there be more present, let them sit still and judge of the truth of what he saith.

**I Cor 14:30**

Ver. 30. There were two modes or sorts of prophecies; the one ordinary, when the teacher came to those assemblies furnished with a revelation from some previous impression of God upon him, enabling him to give the sense of some scripture, or to open some Divine truth; not as we are, but by some influence of the Holy Spirit upon him, without the use of such means as we use. The other was, by some present afflatus or impression. The apostle seems not to speak of the latter; or if of both, he plainly lets them know, that even such a one was under the government of natural order, and obliged to do nothing confusedly and tumultuously, but might, without any offence to God, stay until the other had finished his discourse.

**I Cor 14:31**

Ver. 31. Ye may not all prophesy in the same day, or hour, or moment of time, but orderly and successively

**ye may all prophesy**, the end of it being for the instruction and consolation of all; which may mind you so to govern yourselves in the exercise of that gift, as not to lose your end,

**but that all may learn, and all may be comforted**. Which lets us know, that though their receiving the gift of prophecy obliged them to an exercise of it, yet it did not oblige them to an exercise of it in or at this or that particular time. judged by the law of God, or the light of nature, or the common custom of other churches, to be done indecently or confusedly, without order. It is very observable, that though the apostle, in these things, hath given rules, yet he hath determined nothing shameful or uncomely, but what

he hath made to appear so, either from the Divine law, (as in the case of the women's prophesying, #1Co 14:34), or from nature and reason, (as in the case of many speaking at the same time), it being useless to the end, which was teaching and instructing those to whom they spake, and what unbelievers would count the effect of madness, #1Co 14:23.

#### I Cor 14:32

Ver. 32. By **the spirits of the prophets** the apostle either meaneth their spiritual gifts, as to the use and exercise of them, and the actions to be done by them; or, the actions themselves, or interpretations pretendedly done and given by the exercise of those gifts, their doctrines; or, that instinct, or impetus, by which they pretend themselves to be moved to prophesy: these (he saith)

**are subject to the prophets** themselves, so as they may themselves govern their gifts, or (which most think is the rather here intended) they are subject to the judgment and censure of others that are endued with the same gift. But here ariseth a difficulty, how the gifts of the Holy Spirit, flowing immediately from the Spirit, should be subject to any human judgment or censure? This indeed they could not, if the Divine revelation to this or that man were full and perfect, and ran as clearly in the stream always, as it was in the fountain. But God giveth his Spirit to us but by measure, and in the exercise of our gifts there is always *aliquid humani*, something of our own; and this maketh them *subject to the prophets*, viz. whether what they pretended to have from the Spirit of God were indeed from it, yea or no? Prophets were obliged to prophesy, #Ro 12:6, but *according to the analogy of faith*: now, whether they did so or not, might be judged by other prophets, according to that rule. Others think this text is to be interpreted restrainedly, viz. as to this thing in this matter of plain, natural order, commanding, while one speaks, all the rest to hold their peace.

#### I Cor 14:33

Ver. 33. Here he showeth the principle upon which he said, that *the spirits of the prophets are subject to the prophets*: what any prophets speak is not so certain, or at least not more certain, than this, that nothing which is

**confusion** can be from God. Now, for two or three to speak together in a public assembly, is a confusion, and a breach of order, of which God cannot be the author: therefore, in such a thing as that, the spirits of the prophets must be subject to other prophets; and there is a general rule which concerneth not only the church of Corinth, but all churches.

#### I Cor 14:34

Ver. 34. This rule must be restrained to ordinary prophesyings; for certainly, if the Spirit of prophecy came upon a woman in the church, she might speak. Anna, who was a prophetess, in the temple *gave thanks to the Lord, and spake of him to all them that looked for redemption in Jerusalem*, #Lu 2:38: and I cannot tell how Philip's daughters prophesied, if they did not speak in the presence of many, #Ac 21:9. The reason that is given why women should *keep silence*, is, because

**they are commanded to be under obedience**. This apostle speaketh much the same thing, #1Ti 2:11,12, because it looked like a usurping authority over the man; which indeed is true, if it had been the ordinary practice of women to speak in the assemblies of the church; but not so, if some particular women sometimes spake upon an extraordinary impulse or impression. The law to which the apostle here refers, is thought to be that, #Ge 3:16, where the woman is commanded to be subject to her husband, and it is said, that he should rule over her; yet that law did neither restrain Miriam from prophesying, #Ex 15:20, nor yet Huldah, to whom Josiah himself sent, #2Ch 34:22, of whom it is also said, that *she dwelt in the college*. But setting aside that extraordinary case of a special afflatus, it was, doubtless, unlawful for a woman to speak in the church.

#### I Cor 14:35

Ver. 35. This must be understood of speaking to the congregation, for the instructing them, or speaking in the congregation to the minister, or any of the people, for her own instruction, for the woman might, doubtless, say Amen to the public prayers, and also sing with the congregation to the honour and glory of God. But for her to speak in an ordinary course of prophecy to instruct people, or to call aloud to the

minister, or any members in the assembly of the church, to be satisfied in any thing wherein she was in doubt, this she is forbidden.

**I Cor 14:36**

Ver. 36. These words look like a smart reflection upon divers members of this church of Corinth, who thought themselves wiser than all the world besides; and the apostle might foresee, that out of the high opinion they had of themselves they would much contemn and slight his directions. He therefore asks them, what they thought of themselves? Whether they thought themselves the only churches in the world, or were the first that believed in Christ, so that the gospel went out from them, and they might give law to all churches? There were churches at Jerusalem, and in several other places, before there was any church at Corinth, so as the gospel came unto them from other churches, and did not go out from them to other churches.

**I Cor 14:37**

Ver. 37. If there be any amongst you who hath a conceit that he is inspired by God, and from that inspiration understandeth the mind and will of God, he must acknowledge, that I also am an apostle, and know the mind and will of God as well as he; and being so, that what I tell you

are the commandments of the Lord.

**I Cor 14:38**

Ver. 38. If any one will pretend ignorance in this, he is wilfully ignorant; for my own part, I will concern myself no further about him, but leave myself and him also to the judgment of God;

let him be ignorant. In some copies it is, he shall not be known: in the day of judgment Christ shalt say unto him: Depart from me, I know you not.

**I Cor 14:39**

Ver. 39. The apostle concludeth his discourse, summarily repeating all that he before had said. He had, #1Co 14:2, encouraged their desire of spiritual gifts; all along the chapter he hath been magnifying the gift of prophecy above the gift of tongues, as being of much more general use, and more for the profit of others; but he minds them here, that he did not forbid those to whom God had given the gift of tongues, to make use of it at due times, and in a due manner and order.

**I Cor 14:40**

Ver. 40. He forbade them not to speak with tongues, provided they did it decently and orderly, as all other things ought to be done in so grave an assembly as that of the church, and so grave an action as the worship of God. For women to prophesy in the public assemblies, was an indecent thing; he had said, #1Co 14:35, that it was *a shame*. For many of them to speak together, confusedly, making a noise, that was disorderly. Nor did this decency or indecency, order or disorder, arise from obeying or disobeying the apostolical constitution, but from the law of God, the light of nature, the common usage of all the churches of Christians, as #1Co 14:33. All things ought so to be done, (especially in religious assemblies and actions), as they may not be judged by the law of God, or the light of nature, or the common custom of other churches, to be done indecently or confusedly, without order. It is very observable, that though the apostle, in these things, hath given rules, yet he hath determined nothing shameful or uncomely, but what he hath made to appear so, either from the Divine law, (as in the case of the women's prophesying, #1Co 14:34), or from nature and reason, (as in the case of many speaking at the same time), it being useless to the end, which was teaching and instructing those to whom they spake, and what unbelievers would count the effect of madness, #1Co 14:23.

## THE BAPTISM OF COMMON SENSE

**TEXT:** I Corinthians 14:3

**THEME:** A Believer's Message Is A Three Point Outline

**INTRODUCTION:** Woman to Preacher going through post service lineup: You read it, you read it badly, It wasn't worth reading?

I. Ingredients Of A Believer's Message - προφητεων PAPTcpl NMS: To Prophecy, vs. 3 as in the primary sense of forthtelling the Divine Counsels. Foretelling future events is merely an incidental idea not an essential one.

A. Edifying - Building Up - οικοδομην In NT always Metaphorical. Must increase man's knowledge of the Christian Truth,

thus, equipping him better to live the Christian Life. Since the mind (νοος) is the key to God's plan, Rom 12:2, a better instructed, disciplined mind is a requisite to a better equipped life. The negative and positive aspects of God's Word are in mind here.

B. Encouraging - Holding Up - παρακλησιν - (1) A calling to one's aid, summons - hence an appeal, entreaty I Cor 8:4; (2) Exhortation, encouragement, (3), consolation, comfort. Like στεγει in 13:7 It protects by covering. Discouragement (sin) is ever present with us and around us. The goals we shoot for don't seem to be achieved. Our continual self-examination serves only to show us what dismal failures we are! Self/Self/Self/Self . . . When we see ourselves in Christ ONLY, the new creation sitting in the Heavens, In Christ Jesus Eph 2:6. The old man has been crucified with Christ. - Crucifixion: complete inactivity for the old man in Adam, until physical death! Like Mark 15:29, with our LORD, the world still attempts to permeate our ranks with the age old lie: "you really are a pretty good sort, come down from the cross, etc. Any threat, encouragement, inducement, indulgence, etc., just to get us to forsake our position - CRUCIFIED. See L. E. Maxwells book, "Born Crucified."

C. Motivating - Moving Up (throwing up?) - παραμυθιαν † (1) Encouragement, Exhortation, (3) Comfort, Consolation. This is really a word of stimulation - to motivate, create incentive. From our study in I Thess 5:14 Now we exhort (παρακαλεω) you, brethren, warn (νουθετεω) them that are unruly, comfort (παραμυθεομαι) the feebleminded, support (αντεχομαι) the weak, be patient (μακροθυμew) toward all men. to speak to or to address one, whether by way of admonition and incentive, or to calm and console, hence to encourage or console. Not to afflict the comforted, here, but to comfort the afflicted. However, the Greek word muthos (μυθος from which our word παραμυθιαν comes), here can mean a story which doesn't end or one told to those who do not listen! Sometime strong means must be taken toward those who are UNMOTIVATED! Motivation varies for various kinds of people.

II. Illustration Of A Believer's Message (From Romans 6 - Actually 4 Main Points which include all five elements of good preaching)

Every message should contain the kinds of discussion as follows: The Message may include all five but should include at least kind one, two, three, and five of the five kinds of discussion listed below..

