

# Order in the Church

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Preacher: Wayne Thiessen

[ 0 : 00 ] Good morning. Are we blessed?

We are blessed to be here.! It is good to gather to worship. What does snow remind us of?

Cold. It covers dirt. It covers dirt. Nice. Purity and clean.

And Gil? Our sins. So the dirt in our souls and our hearts is covered as well. Isaiah chapter 2 talks about our sins being covered as white as snow.

So when you think of snow, don't think of cold. Think of your sins being covered, the righteousness of Christ covering your dirt.

[ 1 : 16 ] So that's a different twist to it. We're doing something different this year at Christmas.

As was decided last January to have a Christmas Eve service, replacing a Christmas morning. And I was in the announcement.

And so at 6 o'clock on Christmas Eve, we'll have a Christmas service here. And so we would like to open that up for participation from the congregation.

We will have a message and some singing and so on. We can have some extra singing. But open up to sharing, poems, special numbers, children's story.

Yeah, let's make it an evening together. And one that brings out the fact that Christ was born unto us.

[ 2 : 24 ] And so, yeah, give that some thought. And if you have a part that you'd like to bring, maybe contact one of the ministerial or Benny Peters, maybe.

I'm not sure if you're going to be leading the service. But yeah, be good. Be good to have more involvement. So give that some thought as well.

We know generally, over the Christmas season, the church is a little bit emptier as people go to see families and so on, travel. But for those that are here, we want to make it special.

All right. I had said last Sunday that I would share a little bit about Bolivia. And maybe a few pictures as well.

And so the pictures that I have aren't going to be real meaningful for you, but we will show them. But before we do that, I just want to give a bit of a rundown on the ministry there.

[ 3 : 31 ] Many of you are maybe not fully up on that. So our conference of churches is involved in a ministry to the Mennonite population in Bolivia.

So targeting the Mennonites, the low German speaking people, is the purpose of that because of the darkness that is there.

Today, there is an estimated 140 Mennonite colonies.

With approximately 140,000 Mennonites. When we were there in 2008, it was 63 colonies with 60,000 Mennonites.

So it's over doubled from 2008. And much, much darkness. So in 2002, a decision was made with the Berchtoller Conference and the EMMC Conference out of Winnipeg to do a joint venture, a missions program in Bolivia.

[ 4 : 53 ] A long-term one that would see it through. So in 2002, that commenced with one couple, David and Lisa Janssen starting it.

And the goal in mind at that time was what we call the three E's. The missionaries would bring the gospel.

So they'd be evangelical. The first E, evangelical. Secondly, the second E is for education. Recognizing they need teaching schooling.

So Christ-centered schools. And the third E was economics. To help them to get back on their feet.

As many of these people coming out of the colonies were rock bottom and had nothing to their name. So the first priority was evangelism.

[ 6 : 02 ] And then education. More to their children. And then thirdly, and to a lesser degree, to help them with economics as well.

And so with that in mind, the first church plant was done in Villa Nueva, meaning New Village. And that community started in 2006.

And with that, a tract of land, 130 hectares, which is just under 300 acres, was donated by a group of farmers from Warman, Saskatchewan.

They learned about the mission. They said, we want to help. They bought a 300 acre piece for us to build a church, a school, and for people to move in and establish a home.

Realizing it's too small for them to farm, but it'd be more a place to live. That was in 2006.

[ 7 : 17 ] And then, since then, in 2012, the second location, Hacienda Verde, as we know today in the San Jose colony, was started.

There they took a bit of a different approach. There, they also went with the gospel, evangelism, school.

But with the economics, they went much further, and they purchased 6,000 hectares, wanting the people to be able to make a living right there, by milking cows, by farming, by doing whatever.

And the money to buy that many hectares was loaned in by Christian people, many from Canada. And that has had mixed reviews on how that has worked.

So maybe a little extra emphasis on the economic side, which we're evaluating, was that the right thing to do?

[ 8 : 28 ] The third, so by the way, Hacienda Verde, that name literally means a green estate, or a big ranch, so to speak, is what that would mean.

And then the third area has just begun this past year, and you've heard the name Omaneser, and that name means sunrise, a new dawning.

And there, again, a little bit different approach, school, and church priorities, but the economics, not so much.

And so what happened in Amaneser is they secured a smaller piece of land, I think 30 hectares, and we'll show you a few pictures.

And there they've built a first building, and it's acting as a school and the church. But there's no move to provide a place for people to live.

