

1Cor 14¹⁻⁴⁰ Prophecy and Tongues and also Orderly Worship

Many ToDo's

Intellectual Property of John Marsing - www.MyHebrewBible.Com

Table of Contents

Introduction.....	1
1Corinthians chapter 14	2
1Co 14:1-5 topics of charity, prophesy and edification intermingled with “speaking in tongues”	2
1Co 14:6-11 by a comparison drawn from musical instruments.	3
1Co 14:12-19 Both must be referred to edification	3
1Co 14:20 Paul concludes, Cowboy Up!, be men of understanding	3
1Cor 14:21-22 Paul Quotes Isa 28:11-12 and comments that Tongues are for unbelievers & prophesy is for believers	4
1Cor 14:23-25 Paul injects common sense and emphasis orderly conduct in the assembly	4
1Cor 14:26-33 Specific instructions for orderly worship service.	4
1Cor 14:34-36 Women in the churches.	5
1Cor 14:37-40 Covent to prophesy and do not prevent speaking in tongues.	5
Reasonableness	5
1Co 14:6 – lot’s of words to unpack	6
Isa 28:1-13 - Woe to Drunkards of Ephraim.....	6
Other Stuff	8
God is Among You	8
Num 11:25-29 – The Spirit of Prophecy Rested upon the Seventy Elders	8
Unlearn the Lies by Lex Meyer.....	8

Introduction

Paul is a real person dealing with real people in his ministry and the real problems that they may have been struggling with. This communications have survived through 19 centuries and are called Paul’s epistles and which makes up a large body of the New Testament. These epistles are a category unto themselves and are different from the other categories of the Bible (the TaNaCh /OT, the Gospels, etc.) so we need to treat them as such. Therefore when we read Paul’s epistles, we need to make sure that we don’t make some new doctrine that was not the intent of Paul and cannot be found in the core foundation of our faith. We need to step back and consider when studies Paul’s Epistles that maybe topics discussed are specific challenge that a specific congregation is dealing with and that what we should not assume that this advice is applicable to the whole body of his ministry.

Therefore we need to rightly divide the word of God, which for me definitely means, does is line up with my covenant with YHVH. I submit to you that one of the reasons there are voluminous flavors of Christianity is because they are taking Paul's Epistles and injecting doctrine that does not follow this reasonable approach to studying the scriptures.

I mention this because the Pentecostal Church has done exactly that with this chapter and have come up with a doctrine called Speaking in Tongues (along with a whole host of buzz words that emanate from this teaching).^A I think a couple of errors are these errors are that they have conflated the miraculous events of Acts chapter 2 and expect this miraculous

I've come to the conclusions that Pentecostalism has conflated the miraculous events of Acts chapter 2 with what Paul is talking about here in this chapter. A part of the process of stepping back with regard to what appears to be a new thing (e.g. Pentecostalism understanding of "Speaking in Tongues") is to give it "the smell test". This test could fail if a simpler explanation can be made about what Paul meant when he use phrases like "Speaking in Tongues". A theme that I will articulate in this article would be that the simpler explanation for "Speaking in Tongues" is that people have even today and that is the language barrier and how does the assembly deal with that challenge and still maintain order as they carry out the Shabbath service.

There will be specific topics that I will discuss (e.g. exploring the meaning of prophecy) along with topics that I always speak about (Torah law form, House of Israel, Bill of Divorce, Salvation is for Ephraim), so now I want to go through this chapter verse by verse and add footnotes to inject my commentary.

1Corinthians chapter 14

1Co 14:1-5 topics of charity, prophesy and edification intermingled with "speaking in tongues"

¹ Follow after charity,^B and desire spiritual *gifts*, but rather that ye may prophesy.^C ² For he that speaketh in an *unknown* tongue^{G1100} ^D speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.^E ³ But he that prophesieth speaketh unto men to edification,^F and exhortation, and comfort. ⁴ He that speaketh in an *unknown* tongue^{G1100} edifieth^{G3618} himself; but he that prophesieth edifieth^G

^A For more on this, see Contrasting-the-weightier-matters-with-Pentecostalism, article #[1309](#).