1. Explanation - Explain the meaning(s) of words in their context, etc..  
 2. Observation - Observations result from asking and answering questions like the following. To whom or what is this passage referring? To where is the passage referring? How is the action (or is it a state of being) taking place? Why did the Holy Spirit include this in the Bible? When is the passage occurring or referring? etc. That is, to the 6 interrogatives, who, what, when, where, why, and how.

3. Illustration - An illustration is a window to let in the light. Only one illustration for each point, and, only if necessary.

4. Correlation - Correlation means how the passage correlates with the rest of scripture.

This is the application of the hermeneutical prospective principle of "The Analogy of the Faith" and "The Unity of Scripture."

5. Application - Application means how the passage relates to God's will for our lives.

The Bible, in Romans 6 illustrates each of these principles. As an exercise, find these references.

## IDENTIFICATION WITH JESUS CHRIST

Theme: Proper Reckoning Is The Believer's Remedy For Sin

Introduction: A Message from God, through the apostle Paul, to us

A. A Believer's Positional Status

1. The Old Man - Died (by God In Heaven) with respect to our Adamic State.  
**Observation**: what Old Man Means vs. 2
2. The Old Man - Crucified - complete inactivity vs. 6
3. The Old Man - Died to the law. Rom 6:6 with Rom 7:6 (Analogy of the Faith + Unity of Scripture = **Correlation**)
- B. A Believer's Birthing - An **Illustration** Of God's Reckoning From The Life Of Abraham - vs. 1-5
1. The New Man - Baptized into Christ - **Explanation**: Not H2O but by means of the Holy Spirit Baptized into Christ.
2. The New Man - Stop Presenting **Explanation**: the Greek word translated by the AV "Yield." vs. 13a
3. The New Man - Start Presenting vs. 13b
- C. A Believer's Divine Imperative
1. Reckon ourself to be dead indeed unto sin (Old Man). vs. 11a
2. Reckon ourself to be alive unto God (New Man) in Christ Jesus. vs. 11b
- D. A Believer's Response Motivation - The Grace Of God
1. Because The Debt Was Paid Once-For-All vs. 10
2. Because The Gift Of God IS Eternal Life vs. 22,23
- CONCLUSION: The world still keeps on repeating (screaming) "Come Down From The Cross, ", ..", etc.. Mark 15:29 And they that passed by railed on him, wagging their heads, and (**kept on** - PAPTcpl NMP) saying, Ah, thou that destroyest the temple, and buildest it in three days, **30 Save thyself, and come down from the cross.**
- 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.
- 32 Let Christ the King of Israel **descend now from the cross**, that **we may see and believe**. And they that were crucified with him reviled him.
- Have you started walking on IDENTIFICATION GROUND? - This is the answer for discouragement or any other sin that plagues us (**Application**). Perhaps you don't know or aren't sure whether you have really received God's Gift of eternal salvation. If you would like to get these things straight between you and God we ask that you present yourself, after this final hymn (**Application**). Let's stand and sing Hymn # 448 Because He lives

## 1769 Authorized Version (KJV)

I Cor 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

## 1991 Byzantine Majority Text – with declination of forms

I Cor 14:3 ο <3588> {T-NSM} δε <1161> {CONJ} προφητεων <4395> (5723) {V-PAP-NSM} ανθρωποις <444> {N-DPM} λαλει <2980> (5719) {V-PAI-3S} οικοδομην <3619> {N-ASF} και <2532> {CONJ} παρακλησιν <3874> {N-ASF} και <2532> {CONJ} παραμυθιαν <3889> {N-ASF}

## WORD STUDY

3870 παρακαλεω parakaleo par-ak-al-eh'-o

from 3844 and 2564; TDNT-5:773,778; v

AV-besech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1; 109

1) to call to one's side, call for, summon

2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.

2a) to admonish, exhort

2b) to beg, entreat, beseech

2b1) to strive to appease by entreaty

2c) to console, to encourage and strengthen by consolation, to comfort

2c1) to receive consolation, be comforted

2d) to encourage, strengthen

2e) exhorting and comforting and encouraging

2f) to instruct, teach

5719 Tense-Present            See [5774](#)  
       Voice-Active                See [5784](#)  
       Mood - Indicative        See [5791](#)

Count-3014

3560 **νουθετεω** noutheteo noo-thet-eh'-o

from the same as [3559](#); TDNT-4:1019,636; v

AV-warn 4, admonish 4; 8

1) to admonish, warn, exhort

5720 Tense-Present            See [5774](#)  
       Voice-Active                See [5784](#)  
       Mood - Imperative        See [5794](#)

Count-582

3888 **παραμυθεομαι** paramutheomai *par-am-oo-theh'-om-ahee*

from [3844](#) and the middle voice of a derivative of [3454](#); TDNT-5:816,784; v

AV-comfort 4; 4

1) to speak to, address one, whether by way of admonition and incentive, or to calm and console

1a) to encourage, console

5737 Tense-Present            See [5774](#)  
       Voice-Middle or Passive Deponent See [5790](#)  
       Mood - Imperative        See [5794](#)

Count-152

472 **αντεχομαι** antechomai an-tekh'-om-ahee

from [473](#) and the middle voice of [2192](#); TDNT-2:827,286; v

AV-hold to 2, support 1, holdfast 1, 4

1) to hold before or against, hold back, withstand, endure

2) to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him

5737 Tense-Present            See [5774](#)  
       Voice-Middle or Passive Deponent See [5790](#)  
       Mood - Imperative        See [5794](#)

Count-152

3114 **μακροθυμew** makrothumeo mak-roth-oo-meh'-o

from the same as [3116](#); TDNT-4:374,550; v

AV-be patient 3, have patience 2, have long patience 1, bear long 1, suffer long 1, be longsuffering 1, patiently endure 1; 10

1) to be of a long spirit, not to lose heart

1a) to persevere patiently and bravely in enduring misfortunes and troubles

1b) to be patient in bearing the offenses and injuries of others

1b1) to be mild and slow in avenging

1b2) to be longsuffering, slow to anger, slow to punish

5720 Tense-Present            See [5774](#)  
       Voice-Active                See [5784](#)  
       Mood - Imperative        See [5794](#)  
       Count-582

## COMMENTARIES

### A.T. Robertson's Word Pictures In The Greek New Testament

I Cor 14:03

**Edification** (οικοδομην). Building up.

**Comfort** (παρακλησιν). Encouragement, calling to one's side.

**Consolation** (παραμυθιαν). Old word (from παρα, μυθος, παραμυθεομαι #1Th 2:12 which see, a stimulating word), nowhere else in N.T., but παραμυθιον in #Php 2:1 with παρακλησις as here. Edification, cheer, incentive in these words.

## JOHN GILL'S COMMENTARY ON THE BIBLE

**I Cor 14:03**

Ver. 3. **But he that prophesieth**, &c.] Preaches, prays, or sings, in a language understood by the common people:

**speaketh unto men to edification**; to the building of them up in Christ, and on their most holy faith, so that they grow up as an holy temple to the Lord: and exhortation; to the more vigorous exercise of grace, and the more cheerful and fervent discharge of duty:

**and comfort**; of distressed minds, either through the temptations of Satan, or divine desertions, or inward corruptions, or outward afflictions; for all which ends and purposes the Scriptures are written, and gifts are bestowed on men to explain them; and which ends are answered when God gives a blessing to the word; but can never be expected, if delivered in a language not understood. This bears hard upon the Papists performing any part of divine worship in a language unintelligible to the common people.

## JAMIESON FAUSSET & BROWN BIBLE COMMENTARY

**I Cor 14:03**

3. **But**—on the other hand.

**edification**—of which the two principal species given are "exhortation" to remove **sluggishness**, "comfort" or **consolation** to remove **sadness** [BENGEL]. Omit "to."

## PEOPLES NEW TESTAMENT NOTES

**I Cor 14:03**

#1Co 14:3

**He that prophesieth**. To prophesy means more than to foretell. It is to declare the will of God under a divine impulse. When Peter spoke on Pentecost, he did the work of a New Testament prophet. In this formative period of the church, before the New Testament was written, it was needful that there be these inspired guides in the churches.

**Unto men edification**. Instruction, and strengthening.

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

**I Cor 14:03**

Ver. 3. **Speaketh unto men**; that is, to the understanding of men, and for the good and profit of men.

**To edification**; for their increase in knowledge and all habits of grace.

**And exhortation**; to quicken them in the exercise and practice of such duties as God hath, in his word, required of them.

And comfort; and for the relief of them under their burdens, to support and uphold their troubled or wounded spirits. These expressions make it probable, that the apostle, by prophecy in this text, understands ministerial preaching; which more properly tends to edification, exhortation, and comfort, than the foretelling of things to come.

## DOES THE NEED CONSTITUTE THE CALL OF GOD

TEXT: I Corinthians 14:27-40

THEME: Biblical Facts Control A Believer's Ministry

INTRODUCTION: I Sam 13:1-14 - Saul thought that the need constitutes the call to a ministry (a prophet) Like Samuel

## I. Appraisal Of Biblical Facts

- A. Paul's Writings Are The Lord's Commands vs. 37
- B. God's Churches Are Peaceful vs. 33
- C. God's Churches Are Orderly vs. 40

## II. Examples Of Ministerial Control

## A. Tongues

- 1. Function As A Sign - (σημειον), to Unbelieving Israel (See I Cor 1:22 and Is 28:11 vs. 22
- 2. Allowed Only When Interpreted vs. 27-28
- 3. Will Cease When The Jewish Nation Is Destroyed - I Cor 13:10ff with II Cor 3:6-18
- 4. Will Cease By Themselves I Cor 13:8 - So-- In The Meantime - And it did stop until after the time of J. Darby!

- 5. Forbid Not To Speak In A Tongue vs. 39

## B. Prophecy - Forth-Telling

- 1. Functions To Build Up The Church vs. 3
- 2. Prophesying Commanded In All The Assemblies vs. 29
- 3. The Temporal Gift Of Prophecy Will Stop (Fore-telling - New Content -At The Finished Canon. I Cor 13:8/Heb 1:1-2
- 4. The Normal Use Of Fore-Telling Will Go On - After The Finished Cannon Until The Church Is Completed Eph 4:13

Note the Greek *μεχρι* (until the Rapture)

- Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors ~~and~~ even (who are ) teachers;
- 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Eph 4:14 **ινα μηκειι ωμεν νηπιιοι κλυδωνιζομενοι και περιφερομενοι παντι ανεμω της διδασκαλιας εν τη κυβερια των ανθρωπων εν πανουργια προς την μεθοδειαν της πλανης**

- 5. Zealously Seek To Prophecy vs. 39
- 6 Practice Is By Two Or Three - Not Dictatorial vs. 36

Principle: Does one man or one Church control God's Oracles?

