

46-1Corinthians14c

0:54Well, greetings, brethren, and welcome to another Wednesday night Bible study.

0:57We're together, we study the scriptures line upon line this evening, God willing, we will finish 14, chapter 14 of the letter to the Corinthians, the First Corinthians, and I want to say I'm live.

1:14I'm really here this time.

1:15I've been traveling quite a bit.

1:16In fact, I'm traveling tonight as well.

1:18I'm, I'm in our church hall.

1:20And I'm just gonna apologize in advance if my face is a little bit shiny.

1:25The air conditioning is not working in here and we do have a local unit.

1:30It's not very strong, but it's very loud.

1:32So if you'll bear with me if my face is a little bit shiny, but, I'm here, I'm live, I'm happy to be here.

1:39I'll open with a word of prayer and then we will check and see who's here and then we'll get into this final section of chapter 14, which is Quite controversial, subject to misinterpretation.

1:53We'll go through it line upon line and see how we can make sense of this rather difficult passage in the letter to the Corinthians.

2:04Loving Father, we bow before you.

2:07We're just so incredibly privileged to call you Father, to have this eternal spirit dwelling within us, guiding us, comforting us, inspiring us, and equipping us with gifts.

2:24Thank you, God, that we can be an empowered church as we march toward the return and the appearance of our Lord.

2:32And we pray, Father, that you'll just bless us with an understanding of the apostle Paul's teaching, particularly as it relates to the role of women in the church, and we just pray, Father, that through Your Holy Spirit, we will gain a deeper understanding and appreciation for these instructions, and that we will approach this with the spirit of maturity.

2:57And a desire to edify one another.

3:00We praise You, Lord, we thank you.

3:01We ask this blessing in the mighty name of our Lord and our Savior, our soon coming King, the Messiah, Jesus Christ.

3:08Amen.

3:10Alrighty, let me just see who is here.

3:12We're here live.

3:13I'll go, OK, Rosebud, welcome.

3:16Kay feeder.

3:18I don't remember this name, so welcome if this is the first time you're joining us.

3:23If this is another name, but you've been with us before, welcome back.

3:27So Rosebud, Donna Banta, and let's see who else is here.

3:32Petty Milk, welcome.

3:35Dave and Deb, Cha Jaws, welcome everybody.

3:39Glad to have you here.

3:41Somebody from CGI Burlington, welcome.

3:43Pastor Murray is here.

3:45Thank you.

3:45I should have asked as well if my audio and video are clear, but I'm, I'm at the hall.

3:49We have good internet here.

3:52brother Sidfried is here.

3:53Welcome.

3:55Brother Jeff Flack, welcome.

3:58Denise is here.

3:59Welcome.

4:01Pep Square.

4:03Sister Lisa, welcome Sister Lisa.

4:05Nice to have you.

4:06I hope everything's going well for you out there, and Judy and Chuck are with us.

4:11Audio and video are good.

4:12Thanks, Pastor Murray, Rick Ford, greetings, Bruce Ellis greetings.

4:16Brother Nate, welcome.

4:18Christy Romin, welcome, welcome, everybody, and looking forward to having this interaction with us together in real time and maybe it's great that it's a bit of a difficult scripture for us to get through.

4:31I will go ahead and share my screen and then let's get through this passage which has caused no end of heartache.

4:41It has caused a lot of oppression and abuse of women.

4:44Throughout the years women have been in abusive marriages and told they cannot say anything, it's not permitted for them to speak.

4:50They've been more or less figuratively duct taped.

4:54Their mouths have been duct taped in church services, all because of this passage.

5:00So, let's try to understand it together.

5:04See what is it saying and what is it not saying.

5:07So, first of all, let's remember the, the context of this passage.

5:12We have been working through this letter to a troubled church, a dysfunctional church, and Paul has just been trying to help them get to a place of functionality where they can be a healthy part of the body of Christ.

5:27And most recently, what we have been dealing with from chapter 12 to 14 is he doesn't want them to be ignorant of the spiritual ones among them.

5:38You know, we had this issue at the Passover where they were having the Lord's supper.

5:43And acting, acting like Satan at the Lord's supper.

5:48And so he had to correct that, make sure that they had care and consideration for one another, and he said, you know, if you understood the gifts and you honored the gifts, then you wouldn't have people who are so sickly among you, and you wouldn't have them dying.

6:02And so from that, he then goes to explain to them.

6:05this notion of how the Holy Spirit equips them and empowers them with these spiritual expressions, and it's not limited to just one gift.

6:16So the, the Corinthian brethren were privileging the gift, the spectacular gift of speaking in these foreign languages.

6:25 And they really thought this was spectacular and this proved that they were more spiritual than others.

6:31 And so Paul explains how the gifts operate through the Holy Spirit within the body of Christ, and then he says, you know, I really want all of you, every one of you to pursue the best gifts.

6:44 And he says, I'm gonna tell you what that best gift is, but before I do, we need to take a side trip.

6:50 And on that side trip, I need to teach you a lesson about agape, about love, the desire to edify one another, to comfort one another.

6:58 OK, now that you understand that the foundation of this way of life is in fact agape.

7:05 Now, with that as context, we can continue our discussion.

7:09 You, you'll have the maturity to receive this, where I'm gonna tell you what the best gift is.

7:14 The best gift is to speak under divine inspiration.

7:18 With the intent to exhort, edify, and comfort the church.

7:23 This is far superior by orders of magnitude to the spectacular gift of speaking in tongues, especially if nobody understands how to interpret what you're saying.

7:34 With that as context, then he starts sorting through how to manage this gift of prophecy within the church.

7:43 Remember, he said he wants everybody to pursue this.

7:46 This is the one gift that everybody should desire earnestly.

7:49 It's the point of covetousness.

7:51 You should covet having this gift more than the others.

7:55 So that you will be more effective in edifying, comforting, and exhorting the church.

8:02 Everybody should pursue this, everyone who has the Holy Spirit.

8:07 Then we come to this section that we covered last week, where he's now dealing with, so, so now we're pursuing this gift.

8:14 Well, what if multiple people are inspired to prophesy?

8:19 So he deals with that.

8:21 If anything be revealed to another that sits by, let the first hold, in fact, let me just back up, one verse.

8:28 So those who have this gift to prophesy, he says, like, calm down.

8:35 We, we can't have, you know, sometimes we've been to services where there's just endless special music.

8:41 It it's like we're gonna have a sermon at, and then we're gonna have like 5 pieces of special music before we get to the sermon.

8:48 By the time we get to the sermon, everyone's exhausted.