^B What's the focus of the chapter? Sounds like Pure Religion and maybe the stuff of Eleemosynary concerns. See 1Cor-13-1-13-The-Love-Chapter-Paul-speaks-of-eleemosynary-concepts, article #[747](#).

^C Two kinds of prophecy, one is more like a teacher of the scriptures and one is more like predicting future events (see Webster's). So what is Paul speaking of? FWIW, I like to focus on the former (maybe because that's all I've got to work with and I'm definitely ok with that). I think Paul is speaking of both kinds in this chapter one towards God, and one towards Men.

^D *glossa*^{G1100}, see Word-Study-G1100-tongues, article #[799](#).

^E See below **Reasonableness**. See Word-Study-G3466-musterion-mystery-H7328-raz-secret, article #[749](#).

^F **oikodome G3619** Feminine (abstraction) of a compound of ^{G3624} and the base of ^{G1430}; architecture, that is, (concretely) a structure; figuratively confirmation: - building, edify (-ication, -ing). KJC: 18, LXX: H1002 birah, H1129 banah, H4011 mivneh

^G **oikodomeo G3618** From the same as ^{G3619}; **to be a house builder**, that is, construct or (figuratively) confirm: - (be in) build (-er, -ing, up), edify, embolden. KJC:40.

Compare to Yeshua being a carpenter Mat 13:55 & Mar 6:3 which uses a different word, see Word-Study-H2796-charash-carpenter-G5045-tekton-carpenter, article #???

the church. ⁵ I would that ye all spake with tongues, ^{G1100} but rather that ye prophesied: ^{G4395} for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, ^{G1329} that the church may receive edifying.

1Co 14:6-11 by a comparison drawn from musical instruments.

⁶ ^H Now, brethren, if I come unto you speaking *laleo* with tongues, *glossa* what shall I profit *opheleo* you, except I shall speak to you either by revelation, *apokalupsis* or by knowledge, *gnosis* or by prophesying, *prophetia* or by doctrine? *didache* 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,^I 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 ^{G5456} *phone* 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, ^{G915} *barbarian* ^J and he that speaketh *shall be* a barbarian unto me.

1Co 14:12-19 Both must be referred to edification

¹² Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. ^K 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. ^L 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. ^M ¹⁸ I thank my God, I speak with tongues more than ye all. ^N 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.

1Co 14:20 Paul concludes, Cowboy Up!, be men of understanding

²⁰ Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

^H See below “1Co 14:6 – lot’s of words to unpack”

^I If speaking in tongues does not bring clarity then what good is it?

^J *barbarous* foreigner, non Greek. ^{KJC:6} barbarian(s)(ous) Act 28:2, 4, Rom 1:14, 1Co 3, 14:11. LXX:H1198 *baar*, H3937 *laaz*.

^K Again, what’s most important thing edification eleemosynary stuff. Why can’t my church/congregation/assembly be the central piece of my “Torah Gated Community”? see Word-Study-G1247-to-G1249-diakoneo-Deacon-G1654-eleemosune-Eleemosynary-Alms, article #493.

^L Whatever this “speaking in tongues” thing is, it has to make sense, and it should always be focusing in the big picture edification.

^M Connecting gratitude of the one being edified is important.

^N Paul is not bragging about how awesome he is in speaking in a “heavenly / super spiritual” tongue / language, he is simply saying that he can converse any many languages (which is nice to have as you complete your task of spreading the good news to the Lost Sheep of the House of Israel scattered amongst the gentiles).

1Cor 14:21-22 Paul Quotes Isa 28:11-12 and comments that Tongues are for unbelievers & prophecy is for believers

²¹ In the law ^O 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,^P saith the Lord.”