Ans. - NO!

## C. Women - Wives

## 1. Function

- a. In Subjection To The Husband vs. 34
- b. Keep Silent In The Assembly (Speaking not allowed) vs. 34
- In those days it was a disgrace for a women to speak in the assembly vs. 35
- c. Not To Teach Men - I Tim 2:13 - Fact of creation  
Even one's own husband - I Pet 3:1 "Without Word."
- d. Not To Usurp Authority From Men -  
I Tim 2:12 - Paul's Reason, The FACT OF CREATION and  
The FACT OF THE ENTRANCE OF SIN. Men and Women ARE DIFFERENT!!!!
- e. Elder Women To Teach The Young Women (even wives) By Their Own Examples  
- Titus 2:2-3
  - i. Sober Minded
  - ii. Love Their Husbands - Not - αγαπη, but φιλανδρος philandros . Why?  
See Eph 5:21-29
  - iii. Love Their Children - Not αγαπη, but φιλοτεκνος philoteknos
  - iv. Self Controlled
  - v. Chaste - Appearance, Life, and Speech
  - vi. Workers at home (But what about Prov 31:10-31?)
  - vii. Kind - GOOD (αγαθος).

viii. Submissive To Their Own Husbands

**Note: This job was NOT given even to Titus because it is not a man's job!!!**

As unto the bow the cord is-

So unto the man the woman

Though she bends him she obeys him

useless each without the other. -Hiawatha (Longfellow)

Because: Every Believer Is A Minister, AND Every Believer Has A Ministry!

God has established our service and our place of service.

These Biblical Facts Indicate that the spiritual gifts of Tongues and Prophecy (New Revelation) and Women Preachers Are Not allowed in any Church that God Blesses!

Because Biblical Facts Control A Believer's Ministry.

Titus 2:3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

**CONCLUSION: Men: Do you Love (Agapaw) your wife as Christ Loved the Church? Ladies Do you Love (Philew) your husband? Do you submit to him? Man, do you have an unsaved wife? Lady, do you have unsaved husband? This is GOD'S recipe for success.**

## 1769 Authorized Version (KJV)

**I Cor 14:27** If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 ¶ Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 ¶ What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

## 1769 Authorized Version (KJV)

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

## 1991 Byzantine Majority Text – with declination of forms

**Eph 4:11** και <2532> {CONJ} αυτος <846> {P-NSM} εδωκεν <1325> (5656) {V-AAI-3S} τους <3588> {T-APM} μεν <3303> {PRT} αποστολους <652> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} προφητας <4396> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} ευαγγελιστας <2099> {N-APM} τους <3588> {T-APM} δε <1161> {CONJ} ποιμενας <4166> {N-APM} και <2532> {CONJ} διδασκαλους <1320> {N-APM}

According to A.T. Robertson, vs. 11: **And he gave** (και αυτος εδωκεν). First aorist active indicative of διδωμι. In #1Co 12:28 Paul uses εθετο (more common verb, appointed), but here repeats εδωκεν from the quotation in verse #8. There are four groups (τους μεν, τους δε three times, as the direct object of εδωκεν). The titles are in the predicate accusative (αποστολους, προφητας, ποιμενας και διδασκαλους). Each of these words occurs in #1Co 12:28 (which see for discussion) except ποιμενας (shepherds). This word ποιμην is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (#Joh 10:11) and called himself the Good Shepherd. In #Heb 13:20 Christ is the Great Shepherd (cf. #1Pe 2:25). Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb ποιμαινω, to shepherd, is employed by Jesus to Peter (#Joh 21:16), by Peter to other ministers (#1Pe 5:2), by Paul to the elders (bishops) of Ephesus (#Ac 20:28). Here Paul groups "shepherds and teachers" together. All these gifts can be found in one man, though not always. Some have only one.

12 προς <4314> {PREP} τον <3588> {T-ASM} καταρτισμον <2677> {N-ASM} των <3588> {T-GPM} αγιων <40> {A-GPM} εις <1519> {PREP} εργον <2041> {N-ASN} διακονιας <1248> {N-GSF} εις <1519> {PREP} οικοδομην <3619> {N-ASF} του <3588> {T-GSN} σωματος <4983> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}

13 μεχρι <3360> {ADV} κατακτησωμεν <2658> (5661) {V-AAS-1P} οι <3588> {T-NPM} παντες <3956> {A-NPM} εις <1519> {PREP} την <3588> {T-ASF} ενοτητα <1775> {N-ASF} της <3588> {T-GSF} πιστεως <4102> {N-GSF} και <2532> {CONJ} της <3588> {T-GSF} επιγνωσεως <1922> {N-GSF} του <3588> {T-GSM} υιου <5207> {N-GSM} του <3588> {T-GSM} θεου <2316> {N-GSM} εις <1519> {PREP} ανδρα <435> {N-ASM} τελειον <5046> {A-ASM} εις <1519> {PREP} μετρον <3358> {N-ASN} ηλικιας <2244> {N-GSF} του <3588> {T-GSN} πληρωματος <4138> {N-GSN} του <3588> {T-GSM} χριστου <5547> {N-GSM}

14 ινα <2443> {CONJ} μηκετι <3371> {ADV-N} ωμεν <1510> (5725) {V-PAS-1P} νηπιοι <3516> {A-NPM} κλυδωνιζομενοι <2831> (5740) {V-PNP-NPM} και <2532> {CONJ} περιφερομενοι <4064> (5746) {V-PPP-NPM} παντι <3956> {A-DSM} ανεμω <417> {N-DSM} της <3588> {T-GSF} διδασκαλιας <1319> {N-GSF} εν <1722> {PREP} τη <3588> {T-DSF} κυβεια <2940> {N-DSF} των <3588> {T-GPM} ανθρωπων <444> {N-GPM} εν <1722> {PREP} πανουργια <3834> {N-DSF} προς <4314> {PREP} την <3588> {T-ASF} μεθοδειαν <3180> {N-ASF} της <3588> {T-GSF} πλανης <4106> {N-GSF}

2244 ηλικια helikia *hay-lik-ee'-ah*  
from the same as 2245; TDNT-2:941,308; n f  
AV-stature 5, age 3; 8

1) age, time of life

1a) age, term or length of life

1b) adult age, maturity

1c) suitable age for anything

1d) metaph. of an attained state fit for a thing

2) stature, i.e. in height and comeliness of stature

4138 πληρωμα pleroma *play'-ro-mah*

from 4137; TDNT-6:298,867; n n

AV-fulness 13, full 1, fulfilling 1, which is put in to fill up 1, pierce that filled up 1; 17

1) that which is (has been) filled

1a) a ship inasmuch as it is filled (i.e. manned) with sailors, rowers, and soldiers

1b) in the NT, the body of believers, as that which is filled with the presence, power, agency, riches of God and even of Christ

2) that which fills or with which a thing is filled

2a) of those things which a ship is filled, freight and merchandise, sailors, oarsmen, soldiers

2b) completeness or fulness of time

3) fulness, abundance

## 1991 Byzantine Majority Text – with declination of forms

I Cor 14:27 ειτε <1535> {CONJ} γλωσση <1100> {N-DSF} τις <5100> {X-NSM} λαλει <2980> (5719) {V-PAI-3S} κατα <2596> {PREP} δυο <1417> {A-NUI} η <2228> {PRT} το <3588> {T-ASN} πλειστον <4118> {A-ASN-S} τρεις <5140> {A-APM} και <2532> {CONJ} ανα <303> {PREP} μερος <3313> {N-ASN} και <2532> {CONJ} εις <1520> {A-NSM} διερμηνευετω <1329> (5720) {V-PAM-3S}

28 εαν <1437> {COND} δε <1161> {CONJ} μη <3361> {PRT-N} η <1510> (5725) {V-PAS-3S} διερμηνευτης <1328> {N-NSM} σιγατω <4601> (5720) {V-PAM-3S} εν <1722> {PREP} εκκλησια <1577> {N-DSF} εαυτω <1438> {F-3DSM} δε <1161> {CONJ} λαλειτω <2980> (5720)

