Grace Baptist Church/Crossroads International Church/ CIC home group Dr. Rick Griffith

2 May 1999/ 2 November 2008 / 3 May 2013 Message 22 of 24

NIV 35 Minutes

**Orderly Worship**

Title

***1 Corinthians 14:26-40***

**Topic:** Worship

**Subject:** Orderly worship

**Complement:** is aided by having speaking limitations.

**Purpose:** The listeners will control their speech in our church services.

**Attribute:** We worship our God of order

### Lately the concept of *order* has been very much on my mind. I thought of order especially when I considered some of the names parents gave their children. Tell me if you think these names increase or decrease order as these kids go throughout life. [Read first names below.]

Names

#### However, the Warren here was born into the Peace family. So his name became Warren Peace.

#### Paige is the name of the daughter born to Mr. & Mrs. Turner. Get it? Page turner.

#### Eileen Dover

#### Carl Arm

#### Chris B. Bacon

#### Justin Case

### Our God is a God of order.

Order

#### He gave us language to help us communicate to establish order. But let’s also see some snapshots from nature on how orderly God is—including His surprises!

Chipmunk + 3 slides

#### Solar system—the accuracy of the star movements is so orderly that astronomers can predict the exact locations of stars and planets hundreds of years from now!

Planets

#### Human government—God designed government to maintain order in society. Need I tell you that order is a high priority in Singapore?

Singapore

#### Family order has the father as the president, the mother as the vice president, and the children as the… Did I hear someone say “slaves”?

Family

#### Church worship also is to be done in order—this is our subject for today in 1 Corinthians 14.

Worship

### Last time we saw in 14:1-25 that intelligible speech takes priority over unintelligible, or prophecy over tongues. But how does this work out in an orderly church service? Here verses 26-40 help. This latter part of the chapter addresses this question…

1 Cor 14

### Subject: How can we maintain order in our church services (see your outline)?

• Order

### Paul shows how to maintain order in three different ways. The first way relates to those speaking in the services…

# I. Speakers best edify the church by taking turns (26-35).

MP

#  [Orderly spontaneity encourages us all.]

## Everything said in our services should edify the church (26).

26

### Paul allows the Corinthians to continue their spontaneous and participatory worship—as long as it edified others.

### Many churches provide this opportunity during the service for anyone to stand up and share any of these forms of worship.

#### I’ve been in services where anyone can request an instruction or a hymn.

#### The “revelation” here refers to a prophecy and the last two relate to tongues.

#### Although our church has no written policy or doctrinal statement on these matters, we looked last week how the tongues in Acts 2 were foreign languages and the purpose of these languages in 1 Cor. 14:21-22 is to be a sign to unbelieving Jews. Thus a biblical definition of tongues is [read]. Since this so rarely happens, ours is not a tongues-speaking church.

Today

Definition

1 Cor 14:21

Acts 2

(Yet when tongues were undoubtedly here, what was Paul’s advice to control their use? He says in verses 27-28…)

## Tongues speakers should take turns and be interpreted (27-28).

27-28

### “To God privately” in the NLT is unfortunate, as the context here is the worship service. Literally this reads, “speak to himself and to God” (NIV, NAU, KJV, ESV, etc.). As we saw last week, there is no biblical support for tongues in private.

### So Paul says that when there’s no interpreter, a tongues speaker should speak to himself and to God (28). Why? Because of what we talked about last time—God created speech to be intelligible speech!

### Also, some people feel that the gift of tongues is an ecstatic speech that comes upon people that they just cannot control. But these verses show that tongues was never “ecstatic” in the sense that it could not be controlled as three limitations are imposed:

#### Only two or three should speak in tongues at one meeting.

#### They should do so one at a time.

#### There must be interpretation.

### But why the restriction of only 2-3 tongues speakers? To make sure that tongues do not dominate the service.

### Why only one at a time?

#### This is probably due to the carry over from the Greek mystery religions from which some of the Corinthians had been saved. These ecstatic cults were known for the chaos in their meetings—people falling down, all speaking at once, etc.

Black

#### Paul says that this is not orderly worship!

(Yet even intelligible speech also has restrictions. Note how verses 29-33a say that…)

## Prophets should take turns and be evaluated by other prophets (29-33a).

29-33a

Prophecy

### Prophecy has come into focus in recent years with Lord of the Rings—Frodo and his friends must fulfill a prophecy to cast the ring into Mordor. In this account, one thing they do have right is that the ring and prophecy possess a certain power.

