

# Avoid Confusion: Edify one another with Gifts - 1 Corinthians 14:26-40

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[ 0 : 00 ] Well, good morning church.

Come on. Good morning church. Good morning, Jay. I feel like that was fake. Well, it's good to be here this morning.

I mean, not just because it's really nice and air conditioned. I know you saw I was preaching, but then you thought, man, it's going to be cool.

So you showed up anyhow. But glad that you're here this morning. If it's your first time here, we do want to welcome you to 4th Memorial. And our lead pastor is on vacation this week.

And so we want to pray for him and Wendy that they would be refreshed and heard from Scott this morning and assume that they'll be joining us online. And so they're here in spirit.

[ 1 : 04 ] But if you have a copy of the scriptures, go ahead and turn open to 1 Corinthians 14. We're going to be looking at verses 26 to 40 this morning.

Before we dive in, let me pray for our time and ask God's blessing on it. So join me now.

The law of the Lord is perfect, reviving the soul. And the testimony of the Lord is sure, making wise the simple.

It is the precepts of the Lord that are right, rejoicing the heart. And the commandments of the Lord are pure and enlightening the eyes.

Lord, would you enlighten our eyes this morning? Would you revive our souls? Would you cause our hearts to rejoice?

[ 2 : 04 ] Holy Spirit, would you guide me as I share your words and might your people, Lord Jesus, be encouraged this morning?

We thank you for this time. We ask that you would use it for our edification. And Lord Jesus, above all things, we want to pray this morning that you would be glorified.

We pray all this in the matchless name of Jesus. And God's people said, amen. Amen. Let's go see who is with us this morning.

Well let me give us a roadmap of this morning's text. We are going to be first talking about tongues and prophecy.

And we'll spend the majority of our time there. And then we will talk about women in the gathering. And I will try to spend as little time as possible in that section.

[ 3 : 12 ] And then we will end with a final encouragement, which we'll just briefly hit. And my intent this morning is really not to offend anyone, but simply to be faithful to the text.

And we're going to try not to avoid anything. So we're going to be navigating a bit of a minefield. My desire is that we would examine these landmines, but not set one off. And I think Scott did a superb job last week.

He had a massive text and really gave us a high level picture. And I'm going to get into a little bit of the nitty gritty. And hopefully we'll come away being challenged and encouraged.

And having heard from the Lord. So with that, let's dive in beginning in verse 26.

[ 4 : 12 ] Paul writes to the Corinthians, what then brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation.

Let all things be done for the building up. Now we're talking about the context of the church gathered here.

And what I want us to first notice is Paul is not laying out a comprehensive list of all of that which takes place when the church gathers. Okay.

He doesn't talk here about, right, the priority of preaching or the reading of Scripture, corporate prayer, celebration of the Lord's table. All of these aspects of the gathering from Scripture are prescriptive.

And I can give you passages, but we have much to cover here this morning. But what Paul is doing here is really highlighting where the Corinthians have really gone off the rails in their gatherings.

[ 5 : 17 ] And it wasn't in relation to the serving gifts. They're not going off the rails in terms of outdoing one another in how they exercised those gifts.

It was the speaking gifts, a hymn, a lesson, a revelation, a tongue, or an interpretation. What I also want us to note, or I think it's pretty apparent that this is a very spontaneous type of church gathering.

I want us to also note that it is descriptive, not prescriptive. What I don't want us to do is take away from what's happening in Corinth and make it our preferred approach when the church is gathered. Like as though organic ministry is somehow superior to thoughtful, planned out, which I believe also is spirit-led ministry.

And what I want us to see in terms of what's happening here is Paul is actually bringing greater structure, greater order to a church that is actually airing on the side of spontaneity to the point where I would say it is chaotic.

[ 6 : 33 ] And so the guiding principle that Paul gives us here in verse 26 is that regardless of the ministry that's taking place, let all things done be done for the building up, for the edification of the saints.

Build up the church. I think Scott was clear he kept hitting that last week. Build up the church. Build up the church. Do it from a heart of love to where God gets the credit.

He receives the glory. So when we gather, our aim should be to build up the body as we participate in the lives of one another.

