

THE RHETORICAL ARGUMENT STRUCTURE OF 1 COR. 12-14

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1 CORINTHIANS 12

INTRODUCTION

{1} Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed.

{2} You know that when you were pagans, you were enticed and led astray to idols that could not speak.

PRO-THESIS

{3}	A	Therefore I want you to understand that no one speaking by the Spirit of God	SPIRIT
	B	ever says "Let Jesus be cursed!"	JESUS BE CURSED
	B'	and no one can say "Jesus is Lord"	JESUS IS LORD
	A'	except by the Holy Spirit.	SPIRIT

I PROPOSITION: THESIS PROPER

{4}	A	1	Now there are varieties of gifts,	VARIETIES
		2	but the same Spirit;	SAME SPIRIT
{5}		1	and there are varieties of services,	VARIETIES
		2	but the same Lord;	SAME LORD
{6}		1	and there are varieties of activities,	VARIETIES
		2	but it is the same God who activates all of them in everyone.	SAME GOD
{7}	B		To each is given the manifestation of the Spirit for the common good.	ALL RECEIVE
{8}	B'		To one is given through the Spirit the utterance of wisdom,	DIFFERENCES
			and to another the utterance of knowledge according to the same Spirit,	
{9}			to another faith by the same Spirit,	
			to another gifts of healing by the one Spirit,	
{10}			to another the working of miracles,	
			to another prophecy,	
			to another the discernment of spirits,	
			to another various kinds of tongues,	
			to another the interpretation of tongues.	
{11}	A'		All these are activated by one and the same Spirit,	SAME SPIRIT
			who allots to each one individually just as the Spirit chooses.	ALLOTS VARIETY

II REASON

{12}	A	For just as	JUST AS
	B	the body is one	BODY IS ONE
	C	and has many members,	MANY MEMBERS
	C'	and all the members of the body, though many,	MANY MEMBERS
	B'	are one body,	ONE BODY
	A'	so it is with Christ.	SO IT IS

III PROOF OF THE REASON

{13}	For	A	in the one Spirit	SPIRIT
		B	we were all baptized into one body--	ALL
		B'	Jews or Greeks, slaves or free--	ALL
		A'	and we were all made to drink of one Spirit.	SPIRIT

II' EMBELLISHMENT: ARGUMENT BY ANALOGY

- {14} A Indeed, the body does not consist of one member but of many. MEMBERS
- {15} B **If** the foot would say, "Because I am not a hand, BODY ANALOGY
I do not belong to the body,"
that would not make it any less a part of the body.
- {16} And **if** the ear would say, "Because I am not an eye,
I do not belong to the body,"
that would not make it any less a part of the body.
- {17} **If** the whole body were an eye,
where would the hearing be?
If the whole body were hearing,
where would the sense of smell be?
- {18} **But** as it is, God arranged the members in the body,
each one of them, as he chose.
- {19} **If** all were a single member,
where would the body be?
- {20} C As it is, there are many members, yet one body. MANY FUNCTION
- {21} The eye cannot say to the hand, "I have no need of you," AS ONE
nor again the head to the feet, "I have no need of you."
- {22} C' On the contrary, MANY FUNCTION
- 1 the members of the body that seem to be weaker AS ONE
2 are indispensable,
- {23} 1 and those members of the body that we think less honorable
2 we clothe with greater honor,
1 and our less respectable members
2 are treated with greater respect;
- {24} 1 whereas our more respectable members
2 do not need this.
- B' But God has so arranged the body, BODY ANALOGY
giving the greater honor to the inferior member,
{25} that there may be no dissension within the body,
but the members may have the same care for one another.
- {26} 1 **If** one member suffers,
2 all suffer together with it;
1 **if** one member is honored,
2 all rejoice together with it.
- {27} A' Now you are the body of Christ and individually members of it. MEMBERS
- ## I' RÉSUMÉ: REITERATING THE PROPOSITION
- {28} 1 And God has appointed in the church GIFTS ENUMERATED
1) first apostles, 2) second prophets, 3) third teachers; 4) then deeds of power,
5) then gifts of healing, 6) forms of assistance, 7) forms of leadership,
8) various kinds of tongues.
- {29} 1' 1) Are all apostles? 2') Are all prophets? 3') Are all teachers? 4') Do all work miracles?
- {30} 5') Do all possess gifts of healing? 6') Do all speak in tongues? 7') Do all interpret?

