

File under: γλῶσσα or glōssa

English: "tongue" and "language"

The word γλῶσσα (glōssa) is always translated by "tongue" in the KJ, 50%. This word also has the meaning "language". Can we determine when it means "language" in scripture and when it means "tongue"? Another word is only used 1x, ἑτερόγλωσσος (heteroglōssos) which KJ translates "other tongues." We will also consider the word διὰλεκτος (dialektos), "dialect." A related word βάρβαρος (barbaros), "foreign" is also shown in this group. To understand this subject you need to be familiar with the English word "glossolalia". This word is used in connection with an ecstatic utterance called "the gift of tongues." The first task is to separate "tongue" and "language."

ἑτερόγλωσσος KJ

1 Co 14:21. With (men of) other tongues

διὰλεκτος KJ

Acts 1:19. field is called in their proper tongue,
2: 6. heard them speak in his own language.
E. hear we every man in our own tongue,
21:40. spake unto (them) in the Hebrew tongue,
22: 2. he spake in the Hebrew tongue to them,
26:14. saying in the Hebrew tongue, Saul,

βάρβαρος KJ

Acts 28: 2. the barbarous people shewed us
4. when the barbarians saw the (venomous)
Ro. 1:14. to the Greeks, and to the Barbarians,
1Co.14:11. unto him that speaketh a barbarian,
— (shall be) a barbarian unto me.
Col. 3:11. Barbarian, Scythian, bond (nor) free:

ACTS 2 CT

26 Because-of this my heart was-caused-to-be-merry and my tongue exulted, but still my flesh also will-settle-down upon hope,

↷ lit: "the* tongue of-me."

ROMANS 3 CT

13 Their throat is a grave having-been-and-still-opened, with their tongues they-dealt-treacherously, poison of-asps is under their lips;

↷ lit: "with-the* tongues of-them."

In the following passages the Greek article occurs with the word γλῶσσα.

Mark 7:33 literally: "of-the* tongue of-him." ↷

MARK 7 CT

32 And they-are-bringing to-him one-dull speaking-with-hardship, and they-are-entreating him in-order-that he-might-put-upon him the hand.

33 And having-taken him back away-from the crowd privately, he cast his fingers into his ears, and having-spit he-handled his tongue,

34 And having-looked-up into the heaven he-groaned, and he-is-saying to-him, Ephphatha, which is You-be-thoroughly-opened.

35 And immediately his hearings were-thoroughly-opened, and the bond of-his tongue was-loosed, and he-was-speaking straightly.

↷ vs. 35 lit: "of-the* tongue of-him."

LUKE 1 CT

63 And having-requested a writing-tablet he-wrote, saying, John is his name. And they all marvelled.

64 But his mouth was-opened instantly and his tongue, and he-was-speaking blessing the God.

↷ vs. 64 lit: "the* tongue of-him."

LUKE 16 CT

24 And having-hollered he himself-said, Father Abraham, you-have-mercy-on me, and you-send Lazarus, in-order-that he-might-dip the tip of-his finger of-water, and he-might-cool-down my tongue; because I-am-being-pained in this flame.

↷ lit: "the* tongue of-me."

There are two more uses of the same kind. γλῶσσα-ρ.2
 ↪ lit: "in-the*our tongues." ↪ lit: "in the*tongues of them."

ACTS 2 CT

11 Both Jews and proselytes, Cretans and Arabians, we are-hearing, as they are speaking, in-[the] our tongues the great-deeds of-the God?

REVELATION 16 CT

10 And the fifth poured-out his pan on the throne of-the beast; and its kingdom became having-been-and-still-made-darkness, and they-were-gnawing their tongues out-of the toil,

The 6 uses on page 1 clearly show that the use of the article indicates that γλῶσσα (glossa) should be translated "tongue". There is no reason why this principle should be changed. In the following verses the article is directly in the verse. (*) ↪ The 4 uses in this passage from James make this pattern even more clear.