My prayer every Sunday, whether I'm teaching or I'm just participating, is that I would be a blessing to somebody, that I would minister to at least one person during the gathering.

And my hope is that that would be the prayer of each of us, that as we drive in Sunday morning or perhaps even Saturday night for you less procrastinating type individuals, let's make that our prayer.

[ 7 : 51 ] God when I gather with other believers, let me minister to at least one other person. And I think then what happens is as we come, God is using one another, using us in one another's lives and we find that there is greater participation.

And I think that is tremendous body life. I would hope that we do some of that even this afternoon if you're going to be off at a home having a brunch or one of the things we're doing as a church, we're trying to build in structurally.

So we have like now these quarterly prayer and praise times, which we want to be more participatory. So build up the church.

All right, that was the easy part. Let's get into it. All right, related to these particular gifts. How are they to be used? Look at verse 27, 28.

If any speaking a tongue, let there be only two or at most three and each in turn and let someone interpret for there is no one.

[ 8 : 58 ] But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.

So this first gift that was being abused in Corinth is this gift of tongues. So let's talk about tongues. What is tongues? Tongues is the gift of languages.

The word here in scripture is Glossa. Every time we see this word in scripture, it refers to a known language. Scott referenced Acts 2 last week.

And there in Acts 2, 9 through 11, we are given this list of languages when this gift first appears in the New Testament. And then it concludes with, we hear them telling in our own tongues the mighty works of God.

So, what we see here is this gift is utilized and unbelievers hear the gospel in a language that they understand and they repent.

[ 10 : 07 ] So tongues to dispel some of the mystery here is simply a miracle that God does with the mouth.

It is primarily the purpose here is that it is a missionary gift. It's evangelistic in nature.

If you look at the three appearances in Acts, whether it be Acts 2, Acts 10, or Acts 19, in all three occurrences where this gift is manifest, it is in relation to unbelievers being brought into the family of God.

And I think what we find is that actually this gift is then being utilized in a fulfillment of the Abrahamic covenant in Genesis 12, verse 3, where God says to Abraham, you are going to be a blessing to the nations.

And this gift of languages is given so that the gospel can go forth. Now here's the question, what about a private angelic prayer language?

[ 11 : 24 ] We're not going to avoid anything this morning, folks. You're welcome. Where does this come from in Scripture? Well the preeminent passage related to this will touch on the couple of them, but the first one is 1 Corinthians 13.1 where Paul says, hey, if I speak in the tongues of men and of angels.

And I want to talk about this because if this is something that the Lord has for His people, then we should want it. I want everything that God wants for us.

Separately I don't want anything that is not from God. And so it is incumbent upon us to do the very best study of God's Word to determine is this something that God is giving to us.

And I am fallible, but I am going to give you my very best exegesis on this matter. And as Scott said last week, there are things that we can be charitable in and disagree.

But is Paul somehow giving us this doctrine of an angelic prayer language by saying that if I speak in the tongue of men and of angels, is that what he's doing here?

[ 13 : 02 ] Or is he perhaps using hyperbole? And I ask that question because it appears that Paul does a similar thing in Galatians 1-8 where he says, but even if we or an angel from heaven should preach to you a gospel contrary to the one we preach to you, let him be accursed.

So is Paul using hyperbole in Corinth to emphasize the importance of love just as he's using hyperbole in to the Galatians related to the importance of the gospel?

Because I think there's a parallel there and we can ask the question in Galatians, right? If an angel should preach from heaven a gospel contrary to the one we preach to you, we have to ask the question, do angels preach the gospel?

No. Do they preach angels from heaven preach a false gospel? No. Paul is using these examples to make a point.

I believe Paul is using hyperbole and based even on the context of 1 Corinthians 13 in the passage that follows, he says, and if I have prophetic powers and understand all mysteries and all knowledge, does Paul have capacity to understand all mysteries?

[ 14 : 33 ] No. Does he have capacity to possess complete total knowledge? No. None of us ever will.

Who are we talking about here? We're talking about God. And so I think it's safe to say that Paul is using this example of, if I speak in the tongue of men, even of angels, he's stressing, it doesn't matter how profound the thing that is happening, if you don't love, you've missed it.