- {V-PAM-3S} και <2532> {CONJ} τω <3588> {T-DSM} θεω <2316> {N-DSM}
- 29 προφηται <4396> {N-NPM} δε <1161> {CONJ} δυο <1417> {A-NUI} η <2228> {PRT} τρεις <5140> {A-NPM} λαλειτωσαν <2980> (5720) {V-PAM-3P} και <2532> {CONJ} οι <3588> {T-NPM} αλλοι <243> {A-NPM} διακρινειτωσαν <1252> (5720) {V-PAM-3P}
- 30 εαν <1437> {COND} δε <1161> {CONJ} αλλω <243> {A-DSM} αποκαλυφθη <601> (5686) {V-APS-3S} καθημενω <2521> (5740) {V-PNP-DSM} ο <3588> {T-NSM} πρωτος <4413> {A-NSM-S} σιγατω <4601> (5720) {V-PAM-3S}
- 31 δυνασθε <1410> (5736) {V-PNI-2P} γαρ <1063> {CONJ} καθ <2596> {PREP} ενα <1520> {A-ASM} παντες <3956> {A-NPM} προφητευειν <4395> (5721) {V-PAN} ινα <2443> {CONJ} παντες <3956> {A-NPM} μανθανωσιν <3129> (5725) {V-PAS-3P} και <2532> {CONJ} παντες <3956> {A-NPM} παρακαλωνται <3870> (5747) {V-PPS-3P}
- 32 και <2532> {CONJ} πνευματα <4151> {N-NPN} προφητων <4396> {N-GPM} προφηταις <4396> {N-DPM} υποτασσεται <5293> (5743) {V-PPI-3S}
- 33 ου <3756> {PRT-N} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} ακαταστασιας <181> {N-GSF} ο <3588> {T-NSM} θεος <2316> {N-NSM} αλλα <235> {CONJ} ειρηνης. <1515> {N-GSF}
- ¶ Ως <5613> {ADV} εν <1722> {PREP} πασαις <3956> {A-DPF} ταις <3588> {T-DPF} εκκλησιαις <1577> {N-DPF} των <3588> {T-GPM} αγιων, <40> {A-GPM} 34 αι <3588> {T-NPF} γυναικες <1135> {N-NPF} υμων <4771> {P-2GP} εν <1722> {PREP} ταις <3588> {T-DPF} εκκλησιαις <1577> {N-DPF} σιγατωσαν <4601> (5720) {V-PAM-3P} ου <3756> {PRT-N} γαρ <1063> {CONJ} επιτετραπται <2010> (5769) {V-RPI-3S} αυταις <846> {P-DPF} λαλειν <2980> (5721) {V-PAN} αλλ <235> {CONJ} υποτασσεσθαι <5293> (5733) {V-PMN} καθως <2531> {ADV} και <2532> {CONJ} ο <3588> {T-NSM} νομος <3551> {N-NSM} λεγει <3004> (5719) {V-PAI-3S}
- 35 ει <1487> {COND} δε <1161> {CONJ} τι <5100> {X-ASN} μαθειν <3129> (5629) {V-2AAN} θελουσιν <2309> (5719) {V-PAI-3P} εν <1722> {PREP} οικω <3624> {N-DSM} τους <3588> {T-APM} ιδιους <2398> {A-APM} ανδρας <435> {N-APM} επερωτατωσαν <1905> (5720) {V-PAM-3P} αισχρον <150> {A-NSN} γαρ <1063> {CONJ} εστιν <1510> (5719) {V-PAI-3S} γυναιξιν <1135> {N-DPF} εν <1722> {PREP} εκκλησια <1577> {N-DSF} λαλειν <2980> (5721) {V-PAN}
- 36 η <2228> {PRT} αφ <575> {PREP} υμων <4771> {P-2GP} ο <3588> {T-NSM} λογος <3056> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} εξηλθεν <1831> (5627) {V-2AAI-3S} η <2228> {PRT} εις <1519> {PREP} υμας <4771> {P-2AP} μονους <3441> {A-APM} κατηνησεν <2658> (5656) {V-AAI-3S}
- 37 ¶ ει <1487> {COND} τις <5100> {X-NSM} δοκει <1380> (5719) {V-PAI-3S} προφητης <4396> {N-NSM} ειναι <1510> (5721) {V-PAN} η <2228> {PRT} πνευματικος <4152> {A-NSM} επιγινωσκειτω <1921> (5720) {V-PAM-3S} α <3739> {R-APN} γραφω <1125> (5719) {V-PAI-1S} υμιν <4771> {P-2DP} οτι <3754> {CONJ} κυριου <2962> {N-GSM} εισιν <1510> (5719) {V-PAI-3P} εντολαι <1785> {N-NPF}
- 38 ει <1487> {COND} δε <1161> {CONJ} τις <5100> {X-NSM} αγνοει <50> (5719) {V-PAI-3S} αγνοειτω <50> (5720) {V-PAM-3S}
- 39 ωστε <5620> {CONJ} αδελφοι <80> {N-VPM} ζηλουτε <2206> (5720) {V-PAM-2P} το <3588> {T-ASN} προφητευειν <4395> (5721) {V-PAN} και <2532> {CONJ} το <3588> {T-ASN} λαλειν <2980> (5721) {V-PAN} γλωσσαις <1100> {N-DPF} μη <3361> {PRT-N} κωλυετε <2967> (5720) {V-PAM-2P}
- 40 παντα <3956> {A-NPN} ευσημονως <2156> {ADV} και <2532> {CONJ} κατα <2596> {PREP} ταξιν <5010> {N-ASF} γινεσθω <1096> (5737) {V-PNM-3S}

## 1769 Authorized Version (KJV)

- I Sam 13:5** And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.
- 6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.
- 7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.
- 8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.
- 9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. *Patience Jackass, Patience.*
- Principle: A Schedule For God Answering Prayer Is Not (necessarily) Given To The Supplicant!*
- 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.
- 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; *A POOR EXCUSE FOR DISOBEDIENCE*
- 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: *I forced myself therefore,* and offered a burnt offering.
- 13 And Samuel said to Saul, *Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee:* for now would the LORD have established thy kingdom upon Israel for ever.
- 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, (*& after this called David*) and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

**I Cor 1:22-24**

- I Cor 1:22 For the Jews require a sign, and the Greeks seek after wisdom:
- 23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;
- 24 But unto them ~~which~~ who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

From I Cor 1:22 in the phrase . . . The Jews require keep on seeking after or requiring a sign . . .

154 αἰτέω aiteo *ahee-teh'-o*

of uncertain derivation; TDNT-1:191,30; v

AV-ask 48, desire 17, beg 2, require 2, crave 1, call for 1; 71

1) to ask, beg, call for, crave, desire, require

For Synonyms see entry [5802](#) & [5920](#)

5719 Tense-Present

See [5774](#)

Voice-Active

See [5784](#)

Mood - Indicative

See [5791](#)

Count-3014

4592 σημεῖον semeion *say-mi'-on*

from a presumed derivative of the base of [4591](#); TDNT-7:200,1015; n n

AV-sign 50, miracle 23, wonder 3, token 1; 77

1) a sign, mark, token

1a) that by which a person or a thing is distinguished from others and is known

1b) a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature

1b1) of signs portending remarkable events soon to happen

1b2) of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's

Titus 2:1 But speak thou the things which become sound doctrine:

- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
- 3 The aged women likewise, that *they* be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
- 4 That they may teach the young women to be sober, to love their husbands, to love their children,
- 5 To be discreet, chaste, keepers at home, good, obedient (υποτασσομενας PPPtcpl) to their own husbands, that the word of God be not blasphemed.

**Eph 5:21 Submitting yourselves one to another in the fear of God.**

**{THE RESULT OF BOTH PARTIES BEING CONTROLLED BY THE HOLY SPIRIT (VS 17-18)}**

- 22 Wives, submit υποτασσεσθε yourselves unto your own husbands, as unto the Lord.
- 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- 25 Husbands, love αγαπατε your wives, even as Christ also loved the church, and gave himself for it;
- 26 That he might sanctify and cleanse it with the washing of water by the word,
- 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 28 So ought men to love αγαπαν their wives as their own bodies. He that loveth his wife loveth himself.
- 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

5293 υποτασσω hupotasso *hoop-ot-as'-so*

from 5259 and 5021; TDNT-8:39,1156; v

AV-put under 6, be subject unto 6, be subject to 5, submit (one's) self unto 5, submit (one's) self to 3, be in subjection unto 2, put in subjection under 1, misc 12; 40

- 1) to arrange under, to subordinate  
 2) to subject, put in subjection  
 3) to subject one's self, obey  
 4) to submit to one's control  
 5) to yield to one's admonition or advice  
 6) to obey, be subject

++++

A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader", as in a military review. In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

5732 Tense-Present            See 5774  
 Voice-Middle                See 5785  
 Mood - Imperative         See 5794

Count-33

25 αγαπαω agapao *ag-ap-ah'-o*

perhaps from agan (much) [or cf 05689 ענב]; TDNT-1:21,5; v

AV-love 135, beloved 7; 142

1) to love, to be full of goodwill and exhibit the same {#Lu 7:47 1Jo 4:7,8}

1a) with acc. of persons,

1a1) to have a preference for, wish well, to regard the welfare of {#Mt 5:43ff 19:19 Lu 7:5 Joh 11:5 Ro 13:8 2Co 11:11 12:15 Ga 5:14 Eph 5:25,28 1Pe 1:22} and elsewhere; often in 1 John of the love of Christians towards one another

1a2) of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death {#Joh 3:16 Ro 8:37 2Th 2:16 1Jo 4:11,19}

1a3) of the love which led Christ, in procuring human salvation, to undergo sufferings and death {#Ga 2:20 Eph 5:2}

1a4) of the love which God regards Christ {#Joh 3:35 10:17 15:9 Eph 1:6}

1a5) when used of love to a master, God, or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received {#Mt 6:24 22:37 Ro 8:28 1Co 2:9 8:3 Jas 1:12 1Pe 1:8 1Jo 4:10,20} and elsewhere

1b) with acc. of things

1b1) To take pleasure in a thing, to prize it above other things, be unwilling to abandon it or do without it {#Heb 1:9 Joh 12:43 Lu 11:43 Joh 3:19 1Jo 2:15 2Ti 4:10 Re 12:11 1Pe 3:10}

1b2) to welcome with desire, to long for {#2Ti 4:8}

For Synonyms see entry 5914

5720 Tense-Present            See 5774  
 Voice-Active                 See 5784  
 Mood - Imperative         See 5794

Count-582

**Heb 1:1** God, who at sundry times and in divers manners spake spoke from time to time, in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

2980 λαλεω laleo *lal-eh'-o*

a prolonged form of an otherwise obsolete verb; TDNT-4:69,505; v

AV-speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3, vr speak 1; 296

1) to utter a voice or emit a sound

2) to speak

2a) to use the tongue or the faculty of speech

2b) to utter articulate sounds

3) to talk

4) to utter, tell

5) to use words in order to declare one's mind and disclose one's thoughts

5a) to speak

5660 Tense-Aorist See 5777

Voice-Active See 5784

Mood - Participle See 5796

Count-714

2980 λαλεω laleo *lal-eh'-o*

a prolonged form of an otherwise obsolete verb; TDNT-4:69,505; v

AV-speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3, vr speak 1; 296

1) to utter a voice or emit a sound

2) to speak

2a) to use the tongue or the faculty of speech

2b) to utter articulate sounds

3) to talk

4) to utter, tell

5) to use words in order to declare one's mind and disclose one's thoughts

5a) to speak

5656 Tense-Aorist See 5777

Voice-Active See 5784

Mood - Indicative See 5791

Count-2319

## A.T. ROBERTSON'S WORD PICTURES IN THE GREEK NEW TESTAMENT

**I Cor 14:27**

**By two** (κατα δυο). According to two, ratio.

**Or at most** (η το πλειστον). Adverbial accusative, "or at the most."

**Three** (τρεις). κατα to be repeated.

**And that in turn** (και ανα μερος). One at a time and not over three in all.

**I Cor 14:28**

**But if there be no interpreter** (εαν δε μη η διερμηνευτης). Third class condition. Earliest known instance and possibly made by Paul from **verb** in verse #27. Reappears in Byzantine grammarians.

**Keep silence in church** (σιγατω εν εκκλησια). Linear action (present active imperative). He is not even to speak in a tongue once. He can indulge his private ecstasy with God.

**I Cor 14:29**

**By two or three** (δυο η τρεις). No κατα here as in verse #27. Let two or three prophets speak.

**Let the others discern** (οι αλλοι διακρινετωσαν). Whether what is said is really of the Spirit. Cf. #12:10 διακρισεις πνευματων.

