

THE MIRACULOUS GIFT'S PART 2:

“Eagerly desire the miraculous gifts but do so with love, order and others in mind.”

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I. GENERAL OVERVIEW

A. 1 Corinthians 14:1-19

1. The single goal of desire, zeal for the miraculous gifts must be love (14:1).¹
2. **Outline and point of this section:**
 - a. Love others by desiring gifts people can understand (14:1-5)
 - b. Gifts are meaningful when understandable (14:6-12)
 - c. Better the situation by praying for an interpretation (14:13-19)
3. **How Paul Makes His Point:**
 - a. Throughout this passage, Paul sets two spiritual gifts in comparison with each other; tongues and prophesy (in public gatherings).² He does this so they might keep visitors in mind by love.

II. EXEGESIS 1 Corinthians 14:1-5

A. 1 Corinthians 14:1 “Follow the way of love & eagerly desire gifts of the Spirit, especially prophecy.

1. “**To pursue**” διώκω *to move rapidly and decisively in finding something*.³ Written in the imperative.
2. ἀγάπη *agape* The kind of love just described in 1 Corinthians 13⁴
3. **Eagerly desire** Ζηλωτής *Zay-lo-tays*: It’s the Greek way of calling someone an all-in & sold out fanatic.
 - a. **12:31** Now **eagerly desire** the greater gifts.
 - b. **Paul** is saying “be all in and sold out with a motive of love desiring the Gifts of the Spirit, including speaking in tongues, but in church, let’s do so in a way that helps our guests.”
4. **Paul is not suggesting tongues are optional or disposable.**
 - a. **14:5** I would like **every one of you to speak in tongues**, but I would rather have you prophesy.
 - b. **14:18** I thank God I **speak in tongues more than all of you**.
 - c. **14:39** Therefore, my brothers and sisters, be **eager** to prophesy, and **do not forbid speaking in tongues**:

B. TONGUES & PROPHECY

1. **TONGUES** γλῶσσα Literally “a language, dialect” **1 Corinthians 13:1 & 14:10 Acts 2:4-13;**
 - a. **This New Testament word for speaking in tongues** occurs nowhere in ancient Greek literature as a technical term for a divinely inspired utterance or followed by a spiritual interpretation.⁵ In secular Greek literature it simply means an unknown or scarcely known language. The Bible uniquely owns this concept of “tongues” and is our guide for understanding it.
 - b. **Greek god temples:** Many have attempted to connect the Greek oracles with tongues. While inspiration or ecstasy led to prophetic speech of the Greek oracles (prophets), there is no historical record of ecstatic speech being interpreted.⁶ There is no comparison in Greek culture for tongues⁷
2. **PROPHECY (gift of) 1 Corinthians 14:3-13;**
 - a. **The Gift of Prophecy’s Effect:**
 - i. **Strengthening [build up]:** οἰκοδομή *oikodomay* It speaks to building up both qualitatively and quantitatively. Improving its quality and size.
 - ii. **Encouragement:** Παράκλησις *Paraklaysin* has a broad range of meanings, all of which have a pastoral dimension such as exhortation and assurance.⁸
 - iii. **Comfort:** Παραμυθία *Paramoothai* “that which serves as encouragement to one who is depressed or in grief”⁹ **Example Acts 15:32**

¹ Gordon D. Fee, *The First Epistle to the Corinthians*, ed. Neil B. Stonehouse et al., Revised Edition, The New International Commentary on the New Testament (Grand Rapids, MI: Cambridge, U.K.: William B. Eerdmans Publishing Company, 2014), 722.

² William Barclay, *The Epistles to the Corinthians*, 3rd ed., The New Daily Study Bible (Louisville, KY: London: Westminster John Knox Press, 2002), 150.

³ William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 254.

⁴ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 631.

⁵ Anthony D. Palma, *The Holy Spirit: A Pentecostal Perspective* (Springfield, MO: Logos Press: Gospel Publishing House, 2001), 224.

⁶ Stan Wilkington III, *Conflict & Community in Corinth: A Socio-Historical Commentary on 1 & 2 Corinthians* (Eerdmans Publishing Co., Grand Rapids, MI 1995) pg. 277.

⁷ William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 201.

⁸ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 633-634.

⁹ William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 769.

