

1Corinthians 18-10-07b

We pursue those things that make for peace, and good order and discipline certainly does so. Let's pick up our study now in 1 Corinthians chapter 14, and we notice that things are guided first and foremost by love. They are defined as those things that edify and build up and unify.

They reflect order and self-discipline. Two or three is enough, and people have the ability to control themselves, and even if they have an urge, they have a revelation, they have a tongue, if it's not the right time to speak, they are to remain silent. There is a time, but that's not it.

Notice verse 32. We said in verse 31, Paul says, you can all prophesy one by one. Now, it doesn't mean everybody in the church.

Look at the context. This is so much an example of what happens if you don't pay attention to context. If I just pull this out and it says, you can all prophesy one by one, then we just line everybody up at the microphone, and one by one, everybody in the congregation stands up and gives a prophecy.

What is the context? Let two or three prophets speak, and let the others judge. Let the others discern. This is diakrino.

Diakrino, dia is like two things. It is through. It means through.

You leave the waters of the Red Sea on one side and the other, and you go through. You separate one thing from another. You divide.

You go through it and discern it. Krino is to judge. Diakrino, you look at what's in it, and you rightly divide it.

You judge it. You discern it. So, let two or three prophets speak, and the others judge.

Not the prophets themselves. This is others of a different kind. This is alloy.

You have heteroi, and you have alloy. Heteroi is others of the same kind. Alloy is others of a different kind.

The prophets will stand up and speak, and people judge, i.e., for themselves. You don't speak up and say, well, that's wrong in the assembly. You judge for yourself its value.

Maybe it's a word for somebody else. It may apply to you. It may not.

But two or three communicators speak, and let the others, which is pretty much the rest, this is others of a different kind, the non-prophets, non-profit organization, let them judge. If anything is revealed to another who sits by, let the first keep silent. So, now we're back to the two or three prophets.

Anything revealed to prophet number two, prophet number three, prophet number one is to hush. You can all prophesy one by one. You all prophets can prophesy in the same way that those who interpret can interpret.

You can look around and see that none of the interpreters are here today, so there'll be no tongue talking. And that tells us that there were identifiable gifts assigned to identifiable people, and you knew who had what gift in this context, these communication gifts where somebody would actually be known for delivering a prophecy, be known for interpreting, be known for speaking in another tongue. But here is our fourth contextual principle.

Number one is love. Number two is edification. Number three is good order and discipline.

Number four is that all may learn and be encouraged. The environment of the church is one where everyone can learn and everyone can be encouraged. Learn, this is instruction and encouragement.

That's number four. Whatever goes on in church has to fit these criteria. It's all done in love.

Of course, that's kind of nebulous. You know, believe me when I say this hurts me more than it hurts you. This is love.

Well, this is divine love, and you have to know what that love is to apply that criterion. But love, edification, which is primarily looking at the group's edification, the group's solidification, the group's unity, the group's benefit. The good order and discipline on the part of individuals, you're not disruptive, you're not divisive, you are not introducing the unexpected, the chaotic, that which distracts, that which makes an issue of you instead of what's best for the group.

You keep quiet. Now, I've even been in situations where I've personally found it distracting, and this goes back to my youth. You know, in Southern Baptist churches, you've got somebody or a group of people on the back row, usually it's somebody behind you saying, Amen, Amen.

And I understand that it's designed to be an encouragement, but in our culture, and in some cultures, and probably in a Southern Baptist culture where people are used to that from the get-go, maybe it's not a distraction. For me, it's distracting. I appreciate that you affirm that, that you judge it to be true, that you think it's meaningful, but it is potentially a distraction, and you've got to really be cautious about that kind of thing.

So, you can prophesy one by one that all may learn and all may be encouraged. The environment, the activity, the order of worship, what you do and how you do it should invite and encourage and facilitate learning and encouragement. People ought to come away encouraged.

Long years ago, I heard warnings to pastors, Don't beat the sheep. That's a word fitly spoken. If God has appointed you as an under-shepherd, don't beat the sheep.