So I take 1 Corinthians 13, 1 and I don't build an entire doctrine around that.

I think as a student of the word, it feels careless to me. And maybe some of you are like, but Jay, Paul says in 1 Corinthians 14, 18 and 19, he says, I thank God that I speak in tongues more than all of you.

Nevertheless, in church, I would rather speak five words with my mind in order to instruct others than 10,000 words in a tongue.

[ 15 : 57 ] So we are retreading some of the stuff we looked at, but again, we're getting into some of the nuts and bolts here. And so as you look at this passage where Paul says, I thank God that I speak in tongues more than all of you, but in the church, this is how I do it.

I use the common language of that group. So what is Paul referring to when he says, I speak in tongues more than any of you when I'm not gathered with the church?

When is this occurring? Is it that Paul is contrasting something that he does in private?

And there are denominations that have made this a significant distinctive of how they worship. I have very close friends that would tell you they have an angelic or a heavenly prayer language.

And if my interpretation was based upon the sincerity of faith of those that I respect and love, I'd have a hard time saying, well, that could be. But as I read this, what is it that Paul is contrasting?

[17:11] Let me suggest that during ministry, when the church was not assembled, could it be that the greatest missionary of all time used this gift in evangelizing those he spoke with that spoke a different language when he entered their town?

Is it that this gift that is a missionary gift as it is demonstrated throughout Acts, is it that Paul used this in his missionary efforts to see the gospel brought forth?

Now, scripture is silent on both accounts. We don't actually know.

My sense, based on the nature of the gift, I believe the latter. And I am not actually a cessationist in terms of someone who believes that the gift has ceased to exist.

So that puts me in a really strange camp all by myself, perhaps. I would just caution us on building an entire doctrine, which I would call tongues 2.0, around 1 Corinthians, a corrective book where the doctrine grows more out of inference than clear instruction.

[18:48] Nowhere in the New Testament have we been given instructions on if God has given us this angelic prayer language, this is how we're to utilize. So consider that.

Call that with the purpose of spiritual gifts. They're given for the edification of the individual? No, they're given for the edification of the body.

Build up the body. Build up the body. Everywhere we see that, that's the exhortation. And I would say additionally, probably the thing that personally is most troubling on this notion of a private angelic prayer language that people don't really understand what they're communicating to God is just in their spirit.

Everything I read in Scripture sort of grates against this in terms of, hey, know what's going on here, right? Know what's going on here, right? Don't be conformed.

Be transformed by the renewing of your mind. Take your thoughts captive. Pray with your minds and your spirits.

[19:54] So I wrestle with that. What is clear, however, are the parameters getting back to our text of how tongues should be used when gathered.

And Paul lays out in verse 27 some parameters here. Hey, let it be only two or three at most and each in turn.

So recall in Corinth what is happening there. It is more of this ecstatic, sensual, chaotic form of worship that they're used to at the Temple of Aphrodite and Paul is curtailing this.

He's saying to the Corinthians, don't take these grace gifts and then turn them into something that is chaotic. In fact, the nature of God is that He is not a God of confusion.

That is a theme throughout this particular text. God is a God of order, as it says later in verse 33. Additionally, think about sanctification.

[21:00] What is sanctification? It is God bringing order from our chaos. It's Him taking our lives and bringing them from chaos to order.

It's actually how He created the world. He created the stuff. He then formed it and then He filled it. He moved it from disorder to order, which is what He does in our lives related to sanctification.

That's the image. And so to then worship in a way that doesn't demonstrate the fact that God is bringing all things into order, it collides with the very character of God.

I've been to churches where everybody utilizes this gift. They all sing in tongues together.

Everybody's praying out in tongues together.

I have friends that serve at churches like this and I just, I don't see this doctrine taught in Scripture.

[22:11] In fact, the entire congregation singing out in a tongue, it's not the biblical pattern. It's not biblical. Paul says if you're going to do it in church, this is how to do it in an orderly fashion.

I think additionally when you have a church where everybody appears to have the same gift, it contradicts what Paul's already said in 1 Corinthians 12, right?