JAMES 3 CT

5 Thus also the tongue is a little member and is-bragging great-things. Behold of-what-size fire is-kindling of-what-size forest;

6 And the tongue is a fire, the world of-the unrighteousness, the tongue is-being-established among our members, namely-the one spotting the total body and setting-afire the course of-the genesis and being-set-afire by the Gehenna.

7 For every nature of both beasts and flying-things, and of both reptiles and marine creatures is-being-subdued and has-been-subdued-and-is-still-subdued by-the nature, namely-the human,

8 But the tongue not-one of MEN can subdue; an unstable bad, replete of-death-bringing poison.

I CORINTHIANS 14 CT

9 Thus also unless YOU yourselves-might-give a distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air.

22 So-that the tongues are with-reference-to a sign not to-the ones believing BUT to-the unbelieving, but the prophecy is not to-the unbelieving BUT to-the ones believing.

↪ A sign to unbelievers not believers.

ROMANS 14 CT

11 For it-has-been-and-is-still-written: I my-self am-living, Jehovah is-saying, That to-me every knee will-bend, and every tongue will-acknowledge to-the God.

PHILIPPIANS 2 CT

10 In-order-that in the name of-Jesus every knee might-bend of-those-in-the-heavenly and of-those-earthly and of-those-subterranean,

11 And every tongue might-acknowledge that Jesus Messiah is Jehovah with-reference-to glory of-God the Father,

ACTS 2 CT

3 And tongues as-if of-fire being-divided were-seen by-them, and it-seated on each one of-them,

I PETER 3 CT

10 For the one willing to-be-cherishing life and to-see good days, let-him-cess the tongue from bad and lips not to-speak guile,

I JOHN 3 CT

18 Little-children, let-us not be-cherishing in word neither with-the tongue, BUT in work and truth.

I CORINTHIANS 13 CT

1 If I-might-be-speaking in-the tongues of-the MEN and of-the angels, but I-might not be-having charity, I-have-become-and-still-am sounding brass or a cymbal making-a-loud-noise.

👉 Note the word "distinct," εὐσημος (euseemos). This is the only NT use of this word. A+G and L+S give this meaning and additionally: "clear," "easily recognizable," "clear to understand." Certainly not "glossolalia."

👉 There are two uses of the adjective πᾶς (pas), "all" or "every" directly before γλῶσσα (glossa). The verses themselves indicate that the translation of γλῶσσα should be "tongue."

👉 This is the only figurative use of γλῶσσα.

γλῶσσα-ρ.3

All other uses of γλῶσσα (glossa) should be translated "language".

MARK 16 CT

17 But these signs will-follow-alongside to-the *ones* having-trusted: in my name they-will-cast-out little-demons; they-will-speak with-new-quality languages;

ACTS 2 CT

4 And they-were all filled-full of *the* Holy Spirit, and they-began to-be-speaking in-different languages according-as the Spirit was-giving to-them to-be-uttering-forth-sound.

ACTS 10 CT

46 For they-were-hearing as they were speaking in-languages and magnifying the God. The Peter answered:

ACTS 19 CT

6 But as the Paul was having-placed-on *his* hands on-them the Spirit *namely*-the Holy came on them, they-were both speaking in languages and they-were-prophesying.

I CORINTHIANS 12 CT

10 But to-another operations of-powerful-deeds, but to-another prophecy, but to-another discriminations of-spirits, to-one-different kinds of-languages, but to-another translation of-languages:

28 Even which on-the-one-hand the God placed-for-himself in the assembly; firstly apostles, second prophets, third teachers, thereafter powerful-deeds, afterward bestowed-favors of-means-of curings, assistances, steerings, kinds of-languages,

30 Are all having bestowed-favors of-means-of-curings? No! Are-they all speaking in-languages? No! Are-they all interpreting? No!

