

Let's get back to our study on the gift of tongues. This will be the last one in our series. Let's talk about tongue talking. So this will be part three.

We'll begin at verse 26 and then finish the chapter. And then after that, we have only got two chapters left in 1 Corinthians, chapter 15, which is the resurrection chapter and then chapter 16, which is Paul's farewell address. We'll probably move through chapter 15 a little bit slower, it's a huge chapter. many, many verses.

I forget the number count. And we'll probably take that in about two or three attempts, realistically three or four. And then chapter 16 we'll move through pretty quickly because again that's just Paul's farewell address. But one more study of Paul trying to pound it into our heads that exercising the gift of tongues in public church services is counter productive to what the Lord would want to do with our time as we gather together as a church.

You won't win many church folks that way if you are allowing open speaking of tongues in the church service and you will, believe me, drive many of them away. Many unbelievers, many un-church folks will come and that will be the last time you ever see them. They will then from that time henceforth refer to you as the crazy church and again you'll never hear from them or see them ever again. They won't be back.

At least that is the gist of what the apostle Paul has taught us thus far in 1 Corinthians chapter 14 and he'll remain consistent with those sentiments as we continue down through the end of the chapter here. This section is just too important to be anything but consistent because this section that we come to today is now the Apostle Paul applying everything he has taught us prior about the gifts of the Spirit, specifically the gift of tongues. And now he's going to teach us exactly how that should look in the public church service. He's going to just lay this all out for us.

And there's one thing that we're learning as we go through this. It is that we do have to manage the gifts of the Spirit. That's what this section is all about. The Lord pours out gifts upon his people, but people are responsible for managing those gifts properly and appropriately, and you're gonna see that in just a bit.

So verses 26 through 40, how to manage the spiritual gifts in a public worship service. And let me emphasize just one thing before we get reading here, that this is originally intended to help the church at Corinth to correct their misuses and abuses of the spiritual gifts in their public services. So just bear that in mind that they were hyperpentecostals. I mean they are just like spitting image or I guess I should say that today's hyperpentecostal churches are spitting image of what the church at Corinth was.

They were Charismaniacs, and Paul is doing his best with this Charismaniac church Corinth to try to talk some sense into them, to try to get them to understand the operation of the spiritual gifts in a level headed way, and then apply them in a level headed way. The worst thing that What you can do as you study this section is to read through it and think that Paul is teaching us that this is the be-all-end-all of what a church service should look like. It's definitely not. If you think that, if you believe that this is the be-all-end-all of what a church service should look like, then you're going to conclude that church is nothing more than a bunch of Christians getting together and then waiting on whatever manifestations the Holy Spirit might happen in that service.

That is exactly what this section sounds like. The fact is that the manifestation of the Holy Spirit, aka the spiritual gifts, they are only meant to be supplemental to a staple church service. That's all that Paul is regulating here is the supplemental manifestations of the gifts of the Spirit. He's not regulating the staples of a public church worship service.

What are the staples of a public church worship service? Well you can find that in Acts chapter 2 verse 42. The Lord gave this to us right away at the very foundation of the New Testament Christian church right during that first instance of the gift of tongues being given to the church and those staples of public church services are what? Fellowship, prayer, which would include worship, and the Apostles' teaching.

That's it. Those are the staples of a public church worship service. Fellowship, prayer, worship, Bible teaching. Now if your translation says the Apostles' doctrine, that's fine So long as you understand the word doctrine means teaching.

That's all it means So the staple of a church service is not Fellowship prayer worship and a pop sermon. It's not it. That's not the staple of a healthy church service It's fellowship. It's prayer and worship.

It's Bible teaching. All right So we're not touching the staples as we read through this section. That's what I want you to understand That's what I want you to have a very good grasp on. We're not touching the staples of a public church service we're dealing with and we're regulating the supplementals.

So that's everything else that happens outside of those supplementals in whatever order that it happens. You know, if you come to church and you start off the service by allowing some folks to stand up and speak words of prophecy or words of wisdom, whatever the Holy Spirit might lead or inspire in a manifestation of His Spirit, okay, if it's after your service, which is probably the most common timeframe for this to happen, attached to a service that's all Paul's regulating, the supplementals. What are we doing with the gifts of the Spirit in our public services? So let's begin reading at verse 26, now that we have that as our background for this segment of study.

