

26-0607p Transcript

26-0607p - Prophecy, Steve Cain

Bible Reader: Mike Mathis

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Prophecy

Scripture Readings

1st Reading (0:04 - 1:59): Mike Mathis

Ephesians 4:7-13: (0:04) The scripture reading tonight is taken from Ephesians chapter 4 verses 7 through 13. (0:18) But to each one of us grace was given according to the measure of Christ's gift. (0:28) Therefore, he says, when he ascended on high he led captivity captive and gave gifts to men. (0:42) Now this, he ascended, what does it mean? But that he also first descended into the lower parts (0:55) of the earth. He who descended is also the one who ascended far

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above all the heavens (1:07) that he might fill all things. And he himself gave some to be apostles, some prophets, (1:20) some evangelists, and some pastors and teachers for the equipping of the saints, (1:29) for the work of ministry, for the edifying of the body of Christ. (1:37) Here we all come to the unity of the faith and of the knowledge of the Son of God, (1:46) to a perfect man, to the measure of the stature of the fullness of Christ. (1:57) That completes the reading. (1:59)

Transcript (0:04 - 49:49), Preacher: Steve Cain

0:04) The scripture reading tonight is taken from Ephesians chapter 4 verses 7 through 13. (0:18) But to each one of us grace was given according to the measure of Christ's gift. (0:28) Therefore, he says, when he ascended on high he led captivity captive and gave gifts to men. (0:42) Now this, he ascended, what does it mean? But that he also first descended into the lower parts (0:55) of the earth. He who descended is also the one who ascended far above all the heavens (1:07) that he might fill all things. And he himself gave some to be apostles, some prophets, (1:20) some evangelists, and some pastors and teachers for the equipping of the saints, (1:29) for the work of ministry, for the edifying of the body of Christ. (1:37) Here we all come to the unity of the faith and of the knowledge of the Son of God, (1:46) to a perfect man, to the measure of the stature of the fullness of Christ. (1:57) That completes the reading. (1:59)

(2:04) Well, you may be surprised to know that you know we're going (2:09) to be talking about prophecy. And that prophecy is going to be dealing with the Holy Spirit. (2:16) We discussed the Holy Spirit and his work this morning in Bible class in Romans 8 chapter as we (2:23) talk about the role that the Holy Spirit does in developing a Christian and his (2:29) walking in the faith and developing as a righteous individual. (2:36) One of the things that I was thinking about this morning and never got it in, and I don't know why (2:42) even want to do it, talk about it tonight, but, you know, when we talk about righteousness, (2:48) we have a religious thought concerning righteous, and it bears with it a connotation.

(2:57) Did you ever stop to think about, I'm a Christian, and what does that phrase imply to you? (3:07) I'm a Christian. Well, basically, if you ask me, my thoughts is, it's basically saying, (3:16) I'm a

righteous individual. I'm a God-fearing individual.

I follow Jesus, and I'm a disciple (3:22) of Jesus. Not only am I a disciple of Jesus, but I'm concerned about what God thinks, and I'm (3:27) concerned about God's teachings and implementing them into my own life. So when you're going down (3:34) the road and you see a sign saying, a Christian mechanic, what does that imply? It implies that (3:43) this mechanic is going to employ Christian principles and application.

He's not going to (3:48) lie to you. He isn't going to tell you your car needs more work to it than it does. And so when (3:55) you ever, you label somebody, oh, he's a Christian, what is it implying to you? That he's going to (4:03) live and apply Christian principles, or in essence, righteous in the applications.

So (4:13) righteousness should imply the same thing when you say, he's a righteous individual. (4:19) That means that he lives after God's principles, and he lives according to God's principles, (4:25) that he wants to be recognized as being one who follows God. Now what's that got to do with (4:32) prophecy? Nothing that I know at this point.

So I'm going to talk about prophecy. And when we (4:43) talk about prophecy, the very first thing that comes to the average person's mind is that, like (4:49) the Pentecostals, they're going to say, I receive a message from God. I have a message from God, (4:57) and I'm going to prophesy it, and I'm going to put it out there.