I CORINTHIANS 13 CT

8 The charity never is-failing; but whether prophecies, they-will-be-rendered-inactive; or languages, they-will-~~cease-of-themselves~~; or knowledge, it-will-be-rendered-inactive.

I CORINTHIANS 14 CT

2 For the *one* speaking in-a-language is not speaking to-MEN BUT to-the God; for not-one is-hearing, but in-spirit he-is-speaking mysteries;

4 The one speaking in-a-language is-building up himself; but the *one* prophesying is-building up *an* assembly.

5 But I-am-willing for YOU all to-be-speaking in-languages, but more in-order-that YOU-might-be-prophesying; for greater is the *one* prophesying than the one speaking in-languages, unless he-might-be-interpreting, in-order-that the assembly might-take building-up.

6 But now, brothers, if I-might-come to YOU speaking in-languages, what shall-I-profit YOU, unless I-shall-speak to-YOU either in an uncovering or in knowledge or in prophecy or in doctrine?

13 On-this-account let the one speaking in-a-language be-praying in-order-that he-might-be-interpreting.

14 For if I-might-be-praying in-a-language, my spirit is-praying, but my mind is without-fruit.

18 I-am-giving-thanks to-the God, speaking in-languages more than-all of-YOU;

I CORINTHIANS 14 CT

19 BUT in an assembly I-am-willing to-speak five words through my mind, in-order-that I-might-instruct others also, than ten-thousand words in a language.

23 If therefore the total assembly might-come-together upon the same *thing* and all might-be-speaking in-languages, but laymen or unbelieving *ones* might-come-in, will-they not say that YOU-are-being-mad?

26 What therefore is-it, brothers, at-the-time-that YOU-are-coming-together each of-YOU is-having *a* psalm, he-is-having *a* doctrine, he-is-having *an* uncovering, he-is-having a language, he-is-having a translation; let all-things be-becoming toward building-up.

27 Whether someone is-speaking in-a-language, according-to two or the most three, and in-succession, and let one be-interpreting;

39 So-that, my brothers, YOU-be-being-zealous to-be-prophesying, and YOU-be not hindering to-be-speaking in-languages;

JAMES 1 CT

26 If someone is-thinking to-be religious, and not leading-by-a-bridle his language BUT deceiving *the* heart of-himself, of-this-*one* the *external*-religion is aimless.

REVELATION 5 CT

9 And they-are-singing-an-ode *a* new *quality* song saying: You-are worthy to-take the little-book and to-open the seals of-it, because you-were-slain and you-bought-in-the-market to-the God in your blood out-of every tribe and language and people and nation,

REVELATION 7 CT

9 After these *things* I-saw, and behold much crowd, and which not-one was-being able to-number it, out-of every nation and of-tribes and of-peoples and of-languages, having-stood-and-still-standing in-sight-of-the throne and in-sight-of-the Lamb, having-been-and-still-cast-around *with* white stoles, and palms in their hands;

REVELATION 10 CT

11 And they-are-saying to-me: It-is-essential you to-prophecy again over peoples and nations and languages and many kings.

REVELATION 11 CT

9 And they out-of the peoples and tribes and languages and nations will-look-at their corpses three and *a* half days, and they-will-not-let their corpses to-be-put into sepulchres.

REVELATION 13 CT

7 And it-was-given to-it to-make war with the holy-ones and to-have-victory-over them, and authority was-given to-it over every tribe and people and language and nation.

REVELATION 14 CT

6 And I-saw another angel flying in midst-of-heaven, having eternal good-news to-bring-good-news over the *ones* residing on the earth even over every nation and tribe and language and people,

REVELATION 17 CT

15 And he-is-saying to-me: The waters which you-saw, the-place-where the prostitute is-sitting are peoples and crowds and nations and languages.

The word ἑτερόγλωσσος (*heteroglossos*) γλῶσσα-p.4 occurs only one time 1 Cor. 14:21. The first part of this word

I CORINTHIANS 14 CT

21 In the law it-has-been-and-is-still-written that in different-languages and in different lips I-shall-speak to-this people, and neither thus will-they-listen-to me, Jehovah is-saying.