Verse 26, the apostle Paul speaking to the church at Corinth, he says, 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 building up. ever been to a church service like that where everyone's fighting to speak and get attention, everyone's fighting to get up on stage, everyone's fighting to be heard, everyone wants to sing the songs, you know, oh my turn let me sing a special song please this I've just the Lord's been inspiring this one let me be up front I just want to be up front. So lesson number one about managing the supplemental spiritual gifts in public church would be that spiritual gifts should not be exercised in a selfish or attention seeking kind of way. They're not for that purpose.

Again, Paul comes back to this. They're for corporate edification. If what you're doing is only building yourself up or making you look good or drawing attention or affection to yourself, you're doing it wrong. Everything that we do, it must be for the betterment of all the folks in our local church.

So conclusion from verse 26. The church at Corinth apparently was comprised largely of extroverts. I've never known a church that, like, had that many extroverts in it that they all wanted to get up front and they all wanted to raise their hand, they all wanted to speak, they all wanted to be heard, they all wanted to sing. I've never been in a church like that, usually most churches are largely comprised of introverts, but this church apparently was largely extroverted and they were the The worst kind of extroverts, they were rude extroverts.

They were exercising the spiritual gifts rudely and not rudimentally, you might say. They were all fighting over center stage. And I guess we shouldn't be surprised by that because this is the same church that in chapter 11 were like practically knocking each other down just to try to get a better spot in the church dinner line. The same church.

they had an issue with taking turns. They weren't very good at that. They weren't very good at preferring others over themselves. They were pretty selfish.

You're gonna see this multiple times in the chapter where Paul just has to tell them, guys, you gotta take turns. You can't hog up the time. You gotta take turns. You gotta do it fairly.

You gotta prefer one another. So this was a major issue for the church at Corinth. No one wanted to listen and learn. Everyone wanted to speak and lead.

There was a complete lack of church order to their public services. And Paul will now call for them to come to order in verse 40 by the time we're done. He's condemning spirit gift free for all is what he's doing. He's condemning spirit free, spirit gift free for all he is dropping the gavel and he is calling the church at Corinth to order and because this was inspired by the Holy Spirit that's what he's doing for us to he's calling us to order the Lord loves church order notice the punctuation mistake in verse 26 you see a question mark after the word brothers that's in the wrong place I don't know why translations get this wrong it really should be so simple.

Folks, that question mark goes at the end of that sentence. It goes at the completion of the full question. So this verse should say, what then, comma, brothers, comma, when you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation, question mark. The reason that's important is because if it's a statement, it's a statement.

that means, what are you guys doing? Oh, everyone comes to church and wants to speak in some way, share something the Lord's been inspiring them with, or sing a special song for the congregation. Awesome! It's a statement, but it's not a statement.

It can't be a statement. It's a question and he's asking the question aghast. Like, I can't believe that your church is like this, that you all come to church and you're all fighting for airtime. What's wrong with you guys's heads and your hearts that you need to be the center of attention in your church service.

Verse 27, if, circle that word please, if not when, okay, but if this is a concession, I forewarned you about this last week that Paul has concessions built into this. He could not be any clearer that if it's up to Paul, he is not going to want any Christian in any church to speak in tongues at any time if it's a public church service. But again, Paul knowing people, Paul knowing the stubbornness of human flesh and particular individuals that would resist this he knew that even though it was something that he did not want and something that he thought should not take place in public church services he had to build these concessions to say okay it shouldn't happen but if it does happen that someone speaks in an unknown tongue in a church service if any speak in a tongue Let there be only two or at the most three and each in turn, take turns people, take turns. There should never be two people or three people or 50 people speaking in tongues in a church service at the same time.

That's utter chaos. That's complete confusion. If you must, if you can't restrain yourself and if you must speak in an unknown tongue in a church service you at least need to do it in turns one at a time and let someone interpret verse 28 but if there is no one to interpret and that is a spiritual gift right the gift of interpretation if there's no one to interpret let each of them keep silent in church each of who who should keep silent if there's no interpreter. The folks that want to speak in tongues in that public service.

And Paul says if there's no interpreter there then they should remain silent in church and speak to themselves. It says himself here and to God. So here we are according to the Apostle Paul with verses 27 and 28. The gift of tongues must be managed.

I told you we were gonna be hitting up against this in this entire section. The gift of tongues must be managed. Those who have been gifted by God, the gift of tongues, they do have control over it. And don't let them tell you otherwise.