POETIC CLIMAX 1 CORINTHIANS 13

I PROPOSITION: PURSUE THE GREATER GIFT(S)

{31} But strive for the greater gifts. And I will show you a still more excellent way.

II REASON: THE PROBLEM OF INAPPROPRIATE PRIORITIES IN GIFTS

- | | | | |
|-----|---|---|----------------------|
| {1} | 1 | If I speak in the tongues of mortals and of angels, | IF I EXPRESS A GIFT |
| | 2 | but do not have love, | WITHOUT LOVE |
| | 3 | I am a noisy gong or a clanging cymbal. | NOTHING IS EXPRESSED |
| {2} | 1 | And if I have prophetic powers, | |
| | | and understand all mysteries and all knowledge, | |
| | | and if I have all faith, so as to remove mountains, | IF I EXPRESS A GIFT |
| | 2 | but do not have love, | WITHOUT LOVE |
| | 3 | I am nothing. | NOTHING IS EXPRESSED |
| {3} | 1 | If I give away all my possessions, | |
| | | and if I hand over my body so that I may boast, | IF I EXPRESS A GIFT |
| | 2 | but do not have love, | WITHOUT LOVE |
| | 3 | I gain nothing. | NOTHING IS EXPRESSED |

III PROOF OF THE REASON: THE NECESSITY OF PATIENT LOVE

- | | | | |
|-----|----|--------------------------------------|----------------|
| {4} | A | Love | |
| | | is patient; | PATIENT LOVE |
| | | kind is | |
| | | love; | |
| | B | not envious, love | IMPATIENT LOVE |
| | | [nor] boastful | |
| | | [n]or arrogant | |
| {5} | | [n]or rude. | |
| | | [nor] insist[ant] on its own way; | |
| | | [nor] is it irritable or resentful; | |
| {6} | B' | [nor] does it rejoice in wrongdoing, | IMPATIENT LOVE |
| | | but rejoices in the truth. | |
| {7} | A' | It bears all things, | PATIENT LOVE |
| | | believes all things, | |
| | | hopes all things, | |
| | | endures all things. | |

II' EMBELLISHMENT: THE MYSTERY OF LOVE

- {8} A Love never ends
But as for prophecies, they will come to an end;
as for tongues, they will cease;
as for knowledge, it will come to an end.
- {9} B For we know only **in part**,
and we prophesy only **in part**;
{10} but when the **complete** comes,
the **partial** will come to an end.
- {11} C When I was a child, [ENCASED ANALOGY]
I spoke like a child, I thought like a child, I reasoned like a child;
C' when I became an adult,
I put an end to childish ways.
- {12} B' 1 For now we see in a mirror, dimly,
2 but then we will see face to face. FULLNESS OF
1' Now I know only in part; THE AGE TO COME
2' then I will know fully, even as I have been fully known.
- {13} A' And now faith, hope, and love abide, these three; 3 GIFTS COR. SHOULD PRIZE
and the greatest of these is love. THE GIFT TO BE PRIZED

I' RÉSUMÉ: PURSUE THE GREATER GIFT(S)

- {14:1} Pursue love and strive for the spiritual gifts, and especially that you may prophesy.

1 Corinthians 14

I PROPOSITION: THESIS STATED~ ADDRESSED SPEECH

- {2} 1 For those who speak in a tongue do not speak to other people but to God;
for nobody understands them, since they are speaking mysteries in the Spirit.
- {3} 2 On the other hand, those who prophesy speak to other people
for their upbuilding and encouragement and consolation.
- {4} 1 Those who speak in a tongue build up themselves,
2 but those who prophesy build up the church.

II REASON: THE PRIORITY OF BUILDING UP THE CHURCH

- {5} A Now I would like all of you to speak in tongues,
but even more to prophesy.
B One who prophesies is greater
than one who speaks in tongues,
C unless someone interprets,
C' so that the church may be built up.
- {6} B' Now, brothers and sisters,
if I come to you speaking in tongues,
A' how will I benefit you
unless I speak to you in some revelation
or knowledge or prophecy or teaching?

III' PROOF OF THE REASON: BY WAY OF ANALOGY

- {7} 1 It is the same way with lifeless instruments that produce sound,
such as the flute or the harp.
2 If they do not give distinct notes, how will anyone know what is being played?
- {8} And if the bugle gives an indistinct sound, who will get ready for battle?
- {9} 3 So with yourselves; if in a tongue you utter speech that is not intelligible,
how will anyone know what is being said? For you will be speaking into the air.
- {10} 1' There are doubtless many different kinds of sounds in the world,
and nothing is without sound.
- {11} 2' If then I do not know the meaning of a sound,
I will be a foreigner to the speaker and the speaker a foreigner to me.
- {12} 3' So with yourselves; since you are eager for spiritual gifts,
strive to excel in them for building up the church.

