

Corinth

Post

Modern

Faith

Knowing God

Recap

What's **love** got to do with it?

Love is **patient** and **kind**. Love is **not jealous** or **boastful** or **proud** or **rude**. It does not demand **its own way**. It is not **irritable**, and it **keeps no record of being wronged**. It does not rejoice about injustice but rejoices whenever the **truth wins out**. Love **never gives up, never loses faith**, is always **hopeful**, and **endures** through every circumstance. **13:4-7**

Who is the **focus** for this love?

love **others** Vs 1

love **others** Vs 2

love **others** Vs 3

Loveless

noisy gong or a clanging cymbal

be nothing

gained nothing

become useless

partial and incomplete

become useless

reasoned as a child

imperfectly

Recap

Loving
patient
kind

not jealous or boastful or proud or rude

does not demand

not irritable

no record of being wronged

does not rejoice about injustice

rejoices whenever the truth wins out.

Love never gives up

never loses faith

always hopeful

endures through every circumstance

Recap

Three things will last forever—**faith**, **hope**, and **love**—and the greatest of these is love. **Vs 13**

Force multiplication or a **force multiplier** refers to a factor or a combination of factors that **dramatically increases** the **effectiveness** of an item or group,

Faith

+

Hope

=

Love

Faith shows the **reality**

of what **we** hope for

it is the **evidence** of things we cannot see.

Ligonier State of Theology 2022

3,011 surveys were completed January 5-January 23, 2022

God is a perfect being and cannot make a mistake: 51% agree

There is one true God in three persons: 54%

God learns and adapts to different circumstances: 32%

Biblical accounts of the physical (bodily) resurrection of Jesus are completely accurate. This event actually occurred: 47%

Jesus was a great teacher, but he was not God: 31%, Somewhat agree 22%

Everyone is born innocent in the eyes of God: 53%

it's astonishing how **spiritually malnourished** we can be amid such an **abundance** of biblical availability. [Justin Dillehay](#)

Instead of filling our **souls** with the rich Word of God, we fill it with Instagram posts, funny memes, YouTube videos and episodes of "The Bachelor." [Eliza Lee](#)

Theology: what we **think** about God

To **think** biblically, we first must understand the bible and ultimately God's revelation of Himself. This is what an **authentic** disciple of Jesus does.

Corinth is **sensual**

Corinth is **immature**

Corinth is **struggling** with **transformation**

Corinth is trying to **blend** the Gospel and culture

What is New Testament **Prophecy**?

Should I speak in **tongues**?

Does Paul hate **women**, part deux?

Follow the **way of love** and **eagerly desire**
gifts of the Spirit, especially **prophecy**. **14:1**

Prophecy

But the one who **prophesies** speaks to people for their **strengthening, encouraging and comfort.** Vs 3

But if an unbeliever or an inquirer comes in while everyone is **prophesying**, they are **convicted** of sin and are brought under judgment by all, as the **secrets of their hearts** are laid bare. So they will fall down and worship God, exclaiming, “God is really among you!” Vs 24-25

Two or three prophets should speak, and the others should **weigh carefully** what is said. Vs 29

For you can **all prophesy** in turn so that everyone may be **instructed and encouraged.** Vs 31

Prophecy

Prophecy is not (in most cases) foretelling of the **future**

Many evangelicals might be surprised to discover that prophecy remains an **elusive concept** among academics. Despite a number of recent proposals, scholars have yet to reach a consensus regarding what the **New Testament prophets** were actually doing when they were prophesying. **Richard Blaylock**

Prophecy is **revelation** (head and heart) in the New Testament and moves away from “office” to **gift of the Spirit** (everyone potentially).