8:50 Everybody wants to go home now.

8:52 And it's like, we need to have some order.

8:55 So, so yeah, you all might have this gift of the ability to speak under inspiration.

9:00 And remember, they're in a home church situation.

9:04 So they're not at the synagogue.

9:06 They're now meeting in people's homes, and, and clearly, as we're reading this chapter, the apostle never talks to the elders.

9:15 You know, when he's speaking to the church in Philippi, he starts, or Ephesus.

9:20He starts by greeting the elders.

9:24Here, the elders are not mentioned.

9:26It's an early church, it's a young church, they're meeting in homes, and, and so there's an opportunity here for disorder, and that, that we see, and there's nobody there to sort it out.

9:34There's maybe competition over who should the leader be.

9:38So they're in this home church situation.

9:40There's a lack of structure, we don't have the order that we would see in the synagogue, and it's emerging, they're trying to figure it out together.

9:47And so they're gathering around together and having some form of study.

9:51And preaching of the word.

9:54And so he's saying, OK, if you're doing this and, and you, you know, certain people have this ability to speak, fine.

10:01Let the prophets speak then, they should speak, but 2 or 3, like limit this.

10:06It's not gonna be like everybody is going to do this.

10:09Let's have a bit of order.

10:11So, 2, maybe 3 at the most.

10:14Don't be going on all day and all night.

10:16And then, after they have spoken under divine inspiration, let the says let the other, like it's singular, it's plural.

10:25If you look at the Greek, it's plural.

10:26Let the others then discern and judge.

10:29So this is the situation he's trying to sort out in this home church situation.

10:34Let's have 2 or 3 prophesy.

10:38And then let's really dig into that and see, is that truly inspired?

10:43how does, how do the other scriptures support what is being taught?

10:47So keep this in mind, because often when we read the apostle Paul, as I said many times, he has these long trains of thought.

10:57And if we only cut in at a certain part of his teaching, And we're not looking back to how he started this train of thought, then we're subject to misinterpret what he's saying.

11:09So, we're still on this train of thought of prophecy is the superior gift, but we need to have order in the home church situation.

11:18So let's limit the amount of people who will speak, and then let's have a discussion around what they're saying to really confirm that it is in fact inspired speech.

11:29That's where we are.

11:31Then he says, if anything be revealed to another that sits by, let the first hold his peace.

11:38I just, this verse I find fascinating because human nature is, let me finish.

11:45Human nature is to interrupt.

11:46Human nature is what I have to say is, is more important.

11:49So I've got something that I'm saying in this home church situation, but then the brother beside me feels inspired to say something.

11:58Rather than me say to him, let me finish, Paul says, through the power of the Holy Spirit, even though I'm not finished, and I have more to say, it's inside me, it wants to come out, I have to yield because this brother is being inspired.

12:14And if we're being inspired by the same spirit, Clearly, whatever the spirit is inspiring him to say next takes precedence.

12:23So I need to yield, hold my peace, so that he can express, maybe it's a particular verse that I'm on, and before I go on, he doesn't want to lose the import of that verse, and so I need to yield, let him comment on the verse, and then I can continue.

12:41It's I just I just find this really fascinating.

12:43We, we are prone to interrupt each other.

12:45We are prone, we know somebody wants to say something.

12:48They're, they're, they're, they're giving all the gestures like they want to say something, and we just keep talking.

12:52We ignore them.

12:53Instead of pausing and saying, oh, did you, did you have something?

12:57That's what Paul wants them to do.

12:59Oh, did you have something?

13:01Even though I'm pregnant with what I want to say.

13:04I have to hold my peace.

13:06He says, for you may all prophesy one by one.

13:11That all may learn and all may be comforted.

13:16So he doesn't want this confusion.

13:18Clearly there's some chaos.

13:19There's a bit of chaotic behavior in the home church situation, and people are talking over each other and competing for airtime, and he's saying, look, if the Holy Spirit is working through you, I acknowledge you have something to say.

13:32You need to do this in an orderly way.

13:35You need to do this in an orderly manner.

13:37And if, if people are truly inspired, they're going to be inspired toward edification of the church.

13:43They're going to be inspired towards exhortation, and they're going to be inspired toward comfort.

13:50So we have to let the spirit do its thing so that everybody can be can have exhortation, everybody can have edification, and everyone can have comfort.

13:59So he wants the spirit to work within the home church situation.

14:04And then he says this, a very, very important verse.

14:08And by the way, the spirit of the prophets are subject to the prophets.

14:15This is a critical verse.

14:16So, so all of this is really critical as we come into the section on women.

14:20we can't, we can't let this go.

14:22There's confusion in the home.

14:26Paul wants everybody to prophesy, one by one.

14:30If somebody's speaking and someone else is inspired, they have to they have to yield, though the word is akao, which means to yield, to give way, to hold your peace.

14:39So whatever you have, hold it, and let the other go.

14:44And he does see that the the spirit has an expression, it's one spirit, it's not disorderly.

14:52So, it's not gonna be contradictory.

14:54 We have to let each one speak.

14:56 And then he says this.

14:58 The spirits of the prophets are subject to the prophets.

15:03 Earlier, he said, you know, let two or three speak and let the others judge, because we might have some false prophets.

15:10 So let them speak and then let's discern, is that actually true?

15:14 One of the things we know if it's going to be true, they cannot contradict contradict the prophets.

15:20 So that means the true prophets right now are not gonna contradict each other, and the true prophets right now are not going to contradict the forefathers.

15:32 Whatever the prophets have said previously, if we are prophesying in truth, we will align with the fathers.

15:39 The prophet's gone before.

15:41 Because God is not the author of confusion, but of peace, as in all the churches of the saints.

15:51 All of this is really, really critical to hold in view and hold in mind as we come into the next section.

15:57 He's not changing the subject.

15:58 It, it sounds like he's changing the subject, but he's not.

16:02 So, this, this confusion that we see within the Corinthian situation, it's not from God.

16:10 The selfishness that we saw at the Lord's supper, it's not from God.

16:16 The competitiveness that we saw in chapter one, it's not from God.

16:21 The sexual immorality that we saw in chapter 5, it's not from God.

16:27 So these people are, are evaluating themselves as highly, highly spiritual, and Paul is putting them in their place.

16:35 They say a lot of your behavior, yeah, it's spiritual, but it's devilish.

16:38 It's, it's the spirit of the devil.

16:40 So you've got to repent of this, because the truly spiritual ones are subject to the prophets.