²² Wherefore tongues are for a sign ^{G4592 semeion}, 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.^Q

1Cor 14:23-25 Paul injects common sense and emphasis orderly conduct in the assembly

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?^R 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.^S

1Cor 14:26-33 Specific instructions for orderly worship service.

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.^T 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.^U ²⁸ But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.^V 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

^O See below “Isa 28:1-13 - Woe to Ephraim”; the Law (Torah) is some times meant to be the Old Testament. The context that Paul is speaking of is the House of Israel.

^P The Great shepherd said that “My sheep hear my voice” Joh 10:27

^Q I’m thinking that the signs (as in signs and wonders) are at some level a miraculous thing that God uses to get people’s attention. Once this attention is gotten, then the weighty things of Torah can be taught. not entirely sure why Paul is contrasting believers (who should focus on prophesy) with nonbelievers (who see

^R Why a distinction between believers and those unlearned, and who is “they” who might say “they are mad?”?

^S I’m not sure Paul is trying to impart, but the idea of “the whole church” as both houses being brought together. If that were true, then the testimony of “God is in you of a truth” (KJV) “God is among you” (LEB); See (Zec 8:23; Isa 45:14; Dan 2:47).

^T See below “1Co 14:6 – lot’s of words to unpack”

^U Here is the LEB translation with words I have injected (using []) so as to make my case.

“If any man [a foreigner] speaks in an [foreign] tongue, it must be on one occasion two or at most three, and one after the other, and one must interpret.

Foreign(er): The simple and reasonable explanation is that there are foreigners in the congregation who need to have their foreign language interpreted. Suggesting this is some sort of “super spiritual holy language” is conjecture and ignores the more simple understanding.

Two or Three: Truth is established by two or three. Having the requisite number of people involved in the interpretation will give confidence to the recipient of the interpretation (the foreigner) that what is being interpreted is truth.

^V There is no one to interpret to this foreigner so what can you do but have faith that somehow someday the Holy Spirit will speak to him.

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.

1Cor 14:34-36 ^WWomen in the churches.W

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. ^X 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?

1Cor 14:37-40 ^YCovent to prophecy and do not prevent speaking in tongues.Y

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. ^Z ³⁹ Wherefore, brethren, covet to prophesy, ^{AA} and forbid not to speak with tongues. ^{BB} ⁴⁰ Let all things be done decently and in order. ^{CC}

Reasonableness

ToDo: review this paragraph

I worship a reasonable God and that is a fundamental concept and requirement of my relationship with him (Isa 1:18). Therefore it is not unreasonable for me to expect my brethren in the assembly to also be reasonable. If

^W **ToDo:** Move this a section below.

A reasonable question is to ask is why is this paragraph thrown in here? This topic opens up another subject about patriarchy, but I submit to you that Paul is bringing this up so as to promote order in the assembly (on over arching theme of this chapter). With that said is this a cue to encourage woman to “speak in tongues” all be it at home? This all depends on what Paul means At first glance, this seems out of place. At the assembly, the men are suppose to be understanding how to be a man which means how to be an overseer of the family.

^X CB Notes: Gen 3:16. Compare 1Ti 2:11-13.

^Y I don’t know what to make of this paragraph? Which the two types of prophecy does he speak. Paul is saying to not forbid this think called “speak with tongus”, but I have to know what that means. Is it an uber spiritual penacostal highly emotional thing or a more simple concept like how exiled Ephraim who speaks different tongues/languages.

^Z If there is no one to interpret for the foreigner and he doesn’t understand what’s being said, what can you do but let him be (i.e. let him be ignorant). This isn’t an insult, but this person can’t be helped, at least not at this time.

^{AA} Part of being a prophet is to be able to interpret not only to the foreigner in his foreign tongue, but do connect the Gospel with the prophecy that speak about the works of the Messiah.