But prophecy has more to it than (5:05) that. And especially when we know that prophecy has a way of establishing the fact that God exists, (5:13) you yourself would think about that. Because prophecy, in order to be fulfilled, (5:19) can only be fulfilled by God himself.

Man can't fulfill it. When God came to Abraham, (5:26) he gave him a prophecy. Remember what the prophecy was? The prophecy was that your descendants will (5:34) be in a land that there'll be strangers to, and of course, he's predicting the fact that they're (5:40) going to be slaves to Egypt, and that they're going to be brought out.

And of course, they're (5:46) going to be there for 400 years or 500 years, and they're going to be brought out by power that (5:52) they themselves couldn't do that. So we have a prophecy that cannot be fulfilled. It tells the (5:59) times.

It tells exact things that we're supposed to know and we can apply to. Take, for example, (6:06) Daniel. When he was in Babylon, he had a prophecy, and he was living to that prophecy, (6:13) and that prophecy said that they would be captive in Babylon for 70 years.

So what does Daniel do? (6:21) He's there for 70 years. He sees the 70 years come in, and he says, God, 70 years is up. (6:29) So how does it go about? So God intervenes.

So that prophecy is going to help us appreciate (6:38) the fact that there is a God, because there's no other way that prophecy is going to be fulfilled. (6:43) That kind of prophecy that we're looking at, going down to our neighbor, (6:49) a seal, tea leaf reader, palm reader, and so on, and she's going to tell us things (6:55) that she can't prophesy, not like the way prophecy did in those days. But we're looking at prophecy (7:02) when we're thinking in terms of what role does the Holy Spirit have in this? Well, (7:10) when we're thinking about prophecy, we know that the book has been closed as far as (7:16) having new revelations concerning God's will for mankind.

The Bible tells us exactly, (7:25) and it has been fulfilled. Take a look at Peter, 2 Peter. I'm sure you're familiar with this, (7:32) but in 2 Peter, it talks about, as he's closing the chapter, chapter 1, (7:38) we did not follow cleverly devised tales when we made known to you the power and coming (7:46) of our Lord Jesus Christ.

But we were eyewitnesses of his majesty, for when he received (7:53) honor and glory from God the Father, such a declaration as this was made to him by the (8:03) glory. This is my beloved Son in whom I am well pleased, and we ourselves heard this. (8:10) We heard this declaration made from heaven when we were with him on the holy mountain.

And so (8:18) we have the prophetic word made more sure to which you do well to pay attention, as to a lamp (8:29) shining in a dark place until the day dawns and the morning star rises in your hearts. But know (8:38) this first, that first of all, that no prophecy of scripture becomes a matter of someone's own (8:47) interpretation. For no prophecy was ever made by an act of human will, but men moved by the Holy (8:56) Spirit spoke from God.

So when we're looking at this, we're looking at the Holy Spirit making (9:09) known to us God's will, don't we? And we know that the Bible is the divine word of God, (9:14) and it's revealed to the authors of the Bible by the Holy Spirit himself. The Holy Spirit (9:22) and gives them the motivation, the prophetic word that is necessary for them to write, (9:31) record for us. So when we're looking at the prophecy, we're going to be looking at the (9:37) Holy Spirit in particular too, and the role that the Holy Spirit plays in this.

(9:42) But the main thing that I want us to really get at is the fact that our sermons and so on (9:51) are the product of prophecy, and the individuals who get up and preach are prophesying or declaring (10:00) the word of God, and the word was prophesied to them, and the word that they are proclaiming (10:07) is prophecy. And that's the thought that is contained there. So when we're looking at, (10:16) you know, for example, the Holy Spirit does have a role in our interpretation, (10:22) and we need to understand that he's involved in us developing our sermons.

Like tonight, (10:31) I don't know where he is, but he is. I'm hoping that he's working with me. For example now, (10:37) we know that the Holy Spirit is a gift to us.

We see that written to us in Acts the second chapter. (10:47) When you're dealing with Acts the second chapter, we can see Peter telling his crowd what they must (10:54) do in order to avoid the wrath of God. What shall we do to avoid the wrath of God? And so (11:06) he tells them to repent.