Lord

Frodo

Ring

### So let’s review biblically what prophecy is—even though I discussed this last week.

Proph Def

#### Last time we saw from Deuteronomy 18 and 2 Peter 1:20-21 that prophecy is an uninterpreted message from God—in other words, if someone comes to you and says, “I have a word from God for you,” it better be 100% accurate!

Deut 18

#### But the seriousness of this has been diluted in the past 20 years though a NT professor formerly at Trinity Evangelical Divinity School near Chicago name Wayne Grudem.

Grudem

##### Grudem’s definition of prophecy is “telling something that God has spontaneously brought to mind.”

##### Now think about this definition: “telling something that God has spontaneously brought to mind.” Any of us can do this, so Grudem claims that anyone can prophesy. Even the *NIV Study Bible* footnote on verse 30 supports this view. But why can’t this be the case?

###### Does verse 31 say all believers can prophesy? No, the “all” here is already limited to 2-3 people.

29-33a

###### Chapter 12:29 is clear that all are not and cannot be prophets.

12:29

##### Grudem’s view also claims that there can be “inspired but erroneous prophecy”! Seriously! I am not kidding you! He essentially claims that God is the author of error since He brings things to believers’ minds but they mess it up in the transmission of the message.

• inaccurate

• Inspired but errant

###### In Acts 21:10-11 Grudem amazingly accuses the Holy Spirit of error (called “inaccuracies of detail”) when Agabus prophesies that *Jews* would bind Paul. Why does Grudem say this was the Spirit’s error? Because *Romans* actually bound him (Acts 21:33). Yet the Jews *caused* the riot that resulted in the Romans binding Paul (21:27f.), so the Spirit was not wrong in His message through Agabus.

Agabus

###### Grudem interprets the stipulation that prophets were to “weigh what is said” (1 Cor. 14:29) to mean to “sift the good from the bad” (p. 31). But is this the intent of Paul? The discernment was to judge whether the *message itself* was from God, not to pick and choose which parts were good and bad. This is why God provided the gift of discernment (1 Cor. 12:10), for false prophets could be within their midst (12:3).

14:29

###### Grudem essentially teaches that a message can be inspired but erroneous, which is incredible to imagine. Will God really author error? If so, what about our Bible? This is similar to saying Scripture is inspired but not inerrant in the original manuscripts. While there have always been false (erroneous) prophecies from Satan, it is incredible that evangelicals now actually believe in “inspired but erroneous” messages from God Himself!

### Who are “the others” who weigh the prophecies (29)?

#### Verse 32 clarifies that prophets are the best ones to judge other prophecies.

#### Further, the word for “others” in verse 29 means “others of the same kind.” In other words, they are also prophets.

(Restrictions also apply to women in the next section…)

## Women should ask their husbands questions at home (33b-35).

33b-35

### How can verse 34 say women should remain silent but also be allowed to prophesy according to chapter 11? Here’s some different views on how to reconcile this:

To Do?

#### Paul didn’t actually write 14:34 (Gordon Fee supports this, even though there’s not a shred of textual evidence).

• 1 Co 11; 1 Tim 2

#### Paul couldn’t remember what he just wrote in chapter 11 (but Paul couldn’t contradict himself and this still be Scripture).

#### Paul just quotes another Corinthian slogan that he sets out to refute. (But this slogan isn’t concise and proverbial.)

#### Paul is just limiting uneducated Corinthian women from interrupting the services with irrelevant questions. (If so, why silence *all* women and no men?)

#### Others say he’s just limiting women from speaking in tongues yet they can still teach men in the services (but 1 Timothy 2 prohibits them teaching men).

#### Women should not participate in the “final church decisions about the legitimacy of any given prophecy” (Blomberg, 281; also Grudem, Hurley). This authority is exclusively given to the all-male leaders. The women silenced may only be the wives too. Perhaps this is true but it doesn’t reconcile with women in chapter 11.