**I Cor 14:30**

**Let the first keep silence** (ο πρωτος σιγατω). To give the next one a chance.

**I Cor 14:31**

**One by one** (καθ ενα). Regular idiom.

**I Cor 14:32**

The spirits of the prophets are subject to the prophets (πνευματα προφητων προφηταις υποτασσεται). **A** principle that some had forgotten.

**I Cor 14:33**

**Not of confusion** (ου-καταστασιας). God is not a God of disorder, but of peace. We need this reminder today.

**As in all the churches of the saints** (ως εν πασαις ταις εκκλησιαις των αγιων). Orderly reverence is a mark of the churches. This is a proper conclusion of his argument as in #11:16.

**I Cor 14:34**

**Keep silence in the churches** (εν ταις εκκλησιαις σιγατωσαν). The same verb used about the disorders caused by speakers in tongues (verse #28) and prophets (#30). For some reason some of the women were creating disturbance in the public worship by their dress (#11:2-16) and now by their speech. There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak (λαλειν) nor even to ask questions. They are to do that

**at home** (εν οικω). He calls it a shame (αισχυρον) as in #11:6 (cf. #Eph 5:12; Tit 1:11). Certainly women are still in subjection (υποτασσεσθωσαν) to their husbands (or ought to be). But somehow modern Christians have concluded that Paul's commands on this subject, even #1Ti 2:12, were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul's real meaning here.

**I Cor 14:35 - NO COMMENT - Scaredy Cat!**

**I Cor 14:36 - NO COMMENT - Scaredy Cat!**

**I Cor 14:37 - NO COMMENT - Scaredy Cat!**

**The commandment of the Lord** (κυριου εντολη). The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. He claims inspiration for his position.

**I Cor 14:38 - NO COMMENT - Scaredy Cat!**

**I Cor 14:39 - NO COMMENT - Scaredy Cat!**

**I Cor 14:40**

**Decently and in order** (ευσημονως και κατα ταξι). That is surely a good rule for all matters of church life and worship. It applies also to the function of women in church service.

## JOHN GILL'S COMMENTARY ON THE BIBLE

**I Cor 14:27**

Ver. 27. **If any man speak in an unknown tongue, &c.**] He begins with the gift of tongues, with speaking in an unknown tongue, as the Hebrew language, because this they were desirous of: and the rule for this he would have observed is,

**let it be by two, or at most by three, and that by course.** The Arabic version reads it, "let him speak to two, or at most three, and separately"; as if it respected the number of persons he was to speak to at a time, and that in a separate and private manner: but the apostle's sense is, that two such persons as had the gift of speaking in an unknown tongue, or three at most, should be only employed at one opportunity, lest too much time should be taken up this way, and prevent a more useful and edifying exercise; and that these should speak not together, which would be a mere jargon and confusion, and make them look like madmen, and render them entirely useless indeed; but in course, one after another, that so an interpreter might be able to take their sense, and render what they said, and express it in a language the people understood: for it follows,

**let one interpret** what the two or three had said. This practice seems to be borrowed from the Jews, who had such an officer in the synagogue as a "Methurgeman", or "an interpreter". The rise of which office, and the rules to be observed in the performance of it, are as follow, delivered by Maimonides {s}:

“ from the times of Ezra it has been customary that an interpreter should interpret to the people what the reader reads in the law, so that they may understand the nature of things; and the reader reads one verse only, and is silent until the interpreter has interpreted it; then he returns and reads a second verse: a reader may not raise his voice above the interpreter, nor the interpreter raise his voice above the reader. The interpreter may not interpret until the verse is finished out of the mouth of the reader, and the reader may not read a verse until the interpretation is finished out of the mouth of the interpreter; and the interpreter might not lean neither upon a pillar, nor a beam, but must stand in trembling, and in fear; and he may not interpret by writing, but by mouth: and the reader may not help the interpreter; and they may not say the interpretation written in the law; and a little one may interpret by the means of a grown person, but it is no honour to a grown person to interpret by the means of a little one; and two may not interpret as one, but one reads וְאֶחָד מִתְּרַגְּמִים, "and one interprets" {t}.”

An interpreter might not interpret according to his own sense, nor according to the form of the words, or its literal sense; nor might he add of his own, but was obliged to go according to the Targum of Onkelos {u}, which they say was the same that was delivered on Mount Sinai. The place they stood in was just before the reader; for so it is said {w},

“ the interpreters stand before the wise man on the sabbath days, and hear from his mouth, and cause the multitude to hear.”

And elsewhere it is said {x},

“ the interpreter stands before the wise man, the preacher, and the wise man (or doctor) whispers to him in the Hebrew language, and he interprets to the multitude in a language they hear,”

or understand. And sometimes these sat at his side, and only reported what the doctor whispered privately. So

“ it is said {y}, that when the son of R. Judah bar Ilai died, he went into the house of Midrash, or the school, and R. Chaniah ben Akabia went in and sat by his side, and he whispered to him, and he to the interpreter, and the interpreter caused the multitude to hear.”

And they never put any man into this office until he was fifty years of age {z}. Several of the Jewish Rabbins were interpreters, as R. Chananiah before mentioned, and R. Chutzphit, and others {a}.

{s} Hilchot Tephilla, c. 12 sect. 10. ll.

{t} Vid. T. Bab. Roshhashana, fol. 27. 1. & Megilla, fol. 21. 2.

{u} T. Bab. Kiddushin, fol. 49. 1. & Maimon. Hilchot Ishot, c. 8. sect. 4.

{w} T. Bab. Pesachim, fol. 50. 2. Gloss. in ib.

{x} Gloss. in T. Bab. Yoma, fol. 20. 2.

{y} T. Bab. Moed Katon, fol. 21. 1.

{z} Juchasin, fol. 44. 2.

{a} Ib. fol. 42. 1. & 44. 1, 2.

#### **I Cor 14:28**

Ver. 28. **But if there be no interpreter**, &c.] None that has the gift of interpretation of divers tongues, and he that speaks with them has not that, which was sometimes the case:

**let him keep silence in the church**; let him not make use of his gift publicly before the whole congregation, since without an interpreter it will be entirely useless:

**and let him speak to himself, and to God**; he may make use of his gift to his own edification, and to the glory of God, by speaking with a low voice, or in his heart, which he himself may be conscious of, and God the searcher of hearts, and that knows all languages, fully understands; and so may be edified himself, and God may be glorified by him; whereas, if he was to use it openly and publicly, it would not only be unprofitable, but an hinderance to others: or he might retire to his own house, and there exercise it by himself, and in the presence of God, when it might be of some use and advantage to himself, but would be highly improper to bring it into the church, or public congregation; for instead of assisting, it would but dampen their devotion, and therefore it was very reasonable he should be silent there.

#### **I Cor 14:29**

Ver. 29. **Let the prophets speak, two or three, &c.**] The apostle having finished the rules for streaking with an unknown tongue, proceeds to lay down some for the gift of prophesying; and observes, that where there are a number of prophets, as very likely there were in the church at Corinth, two or three of them might prophesy, or explain the prophecies of the Old Testament, or preach the Gospel at one opportunity or meeting: he does not use that restrictive clause, "at most", as before, because if there was any necessity or occasion for it, more might be employed, so that care was taken not to burden the people, and send them away loathing; and this they were to do, as before, in course, one after another, otherwise it would be all confusion, nor could they be heard to edification. Though some have thought that they might speak together at one and the same time, in different parts of the church:

**and let the other judge:** the other prophets that sit and hear, and all such as have a spirit of discerning, whether what the prophets say comes from their own spirits, or from a lying spirit, from the spirit of antichrist, or whether from the Spirit of God; and even the body of the people, private members of the church, and hearers, might judge of the doctrine for themselves, according to the word of God, the standard of faith and practice; and were not to believe every spirit, but try them, whether they were of God, and their doctrines by his word, whether they were true or false; for the spiritual man is in a measure capable of judging all things of a spiritual kind, through that spiritual experience he has of the word of God, and divine things, and by the assistance of the Spirit of God.

#### I Cor 14:30

Ver. 30. **If anything be revealed to another that sitteth by, &c.**] To another prophet that sits, and hears, and tries, and judges what he hears; if he has a clearer revelation made to him of what the other is speaking of, and has a more distinct knowledge of it, and is capable of removing any difficulty that attends it, and of expressing it more plainly, and of proving it more largely, and of setting it in an easier light to the understandings of men:

**let the first hold his peace;** be that was speaking, upon such an intimation being made to him, let him stop, and give way to him that has the revelation, that the church may receive the benefit of it: hence it may be observed, that the custom of the primitive churches was to hear the word sitting, and the prophet or preacher stood, or sat, as he thought fit; see Gill on "Mt 5:1", and that sometimes a revelation was made, and light conveyed to these prophets in a very sudden and extraordinary manner, when it was proper that it should be at once communicated for the good of the whole society: but this is to be understood only of those prophets or preachers, not of the common people; for it must not be thought that any that rose up, and pretended to a revelation, might be indulged to deliver it, and the speaker give way to him, which might be attended with much confusion, and many bad consequences; but only such who were known to have gifts, and who at certain times had peculiar revelations made unto them.

#### I Cor 14:31

Ver. 31. **For ye may all prophesy one by one, &c.**] Not every member of the church, but everyone that had the gift of prophecy; so that they were not confined to two or three prophets at a meeting, but as many as would, or as had anything to deliver, and as time would allow; only care must be taken that confusion be avoided, and order preserved by exercising in turns one after another. This was agreeably to the custom of the Jewish synagogue, in which more might read and speak, though but one at a time; for

**“ it is forbidden to read in the book of the law, except one only, that all may hearken, and be silent, that so they may hear the words from his mouth, as if they had heard them that very moment from Mount Sinai.”**

So here,

**that all may learn;** more of the doctrine of Christ, and of the mind and will of God, and attain to a greater knowledge in the mysteries of the Gospel, and in the duties of religion, even prophets and teachers as well as private members and common hearers; for there are none who know ever so much, but are capable of being further taught and instructed, and that sometimes by such whose gifts are interior to them:

**and all may be comforted;** or exhorted, or receive exhortation. The word used signifies both; and prophecy is useful both for exhortation and comfort, and that both to preachers and people.