16:47 We've this this verse is critical to understand what's coming next, because God is not the author of confusion, but of peace, as in all the churches of the saints.

16:59 So, so this Corinthian congregation or these congregations in Corinth, don't think that you're somehow uniquely superior.

17:09 To other churches.

17:12 There, there's a spirit that runs through the entire body of Christ, and if you're not behaving according to that spirit, then there's a problem.

17:21 So, let's make sure that we understand there's a standard for behavior in all the churches, and it does not lean, it does not bend toward confusion, it doesn't bend towards chaos, it doesn't bend toward conflict.

17:35 It bends towards peace and truth.

17:39 All of a sudden now, It feels like he's changing the subject.

17:44 Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also says the law.

17:54 Whoa, I just seem to come out of nowhere.

17:57 What's happening here?

17:58All of a sudden, women can't talk.

18:01And then through the years, certainly in cults.

18:05And certainly in other churches, women have suffered because of this verse and another verse in Timothy, where they're just not allowed to speak.

18:14They can be abused, misused, mistreated, oppressed, but they can't talk because of this verse or misunderstanding of this verse.

18:24So, so women, if you're born in this gender, female gender, tough luck.

18:30This is too bad for you.

18:33And it just seems to have no context come out of nowhere.

18:37Some people say it's just an insertion, it doesn't belong.

18:39It belongs all right, and it's not a change of topic.

18:45He's still dealing with this gift that he says is the best gift to be able to speak under divine inspiration.

18:54But it cannot mean that half the population, let's say it's 50/50 in terms of gender, gender, it can't mean that half the population, we have, when they come in the door, we have to duct tape them.

19:07And we don't care what's going on in their brains, in fact, let's just assume they have no brain.

19:11They're, they're, they're stupid.

19:13And so we just don't want to hear from them.

19:15It just this, this doesn't speak to it, it actually contradicts him saying, everybody pursue this gift.

19:25So, it cannot mean that.

19:27And proof that it cannot mean that is we don't, we don't even have to go to another letter.

19:31We don't have to go to another book, we don't have to go to another author.

19:34We just stay in this very same letter.

19:36And, and what we're gonna see here is this word women.

19:43is actually the Greek word goe, and it can mean just women in general.

19:48It can be used that way, but specifically in context, it means wives.

19:53Your guns, it's not permitted for wives to speak, so he's calling out women in wives in particular.

20:01And, and we know he's very specific about roles because here in chapter 7, he says, let every man have his own gune and every goe have her own anir.

20:13So Gune and Anir, Air is the husband, Gune is the wife.

20:16This, he is very specific about these roles.

20:19Soune, we, we can't have sexual immorality.

20:22Agune should have her own Anir and Ananir should have his own Goe.

20:27Now he says, I therefore say to the unmarried and to widows.

20:33So these are different.

20:34The unmarried is the Agamos, and the widows are the carra.

20:39So he's understanding that there are females, but gos are different from the unmarried and they're different from widows.

20:49So it might, you might be a young woman or a woman that has never married, or you might be a woman that was married but you've lost your husband.

20:56That's, that's a different state, even though you're female, even though you're a woman, you're not a go.

21:03So, now he says, so, so we have Guns, and in the Greek, we have the Agamos and we have the Kera.

21:12Now he's gonna introduce yet another role, virgins, Parthenos.

21:17So, there's the unmarried, there's the widowed, and then there's the young virgins, Parthenos.

21:25And so he says concerning the Parthenus, he doesn't have a commandment.

21:28So he was giving a commandment concerning Gunnes.

21:31Here he's, he has no commandment concerning the Parthenus.

21:35So, so Paul is very specific about the different types of females in the congregation.

21:42Not only that, but again, I'm gonna remind you at the beginning of the chapter, he's telling everybody.

21:49Follow Agape.

21:52This, this whole chapter on chapter 13 was for everybody.

21:55Chapter 12 was for everybody.

21:57Everybody that has the Holy Spirit needs to understand how the Spirit works in everybody.

22:02And then he ended chapter 12 by saying, pursue the most important gifts, or the most important gift, and that's what he now continues in chapter 14, as everybody needs to pursue the most important gift.

22:17And that gift is to be able to speak under divine inspiration.

22:21Now, it cannot mean, because we're in the same letter, it cannot mean that women are not allowed to speak under divine inspiration.

22:30When he's just told them, everybody needs to speak under divine inspiration.

22:34And it cannot mean all women because he's very specific about the unmarried, the widowed, the virgin, and the wife.

22:43So here in chapter 14, he's talking specifically about wives.

22:47But here in chapter 11, we're in the same letter.

22:51It would be, he would have to be insane to contradict himself, not even like in two different letters, but in the same letter.

22:59He says here in chapter 11 and verse 3, I would have you know.

23:03That the head of every man is Christ, and the head of the woman is the man.

23:09So there's structure here, and the head of Christ is God.

23:15Every man praying or prophesying, having his head covered, dishonors his head.

23:23But every woman that prays or prophesies, well, she's not allowed.

23:28There, there is no way that a woman can speak.

23:30She must be silent, as, as, you know, I'll, I'll tell you later when I get to chapter 14.

23:35Here he's saying, when women pray or prophesy, their head has to be covered because if it's not covered, they're dishonoring their husband.

23:45And she might as well be shorn.

23:48OK, so it looks like, and, and, and woman here clearly is Gue because he's talking about wives.

23:57 So wives can pray in the congregation, wives can prophesy in the congregation, and he wants everybody to pursue this gift.

24:10 And yet in chapter 14, he's saying women must be silent.

24:13 So we have to reconcile this.

24:15 How does this make sense?

24:17 So let's go back over it.

24:19 So the prophets, we just see that a woman can prophesy, the prophets can speak two or three, and everyone else who's listening will judge it and discern it.

24:29 So we don't have elders, we have a home situation, we have people feeling inspired to, to speak, and others then listening and discerning.

24:41 Is this really appropriate?

24:42 Is it from God?

24:43 Is it inspired?

24:44 So, and then in order to avoid confusion and and argumentation, if someone else begins to be inspired, then the first one just needs to stop and let the next one speak.

24:58 And the first one needs to hold his peace.

25:01 This is the same word sigal, so if we look at the Greek word here, sigal is the same word that God, that Paul is using for the wives.

25:12 So everybody has the sal.

25:14 It's not just the wives, it's anybody, even if you're a man who's speaking and, and someone else is inspired to speak, you need to hold your peace.

25:25 Whatever you have in you, hold it back, let the other speak under inspiration.

25:30 Because God's not the author of confusion, but of peace as in all the churches of the saints.