If they tell you otherwise, they are absolutely 100% lying to you. We do have control over the gift of tongues. So don't let them pull one of those excuses well I just couldn't help myself. The Holy Spirit came upon me and the Holy Spirit spoke through me in tongues so if you got a problem with that pastor, elder, deacon, ministry worker, congregant, if you got a problem with that your problems not with me your problem is with the Holy Spirit because he did that.

That is bogus. That is false. That is absolutely not true. The fact is we don't have a problem with the Holy Spirit when we tell you not to speak in tongues in a public church service.

You're the one with the problem and the problem is you don't listen to the Word of God. You either don't understand Bible teaching or you refuse to accept what it clearly teaches primarily the section we're studying 1 Corinthians chapter 14. The apostle Paul has declared no excuses on that. To say that you don't have control over that, that is 100% a lie.

And the reason they do that, the reason why they try to give that argument is they want to be able to excuse what they're doing and in essence they end up or I should say I should say in effect they end up pinning the blame for their mistake for their inappropriate conduct on the Lord himself but we're just gonna stick with what the Apostle Paul says here the Apostle Paul says the issue is not with the Holy Spirit the Holy Spirit would not choose to speak in tongues through a person in a public worship service the problem is not with the Holy Spirit and it remains that way throughout all this section. The problem is never with the gifts of the Spirit. It's only with the weakness of the human wrappers that the gifts of the Spirit are wrapped in. That's where the problems become introduced.

And to follow up on this from last week I shared with you the hyperpentecostals approach to getting around this verse by arbitrarily defining tongues into two different categories. They just like pull this out of thin air. They they say, yeah, there's actually two categories of tongues. There's speaking in tongues, and then there's messages in tongues.

You remember, I shared that with you last week. If they are learned enough, just enough to be dangerous, they might even quote to you. Did you know there's two Greek words for tongues in the Bible? And that might throw you off.

Okay, well, maybe they have something there. Maybe there is a difference between speaking in tongues and messages in tongues. No, church, there's no difference. In the Bible, tongues are tongues.

Tongues are tongues. There are two different words in the Bible. I will concede that fact, that's very true. You have the Greek word glossa, and then you have the Greek word dialectos.

One is literally speaking about the human tongue, that's glossa, and then the other one, dialectos. That's speaking about a dialect or a language, but they are both used interchangeably for speaking in tongues and I can prove that to you. You can look up just in Acts chapter two alone when the gift of tongues was first given to the church. Both of those words are used in that same chapter to explain that one exact event of speaking in tongues.

You have glossa, you have dialectos, both saying that what they were doing on the day of Pentecost, exercising the gift of tongues that it was the same thing, right? They're completely agreeing with that. Those are synonymous Greek words. So don't let that argument fool you either.

Tongues are tongues, that's how Paul handles it, that's how it's always handled in the New Testament. So the gift of tongues, speaking in tongues, praying in tongues, call it what you want. But tongues are tongues. Just don't call it messages in tongues, because in the strictest sense, There really is no such thing as messages in tongues.

The Pentecostals do that. They'll call a message in tongue, a message in tongue, because then what follows that is their attempt at an interpretation, and it's always a message from God to people, but we've well established by now that any interpretation of an unknown tongue is always going to be from people to God, a message from people to God, a prayer, a worship, and not a message from God to people. So here's how this should work. If you really shouldn't be doing this, but if someone does speak in tongues in church, the congregation should hush, they should wait for an interpretation.

You know what Paul told us last week as we studied, it's up to the really first responsibility, the individual who delivered that that spoken word in tongue to then interpret that tongue. but regardless you hush as a congregation you wait for an interpretation of that tongue if there is no interpretation of that tongue that means that there is no one present that God can use to exercise the gift of interpretation that means that's it no one else speaks in tongues in that church service you shut that down. You already know that if the next person speaks in tongues or the person after that or the twelve that follow none of that's going to be able to be interpreted because the gift of interpretation just is not flowing in that service and if you know that you cut it off at one. However, and I can just picture Paul grimacing as he makes this concession.

If someone gives a message in tongues and there is a gift of interpretation, Paul says, okay, fine, let it ride. And according to Paul, we can probably let that happen at least one more time. You might want to cut it off after the second instance. At the absolute most, you let this happen three times, and then that's it.