[ 9 : 43 ] And it's right beside a number of colonies. It's across the street from the Belize colony, which is a very big one there. It's one of the biggest ones in Bolivia.

And so the idea is that instead of providing their economy, we want to provide education and the gospel.

And if they want to move off, they can then find their own place to live. And that's already starting to happen. And so with that, we're going to bring up some pictures.

So it's a little bit of background, so you know what's been happening over the last, from 2002. So it's 23 years now. Let's maybe get the lights there.

So this couple is Abe and Margaret Harder. They're from Ontario. And they have been in Bolivia from 2016. They were helping with the Villa Nueva church.

[ 11 : 01 ] And his role was primarily to establish leadership in that church, which has happened. And he has pulled out of leading that church. He has since been helping in being the field director for the missionary team, but has now announced that as of the end of this year, they are retiring and going back to Ontario, where he will likely be helping with a low German ministry in Ontario.

And that's kind of what was on his field. So a wonderful couple, but getting up there in age. And so next picture. So that was Sunday morning in the Villa Nueva church.

That was the pulpit that I filled for four years. And there's the worship team for that Sunday morning. And this young man, he would be about 20, how old is he?

28, somewhere in there. When we got to Bolivia, this young man had just lost his hand, run over with a disk, and it was completely severed.

And they gathered it up in the dirt, cleaned it off, took it to town, sewed it back on. He's playing guitar with that hand. Yeah, praise the Lord.

[ 12 : 30 ] By the way, this young man is the pastor of the church now. Yeah. And he's also doing worship this morning. So, yeah, so God working in his life.

Next picture. Next picture. There was just the Sunday school students gathering on stage for prayer, and then they were dismissed for Sunday school. And the next.

There I'm hammering away at them. And next picture. So Villa Nueva, the first community.

When we left, it was somewhat struggling still. Today, it's a thriving, thriving commerce place, a central place for all kinds of business.

It's, we were shocked, me and Sadie, when we got there. We hadn't seen it for, what, eight years? We hadn't been there. And this is, this is a new hospital run by Mr. Martens.

[ 13 : 41 ] And it's, the angle of the picture doesn't do full justice to the hospital. It's very big. And they do everything from heart surgery to hip replacements to whatever you need done.

And, and what he does is he brings in specialists from Santa Cruz to help him as needed. And so, yeah. It's, it was good to see that. Next, next picture.

This is a typical third world country picture. You're always driving cautiously. Yeah. Okay. Here we're having, with the Villa Nueva people, we're having a lunch together.

And so, Peter and Tina also came with us. And Harvey and Jeanette were with us as well from the Crete. Peter and Tina from Peace River. And Abe and Margaret Harder.

And so we, we had lunch in Pilon. And we went to our used to be favorite restaurant. Yeah. So next picture. So close to the Pilon area, there, there was a Christian group that, that built an ark.

[ 14 : 56 ] And it's quite, quite big, but it's not as big as the one in Kentucky. It's, I think, one fourth of the size of the biblical ark.

And we, we've been in the Kentucky one as well. And so this one did not quite compare to that one, but yet it was a lot of good demonstrations and there are good showcases of the Bible story.

And a very good tool. They said they had lots of old colony youth phoning and asking if they could tour the ark. And it gave them opportunity to share the gospel.

So that's a project there. And so, you can see how wet it was. There's puddles everywhere. And, uh, when we got there, it had just rained over the last two days seven inches.

So it was on the wet side there. So next picture. Um, this is for the kids. This, this little guy is a turtle.

[ 16 : 00 ] Kind of a mid-sized turtle. And, uh, just had to take a picture of him. There, there, uh, there's lots of them in Bolivia. Next picture.

That's Nancy Friesen. That's Nancy, oh yeah, right. One of the missionaries, yeah. Nancy Friesen had that turtle. Okay, here we are at the next community, Omanesed.

And, uh, and so this is, this roof thing is called a tinglado. You've heard that name before. It's getting built. It's, uh, it's simply a tin roof, an open structure.

And what they've done is they've, they've closed one end of it off like this. And that becomes their school. And church is out in the open here. Just, there's a roof on top, but the sides are open.

So that's how they do church till they can afford a building that's closed in. And, uh, so this is one year while it's still in progress, still being built.

[ 16 : 59 ] But they started this project a year ago. And so, uh, yeah. Here we're meeting for a school program. So next picture. Uh, here's their first students.