25:35 So again, look at Romans 16, just to establish the fact that we're dealing with a home church situation.

25:41 We've got Priscilla and Aquilla, helpers of Paul in Christ, and he says, likewise, greet the church that is in their house.

25:52 So now what we're doing is we see, we are leaving the synagogue, formal synagogue situation.

25:58 And we find ourselves in our home churches, and husbands and wives could be the host.

26:05 So you, you, you might be coming to my home where we, we, there's no elder, it's my home and it's also my wife's home.

26:13 And so she's gonna be a lot more comfortable in her home situation than she might be in a formal synagogue situation.

26:22 So the dynamics are different in a home church.

26:26 And here he says, with respect to this home church situation, that it's the wives, and when he says keep silence, they have to seek out.

26:35 So it's the same word seek out.

26:37 That they have to yield.

26:39 And whenever we see this yielding, it's so that others may speak uninterrupted.

26:45 That your women keep silence in the congregations, all these different home churches, for it is not permitted unto them to speak.

26:55 So there's some specific restriction that these particular women have, not all women.

27:02 Again, Goe is different from the widows, which is different from the unmarried, which is different from the virgins.

27:10 So there's different females, but these are the wives.

27:14 They're not permitted to speak.

27:17 They must yield.

27:19 They are because they are commanded to be under obedience, as also says the law.

27:27 So the question we have to ask here is, well, where does it say that in the law?

27:30 That they have to be under obedience.

27:33 And where does it say in the law that all women must be under obedience to all men.

27:41 That as long as you're a man, if you come in, you're not baptized, maybe you're immature, you, you're immature in the your understanding of the faith, you're more or less clued out, you don't understand anything really.

27:55, and we have women who are full of the Holy Spirit, who really understand the scriptures, but we're gonna tell them, don't say a word.

28:05 Only, only males can speak, and so the man who's joined us, who knows nothing, but by virtue of being a man, he can talk, but you can't.

28:17 Is, is this what Paul is intending?

28:20 That women are commanded by the law to be under obedience?

28:24 That's not at all what the law says.

28:27 Again, Paul is a rabbi, and he's speaking very technically and very specifically that wives are commanded to be under obedience because even the law says this.

28:38 And that's why he meant what he meant earlier when he said that the spirit of the prophets is subject to the prophets.

28:47 So if you're being inspired, you feel like you have the Holy Spirit, well, you know what?

28:51 The spirit doesn't contradict the spirit.

28:55 And you wives are contradicting the prophets.

28:59 And so that's why he says you're commanded not to, you, you're commanded to be under obedience, as also says the law, and we will, we can search the law up and down.

29:10 We will never find anywhere in the law that says women must be under obedience to men.

29:15 There's no such thing.

29:17 What we will find in the law is that wives must be obedient to their husbands, and we see that, I'm gonna just say two places here.

29:26 The first is right at the beginning, Genesis 3:16, when God is pronouncing sentence to Eve, he says to her, in sorrow you shall bring forth children.

29:37 Your desire will be to your husband, not to the devil, not to the serpent, to your husband.

29:44 And he shall rule over you.

29:47 So God is correcting whatever happened there in the garden, where she was following the serpent and allowing the serpent to rule over him, over her and having desire for the serpent, God says no.

29:57 Your desire is gonna be to your husband, and your husband will rule over you.

30:02 So right at the beginning, the relationship between the Gue and this and the Air is established.

30:08 The husband rules over the wife, she's commanded by the law to be under obedience.

30:15Also, we see in the law, in the Torah, in Numbers 30, Moses spoke to the heads of the tribes concerning the children of Israel, saying, this is the thing which the Lord has commanded.

30:27This is the law.

30:29This is what God has commanded.

30:31If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, so to us today, the marriage bond would be some a man is swearing an oath, but, but back then they, they, there's the story of, is it, is it, I'm forgetting the name.

30:49I'm gonna say Jaye.

30:50I don't think that's the, the name, but the vow where he says, you know, if God makes me successful, when I come back, I will sacrifice the first thing.

30:57That greets me for and he thought it would be one of his animals, it was actually his daughter, but he, he felt that he made that bow, he has to follow through.

31:05So this is the for, for something to come out of your mouth or my mouth where I say, I promise, the the word is so powerful.

31:15It, it when, when Christ returns, there'll be no such thing.

31:19As a Mohammedan who says, I have authorization from God to lie to you, to deceive.

31:25This is from the devil, and, and we're going to live in a universe where every word that comes out of a person's mouth is true.

31:32And the concept that something would come out of my mouth that either I know is not true, or I know I'm not going to fulfill, this will be such a foreign concept.

31:41So this is part of the law of Israel, that if you vow a vow, you must keep it.

31:45He shall not break his word.

31:47And we as Christians, let our yeah be yeah and our no is no.

31:51And, and we live by our word.

31:53We don't say something and not do it.

31:56He shall do according to all that proceeds out of his mouth.

32:00If a woman also vows a vow unto the Lord, and bind herself by a bond, so a woman's doing the very same thing.

32:07But if she's in her father's house in her youth, and her father hears her vow, and her bond wherewith she has bound her soul, and her father shall hold his peace at her, so he heard the vow and he didn't say anything, he gave a bow.

32:22Then all her vows shall stand, and every bond we're with, she has bound her soul shall stand.

32:28But if her father disallow her in the day that he hears, so he, as soon as he hears, he's like, what are you crazy?

32:33No way.

32:34Not any of her vows or or of her bonds wherewith she hath bound her soul shall stand, and the Lord shall forgive her, because her father disallowed her.

32:44So this, this words coming out of our mouth and saying we promise, this is a serious thing.

32:50But if you're a young woman and you vowed something, maybe your judgment wasn't appropriate, you don't have the experience to understand what you've said, and the father hears, he can, he can disallow it.

33:01And if she had at all a husband, so here's the Air, when she vowed or uttered aught out of her lips wherewith she bound her soul, so something happened, she's in a terrible situation, she

makes this vow, and then when she comes home, the husband hears about this, and her husband heard it and held his peace, sigal at her in the day that he heard it, then her vows shall stand and her bonds were with she bound her soul shall stand.

33:30But if her husband disallowed her on the day that he heard it, what are you crazy?

33:34No way.

33:35Absolutely not.

33:36The day he hears it.

33:38Then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul of none effect.

33:48And the Lord shall forgive her.

33:50This is very clear in the Torah, the authority that the Eir has over the gun.

33:57And she's commanded, as says the law, to be under obedience.