You just got to shut it down. A church service can't be like, you know, the staples, prayer, worship, Bible teaching, and then a three hour session of people speaking in tongues and then interpreting their tongues. It just can't come to that. Paul says, there needs to be a reasonable point at which you shut that down.

And Paul says, two's enough for me, at the most three. That's it, then no more. We just notify the congregation, no one else is to speak in tongues. You are in control of the gift of tongues.

You have control over it. Don't try to pretend that you don't. So control it, manage it, save that for your own home prayer life, which is of course what the gift of tongues was designed for by God to be in the first place. Help for our prayer life in our personal prayer time.

Verse 29, let two or three prophets speak. So okay, he's veered away from tongues for a second. He's coming back to it. But now prophecy, let two or three prophets speak and let the others weigh what was said, verse 30.

If a revelation is made to another sitting there, let the first be silent. Interesting, I would have expected this to be the other way around. If someone else is sitting on a word of prophecy and they're just itching to deliver it, they got their hand raised, ooh, ooh, ooh, ooh. And the previous guy that's giving a prophecy or the previous gal that's giving a prophecy, she's still speaking or he's still speaking, I would think you let that guy that's going now, that's speaking now or that sister that's speaking a word of prophecy now, you let them go until they're finished.

So I would say you make the second person or the next person wait until that person's done speaking, but that's not what Paul says. Paul says if there's someone else wants to speak something, the first person they should shut up and let the second person go. And I think Paul's on to an issue here at the church at Corinth, and that is a person delivering a prophecy and taking forever. And what Paul's basically saying is, if you've said something, you've said your peace, if someone else has a prophecy, a revelation, a word of knowledge, a word of wisdom, one of the speaking gifts that need to be exercised, then let them go, let them have their turn.

Verse 31, for you can all prophesy one by one. Here's Paul again. Guys, you got to know how to take turns when it comes to the exercising of the gifts of the Spirit. You can all prophesy one by one so that all may learn and all be encouraged.

Some churches use these verses to say that having just one sermon or Bible teaching per service or for that matter having just one pastor for a church is actually contrary to what the Apostle Paul is teaching here and that really we should have multiple pastors. It should be like a council of elders and on any given service two or three of them can speak. You know, there's like instead of one sermon or one Bible teaching, there's two or three of them. Can you imagine the horror of that at Anchored Fellowship?

50 minutes from Pastor Arlen, 60 minutes from Mike. He's probably longer-winded than I am. One after another. Can you imagine how challenging that would be to Bible students?

But that's not what Paul is doing here. Again, let me come back to what I shared with you in the introduction. Let me remind you of our context. Paul's topic since chapter 12 has not been church order.

His topic since chapter 12 has been the spiritual gifts operating in church services. That's his topic. So we're not talking about the staples here. He's not saying when it comes to the staples of prayer, worship, and Bible teaching, fellowship as well, that you let two or three of your elders deliver Bible teachings.

He's not touching the staples. This is the supplemental stuff, the exercise of the gifts of the spirit. So this is not conventional prophecy as a Bible teacher would deliver in his time, a Bible teaching. It's not conventional prophecy.

It is the gift of prophecy. And those are generally much shorter than the prophecy that your pastor or your ministry worker in the local church is gonna stand up front and give you from the pulpit or the lectern or from the stage. It's usually not gonna be a three-point sermon. It's usually something pretty short, something to the effect of someone raises their hand and says, I feel like the Lord is influencing us as a church to start a new building fund for a new building project, or to start a new local community outreach or something to that effect.

That's a word of prophecy. It does not have to be, you know, thus saith the Lord, thy God, walk softly before me because I carry a big stick. Is that even something the Lord would, does that sound like the Lord? Is that the Lord?

Or sounds more like Teddy Roosevelt? And that's his one of his points here. then we need to weigh what's been said. We need to judge what's been said because it's very easy for these fleshly human negative propensities and tendencies to cause a very perfect gift, the gift of prophecy, to either come out at the wrong time or in the wrong way or just flat out be wrong by the time it gets translated by the mouth of the vessel that God wants to use for that gift of prophecy.

So that's why we weigh what is said, that's probably best left to the pastor and to the elders of the congregation. I think it's very good that when someone raises their hand and says, I feel like the Lord's telling me this to share with you all as a congregation. I think it's a very good thing for that prophecy to immediately come into judgment and for whoever's up front. And let's just say the pastor to either acknowledge that as being from the Lord and thank the Lord or to discredit it and do so tactfully and gently.