That's not your job. So, it ought to be an encouragement. Now, verse 33.

Notice the author is in italics. You can scratch that out. God is not of confusion.

God is not disorderly. God is not disorderly. That's what it literally says.

God is not disorderly. This is an interesting word. It was used for political turmoil, for political unrest, you know, mobs and disorderly conduct on the part of groups.

You have it used in Luke, for example, Luke 21.9. Just keep your finger here in Corinthians and turn back. We don't need to spend a lot of time on this word, but it would almost be a tautology to say that God is not disorderly. But, 21.9 of Luke.

I'm sorry, 21.9. I wonder if I couldn't find it. When you hear of wars and commotions, do not be terrified, for these things must come to pass first, but the end will not come yet. This is, of course, parallel to Matthew 24.

This is the description of end times, wars and rumors of wars. Wars and commotions. This is disturbances, riots, unrest.

And God is not in those things. Riots and unrest, turmoil, political banding together and committing acts of violence, going against order and establishment. God's not in it.

God is not of it. God is not disorderly. And those who love God and who serve God and who are being godly are not disorderly either.

God is a God of order is another way of saying this. God is not disorderly, but He is not of disorder. He is of peace.

That was our song at the break. Peace like a river. God is a God of peace.

And this isn't peace in the sense of no warfare, necessarily. This is what you find described in 1 Corinthians 7.15, talking about those who are unequally yoked. And if you've got a believer and an unbeliever, usually this is the case where they're both unbelievers.

One of them comes to faith and the other does not. Paul says, and we saw this back in chapter 7, if the unbeliever departs, the faithless departs, the apisteia. This can be in the salvation sense, a believer or an unbeliever.

But you've got one person who is pursuing a life of faith and the other one who is apisteia. They are unfaithful, faithless, uninterested in the life of faith. If the faithless departs, let him depart.

A brother or a sister is not under bondage in such cases. God has called us to peace, not to contention, not to disharmony, not to cacophony, not to a constant environment of disorder. This is peace in the sense of there's not contention.

Luke chapter 2, verse 14, glory to God in the highest and on earth peace toward men of good

will. Those who are positively disposed toward God, those who are pursuing relationship with God and with one another, the coming of the Lord Jesus Christ was the open door to peace, to harmony, to order. Romans 15, verse 33, Paul concludes his message there by saying, now the God of peace be with you all.

God is a God of peace. And you notice that if people choose to depart from God, God turns them over to what they have chosen. God doesn't keep harassing them.

God doesn't contend with them. Read Romans chapter 1, the other end of 1533. Those who suppress the truth in unrighteousness and who, despite the evidence of their conscience, the evidence of nature and the conviction of the Holy Spirit, don't want anything to do with God, do not glorify Him as God, are not thankful.

They become empty in their imagination. Their heart is darkened. The light of the glorious gospel of Christ, who is the image of God, is trying to shine and they shut the blinds.

They don't want to see it. They don't want to hear about it. God turns them over.

God lets them go their own way. Why? God is a God of peace. If you've made your decision to go that direction, go.

Be warmed. Be fed. God does not continue to strive.

Go all the way back to Genesis, chapter 6. My spirit will not strive. Whatever else you see in that verse, there is the idea that God is not going to contend. Those who represent God, those who serve God, are not contentious.

This entire letter has been about maintaining peace, not strife and division, not everybody pulling in a different direction. So that's what he is saying here in verse 33. God is not of disorder.

He is not a God of disorder. He is a God of peace. Period.

Put a period after the word peace. Verse 34 begins with the next word. God is a God of peace.

It is a complete sentence. Verse 34 begins with the word as that you find at the end of verse 33. This is pretty much the universal judgment of every Greek scholar you want to consult.

The reason it was divided this way is because of the repetition of the word churches. But trust me when I tell you Paul does this a lot of other places. When he is trying to emphasize and sometimes he'll take the same word and turn it a little bit so that it means one thing the first time he uses it and it means something else the second time.