And there's only four of them. And Omanesed, the first year there's, there's four students here. And they did a program, probably what, 30, 40 minutes.

Uh, very, uh, detailed, uh, vivid program they did. Uh, you could tell they had been taught. So, it was well attended as well.

Very vibrant. Next picture. Uh, there's, uh, Ben and Bertha Kauenhofen and their son. I forget his name. Kevin.

And so they are a, a pastor couple, uh, also most recently from Ontario. But they have moved to Omanesed. And, uh, that's their work there is to help, help the school get up and running, but also to do the spiritual work and pastoring.

[ 18 : 04 ] Okay, next pic. There's a picture of this building from the other side. So it's called a Tenglado. And it's, it's one end built in.

And so, uh, interesting that, uh, um, go, go one more picture. Oh, I don't have it. So go back one. Um, yeah, Peter Reimer, uh, preached on Sunday night in this church.

And, uh, and, uh, so this is a bit of a side road, but just about, uh, but a hundred yards on this side, there's the gravel road or the main dirt road.

And on the other side of that road is the police colony. Well, while he was, uh, speaking, uh, we saw, uh, horses and buggies parked at the end of their road on the side of the road with flashlights and they were listening.

It was an evening service. It was dark. And so the evening services are intentional because there's freedom for them to leave their home and come in the dark and listen and nobody will find out.

[ 19 : 17 ] And that's how they whet their appetite. And so it's, it's almost kind of deceptive. And yet that's, it's a, it's something that actually is, actually works.

So next picture. So this is, uh, now at, uh, at San Jose and that's, it's at the, uh, at the Casa. Uh, and we had a team meeting.

So this is all the missionaries, uh, plus the six, uh, people from Canada, the, the group that went there for, for prayer meetings. So we had a team meeting for the day on Saturday, the first Saturday we're there.

And, uh, so a very large group of people from Mexico, the U S Canada, uh, Paraguay, Belize, Belize as well, uh, represented in those missionaries.

And so working together with one goal together. Okay. Next picture. Uh, there's the Casa, uh, from, uh, from the backside.

[ 20 : 25 ] It's kind of a, um, a thatched roof there, uh, keeps, it's much cooler under there. It kind of keeps the sun off. And then there's a kitchen and some, uh, I think there's five or six rooms there you can stay.

You can rent a room to stay, like a motel. And, uh, this is, this is then where, um, where, uh, Daryl, um, Daryl, um, Daryl and Muffet Gertzen from La Crete.

They have, they have gone there a year ago. They're the house parents for this place. So they get lots of visitors and so on. Um, just beyond this straw roof, there's, there's the radio building, the door in the back.

And, uh, they actually do, uh, radio, uh, 24-7 in Low German, in Spanish, and in Quechua, a native language of Bolivia.

And, uh, but it's, but it's totally Mennonite run. Okay. Next pick. Um, so this is now not in San Jose, but right beside.

[ 21 : 34 ] It's the new community, Hacienda Verde. And this too is, is like we saw and almost said, a tinglado, a big, big roof with, uh, serving as church and school.

Uh, only now, just recently, they built, they started building a school building on the next property. But the school program was still under this roof. And so there, there's the students, uh, for their school.

And so you see there's quite a few more already. And, but it's been going for eight years now. Okay. And, uh, uh, quite a few Paraguayan background teachers, missionary teachers.

And, uh, and the Paraguayans, uh, from, especially from the Chaco region are very highly educated, especially in music.

And they bring much musical gifts. And so it shows in the program, it was wonderfully done with lots of instruments and so on. Uh, it was a drama.

[ 22 : 41 ] So next pick. Um, there's the, the Canadian team and, uh, also, uh, a part of, uh, Daryl and, uh, Muffet.

Daryl's cut off here. But, uh, yeah, we were in the plaza in, in San Jose in front of the Catholic church, which dates back to 1700 and some very old, old building, very, very old monument.

Uh, okay, next picture. And then up on the, what, what they call their Miradoid, it's a lookout place on top of, uh, they call it a mountain, but we would call it a hill.

Uh, overlooks the town. And, uh, it's a, it's a place of, of Catholic worship. Uh, a very heavy Catholic influence.

Uh, and, uh, you see some of the shrines they put up. Uh, next picture. Um, here's another one. Um, me and Peter climbed it and, and so on.

[ 23 : 48 ] And another one. Oh, that's in the wrong order. Keep going to the next one. Oh, I think I left it out. Okay.