But just to say, you know, folks, I my spirit does not agree with that. I'm not so sure that prophecy agrees with the word of God. So just be cautious with that because you don't want to send folks away, you don't want them running off with the wrong kind of orders from headquarters, you know? This is

spiritual warfare.

And every prophecy that's given needs to be judged. How do we do that? How do we judge prophecy? By what Pastor Arlen believes, of course.

No, no, of course not. It's by the scriptures. That's how we judge prophecy. We're not judging it based on whether we like it or not, whether it appealed to us or not.

Emotionally, we're making the judgment based upon the scriptures themselves. So this directly connects to verse 26 that in any given Corinthian church service, there were way more than two or three people that wanted to shoot their hand up after the bulk of the service was over and share a prophecy and talk, talk, talk and speak, speak, speak, and lead, lead, lead, and Paul realizes that that's just letting the church get so far out of order that there needs to be a cap on that. To the younger generation, I would say no cap, that's true. There needs to be a cap, there needs to be a limit on the number of speakers that we have operating in the gifts of the Spirit in any church service.

32, and the spirits of prophets are subject to prophets. So he comes right out and says it here, you are in charge of, you are in control of the gift of prophecy by extrapolation. And, you know, since he's already said as much concerning the gift of tongues, we would carry this out in a broader context and say that it's true for all of the spiritual gifts, you are in control of that spiritual gift. Whatever spiritual gifts the Lord gives you, you're in control of it Christian.

Or perhaps the better way to say it would be that you are in control of how you react to and respond with the spiritual gifts that the Lord gives you. If you're flopping around on the sanctuary floor like a fish out of water the Holy Spirit did not make you do that. That was an emotional response to a spiritual gift or to the work of the Holy Spirit in your life and I understand that we get very excited and emotional about things I just you know as we started I gave you an example of what we do when our teams went in the game you know okay emotional response to something you're really enthused about. So it only makes sense that those emotional responses would come easy when the Holy Spirit's connecting with us, when He's working in us, when we feel His presence, when it becomes very obvious to us that God is moving in our lives, in our heart, in our soul, in our spirit.

It's very reasonable to understand why we would have ecstatic outburst of emotions over that. But that's all that it is. Flopping around on the floor like a fish out of water. That is an emotional response to the work of the Holy Spirit and it should be controlled.

If you're shaking violently like you've just been hit with 12,000 volts, that is not the Holy Spirit making you do that. That is your emotional response to the work of the Holy Spirit. If you get carried away way and talking in tongues we're gonna have the ushish carry you away to your car out in the parking lot because that is not the Holy Spirit making you do that that is your emotional response to the Holy Spirit you have control don't fool yourself you're certainly not gonna fool us verse 33 for God is not a God of confusion but of peace now literally in the original manuscripts this says God God is not confusion but peace. God is not confusion but peace.

You introduce God properly into any situation, and it does not lead to confusion. It adds to peace. As in all the churches of the saints. So is this spiritual conduct code regarding the spiritual gifts for all churches?

is Corinth. All churches, black and white folks, as in all churches of saints. So this is code of conduct for spiritual gifts for all churches. You know just imagine this from the unchurched perspective, from the perspective of the unbeliever, you know, if they visit your church and they're trying to learn what you're all about and they're new to church and they want to see what church is and they come to your church and it's just a tongue-talking competition and people are flopping around like fish out of water and

running laps around the sanctuary chairs or pews again as I said last week swinging from the chandeliers, if that's what they see when they leave your church service, what did they learn about you?

Probably not much good. They would leave that church service extremely confused because you take it for granted as a Christian that you know what all this stuff is. Oh those are responses to the Holy Spirit. great.

Good for you. But the unbeliever, the unchurched person, they don't know that. So they're going to come to your church and they're going to say, never again. If that's what this whole church thing and God thing is all about, I don't want any part of it.

Apparently, when the Lord saves you, He makes you unhinged, very unhinged. I want nothing to do with that. I'll just go back to what I was doing before I tried this and hang out at the bar because the people at the bar, they're far less weird than these church folks even when they're drunk. I mean seriously folks, what'd they say on the day of Pentecost?

They're drunk. This is an extreme case of drunkenness. No, it wasn't drunkenness and Peter had to explain it, but you see it's an obstacle. It's an obstacle for the unchurched and for the unbeliever.