Now the word repent, obviously, and I'm getting off base here a little (11:13) bit, or quite a bit. The word repent here is to change their attitude about who Christ is, (11:19) and to accept him and quit fighting him. Don't fight the fact that he's not the Christ.

That's (11:27) the reason why they crucified him in the first place. They're accusing him of blasphemy, (11:32) and they did not believe that he was the Christ, and he kept saying, I am the Christ. (11:37) And so they would get up their blander, and they would say, you're blaspheming, (11:42) and that's subject to death.

Well obviously, they couldn't believe the fact that he was the Christ (11:51) until God himself demonstrated that Jesus was Christ by reversing the verdict that they had (11:59) concerning him being worthy of being put to death. He reversed the verdict and brought him up out of (12:07) the grave and proved to them, yes, he is the Christ, the Son of the living God, and that was (12:14) the

proof that caused the individuals to say, oh, we're incurring the wrath of God now. What (12:22) shall we do? And so he said, be baptized for the remission of your sins, repent, (12:27) and be baptized for remission of your sins, and you shall receive what? The gift of the Holy Spirit.

(12:34) Now we erroneously think in terms that the gift that we receive at baptism is the ability to (12:44) speak in tongues or to perform miracles of some sort or other, but I want you to know that that's (12:52) the Holy Spirit's role in years of my life, is to, we're not talking about the Holy Spirit as (12:59) being a gift, we're talking about the gifts that the Holy Spirit is able to give. The Holy Spirit (13:07) is giving us gifts, and so we look at that in particular because Paul tells us, and he's pretty (13:15) quite clear about that, in 1 Corinthians of the 12th chapter, when we're looking at Paul's talking (13:22) about the congregation, the members of the congregation have various gifts, and so as we (13:32) put these things up, he's talking about not the gift of the Holy Spirit, but the gifts that the (13:37) Holy Spirit can impart, and so as we get to the 12th, I thought it was in the 12th chapter (13:46) to begin with, so now look at here, verse 1, chapter 1, chapter 12, verse 1. (13:54) Now concerning spiritual gifts, brothers and sisters, I do not want you to be unaware. (14:01) You know that when you were pagans, you were led astray to the new idols.

However, (14:06) you were led, therefore I make known to you that no one speaking by the Spirit of God says (14:14) Jesus is accursed, and no one can say Jesus is Lord except by the Holy Spirit. (14:22) Now, there are varieties of gifts with the same Spirit, and there are varieties of ministries (14:33) in the same Lord. There are varieties of effects with the same God who works all things in all (14:41) persons, but to each one is given the manifestation of the Spirit for the common good.

Notice this, (14:50) it's for the common good, so he's pointing out the fact that when we have members of the church (14:58) and we're in assembly, the various individuals there all have differing abilities or varying (15:08) gifts. Well, he's going to point out what some of those gifts are, and so we are to assume not (15:15) everybody's going to have the same gift, not everybody's going to, but various individuals (15:21) will have abilities to do certain things, and he's encouraging them to step forward when the (15:28) opportunity to exercise those gifts are given to them, and he's wanting to encourage them to do (15:35) that. Why? These gifts are given out for one purpose.

Did you catch that purpose? The manifestation (15:45) of the Spirit, but each one is given the manifestation of the Spirit. I'm looking at verse (15:51) 7. For each one is given the manifestation of the Spirit for the common good, (15:58) for to one is given the word of wisdom through the Spirit, and to another word of knowledge (16:07) according to the same Spirit, to another faith by the same Spirit, and to another gifts of healing (16:15) by one Spirit, and to another the effecting of miracles, and to another prophecy, and to another (16:23) distinguishing of spirits, to another various kinds of tongues, and to another the interpretation (16:30) of tongues. But one and the same Spirit works all these things, distributing to each one (16:37) individually, just as who else? The Holy Spirit.