#### I believe the prohibition of 1 Corinthians 14 is the general rule and the prophesying of 1 Corinthians 11 the exception occurring only in the Corinthian church—a practice that Paul did not necessarily approve (he only regulated it with the use of the veil). The principle of silence also applies in 1 Timothy 2 where women are not allowed to teach men as well. The early church did not allow its women to take part audibly in public worship. That included preaching, praying in mixed company, and teaching men in public.

#### You see, most (if not all) of these views see 1 Corinthians 11 as the general rule on women's role in the church. Yet this emphasis upon 1 Corinthians 11 is unlikely, especially since the major teaching of chapter 11 is to illustrate with a head covering the woman's position of subordination to man (her role in the church service is not the emphasis). Undoubtedly, the women in Corinth prayed and prophesied in church, but Paul did not condone this practice and we find no evidence of women leading in worship in any other NT church. In 1 Timothy 2:8 he specifically states that the *men* should be those who pray in the worship service.

### So why don’t women preach at CIC?

Women

#### Is it because they are terrible preachers? No! I teach preaching and many of the higher grades go to the women in the class! Because they are too emotional? No!

Reasons

#### It is because 1 Timothy 2:11-15 goes back to the creation order—referred to here in 1 Corinthians 14:34 as “the Law.”

1 Tim 2

(Paul is so serious about these issues that he says in verse 36-38 that the church should…)

# II. Discipline those who disobey Christ’s speaking limitations (36-38).

MP

## The Corinthian worship abuses weren’t from God (36).

Equal?

## The speaking limitations on women that Paul imposed were actually from Christ (37).

## We should discipline those disobeying these speaking limitations (38).

(Paul’s final word on gifts strikes a balance in verse 39-40 where Paul says to…)

# III. Emphasize prophecy without totally excluding tongues (39-40).

MP

## The church should eagerly allow genuine prophetic messages (39a).

### How can Crossroads prohibit both prophecy and tongues in light of verse 39?

### Why do we spend two whole sermons on issues that are not relevant to us today?

#### We are committed to expository teaching at CIC and are not afraid to discuss any passage of Scripture—we are accountable for them all!

#### “All Scripture is inspired of God and profitable…” (2 Tim. 3:16-17)

#### If one claims a prophecy, we will expect it to be equal in authority to the Bible.

### If true prophecies that add to God's revelation do not exist today, the warning "do not despise prophetic utterances" (1 Thess. 5:20) cannot be disobeyed except in reference to disobeying biblical commands.

## The church should also not forbid genuine tongues messages (39b).

Black

### I don’t believe we forbid genuine tongues messages. We only forbid only false ones. If someone claims to have a message in tongues, we will first of all need to know if there are any unbelieving Jews present for it to serve as a sign to them (14:21-22).

### So what *is* happening with those who claim to speak in tongues today?

#### Often they are responding to dead orthodoxy. This should cause us to take heed! Are we like the Ephesian church in Revelation 2 that lost its first love?

#### Often this comes from training people to repeat sounds.

#### For others it is a psychological phenomenon (but not in real foreign languages).

#### Satan also counterfeits some of his speech as tongues messages.

### Neil Babcock, in his book, *A Search for Charismatic Reality*, shares his own pilgrimage out of the charismatic movement. He pastored a charismatic church for eight years, but got tired of nine years of needing to have a new experience each time to keep up the hype. He ultimately became convinced that tongues messages needed to be in actual, known foreign languages—so he left the movement (p. 38).

## The general guideline for all worship is that it be orderly (40).

# Conclusion

### Basically what Paul is saying is simply this: Orderly worship is aided by having speaking limitations (MI).

MI

### Limiting speech is one way to help worship be orderly (MI).

### Why are charismatic churches growing faster?

#### In Sri Lanka and Singapore and many other places the AOG church is the fastest growing church.

Chart

#### Why are they growing faster? Is it because they have genuine tongues and prophecy? I don’t think so. I think it’s because of the participatory style of worship—something that you can have without these specific experiences.