- b. Paul on tongues in personal prayer life of a Spirit filled believer.
 - i. A much more positive use of tongues is found in Christians discovering tongues as a private prayer language. Testimony after testimony describes how the Spirit intervened to liberate a frustrated individual from their fruitless life, or inconsistent walk with the Lord.¹⁰
 - ii. **Ephesians 6:18, Jude 20 Romans 8:26-27**
- c. “Paul’s point is not tongues from baptism in the Spirit or intercession in the Spirit, but of tongues (glossolalia) and prophecy *within the context of the church that has gathered together in a particular place*, where visitors may be in attend.”¹¹
- d. The use of the word “**church**” (ἐκκλησία, *ekklēsia*) shows us the setting Paul is referring to.¹²
- e. The problem is not tongues but with uninterpreted tongues in the public setting of church¹³
 - ii. Paul explains why he prefers prophecy over tongues. Tongues constitute communion with God, not communication with others.¹⁴
- f. Glossolalia is revelatory only if it is interpreted into understandable language.¹⁵ In other words, glossolalia is transformed into prophecy¹⁶

III. Exegesis 1 Corinthians 14:6-12: Paul makes his case for encouraging no tongues without interpretation

- A. Musical Instruments with proper notes
 - 1. **Illustration: Playing on the Piano and Drums**
- B. A battle trumpet waring of war;
 - 1. **Illustration: blowing a horn for battle**
 - 2. It must be blown proper as a call to war.
 - 3. It serves no purpose but instead defeats its purpose.¹⁷
- C. The Corinthians with uninterpreted tongues.
 - 1. The picture is of “two intelligent people” who are “unintelligible to each another”¹⁸
 - a. **Illustration: Tri-lingual conversation**
 - b. **Brenden Bridges visiting the Psych ward “I speak in tongues. Heekama Sheekama”.**
 - c. Paul’s point is if something is going to be meaningful it must be understandable.¹⁹
 - d. No one benefits from what they don’t understand. **1 Corinthians 14:39**

IV. Exegesis 1 Corinthians 14:13–19

- A. **13 the one who speaks in a tongue should pray that they may interpret what they say.**
 - 1. The charismatic movement is known for emphasizing the value of speaking in tongues.²⁰
 - 2. The Evangelical movement is known for dismissing the value or continuation of the Gifts.
 - 3. Charismatic Churches are moving away from speaking about the Holy Spirit & gifts.
 - 4. Non-charismatic churches are moving away solid biblical messages to entertainment-oriented styles of worship,²¹ **(Nothing wrong with creativity. Nothing right with boredom)**
 - 5. Charismatics and non-charismatics alike should consider what God wants to say to a particular congregation at a particular time sensitive and relevant appropriate for that audience.²²
- B. **15 So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding.**
 - 1. Tongues need interpretation. Even when Paul prays in tongues, his spirit joining with the Holy Spirit and going out to God, his mind, or understanding, cannot enter in and remains “unfruitful,” unproductive. So Paul asks himself what to do. He will continue the practice of praying with his spirit, using the supernatural, spiritual gift of speaking in tongues. This is “a most effective way of praying and an effective means of avoiding the tendency for prayer to deteriorate into mere ritual.”²³ He will also pray with his mind and understanding, still spontaneously moved by the Spirit.²⁴

¹⁰ Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 276.

¹¹ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 629.

¹² David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 634.

¹³ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 629.

¹⁴ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 633.

¹⁵ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 633.

¹⁶ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 636.

¹⁷ David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2003), 637.

¹⁸ Andrew D. Palma, *The Holy Spirit: An Evangelical Perspective*, M.O.: Logos Press, Gospel Publishing House, 2001, 224.

¹⁹ Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 275.

²⁰ Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 275.

²¹ Craig Blomberg, *1 Corinthians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1994), 272.

²² Robert L. Brund and Zeno J. Becker, *The Spirit Helps Us Pray* (Springfield, MO: Logos Press, 1993), 391. Thus Jude 20 has led many to speak of glossolalia as a prayer language, some saying that tongues are most often a prayer. Jean Héring, *La Première Épître de Saint Paul aux Corinthiens*, 2d ed. (Neuchâtel: Éditions delachaux & Nestlé, 1959), p. 126.

²³ Stanley M. Horton, *1, 2, 3 Corinthians: A Letter from a Community* (Springfield, MO: Logos Press, 1999), 135.

2. **12** So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.

V. CONCLUSION