The word ἕτερος (*heteros*) is not only "different" but has the idea of inferior; in this case inferior to Hebrew. (See Trench, Synonyms of the New Testament.) Next consider the word διάλεκτος (*dialektos*), "dialect" which the KJ also translates tongue 5x, language 1x. (p.1)

Illustrated Encyclopedic Dictionary - Reader's Digest, 1987

di-a-lect (dī'ə-lĕkt') *n.* **Abbr. dial.** 1. A regional variety of a language, distinguished from other varieties by pronunciation, grammar, or vocabulary, especially: a. A variety of speech differing from the standard literary language or speech pattern of the culture in which it exists. Also used adjectivally: a *dialect word*. b. A variety of language that, with other varieties, constitutes a single language of which no single variety is standard: *the dialects of Ancient Greek*.

ACTS 1 CT

19 And it-became known to-all the *ones* residing in-Jerusalem, so-that that piece-of-land became to-be-called in their-own dialect, hakeldama, this is, a-piece-of-land of blood,

ACTS 2 CT

1 And in the to-be-being-filled-completely the day of-the Pentecost they-were all together on the same *place*;
 2 And it-came-to-pass suddenly out-of the heaven, sound as-altogether of-a-forcible breath being-brought and it-filled the total home, the-place-where they-were sitting,
 3 And tongues as-if of-fire being-divided were-seen by-them, and it-seated on each one of-them,
 4 And they-were all filled-full of the Holy Spirit, and they-began to-be-speaking in-different languages according-as the Spirit was-giving to-them to-be-uttering-forth-sound.
 5 But there-were Jews residing with-reference-to Jerusalem, devout men from every nation of-the *ones* under the heaven;
 6 But this noise having-come-to-pass the multitude came-together and it-was-confused, because they-were-hearing, as they are speaking, each one in his own dialect.
 7 But they-were-themselves-being-ecstatic and they-were-marvelling saying: Behold are NOT all these the *ones* speaking Galileans?
 8 And how are-we ourselves hearing each of-us in his own dialect in which we-were-begotten,
 9 Parthians and Medes and Elamites, and the *ones* residing in the Mesopotamia, and-additionally Judea and Cappadocia, and Pontus and the Asia,
 10 And-additionally Phrygia and Pamphylia, Egypt and the parts of-the Libya *namely*-the one against Cyrene, and the sojourning Romans,
 11 Both Jews and proselytes, Cretans and Arabians, we-are-hearing, as they are speaking, in-[the] our tongues the great-deeds of-the God?

ἕτερο (*hetero*) occurs as a separate word in Acts 2:4 (p.3). The word is ἕτερος (*heteros*), "different"; see also below.

☞ The "dialects" spoken in Acts 2:6,8 were most likely "Hebrew" dialects, better referred to as Aramaic or Chaldee.

☞ "Hakeldama" is an Aramaic word. The Hebrew dialect (Aramaic) spoken in Jerusalem. Acts 21:40;22:2;26:14.

ACTS 21 CT

40 But as he was having-permitted him the Paul having-stood-and-still-standing on the stairs beckoned with-the hand to-the people; but *when* became much silence he-hollered-to *them* in-the Hebrew dialect saying:

ACTS 22 CT

1 Men, brothers and fathers, YOU-hear of-my defence to YOU at-this-instant.
 2 But having-heard that he-was-hollering to-them in-the Hebrew dialect they-held-beside more quietness. And he-is-stating:

ACTS 26 CT

14 And-additionally as we all were having-fallen-down into the earth I-heard a voice saying to me in-the Hebrew dialect: Saul, Saul, why are-you-persecuting me? Hard for-you to-be-kicking-with-the-heel toward goads.
 15 But I myself-said: Who are-you, Lord? But the Lord said: I myself-am Jesus whom you yourself-are-persecuting.