34:01She wants to make this vow.

34:03She, whatever the situation is, maybe she was in an accident or something happened, and she made this vow, and the husband hears of it and he says no way.

34:12She's commanded by the law to be under obedience.

34:16But every vow of a widow, again, different situation.

34:19Paul is a rabbi, he understands the different kinds of females.

34:22Every vow of a widow and of her that is divorced, wherewith they have bound their souls, shall stand against her.

34:29So the Torah has this nuanced understanding of women.

34:35There are, there's the Parthenus in the home under her father's guidance.

34:40There's the Ge under her husband's authority.

34:44There's the widow.

34:45, and there's the divorce.

34:48So these are different states of being female, different states of relationship, and only in the case of the daughter with her father, or the wife with her husband, can the vow be, can be annulled.

35:03But the woman who's independent, her vow stands.

35:07And so Paul is taking this nuanced understanding of different roles of the women and bringing that forward into his judgment in the situation in Corinth.

35:15So if she vowed in her husband's house or bound her soul by a bond with an oath, and her husband heard it and held his peace at her, and disallowed her not, then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

35:30She's in the very same situation as the male that makes this vow, this promise.

35:35And to me it's just fascinating to me.

35:38That Christians today think it's no big deal if they say they're going to do something or make a promise and then they break it.

35:45And actually, when they were saying they were going to do the thing they knew they were never gonna do it.

35:49This is fascinating.

35:50This is, this, this will never be.

35:52 In the future, but if her husband has utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows or concerning the bond of her soul shall not stand.

36:04 Her husband has made them void, and the Lord shall forgive her every bow, so we get the idea here.

36:10 The husband may establish it, or the husband may make it void.

36:14 The the gona is under the authority of the Air, so we get the idea there.

36:22 So, I also wanted to go here to Acts, just to show you this notion of sigal.

36:30 What does sigal mean?

36:32 And whenever we see it used, we, we get this notion that it's, you have something that you want to say, but you have to hold it in.

36:40 You have to yield because somebody else is going to, you're, you're yielding so someone else can, it's like in traffic, right?

36:47 You, you want to get somewhere, but you're going to yield and you're going to allow another vehicle to go ahead of you.

36:52 That's what sigal means.

36:55 But so here in Acts 12:17, he's beckoning them with the hand to hold their peace, and he declared unto them how Paul, how, how I think it's Peter, how he had brought them out of the prison, and he said, Go show these things unto James and to the brethren, and he departed and went to another place.

37:15 So he, with his hand, he says, Sigal.

37:17 And immediately after Sigal, there's a declaration.

37:21 You, you have to sigal so that I can speak.

37:25 Then in Acts 15, notice this, the entire multitude male, female, women, child, everybody, sigal.

37:33 Everybody held their peace and gave audience to Barnabas and Paul.

37:37 And when they gave audience to them, what happened?

37:39 They declared the miracles and the wonders of God.

37:43 So you sigal so someone else can declare.

37:46 And, and after they held their peace, James answered, saying, men and brethren hearken unto me.

37:52 So, so I need you to sigal, so that I can then share the inspiration or the inspired speech that I have.

38:00 So Seal and declaration go hand in hand.

38:04 So that's why here now we see in 1 Corinthians 14:28, we were there last week, if someone's speaking in tongues, but there's no interpreter, yes, he has something to say, or she has something to say.

38:18 She's got this inspired speech, but if there's no interpreter, whatever you have, hold it.

38:25 Keep silence, Seal in the church.

38:28 And let him speak to himself and to God.

38:31 But in the, in the congregation, although you have something, you need to yield because someone else will have something else.

38:38 Maybe they just have 5 words, as Paul said, I'd rather 5 words in my understanding than speaking in tongues.

38:43 So, so let the one who has something that others are gonna understand, let them declare and you sigal.

38:50 Social is this very dynamic response to inspired speech.

38:56 That's really, really important.

38:58 Now, just to, to demonstrate that this section in Paul's passage to the Corinthians, it's not an insertion that somebody else wrote.

39:12 It is really valid instruction for the church, and Peter supports it.

39:18 Peter teaches the same thing.

39:19 He says here in 1 Peter 3:1, likewise, you wives, not all women, not all too bad, you had the misfortune of being born female.

39:30 Now you have to go through life with duct tape over your mouth.

39:34 No, there's something going on between husband and wife.

39:37 And so he says, you wives, be in subjection to your own husbands.

39:42 And in fact, you could have inserted here as says the law, so says the Torah.

39:47 And the spirit of the prophets is subject to the prophets, and the head prophet is Moses.

39:53 So no, no prophet is gonna contradict Moses.

39:56 So if you have inspired speech, there's no way that the inspired speech is gonna contradict Moses.

40:02 And Moses was inspired to say, wives are subjected to their husbands.

40:07 Wives are under the authority of their husbands.

40:10 So, Peter is teaching them, you wives, be in subjection to your own husbands.

40:16 It doesn't say you wives, because you're female, you are inferior to all men.

40:22 And whenever a man comes in, the, the, the congregation, he can tell you what to do, because women have to obey all men.

40:29 No, you're subject to your own husband, not to everybody's husband, your husband.

40:37 And then he goes on to say, this is how you might be able to win the, the unconverted spouse.

40:43 So, so he explains why, but here in verse 3 says, your adorning needs to be the, the hidden man of the heart.

40:52 That's, that's what really matters.

40:53 And God, God is after a meek and a quiet spirit.

40:58 So a true spiritual woman is not a battle ax.

41:02 A true spiritual woman would say is not a fishwife.

41:06 You know, if you go to the market, the fish wives have the loudest and brashest voices, and they're always shouting and they're just uncouth.

41:14 A truly converted woman is not like that.

41:17 She has a quiet spirit.

41:19 She has a meek spirit.

41:20 She doesn't have to force her way.

41:22 This is really important.

41:23 This is a great price in God's sight, that women who can yield is very great, great price in God's sight.

41:31 So he says, notice this in verse 5.

41:35 For after this manner, in the old time, the holy women also who trusted in God, adorned themselves like this, being in subjection, not to all men, to their own husbands, even as Sarah obeyed Abraham, calling him Lord, whose daughters you are, as long as you do well, and are not afraid with any amazement.

42:00 So, very, very clearly, this relationship between a husband and wife is very special to God, and all of those who are inspired by the Holy Spirit understand the sanctity of marriage, and the union of marriage, and, and, and the complementary nature of marriage.

42:18 Unfortunately for us in this modern society, They've really destroyed the concept of marriage, and even the words that I'm speaking now, I'm sure there may be women in the audience that are offended by this, not by me but by the Bible.

