

1 CORINTHIANS 14

NLET

1 Keep on pursuing the Love.

PAUL ENCOURAGES

STRIVING AFTER THE THINGS OF THE SPIRIT GENERALLY

Now, keep on striving after the Spiritual *Things*.

PAUL COMPARES

SPEAKING IN UNFAMILIAR LANGUAGES WITH PROPHESYING

Now, rather, *keep on striving* in order that you might prophesy. 2 For, the one who is speaking in an *unfamiliar* language is not speaking to people. Rather, *he is speaking to the*¹ God. For, no one hears *and understands*.

Now, by means of spirit he is speaking *divine* mysteries.

3 Now, the one who is prophesying to people is speaking

- Edification, and
- Exhortation, and
- Consolation.

4 The one who is speaking in an *unfamiliar* language edifies himself.

Now, the one who is prophesying edifies an *ekklesia*.

PAUL EXPLAINS HOW PROPHECY IS THE PREFERRED GIFT

IN THE EKKLESIAS

5 Now, I wish *that* all of you are speaking in *unfamiliar* languages.

Now, more than *that*, *I wish* that you might be prophesying. For,² the one who is prophesying is greater than the one who is speaking in *unfamiliar* languages, unless he is interpreting³, in order that the *Ekklesia* might receive edification.

6 But, presently⁴, Brothers, if ever I might come to you speaking in *unfamiliar* languages, what shall I profit you, if ever I shall not speak either

- with a revelation or

- with an *element* of knowledge or
- with a prophecy or
- with⁵ a teaching?

PAUL ILLUSTRATES THE IMPORTANCE

OF INTELLIGIBLE SOUNDS WITH THE USE OF INSTRUMENTS

7 Just so, the lifeless things, while producing a sound – whether an *aulos*⁶ or a *lyre*⁷, if ever it might not be producing⁸ a clear distinction to the tones, how shall the *thing* being played on the *aulos* or the *thing* being played on the *lyre* come to be known? 8 For, also, if ever a war-trumpet might produce an unclear sound, who shall prepare himself for battle?

PAUL APPLIES THE USE OF INTELLIGIBLE SOUNDS

IN THE CASE OF USING LANGUAGES

9 Thus also you, *for your parts*, in the case of the *unfamiliar* language – if ever you might not produce an easily distinguishable word, how shall the *thing* that you are speaking come to be known? For, you shall be one who is *merely* speaking into air!

10 There is⁹, perhaps, a great many kinds of sounds in *the Created Order*; and, none of them¹⁰ are without a voice. 11 So then, if ever I might not know the meaning of the sound, I shall be to the one who is speaking a *Barbarian*¹¹; and the one who is speaking *shall be* with respect to me a *Barbarian*.

PAUL'S EXHORTATIONS IN REGARD TO SPEAKING

IN UNFAMILIAR LANGUAGES AND PROPHESYING

12 In the same way also, you, *for your parts*, whereas you are zealous for spiritual *things*, keep on seeking for the edification of the *Ekklesia*, that you might be abounding.

13 Wherefore, let the one who is speaking an *unfamiliar* language pray that he might interpret.

14 For, if ever I might be praying with an *unfamiliar* language, the spirit *that is* mine is praying. But, the mind *that is* mine is fruitless.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'For,' here instead of 'Now,'.

³ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'is interpreting' (a present indicative verb) here instead of 'might be interpreting' (a present subjunctive verb).

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'presently' here instead of 'now'.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'with' here.

⁶ 'aulos' – an ancient, Greek, wooden, oboe-like instrument.

⁷ 'lyre' – an ancient harp-like instrument

⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'might ... be producing' (a present subjunctive verb) here instead of 'might ... produce' (a aorist subjunctive verb).

⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'is' (a singular verb) here instead of 'are' (a plural verb).

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as 'of them' here.

¹¹ 'Barbarian' – or a 'non-Greek', a foreigner.'

PAUL EXPRESSES THE SOLUTION

15 So then, what is *the solution*? I shall pray by the spirit. Now, I shall also pray by the mind. I shall sing by the spirit. Now, I shall also sing by the mind.

16 Otherwise, if ever you might have blessed¹² by agency of the¹³ Spirit, how shall the one who is occupying the place of the person who is not fully taught say the “Amen!” to the thanksgiving *that is* yours, since he does not know what you are saying?

17 For you, on the one hand, are giving thanks well. However, the other *one, on the other hand*, is not being edified.

18 I am giving thanks to the God *that is* mine¹⁴, speaking¹⁵ with *unfamiliar* languages more than all of you. 19 However, in an ekklesia I desire rather to speak five words by means of the mind *that is* mine in order that also I might instruct others than *to speak* a myriad of words in an *unfamiliar* language.

PAUL URGES THE CORINTHIAN DISCIPLES
TO KEEP THE GOALS IN MIND

20 Brothers, stop becoming children with respect to the Goals. Rather, with respect to the Badness be childish. Now, with respect to the Goals become perfected ones.

PAUL CITES A VERSE FROM ISAIAH TO DEMONSTRATE
THAT SPEAKING IN UNKNOWN LANGUAGES IS NOT
EFFECTIVE IN CONVINCING UNBELIEVERS,
BUT PROPHECY IS.

21 In the Law it has been lastingly written: **“With other tongues and with other lips I shall speak to the People – that is this People. And, not even in this way shall they hearken to Me,”** says YaHWeH¹⁶.¹⁷ 22 So, the **“tongues”** are not a sign from God to those who are believing. Rather, to the unbelievers.