That there should be a diversity of gifts. Who decides the gift that we receive? Do we decide it? No. God decides the gift.

He says clearly Paul says in 1 Corinthians 12, 11, who apportions to each one individually as he wills.

But Jay, doesn't Paul say that he wants everyone to speak in tongues? He says that in 1 Corinthians 14, 5.

[23:15] I would say be careful what you wish for here because Paul also says that he desires for everyone to remain single in 1 Corinthians 7, 7.

And what's striking about it is he actually talks about singleness as charisma, the word for spiritual gift.

Are you as zealous for singleness as you are for the gift of tongues? Now some of you are wondering and asking is Jay saying singleness is a gift of the spirit?

I don't have to answer that this morning. You know why? Because Eric just started a doctoral program and he is focusing on the spiritual gifts and he will answer that question for all of us in three years.

So stay tuned. We have three governing rules related to tongues church.

[ 24 : 16 ] Now more than two or three, one at a time and if there's no interpreter that person is to remain silent in the church.

Otherwise what happens? It's chaos, it's confusing. It's two stage Christianity. If I go to church and everybody is doing this and I am not quite as filled with the spirit.

Yeah, people aren't built up and you know what? We look like a bunch of crazies to those that actually need the gospel.

And Paul says that in 1 Corinthians 14 where he says in verse 22 and 23 and let me just touch on this because we didn't get into the detail piece of this last week but he says thus tongues are a sign not for believers but for unbelievers.

While prophecies are a sign for unbelievers but it's not for unbelievers but for believers. If therefore the whole church comes together and all speak in tongues and outsiders or unbelievers enter will they not say that you are out of your minds?

[ 25 : 34 ] If tongues is used correctly church it is a sign for unbelievers. You come to the church, you don't know the language, somebody stands up, presents, talks about the mighty works of God in a language you understand and you're like God is here in the midst and then somebody stands up to interpret so the rest of the body then is edified.

Oh, the gospel just got shared in that language to that individual. It is a sign for unbelievers but Paul here when he says it's a sign for unbelievers here it's not in a good sense.

It's in a negative sense. It's a sign of judgment in the way that Paul is describing it here because in fact what he's doing is he actually quoted Isaiah 28 where the prophet talks about hey Israel when you hear these foreign tongues in your land God just judged you.

You don't understand what's being said that means somebody else is in charge. That's a sign of judgment and when an unbeliever comes to a congregation and they can't understand a thing we are judging them and what we're saying to them is you are not worthy of the gospel.

We are veiling the gospel. It's a negative sign and that's the ultimate irony here is that this gift was actually given to evangelize.

[ 26 : 57 ] That's what I've said there. On to prophecy. Verse 29 through 33. Paul says let two or three prophets speak.

Let the others weigh what is said. If a revelation is made to another sitting there let the first be silent. For you can all prophesy one by one so that all may learn and all be encouraged and the spirits of prophets are subject to prophets for God is not a God of confusion but of peace.

So let's talk about prophecy. Paul has given us now some parameters just like you did on tongues. Two or three share and it's interesting because he builds in the safeguard if a revelation is made to another sitting there let the first be silent.

And I love that he puts us in there it's like somebody is droning on or they're beginning to teach something that is not biblical. Paul's leaving room and saying hey you need to sit down and allow the other to share.

And maybe there's some long winded folks that like to talk at church. I think we probably have some here. And I mean Paul could do this he did it in Troas I mean Utikis he like fell asleep fell out of the window pad scene.

[ 28 : 24 ] And I think there is actually a very practical application for us unrelated to prophecy here but it's simply as we come together and as we interact and in particular in small groups let's not dominate.

That's time for participation. So for some of us that have more of a send button than a receive button like put a guard over the send and hit receive.

If you shared great then allow somebody else to engage. And I think we all know there's times when you're in a group and you want to have this conversation and there's one person kind of dominates.

And I'm not trying to be mean I'm just saying let's consider that maybe that's an area where some of us need to grow in self control. I am an equal opportunity offender this morning.

Just know that. Related to prophecy my sense here is that there are those in Corinth believing themselves to be prophets and Paul is putting as Pastor Scott would say guardrails around what is being taught.