But I promise you the period goes after God is not of disorder but of peace. God is not disorderly. He is peaceful.

He is the God of peace. Peace I leave with you. My peace I give you Jesus said.

Not as the world gives. Peace. Now new thought.

As in all the churches of the saints let your women keep silent in the churches. They said well Paul wouldn't use the word churches twice in the same sentence so we need to divide this differently. Well they just misunderstood.

As in all the churches of the saints let your women keep silent in the churches. As in all the churches of the saints this is talking about all of the other places beside Corinth. This is in Laodicea.

This is in Ephesus. This is in all of the other places where Paul has spent time. As in all the churches you should be like the rest of them.

You're not unique. You're not different. You're not special.

You don't have a dispensation from heaven to be different. As in all the churches of the hagioi the sanctified as in all assemblies of believers let your women. Now the word your is not in a lot of the manuscripts and I think it probably does not belong.

You're welcome to leave it. It doesn't materially change the sense but it's easier to explain it being added than to explain it dropping out. That's often the criterion for figuring out textual issues.

As in all the churches of the sanctified let women keep silent in the churches for they are not permitted to speak but they are to be submissive and the they are that you have in italics needs to be there because otherwise it would look like you have two infinitives. They are not permitted to speak but they are permitted to be submissive to be submissive. But the form changes here.

They are to be submissive. Now go back up to verse 32. The spirits of prophets are subject to the prophets.

The spirits of prophets are submissive to the prophets. This means that God never overwhelms your control of yourself. You're not a puppet.

You're not a sock that God sticks his hand into and makes you do things. The spirits of the prophets, their comportment, their self-determination is always within their own control. They are to be self-controlled.

Spirits of prophets are subject to, subordinate to, controlled by, dictated to by the prophets themselves. You don't get something happening to you that is of God that's out of your own control. That's why you can get a revelation from God and still be silent.

You can have a tongue and be ready to say something and you end up just saying it to yourself

and God because you have control. That's what he has said consistently through here. The spirits of the prophets are subject to the prophets.

You can prophesy one by one, he said in the previous verse, so that all can learn and all be encouraged. For learning and for encouragement, there is self-control. We're back to that same contextual clue here.

Now, we'll talk about all of this, but I want to start at the back end first, if you will. They are to be submissive. It is the same word that you find related to the spirits of the prophets.

Prophets are to keep their spirit, their urge, their revelation, their thing they want to say under control. It means to be under control. Hupo taso.

Taso means to sit in order and hupa means under. It's like hypo. Hypo taso, hupo taso, to be orderly under, i.e. under authority, to be dictated to by something that knows how to maintain order and discipline.

Used of soldiers, used of formations, used of marching. Hupo taso. I say to one, go, and he goes.

To another, come, and he comes. This is Roman Centurion. Hupo taso.

There is something bigger than yourself going on, and you conform to the formation, to the instruction, to the order that is imposed, and you don't march to your own drummer. You don't peel off out of the column and go marching into the crowd and take off your hat and let them hoist you on their shoulders. You're in formation.

Hupo taso. You have a place. You have an assignment.

There is something bigger than you that is determined when, where, and how, and you comport, you conform. Spirits of the prophets are subject. Women are to recognize their place in the formation and maintain it, just as everybody else is to.

So we start there. And this is a middle voice. The difference here is in verse 32, the spirits of the prophets are subject.

This is a passive. This is a passive voice of Hupo taso. They are subject.

They are under authority of the prophets. Here, it's not a passive. It's a middle.

They are to subject themselves. The middle voice is reflexive. This is what you do in your own interest, on your own behalf, with your own actions in view.

You do this yourself. This is a reflexive middle. Women are to subject themselves.

What does this mean? You don't necessarily have security jump on a woman because she stands up and tries to speak. The woman is supposed to be subjecting herself. This is self-

discipline, self-control, self-determination.

It's a middle voice. If it was passive, make sure nobody gets out of line. And if they do, call security, take them out of the room, the way they did in those hearings when the protesters were all yelling.