The Holy Spirit wills. So obviously there are (16:49) certain of those gifts that we do not see exercised anymore, the healing and so on, but we do believe (16:57) in divine intervention, providence of God, don't we? And so we believe that God is divinely stepping (17:02) in and helping a person heal. But an individual laying his hand on top of the person's head to (17:09) heal them, that particular talent or ability has gone by because it was one of those talents that (17:16) the apostles had, and once the apostles passed on, they could pass on the talent themselves, (17:25) but it could not be passed on and passed on and passed on.

So it had to stop eventually. (17:31) But the various other gifts that are talking about here, those still

exist, and so we need to (17:42) encourage one another for the common good of one another. For just as the body, reading on in verse (17:50) 12, for just as the body is one and yet has many parts, and all the parts of the body, though they (17:58) are many, are one body, so also is Christ.

For by one spirit we were all baptized into one body, (18:07) whether Jews or Greeks, whether slaves or free, and we were all made to drink of one spirit. (18:16) For the body is not one part, but many. If the foot says, because I am not a hand, (18:23) I am not a part of the body, it is not for this reason any less than a part of the body.

(18:30) And if the ear says, because I am not an eye, I am not a part of the body, it is not for this reason (18:38) any less a part of the body. If the whole body were an eye, where would the hearing be? If the (18:46) whole body were hearing, where would the sense of smell be? But now God has arranged the parts, (18:54) each one of them, in the body just as he desired. If they were all one part, where would the body be? (19:03) But now there are many parts of one body, and the eye cannot say to the hand, I have no need of you, (19:12) or again the head to the feet, I have no need of you.

On the contrary, it is much truer (19:20) that the parts of the body which seem to be weaker are necessary, and those parts of the body which (19:28) we consider less honorable, on this we bestow greater honor, and our less presentable parts (19:36) become much more presentable, whereas our whole presentable parts have no need of it. (19:43) But God has so composed the body, giving more honor to that part which lacked, so that there (19:52) may be no division in the body, but that the parts may have the same care for one another. (20:00) And if one part of the body suffers, all the parts suffer with it.

If a part is honored, (20:07) all the parts rejoice with it. Now, you are Christ's body, and individually parts of it, (20:16) and God has appointed to the church first apostles, second of prophets, third teachers, (20:23) then miracles, then gifts of the healings, helps and administrations, and various kinds of tongues. (20:33) All are not apostles, are they? All are not prophets, are they? All are not teachers, (20:42) are they? All are not workers of miracles, are they? All do not have gifts of healing, (20:50) do they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly (20:59) desire the greater gifts, and yet I am going to show you a far better way.

(21:08) Thought just came to me, and I can't go right to the scriptures, but it's in 1 Corinthians also. (21:15) I think it's in 1 Corinthians, it could be in 2 Corinthians, that Paul is concerning himself (21:20) about the fact that the church is not observing the Lord's Supper the way God intended for it to (21:28) be, Jesus intended for it to be. He's accusing them of being sectized.

They're respecting persons, (21:43) they're saying, you're not a part of my group here. In other words, the poor are being left (21:51) behind, the rich are observing the Lord's Supper, and they're eating, and they're getting drunk, (21:57) and then they're going and leaving the assembly before the poor can get there, and so on. (22:02) And he says, I do not appreciate what you are doing.

You follow where I'm coming from? (22:09) Where he says, you need to consider the assembly. So what Paul is writing here in (22:21) 12th chapter of 1 Corinthians concerning the gifts, just like he was writing to those in Rome (22:31) about some from Gentile, out of the Gentile population, some are out of the Jewish population, (22:40) and they're showing favoritism, and they're being partial, partiality, and so on. And so (22:50) they're causing people to want to quit, they're causing people to want to leave, (22:58) and that's what he's accusing them of doing.

They should be considering the number, (23:04) they should be considering one another. And because they're not considering one another, (23:10) people are dying, and they're getting sick, and they're dying, and they're leaving. (23:13) And that's his way of saying, we're losing members.

Members are quitting the church, (23:20) and they're going back into the world because of the way they're being treated. (23:24) And so we need to concern ourselves with how we deal with our assembly, and the people who (23:31) are in our assembly. And some can grasp readily what you're saying, others have to stop and say, (23:39) what did you say? How did you come about that? And they're just not that quick.