#### We can learn from them, can’t we?

### So how can we be orderly yet spontaneous and edifying?

Bulb

#### Really sing!

#### Respond!

#### Let’s do it now as we sing our closing song.

### Prayer.

Black

Grace Baptist Church Dr. Rick Griffith

2 May 1999 Message #22 of 25

NIV 35 Minutes

**Orderly Worship**

***1 Corinthians 14:26-40***

**Topic:** Worship

**Subject:** Orderly worship

**Complement:** is aided by having speaking limitations.

**Purpose:** The listeners will control their speech in our church services.

### Lately the concept of order has been very much on my mind—and perhaps yours too.

#### Last week the CharacterFirst! team presented the trait of orderliness before 110 principals and MOE officials.

#### We also shifted our home on Friday and now have a new appreciation of order!

### Our God is a God of order

#### Animals—the worm eats the dirt, the bird eats the worm, the eagle eats the bird.

#### Solar system—the accuracy of the movement of the stars is so orderly astronomers can predict the exact locations of stars and planets hundreds of years from now!

#### Human government—God designed government to maintain order in society. Need I tell you that order is a high priority in Singapore?

#### Family order has the father as the president, the mother as the vice president, and the children as the… did I hear someone say “slaves”?

#### Church structure also has order. I’ve been studying this with the deacons in recent months to see how we can adapt to a more scriptural pattern.

#### Church worship also is to be done in order—this is our subject for today in 1 Corinthians 14 and worship is our focus this month as May is designated “Worship Month” here at GBC.

### Last time we saw in 14:1-25 that intelligible speech takes priority over unintelligible, or prophecy over tongues. But it still remains to be seen how this actually works its way out in an orderly church service. This is where verses 26-40 help. This latter part of the chapter addresses this question…

### Subject: How can we maintain order in our church services (see your outline)?

### Here’s where Paul puts some limitations on the use of prophecy and tongues in the church—and even women as well.

### Paul shows how to maintain order in three different ways. The first way relates to those speaking in the services…

# I. Speakers best edify the church by taking turns (26-35).

#  [Orderly spontaneity encourages us all.]

## Everything said in our services should edify the church (26).

### Paul allows the Corinthians to continue their spontaneous and participatory worship—as long as it edified others.

### Many churches provide this opportunity during the service for anyone to stand up and share any of these forms of worship.

### I guess our SEC in a sense provides this as well, for members can share whatever they sense God doing in their hearts.

#### Especially an instruction or a hymn (though this isn’t often done)

#### The “revelation” here refers to a prophecy and the last two relate to tongues. Although our church has no written policy or doctrinal statement on these matters, we are informally of the opinion that these gifts have fulfilled their purpose.

#### A clarification—I know and love many charismatics!

##### I have hired charismatics while on the board of my boy’s Christian school.

##### I recommended a charismatic at FCBC to be the new board chairman—and he’s doing a fantastic job!

##### Many of my students are charismatic—about half of my pastoral care group attends the Tabernacle churches.

##### There’s a huge difference between TCC and TJC!

(Yet when tongues were undoubtedly here, what was Paul’s advice to control their use? He says in verses 27-28…)

## Tongues speakers should take turns and be interpreted (27-28).

### Some people feel that the gift of tongues is an ecstatic speech that comes upon people that they just cannot control. But these verses show that tongues was never “ecstatic” in the sense that it could not be controlled as three limitations are imposed:

#### Only two or three should speak in tongues at one meeting.

#### They should do so one at a time.

#### There must be interpretation.

### But why the restriction of only 2-3 tongues speakers? To make sure that tongues do not dominate the service.

### Why only one at a time?

#### This is probably due to the carry over from the Greek mystery religions from which some of the Corinthians had been saved. These ecstatic cults were known for the chaos in their meetings—people falling down, all speaking at once, etc.

#### Paul says that this is not orderly worship!

### Paul also says that there’s no interpreter, a tongues speaker should speak to himself and to God (28). Why? Because of what we talked about last time—God created speech to be intelligible speech!

(Yet even intelligible speech also has restrictions. Note how verses 29-33a say that…)

## Prophets should take turns and be evaluated by other prophets (29-33a).

### Let’s review what prophecy is—even though I discussed this last time.

#### Last time we saw from Deuteronomy 18 and 2 Peter 1:20-21 that prophecy is an interpreted message from God—in other words, if someone comes to you and says, “I have a word from God for you,” it better be 100% accurate!

#### But the seriousness of this has been diluted in the past 10-15 years, primarily though a NT professor at Trinity Evangelical Divinity School near Chicago name Wayne Grudem.