Um, yeah, but they're, they kind of have a trail there. It was like the, it was like Jesus's path of suffering, only at the end of the trail was the Virgin Mary.

And, uh, they had a statue of her and, uh, it was called the Viran de Asunta. It would mean the, the, the ascended virgin. And, and so they celebrate there that Mary was taken bodily into heaven.

And, uh, and so they actually have a, a very big shrine there in honor of her. So, yeah. Okay. Next picture. Uh, here we are treated to a meal that's called a giso.

And it's, it's made in a special cast iron pot on a fire. It's a very common Paraguayan meal. And some of the Bolivians have adopted it. And, uh, and, uh, our boys have brought it to Canada as well.

[ 24 : 57 ] So we enjoy it here too. So next picture. In the park, it's Bill, uh, Kaler, as you recognize him and, uh, and, uh, Harvey.

And he's our mission board, uh, chairman. The conference mission board chairman. Harvey Dredger. Okay. And then one more picture. And, uh, here was, uh, another picture of, uh, most of the missionary team.

Uh, together. So that was kind of a few pictures that we, we'd taken. So when, when you want to do a report, and if you have that in mind, when you go out to take pictures, then you take them differently than I did.

Uh, it's, you have to be very intentional to make them meaningful. But, uh, yeah. Um, just, I'll add one more thing before I close this, this part.

Uh, the, some of the missionaries are giving thought to, do we as, as the evangelical voice, stand up for justice in a, in a corrupt country.

[ 26 : 10 ] Where the colony leaders, and, and you've probably heard many stories of, of, uh, wrong treatment, where they actually beat and, and lately have killed individuals.

And, and the thing is, the justice system gets bought off by colony, uh, leadership. And, and so they get, they get away scot-free.

And, uh, and so they use fear tactics to keep the families of the victims from going to the law or from making a big scene out of it.

And so, for example, this, this last incident a few months ago, where a teenage boy was, was beaten and then choked and died, um, those boys are all, those boys that did that are all off the hook.

They're all freed. And, uh, and it was a buy-off system. But the mother, the parents of the victim, and the, and the siblings have signed a letter saying that there's no charges.

[ 27 : 19 ] There's, there's no pursuit of justice here. And it's, it's out of fear. It's out of fear that they will be excommunicated from heaven. And so, the, the thoughts are, is that an area, as a mission goal, is that, is that we break the power of corruption that the colony leaders have?

And it's something to pray about. Because once they lose that power, then people will be free to come out and to, to, to turn to the Bible.

And so it's, yeah, it's something Bill Kaler asked for prayer for. Is it something that they're kind of exploring in their mind? And so, anyway, that's a, a totally different world, and yet very, very real.

Very real. Alright. Okay, thank you George.

Now we shift gears.

[ 28 : 37 ] First Corinthians chapter 14. Last Sunday we had edification in the church that were built up, that were established.

And, and so this, this morning I want to finish the chapter. I'm going to go, keep it quite short. But, I've called this message, order in the church.

So, edification, and now it's order. And Paul, as he pulls this together, presents that, that the church service, the gathering of believers, there is to be order, in order that they can be edified.

And, and so he puts that together. Now, I remember last month, no, it was in October, when Bill Kaler was here on Wednesday night.

He made a statement. And he said, when a, when a church is structure driven, it will always end up in legalism.

[ 29 : 45 ] Some of you might have remembered that. I agree with him. If structure dictates who we are, we will become legalistic.

And at some point we'll fall apart. And yet, God teaches here, in this chapter, that we need order.

We need order in our services, but that is not what drives us. That's what keeps us going. So, structure is needed, but it's not the driving force.

And so, there has to be some element of structure. But if it goes overboard, and, and we get into, well, this, and this, and this is the way it's got to be.

That's always how we've done things. We will end up legalist, legalistic. And, and the church will have no life in it.

[ 30 : 50 ] So, that's a, that's kind of a, a thought to, to introduce this. So, a church with no structure generally equals chaos.

There has to be order. There has to be order when humans get together.

If you don't have order, you have chaos. And when there's chaos, there's confusion, and, and people are not edified and built up. I think that's, that kind of sums up what Paul is saying here.

So, let's quickly work through this, starting back in verse 26 in chapter 14. He says, He says, 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. If anyone speaks in a tongue, let there be two, or at the most, three, each in turn, let one interpret.

