

Session 45 – The Son’s 2nd Measure of Commitment

We have been looking at the exhortation in Proverbs 2:1-5 that pertains to the son’s commitment to Learning (Education). That exhortation is broken into 3 parts, identifiable by the “if clauses” in vv. 1-5. These 3 “if clauses” are actually 3 measures of the son’s commitment.

Your heavenly Father knows what is ahead of you. He knows what the policy of evil will do in its attempt to sidetrack you from your education as a son. And because He knows the pitfalls that await any son or daughter who begins their education, He also knows what kind of commitment is going to be needed to ensure the son’s endurance to receive that education.

Now let’s turn our attention back to the passage at hand.

Proverbs 2:1 My son, if thou wilt receive my words, and hide my commandments with thee;² So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;³ Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;⁴ If thou seekest her as silver, and searchest for her as *for* hid treasures;⁵ Then shalt thou understand the fear of the LORD, and find the knowledge of God.

Verses 1-2 contain the first measure of son’s commitment and we have labeled that commitment as Honest Attendance.

Verse 3, which is what we examined in our last session, is the 2nd measure of a son’s commitment and we have labeled this measure as Interactive Learning.

Verse 4 is the 3rd measure of the son’s commitment to his education.

Verse 5 is the result of having all 3 measures of the son’s commitment properly in place.

Thus far, we have covered the first two measures. Honest Attendance is the son showing up in body and mind to the extent that he “inclines his ear” and “applies his heart” while he is in class. Interactive Learning has a two-fold part to it; “criest after” is the issue of not being content until you get the knowledge, and “liftest up thy voice” is the issue of making sure you understand what you have been given.

That Interactive Learning is going to show up in 2 forms: 1 – in the form of sonship prayer with your heavenly Father (this is where the searching of the heart comes in) and 2 – in the form of questions to the leader(s) of your local assembly. The apostle Paul did this very thing, responding in his epistles to specific questions and addressing problems in the various churches.

To show you an example of this, I want us to go over to the book of I Corinthians. Since we are going to be looking at this book, let me at least give you a context for what we are looking at. You have heard me say, if a son has a problem with his sonship education as presented in the book of Romans, that problem is going to be in 1 of 2 ways. He will either go back under the

Law, which was the problem of the Galatians and Paul writes to them to straighten that out or He will develop an affection for the things (and particularly the wisdom) of this world. That was the problem of the Corinthians. Paul writes I Corinthians to straighten out that problem.

The way information is laid out throughout all of Paul's epistles follows a predetermined pattern. The 2 things you need always keep in your mind is that this is an education in godliness and you know the 3 components of godliness:

- Think like God – Corinthians thought with “wisdom of this world”

1 Corinthians 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not **God made foolish the wisdom of this world?**

1 Corinthians 3:19 For **the wisdom of this world is foolishness with God.** For it is written, He taketh the wise in their own craftiness.

- Live like God – Corinthians lived the “fashion of this world”

1 Corinthians 5:10 Yet not altogether **with the fornicators of this world**, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

1 Corinthians 7:31 And they that use this world, as not abusing it: for **the fashion of this world** passeth away.

- Labor with God – Corinthians labored according to the course of this world

It is this last area that I want to use to illustrate my point about Interactive Learning. But just to finish up this very brief overview of I Corinthians, let me give you the following:

- I Corinthians is designed to effectually change your affection for the wisdom of this world and make it so that we do not shy away from being considered “the filth of this world” and “the offscouring of all things”

1 Corinthians 4:13 Being defamed, we intreat: we are made as **the filth of the world**, and are **the offscouring of all things** unto this day.

- I Corinthians is divided up into 3 parts with each part corresponding to the 3 problem areas: their ungodly thinking, ungodly living and ungodly labor
- Ungodly thinking – I Corinthians 1:1 – 4:21
- Ungodly living – I Corinthians 5:1 – 10:23
- Ungodly labor – I Corinthians 11:1 – 16:24

- The corrective doctrine in each of those 3 areas follows the same format the corrective doctrine in all of Paul's epistles, which is according to 2 Timothy 3:16

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for **reproof**, for **correction**, for **instruction in righteousness**:

When this verse says that "all scripture" is profitable for the 4 things listed, the things listed are not arbitrary neither are they in a random order. The order listed here is particular and it is followed throughout all of Paul's epistles. Why? Because the effectual working of that doctrine will not take place unless this order is followed! If you have a hard time believing that, then hang on, because this is going to be proven to you over and over again.

To see an example of this, turn to I Corinthians 12:1-3.

1 Corinthians 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.³ Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

I Corinthians 12:1-3 - Paul identifies their ungodly labor and reproves it.