#### I Cor 14:32

Ver. 32. **And the spirits of the prophets are subject to the prophets.**] Meaning either that the doctrines which the prophets deliver, the explanations they give of passages of Scriptures, the revelations they declare, are subject to the examination, judgment, and censure of other prophets; who have a right to try and judge them, either according to a more clear revelation they may have, or rather according to the sure word of prophecy, the Scriptures of truth; and indeed they are subject to the trial and judgment of the whole church, and therefore ought not to be stiff in their own sentiments, and obstinately persist in them, but cheerfully and readily submit them to be examined, and approved or

disapproved by others; and particularly when one that sits by signifies he has something revealed to him, which will better explain, or give further light into what the speaker is upon, he ought to submit and give way to him; and thereby truth may be made manifest and established, instruction, edification, and comfort promoted, and peace and order preserved: or else the sense is, that the spiritual gifts of the prophets, and the inspirations and instincts by which they are acted, and the affections which are excited in them, are subject to themselves, so that they can use, or not use those gifts; though they have the word of the Lord they can forbear speaking, as Jeremy did, for a while, and as the case of Jonah shows; or they can refrain themselves and be silent, and wait till they have proper opportunity of speaking, being not like the prophets of false gods, who are acted by an evil spirit, and observe no order or decorum, but with a sort of fury and madness deliver involuntarily what is suggested to them: but such is not the case of true prophets that are influenced and directed by the Spirit of God, who will give way to one another; one will be silent while the other speaks, and by turns prophesy one after another; and where there is not such a subjection, it is a sign that the Spirit of God is not in them, for the reason that follows.

#### I Cor 14:33

Ver. 33. **For God is not the author of confusion, &c.**] Or disorder, or "tumult", as the Syriac renders it; wherefore he does not inspire and excite his prophets to deliver themselves in a disorderly and tumultuous manner, so as to break in one upon another; but when one speaks, the other is silent, or when one has anything revealed to him, and he signifies it in a proper manner, the other stops and gives way to him, and when he has done another succeeds, and so the rest in order, till the whole opportunity is filled up in an orderly and edifying manner; and whatever is contrary to, or breaks in upon such a method, God is not the author of: for he is the author

**of peace**, harmony, unity, and concord among his prophets and teachers, and so of order, for the former cannot be without the latter; where there is no order in the ministry, there can be no peace among the ministers, nor comfort in the churches; but God is the God of peace, he calls for, requires, disposes, and approves of peace and order among all his people:

**as in all churches of the saints.** The Vulgate Latin reads, "as I teach in all", &c. and so read some copies, and may refer to all that is said before; and the sense be, that all the rules he had prescribed concerning speaking with tongues, and prophesying, were not new ones, but such as he had directed to be observed in all churches he was concerned with, and which consisted of holy and good men; or God is the author, not of confusion, but of peace in all the churches; he orders and disposes peace among them, and they attend to it: peace and order, and not confusion and tumult, prevail in all churches that deserve to be called churches of the saints, and therefore were in this to be imitated by the church at Corinth.

#### I Cor 14:34

Ver. 34. **Let your women keep silence in the churches, &c.**] This is a restriction of, and an exception to one of the above rules, that all might prophesy; in which he would be understood of men only, and not of women; and is directed against a practice which seems to have prevailed in this church at Corinth, allowing women to preach and teach in it; and this being a disorderly practice, and what was not used in other churches, the apostle forbids and condemns, and not without reason:

**for it is not permitted unto them to speak;** that is, in public assemblies, in the church of God, they might not speak with tongues, nor prophesy, or preach, or teach the word. All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting; but not in such sort, as carried in it direction, instruction, government, and authority. It was not allowed by God that they should speak in any authoritative manner in the church; nor was it suffered in the churches of Christ; nor was it admitted of in the Jewish synagogue; there, we are told *{b}*, the men came to teach, and the women **לשמוע**, "to hear": and one of their canons runs thus *{c}*;

“ a woman may not read (that is, in the law), **בצבור**, "in the congregation", or church, because of the honour of the congregation;”

for they thought it a dishonourable thing to a public assembly for a woman to read, though they even allowed a child to do it that was capable of it.

**But they are commanded to be under obedience, as also saith the law.** In **#Ge 3:16**, "thy desire shall be to thy husband, and he shall rule over thee". By this the apostle would signify, that the reason why women are not to speak in the church, or to preach and teach publicly, or be concerned in the ministerial function, is, because this is an act of power, and authority; of rule and government, and so contrary to that subjection which God in his law requires of

women unto men. The extraordinary instances of Deborah, Huldah, and Anna, must not be drawn into a rule or example in such cases.

*{b}* T. Hieros Chagiga, fol. 75. 4. & T. Bab. Chagiga, fol. 3. 1.

*{c}* Maimon. Hilch. Tephilla, c. 12. sect. 17. T. Bab. Megilla, fol. 23. 1.

#### **I Cor 14:35**

Ver. 35. **And if they will learn anything**, &c.] If they are desirous of learning anything in relation to doctrine, duty, or discipline, and of improving their knowledge of divine things, which is very commendable in them; if any difficulty arises in their minds whilst hearing the word, which they want to have removed, or any question to ask for information sake,

**let them ask their husbands at home**; privately, when retired from the public assembly; for though men might ask one another concerning this, and the other point, in the church, as was usual in the synagogue worship, to which this church at Corinth in many things conformed; yet women were not allowed this freedom, and even in things which belonged to women to do; as for instance, making the cake of the first of their dough, which was to be an heave offering to the Lord, the men were to teach the women at home how, and when to separate it from the rest *{d}*. So the apostle directs women, when they wanted to be informed about any point, to apply to their husbands at their own houses, if they were such as were capable of instructing them; if not, they might apply to other men that were Christian men, and men of knowledge, especially to the prophets, pastors, and teachers of the church, at their habitations:

**for it is a shame for women to speak in the church**; it is a shame to themselves, as being contrary to the natural modesty and bashfulness of the sex, and a shame to the church, to the non-members of it, and especially to the elders, and more experienced part of it, to be taught and directed by a woman; it is a disgrace to herself and sex, as betraying uncommon pride and vanity, and an unnatural boldness and confidence; and a disgrace to the church to be under such a ministry and conduct.

*{d}* Bartenora in Misn. Challa, c. 3. sect. 1.

#### **I Cor 14:36**

Ver. 36. **What? came the word of God out from you?** &c.] That you must give laws to other churches, and introduce new customs and practices never known or used before? No; the word of the Lord came out of Zion, and the law or doctrine of the Lord, the word of the Gospel, the doctrine of the grace of God, came out of Jerusalem. The apostles that first preached it were Jews, and they preached it first in their own land, and planted churches there, before it came to the Gentiles; and therefore the apostle suggests it would be right to consider what was the practice of the churches in Judea, the first Gospel churches, concerning women's speaking in the church, and to conform thereunto; when they would be able to observe, that these first churches from whence the word of God came to them, disallowed of any such practice, but in this point agreed with the old synagogue:

**or came it unto you only?** no, it came to many other nations, and people, and towns, and cities besides them; and many churches were formed among the Gentiles, who had no such custom, did not permit their women to speak in the church; and therefore why should they be singular and different from all others? other churches had the word of God, had gifts, and prophesying as well as they, and yet had introduced no such custom; and therefore it became them to pay a deference to the judgment and practice of others, especially since these were under, and acted according to the direction of the apostle, which they ought to have been subject to.

#### **I Cor 14:37**

Ver. 37. **If any man think himself to be a prophet**, &c.] Or "seems to be a prophet", and is really one; for the apostle does not so much design to strike at the pride, vanity, and appearances of false prophets, as to observe, that those that are really prophets, have the gift of prophesy, either of foretelling future events, or a peculiar gift of preaching the Gospel, and explaining the Scriptures, will allow what he had said to be right:

**or spiritual**; not merely one that has the Spirit of God, is regenerated and sanctified by him, in opposition to a natural and carnal man; or one that has a larger knowledge of spiritual things, in distinction from a babe in Christ; but one that is endued with spiritual gifts, with the extraordinary gifts of the Spirit, with a discerning of spirits; as there were such among them no doubt, as well as prophets, and who were distinct from them, having the word of wisdom and knowledge:

let him acknowledge that the things that I write unto you are the commandments of the Lord; if he is a true prophet, and really a spiritual man, he will clearly see, and therefore ought to own, that the rules here prescribed concerning speaking with tongues and prophesying, and concerning the intolerableness, unlawfulness, and indecency of women's speaking in public assemblies, are perfectly agreeable to the commands of Christ, and are to be esteemed as such, being delivered under the influence and direction of his Spirit; and which the prophet and spiritual man must discern and allow, if they have the Spirit of God; for whatever was commanded by the apostles under divine inspiration, was all one as if immediately commanded by Christ himself.

**I Cor 14:38**

Ver. 38. **But if any man be ignorant, &c.**] Of "these" words, as the Arabic version adds, and does not know and own them to be the commandments of Christ; though he may profess himself to be a prophet, or a spiritual man, he is a very ignorant one, and has not the Spirit of God he pretends to: and if he will not be convinced, but goes on to doubt, and call in question the truth of these things, and obstinately persist in his ignorance,

**let him be ignorant:** let him be treated and despised as an ignorant man; and let his ignorance be no hinderance to any in receiving these rules and directions as the commandments of Christ; for no regard is to be had, or pity shown, to a man of affected ignorance, and wilful obstinacy; such a man is not to be known and owned, but shunned and rejected.

**I Cor 14:39**

Ver. 39. **Wherefore, brethren, covet to prophesy, &c.**] The apostle now draws to a conclusion, and reassumes the exhortation he gave in the beginning of the chapter, pressing the members of this church to desire the gift of prophecy, that being the most eligible and preferable to others, particularly to speaking with tongues, since it was the most useful and edifying, as he abundantly proves:

**and forbid not to speak with tongues;** such as have that gift, and are desirous of exercising it, provided they observe the rules prescribed, and have an interpreter; this he adds to promote love, and prevent dissension and discord.

**I Cor 14:40**

Ver. 40. **Let all things be done decently and in order.**] Which may refer not only to what is said in this chapter, but in the foregoing part of the epistle; go not to law before the unbelievers; let not a believing yokefellow depart from an unbelieving one; let not him that has knowledge sit in an idol's temple, and eat meat there; let not a man pray with his head covered, and a woman with hers uncovered; come not to the house of God to eat and drink intemperately, thereby reflecting dishonour and scandal on the ordinance of the Lord's supper; let not any speak in an unknown tongue in the church, without an interpreter, as if he was a madman, nor suffer women to teach in public; all which are very unbecoming, and contrary to the rules of decency: do not encourage animosities, factions, and parties; despise not the faithful ministers of the word, but honour and obey them in the Lord; neglect not the discipline of the church, lay on censures, and pass the sentence of excommunication on such as deserve them; keep the ordinances as they have been delivered, particularly that of the Lord's supper; observe the rules prescribed for prophesying and speaking with tongues, and so all these things will be done according to the order of the Gospel: and the words may be considered as a general rule for the decent and orderly management of all things relating to the worship of God, and discipline of his house; that in all things a good decorum, and strict order, be observed, that nothing be done contrary to the rules of decency, and the laws and commandments of Christ.