They didn't get them fast enough, in my view. I think they should have had some kind of, you wish Spider-Man was there with that goop that sprays out. And then somebody starts yelling, this goop, right on their face.

They can't say a word. I think that's how I'd do it. Let your women keep silent in the churches.

What does this mean? Especially in light of what we saw a few chapters ago, where in chapter 11, Paul goes at some pains to say, verse 4, every man praying or prophesying, having his head covered, dishonors his head. But every woman who prays or prophesies with head uncovered, dishonors her head. For that is one and the same as if her head was shaved.

And we talked about the idea of authority on her head, and that this shames, embarrasses, disrespects the husband. The word here is *gunika*, *gunikos* in the plural, which is the word, it can apply to all women. It normally refers to married women.

And in the context there, you get the idea that it is talking about married women. Now, why would this make a difference? I will tell you from the Bible that Paul is addressing married women. How do I know that? What's our go-to mechanism for figuring out what the Word of God is saying? Starts with *con* and ends with *text*.

Con, *text*. How do I know this is married women? Look at verse 35. If they want to learn something, let them ask who? Their own husbands.

These women that are to remain silent are category *Mrs*. These are married women. So, can unmarried women take a different tack? Are they not under this particular exhortation? Well, keep your finger here and turn over to the book of Acts. Acts 1.14. We can start there.

Jesus has ascended to heaven, verse 12. Disciples returned to Jerusalem from Mount of Olives. When they had entered, they went up into the upper room where they were staying.

Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, Judas the son of James, not the Judas that ended up hanging himself. These all continued with one accord in prayer and supplication with whom? Jesus. Jesus.

Jesus. Jesus. Jesus.

Jesus. Amen. With the women and Mary the mother of Jesus and with His brothers.

Prayer and supplication by the women. So, it is okay for women to be in the group and to participate in prayer and in the church. This is, of course, prior to Pentecost, but you can't

imagine that there is going to be a big change coming just because of the Holy Spirit.

But more pertinently perhaps, turn over to Acts chapter 21, because we have here a reference to women prophesying. And, of course, 21 is well after chapter 2 and Pentecost. So Acts 21 and verse 9, "...finished our voyage from Tyre, came to Ptolemais, greeted the brethren, stayed with them a day.

On the next day we who were Paul's companion departed and came to Caesarea, entered the house of Philip the Evangelist." This is the Philip who famously baptized the Ethiopian eunuch, who was one of the seven and stayed with him. Now this man, verse 9, had four virgin daughters who prophesied. Notice that the women who prophesy are in their father's house and they are virgins.

They are not betrothed. They are not under any sort of husbandly authority before or after marriage. They are not in the situation Mary was with Joseph.

They are virgin daughters. They live in their father's house and they prophesy. You'll also notice that even though there are four ladies who prophesy, Paul gets the warning to not go to Jerusalem, not from any one of the four daughters or all four of them, but from Agabus, who makes a journey all the way down from Judea to deliver this message to Paul.

It's no small thing. And Agabus is the one who wraps the bindings around his wrist and says, this is what's going to happen to you if you go to Jerusalem. And you think, well, why would Paul not get this message from the conveniently co-located prophesying virgin daughters? This important message comes to him from a prophet that has to make a long journey to come down and say it, but it is the case that Philip the Evangelist, one of those seven appointed deacons, and famously under the ministry and influence of the Holy Spirit, remember what happened after he baptizes the Ethiopian eunuch? He's literally spirited away like Elijah.

And you get the idea. He's a man of some note. He's got four virgin daughters who prophesy.

So it appears as though if there are women who can pray and prophesy in 1 Corinthians 11, these are married women. And if they stand up without respecting their husband's authority, it is a shame to him. And it's all the same as if their head was shaved.

But it seems to be pertinent to those, the head of every woman is the man, the head of the man is Christ. Well, in what sense is the head of the woman the man? It is a married woman who has a husband. And there seems to be the suggestion here that when God gave prophetic utterance to women in the church, they were unmarried women.