42:33 But, you know, most of the women that we know obviously are going to be inspired by the Holy Spirit and understand what this is and understand and are and are in marriages that are healthy and functional and, and, and supportive and, and they're thriving and flourishing.

42:47 In these relationships.

42:49 Unfortunately though, and I've seen it with my own eyes, even in the Church of God, there is, there are dysfunctional marriages.

42:56 And there are men who are lacking understanding of what these passages really mean, and this is causing great harm in the body of Christ.

43:05 But here in Timothy now, Paul, so we see Peter teaching.

43:09 Here we see Paul saying the same thing that he said to the Corinthian brethren, he's now training up another minister with the same understanding.

43:19 Let the women learn in silence, and again, these are the guns with all subjection.

43:23 It's not all women must be in subjection.

43:26 It's that wives need to learn in subjection to their husbands.

43:31 I suffer not, not a woman.

43:33 I suffer not a wife to teach, and we know it's a wife because he's explaining, nor to usurp authority over the anir.

43:42 The Gue must not usurp authority over the anir.

43:47 This is obscene.

43:50 This is perverse.

43:52 This is from the devil.

43:54 And so, Paul is saying to Timothy, we cannot have this.

43:58 We cannot have this in the Church of God, and this is a clue as to what, what was happening in Corinth.

44:05 And whatever this home church situation was, the, the relationship, the sacred relationship between the husband and the wife was upside down.

44:14 The wife was usurping authority over her anir.

44:18 And, and Paul is saying, we cannot have this.

44:21 She needs to yield.

44:22 She needs to be in silence.

44:24 For Adam was first formed, then Eve.

44:27 So the Corinthian brethren, he says, and so says the Torah.

44:31 And the Torah says Adam was formed first, and then Eve.

44:34 Here when he's training Timothy, he's, he's going back to the Torah.

44:38 Adam was first formed, then Eve.

44:40 Adam was not deceived, the wife was deceived being in the transgression.

44:45 So, this is very clear then.

44:48 The, the dynamic that we see and what Paul is addressing is inspirational speaking, so he's addressing inspirational speaking, and it's out of control, it's out of control.

45:01 And what appears to be happening is in the home church situation, women are increasingly comfortable in this setting, more so than they would be in a formal synagogue with leadership.

45:16 But in this setting, they're very comfortable, and sometimes you have situations where women are very intellectually fast and their husbands not so much.

45:27 And so the woman, the wife, is correcting her husband in public.

45:32 He's speaking, he's inspired to say something, and then when it's time to judge what's being said, she's correcting him publicly.

45:40 And she's saying, well, what did you mean by this?

45:41 That's, that doesn't make any sense.

45:42 I don't get that.

45:43 Why would you say something like this?

45:45 So I think the Bible says this.

45:47 And she's usurping authority over her anear.

45:51 And so Paul says here, and I, I wanna just go back to this for a second.

45:56 Let me just go back to this.

46:01 1 Corinthians.

46:06 14.

46:08 And 34.

46:11 Let me just go back to this for a second.

46:16 Right here, verse 35, he says here, Let me share my screen.

46:28 He says this, Let your women keep silence in the churches.

46:31 It's not permitted for them to speak, as he said, I, I will not have a wife usurping authority over her husband.

46:39 This is not permitted.

46:40 This is what's not permitted.

46:42 They are commanded, wives are commanded to be under obedience, as says the Torah.

46:47 The Torah says wives must be under obedience to their husbands.

46:51 And then he says this in verse 35, and if they, that's the wives, will learn anything, they have questions, let them ask their husbands at home, for it is a shame for wives to speak in the church.

47:07 Again, there's a letter, there's an exchange, there's a back and forth between Paul and the Corinthian brethren.

47:12 They had very specific questions.

47:13 We don't have their questions or their letter, their communication, so we just have, have half the communication.

47:19 But as we're trying to tease this out and make sense of it, what I'm seeing is What he's talking about is a home situation.

47:28 The couple is hosting.

47:30The wife is very comfortable to speak it's her home, very comfortable to speak out.
47:34The husband's inspired to say something, and she's criticizing it publicly.
47:40She's usurping authority over him.
47:42This goes against the law.
47:44She thinks she's being spiritual, she's contradicting Moses, and the spirit of the prophets does not contradict the spirit of the prophets, it's subject to the spirit of the prophets.
47:54So just this verse alone, verse 35, it says, if they will learn anything, let them ask their husbands at home.
48:01It can't be a virgin, it can't be a widow, it can't be a divorced woman.
48:06They don't have husbands at home.
48:08It's very specific, a husband, and here in this case, If, if I'm the husband and I'm at another person's home, and I'm speaking under inspiration, my wife would never do this, but she starts criticizing me publicly, starts, what, what do you call this, one-upmanship?
48:24Yeah, one-upmanship.
48:26So she starts, you know, she's shows she's more spiritual, she's asking me questions.
48:32Paul is saying, don't do that publicly.
48:36Do not violate and even among the Greeks, the social order, a husband was the head of the household.
48:43Don't violate this.
48:45You have questions, yield.
48:47Hold on to those questions until you get home.
48:50And then you can say to the husband, what did you mean by this?
48:53And then the husband can teach her what he was saying at home.
48:56So I think this is a very specific dynamic between a husband and a wife.
49:01The wife usurping authority over her husband.
49:04Paul is saying that's not permissible, that's contradicting Moses.
49:07The husband has authority.
49:09If she has questions, be patient, have a meek and a quiet spirit.
49:14Wait until you get home and ask your husband at home.
49:19I think this, this is the clearest way to make sense of all of this.
49:25When we read it this way, it just, it makes sense.
49:27Now, I want to go to Hebrews 13.
49:32This is a slightly different topic, but it's related.
49:38Hebrewertini says, Remember them which have the rule over you.
49:44Who have spoken unto you the word of God, whose faith follow considering the end of their conduct.
49:52I think that the home socializes us so that we can operate in society.
49:59The spiritual home socializes us so that we can operate within a congregation.
50:05In the same way that wives learn to yield and control themselves, have some self-control, because they're under authority of their husband.
50:14When they learn that, we as a congregation need to have humility and respect for the office that God has given.

50:26 So within the congregation, if God gives the congregation a householder, An elder, that the Corinthians didn't have this, but if there are elders in the congregation, this same mindset of spiritual self-control and being under authority, we need to bring this.

50:46 And even he says in to the Thessalon the church in Thessalonica that we have to warn the unruly.