[ 32 : 04 ] But if there is no interpreter, let him keep silent in church, let him speak to himself and to God. 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 prophecy one by one, that all may learn, 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.

So, as we look at this passage, we have to keep one fact in mind.

That is, that when Paul wrote the Corinthians, there was no New Testament.

[ 33 : 05 ] There was two or three gospels that were written, that were floating around. And, and the letter to Corinth was, depending on the dates you used, it was either the first or the third letter that Paul wrote.

So they didn't have, the pastors of that day, the prophets, did not have the full word of God to prepare.

And so they went by what they had been taught verbally. And that's why the apostles who walked with Jesus had such a powerful influence in, in, in starting the church and in the teaching that happened.

And so, if you were to come up and share, and share Jesus Christ, but you did not have the word of God, what would you say?

And so, there's, there's a reliance here that, that there will be more people coming up to share.

[ 34 : 24 ] But Paul then makes very sure it's going to be with order. And he says, let two or three prophets at most come up and speak.

And, and if you speak in a tongue, and I explained it last Sunday, that in Corinth there was lots of languages present. And if they came and they had a revelation, a biblical truth to share, something that they had been taught, and they wanted to share that, as the Holy Spirit revealed it to them.

If they did it in a tongue, they could only go up if someone was there to interpret. And if there was nobody to, to, to, to share it in, in the main language, then they were to be silent.

And, and, and why? So that there's not chaos, confusion, that, that people go home edified. And, and, and, and, and, and I've asked, so did, were you edified with the service?

And, and, and some have said, no. No, because I don't know English well enough yet. And that's why in the past we have offered German services, German Sunday school for those who are transitioning.

[ 36 : 02 ] And as the needs change, we need to keep languages in context and available as needed. And so in both services in Bolivia that I did, I spoke in Low German because 90% could speak Low German.

But in both services, they had a guy translating to Spanish. And the Spanish people were given headsets and they could hear it in their own tongue.

And so that's always an option, right? So Paul is very adamant here that things are done in order and that we respect one another in that.

In fact, in verse 32, he says, And the spirits of the prophets are subject to the prophets. In other words, you are to be under self-control that you don't take the stage and get carried away and not leave room for anyone else in their day.

Be subject. Keep yourself in check. Remembering you're not the only guy. So this is in the early church in Corinth.

[ 37 : 26 ] Corinth. And Paul kind of lays out order for them to follow so that the church is edified. And I think in a church scenario, the church in Corinth was probably the most complex because of the different cultures, traditions, and languages that would gather and come and go all the time as their work dictated as they were stranded but for winter by their ships and so on.

So very complex situation. God is the author of peace and edification, not chaos or confusion.

The second half. Verse 34. 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. Or did the word of God come originally from you?

Or was it you only that it reached? And 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.

[ 39 : 02 ] And 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.

In today's church, especially in America, this is one of the most, well, it was one of the most controversial areas about women in leadership, in the pulpits and so on.



And it's seeming to be less controversial today as it's just becoming accepted. And so I'm going to read some extra scripture to go with this.

But first and foremost, God created men and women equal. Created in His image.

Amen? Men and women are created in the image of God. Number two, men and women both are gifted in many ways.

[ 40 : 27 ] And there may be women here this morning that are gifted to speak and who may be able to do a better job than I can.

It's silent. It's true. There is many women who are gifted at presenting with clarity of thought.

We can't ignore that. And yet, God has chosen the male to show leadership in the home and in the church.

and that's God's design. It's not a reflection of value.

It's a reflection of design and purpose. And we need to understand and see it that way. And so, I've often said that when we men fall short at home, that's hard on our women when we don't show proper leadership.

[ 42 : 04 ] How are they supposed to restrain themselves from taking over? From showing leadership? The emphasis is on our men to follow God and to lead out of love.

But here, Paul makes it very clear. And I don't know if there was an extraordinary issue with ladies in church wanting to speak publicly to come up and share the gospel or not.

But Paul does address it. So obviously, there was some concern here. And he says that let your women keep silent.

They are not permitted to speak but they are to be submissive as Allah also says. So to understand this better, let's turn to 1 Timothy 2 verse we'll start in verse 11 1 Timothy 2 We're going a little bit later today because of the report but we'll cover this off yet.

So 1 Timothy 2 verse 11 Let a woman learn in silence with all submission. So this is written to Timothy a younger pastor Timothy this is how you train and teach in the churches.