And some don't (23:46) have any working knowledge of the Bible, where others have a lot of working knowledge of the (23:51) Bible. And so we need to be considerate. We need to assume that the assembly, (23:57) the things that we do in the assembly, is for the good of the body.

(24:04) First time you ever heard that phrase, is it? I was in a union meeting. I was working for an (24:09) international harvester at that time, and we were UAW. And I attended a couple of the union meetings (24:15) before I realized that wasn't for me.

I'll let them deal with their own thing. But the guy who (24:23) is in charge of the meeting says, does anybody have anything for the good of the club, or the (24:28) good of the union? So we need to be saying, does anybody have anything to say about it for the good (24:34) of the church? Because that's what he's talking about. We're talented.

We have been given certain (24:42) gifts. We can do certain things that maybe the person next to us can't do, or the person that (24:48) we've come around with can't do. They may have different jobs that cause them to go in different (24:59) intelligent ways, and so on, and develop their intelligence in a different way.

(25:04) So they all have the ability, but they're here for one reason. They're part of the body. (25:11) They're part of the body, and we need to develop them, and we need to be for the good.

So let's (25:18) go to the scripture that Mike read for us. It is in Ephesians, the fourth chapter, and let's (25:27) take a look at that passage that Mike read for us. And he read the seventh verse and following.

(25:58) Let's start at the beginning, verse one of chapter four. Therefore, I, the prisoner of the Lord, (26:08) urge you to walk in a manner worthy of the calling with which you have been called, (26:14) with all humility and gentleness, with patience, bearing with one another in love, (26:21) being diligent to keep the unity of the Spirit in the bond of peace. There is one body, (26:28) one Spirit, just as you also were called in one hope of your calling.

One Lord, one faith, (26:36) one baptism, one God and Father of all, who is over all and through all and in all. But to each (26:42) one of us, grace was given according to the measure of Christ's gift. Therefore, he says, (26:54) we are operating on the fact that Jesus has given us gifts.

But to each one of us, (27:02) grace was given according to the measure of Christ's gift. Therefore, it says, (27:10) when he ascended on high, he led captives to captives, and he gave gifts to the people. (27:16) Now, this expression, he ascended, what does it mean except that he also had descended into the (27:23) lower parts of the earth.

He who descended is himself also. He who ascended far above all (27:30) heavens, so that he might fill all things. And he gave some, notice here, this is the gifts.

(27:39) And this applies to the assembly of the body of Christ today, not just yesterday, but today. (27:47) There are some of us who have these various gifts. And he gave some as apostles, and we know that (27:53) the apostles no longer exist because we have the word.

We have some as apostles, some as prophets, (28:03) some as evangelists, some as pastors and teachers. For what? For the same reason we were given the (28:13) gifts in 1 Corinthians 12. We were given the gifts for the equipping of the saints for the work of (28:25) ministry, for the building up of the body of Christ, until we all attain to the unity of the faith (28:33) and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs (28:40) to the fullness of Christ.

As a result, we are no longer to be children tossed here and there (28:47) by waves and carried about by every wind of doctrine, by the trickery of people, (28:54) by craftiness in deceitful scheming, but speaking the truth in love. (29:01) We are to grow up in all aspects into him who is the head, that is Christ, from whom the whole body, (29:11) being fitted and held together by what every joint supplies according to the proper working of each (29:20) individual part, causes the growth of the body for the building up of itself in love. So we have (29:29) these gifts, but the gifts are to be used for the benefit of the church, for the benefit of the body.

(29:37) We have been given these gifts in various ways. So as we look at those various gifts, we know, (29:45) and I know that through my experiences over the years, that there are some people who are envious (29:52) of other people's gifts, and they say, well, I don't have that gift. And when they say that, (30:00) they're actually quoting Paul and saying, because I'm not an eye, I do not have anything to do with (30:06) the body.

Because I can't lead the singing, I don't have anything to do with the body. (30:11) Because I can't wait on the table, I have nothing to do with the body. And so that's an attitude (30:17) that you have to deal with.