It can be seen in preaching, teaching, conversation and worship

Prophecy

We have already seen that the gift of prophesying is not predicting the future. That may be an element occasionally in it, but it is basically the **explanation of the present** in the light of the revelation of God...It is applying the **world view of God** to the **circumstances of [life]** Ray Stedman

Tongues

Anyone who speaks in a **tongue** edifies themselves, [14:4a](#)

For this reason the one who speaks in a **tongue** should pray that they may interpret what they say. For if I pray in a **tongue**, my spirit prays, but my mind is unfruitful. So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. [Vs 14-15](#)

If anyone speaks in a **tongue**, two—or at the most three—should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God. [Vs 27-28](#)

Tongues

All of them were filled with the Holy Spirit and began to speak in other **tongues** as the Spirit enabled them. [Acts 2:4](#)

Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their **own language being spoken**. Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? [Vs 5-7](#)

The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. For they heard them **speaking in tongues** and praising God. [Acts 10:45-46](#)

When Paul placed his hands on them, the Holy Spirit came on them, and they **spoke in tongues** and prophesied. [Acts 19:6](#)

Tongues

Speaking in **tongues** is when an individual speaks a language that he or she does not know. These tongues can include human languages with which the speaker is unfamiliar (Acts 2:8-11) or non-human, holy languages with which no person is familiar (1 Corinthians 14:2).

Normal vs normative: While speaking in tongues is a normal gift of the Spirit, it does not mean that it is normative for everyone

Tongues

Personal: Anyone who speaks in a tongue edifies themselves, For if I pray in a tongue, my spirit prays: tongues as a **private prayer language**. Meant to encourage the speaker

Corporate: If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret: tongues as an act of **corporate worship**. Paul outlines that amount (2-3) and that there **must** be interpretation

Women should be silent during the church meetings. It is **not proper** for them to speak. They should be **submissive**, just as the law says. If they have any questions, they should ask their husbands at home, for it is **improper for women to speak** in church meetings. **Vs 34**

Women

Much of what leads to this sort of re-reading of 1 Corinthians 14 is driven by a desire for **cultural adaptation**. The rationale is as follows: women in our societies are strong and successful, competent and competitive. Why shouldn't they also be leading in every respect in the church? This way of re-reading the Scripture will almost certainly cause **serious harm** down the line when our children begin to read other passages of Scripture in a similar way under the pressure of **society**. [William Castro, Reformation 21](#)

In the church, men and women serve as partners in the use of their gifts in ministry, while seeking to uphold New Testament norms which teach that the lead teacher/preacher role in the gathered church and the elder/overseer role are for qualified **men**. renew.org

Women

Paul has already indicated that women **can pray and prophesy in church** (chapter 11), and a worship service includes two or three people prophesying in turn (14:29-32). This means that it is permissible for women to have formal speaking roles in the church. Paul was apparently forbidding some **other type of speech**. Just as he did not allow tongue-speakers or prophets to speak out of turn, he did not want women to speak out of turn, saying things in such a way that they were breaking social customs about what is appropriate. **Dr. Michael Morrison**

Women

Silence is called for three times in 1 Corinthians 14: in verses 28, 30 and 34. In 1 Corinthians 14:28 and 30, silence is called for in specific situations to **regulate congregational contributions** to church meetings. (The “silence” in verses 28 and 30 is **not gender-specific**.) It is likely the silence called for in verse 34 is also addressing a **specific situation** and is not meant to be a blanket statement to silence all women for all time in all church worship services. [Margaret Mowczko](#)

Women

It is very believable that these women [in the Corinthian church] assumed that Christian prophets or prophetesses functioned much like the **oracle at Delphi**, who only prophesied in response to questions, including questions about purely personal matters. Paul argues that Christian prophecy is different: Prophets and prophetesses speak in response to the prompting of the Holy Spirit, without any human priming of the pump. Paul then limits such questions to another location, namely home. **Ben Witherington**

Women

Men and women may have **sat separately**. If this was the case, wives may have shouted across the divide to their husbands to ask them to explain.

Kenneth Bailey, *Paul Through Mediterranean Eyes: Cultural Studies in 1 Corinthians*

Women

Modern readers, unaccustomed to thinking of ancient women in positions of authority, may find Huldah's story remarkable. The biblical evidence, however, makes clear that **prophecy was a role open to women** on an equal basis with men (other examples include **Miriam**, **Deborah**, and, in the New Testament, **Anna**), and the narrators of Kings and Chronicles take no notice of Huldah's gender. Huldah's story is notable in the biblical tradition in that her prophetic words of judgment are centered on a written document: she authorizes what will become the core of Scripture for Judaism and Christianity. Her validation of a text thus stands as the first recognizable act in the long process of canon formation. [Claudia V. Camp, The Jewish Women's Archive](#)