[ 29 : 31 ] And Paul does this by saying after what has been prophesied it says and let the others weigh what is said.

So as a congregation you're called to do that for everything that comes from this pulpit whether it's Scott, myself, Eric or some other teacher you need to assess.

You need to measure that. You need to weigh it. Just like we see in Berean Acts 17 right Paul preaches and then what happens it says that the Bereans they actually went to the scriptures to see if he knew what he was talking about.

They were testing him and he was the apostle. So anybody that comes up here to teach you need to go to scripture and make sure that whatever is said actually aligns with the word of God.

Now in the context here a first Corinthians 14 where it says let others weigh what is said, the context actually of the others isn't the congregation although we're called to that he's talking about the other prophets that are also perhaps presenting.

[ 30 : 43 ] There's accountability that is built in. The leadership of this gathering is present to safeguard to make sure everything that is taught aligns with the word of God.

And what I want us to see here is just like tongues this was not ecstatic or out of control speech because what Paul says is hey the spirit of the prophets they're subject to the prophets.

But what does that mean? It means that you can control what you're going to say. You're not out of control. In fact two or three. Maybe you're number four and you're like but God gave me something. Well you get to share next week. You can control it is Paul's point. You're not out of control.

Prophecy what is prophecy? We know the primary purpose of it because Paul says in verse 31 so that all may what?

[ 31 : 45 ] Learn and be encouraged. So we know what it's for. You can go back earlier in the chapter in verse three where he says hey it's for the upbuilding the encouragement and the consolation of the body.

So prophecy is by nature that equipping gift that edifying gift. But what I want us to understand and this is critical to understanding this passage the office of prophet and apostle today does not exist. There are not modern day prophets. There are not modern day apostles which is in fact why Paul says hey I'm an apostle but I was one untimely born.

I didn't actually get to walk with Jesus even though he was tutored by Jesus in a miraculous way. One on one but the time of the apostles the time of the prophets it's over in fact Ephesians 220 says that the church is what built on the foundation of the apostles and prophets Jesus Christ Christ Jesus himself being the cornerstone the work of Christ it's complete everything we need for life for salvation.

Tatelesti it's complete it's finished. It's the foundation of the church and God built the foundation of the church on the apostles on the prophets but they're not walking around with us today.

[ 33 : 26 ] So there's not ongoing authoritative prophecy in that sense and if there were we would have an open canon.

We should be adding words to this book and there are groups that do this you can look at the cults you can look at the Mormons they have a modern day prophet and when things in culture get so heated that they're out of favor with everyone they change their prophecy.

Oh now if you're African American you can be part of the priesthood. African Catholics do this as well when the Pope when the Pope speaks and he speaks ex cathedra which is Latin for from the chair or from the cathedral it implies that he is speaking with infallibility which means that the words that he shares are now on par with the word of God.

So when we come to prophecy church your leadership is burdened on this front that we understand what is being taught here what is being talked about here and I would say this doctrine is out of control today in the church.

There are theologians that open the door so wide in terms of what qualifies as prophecy it's a word that is thrown out carelessly to the detriment of how folks view this book.

[ 35 : 10 ] The favor of God's word it is diminishing in the evangelical church in North America it just is. And so how we define prophecy is probably the most important thing that you're going to hear this morning in terms of what comes out of this particular text.

And I would say I would define it as Scott gave us a definition related to it is both the foretelling and foretelling of God's word.

And if you look at the Old Testament prophets you see that they did both they both foretold telling us things that hadn't occurred but they also foretold and they did more of that actually than foretelling they would tell Israel all the time go back to the law of Moses go back return return. And I believe that today this gift exists in this latter form that the foretelling has ceased but the foretelling continues.

And so prophecy in the foretelling category is someone who speaks authoritatively God's truth into another person's life.

[ 36 : 27 ] That's how I understand prophecy today. It is not limited to preaching although preaching is a form of foretelling. And is anyone teaching God's word proclaiming the gospel into another person's life engaging in biblical counseling of group of Christians meeting together speaking into one another's life.