II' EMBELLISHMENT: SECONDING THE MOTION OF REASON

- {13} A Therefore, one who speaks in a tongue should pray for the power to interpret.
- {14} B For if I pray in a tongue, my spirit prays but my mind is unproductive.
- {15} C What should I do then? I will pray with the spirit,
but I will pray with the mind also;
I will sing praise with the spirit,
but I will sing praise with the mind also.
- {16} C' Otherwise, if you say a blessing with the spirit,
how can anyone in the position of an outsider
say the "Amen" to your thanksgiving,
since the outsider does not know what you are saying?
- {17} For you may give thanks well enough,
but the other person is not built up.
- {18} B' I thank God that I speak in tongues more than all of you;
{19} nevertheless, in church I would rather speak five words with my mind,
in order to instruct others also, than ten thousand words in a tongue.
- {20} A' Brothers and sisters, do not be children in your thinking;
rather, be infants in evil, but in thinking be adults.

RÉSUMÉ: SPELLING IT OUT ONCE AND FOR ALL

- {21} A In the law it is written, "By people of strange tongues and by the lips of foreigners
I will speak to this people; yet even then they will not listen to me," says the Lord.
- {22} B 1 Tongues, then, are a sign
2 not for believers
3 but for unbelievers,
1' while prophecy
2' is not for unbelievers
3' but for believers.
- {23} B' 1 If, therefore, the whole church comes together
and all speak in tongues,
2 and outsiders or unbelievers enter,
3 will they not say that you are out of your mind?
- {24} 1' But if all prophesy,
2' an unbeliever or outsider who enters
3' is reproved by all and called to account by all.
- {25} A' After the secrets of the unbeliever's heart are disclosed,
that person will bow down before God and worship him,
declaring, "God is really among you."

AMPLIFICATIONS FOR PRACTICE IN WORSHIP: 1 CORINTHIANS 12-14

I SUMMARY WITH REGARD TO THE ORIGINAL QUESTION

- {26} What should be done then, my friends? CORRECT PRACTICE
When you come together, each one has a hymn, a lesson, a revelation,
a tongue, or an interpretation. Let all things be done for building up.

II ON THE USE OF SPIRITUAL GIFTS IN WORSHIP PRACTICE

- {27} 1 If anyone speaks in a tongue,
let there be only two or at most three,
and each in turn; and let one interpret.
- {28} 2 But if there is no one to interpret, let them be silent in church SIGATW
and speak to themselves and to God.
- {29} 1 Let two or three prophets speak,
and let the others weigh what is said.
- {30} If a revelation is made to someone else sitting nearby,
let the first person be silent. SIGATW
- {31} 2 For you can all prophesy one by one,
so that all may learn and all be encouraged.
- {32} And the spirits of prophets are subject to the prophets, HUPOTASS-ETAI
- {33} for God is a God not of disorder but of peace.

III SPIRITUAL GIFTS AND FEMALE SPEECH IN WORSHIP

- {34} A (As in all the churches of the saints, UNIVERSALITY OF PRACTICE
women should be silent in the churches. SIGATWSAN
B For they are not permitted to speak, NOT ALLOWED TO SPEAK
C but should be subordinate, as the law also says. LAW HUPOTASS-ESTHWSAN
- {35} C' If there is anything they desire to know, CORRECT PRACTICE
let them ask their husbands at home.
B' For it is shameful for a woman to speak in church. DISGRACEFUL TO SPEAK
- {36} A' Or did the word of God originate with you? UNIVERSALITY OF PRACTICE
Or are you the only ones it has reached?)

II' ON THE USE OF SPIRITUAL GIFTS IN WORSHIP PRACTICE

- {37} 1 Anyone who claims to be a prophet, or to have spiritual powers,
2 must acknowledge that what I am writing to you
is a command of the Lord.
- {38} 1' Anyone who does not recognize this
2' is not to be recognized.

I' SUMMARY WITH REGARD TO THE ORIGINAL QUESTION

- {39} So, my friends, be eager to prophesy, CORRECT PRACTICE
and do not forbid speaking in tongues;
- {40} but all things should be done decently and in order