50:53 And I think the same way that a woman feels free to embarrass her husband, to over to speak over her husband, to usurp authority over her husband, that same woman is gonna have trouble being under the authority of the elder or the elders.

51:07 And so, and then then we set an example for the whole church to be out of control and disorderly, and Paul hates this.

51:14 This is a, a spiritual perversion.

51:17 What Paul is really trying to put in place is structure.

51:21 Agape structure order and allow the spirit, the spirit will thrive and flourish within an orderly congregation.

51:32 If we just allow everybody, if we allow a free for all as was the situation in Corinth, that will actually stifle the operation of the spirit.

51:40 So I just wanted to say that this, this sense of being, having a sense of order, self-control, emotional self-control, patience, meekness.

51:49 It's not just for the home.

51:51 It spills over into the congregation, which then should spill over into the broader community.

51:58 Now, evidence of this.

52:01 Let's go to the Torah.

52:02 Numbers 12, and let's look at the situation with Miriam, Miriam and Aaron, but specifically Miriam.

52:09 In Numbers 12 and verse 1.

52:11 Miriam and Aaron spoke against Moses.

52:17 It says here, because of the the Ethiopian woman whom he had married, for he had married an Ethiopian woman.

52:25 So, clearly, Moses fled Egypt.

52:29 He was on his own for a while.

52:31 He married this woman.

52:32 Now he's with the Israelites again, and Miriam takes exception to his wife.

52:39 And she spoke against Moses.

52:42 Moses is the leader of the congregation.

52:47 She's speaking against him.

52:49 And they said, what?

52:51 Has the Lord indeed spoken only by Moses?

52:55 Has he not spoken also by us?

52:57 And the Lord heard it.

52:59 So let me just reply this to Corinth.

53:01 The woman is saying to the husband, What has God only spoken by you?

53:05 Aren't I inspired as well?

53:07 Can't I can't the Holy Spirit speak through me as well?

53:09And so I'm going to speak over my husband.

53:12And and you see this in, you see this in, in marriages where the husband is just being ridiculed, being lambasted, being criticized publicly, and he just sort of sits there with his head down, cause it's just, it's it's just, he's he's beaten down.

53:31This would drive Paul crazy.

53:34This is a disaster.

53:36And so we need to make sure we have good order in our marriages.

53:39And then also what would drive Paul crazy is the husband who's oppressive, who you see the woman, and she's just meeka just can't talk and doesn't, and she's afraid of a shadow because the husband is just so overbearing.

53:51This is a perversion.

53:53And so the marriage relationship really matters, but here you see, they're questioning is it's only Moses?

54:00Which is really, you know, it's not the, the Ethiopian woman that was the issue.

54:04It's his leadership that was the issue.

54:07It is only spoken by Moses, but the Lord heard it.

54:11Now the man Moses was very meek of all above all the men which were upon the face of the earth.

54:17That word meek being humble.

54:18He's not gonna try to aggrandize himself.

54:20He's not gonna put, put his position out there.

54:23It's just, it's like God put him in this role, he's got to fulfill the role.

54:28And the Lord spoke suddenly unto Moses.

54:31He's, he's hot on this, and unto Aaron and unto Miriam.

54:36Come out, you three, unto the tabernacle of the congregation, and they 3 came out.

54:43So there's this competition for leadership, and God addresses it directly.

54:50And what does he say?

54:51And the Lord came down in the pillar of the cloud and stood in the door of the tabernacle and called Aaron and Miriam.

54:58And they both came forth, and he said, Hear now my words.

55:03If there be a prophet among you, I, the Lord, will make myself known unto him in a vision and will speak unto him in a dream.

55:12So similarly with the Corinthian brethren, they're all seeking this gift or should be seeking this gift to prophesy, to speak under inspiration, and, and they may get a revelation, they may get some inspiration, and that's how this works.

55:25And so God is saying, and remember the spirit of the prophets is subject to the prophets.

55:30So God is saying, yes, I work through prophets.

55:33However, my servant Moses is different.

55:38My servant Moses is not so, who is faithful in all my house, and I've been in past church congregations or organizations that couldn't get their head around this verse.

55:52It comes immediately after the verse or the passage that Moses married an Ethiopian woman.

55:59And in their view, mixed marriage, racial, mixed, mixing the marriages racially was an egregious sin.

56:07It was like, you, this is the unpardonable sin.

56:11And yet Moses married this Ethiopian woman and God's commentary on Moses.

56:15They're criticizing him for marrying this Ethiopian woman, and God's commentary is, he's faithful in all my house, and they have no explanation for this.

56:24This just confuses them.

56:25So clearly, we, we know that ratio with whether there's the human race, marrying across races was not the issue, never the issue.

56:34It is marrying pagans who pull you into pagan idolatry.

56:41That was the issue.

56:42And there were specific tribes that they would have nothing to do with.

56:47It wasn't like no other tribe ever.

56:51He says, so he says, Moses is faithful in all my house.

56:54With him, will I speak mouth to mouth, or you could say face to face.

56:58So I'm gonna speak through a dream and those those prophets will be inspired to, to pass on my word.

57:04That's them.

57:06Moses is in a different category altogether.

57:09I speak to him, we have, we have conversations with each other.

57:15With him I speak mouth to mouth or face to face, even apparently, like like we have a real conversation and not in dark speeches, and the similitude of the Lord shall he behold.

57:29Wherefore, why then, were you not afraid to speak against my servant Moses?

57:36The spirit of the prophets is subject to the prophets.

57:40God is not the author of confusion.

57:43He's a God of order.

57:44And so if you're truly inspired, you would never speak against Moses.

57:49And if a woman is truly inspired, she would never criticize her husband in public.

57:54The, the Holy Spirit would never do that, because the spirit of the prophets is subject to the prophets, and the anger of the Lord was kindled against them, and he departed.

58:05And the anger of the Lord is kindled against wives who humiliate their husbands publicly or even privately.

58:15That is to incur the wrath of God.

58:18Just as he said of men, Peter says, if you oppress your wives, your prayers will be hindered.

58:24Your, your God is not gonna hear your prayers.

58:27So this relationship between husband and wife is sacred.

58:32And the cloud departed from off the tabernacle, and behold, Miriam became lepros.

58:39So wives who usurp authority over their husbands and do so publicly and humiliate their husbands.

58:46This is dangerous ground to tread.

58:49Miriam became leprous white as snow, looked diseased, and Aaron looked upon Miriam, and behold, she was lepros.

