1 Corinthians 14

1 Pursue love, and be zealously earnest (burn with zeal, bubble over because boiling hot) of the spiritual things (spirituals), especially that you may prophesy.

2 For the one speaking with a tongue (glosse) speaks not to men, but to God, for no one hears, however in spirit he speaks mysteries.

3 However, the one prophesying speaks to men for upbuilding (edification, building a home- dome part of word speaks to architectural strength) and entreaty (exhortation, encouragement, an call/urging done by someone close beside) and consolation (comfort, speak closely to anyone with a greater degree of tenderness).

4 The one speaking in a tongue (glosse) upbuilds himself, however the one prophesying upbuilds the church.

5 Now I wish that you all speak with tongues (glossais), and moreover that you should prophesy, for greater is the one prophesying than the one speaking in tongues (glossais), except if one should interpret (thoroughly interpret, accurately/fully explain, interpret thoroughly across, to the other side) that the church may receive (actively lay hold of) upbuilding.

6 And now, brothers, if I should come to you speaking with tongues (glossais), what will I benefit you, except I should speak to you either in revelation, or in knowledge, or in prophecy, or in teaching (doctrine, established respected summary of teaching)?

7 Even lifeless (no soul) things giving a sound (voice, noise), whether flute or harp (kithara sounds close to guitar), if they give no distinction to the sounds, how will it be known what is being piped or being harped?

8 For if also a war-trumpet gives an indistinct sound who will prepare (make ready) himself for battle?

9 So also you with the tongue (glosses), if you do not give intelligible (clear meaning) speech, how will it be known what is being spoken?

For you will be speaking unto the air.

10 There are, it may be, so many kinds of voices (phonon- voices, sounds, noises) in the world and none without signification (aphonon- no voices, voiceless, unmeaning).

11 Therefore if I do not know the power of their voice (sound), I will be to him speaking a barbarian (barbaros- any foreigner who speaks neither Greek nor Latin), and the one speaking is to me a barbarian.

12 So also you, since you are zealously earnest of spiritual things (of spirits, of spirit things) towards the upbuilding of the church, search that you might cause it to abound (surpass, exceed).

13 Therefore, let the one speaking in a tongue (glosse) pray that he may interpret.

14 For if I pray with a tongue (glosse), my spirit prays, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, but also I will pray with the understanding. I will make music (psalo- pluck, twang, sing along with instruments, sing psalms) with the spirit, but also I will make music with the understanding.

16 Otherwise, if you bless with the spirit, how will the one who is filling up the place of the uninstructed (private or unskilled, unlearned, unrefined, unlettered in speech, ordinary) say Amen at your thanksgiving, since he does not perceive (aware, know) what you say?

17 For you indeed give thanks well, but the other is not being upbuilt.

18 I give thanks to God that I am speaking with tongues (glossais) more than all of you. (YLT- I give thanks to God- more than you all with tongues speaking)

19 But in church, I wish to speak five words with my understanding, that I may also orally inform (sound down, teach by word of mouth) others, rather than ten thousand words in a tongue (glosse).

20 Brothers become not children in thinkings (perspective, outlook). But in the inherent malice (kakia- inherent evil, malice, wickedness) be infants (childlike), but in your thinkings (perspective, outlook) become mature (fully-developed, consummated).

21 In the law, it has been written, “By other tongues (heteroglossois) and by other lips, I will speak to this people and not even thus will they hear Me,” says the Lord. (note- hetero- another of a different kind)

22 So then, tongues (glossai) are unto a sign, not to those believing, but rather to the unbelievers, and those who prophecy not to the unbelievers, but to those believing.

23 Therefore, if the whole church comes together upon the same and all should speak with tongues (glossais) and there come in uninstructed ones or unbelievers, will they not say that you are insane (manic, to rave, raving mad, deranged, act as though out of one’s senses, latin- insanitis, mainomai- greek for English root of maniac/mania)?

24 But if all prophesy and a certain (some, any) unbeliever or uninstructed should come in, he is convinced (convince with solid compelling evidence, expose, convict, reprove, prove wrong) by (under) all and he is examined (investigated, completing the process to select by separating/judging) by (under) all.

25 The hidden things of his heart become apparent (clear, visible) and thus having fallen upon his face, he will do reverence (to kiss towards, to kiss the ground when prostrating before a superior, to fall down oneself to adore, to do obeisance to) to God, declaring (declaring a report) that God is really (truly) among (in, with, on) you.

26 What (how) is it then, brothers? When you may come together, each has a psalm (Scripture set to music, often sung accompanied by a plucked instrument), has a teaching (latin-doctrinam), has a revelation, has a tongue (glossan), has an interpretation. Let all things be done for upbuilding.

27 If anyone (a certain one, some one) speaks with a tongue (glosse), let it be by two or the most three and in turn (in part, share, portion) and let one interpret.

28 But if there is not an interpreter, let him keep silent (keep secret) in church, let him speak to himself and to God.

29 And let two or three prophets speak and let the others discern (judge thoroughly back and forth).

30 And if a revelation should be made to another sitting by, let the first be silent.

31 For you all are able to prophesy one by one that all may learn (ascertain, come to realize) and all may be entreated (exhorted).

32 And spirits of prophets are subject (arranged under in place/rank, under God’s arrangement) to prophets.

33 For God is not of dissension (can not stand, commotion, confusion, instability bringing on disorder, unsettled, unstable in tumult, confusion when out of control i.e.up for grabs, latin-dissensionis), but of peace, as in all the churches of the saints.

34 Let the women in the churches be silent, for it is not allowed (entrusted, permitted, turned upon) to them to speak, but rather to be in subjection (placed under God’s arrangement), just as the law also says.

35 And if they wish to learn anything, let them fittingly inquire of their husbands at home, for it is shameful for a woman to speak in church.

36 Or has the word of God gone out from you? Or has it come unto you only?

37 If anyone considers himself to be a prophet or spiritual, let him fittingly know the things that I write to you are a command of the Lord.

38 But if anyone is ignorant (unknowing), let him be ignorant.

39 So then, my brothers, be zealously earnest to prophesy, and do not hinder (prevent) to speak with tongues (glossais).

40 Let all things be done becomingly (having good form, decorously becoming, decently) and with an orderly arranging (arranging, orderly array).