Foretelling should be occurring. Which is why Paul says to everyone in 1 Corinthians 14 1 earnestly desire the spiritual gifts but especially that you may prophesy.

And some of you maybe are here going but Jay I want to foretell. Well you can. In fact you have a book of prophecy and it tells us the future for everyone.

Disappointed for man to die once and then face judgment. And if you have the son of God you have life. So foretell and foretell because you got a book of prophecy.

The book of the prophets is here. And I think we disregard it and we're like a spoiled child on Christmas going God you gave me the wrong toy.

[ 37 : 58 ] I don't like that you gave me the Bible. I want to speak for you in a different way.

Offending everyone. Jay what about when the Lord gives me a particular insight into a person's life. When I'm compelled to share something I didn't prepare. Well that happens all the time when I preach. Sometimes it's from the Lord.

Sometimes it's not right. Remember I was the pastor up here apologizing a couple weeks ago because I said something that probably wasn't great. That's my aim actually.

Well Scott Scott I'm not going to apologize for anything. So I can be led of the flesh.

[ 39 : 02 ] But what happens when you have like you're burdened and you I mean well you're being led of the spirit. I mean there's something very dynamic about the Christian life. How God works and how the spirit works among us.

Are we going to say that's prophecy. It's interesting because Paul talks about right in terms of the gifts he says you know there's this thing called the word of knowledge. The word of wisdom.

That's all he says. That's it. What is that. Maybe that has to do sometimes when we have this capacity to just to know something as we're interacting with somebody like you know what.

And we feel like you know like the Lord has given us something to share with somebody. I'm not going to put it under the category of prophecy.

I get nervous or not nervous. I just I think the church has gone off the rails in terms of what we now define as prophecy and foretelling.

[ 40 : 12 ] You want to increase in your ability to speak life into the lives of others with greater fruit. You know how you do that. I think the call to prophesy is the call to saturate your mind with the word of God.

Because I hear all sorts of just worldly counsel spoken into believers lives from somebody claiming to be led of the spirit and yet they're contradicting the words that the spirit wrote.

Do we understand that. Well danger both of these gifts related to Corinth. The problem with the way that they were using these gifts they really became the litmus test for a couple of things.

And the first one was for sanctification. Oh we have these gifts. This is happening so we must be walking with God. We look spiritual on Sunday.

Even though there's incest happening in this home. We're at the temple of Aphrodite. We're sleeping with temple prostitute.

[ 41 : 15 ] We're so divisive. None of us get along. But oh we speak in tongues. Prophecy we must be spiritual.

It's no different today. And these gifts can become a shortcut to sanctification. Right. Does that mean that's so.

One of my daughters at college part of a worship gathering. And there happened to be some other college students there that they defined as prophets. And these individuals would go then amongst the group and as they're worshiping and then praying in groups.

They would approach individuals. And so these young men that were prophets they would approach the cute girls. And they would give them prophecy. My daughter was given a prophecy. And this individual came up and said hey I see you standing in a boat. Or no. I see you as a boat. [ 42 : 15 ] And your sails aren't up for the Lord. Okay. You just need to put your sails up. It's like really.

So this individual that the student body knew was out the night before making out with his girlfriend is now playing the role of prophet to those in the congregation or those in this gathering looking as though they're very spiritual.

And I think oftentimes it is used as a short cut to sanctification. You don't have to be a workman approved in handling God's word.

You don't have to work out your salvation with fear and trembling. Oh you just manifest a gift. And I think it can be laziness. My pet peeve I'm going to tell you is when a pastor gets up and says you know what I had a message but the spirit really compelled me to do something different this morning.

Now can that happen? Yes. Yes it can. I am just jaded. And the vast majority of time I've seen that. [ 43 : 31 ] It's basically equivalent to I didn't put the time in this week. I did not study. I was out fishing, golfing. And I think we can use God in a way that isn't honoring.

And so if it is the spirit then make sure that you believe that it is but you've also done your homework. It can be used as a litmus for sanctification. Also going to be a litmus test for hey is God in the midst.

Is God here? There's a whole movement. The new apostolic reformation happening out of Reading, California. Bethel church. And there's a church where God shows up.

