1 Corinthians 14:22

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	<mark>ὥστε α</mark> ίplugin-autotooltip_default plugin-autotooltip_bigó, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ γλῶσσαι εἰς σημεῖόν εἰσινplugin-autotooltip_default plugin-autotooltip_bigεἰμί
	greek
	είμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be").
	lt an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. οὐ τοῖςplugin-autotooltip_default plugin-autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πιστεύουσιν ἀλλὰ τοῖςplugin-autotooltip_default plugin- autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
Greek	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀπίστοις, ἡplugin-autotooltip_default plugin- autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ δὲplugin-autotooltip_default plugin-autotooltip_bigδέ
	greek
	δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. προφητεία οὐ τοῖςplugin-autotooltip_default plugin-autotooltip_bigὀ, ἡ, τό
	greek
	Meaning:
	*The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ ἀπίστοις ἀλλὰ τοῖςplugin-autotooltip_default plugin- autotooltip_bigò, ἡ, τό
	greek
	Meaning:
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῆ πιστεύουσιν.

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EC	١/	Thus tanguas are a sign not for boliovers but for unboliover	s, while prophecy is a sign not for unbelievers but for believers.
E3	v	Titlus toliques are a sign flot for believers but for unbeliever:	s, writte propriecy is a sign flot for unbelievers but for believers.

Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.

KJV Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for

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NLT So you see that speaking in tongues is a sign, not for believers, but for unbelievers. Prophecy, however, is for the benefit of believers, not unbelievers.