

Additional Confusion in Churches and Denominations with Women Preachers in Church Assembly.

I Corinthians 14 is all about HIM THAT PROPHESES OR PREACHERS IN A CHURCH ASSEMBLY –

We get in trouble and go everywhere preaching if we do not follow the hermeneutics of Dr. Wolber of Ouachita, “Just let the Bible say what it wants to say”; and what It wants to say in I Corinthians 14 is first of all forbidding the speaking of unknown tongues in public assembly, it is a matter for private devotions and then parenthetically the forbidding of Women Preachers. (Collaborated in other Scriptures that require a pastor to be the husband of one wife.) While it is parenthetical to all the good things about Preaching or Prophecy in church assemblies, it has become paramount today like causing split and dissension, a loss of peace, in the SBC. Those that have ordained ladies to preaching and pastoring have joined with these Aggressive (natural opposite of Silent) ladies to disrupt the assemblies of churches. They rebel as in many things against Ephesians where “the man is head of the woman even as Christ is head of the church”. The sad fact is such forbidden practices both violate Scripture on men and women, the qualification of preachers and pastors, but also deny the reality of Christ as head of the church, any church. It is a bad seducing spirit as well as doctrines of devils that wants to run the husband, the home, and the church where only Christ is ordained to be the Head. It is not a matter of being outdated or archaic, it is rather a matter of holding to and contending for “the faith once for all delivered to the saints” (Jude 3) and recorded in the Bible, which is Word of God, divine in origin, absolute in authority, sufficient in message with a sufficient Lord Jesus Christ, high fidelity in understanding, dynamically alive, and self-interpretative. Those that deny and rebel against the following commandments of God through the Apostle Paul, can be found to ignore or violate one of these facts about the Bible as the Word of God. It is no trifling matter to trifle with the Bible as the Word of God, and with the words of that Bible using theology, Greek, sociology, philosophy, human wisdom or any other means!

1 Corinthians 14 New King James Version (NKJV) with a Straightforward Exegesis of 17 Points in Roman Numerals, in case any of you have the courage and need to repeat the message of I Corinthians 14.

Prophecy and Tongues

Pursue love, and desire spiritual gifts, but especially that you may prophesy. 2 For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

I. A Prophet or Preacher of Prophecy (Prediction) is one that speaks with edification, exhortation, and comfort to me, obvious generic as in any assembly will be men and women.

3 But he who prophesies speaks edification and exhortation and comfort to men. 4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church. 5 I wish you all spoke with tongues,

II. Paul wished that everybody in the church could prophesy, but that is not realistic.
but even more that you prophesied;

III. Him at prophesies is greater than a tongue speaker.

for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

IV. Him that prophesizes in the assembly profits the people only as he speaks, like Paul, either by (1) revelation, (2) knowledge, (3) prophesying, or (4) by teaching.

But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? 8 For if the trumpet makes an uncertain sound, who will prepare for battle?

V. Him that prophesizes should do so with words that are easy to understand.

9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. 10 There are, it may be, so many kinds of languages in the world, and none of them is without [b]significance. 11 Therefore, if I do not know the meaning of the language, I shall be a [c]foreigner to him who speaks, and he who speaks will be a foreigner to me.

VI. Zealots desiring to excel in spiritual gifts as the assembly at Corinth, should keep in mind that gifts are for the edification or building up of the church, the reason of excel in prophesy or preaching.

12 Even so you, since you are [d]zealous for spiritual gifts, let it be for the [e]edification of the church that you seek to excel.

VII. Him that preaches is to do so with both spirit and understanding.

13 Therefore let him who speaks in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. 15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. 16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? 17 For you indeed give thanks well, but the other is not edified.

VIII. Like Paul preaching is not many words, but words with understanding that really teach others.

18 I thank my God I speak with tongues more than you all; 19 yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

IX. Him that prophesies does it with it with mature understanding and the malice of a baby.

20 Brethren do not be children in understanding; however, in malice be babes, but in understanding be mature.

X. The OT predicted preaching as speaking to God's people, yet most of them did not and will not listen.

21 In the law it is written: "With men of other tongues and other lips I will speak to this people; And yet, for all that, they will not hear Me," says the Lord.

XI. Prophesying is preaching not for unbelievers but believers, so it is preaching with a predictive element, therefore what the whole chapter is about is preaching with a Predictive element.

22 Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe. 23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?

XII. All the Preachers in the assembly: age with preaching for non-predictive elements, or to reach unbelievers, then the work of the Holy Spirit is done as an unbeliever or uninformed is convicted by all preachers in the assembled and convicted by all.

24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. 25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

XIII. Preachers in the same assembly that differ in psalms, teaching, tongues, revelations and interpretations promote disorder, not peace and God is the author of Peace.

26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for [h]edification. 27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. 28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

XIV. Let two or three preachers preach, and the whole church judge.

29 Let two or three prophets speak, and let the others judge. 30 But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn, and all may be encouraged.

XV. The spirits of the Prophets are under the control of the Prophets.

32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion but of peace, as in all the churches of the saints.

XVI: Women should not be preachers in the church, as the OT tells women are to be submissive to their husbands not usurping authority over them in preaching. what they would preach is a matter for Bible discussions in the home. It is shameful for any woman to preach in a church assembly. It just plain generates confusion in all the churches when women get up to preach in a congregation. Even as verse 34 about silent women must relate to that before in verse 33, that is the criterion for peace in all the churches of the saints; so also in the silent women of verse 34, it must relate to verse 35 of: (1) originating new word of the Lord like Gnostics, (2) or that received only the word of God, (3) when Paul speaks all these commandments in I

Corinthians 14 they are commandments of the LORD, and are to be acknowledged as such, not to be excused except by the ignorant.

34 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. 35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

Comment: It is only two verses out of 40 verses long, but in this day and time has become a much larger problem than 2/40 of 8%. The Word is clear that among the HIMs that are to prophesy or preach in a church assembly, the women are excluded. In other words, they are not to have the official functions of pastors or preachers in the church, or evangelists. Clearly there were prophetesses in the time of Paul who predicted he awaited imprisonment at Rome, however there is no record that these same prophetesses were allowed to preach from the pulpit on Sunday. It is only a problem as many troublemakers want to make it, not eliminated Sunday school teachers or women announcers, or many other functions. Preaching is the work of the Pastor, so women are not to speak in the church assembly as preachers, prophesiers, etc.

36 Or did the word of God come originally from you? Or was it you only that it reached? 37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But [k]if anyone is ignorant, let him be ignorant.

XVII. Brethren, obviously men, desire earnestly to Prophecy, letting each church assembly be done with decency and order.

39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. 40 Let all things be done decently and in order.