Shows up. I mean God is with us. Amen. Two or three gathered. God's present. Amen. But it's like God shows up because I've seen like glitter, gold, dust.

Right? I mean in my flesh I'm going I hate glitter.

[ 44 : 40 ] If God shows up in glitter I'm out. And why is he not showing up dropping down \$100 bills? I mean that's what I'm thinking like in my flesh. But it's actually not funny.

It does damage to I think the testimony of Christ and the power of the gospel. And what happens is you have a whole generation growing up going they see through it.

They see through it. And they're like I'm rejecting. I'm rejecting the church. Let's just be careful church.

You know if you feel as though the Lord has given you something to share with another. I just would say be careful about throwing phrases around like the Lord gave me something for you. I have a vision, a word that God has for me to give to you because he might and he might not.

Okay? And I think that's actually biblical because 1 Thessalonians 5, 21 says hey don't despise prophecy but test everything and hold fast to the good.

[ 45 : 43 ] And I think we have to give each other the prerogative to determine is the word that you just shared with me. Does it align with God's word?

Because I think sometimes in our attempt to appear really connected to God what we end up doing is damage to others. Hey you guys are going to have a baby.

Hey you're going to marry this person or you shouldn't marry this person. God told me. I think we have to be very careful on those fronts.

I procrastinated as long as I can. Women in the church! Verses 33 to 35.

As in all the churches of the saints the women should keep silent in the churches for they are not permitted to speak but should be in submission as the law also says.

[ 46 : 45 ] If there is anything they desire to learn let them ask their husbands at home for it is shameful for a woman to speak in church.

I mean I don't hate Scott but he's on my naughty list right now. When we approach difficult sections like this church what do we do?

We take the whole of scripture. And we interpret scripture in light of the rest of scripture. The best commentary in the Bible is the Bible. This particular passage is troubling for everyone. What I can definitely tell you is this what it does not mean. This does not mean that women cannot speak when believers are gathered together.

It doesn't actually mean that because Paul would not contradict himself. Do you understand that? Because he says earlier and we already looked at it and maybe you've forgotten.

[ 47 : 54 ] Maybe I don't even need to mention this but I'm going to. In 1 Corinthians 11.5 he says a wife who prays or prophesies with her head uncovered dishonors her head since it's the same as if her head were shaven.

So Paul already talks about in the context of the church gathered and we don't know is the communion service is that different than this service that's being talked about in 14.

I mean we don't know. The point is the church is gathered together and in this context women are able to pray and to prophesy. And now he says right later on here in 14 but they're not permitted to speak.

Which would mean as a church we are doing things that are unbiblical because often on a Sunday morning you have somebody that's up here that is not a man that is female. You have to say that in these days.

That is female and they're reading the scriptures. They're interceding for the church.

[ 48 : 55 ] So what do we do then when we find Paul say hey women should keep silent. We know from scripture that God is called men to lead.

There is this headship role that God has given them. It goes back to the garden. In fact Paul here says they're not permitted to speak but should be in submission as the law also says and I think what he's doing is he's referring back to Genesis 2.

We're talking about the differences in role of headship submission which is a whole entire sermon series and submission is not what you think men or ladies.

The word there actually is to willingly place yourself under the rank of another. You're saying I will willingly follow you which is actually a major problem in many homes because we have husbands that are not worth following.

And I think it's actually an exhortation to the men like will you be a man that your wife actually delights in following which means you're doing more than just bringing in a wage.

[ 50 : 07 ] You're actually leading your family in a spiritual manner. You're setting the pace spiritually in your family. You're modeling something there. I'm getting off track. I don't think I have to apologize for it but let's focus here.

So Scripture tells us hey men are to lead in the home, in the church which is why we have male elders, teachers leading the congregation.

And so then if Paul's not saying women like it's not this prohibition to speak in church what is it? And in the context of the passage if you just follow what Paul is teaching here he just got done talking about tongues prophecy and who is it that is to test those prophecies.

And I believe that Paul is speaking specifically about this particular ministry. Women are not to engage in the testing of what is authoritatively from God.

Does that make sense? So men are to take the lead in evaluating or we could even say in exegeting what constitutes as prophecy.