##### Grudem’s definition of prophecy is “telling something that God has spontaneously brought to mind.”

##### Now think about this definition: “telling something that God has spontaneously brought to mind.” Any of us can do this, so Grudem claims that anyone can prophesy. Even the *NIV Study Bible* footnote on verse 30 supports this view. But why can’t this be the case?

###### Because the “everyone” of verse 26 obviously doesn’t mean that each and every person in the service was going to speak to the people.

###### Does verse 31 say all believers can prophesy? No, the “all” here is already limited to 2-3 people.

###### Chapter 12:29 is clear that all are not and cannot be prophets.

##### Grudem’s view also claims that there can be “inspired but erroneous prophecy”! Seriously! I am not kidding you! He essentially claims that God is the author of error since He brings things to believers’ minds but they mess it up in the transmission of the message.

###### In Acts 21:10-11 Grudem amazingly accuses the Holy Spirit of error (called “inaccuracies of detail”) when Agabus prophesies that *Jews* would bind Paul. Why does Grudem say this was the Spirit’s error? Because *Romans* actually bound him (Acts 21:33). Yet the Jews *caused* the riot that resulted in the Romans binding Paul (21:27f.), so the Spirit was not wrong in His message through Agabus.

###### The stipulation that prophets were to “weigh what is said” (1 Cor. 14:29) is interpreted by Grudem as “sift the good from the bad” (p. 31). But is this the intent of Paul? The discernment was to judge whether the *message itself* was from God, not to pick and choose which parts were good and bad. This is why God provided the gift of discernment (1 Cor. 12:10), for false prophets could be within their midst (12:3).

###### Grudem essentially teaches that a message can be inspired but erroneous, which is incredible to imagine. Will God really author error? If so, what about our Bible? This is similar to saying Scripture is inspired but not inerrant in the original manuscripts. While there have always been false (erroneous) prophecies from Satan, it is incredible that evangelicals now actually believe in “inspired but erroneous” messages from God Himself!

### Who are “the others” who weigh the prophecies (29)?

#### Verse 32 clarifies that prophets are the best ones to judge other prophecies.

#### Further, the word for “others” in verse 29 means “others of the same kind.” In other words, they are also prophets.

(Restrictions also apply to women in the next section…)

## Women should ask their husbands questions at home (33b-35).

### How can verse 34 say women should remain silent but also be allowed to prophesy according to chapter 11? Here’s some different views on how to reconcile this:

#### Paul didn’t actually write this (Gordon Fee supports this, even though there’s not a shred of textual evidence).

#### Paul couldn’t remember what he just wrote in chapter 11.

#### Paul’s just quoting another Corinthian slogan which he sets out to refute. (But this slogan isn’t concise and proverbial.)

#### Paul is just limiting uneducated Corinthian women from interrupting the services with irrelevant questions. (If so, why silence *all* women and no men?)

#### Others say he’s just limiting women from speaking in tongues (but God gave this gift irrespective of gender).

#### Women should not participate in the “final church decisions about the legitimacy of any given prophecy” (Blomberg, 281; also Grudem, Hurley). This authority would have been exclusively given to the all-male leaders. The women silenced may only be the wives too. Perhaps this is true but it doesn’t reconcile with women in chapter 11.

#### The prohibition of 1 Corinthians 14 is the general rule and the prophesying of 1 Corinthians 11 the exception occurring only in the Corinthian church—a practice that Paul did not necessarily approve (he only regulated it with the use of the veil). The principle of silence also applies in 1 Timothy 2 where women are not allowed to teach men as well. "It is only too apparent that the early church did not allow its women to take part audibly in public worship. That included preaching, praying in mixed company, and teaching men in public."

#### You see, most (if not all) of these views see 1 Corinthians 11 as the general rule on women's role in the church. Yet this emphasis upon 1 Corinthians 11 is not necessary, especially since the major teaching in this chapter is to illustrate with a head covering the woman's position of subordination to man (her role in the church service is not the emphasis). Undoubtedly, the women in Corinth prayed and prophesied in church, but Paul did not condone this practice and we find no evidence of women leading in worship in any other NT church. In 1 Timothy 2:8 he specifically states that the *men* should be those who pray in the worship service.

### So why don’t women preach at GBC?

#### Is it because they are terrible preachers? No! I just finished teaching my preaching course this week at SBC and noticed that the higher grades went to the women in the class!