[ 43 : 48 ] Let a woman learn in silence with all submission and I do not permit a woman to teach or to have authority over a man but to be in silence. For Adam was formed first then Eve and Adam was not deceived but the woman being deceived fell into transgression.

Nevertheless she will be saved in childbearing if they continue in faith love and holiness with self-control. And so here Paul is very explicit about it that I do not permit a woman to teach or to have authority over a man.

So he qualifies it in a service where there are men he forbids the ladies to do the teaching. And so we do have lots of ladies ministries where they are using their giftings especially with other ladies or with children it's very proper and appropriate and they're so gifted to do that.

And so this is this is now God's design. So I do not permit a woman to teach or to have authority over man but to be in silence.

And then the reason why and Paul gives an explanation and it's good that we understand this. He says for Adam was formed first and then Eve.

[ 45 : 26 ] So remember in the garden Adam was formed he was asked to name all the animals and then he found out I am so utterly alone. There's no animal like me.

And God said it's not good. I will make you a helper that is like you. And when he when he fashioned her out of his rib and brought her to him he said good this is my helpmate and she shall be called woman.

So Adam was formed first then Eve to help Adam and secondly Adam was not deceived but the woman being deceived fell into transgression.

So in the garden when Satan tempted and he went to he went to the serpent or the serpent went to Eve sorry and he did not go to Adam he went to his wife.

And here we see first hand a failure in leadership. The Adam we do not read that he intervened and protected his wife.

[ 46 : 45 ] We don't have all the details but we're not made aware that he stepped in and said get out of here Satan. and so Eve listened to his message to the serpent's message and it was enticing because the serpent said God is withholding from you and if you would eat of this tree the forbidden one then you will not surely die but you will become like God and you will know good and evil.

And he was lying and Eve and I'm assuming based on her emotional appeal fell for it and it says she was deceived.

What does it mean to be deceived? What is deception? It's believing a lie.

It's actually believing it. So when you're deceived you're actually believing the lie. And so Eve then took of that tree of that fruit believing if I eat of this I will be like God.

She believed it. Where was Adam? I don't know if he was two steps behind her or not but she turned took of the fruit turned here Adam have some.

[ 48 : 20 ] And here the scripture tells us Adam was not deceived. What does that mean? He didn't believe it.

He knew they would die. He knew they were sinning against God. And they would both die.

and for whatever reason Adam decided to eat. And hence the sin nature is passed on through Adam because he intentionally chose to sin.

Eve was deceived. But going back to Timothy Adam was not deceived but the woman being deceived fell into transgression. nevertheless she will be saved in childbearing.

And sometimes when I poke a little bit of fun I ask is six children enough or does it need to be a dozen to guarantee heaven. And she will be saved in childbearing.

[ 49 : 30 ] What this is a reference to is for the woman to recognize God's design and plan for man and woman and to submit to it.

That's what this is referencing. And so of course the woman needs Jesus Christ as her savior just like the man does. But embedded in that is the understanding that God has created with purpose and with design.

And so as the women recognize their place their role in life they're acknowledging God and giving him the honor and the glory. And so going back to Corinthians to sum up.

So he dresses that the ladies then are because of this it's not their role to teach the men but vice versa. and then in verse 36 it sounds like there is some controversy.

He says or did the word of God come originally from you or was it you only that it reached? 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.

[ 50 : 58 ] So he's challenging them are you going to submit to this teaching or do you know better? have you heard from a different voice?

And there's obviously some struggle to accept what Paul is teaching here. And so he's challenging them that I have received the commandments of God you do well to submit to that.

But if anyone is ignorant let him be ignorant. If you choose to be ignorant you have just devised your own path. Let him be ignorant.

And then in summary therefore brethren desire earnestly to prophesy that's to expound the scriptures to edify and do not forbid to speak in tongues.

And so if someone has in our culture or context if someone has something to share in a different language do not forbid it but make sure someone can interpret so that we are all edified.

[ 52 : 13 ] Let all things be done decently and in order. And so yeah that's that's why we gather as a church especially on the first day of the week is to be edified to be built up to be equipped and to go forth bursting from the seams with the word of God.

Let's pray. Lord we thank you for your work as I reported on Bolivia thank you for the ongoing work and the many many people you've called to serve there.

May you continue to lead and to bless there. But here as well Lord as we continue to shine in the Grand Prairie area may we do that with stability and always with the concept to edify to build up one another to enable.

We thank you in Jesus name Amen.