[ 51 : 29 ] Guys, this is my very best and I'll confer with Dr. Riegel and afterwards. I spent three days reading everything on this particular section.

What I want us to see is this is safeguards that Paul puts in place related to headship and submission within marriage and the church. Can you imagine? Here's a scenario.

Husband gets up and he brings a word that he believes is from the Lord and then his wife is the one that follows, stands up and says actually he's out to lunch.

Now men just think with me like how well do you respond when your wife corrects you in private? I respond well, no you don't.

You pow it for like three days. I mean imagine being corrected in the public assembly.

[ 52 : 33 ] I want us to note here though, Paul doesn't tell women not to challenge their husbands, right? He just says hey, talk about these matters in the privacy of your home.

And today I'm going to be answering to seven females on how I interpreted this passage. But what I want us to catch this, this is not an injunction about women participating in the body life of a church

gathering together, but when it comes to measuring the prophecy which is the context of where Paul gives this, he puts a limitation.

And so catch this, if men are to exegete the prophets who stand or who stood and spoke in Corinth, how is it any different today?

It actually is not different only in that we don't have modern day prophets speaking, we have a book of prophets.

Does it make sense? Which is why we have men up here declaring that this authoritatively is the Word of God.

[ 53 : 53 ] Because I am in a position to exegete this and yet there is this incredible accountability that I am not above being tested and measured as well.

It's actually a community thing that we do together. But what is just super cool is if we see prophecy as that which is forth telling to one another and this is what's happening in the body life of the church, the way that it can be measured all of that activity is by what is being presented here from the pulpit.

And this is where you should be hearing from the Word of God in order to be able to give biblical counsel to one another, which is incredible. All right, final encouragement.

Verse 36 to the end, or was it from you that the Word of God came? Or are you the only ones it has reached? If anyone thinks that he is a prophet or spiritual, he should acknowledge that the things that I am writing to you are a command of the Lord.

If anyone does not recognize this, he is not recognized. So my brothers, earnestly desire to prophesy, do not forbid speaking in tongues, but all things should be done decently and in order.

[ 55 : 09 ] So Paul finishes this very difficult section by telling the Corinthian believers, hey, you need to actually behave like the other churches. You're not unique.

You're not special. You're not the church where God is most present in the neighborhood. And you need to conduct yourselves in worship in a manner consistent with the character of God in a way that is done decently and in order.

And what Paul does here at the very end is what he says here, earnestly desire to prophesy, to prophesy. Be zealous for prophesy. And he's, I think, here prioritizing, right?

The proclamation of God's word. Prioritize that when you gather together. But what he also does is says, hey, you know what?

I'm not forbidding speaking in tongues. So Paul allows for God also to do the miraculous if he so chooses in the midst of the proclamation of the word and the gathering of God's people, which is tremendous.

[ 56 : 14 ] And I think that's really where we ought to be as well. But know this, you want the miraculous to occur on a Sunday morning. You know what the most miraculous work is on this planet today?

It's God snatching a sinner out of the fires of hell. I want to see people come to meet the Lord. Because you know what? That means that there forever is forever changed.

If you die without a Savior, you're separated forever. And so the gospel has to be heard with clarity that Jesus Christ died for sinners.

And we want to see people come to meet the Lord in our midst. Let me pray. Father, we thank you for time together. We thank you that you bring clarity even in some of these passage, as Peter says of Paul, that are hard to understand.

And Lord, I pray that we would hear from you if there's things that you want us to be more thoughtful about. Would you speak those things to us?

[ 57 : 22 ] Lord, I pray for the miraculous. I pray that sinners would repent this morning. Lord, I pray that you would heal marriages that are just totally broken. And Lord, you would bring order, healing to presently where there is just chaos.

Because that's the sort of God that you are. Lord, thank you that you've done that work in my life, taking a man who life was just in disorder and prod order.

And I thank you that I get to walk with people who've experienced the same and that Lord were continuing to be on that path together. And so would you give us charity for one another? But Lord, let us think well so that as we counsel and as we interact, we could speak words that are your words for the edification of one another.

It's in your name we pray, Lord Jesus. Amen. Amen.