#### It is because 1 Timothy 2:11-15 goes back to the creation order—referred to here in 1 Corinthians 14:34 as “the Law.”

(Paul is so serious about these issues that he says in verse 36-38 that the church should…)

# II. Discipline those who disobey Christ’s speaking limitations (36-38).

## The Corinthian worship abuses weren’t from God (36).

## The limitations Paul imposed were actually from Christ (37).

## We should discipline those disobeying these speaking limitations (38).

### Ignores what? The context refers to both restrictions on women or to restrictions on tongues, prophecy, and women’s speech (38)?

### Who will ignore such a person—the Spirit or the church or someone else (38b)? Maybe it doesn’t make any difference, for if the Spirit ignores someone than the church should too!

(Paul’s final word on gifts strikes a balance in verse 39-40…)

# III. Emphasize prophecy without totally excluding tongues (39-40).

## The church should eagerly allow genuine prophetic messages (39a).

### How can Grace Baptist prohibit both prophecy and tongues in light of verse 39?

### Why do we spend two whole sermons on issues that are not relevant to us today?

#### We are committed to expository teaching at GBC and are not afraid to discuss any passage of Scripture—we are accountable for them all!

#### “All Scripture is inspired of God and profitable…” (2 Tim. 3:16-17)

#### If someone stands up and says he has a prophecy…

#### Why don’t we have a portion of our services dedicated to prophecy and tongues?

#### If all gifts are active today, it would be inconsistent to deny them in the services.

### If true prophecies that add to God's revelation do not exist today, the warning "do not despise prophetic utterances" (1 Thess. 5:20) cannot be disobeyed except in reference to disobeying biblical commands.

## The church should not forbid genuine tongues messages (39b).

#### If God doesn’t give prophecies and tongues, then what *does* He do?

##### God heals today.

###### Jack Deere’s first book, *Surprised by the Power of the Spirit,* has a misleading subtitle *A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today.*

###### We believe God heals—even miraculously at times.

##### God speaks today.

###### The question is what one means by “speaks.”

###### He is working in our lives and speaking to us through His Word.

##### God guides us today.

###### Does He still speak to us today?

###### We acknowledge God’s guidance today.

##### The issue is not whether God *can* give certain gifts today—it is whether He *does* do so.

#### So what *is* happening with those who claim to speak in tongues today?

##### Often they are responding to dead orthodoxy. This should cause us to take heed! Are we like the Ephesian church in Revelation 2 that lost its first love?

##### Training people to repeat sounds

##### Psychological phenomenon

##### Satan also counterfeits some tongues messages.

### Gene Babcock, in his book, *A Search for Charismatic Reality*, shares his own pilgrimage out of the charismatic movement.

## The general guideline for all worship is that it be orderly (40).

# Conclusion

### Orderly worship is aided by having speaking limitations (MI).

### Limiting speech is one way to help worship be orderly (MI).

### Why are charismatic churches growing faster?

#### In Sri Lanka and Singapore and many other places the AOG church is the fastest growing church.

#### Why are they growing faster? Is it because of tongues and prophecy? I don’t think so. I think it’s because of the participatory style of worship—something which you can have without these gifts.

#### We can learn from them, can’t we?

### So how can we be orderly yet spontaneous and edifying?

#### Really sing!

#### Respond!

#### Come to GBS today and participate, spontaneously! Let’s talk about it.

### Prayer.

# Preliminary Questions

**Verses Questions**

# Context What did the author record just prior to this passage?

### Up to this point in chapter 14 Paul has argued for the superiority of prophecy over tongues.

# Purpose Why is this passage in the Bible?

### Now Paul begins to put some limitations on the use of prophecy and tongues in the church—and even women as well.

# Background What historical context helps us understand this passage?

# Questions

### Why should tongues be limited in the church to only 2-3 speakers?

### If there’s no interpreter, why should a tongues speaker speak to himself and to God (28)?

### Why is prophecy also limited to only 2-3 speakers (29)?

### Who are “the others” who weigh the prophecies (29)? Verse 32 clarifies that prophets are the best ones to judge other prophecies.

### Does verse 31 say all believers can prophesy?

### How can verse 34 say women should remain silent but also be allowed to prophesy according to chapter 11?

#### Paul didn’t actually write this (Gordon Fee supports this, even though there’s not a shred of textual evidence).

#### Paul couldn’t remember what he just wrote in chapter 11.

#### Paul’s just quoting another Corinthian slogan which he sets out to refute. (But this slogan isn’t concise and proverbial.)