**JAMIESON FAUSSET & BROWN BIBLE COMMENTARY****I Cor 14:27**

**27. let it be by two**—at each time, in one assembly; not more than two or three might speak with tongues at each meeting.

**by course**—in turns.

**let one interpret**—one who has the gift of interpreting tongues; and not more than one.

**I Cor 14:28**

**28. let him**—the speaker in unknown tongues.

speak to himself, and to God—( compare #1Co 14:2,4)—privately and not in the hearing of others.

**I Cor 14:29**

29. two or three—at one meeting (he does not add "at the most," as in #1Co 14:27, lest he should seem to "quench prophesyings," the most edifying of gifts), and these "one by one," in turn (#1Co 14:27, "by course," and #1Co 14:31). Paul gives here similar rules to the prophets, as previously to those speaking in unknown tongues.

judge—by their power of "discerning spirits" (#1Co 12:10), whether the person prophesying was really speaking under the influence of the Spirit (compare #1Co 12:3 1Jo 4:13).

**I Cor 14:30**

30. If any thing—Translate, "But if any thing."

another that sitteth by—a hearer.

let the first hold his peace—Let him who heretofore spoke, and who came to the assembly furnished with a previous ordinary (in those times) revelation from God (#1Co 14:26), give place to him who at the assembly is moved to prophesy by a sudden revelation from the Spirit.

**I Cor 14:31**

31. For ye may—rather, "For ye *can* [if ye will] all prophesy one by one," giving way to one another. The "for" justifies the precept (#1Co 14:30), "let the first hold his peace."

**I Cor 14:32**

32. And—following up the assertion in #1Co 14:31, "Ye can (if ye will) prophesy one by one," that is, restrain yourselves from speaking all together; "and the spirits of the prophets," that is, their own spirits, acted on by the Holy Spirit, are not so hurried away by His influence, as to cease to be under their own control; they can if they will hear others, and not demand that they alone should be heard uttering communications from God.

**I Cor 14:33**

33. In all the churches of the saints God is a God of peace; let Him not among you be supposed to be a God of confusion [ALFORD]. Compare the same argument in #1Co 11:16. LACHMANN and others put a full stop at "peace," and connect the following words thus: "As in all churches of the saints, let your women keep silence in your churches."

**I Cor 14:34**

34. (#1Ti 2:11,12). For women to speak in public would be an act of independence, as if they were not subject to their husbands (compare #1Co 11:3 Eph 5:22 Tit 2:5 1Pe 3:1). For "under obedience," translate, "in *subjection*" or "*submission*," as the *Greek* is translated (#Eph 5:21,22,24).

the law—a term applied to the whole Old Testament; here, #Ge 3:16.

**I Cor 14:35**

35. Anticipation of an objection. Women may say, "But if we do not understand something, may we not 'ask' a question publicly so as to 'learn'?" Nay, replies Paul, if you want information, 'ask' not in public, but 'at home'; ask not other men, but 'your own particular (so the *Greek*) husbands.'"

shame—indecorous.

**I Cor 14:36**

36. What!—*Greek*, "Or." Are you about to obey me? Or, if you set up your judgment above that of other churches. I wish to know, do you pretend that your church is the first church FROM which the gospel word came, that you should give the law to all others? Or are you the only persons In, fro whom it has come?

**I Cor 14:37**

37. prophet—the species.

spiritual—the genus: spiritually endowed. The followers of Apollos prided themselves as "spiritual" (#1Co 3:1-3; compare #Ga 6:1). Here *one capable of discerning spirits* is specially meant.

**things that I write...commandments of the Lord**—a direct assertion of inspiration. Paul's words as an apostle are Christ's words. Paul appeals not merely to one or two, but *to a body of men*, for the reality of three facts about which no body of men could possibly be mistaken: (1) that his having converted them was not due to mere eloquence, but to the "demonstration of the Spirit and of power"; (2) that part of this demonstration consisted in the communication of miraculous power, which they were then exercising so generally as to require to be corrected in the irregular employment of it; (3) that among these miraculous gifts was one which enabled the "prophet" or "spiritual person" to decide whether Paul's Epistle was Scripture or not. He could not have written so, unless the facts were *notoriously true*: for he takes them for granted, as consciously known by the whole body of men whom he addresses [HINDS, *On Inspiration*].

**I Cor 14:38**

**38. if any man be ignorant**—wilfully; not wishing to recognize these ordinances and my apostolic authority in enjoining them.

**let him be ignorant**—I leave him to his ignorance: it will be at his own peril; I feel it a waste of words to speak anything further to convince him. An argument likely to have weight with the Corinthians, who admired "knowledge" so much.

**I Cor 14:39**

**39. covet**—earnestly desire. Stronger than "forbid not"; marking how much higher he esteemed "prophecy" than "tongues."

**I Cor 14:40**

**40. Let,** etc.—The oldest manuscripts read, "*But let,*" etc. This verse is connected with #1Co 14:39, "But (while *desiring prophecy*, and *not forbidding tongues*) let all things be done decently." "Church government is the best security for Christian liberty" [J. NEWTON]. (Compare #1Co 14:23,26-33).

## PEOPLE'S NEW TESTAMENT COMMENTARY

**I Cor 14:27**

#1Co 14:27

**If any man speak in a tongue.** He must speak two, or at the most three sentences ("by two, or at the most three") in succession ("by course"), and another, who has the gift of interpretation (#1Co 12:10), must "interpret." Most commentators refer *two* or *three* to persons speaking. I follow Macknight. [See PNT "1Co 14:29.]"

**I Cor 14:28**

#1Co 14:28

**But if there be no interpreter.** In that case the rule, "Let all things be done to edifying" [#1Co 14:26], will force the speaker in tongues to keep silence

**in the church.** He may speak somewhere else, or in his soul, but not in the assembly of the saints.

**I Cor 14:29**

#1Co 14:29

**Let the prophets speak two or three.** Let two or three prophets speak at a meeting. In the Greek, "two or three" are in the nominative. In #1Co 14:27, in which speaking with tongues is treated, the numerals are in the accusative case with a preposition. Hence there, with Macknight, I have referred to them to the sentences spoken. If the persons speaking were meant in #1Co 14:27, the construction would be as in #1Co 14:29.

**Let the others discern.** Let them discern whether they speak by inspiration.

**I Cor 14:30**

#1Co 14:30

If anything be revealed. If the prophetic impulse comes upon a hearer, let the first desist. Let only one speak at a time.

**I Cor 14:31**  
#1Co 14:31

For ye all may prophesy. All who have the prophetic gift, but it must be one by one, not more than one speaking at a time.

**I Cor 14:32**  
#1Co 14:32

The spirits of the prophets are subject to the prophets. A prophet can wait his turn in silence; he is not compelled to speak at once, for his spirit is subject to him. He can be silent if he wills it.

**I Cor 14:33**  
#1Co 14:33

For God is not the author of confusion. Such confusion as more than one speaking at a time is not of God. God demands peace and order "in all the churches of the saints."

**I Cor 14:34**  
#1Co 14:34-36

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 [#Jud 4:4]; Huldah was a prophetess [#1Ki 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). 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. 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.

**I Cor 14:35 - Scaredy Cat!**

**I Cor 14:36**  
#1Co 14:36

What? Was it from you that the word of God went forth? A rebuke. The Corinthian church must receive instruction, not give it. It did not send out the word of God, but the word of God was sent to it.

**I Cor 14:37**  
#1Co 14:37-40

If any man think himself to be a prophet, or spiritual. If any one thinks he is inspired, or has spiritual gifts, one proof of it is that he recognizes what I write as the Lord's commandment. This is always a test. Whoever insists that he has the spirit, and sets aside the New Testament commands is self-convicted.

**I Cor 14:38**  
#1Co 14:38

If any man be ignorant. If he will be ignorant and obstinate, let him remain so.

**I Cor 14:39**

#1Co 14:39

**Wherefore.** The apostle concludes this section of church order by again commending prophecy as the chief gift, and enjoining order in the church exercises.

**I Cor 14:40**

## MATTHEW POOL'S COMMENTARY ON THE BIBLE

#1Co 14:26-33 Rules for the orderly exercise of spiritual gifts in the church.

#1Co 14:34-38 Women are forbidden to speak there.

#1Co 14:39,40 An exhortation to use each gift freely, but with decency and order.

**I Cor 14:27**

Ver. 27. Concerning the use of their gift of tongues, he directeth three things:

1. That every one that had it should not be ambitious to show it at all times, but

two or three at most at a time.

2. That they should do it

by course, not together, confusedly.

3. Not without

one to interpret, that people might understand. For though these were extraordinary gifts, flowing from a more than ordinary influence of the Spirit of God, yet they were abiding habits, not coming upon them at some certain times, by an impulse; for then they would not have been under human government, as it is apparent this gift of tongues was, else Paul could not have so governed himself in the use of it, as he lets us know he did, #1Co 14:19.

**I Cor 14:28**

Ver. 28. If he hath a mind to use this gift, he may use it to God, who understands all languages, by *himself*; but

let him keep silence in the assembly of Christians, where he is not understood.

**I Cor 14:29**

Ver. 29. That is, two or three successively, the one beginning to speak when the others have done, and two or three at the same church assembly; and if there be more present, let them sit still and judge of the truth of what he saith.

**I Cor 14:30**

Ver. 30. There were two modes or sorts of prophecies; the one ordinary, when the teacher came to those assemblies furnished with a revelation from some previous impression of God upon him, enabling him to give the sense of some scripture, or to open some Divine truth; not as we are, but by some influence of the Holy Spirit upon him, without the use of such means as we use. The other was, by some present afflatus or impression. The apostle seems not to speak of the latter; or if of both, he plainly lets them know, that even such a one was under the government of natural order, and obliged to do nothing confusedly and tumultuously, but might, without any offence to God, stay until the other had finished his discourse.

