

- I. The Superiority of Prophecy 1-5
 - a. What Paul wrote in this chapter with regards to spiritual gifts was written in view of the church being assembled together for worship, 14:16, 19, 23, 26, 33-35
 - b. In worship, Christians should “follow after love” 1
 - c. Stressed the value of the gift of prophecy 2-5
 - i. Gift of speaking in tongues was a significant sign to unbelievers, 2
 - ii. Gift of prophecy was the greater gift because it taught and edified everyone present in worship, 3. Threefold function: edification, exhortation, comfort
 - d. To speak in tongues meant to speak in a foreign language and not in ecstatic utterance, Ac. 2
 - e. Paul stressed the difference between speaking in tongues and prophesying
- II. Inferiority of Speaking in Tongues 6-20
 - a. Paul stressed that the church was edified when a spiritual gift was exercised to impart one of the following, (6): revelation, knowledge, prophecy, and preaching
 - b. The gift of speaking in tongues was only profitable to all people when they were interpreted
 - c. Paul illustrates the superiority of the gift of prophecy with 3 instruments – flute, harp, bugle. Unless these instruments gave a distinct sound, no one would have knowledge of what was being played, 9
 - d. Paul stressed the result of exercising the gift of tongues without interpretation (9-12)
 - i. Waste of effort – like speaking into the air, 9
 - ii. Hearers not edified – couldn’t understand what was spoken, 10-11
 - iii. Speaker and hearer were strangers to each other, 11
 - e. Paul taught that rather than continuing to engage in such useless activity, they should strive to edify the church, 12
 - f. Barbarian – uneducated, uncultured, or perhaps unchurched
 - g. If the gift of speaking in tongues was exercised in the church assembly, the gifted or speaker should do the following: 13-17
 - i. Pray he or someone interprets, 13
 - ii. If there was no understanding, the unlearned will not be able to say “amen” at the giving of thanks (16). Proof saying “amen” is acceptable in worship. Precaution: should be no confusion in worship (33, 40) and women are to remain silent (33-35)
 - iii. If there is no understanding, the church (even those possessing gifts) is not edified, 17
 - h. Paul indicated that edifying worship was the result of praying and singing with understanding, 15
 - i. Paul’s prayer was to speak five words and be understood versus 10,000 in a foreign language that no one could benefit from, 18-19
 - j. V. 20 – regarding malice (“all kinds of evil”) be innocent as babies and in mind be men (“of full age or mature”), Lk. 16:1-3, Mt. 10:16
- III. The Purpose of Speaking in Tongues 21-25
 - a. It was a sign to convert the unbeliever, 2, 22; prophecy a sign to the believer, 22

- b. “To illustrate the purpose of speaking in tongues, Paul recalled Isa. 28:11-12 in which the prophet indicated that stubborn, unbelieving Israel would be addressed by God through the tongues (‘words’) of the Assyrians. That prediction was fulfilled when the Assyrians invaded the land of Ephraim and, after a three-year siege, destroyed Samaria in 722 B.C. As the tongues of foreigners were a sign of Israel’s unbelief, the tongues spoken at Corinth in the 1st Century were a sign for unbelievers, 21-22” (p. 56)
 - c. “Humorously, Paul painted a picture of the reaction of the unlearned (‘without gifts’) and the unchurched (‘unconverted’) when they attended a worship service at Corinth, 23-25. If all speak with unknown tongues, they will think the learned and converted are crazy. However, not the benefits of a well-ordered service in which edifying of all is the goal, 24-25” (p. 56)
 - i. The unbeliever is reached
 - ii. All will worship God
 - iii. Both learned and unlearned will “report that God is among you”
- IV. The Practical Exhortation 26-40
- a. All done for the purpose of edification, 26
 - b. Paul instructed the following with regard to exercising the gift of tongues, 27
 - i. Not more than 3 were to speak at one service, 27
 - ii. They were to speak one at a time, 27
 - iii. Interpretation was to be rendered, 27
 - iv. If no interpreter was present, they were to be silent, 28
 - c. Paul instructed the following regarding the gift of prophecy, 29-33
 - i. Not more than 3 were to speak at one service, 29
 - ii. Speak one at a time
 - iii. Other prophets were to interpret what was said, 29
 - iv. If a prophet received a revelation while another was speaking, the speaker was to be silent and let the prophet speak
 - d. Note: those who possessed these spiritual gifts, tongues, prophecies, were able to control their gifts
 - e. Paul commanded that women were to be silent in the assembly for 2 reasons: 33-35
 - i. In order to avoid usurping the authority of the man, I Tim. 2:8-15, 11:31
 - ii. In order to remain in submission to the man (Eph. 5:21). If she has a question, she should ask her husband at home, 35
 - iii. Note: It does not say they cannot sing in worship, each a class of children or other women, or ask a question in Bible class
 - f. Paul’s concluding remarks regarding the purpose and use of spiritual gifts in worship, 39-40
 - i. Follow after love, 1
 - ii. Do everything for edification, 26
 - iii. Desire earnestly to prophesy, 39
 - iv. Forbid not to speak in tongues, 39
 - v. Let all things be done decently and orderly, 40

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 Post Office Box 292 · Woodbury TN 37190
thejustinreedshow.com/bibleresources