☞ The "languages" in vs,4 are not "glossolalia" but Aramaic dialects. (vs. 6,8) Perhaps 6 or less Aramaic dialects were enough for all the people assembled.

γλῶσσα-p.5

Another word should be noted in connection with γλῶσσα (glōssa), that is βάρβαρος (barbaros).

ACTS 28 CT

1 And having-been-completely-saved then we-came-to-know-thoroughly that the island is-being-called Melita.

2 But the foreigners were-holding-beside to-us not the love-of-mankind having-chanced; for having-ignited a fire they-took us all to-themselves because-of the heavy-shower, *namely-the one* having-stood-and-still-standing-by and because-of the cold.

3 But as the Paul was having-twisted-together some multitude of-dry-sticks and having-put-on upon the fire, a viper, having-come-out from the warmth, it-attached-on his hand.

4 But as the foreigners saw the beast hanging-for-itself out-of his hand they-were-saying to one-another: In-any-event this MAN is a murderer, whom having-been-completely-saved out-of the sea the goddess Justice allowed not to-be-living.

5 Therefore on-the-one-hand the *one* having-shaked-off the beast into the fire he-suffered not-one-thing bad;

While this word can be translated "barbarian" as KJ, (p.1) it is better if translated "foreigner." (See Lexicons) The people on Melita (now Malta) were not Greeks. Note now Rom. 1:14, and Col. 3:11. ↷

COLOSSIANS 3 CT

10 And having-clothed-yourselves-in the new MAN *namely-the one* being-renewed with-reference-to thorough-knowledge according-to an image of-the *one* having-created him,

11 Where-in-which is not within Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, free man, BUT Messiah is all-things and in all-things.

ROMANS 1 CT

14 I-am debtor both to-Greeks and to-foreigners, both to-wise and to-thoughtless;

I CORINTHIANS 14 CT

9 Thus also unless YOU yourselves-might-give a distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air.

10 If it-may-chance there-are these-many kinds of-voices in a world, and not-one-thing voiceless;

11 If therefore I-might not be-knowing-absolutely the power of-the voice, I-shall-be a foreigner to-the one speaking and the one speaking in me is a foreigner.

↙ Note "foreigner" (2x) in 1 Cor. 14:11 and compare to the KJ. In vs. 9 refer again to "distinct" p.2.

I CORINTHIANS 14

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

↷ KJ translates δύναντις (dunamis), "power" 77x, but this one time "meaning", why? Further, there is no Greek word "him" or "he". For use of the word "power" see Luke 24:49, Acts 1:8; 10:38, 1 Cor. 2:4, 2 Cor. 12:9 etc. I believe 1 Cor. 14:11 above refers to the power of the Holy Spirit. "The (one) speaking in*me" I believe to be the Holy Spirit: KJ has changed "in" to "unto."

It is clear that at Pentecost (p.4) what was spoken was not "glossolalia" but clear understandable "dialects". That the power to speak these "dialects" came from the Holy Spirit is proven by the visible "Tongues as-if of-fire" (vs.3). (See φθέγγουμαι (phthengomai), "to-utter-sound" in the dictionary.) "Glossolalia" was and is common among idolaters, how do you prove that the so-called "Tongues", "prayer language", is from the Holy Spirit and not from Satan, as in idolatry?

God did not speak to Paul in a "prayer language" but in the Hebrew dialect. (Acts 26:14, 15, p.4) Much of what Charismatics say God "told" them is contradictory