**I Cor 14:31**

Ver. 31. Ye may not all prophesy in the same day, or hour, or moment of time, but orderly and successively

ye may all prophesy, the end of it being for the instruction and consolation of all; which may mind you so to govern yourselves in the exercise of that gift, as not to lose your end,

but that all may learn, and all may be comforted. Which lets us know, that though their receiving the gift of prophecy obliged them to an exercise of it, yet it did not oblige them to an exercise of it in or at this or that particular time. judged by the law of God, or the light of nature, or the common custom of other churches, to be done indecently or confusedly, without order. It is very observable, that though the apostle, in these things, hath given rules, yet he hath determined nothing shameful or uncomely, but what he hath made to appear so, either from the Divine law, (as in the case of the women's prophesying, #1Co 14:34), or from nature and reason, (as in the case of many speaking at the same time), it being useless to the end, which was teaching and instructing those to whom they spake, and what unbelievers would count the effect of madness, #1Co 14:23.

#### I Cor 14:32

Ver. 32. By the spirits of the prophets the apostle either meaneth their spiritual gifts, as to the use and exercise of them, and the actions to be done by them; or, the actions themselves, or interpretations pretendedly done and given by the exercise of those gifts, their doctrines; or, that instinct, or impetus, by which they pretend themselves to be moved to prophesy: these (he saith)

are subject to the prophets themselves, so as they may themselves govern their gifts, or (which most think is the rather here intended) they are subject to the judgment and censure of others that are endued with the same gift. But here ariseth a difficulty, how the gifts of the Holy Spirit, flowing immediately from the Spirit, should be subject to any human judgment or censure? This indeed they could not, if the Divine revelation to this or that man were full and perfect, and ran as clearly in the stream always, as it was in the fountain. But God giveth his Spirit to us but by measure, and in the exercise of our gifts there is always *aliquid humani*, something of our own; and this maketh them *subject to the prophets*, viz. whether what they pretended to have from the Spirit of God were indeed from it, yea or no? Prophets were obliged to prophesy, #Ro 12:6, but according to the analogy of faith: now, whether they did so or not, might be judged by other prophets, according to that rule. Others think this text is to be interpreted restrainedly, viz. as to this thing in this matter of plain, natural order, commanding, while one speaks, all the rest to hold their peace.

#### I Cor 14:33

Ver. 33. Here he showeth the principle upon which he said, that *the spirits of the prophets are subject to the prophets*: what any prophets speak is not so certain, or at least not more certain, than this, that nothing which is

confusion can be from God. Now, for two or three to speak together in a public assembly, is a confusion, and a breach of order, of which God cannot be the author: therefore, in such a thing as that, the spirits of the prophets must be subject to other prophets; and there is a general rule which concerneth not only the church of Corinth, but all churches.

#### I Cor 14:34

Ver. 34. This rule must be restrained to ordinary prophesyings; for certainly, if the Spirit of prophecy came upon a woman in the church, she might speak. Anna, who was a prophetess, in the temple gave thanks to the Lord, and spake of him to all them that looked for redemption in Jerusalem, #Lu 2:38: and I cannot tell how Philip's daughters prophesied, if they did not speak in the presence of many, #Ac 21:9. The reason that is given why women should keep silence, is, because

they are commanded to be under obedience. This apostle speaketh much the same thing, #1Ti 2:11,12, because it looked like a usurping authority over the man; which indeed is true, if it had been the ordinary practice of women to speak in the assemblies of the church; but not so, if some particular women sometimes spake upon an extraordinary impulse or impression. The law to which the apostle here refers, is thought to be that, #Ge 3:16, where the woman is commanded to be subject to her husband, and it is said, that he should rule over her; yet that law did neither restrain Miriam from prophesying, #Ex 15:20, nor yet Huldah, to whom Josiah himself sent, #2Ch 34:22, of whom it is also said, that she dwelt in the college. But setting aside that extraordinary case of a special afflatus, it was, doubtless, unlawful for a woman to speak in the church.

#### I Cor 14:35

Ver. 35. This must be understood of speaking to the congregation, for the instructing them, or speaking in the congregation to the minister, or any of the people, for her own instruction, for the woman might, doubtless, say Amen to the public prayers, and also sing with the congregation to the honour and glory of God. But for her to speak

in an ordinary course of prophecy to instruct people, or to call aloud to the minister, or any members in the assembly of the church, to be satisfied in any thing wherein she was in doubt, this she is forbidden.

**I Cor 14:36**

Ver. 36. These words look like a smart reflection upon divers members of this church of Corinth, who thought themselves wiser than all the world besides; and the apostle might foresee, that out of the high opinion they had of themselves they would much contemn and slight his directions. He therefore asks them, what they thought of themselves? Whether they thought themselves the only churches in the world, or were the first that believed in Christ, so that the gospel went out from them, and they might give law to all churches? There were churches at Jerusalem, and in several other places, before there was any church at Corinth, so as the gospel came unto them from other churches, and did not go out from them to other churches.

**I Cor 14:37**

Ver. 37. If there be any amongst you who hath a conceit that he is inspired by God, and from that inspiration understandeth the mind and will of God, he must acknowledge, that I also am an apostle, and know the mind and will of God as well as he; and being so, that what I tell you

are the commandments of the Lord.

**I Cor 14:38**

Ver. 38. If any one will pretend ignorance in this, he is wilfully ignorant; for my own part, I will concern myself no further about him, but leave myself and him also to the judgment of God;

let him be ignorant. In some copies it is, he shall not be known: in the day of judgment Christ shalt say unto him: Depart from me, I know you not.

**I Cor 14:39**

Ver. 39. The apostle concludeth his discourse, summarily repeating all that he before had said. He had, #1Co 14:2, encouraged their desire of spiritual gifts; all along the chapter he hath been magnifying the gift of prophecy above the gift of tongues, as being of much more general use, and more for the profit of others; but he minds them here, that he did not forbid those to whom God had given the gift of tongues, to make use of it at due times, and in a due manner and order.

**I Cor 14:40**

Ver. 40. He forbade them not to speak with tongues, provided they did it decently and orderly, as all other things ought to be done in so grave an assembly as that of the church, and so grave an action as the worship of God. For women to prophesy in the public assemblies, was an indecent thing; he had said, #1Co 14:35, that it was a *shame*. For many of them to speak together, confusedly, making a noise, that was disorderly. Nor did this decency or indecency, order or disorder, arise from obeying or disobeying the apostolical constitution, but from the law of God, the light of nature, the common usage of all the churches of Christians, as #1Co 14:33. All things ought so to be done, (especially in religious assemblies and actions), as they may not be judged by the law of God, or the light of nature, or the common custom of other churches, to be done indecently or confusedly, without order. It is very observable, that though the apostle, in these things, hath given rules, yet he hath determined nothing shameful or uncomely, but what he hath made to appear so, either from the Divine law, (as in the case of the women's prophesying, #1Co 14:34), or from nature and reason, (as in the case of many speaking at the same time), it being useless to the end, which was teaching and instructing those to whom they spake, and what unbelievers would count the effect of madness, #1Co 14:23.

## Answers To Test For Spiritual Gifts

1. **Helps/Admin**
2. **Pastor/Teacher**
3. **Exhortation/Helps**
4. **Serviceable Ministrations/Giving**
5. **Ruler-Administration-Oversight**
6. **Mercy**
7. **Ministry**
8. **Ministry + Faithfulness (Fruit)**
9. **Helps**
10. **Teach**
11. **Utterance of knowledge/Exhortation/Helps**
12. **Giving**
13. **Serviceable Ministrations/Giving**
14. **Paraclete/Mercy/Helps**
15. **Ruler**
16. **Serviceable Ministrations/Mercy/Helps**
17. **Evangelist**
18. **Faith**
19. **Discernment**
20. **Pastor/Teacher**

*Finis*

**APPENDIX A – A Synopsis Of Evidence For The Endings Of Mark.  
FROM  
A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT  
By Brice M. Metzger**

**THE GOSPEL ACCORDING TO MARK © 1971 by United Bible Societies pp 125  
and 126**

*{This is but a short Synopsis of the Historical and Textual information available to the interested reader in Dr. Metzger's fine book. This information starts on page 122 with a heading titled: "16:9-20 The Ending(s) of Mark". I encourage all my students to pay careful attention to this evidence. It will save us headaches later in our ministries. NEC}*

“. . . . In short, all these features indicate that the section was added by someone who knew a form of Mark that ended abruptly with ver. 8 and who wished to supply a more appropriate conclusion. In view of the inconcinnities<sup>a</sup> between verses 1-8 and 9-20, it is unlikely that the long ending was composed ad hoc to fill up an obvious gap; it is more likely that the section was excerpted from another document, dating perhaps from the first half of the second century.

The internal evidence for the shorter ending (2) is decidedly against its being genuine.<sup>6</sup> Besides containing a high percentage of non-Markan words, its rhetorical tone differs totally from the simple style of Mark's Gospel.

Finally it should be observed that the external evidence for the shorter ending (2) resolves itself into additional testimony supporting the omission of verses 9-20. No one who had available as the conclusion of the Second Gospel the twelve verses 9-20, so rich in interesting material, would have deliberately replaced them with four lines of a colorless and generalized summary. Therefore, the documentary evidence supporting (2) should be added to that supporting (1). Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16.8.<sup>7</sup> At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist. . . .

<sup>6</sup> For a full discussion of the Greek and Latin evidence for the endings of Mark, with a more favorable estimate of the originality of the shorter ending, see the article by Aland in the *Festsehrift for Matthew Black*, referred to in footnote 1 of p. 122 above.

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<sup>a</sup> inconcinnities: lack of proportion and congruity; inelegance.

**ENDNOTES**

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- <sup>1</sup> Norman Carlson, EXEGETICAL HOMILETICS, ISBN-13: 978-1499280364 ISBN-10: 149928036X, 2014, CreateSpace/AMAZON Publishers, 337 Pgs.
  - <sup>2</sup> Richar Chenevix Trench, Synonyms Of The New Testament, allos-heteros – pp. 357-361, Wm. B. Eerdmans Publishing Company, 9<sup>th</sup> edition – 1880, See especially his reference to 1 Cor 12:8-10, on page 361.
  - <sup>3</sup> N. Carlson, HERMENEUTICS, An Antidote To 21<sup>st</sup> Century Cult Phenomena. 2014 CreateSpace/AMAZON Publi8shers, ISBN-13: 978-1496028587, 246 Pgs.
  - <sup>4</sup> Alexander Rattray Hay, THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY, Third Edition, 1947H. H. Blok Netherlands, copyright by the Author.
  - <sup>5</sup> N. Carlson, A DISPENSATIONALIST EXAMINES TULIP - Can a Dispensationalist believe the Reformed Doctrine of Predestination?, Appendix D, section D02, ISBN-13: 978-1508739906 ISBN-10: 1508739900, 2015 CreateSpace/AMAZON Publishers.