

# 1 CORINTHIANS 14:1-19

{Sunday, September 3, 2017 A.D.}

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**1 Corinthians 14:1-19**

**1 Pursue love, yet desire earnestly spiritual gifts,**

but **especially that you may prophesy.**

<sup>2</sup> For **one who speaks in a tongue** does not speak to men but to God; for **no one understands**, but in *his* spirit he speaks mysteries. <sup>3</sup> But **one who prophesies speaks to men for edification and exhortation and consolation.** <sup>4</sup> One who speaks in a tongue **edifies himself**; but one who prophesies **edifies the church.**

<sup>5</sup> Now I wish that you all spoke in tongues, but *even* more that you would prophesy; and **greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying.**

<sup>6</sup> But now, brethren, if I come to you speaking in tongues, **what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?**

<sup>7</sup> Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce **a distinction in the tones, how will it be known** what is played on the flute or on the harp? <sup>8</sup> For if the bugle **produces an indistinct sound, who will prepare himself** for battle? <sup>9</sup> So also you, **unless you utter by the tongue speech that is clear, how will it be known what is spoken?** For you will be speaking into the air. <sup>10</sup>

There are, perhaps, **a great many kinds of languages in the world, and no kind is without meaning.** <sup>11</sup> If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

<sup>12</sup> So also you, **since you are zealous of spiritual gifts, seek to abound for the edification of the church.** <sup>13</sup> Therefore **let one who speaks in a tongue pray that he may interpret.** <sup>14</sup> For if I pray in a tongue, **my spirit prays,** but **my mind is unfruitful.** <sup>15</sup> What is *the outcome* then? I will pray with the **spirit** and I will pray with the **mind** also; I will sing with the **spirit** and I will sing with the **mind** also. <sup>16</sup> Otherwise if **you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen"** at your giving of thanks, since **he does not know what you are saying?** <sup>17</sup> For you are giving thanks well enough, but **the other person is not edified.** <sup>18</sup> I thank God, I speak in tongues more than you all; <sup>19</sup> however, **in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.**

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## HEIDELBERG CATECHISM

(1563)

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Q. 62. But why cannot our good works be the whole or part of our righteousness before God?

A. Because **the righteousness which can stand before the judgment-seat of God must be perfect throughout and wholly conformable to the divine law;** whereas even our best works in this life are all imperfect and defiled with sin.

Q. 63. How is it that our good works merit nothing, while yet it is God's will to reward them in this life and in that which is to come?

A. The reward comes **not of merit, but of grace.**

Q. 64. But does not this doctrine make men careless and profane?

A. No, for **it is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.**

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ALL SCRIPTURE REFERENCES ARE NEW AMERICAN STANDARD BIBLE, 1995 UPDATE, UNLESS OTHERWISE SPECIFIED.

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