I CORINTHIANS 14 CT

- 1 YOU-be-pursuing the charity, but YOU-be-being-zealous-of the spiritual-things, but more in-order-that YOU-might-be-prophesying.
- 2 For the one speaking in-a-language is not speaking to-MEN BUT to-the God; for not-one is-hearing, but in-spirit he-is-speaking mysteries;
- 3 But the one prophesying is-speaking to-MEN building-up and comfort and solace.
- 4 The one speaking in-a-language is-building up himself; but the one prophesying is-building up an assembly.
- 5 But I-am-willing for YOU all to-be-speaking in-languages, but more in-order-that YOU-might-be-prophesying; for greater is the one prophesying than the one speaking in-languages, unless he-might-be-interpreting, in-order-that the assembly might-take building-up.
- 6 But now, brothers, if I-might-come to YOU speaking in-languages, what shall-I-profit YOU, unless I-shall-speak to-YOU either in an uncovering or in knowledge or in prophecy or in doctrine?
- 7 Nevertheless the-things without-soul giving a noise, whether flute or kithara, if they-might not give a strict-order in-the utterances, how will the-thing being-played-on-the-flute or the-thing being-played-on-the-kithara come-to-be-known?
- 8 For also if a trumpet might-give an uncertain noise, who will-make-himself-ready with-reference-to a war?
- 9 Thus also unless YOU yourselves-might-give a distinct word through the tongue, how will the-thing being-spoken come-to-be-known? For YOU-will-be speaking into air.
- 10 If it-may-chance there-are these-many kinds of-voices in a world, and not-one-thing voiceless;
- 11 If therefore I-might not be-knowing-absolutely the power of-the voice, I-shall-be a foreigner to-the one speaking and the one speaking in me is a foreigner.
- 12 Thus also YOU, since YOU-are zealots of-spirits, YOU-be-seeking toward the building-up of-the assembly in-order-that YOU-might-be-having-an-advantage.
- 13 On-this-account let the one speaking in-a-language be-praying in-order-that he-might-be-interpreting.
- 14 For if I-might-be-praying in-a-language, my spirit is-praying, but my mind is without-fruit.
- 15 What therefore is-it? I-shall-pray with-the spirit, but I-shall-pray also with-the mind; I-shall-play-a-psalm-on-a-stringed-instrument with-the spirit, but I-shall-play-a-psalm-on-a-stringed-instrument also with-the mind.
- 16 Since if you-might-be-blessing in spirit, how will the one filling-up the place of-the layman say the amen upon thy giving-of-thanks? Since-indeed he-is not knowing-absolutely what you-are-saying;
- 17 For on-the-one-hand you yourself-are-rightly giving-thanks, BUT the one different is not being-built-up.

to scripture, why? (See Apologetics 17) (Also see ἐρμηνεύω, hermeneuō, "to-translate"; in this dictionary.) 1 Cor. 14:1-40 has been included as a summary with just a few remarks for you to consider. vs. 1 "spiritual-(things)", the word "gifts" is not in the text. vs. 5 "I-am-willing, θέλω (thelō), "will," 98 x in KJ, why change?

vs. 7-9 Glossolalia is like an "uncertain noise," certainly not a "distinct word."

vs. 12 This is a difficult verse. It does not say, "forasmuch as ye are zealous of spiritual gifts" as in KJ. "YOU-are zealots of-spirits" is literal. Remember, Gentile converts came out of idolatrous religions and the Corinthian assembly was very "fleshly." 1 Cor. 3:1-4.

Encyclopedia Britannica, Vol. 22, p. 282

The gift of tongues and of their interpretation was not peculiar to the Christian Church, but was a repetition in it of a phase common in ancient religions. The very phrase γλωσσαι λαλεῖν, "to speak with tongues," was not invented by the New Testament writers, but borrowed from ordinary speech.

Oracular possession of the kind above described is also common among savages and people of lower culture; and Dr. Tylor, in his Primitive Culture, ii. 14, gives examples of ecstatic utterance interpreted by the sane.

vs. 13 The only way to tell "true" glossolalia, if it exists, is by being able to know the interpretation and to check the interpretation with the Word.

vs. 28 Without interpretation "tongues" are forbidden.

I CORINTHIANS 14 CT

18 I-am-giving-thanks to-the God, speaking in-languages more *than*-all of-YOU;

19 BUT in an assembly I-am-willing to-speak five words through my mind, in-order-that I-might-instruct others also, than ten-thousand words in a language.