It's an attitude that you have to overcome. But there is still (30:24) other things that we need to be concerned about. And so Paul talks about having (30:34) decor.

And so as we talk about decor, we now go to 1 Corinthians 14th chapter, (30:43) where he's talking about the proper use of various gifts. And the various gifts that he's (30:51) going to be talking about is the tongues and preaching, teaching, the ability to prophesy. (31:00) And we've come to appreciate the fact that prophecy is proclaiming God's Word.

In other words, (31:06) that's what we're doing right now. That's what we do in Bible class. When the teacher stands up (31:12) to teach the class, he is prophesying, he's giving forth God's Word.

And he's doing it with (31:23) his intelligence. And that's the reason why I always ask, because Paul always in his prayers (31:30) to the congregation, he's saying, I plead to God that he gives you understanding and insight. (31:37) And so why is he constantly praying? I want God to give you understanding and insight, (31:45) because the Holy Spirit is the one who gave the message to the authors, didn't he? So the Holy (31:57) Spirit then enables us to make application and to understand it.

All we've got to do is ask for it. (32:05) We've been told that. If we lack wisdom, we have to ask for it, and he will give it to us.

(32:13) So we need to pray, God, please help me with the understanding and insight to what you're (32:21) and I pray that every time I teach Romans, I pray that even now, as I'm here standing before you, (32:31) that give me understanding and insight to your Word. So let's take a look at what Paul has to say (32:39) concerning prophecy and tongues. And so we go to Ephesians, 1st Corinthians rather, (32:46) and chapter 14.

And we know he's talking about the gifts of the Holy Spirit, which (32:56) are speaking in tongues, which we do not appreciate. (33:02) Now, whether or not speaking in tongues is the ability to understand various languages, (33:08) I can accept that. I don't understand various languages, but my sister does, and I know many (33:14) other individuals who can master several different languages.

I know they can, and they (33:22) do. So now, if that's a gift of tongues, that's fine, because that was the gift of tongues that (33:28) was given to the apostles on the day of Pentecost, wasn't it? The ability to speak in a language (33:35) that they'd never studied, and for the people in the audience to understand them and hear them (33:42) speaking to them in their own languages they'd never heard, they'd never perceived. Who are (33:47) these individuals who can do this? They're unlearned.

They've never been there. So let's (33:55) take a look. Paul starts, and I think we've got enough time to go through the chapter.

(34:04) Pursue love, yet earnestly desire spiritual gifts, but especially that you may prophesy. (34:15) Let's be able to teach and give forth God's Word. For the one who speaks in a tongue does not speak (34:24) to people but to God.

For no one understands, but in his spirit he speaks mysteries. But the one (34:35) who prophesies speaks to people for edification, exhortation, and consolation. So that's what a (34:43) teacher does.

The teacher is giving forth and edifying, he's edifying his audience with what (34:53) the scripture said, and he's exhorting them, and consolation. The one who speaks in a tongue (35:02) edifies himself, but the one who prophesies edifies the church. Now, I wish that you all (35:12) spoke in tongues, but rather that you would prophesy, and greater is the one who prophesies (35:20) than the one who speaks in tongues, unless he interprets, so that the church may receive (35:26) edification.

But now, brothers and sisters, if I come to you speaking in tongues, how will I (35:35) benefit you unless I speak to you either by way of revelation, or of knowledge, or of prophecy, (35:44) or of teaching? Even lifeless instruments, whether the flute or the harp, in producing a sound, (35:52) if they do not produce a distinction in the tones, how will it be known what is played on the flute (36:00) or on the harp? For if the trumpet produces an indistinct sound, who will prepare himself (36:08) for battle? So you too, unless you produce intelligible speech by the tongue, how will it (36:16) be known what is spoken? For you will just be talking to the air. There are perhaps a great (36:25) many kinds of languages in the world, and none is incapable of meaning. In other words, every (36:32) language that is being spoken in the world today has an understandable audience.

The audience knows (36:39) what they're talking about. I don't know how to speak Spanish, I don't

know how to speak German, (36:44) but there are people who do, and when they hear Spanish spoken, they understand what is being said. (36:50) So, if I do not know the meaning of the language, I will be unintelligible to the one who speaks, (36:59) and the one who speaks will be unintelligible to me.