Anytime the spiritual gifts are used in ways that create confusion or chaos, it is not of God. It's not God. Which is really a weird thought because you have these gifts that come from God, and you think if I use these gifts that come from God, They're going to accomplish God kind of stuff, but Paul's warning us that we can take these spiritual gifts from God and we can use them in ways that dishonor God and even work against his wishes and desires, his intentions for those church services. Isn't that a sobering thought?

You can use something from God to completely misrepresent Him and make Him and all other Christians look bad in the process. Very sobering thought to me. Verse 34, 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, verse 35, 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. This is my favorite Bible verse of all time.

I think it's very easy to understand as it is, so we'll just move on to the next verse. No, I'm kidding. No, verse because there's some conflicting ideas in the scriptures, it would seem, if we interpret this in a very straightforward literal way. We know that it cannot possibly be a rule against women, sisters, speaking in church, period, because that would contradict what Paul taught in 1 Corinthians chapter 11 in that chapter.

He taught that it is completely appropriate for a woman, for a sister in the church, to exercise the speaking gifts during a church service. So you know that would not be tongues, it should not be tongues, but it's totally appropriate for a sister in the Lord to exercise a gift of prophecy and share that with the congregation. That is, after all, what the Holy Spirit is inspiring her to do. And she can do that in a public church service.

That's not a problem. She can share a word of knowledge, a word of wisdom. He says specifically in 1 Corinthians 11, pray. She can pray.

She can pray out loud. She can even lead a prayer for the congregation. None of that's a problem. We know that there is a passage that Paul writes to Timothy that would restrict the sister in the Lord from teaching the Bible and exercising authority over the men in the church.

But that's completely disassociated with that. Right here we just have to figure out how this works with 1 Corinthians 11. We know women are allowed to pray and worship, you know, and exercise the speaking gifts in a public church service. So really what is being said here?

Well let's start with this Paul has just corrected tongue talkers that it shouldn't be happening in church but if it is then please if nothing else don't be speaking over one another don't be speaking in tongues at the same time this needs to be handled one at a time it's really a big deal if you speak in tongues in church if you do it we're going to need to get the interpretation first so these need to go one at a time and then prophets interrupting one another not letting each other finish not wanting to shut up you know all of those kinds of things he's corrected that he's corrected chaotic and confusing public church services now he's addressing a third group a fourth problem but a third group that was contributing to some of the disorder that the church in Corinth was experiencing, and that is this third group of their women calling out questions during their church services. So understanding this all comes down to understanding the cultural background of the church in Corinth at this time. If we get that right, we get this verse right. It was very common for first century gatherings to have the men and the women sit on two different sides of the sanctuary.

It's where the whole concept of the Middle Isle came from, you know, and then walking down the Middle Isle with someone that was, you know, coming together from two different sides. But in church, you were separated out. Women were on one side, men were on the other side. If I had to guess, I'd say the men were on the left side and the women were on the right side because women are always right.

You're welcome, ladies. So in the context, you have Paul using the word speak, but it can't just be speak. He can't just be saying, ladies, if you're going to come to church, don't you say a word. No fellowship before or after service, no talking at any point, no contributing at any point vocally to what's being gone on in the service.

It can't be that. But when he uses the word speak, it is connected obviously to what he says in verse 35. The speaking that they're doing in church that's bothering Paul here is asking questions from their husbands or to their husbands, I should say, about what's happening in the service. So it's basically a woman shouting from the right side of the congregation because women are always right, across the other side of the congregation where the men are on the left, that you know, hey Tom, did you hear what the pastor just said?

Is he right? Do you agree with that? Because you told me something completely different this morning, which is true. Who's right?

You are the pastor. That was the kind of stuff that was going on in the church at Corinth. shows us how inconsiderate they were and that their in-church etiquette was just off the charts crazy and this is all Paul's doing here is he's trying to say that's got to stop. Ladies, if you have questions, just for now, don't shout them across the center aisle to your husbands in the middle of the pastor's Bible teaching.

That's distracting. If someone's in the middle of delivering a prophecy, don't shout those questions out. Keep those questions to yourself. Have a little notepad or an iPad and write your questions down and you can deal with those questions at home.

You can ask your husband when you get home. But ladies, let me save you the trouble when you ask your husband at home. He's gonna have even less clue than you do because you're always right. It's just my thoughts on the topic.