20 Brothers, YOU-be not becoming *pre-teen*-children in-the mentality, BUT YOU-be-being-an-infant in-the malice, but in-the mentality YOU-be-becoming perfect *ones*.

21 In the law it-has-been-and-is-still-written that in different-languages and in different lips I-shall-speak to-this people, and neither thus will-they-listen-to me, Jehovah is-saying.

22 So-that the tongues are with-reference-to a sign not to-the ones believing BUT to-the unbelieving, but the prophecy is not to-the unbelieving BUT to-the ones believing.

23 If therefore the total assembly might-come-together upon the same *thing* and all might-be-speaking in-languages, but laymen or unbelieving *ones* might-come-in, will-they not say that YOU-are-being-mad?

24 But if all might-be-prophecying, but someone unbelieving or a layman might-come-in, he-is-being-reproved by all, he-is-being-examined by all,

25 The hidden-things of-his heart *are*-becoming manifest, and thus having-fallen on *his* face he-will-worship the God, reporting that certainly the God is among YOU.

26 What therefore is-it, brothers, at-the-time-that YOU-are-coming-together each of-YOU is-having a psalm, he-is-having a doctrine, he-is-having an uncovering, he-is-having a language, he-is-having a translation; let all-things be-becoming toward building-up.

27 Whether someone is-speaking in-a-language, according-to two or the most three, and in-succession, and let one be-interpreting;

28 But if there-might not be an interpreter, let-him-be-being-silent in an assembly, but let-him-be-speaking to-himself and to-the God.

29 But let two or three prophets be-speaking and let the others be-discriminating;

30 But if *something*-might-be-uncovered to-another sitting, let the first be-being-silent.

31 For YOU-are all being-able, everyone, to-be-prophecying, in-order-that all might-be-learning and all might-be-being-comforted.

32 And spirits of-prophets *are* subjecting-themselves to-prophets;

33 For-the God is not *one* of-instability BUT of-peace, as in all the assemblies of the holy *ones*.

Instructions for women "praying" and "prophecying" are given in 1 Cor. 11: 5, 6.

vs. 40 What kind of arrangement? The word τάξις, (taxis) "arrangement" 10x, is 8x in reference to the priesthood.

The rules for an assembly. 5 clear words better than 10,000 words in a different language or glossolalia.

vs. 21 "different-languages" (p.4) In view of vs. 22 glossolalia does not belong in an assembly of "believers." (vs. 23, 24, 25)

vs. 26 "Each came with his gift, eager to exercise it." (see Alford) vs. 27, 28 Even with an interpreter only 3 as a maximum to speak in an "unknown" language.

vs. 29-33 "Prophecying" in the sense of "teaching and comforting." (vs. 3, 31)

vs. 34, 35 I understand these verses as a direct command against women speaking in tongues, "languages," or glossolalia in an assembly. This would also include "interpretation" and "translation." Women "speaking" is only prohibited in this context. →

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34 Let YOUR women be-being-silent in the assemblies; for it-is not being-permitted to-them to-be-speaking, BUT to-be-subjecting-themselves, according-as the law also is-saying.

35 But if they-are-willing to-learn something, let-them-be-questioning their own men within home; for it-is shameful for women to-be-speaking in an assembly.

36 Or from YOU the word of-the God went-out, or has it-arrived with-reference-to YOU alone?

37 If someone is-thinking to-be a prophet or spiritual, let-him-be-coming-to-know-thoroughly-what-things I-am-writing to-YOU because they-are commandments of-Jehovah;

38 But if someone is-being-ignorant let-him-be-being ignorant.

39 So-that, my brothers, YOU-be-being-zealous to-be-prophecying, and YOU-be not hindering to-be-speaking in-languages;

40 But let all-things be-coming-to-pass decently and according-to an arrangement.