So you too, since you are eager to possess (37:06) spiritual gifts, strive to excel in the edification of the church. Therefore, one who speaks in a (37:20) For if I pray in a tongue, my spirit prays, but my mind is unproductive. What is the outcome then? (37:29) I will pray with the spirit, but I will pray with the mind also.

I will sing with the spirit, (37:36) but I will sing with the mind also. For otherwise, if you bless God in the spirit only, (37:45) how will the one who occupies the place of the outsider know how to say amen at your giving of (37:53) thanks, since he does not understand what you are saying. For you are giving thanks well enough, (38:02) but the other person is not edified.

I thank God I speak in tongues more than you all. (38:10) Nevertheless, in church, I prefer to speak five words with my mind so that I may instruct others (38:18) also rather than ten thousand words in a tongue. Now, he's getting to how the gifts are to be used (38:30) in the audience, in the assembly.

Brothers and sisters, do not be children in your thinking, (38:42) yet in evil be infants, but in your thinking be mature. In the law, it is written, (38:52) by men of strange tongues and by the lips of strangers, I will speak to this people, (38:57) and even so they will not listen to me, says the Lord. So then, tongues are a sign, (39:06) not to those who believe, but to unbelievers.

The prophecy is not for unbelievers. Notice that. (39:18) Have you ever thought about that? Our classes and so on, our Bible assembly, are not for unbelievers.

(39:28) Never thought about that. And yet we think that we have visitors today. What do they know? (39:36) What do they know? So we're talking and we're teaching and we're edifying the body, (39:43) but our visitors don't have a foggiest idea of what we're talking about.

Especially if they've (39:50) not been members of the church or not involved in studying the scriptures. If it's their first (39:56) time coming in, they have absolutely no concept of what we're talking about. And I can give you (40:03) a first-hand example about that.

So outsiders enters, he is convicted by all. But if all (40:13) prophesy and an unbeliever or an outsider enters, he is convicted by all. He is called to account (40:22) by all.

The secrets of his heart are disclosed, and so he will fall on his face and worship God, (40:29) declaring that God is certainly among you. What is the outcome then, brothers and sisters? (40:36) When you assemble, each one has a song, has a teaching, has a revelation, has a tongue, (40:45) has an interpretation. All things are to be done for edification.

What is he setting us up for? (40:54) In our assembly, we've come together. We're on Sunday morning or Sunday evening. We've come.

(41:02) We've been in the scriptures. We've had an experience that we would like to share. (41:07) So we've all come with the opportunity or desire to relate what we've experienced or what we've (41:20) studied or so on.

We're ready to relate that stuff. And this is really something that is so (41:27) important for us. So one of the things that is so, I don't know if this is the place and time (41:34) to insert this, but let me insert it anyway.

It might be the inspiration of the Holy Spirit doing (41:41) this for me. But anyway, let it be known to you that I used to be a member of the Toastmasters (41:49) International, where we learned how to speak and how to conduct our meetings and so on. (41:56) And we give speeches.

And I entered many competitions, and I've won several, (42:03) giving speeches and passing them and being able to go on to the next. But I never did get it to (42:09) the international part. But I have won the local things.

And in those particular things, what we (42:16) need to understand is that we have interference. Interference in our message. The person who's (42:26) standing up here or teaching the class has interference.

Not everybody is going to hear (42:33) what the teacher has to say. Not everyone's going to hear what the messenger has to say, (42:39) because there's interference. Could be children, could be a family, and she's messing around with (42:45) a child and so on.

They're not paying, they're not able to focus in and give you 100% attention (42:52) to what you're saying. Others are coming in, and they come in, and they start listening to you, (42:59) but because you're, you are speaking in various other things, (43:06) it triggers a thought. And we talked about that as being chasing rabbits.

Well, (43:11) speaker is not the only one who chases rabbits. A listener chases rabbits. He gets it, (43:19) he hears something, and the next thing he does, and Scott will test it, I'm sure James, (43:24) in general too, gets a thought.