58:57and Aaron said unto Moses, Alas, my lord, I beg you, lay not the sin upon us, wherein we have done foolishly.

59:05And wherein we have sinned.

59:07Let her not be as one dead.

59:09God was furious, of whom the flesh is half consumed when he comes out of his mother's womb.

59:15So that was the situation there, and I just want to raise that to say, the spirit of the prophets is subject to the prophets, and if a woman, if a wife is inspired, she will hold her peace.

59:28And she's not going to speak against her husband, and she's not permitted, the law says she's not permitted.

59:34To usurp authority over her husband.

59:37She can, when she gets home, they can talk at home.

59:40I, I wasn't following you when you were saying this and that about, you know, the judges.

59:46I, I cause that didn't seem to make sense.

59:48What, what did you mean?

59:49They can have that conversation at home, don't have it in the, the service, even if it's a home service, not a formal service, maintain those lines of husband and wife.

1:00:00So if they will learn anything, let them ask their husbands at home.

1:00:07For it is a shame for a wife to speak over her husband in the congregation.

1:00:16And now he says this.

1:00:18What came the word of God out from you?

1:00:23Or came it only came it unto you only?

1:00:27So the way he responds here, it's pretty intense.

1:00:31And it implies that they had a strong opinion about how this matter should be handled, and he's negating it completely.

1:00:40And then to reinforce his negation of their opinion, he's like, are you so special that only this inspiration comes to you and no other churches, no other prophet, no other teacher has your understanding?

1:00:54Is, is that where we are?

1:00:55Is that how special and how spiritual you are?

1:00:58So they clearly had a very strong opinion about how this operation should be handled, and Paul is just putting it down.

1:01:06He says if any man, it's really if anyone, and you could even really say if any wife, but if anyone thinks himself to be a prophet, and I think in context, it would be good to read this as if any wife then thinks that she's a prophet or spiritual, let her acknowledge the things that I write unto you are the commandments of the Lord.

1:01:25Are you gonna contradict Moses?

1:01:27You're gonna contradict the special spiritual relationship between a husband and a wife because you're so spiritual.

1:01:34He says, what?

1:01:35Did the, did the word of God come out from you?

1:01:38Or did it all come to you exclusively?

1:01:40This is your this is your prophetic inspiration to contradict Moses?

1:01:45But if any man, and again you say if any wife and anyone, any one of these brethren that are holding this opinion, if any of them want to be ignorant, let them be ignorant.

1:01:55Wherefore, brethren, covet to prophesy.

1:01:59Everybody should be pursuing this gift and forbid not to speak with tongues.

1:02:03So the whole passage and that whole passage there.

1:02:06About wives and husbands is within the context of the whole chapter that speaking under inspiration is superior than speaking in tongues.

1:02:20And he's going through this whole passage to explain that, but when you're speaking under inspiration, there has to be order, and there certainly cannot be a violation of the marital union.

1:02:32Even if it's in, in, in home churches where wives are feeling a lot more comfortable to speak up, to interrupt, if they're spiritual, let them acknowledge, he says, if, if they're spiritual or they think themselves to be a prophet, let them acknowledge that the things I write unto you are from the Torah.

1:02:50And if anybody wants to be ignorant, let them be ignorant, which is like a condemnation.

1:02:55This, this is a, a, a Miriam level condemnation.

1:02:59If anybody wants to be ignorant and they want to be leprosy and incur the curse of God, go ahead and contradict this instruction.

1:03:06Wherefore, brethren, desire to prophesy, but don't violate the things that I have outlined, especially here with wives usurping authority over husbands, and forbid not to speak with tongues.

1:03:18That the speaking in tongues is a gift, it is a manifestation of the spirit, don't forbid it.

1:03:23But follow my instructions.

1:03:24Don't cause confusion.

1:03:26If nobody can interpret, seek out, yield, and focus on edification.

1:03:31Let all things be done decently and in order, and that's really the emphasis that Paul is trying to underline here in this congregation with their situation without having leaders that the Holy Spirit is a spirit of order.

1:03:50It's a spirit of decency and where the Corinthian brethren were going was really giving Satan opportunity.

1:03:57To, to work within these home churches.

1:04:01So that is 1 Corinthians chapter 14.

1:04:06Hopefully you found that helpful.

1:04:09we don't have the whole context of what's happening, but I think this reading really for me makes it very clear and understandable what is going on within these home churches in Corinth.

1:04:21Let me just see if there's anything that I need to respond to.

1:04:26In the chat, if not, God willing, next week, we will get into chapter 15, which we know is the the resurrection chapter.

1:04:37We'll get into chapter 15 next week, God willing.

1:04:41This Sabbath, we will be having our services at 1:30 Eastern time as usual.

1:04:47However, we will not be in our usual location.

1:04:51We'll be visiting our sister church in London, and we will be broadcasting on this channel the same way as we normally do.

1:04:59So, so you just have to come to the same rumble channel at 1:30 on Sabbath, but you will notice the format will be different, will be in a different location.

1:05:08And this is a campaign that we're, we're doing to support our brethren in the London congregation.

1:05:15I'll just check and see if there's anything that I need to respond to in the chat.

1:05:21Let's just see here, in the past year or so, I have twice been asked by new people to explain the holy days, but well done, Sister Rosebud and again, you know, when we look at Aquila, Priscilla and Aquila.

1:05:34They pulled the, the man Apollo aside, and they both taught him.

1:05:41You know, you don't have Aquilla saying to Priscilla, it's not permitted for you to speak.

1:05:45They both taught and clearly should be in subjection to her husband, but they worked as a team.

1:05:50So we don't want women to feel that they're not allowed to speak.

1:05:54That would, that would just go against the Holy Spirit.

1:05:57And so here Sister Rosebud is in a position where she can explain the holy days to new people.

1:06:02I think that's wonderful.

1:06:03, let's see.

1:06:06Sister Dave and Deb, thanks for your dedication and depth of Bible studies.

1:06:09Thank you so much.

1:06:10I appreciate your dedication as well.

1:06:12We are a team, Sister Rosebud, thank you.

1:06:16Thank you, Judy and Chuck, and thank you brother Nate.

1:06:20Very, very good.

1:06:21Yeah, we are all, we all have different gifts, we have different abilities.

1:06:24We're here to edify one another and all of this is by the grace of our Lord and our Savior.

1:06:32And I see our sister Denise as well.

1:06:34Thank you for this and bringing clarity.

1:06:36Thank you so much, brethren.

1:06:38Jesus is Lord.

1:06:39God willing, we'll be together on the Sabbath.

1:06:42God bless.