

- I. **Verse 26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.**
  - A. God has placed in the hands of others things that you and I lack. He requires that we have the humility to receive from them (**1 Cor 12:7**)
    1. When you come together let each one express the gifts within them in a way that is full of love. (**1Cor 13; 14:12**)
- II. **Verses 27-28 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.**
  - A. The type of speaking here is again predicated on the idea of coming before a people to deliver a message (**verse 6**) and is further reinforced by the idea in the previous verse of each one having something by which to edify the body including "having a tongue."
  - B. Paul says that when there is no interpreter this type of speaking is inappropriate. Thus he encourages the people to pray in the Spirit or to speak in tongues as dialogue between God and the individual.
- III. **Verses 29-33 Let two or three prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints.**
  - A. It will be helpful here to bring some of Paul's pastoral theology into the picture. The ordained office of ministry in the church is elder/overseer (**1Tim 3, Titus 1, Acts 20**). This office however

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has a fivefold expression seen in **Eph 4** as Apostle, Prophet, Evangelist, Pastor, and Teacher. One is not “better” than the other in that the goal isn't to be big and successful but to be faithful. These are simply different functions. This is apparent when contrasting how Paul functioned as an apostle to how Philip functioned as an evangelist.

1. There is a clear difference of scope of impact when looking at the apostle and prophet.
- B. The Prophets in view here in the text function in the office of prophet and come to give prophetic direction to the church (**acts 11:27-30**).
  1. The others who are judging or weighing a prophetic word are other prophets, this would include the elders who are there.
  2. We should be able to prophesy into a culture where we expect the word to be weighed since we do not have the full picture or application to a word.
- C. Paul's wisdom in the order of **verse 30** is seen in that it requires restraint on the part of both parties.
- D. **Verse 31** extends to anyone prophesying to the church with the authority of the eldership. I believe this verse also has application to prophetic culture in which we all prophesy to one another. (**Numbers 11**)
- E. **Verse 32** the prophets are to walk in restraint. A fruit of the Spirit is self-control

IV. **Verses 34-35 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.**

- A. “Silent” is not to be understood here as the absence of sound. The word can be used to call for silence from a certain type of

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speaking as in verse 28, or it can refer to a quiet spirit as in **1 Tim 2:2.**

- B. “Not permitted to speak” should be understood here in reference to speaking speaking out during the time when prophetic words are being given and judged. This phrase is almost always understood as a prohibition from speaking on a certain matter or from speaking into a certain context.
  - 1. Paul hints in the next verse at the type of speaking the women were engaged in and what he is prohibiting them from: asking questions of the prophets during this time we just read about. Ben Witherington of Asbury Theological Seminary notes that Corinthian women would frequent an “oracle” at nearby Delphi and would ask questions of the prophetess regarding their domestic lives. Being new in the church they would have thought this to be appropriate there as well.
- C. “As the law also says” there is no verse in the Hebrew Scriptures commanding women to be silent. Paul is asking for silence in the midst of the holy moment when God is speaking prophetically to his church. This concept we can see in the Hebrew Scriptures (**Hab 2:20 “But the LORD is in His holy temple. Let all the earth keep silence before Him.”**)
- D. Shameful i.e. Not honorable to interrupt this time when prophetic word are being delivered to the church. It is not honoring the presence of the Lord.
- E. Paul is addressing the women here because they were in this case causing the problem.

**V. Verse 36 Or did the word of God come originally from you? Or was it you only that it reached?**

- A. Still in regard to interrupting this reverent moment in the service, Paul employs sarcasm as if to say “you must be the only one with a word from the Lord”

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**VI. Verses 37-40** If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. But if anyone is ignorant, let him be ignorant. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order.