#### Paul is just limiting uneducated Corinthian women from interrupting the services with irrelevant questions. If so, why silence *all* women and no men?

#### Others say he’s just limiting women from speaking in tongues, but God gave this gift irrespective of gender.

#### Women should not participate in the “final church decisions about the legitimacy of any given prophecy” (Blomberg, 281; also Grudem, Hurley). This authority would have been exclusively given to the all-male leaders. The women silenced may only be the wives too.

### Ignores what—restrictions on women or on tongues, prophecy, and women’s speech (38)?

### Who will ignore such a person—the Spirit or the church or someone else (38b)?

### How can Grace Baptist prohibit both prophecy and tongues in light of verse 39?

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Preliminary issues

#### I know and love many charismatics.

##### I have hired charismatics while on the board of my son’s school.

##### I recommended a charismatic at FCBC to be the new board chairman—and he’s doing a fantastic job!

#####  Many of my students are charismatic—about half of my pastoral care group attends the Tabernacle churches.

##### There’s a huge difference between TCC and TJC!

#### Why do we spend two whole sermons on issues that are not relevant to us today?

##### We are committed to expository teaching at GBC and are not afraid to discuss any passage of Scripture—we are accountable for them all!

##### “All Scripture is inspired of God and profitable…”

##### If someone stands up and says he has a prophecy…

##### Why don’t we have a portion of our services dedicated to prophecy and tongues?

##### If all gifts are active today, it would be inconsistent to deny them in the services.

#### If God doesn’t give prophecies and tongues, then what *does* He do?

##### God heals today.

###### Jack Deere’s first book, *Surprised by the Power of the Spirit,* has a misleading subtitle *A Former Dallas Seminary Professor Discovers That God Speaks and Heals Today.*

###### We believe God heals—even miraculously at times.

##### God speaks today.

###### The question is what one means by “speaks.”

##### God guides today.

###### Does He still speak to us today?

###### We acknowledge God’s guidance today

###### We

##### The issue is not whether God *can* give certain gifts today—it is whether He *does* do so.

#### What *is* happening with those who are speaking in tongues today?

##### In many cases they are responding to dead orthodoxy. This should cause us to take heed! Are we like the Ephesian church in Revelation 2 that lost its first love?

##### Training people to repeat sounds

##### Psychological phenomenon

##### Satanic

### Babcock: *A Search for Charismatic Reality*

### Why are charismatic churches growing faster?

#### In Sri Lanka and Singapore and many other places the AOG church is the fastest growing church

### Grudem’s view on prophecy

### Jack Deere

### GBC has no written policy on cessationism

### Why don’t women preach at GBC?

**Orderly Worship**

***1 Corinthians 14:26-40***

**Exegetical Outline**

# Exegetical Idea: The way to achieve orderly worship is to impose speaking limitations.

# I. (27-35) The way for verbal messages to edify the church is by speakers to be orderly by taking turns.

## (26) The motive of all verbal messages in church services should be to edify the church.

## (27-28) The way for tongues messages to be orderly and edify the church is by speaking in turn and with interpretation.

## (29-33a) The way for prophetic messages to be orderly and edify the church is by speaking in turn and with evaluation by other prophets.

## (33b-35) The way for women’s questions to be orderly and edify the church is by them asking their husbands these questions at home.

# II. (36-38) The penalty for disobeying Christ’s speaking limitations by following one’s own guidelines is church discipline.

## (36-37) The Corinthians shouldn’t pridefully suppose that their worship abuses were from God since the limitations Paul imposed were actually from Christ.

### (36) The Corinthian worship abuses weren’t from God.

### (37) The limitations Paul imposed were actually from Christ.

## (38) Disobeying Christ’s speaking limitations should result in church discipline.

# III. (39-40) The solution to disorderly worship at Corinth is to emphasize prophecy without totally excluding tongues.

## (39a) The church should eagerly allow genuine prophetic messages.

## (39b) The church should not forbid genuine tongues messages.

## (40) The general guideline for all worship is that it be orderly.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Subject: How can we maintain order in our church services?