Now, is this just going to be an assumption, or can we support this? Go back to Acts chapter 2, the inception of the church. I know I'm sending you back and forth here a little bit. But when Peter stands up and gives his sermon, beginning in verse 14, men of Judea, all who dwell in Jerusalem, let this be known to you and heed my words.

These are not drunk as you suppose. It's only the third hour of the day. This is what was spoken by the prophet Joel.

It shall come to pass in the last days, says God, I will pour out my spirit on all flesh, your sons and your daughters shall prophesy. It doesn't say your husbands and wives will prophesy. It's your daughters.

This is a sign that goes back to Joel that daughters would prophesy. Once a woman is married, she's not viewed as a daughter, she's viewed as a wife. And there's no wasted words, there's no misapplied words, there's no faulty vocabulary in scripture.

This is daughters will prophesy. And you've got verse 18, on my men servants and on my maid servants I will pour out my spirit in those days and they shall prophesy. Men's servants and maid servants, those under authority.

And typically maid servants were unmarried, that's why they're called a maid. So you have daughters and you have maid servants. So in Corinth, when he says let your wives keep silent in the churches in this context, they, wives, are not permitted to speak.

They are to be respectful of authority. They are to be self-disciplined and recognize their place in the formation as the law also says. Does it say that women are not to speak in church in the law? No, but it does say that women are to occupy their place.

And consistently when you have Jesus or Paul talking about subjects related to marriage, they invariably go all the way back to Genesis chapter 2 and talk about Eve and the order of creation. Let me quickly give you the witness of the law on this subject. You have a number of observations here related to scriptural order in the Bible.

2 Corinthians is going to take this up and we'll see it when we get there. But there is given to us, first of all, the order of creation as an argument. I'm looking at 1 Corinthians 11.

Ephesians 5, 22-24, of course, wives submit to your own husbands as to the Lord. The husband is the head of the wife. Christ is the head of the church.

That's the same thing we saw in 1 Corinthians 11. And it is to be dominated by love. And in verse 33, which is often left out of Ephesians 5, nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

In Colossians 3, verse 18, the same thing. Wives submit to your own husbands as is fitting in the Lord. Now there are times when submission to a husband is not fitting and is not in the Lord.

And these are cases of abuse. These are cases where you should grab the children if any and leave because it is not fitting and it isn't in the Lord. But generally speaking, women as in Titus 2, verse 5, are to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

And once again, you're looking at clarity for those looking in from the outside, that the word of God is not blasphemed. Peter says the same thing, 1 Peter 3, verses 4-6, you're familiar with this. Women are not to be adorned, that's probably a Freudian slip, with costly jewels and rich apparel, but rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is precious in the sight of God.

For in this manner, former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands. As Sarah obeyed Abraham, calling him Lord, whose daughters you are if you do good and are not afraid with any terror. Notice, women who are made afraid and under terror by their husband are under no scriptural guidance to stick around.

Women in abusive situations need to read 1 Peter 3, verse 6, Sarah obeyed Abraham, calling him Lord, whose daughters you are if you do good, you are able to do good, you are able to function in righteousness, and are not afraid with any terror. If you're afraid with terror, whole different set of guidance. Don't stick with the apostate, don't stick with the faithless.

So this submission has to do with obedience to God first and foremost, and living in a way that is pleasing to God. Well, let me just conclude here by saying, what is the upshot of all of this? We've seen the contextual clues, and this keeping silent in the churches on the part of women is designed to reflect, number one, love for God and love that a wife has for her husband. Number two, it is edifying.

It is more edifying for a woman not to raise questions, not to speak up and compete with her husband or with other men in the church, but if she wants to learn, to ask those questions at home. Why at home instead of in the church? Why in the home is it okay to ask questions, but not in church for a married woman? It's disrespectful, and who's going to provide the answer in church? The prophet who spoke? An elder in the church? Some other guy in the church? So now this woman is getting guidance and spiritual leadership from a man who is not her husband, or even perhaps from another woman speaking up. And with all respect to Beth Moore and all the rest of women giving women guidance on spiritual things, the biblical model is, you pester your husband.