Women

So Hilkiah the priest, Ahikam, Acbor, Shaphan, and Asaiah went to the New Quarter of Jerusalem to consult with the **prophet Huldah**. She was the **wife of Shallum** son of Tikvah, son of Harhas, the keeper of the Temple wardrobe. **2 Kings 22:14**

When the **king** heard what was **written in the Law**, he tore his clothes in despair...“Go to the Temple and speak to the Lord for me and for all the remnant of Israel and Judah. **Inquire about the words** written in the scroll that has been found. So they took **her message** back to the king. **2 Chronicles 34:19, 21a-22, 28b**

Women

Then **Miriam the prophet**, Aaron's sister **Exodus 15:20a**

Deborah, the wife of Lappidoth, was **a prophet**
who was **judging Israel** at that time. **Judges 4:4**

Anna, a prophet, was also there in the Temple. **Luke 2:36a**

He (Philip the Evangelist) had four unmarried
daughters who had **the gift of prophecy**. **Acts 21:9**

Women



Well, my **brothers and sisters**, let's summarize. When you meet together, one will **sing**, another will **teach**, another will tell some **special revelation** God has given, one will **speak in tongues**, and another will **interpret** what is said. But everything that is done must strengthen all of you. **Vs 26**

“Then, after doing all those things, I will pour out my Spirit upon all people. Your **sons and daughters will prophesy.**” **Joel 2:28a**

bearing one's self
becomingly in
speech or behaviour

But be sure that everything is done **properly** and in order. **Vs 40**

That our gatherings and
treatment of each other shows
how **beautiful** the Gospel is



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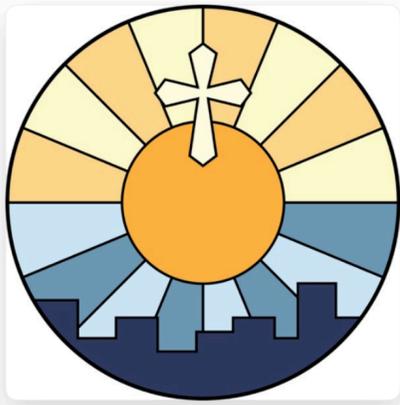
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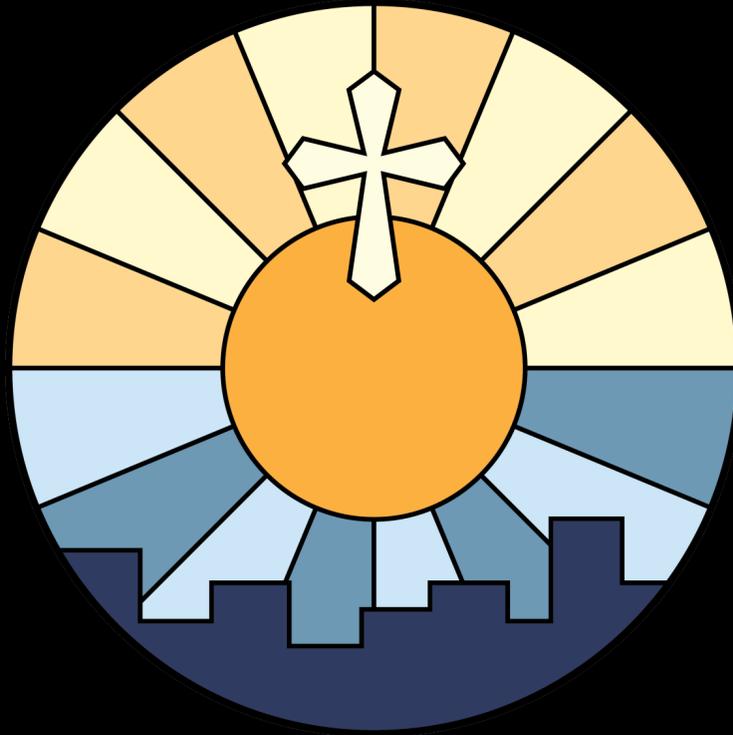
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