Oh! Starts thumbing through the Bible. What the speaker has to say (43:33) following that, he doesn't hear. Why? Because he's following, trying to follow through with this.

(43:40) His research. He's thumbing through his research. So, a speaker needs to understand that not, (43:50) that his message is clear as a bell in his mind, but there's interference.

And that interference (43:58) you cannot deal with. It's going to be there, regardless. And you can't do anything about it.

(44:07) So, interference will happen regardless. So, you're sitting there in this, and all of a sudden, (44:17) you get an insight, and you think, ah, this is something that the rest of the congregation ought (44:25) to know. So, what do we do with that information? You're sitting there waiting for an opportunity to (44:32) speak up and say, hey, so and so says this and this and this, and you have the scriptures, (44:39) and you have all the thoughts and everything already.

And so, when do you present that? (44:45) When do you have the opportunity to speak up and say, hey, look, I want to add to your message. (44:51) I want to add to this. Well, the speaker needs to recognize the fact that that's the case.

(45:00) So, what does he do? Paul tells us what he has to do. Listen to him. So, (45:08) what is the outcome then, brothers and sisters? Speaking of verse 25.

What is the outcome then, (45:15) brothers and sisters? When you assemble, each one has a psalm, each has a teaching, (45:20) has a revelation, has a tongue, has an interpretation. All things are to be done (45:26) for edification. If anyone speaks in a tongue, it must be by two or at the most three, and each one (45:35) in turn, and one is to interpret.

But if there is no interpreter, he is to keep silence in the church (45:43) and have him speak to himself and to God. Have two or three prophets speak and have the others (45:52) pass judgment. But if a revelation is made to another who is seated, then the first one is to (46:01) keep silent, for you can all prophesy one by one, so that all may learn and all may be exhorted.

(46:13) And the spirits of the prophets are subject to the prophets, for God is not a God of confusion, (46:20) but of peace. What do you get of that? I'm not the only one who has an understanding of the (46:30) scripture. I know that.

So I'm at the mercy of the teachers. I'm past time. So anyway, (46:42) let's just say these names.

Scott has been listening to me, and he's been thumbing through. (46:50) He's got his spirits all stirred up. He's got something he wants to say.

Jim's sitting over (46:56) there. Jim has been studying. He's looking at it.

He's a prophet. Both of you are prophets. (47:04) We're teachers.

There's three of us. So what am I supposed to do? If I'm at the head of the thing, (47:13) I'm supposed to give you the opportunity to say it. I'm supposed to give you the opportunity to (47:18) say it.

And I'm supposed to sit back and listen, and give you the opportunity to say it, give you (47:27) the opportunity to say it. And because why? Because he tells us why. Because you can all (47:34) prophesy one by one, so that all may learn and all may be exhorted.

And the spirits of prophets (47:42) are subject to prophets. For God is not a God of confusion, but of peace. (47:52) In other words, I shouldn't get upset.

I shouldn't, you know, it's for peace. (48:02) And the message could be from God. And God wants you to, wants the audience to hear it.

(48:09) So I give you the opportunity to say it, give you the opportunity to say it, (48:13) give Mike the opportunity to say it. Because I know Mike sits there, too, and does those things. (48:20) So we have that spirit of prophecy.

And so we give the opportunity for that prophecy to be, (48:31) to expose itself, because it's coming from God himself, coming from the Holy Spirit. (48:37) And so give the individual the opportunity to say their piece, because it is important, (48:45) and it could very well be the message that the audience was really needing to hear at that time. (48:55) I said what I wanted to say.

And that's the reason concerning prophecy. Prophecies is from God. (49:03) The ability to speak is from the Holy Spirit.

That is a gift is given to us. And God is, (49:10) and the Holy Spirit is using us, using anybody that is willing to get up and expound on the Word. (49:25) We are all members of the body of Christ here.

I know that. So if there is any reason why you need (49:33) to come and ask for the prayers of the congregation, we'd like to extend to you (49:39) the opportunity to do so. Well, together we stand and sing the song we know as the song of (49:48) invitation. (49:49)