You go home, and he's responsible to get you the answers. Let him go read Beth Moore and then tell you how a woman is to operate within her marriage, or any other books of advice that are out there. God has ordained the husband, the wife, and the child husband as the authority in the home for all things spiritual in the same way that He ordained the Levites to be the authority in Israel for all things spiritual.

If you wanted something spiritual in Israel, where did you go? To the Levites. Well, but the Levites are malfunctioning. Where did Hannah go? It didn't matter that Eli's sons, Hophni and Phinehas, had a horrible reputation and were misusing and abusing.

Where did Hannah go? She went where the priests were functioning and offering sacrifices

because that is the God-ordained place to go. Many times people won't step up unless you give them the opportunity and create the need. And many husbands don't bother to investigate spiritual things because, oh, my wife goes to Bible study and gets it over there.

Ask the husband. If he hasn't got a good answer, and if he's any kind of a man, he'll go get the answer and you both grow together. It's the God-ordained model.

Husband is to the wife as the Levites are to Israel. And there is no other recourse but the Levites for Israel. You don't go to the spooks and the soothsayers and the witch of Endor and the rest of these prestidigitators and demon-influenced individuals in Israel or anybody else who thought they were spiritual authority.

You go to the Levites. That's who God ordained to be the intermediaries between God and believers in Israel. And for a married woman, her spiritual head is the husband.

Should the church go to some head other than Christ? Should we look for some charismatic human leader? Jesus Himself warned against that. When they say, here's a charismatic human leader out here, don't go out and follow Him. It's not me.

I am your spiritual head. Christ is the head of the church. Do you want to go somewhere other than Christ for church-related truth? No.

Well, you don't go someplace other than your husband for spiritual leadership. It's the God-ordained model. And if you get a different idea, you need to be quiet.

If you feel like asking somebody, be quiet. You don't. It's not so much the idea as is in a different passage where Paul says, I will not suffer a woman to exert authority over the man.

This is a different question here. This is respecting God's dispensation of authority to the husband. Good, bad, or ugly, he's your guy.

Spiritual questions are not to be asked out loud in the assembly. They are to be asked at home where the only guy who can answer them is the husband. And whether he does a good job or not, commit that to the Lord.

If you are hungry, if you are asking and seeking and knocking, God will give the answer to your husband. You've got to trust Him for that. Human wisdom might say, well, my husband's a duffer.

He doesn't know anything about spirituality. Tough. You ask him anyway and commit it to God.

Lord, I keep asking my husband and I get no answers. Let God figure that out. Do you trust Him or not? Are you going to follow His order or not? Are you going to get it in your own mind that you've got a better idea? You've got something better than the Levites because the Levites aren't doing their job right? You go to what God ordains and you let God work it out.

That's faith. That's the life of faith and obedience. That is a life of submission.

That is the spirit of the prophet being subject to the prophet. It is the spirit of the wife being subject to the wife in love, looking for edification, looking for good order and discipline, looking for peace. You don't harangue your husband if he doesn't come up with a satisfactory answer.

This should be in love. It should be looking for building up. Your question can help your husband be built up because he's got to go find out.

If you don't ask your question or you go somewhere else, you're shaming him. You are undermining him. You are not respecting the God-designed, God-ordained, God-given model.

Fix that. It's not a matter of keeping the women down or disrespecting them or saying that they can't teach or they don't know what they're doing. In many cases, students can know more than their teacher but that doesn't mean they stand up and start teaching the class and embarrass the teacher or ask sharp questions to show that the teacher doesn't know his stuff.

The structure is more important than your individual feeling of getting benefit from that structure. You observe it because God built it. You respect it and you function within it because it is of God and God is of order and God is of peace.

You don't use your newfound sense of wisdom to upset it. So this is the idea. It's not oppressive.

This is the opportunity to stand your place in the formation and make the formation look good. Nothing makes marching troops look worse than one person out of step. One person swinging their arm wrong and having their rifle all askew and their cover on crooked and a stained knee on their white trousers.