# I. Speakers best edify the church by taking turns (26-35).

## Everything said in our services should edify the church (26).

## Tongues speakers should take turns and be interpreted (27-28).

## Prophets should take turns and be evaluated by other prophets (29-33a).

## Women should ask their husbands questions at home (33b-35).

# II. Discipline those who disobey Christ’s speaking limitations (36-38).

## The Corinthian worship abuses weren’t from God (36).

## The limitations Paul imposed were actually from Christ (37).

## We should discipline those disobeying these speaking limitations (38).

# III. Emphasize prophecy without totally excluding tongues (39-40).

## The church should eagerly allow genuine prophetic messages (39a).

## The church should not forbid genuine tongues messages (39b).

## The general guideline for all worship is that it be orderly (40).

# Conclusion

### Orderly worship is aided by having speaking limitations (MI).

### Limiting speech is one way to help worship be orderly (MI).

### How can we be orderly yet spontaneous and edifying?

# Introduction

### Subject: How can we maintain \_\_\_\_\_\_\_\_\_\_ in our church services?

# I. Speakers best edify the church by \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ (26-35).

## \_\_\_\_\_\_\_\_\_\_ said in our services should edify the church (26).

## \_\_\_\_\_\_\_\_\_\_ speakers should take turns and be interpreted (27-28).

## \_\_\_\_\_\_\_\_\_\_ should take turns and be evaluated by other prophets (29-33a).

## \_\_\_\_\_\_\_\_\_\_ should ask their husbands questions at home (33b-35).

# II. \_\_\_\_\_\_\_\_\_\_ those who disobey Christ’s speaking limitations (36-38).

## The Corinthian worship abuses weren’t from God (36).

## The limitations Paul imposed were actually from Christ (37).

## We should discipline those disobeying these speaking limitations (38).

# III. Emphasize prophecy without totally \_\_\_\_\_\_\_\_\_\_ tongues (39-40).

## The church should eagerly allow genuine prophetic messages (39a).

## The church should not forbid genuine tongues messages (39b).

## The general guideline for all worship is that it be orderly (40).

# Conclusion

### Orderly worship is aided by having speaking \_\_\_\_\_\_\_\_\_\_ (MI).

### Limiting speech is one way to help worship be orderly (MI).

### How can we be orderly yet spontaneous and edifying?

**Rick Griffith**

28 April 2013

*Message 22 of 24 in “Becoming Who We Are” 1 Corinthians Series*

**Orderly Worship**

**1 Corinthians 14:26-40**

# Introduction

### God is a God of order.

### Subject: How can we maintain \_\_\_\_\_\_\_\_\_\_ in our church services?

# I. Speakers best edify the church by \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ (26-35).

## \_\_\_\_\_\_\_\_\_\_ said in our services should edify the church (26).

## \_\_\_\_\_\_\_\_\_\_ speakers should take turns and be interpreted (27-28).

## \_\_\_\_\_\_\_\_\_\_ should take turns and be evaluated by other prophets (29-33a).

## \_\_\_\_\_\_\_\_\_\_ should ask their husbands questions at home (33b-35).

# II. \_\_\_\_\_\_\_\_\_\_ those who disobey Christ’s speaking limitations (36-38).

## The Corinthian worship abuses weren’t from God (36).

## The limitations Paul imposed were actually from Christ (37).

## We should discipline those disobeying these speaking limitations (38).

# III. Emphasize prophecy without totally \_\_\_\_\_\_\_\_\_\_ tongues (39-40).

## The church should eagerly allow genuine prophetic messages (39a).

## The church should not forbid genuine tongues messages (39b).

## The general guideline for all worship is that it be orderly (40).

# Conclusion

### Orderly worship is aided by having speaking \_\_\_\_\_\_\_\_\_\_ (MI).

### How can we be orderly yet spontaneous and edifying?

**Thought Questions**

1. Read 1 Corinthians 14:26-40 aloud. Besides those addressed in verses 1-25 last week, what other contrasts between prophecy and tongues are in verses 26-40? Give the verses and the contrasts.
2. What is the difference between true tongues and false tongues?
3. How do verses 33b-35 relate to women preaching in the main church services? See also 1 Tim. 2:11-12.
4. Does it refer to married women since 1 Corinthians 11:3-15 relates to all women?
5. How can our church have more orderly services?