So if I could put this in the most modern terms for you in order to explain what Paul means here, it would be this, to the church at Corinth. Your women, they need to pipe down in church. They need to remain silent while teaching is happening, while the speaking gifts are being exercised. They need to

be quiet.

They need to deal with their questions, the things they wanna talk about. They need to handle that at home. Now it's the ladies that Paul's picking on here. And that apparently tells us that the ladies were the ones that by and large had this issue at the church in Corinth.

If it were the men that were largely guilty of this, then Paul would have addressed the men. He would have said, men shut your mouths in church while the teaching is happening and while the speaking gifts are being exercised. But taking from what Paul says here, Apparently the men weren't really guilty of this as often as the women were there in the city of Corinth at the church in Corinth. Now, I don't know what that says to us, but I am wise enough to leave that alone and move along.

God wants order. He wants peace for the church. He wants us all using proper in-church etiquette. Verse 36 or was it from you that the Word of God came?

Or are you the only ones it has reached? I really like what he does here. And anytime you try to tell someone that they're doing something out of order, the first thing they want to do is go into a defense to defend what they're doing and usually that involves trying to find some kind of verse to lift out of the context to support whatever it is that they're doing. And this is Paul's way of challenging that.

it's Paul's way of saying, how did the Word of God get to the city of Corinth? Pray tell. Was it you all? Did y'all do this?

Did y'all start this church? Did you all share the Word of God with the city and raise up a city of converts into a church? Was that you guys? Oh no, wait a minute.

That wasn't how the Word of God originally came to the city of Corinth. Who was it? Me, your founding pastor. that that word came from God to me and I brought it into the city of Corinth so on these matters I just want to state you don't own the Word of God I founded this church I planted this church so you really need to pay attention to the things that I'm trying to tell you here and then he says you guys aren't the only ones that the Word of God has reached so in other words don't think you are the only church that matters.

You can't just set conduct concerning the spiritual gifts for your church. You're not the only church. There's a world of churches and they all matter so this is Paul saying these are rules if you prefer or if you like a softer term. This is code of conduct for the operation of the gifts of the Spirit at the public church level.

verse 37, if anyone thinks that he is a prophet or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. So again, anyone who thinks they're trying to have a prominent position within your local church, here's a good test for them, make sure they agree with the doctrine I teach. Again, Paul was the founding pastor And he can say, I delivered sound doctrine to you. As Solomon said to his son, I've delivered sound doctrine to you for sake you, not my law, right?

I've delivered sound doctrine to you so anyone that wants to come and be a leader in some way or a major influence in some way in your local church, you need to check them against my doctrine. If they disagree with me, then they should not be prominent, and he'll say recognized in the next verse, verse 38. If anyone does not recognize this, he is not recognized. So it is a very necessary thing for a church to know who is recognized as being a pastor or preacher or teacher that delivers safe sound doctrine.

I think maybe we should have a, I should like do a big full list. You know, pastors not to listen to. TV evangelists not to listen to. Here's the names and just keep that list on the back table.

Y'all can check it every week. Oh, okay, yeah, that guy's out. Yeah, all right. So I think that'd be a good idea, but if you wanna have some fun with this, you can start trying to use this on people when they argue false doctrine with you.

You can respond to them in this way. You might wanna write this down. Here's what you need to say. Just for that, you're not recognized.

That's what Paul says, I like that. Not recognized. Go ahead and try that. Let me know if you get punched in the mouth.

Verse 39, so my brothers earnestly desire to prophesy and do not forbid speaking in tongues. Now verse 39 doesn't change everything else that Paul taught, we should not be speaking in tongues in church. So he's not saying, hey, don't let anyone tell you not to speak in tongues in church. Obviously what he means by this is that, hey, I'm coming down pretty hard on the gift of tongues in a public church service.

So I just wanna make sure you know I'm not forbidding the gift of tongues and I'm not encouraging you as a church to forbid the gift of tongues. Make sure you teach the church that the gift of tongues is a powerful gift of the Holy Spirit for the individual. So don't forbid it. Don't talk down on it.

Don't make people think low of it. But no, he's not saying don't forbid to encourage people not to exercise that gift in public services. Verse 40, but all things should be done decently and in order. And we've been discussing that verse as we have moved through this section today in our study.

So believe it or not, church, enough said, we're done. Goodbye. What are you guys still doing here? Worship team, come on up and let's pray.