¹² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘you might have blessed’ (an aorist subjunctive verb) here instead of ‘you might be blessing’ (a present subjunctive verb).

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here (indicating that this is likely a reference to the Holy Spirit and not to one’s own spirit). On the basis of 2% the NU omits it.

¹⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is mine’ here.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘speaking’ (a present participle) here. On the basis of 3% the NU has ‘I keep on speaking’ (a present

Now, the Prophecy *is* not to the unbelievers. Rather, to the ones who keep on believing.

23 So then, if ever the whole Ekklesia might come together in the same *place* and all might be speaking with **“tongues”** and people who are not fully taught or unbelievers might enter, will they not say, “You are mad!”?

24 Now, if ever all might be prophesying *and* then any unbeliever or person who is not fully taught might enter, he shall be sought after by all. He shall be convicted by all. 25 And, in this way,¹⁸ the secrets of the Heart *that is* his shall become manifest. And, in this way, having fallen upon *his* face, he shall fall down and worship before the God, reporting, “Really, the God is AMONG YOU!”

APOSTOLICALLY-PRESCRIBED INJUNCTIONS
FOR THE EKKLESIAS

THE GENERAL PROCEDURE FOR CHRISTIAN ASSEMBLIES

26 So what, then, is, brothers? Whenever you might come together, each one of you¹⁹ –

- has a psalm²⁰,
- has a teaching,
- has an *unfamiliar* language,
- has a revelation,
- has an interpretation *of a tongue*.

Let all things be produced for the sake of edification.

SPECIFIC INSTRUCTIONS
FOR SPEAKING IN UNFAMILIAR LANGUAGES AND
INTERPRETATION

27 If anyone speaks with an *unfamiliar* language, *let* about two *speak*; or, at most, three. And, in turn. Also, let one *person* interpret.

Now, if ever *there* might not be an interpreter, 28 let

active verb).

¹⁶ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name, especially when quoting Old Testament passages. Paul targums Isaiah 18:11-12 here, but is clear from Isaiah 18:13 that these are the words of YaHWeH.

¹⁷ A reference to Isaiah 28:11-12

¹⁸ 75.8% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, in this way,’ here. On the basis of 5.5 % the NU omits them.

¹⁹ 96.8% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘of you’ here.

²⁰ ‘a psalm’ – a song usually sung to a stringed instrument, as the root meaning of the Greek word for ‘psalm’ suggests.

him be silent in an ekklesia.

Now, to himself let him speak; and, to the God.

SPECIFIC INSTRUCTIONS FOR PROPHECYING

29 Now, let two or three prophets speak; and let the others discern *what is true*.

30 Now, if ever *the truth of a matter* is revealed to another who is seated as a judge²¹, let the first be silent.

31 For, you are all able to prophesy one by one, in order that all might learn and all might be exhorted.

32 And, spirits of prophets place themselves in order under prophets.

33 For, the God is NOT characterized by disorder²². Rather, *He is* characterized by peace, as in all the Ekklesias consisting of the Holy Ones²³.

SPECIFIC INSTRUCTIONS

FOR THE WOMEN IN THE EKKLESIAS

34 Let the women *that are* yours remain silent in the ekklesias. For, it has not been lastingly entrusted to them to speak *out*. Rather, *it has been lastingly entrusted to them* to be placing themselves in order under²⁴ *their men*²⁵, just as also the Law says.

35 Now, if they wish to learn anything, in a house of the man *that is* their own let them inquire. For, *it is* shameful for women²⁶ to speak *out* in an ekklesia.

PAUL'S STERN REBUKE TO THOSE WHO HAVE OTHER IDEAS

ABOUT WHAT SHOULD OCCUR IN THE EKKLESIAS

36 Or, *was it* from out of you *that* the Word of the God came out? Or, to you only did it come down?

37 If anyone estimates *himself or herself* to be a prophet or a spiritual person, let *him or her* recognize the *things that* I am writing to you – that they are injunctions²⁷ from YaHWeH²⁸!

38 Now, if anyone is ignorant, let *him or her* be

ignorant²⁹.

SUMMATION

39 *The end* result, brothers ³⁰ –

- emulously desire to keep on prophesying; and
- stop hindering speaking with tongues.

40 ³¹ Let all things come to be –

- with grace and dignity and
- in accord with *proper* order.

²¹ 'seated as a judge' – The Greek verb used here often referred to judges seated in courts, councils, or assemblies.

²² 'disorder' – or 'disestablishment,' in other words, the unsettling of an established order.

²³ 'the Holy Ones' – in other words those set apart for God and His purposes.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'to be placing themselves in order under' (present middle infinitive) here instead of 'let them keep on being placed in order under' (a present passive imperative verb). A significant difference!

²⁵ 'their men' – the implication is that for daughters the man would be their father, for wives the man would be her husband, and, possibly, for older, independent, single women, the men would be the elders.

²⁶ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'for women' (a dative plural noun) here instead of 'for a woman' (a dative singular noun).

²⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'they are injunctions' here. On the basis of 2% the NU has 'it is an injunction'.

²⁸ 'YaHWeH' – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for 'Lord' to translate this divine name, especially when quoting Old Testament passages.

²⁹ 89.5% of the Greek manuscripts, including the best line of transmission (f35), have 'let him or her be ignorant' (present active imperative verb) here. On the basis of 1.5% the NU has 'he or she is not recognized' (a present passive indicative verb).

³⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun which might be translated as 'that are mine' here.

³¹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction which may be translated as 'Now,' here.