^{BB} This suggests that apparently there was a question of allowing foreigners (communicating in the foreign tongue/language) will inquiring about the Gospel. Paul is saying that’s perfectly ok, but there must be order (see the next verse ^{1Co 14:40}).

^{CC} G5010 *taxis* see Word-Study-G5010-taxis-Order, article #569. ^{KJC:10} Luk 1:8, 1Co 14:40, Heb 5:5-6, 10, 6:20, 7:11, 17, 21. From G5021; regular arrangement, that is, (in time) fixed succession (of rank or character), official dignity: order.

someone is saying words to God I simply don't understand (it's a mystery if you will), then, respectfully, it's babble to me. Whatever is going on between you and God is your business, it's not for me to judge as I am not a party to the conversation. But don't expect me to feel compelled to react in some way as a result of this mystical conversation.

Why? Precisely because it's not my business, it's yours (yours and God). Don't judge me by not acting in some way that is dependent on this hypothetical dialog as it is has no authority over me. Authority comes from contracts and a "meeting of the minds" is a necessary element of a contract. I ask, does this not seem reasonable.

1Co 14:6 – lot's of words to unpack

⁶ Now, brethren, if I come unto you speaking ^{G2980 laleo} with tongues, ^{G1100 glossa} what shall I profit ^{G5623 ophleo} you, except I shall speak to you either by revelation, ^{G602 apokalupsis} or by knowledge, ^{G1108 gnosis} or by prophesying, ^{G4394 prophettia DD} or by doctrine? ^{G1322 didache EE}

In the group of verses that this is the head of, Paul ponders to the Corinthians what if he came to them "speaking in (with) tongues"?

ToDo does this go here?

Paul gives us a lot of fundamental words to "unpack" and allow us to do a word study "deep dive".

ToDo: take the dive.

Isa 28:1-13 - Woe to Drunkards of Ephraim

The prophet threatens Ephraim for their pride and drunkenness

¹ Woe to the crown ^{'a-Te-ret} of pride ^{ge-'Ut}, to the drunkards ^{shik-ko-Rei} of **Ephraim**

^{'ef-Ra-yim}, whose glorious beauty *is* a fading flower ^{ve-Tzitz}, which *are* on the head of the fat valleys

of them that are overcome with wine ^{Ya-yin!} ² Behold, the Lord ^{la-do-Nai} hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm ^{Sa'ar}, as a flood of mighty waters overflowing, shall cast

down to the earth with the hand. ³ The crown of pride, the drunkards of Ephraim, shall be trodden

^{te-ra-Mas-nah} under feet ^{be-rag-La-yim}: ⁴ And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

The residue shall be advanced in the kingdom of Christ

^{DD} See Word-Study-G4394-Propheteia-Prophet, article #[1311](#).

^{EE} See Word-Study-G1322-didache-doctrine-G1321-didasko-teach, article #[1305](#).

⁵ In that day shall YHVH of hosts be for a crown of glory, and for a diadem of beauty, unto the residue
לְשָׂאָר לִישׁ'Ar of his people עַמּוֹ am-Mo, ⁶ And for a spirit וְלִרוּחַ u-le-Ru-ach of judgment מִשְׁפָּט mish-Pat to him that
sitteth לַיּוֹשֵׁב lai-yo-Shev in judgment הַמִּשְׁפָּט ham-mish-Pat, and for strength to them that turn the battle to the gate
שְׁעָרָה Sha'e-rah.

He rebukes their error

⁷ But they also have erred שָׁגוּ sha-Gu through wine, and through strong drink וּבְשֵׁכָר u-vash-she-Char are out of the
way; the priest כֹּהֵן ko-Hen and the prophet וְנָבִיא ve-na-Vi have erred through strong drink, they are swallowed up
of wine, they are out of the way through strong drink; they err in vision בְּרָאָה ba-ro-'Eh, they stumble פָּקוּ pa-Ku
in judgment. ⁸ For all tables are full of vomit קִיא ki and filthiness צֹאָה tzo-'Ah, so that there is no place clean
מְקוֹם ma-Kom.

