

Studies In First Corinthians

(I Corinthians 14:26-40)

1. When the congregation in Corinth assembled for worship, were they there to worship God and edify each other?

No, they were there for self-promotion: *“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying”* (I Corinthians 14:26).

- He is not against the gifts in themselves as they were given these gifts of God (I Corinthians 12:8-11). He was opposing the profitless usage of these gifts (I Corinthians 14:6).
- They had lost sight of the purpose for the worship assembly (John 4:23-24, Ephesians 4:16, and Hebrews 10:23-25).
- Self-exaltation certainly is what God wanted them to be doing (Matthew 6:1-2, Matthew 6:5-8, and Romans 11:20).

2. If a person were to speak in unknown tongues in the worship assembly, what else needed to occur?

An interpreter needed to be used: *“(27) If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. (28) But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God”* (I Corinthians 14:27-28).

- I Corinthians 14:2, I Corinthians 14:5, and I Corinthians 14:13.

3. Who was expected to keep the prophets in check?

The other prophets in the congregation: *“(29) Let the prophets speak two or three, and let the other judge”* (I Corinthians 14:29).

- They had to be aware of false prophets (Jeremiah 5:31, Jeremiah 6:13, Jeremiah 14:14, Matthew 7:15, Matthew 24:11, Mark 13:22, II Peter 2:1-3, and I John 4:1-5).

4. If a prophet received a revelation during a worship service, were they supposed to interrupt by blurting out that revelation?

No: *“(30) If any thing be revealed to another that sitteth by, let the first hold his peace. (31) For ye may all prophesy one by one, that all may learn, and all may be comforted”* (I Corinthians 14:30-31).

- Paul was not downplaying prophesying (I Thessalonians 5:20). But if all were speaking then the goal of prophesying wasn't being met (Ephesians 4:11-12).

5. Could a prophet control what he or she was going to say?
 Yes: *“And the spirits of the prophets are subject to the prophets” (I Corinthians 14:32).*
- God did not force the prophets to speak. Freewill is granted even when spiritual gifts are in place (**I Thessalonians 5:19** and **I Timothy 4:14**).
6. Would God do anything to create confusion in congregations of His people?
 No: *“For God is not the author of confusion [Strong’s # 181; disorder, commotion], but of peace, as in all churches of the saints” (I Corinthians 14:33).*
- The source of confusion was the people in the congregation (**I Corinthians 3:1-3**; cf. **James 3:16**). Even in the second epistle confusion [tumults] was a concern in Corinth (**II Corinthians 12:20**).
 - Peace comes through God (**Romans 15:13**, **Philippians 4:7**, and **II Peter 1:2**).
7. Were the females, even if they were prophets, permitted to speak in the worship assembly?
 No: *“(34) Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. (35) And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church” (I Corinthians 14:34-35).*
- **I Timothy 2:11-12.**
 - We must keep in mind that the church assembles for more purposes than just worship and these Scriptures do not apply (**Matthew 18:15-17**, **Acts 14:27**, **Acts 15:22**, etc.).
 - Moreover, a woman must not remain completely silent in the worship assembly or she could not worship God (**Ephesians 5:19** and **Colossians 3:16**).
 - Additionally, with respect to the woman not usurping authority, she must be able to confess Christ to obey the Gospel (**Romans 10:10**) and confess sins if she needs help from the saints (**James 5:16**).
8. Was it implied that some in Corinth had thought they were the lone source of revelation?
 They at least acted that way and needed to be corrected: *“What? came the word of God out from you? or came it unto you only” (I Corinthians 14:36)?*
- Corinth was not the only source for prophets (**Acts 13:1-2**, etc.).
9. What did Paul want the prophets in Corinth to do in regard to what he had written?
 Verify the validity of what Paul wrote: *“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord” (I Corinthians 14:37).*
- **I Corinthians 10:15** and **I Thessalonians 5:21**.

10. If someone in Corinth did not want to recognize what Paul had said, was Paul going to try and continue to convince that person?

No: *"But if any man be ignorant, let him be ignorant"* (**I Corinthians 14:38**).

- Some people just don't want to get it and they need left to their own peril (**Matthew 15:14** and **I Timothy 6:3-5**).

11. Would it have been better to speak in tongues or to be a prophet?

A prophet: *"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues"* (**I Corinthians 14:39**).

- The preference of prophecy is a repeat of what was said earlier (**I Corinthians 14:1**).
- However, that does not mean tongues need to be forbidden (**Mark 16:17**).

12. Does there need to be order in our worship assemblies?

Yes: *"Let all things be done decently and in order"* (**I Corinthians 14:40**).

- Things need set in order (**Titus 1:5**) and those who refuse such should be withdrawn from (**II Thessalonians 3:6**).