One person can upset the entire effect of a formation. You want to be exactly dressed and covered. You want to look exactly like everybody else.

You want your rifle and your bayonet at the exact same angle, your heel striking the ground at the exact same time as the drumbeat. And just because you think you've got a better idea, you don't. You are hupotasso.

And this is true for everyone. It's just this particular example is for women but it applies to all of us. If they want to learn something, let them ask their own husbands at home.

It is shameful for wives to speak up in church because it says, I don't trust my husband to give me an answer at home. But you know what? This is true in all the churches and it's based on Old Testament scripture of submissive wives. Sarah to Abraham.

Do you think Sarah probably thought she was smarter than Abraham in a lot of cases? She still calls him Lord. And it's one of the reasons she's one of the great women of the Bible. And she's blessed with being the mother of the entire nation of Israel.

And the great-great grandmother of the Lord Jesus himself. You forget Sarah is in the direct line of the Lord Jesus. If you don't have Sarah, you don't have the Lord Jesus.

So did the word of God come from you or was it you only that it reached? Did it come out from you or did it only come to you? Are you somehow unique and special? It's true in all the churches. You see the nice little chiasm here? It's true in all the churches. You don't have a unique truth.

You don't have a special truth. You don't have an exception. Don't consider yourself unique and special in this regard.

The word of God, this is a rhetorical question. And some of your translations may have the word what in front of verse 36. It's not there.

It's the word or and the word or. And that's how your New King James has it here. Or did the word of God come from you? Or you only that it reached? If anyone thinks himself to be a prophet, if anyone thinks himself to be spiritual, let him acknowledge that the things I write to you are the commandments of the Lord.

Then it says in your New King James, but if anyone is ignorant, let him be ignorant. What this basically says is, this is agnoeo. This is gnosis with an alpha privative.

If any of you lacks knowledge, let him be treated as one who lacks knowledge, is the idea. Anyone that doesn't acknowledge this doesn't know enough to be treated with respect. If anyone doesn't credit this teaching, don't credit them with knowing anything else.

You should not listen to a prophet. You should not listen to a tongues talker. You should not listen to a woman who violates these guidelines, these truths.

If someone is outside of that, treat them as an outsider. If someone is ignorant of this, treat them as ignorant. You don't take the advice when you're making food of somebody that doesn't know how to cook.

You don't treat the instruction from somebody who doesn't know what they're talking about. If they express ignorance of what I have just said, Paul says, treat them as ignorant because they are. Therefore, brethren, and we wrap it up here, desire earnestly to prophesy.

Do not forbid to speak with tongues. If you're working in love, in edification, in good order and discipline, in these things that have been spoken of in the context, then prophecy is going to happen that does all of those things. It reflects love.

It builds up. It draws together. And do not forbid to speak with tongues.

He's not raining on the whole parade. He's saying there is balance. There is peace.

And that's how he concludes. Let all things be done decently and in order. All things.

And this ought to be the guiding criteria for our life, the guiding principle, the guiding thought, the standard by which it's judged. Are we functioning decently and in good order? With all of those contextual background principles in view. Does our life reflect love? Does it reflect submission? Does it reflect looking out for the needs of others rather than our own? Does it contribute to up-building and unity? Do we extricate ourselves from situations where our very presence creates disharmony? Some of these women that get abused need to leave that marriage.

It will reduce the amount of sin perpetrated by her husband if she's not there to get beat on and get yelled at and get violated and abused. If you leave, you reduce the sin quotient. You are actually promoting peace by not remaining in a place where you create conflict or are a cause for conflict.

Well that concludes chapter 14. We'll pick up in chapter 15 next time. Father, thank You for the truth of Your Word and how clearly it communicates to us the truths that sustain us, that guide us, that help us to live in a way that is pleasing in Your sight, that glorifies the Lord Jesus.

We pray that God the Holy Spirit will help us to see the pertinence and applicability of the things we've seen this morning in every area of our lives. We ask it in Jesus' name. Amen.