Their unwillingness to learn

⁹ אֶת- 'et- Whom מִי mi shall he teach יוֹרָה yo-Reh knowledge דַּעַה de-'Ah? and whom shall he make to understand
יָבִין ya-Vin doctrine שְׂמוּעָה she-mu-'Ah? them that are weaned from the milk, and drawn from the breasts
מִשְׁדָּיִם mish-sha-Da-yim. ¹⁰ For precept must be upon precept, precept upon precept; line upon line, line upon line;
here a little, and there a little:

Paul Quotes these verses

¹¹ For with stammering בְּלַעְגֵי be-la-'a-Gei FF lips שִׁפָּה sa-Fah and another tongue וּבְלָשׁוֹן u-ve-la-Shon will he speak to
this people. ^{GG} ¹² To whom he said, “This is the rest wherewith ye may cause the weary to rest; and this is the
refreshing: ^{HH} yet they would not hear”. ^{II}

Isaiah continues

^{FF} From H3932; a buffoon; also a foreigner: - mocker, stammering.

^{GG} Isa 28:11 RSTNE “For with stammering lips and another tongue will He speak to this people of Efrayim. 1359 1360”

1359 As per verse one of this chapter, specifically the drunkards of Efrayim. He will give them new wine in the form of tongues, and remove them from the old wine of death and stupidity.

1360 This is one of the least understood and yet most significant prophecies given to remnant, restored, and returning Efrayim. The gift of tongues placed upon the crown of Efrayim, or non-Jewish Yisrael is a sign to the world and to all with ears to hear, that these “tongue talkers” are the very same ten tribes of the exile. Paul addresses this clearly in **1Co 14:21**, where he quotes this verse in Isaiah, identifying the Corinthian believers as the same people to whom YHWH said He would speak in tongues as a sign of lost Yisraelite heritage. More information is available at: [The Promise To Efrayim: {bad link}](#)

^{HH} RSTNE **1362** Fresh wine revealed in new languages to get their doctrinal attention.

^{II} **Jer 6:16** "Thus saith YHVH, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Mat 11:28-29 ²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

¹³ But the word of YHVH was unto them precept **צַו** ^{tzav} upon precept **לְצַו** ^{la-Tzav}, precept upon precept; line **קו** ^{kav} upon line **לְקו** ^{la-Kav}, line upon line; here **שָׁמַ** ^{sham} a little **זַעִיר** ^{ze'Eir}, and there **שָׁמַ** ^{Sham} a little **זַעִיר** ^{ze'Eir}; that they might go, and fall backward, and be broken, and snared, and taken.

Other Stuff

God is Among You

Zec 8:23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*.^{JJ}

Num 11:25-29 – The Spirit of Prophecy Rested upon the Seventy Elders

²⁵ And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease^{KK}. ²⁶ But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. ²⁷ And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. ²⁸ And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. ²⁹ And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

Unlearn the Lies by Lex Meyer

I got some of my inspiration listening to this video^{LL}

Much of what goes for “speaking in tongues” is, ironically, just babble, and babble is confusion which is the exact opposite of what Paul wants to happen (^{1Co 14:33,40})

How could the disciples be able to teach gospel effectively if they didn't speak the language (tongue) of the people they were disciplining.

They also have to know about the prophecy like (for sure) the mystery of how God was going to take back the divorced Lost Sheep of the House of Israel.

Speaking in tongues is “the evidence” of baptism of the Holy Spirit (according to Pentecostalism)

^{JJ} Why is this verse here?

^{KK} Some translations says “but they did not do so again” or “but did not continue”, “but they did not do it again”

^{LL} The Biblical Truth about speaking in tongues - UNLEARN the lies <https://www.youtube.com/watch?v=r1D2CIMTrZ4>