I Corinthians 12:4 – 13:13 – Paul gives the correction.

I Corinthians 14:1-40 is the instruction in righteousness.

That is the order every time. And as I said, if that order is not followed properly, then the effectual working of that doctrine will NOT take place; it's that critical. There is one more thing, the breakdown of I Corinthians into the 3 parts pertaining to godliness is true for every one of Paul's epistles. Before this over, I am going to give you that breakdown for all 13 epistles. And just as an extra note, the order is the same in every book (godly thinking, then godly living, lastly godly labor) except 2. Knowing that the curriculum proper is contained in Romans through 2 Thessalonians, what would you guess are the 2 books in which the order is completely reversed?

In 2 of Paul's epistles the first chapters begin with godly labor, then on to godly living and they end with godly thinking. If you guessed 2 Corinthians and 2Thessalonians, you are correct. And, as you probably suspected, there is a purpose for doing that in those books. Just to give you a hint, it is no coincidence that the only 2 books in which the order is reversed are the only second epistles to local assemblies.

Now, all of this is to give you a context for the book of I Corinthians. Our reason for going over here is to observe the Interactive Learning that needs to take place in a local assembly. To see this, let's go to I Corinthians 14. By the way, since you already know that the entirety of chapter

14 happens to the “instruction in righteousness,” doesn’t it make sense that if you were going to find Interactive Learning, it would be in this part? Of course it does.

The Corinthians have backed down from their education because they have been staring at the “double-barreled” assault against them. Do you know what those 2 assaults are? The first one is “the sufferings of Christ” which we have not talked about very much. The second one is the “policy of evil” which is designed to make you abandon your sonship.

Don’t confuse the “policy of evil” with Satan’s “plan of evil.” His “plan of evil” is to “be like the most High” – possessor of heaven and earth. His “policy of evil” is the strategy he as designed to ultimately, keep you from becoming a fully-educated son or daughter. But more generally, the policy of evil is designed to corrupt, or produce a shortcoming in, or create some kind of problem with, some aspect of godliness. In this case, the Corinthians have encountered some problems with regard to their laboring with God in His operations.

To make an application, some aspects of the policy of evil are designed to affect your godly thinking. Other aspects are meant to affect your godly living. Still other aspects target your godly labor – and that is what we are looking at in I Corinthians 14; their godly labor has been corrupted through the policy of evil. Therefore, the focus is upon the local assembly and how its working is affected by these problem areas.

In that context, Paul gives us some insight into some clarity and understanding into the operation of the local assembly and the operations of God within a local assembly. And you should realize that what is besetting the Corinthians can well beset any assembly engaged in the sonship education, including ours. 42:30

Some of the things he addresses, in the later part of chapter 14, deal with the very issue we’re looking at: the Interactive Learning aspect of the saints within an assembly, which is given to ensure that their sonship education, and everything they’re given to learn in each particular teaching session, has been adequately and sufficiently accomplished.

Paul makes reference to this within the overall issue of spiritual gifts as they existed at that time and as they were being utilized at that time, in order to provide for the fullness of the godly edifying that should have been taking place every time the saints came together.

Let me set this up for you. Go back to when this dispensation of grace got itself underway. When God saved Paul (Saul), He knew that He would inspire Paul to write 13 letters which would comprise the complete curriculum for the sonship education, which was intended for the body of Christ for the entire duration of the dispensation of Gentile grace.

That means that what Paul wrote back in his day, those letters are meant to be utilized by us today to be educated as the adopted sons that we are. But if you go back to the beginning, there

was a time when, even though Paul was saved and preaching, he had not yet written the letters of Ephesians, or Timothy or Titus or Philemon, etc. In fact, there was a time in which Paul was only giving the doctrine verbally through his preaching and none of the inspired epistles had yet been penned.

Even though God intended to inspire these books that contain the complete sonship education, so that all these years later we can still be perfectly educated as sons and daughters, what about those who were in the dispensation of grace before the curriculum was complete? Was it too bad for them – no sonship education? Was the only way to learn it was for every believer to follow Paul everywhere he went until they heard all there was to hear – until they were finally educated? Of course not. But that still didn't change the fact that if you were going to be educated, you had to have the curriculum.

So God provided a temporary means to provide for what was not yet written down (which would be copied and distributed) – a means by which believers could actually be educated as adopted sons, until Paul finished writing the entire curriculum. And God did that through the proper use and function of the spiritual gifts. And in the previous chapter, Paul told them there was coming a time when these were going to be done away with, but it wouldn't be until the word of God was completed.

That is why he told them what he did in chapter 12.

1 Corinthians 12:27 Now ye are the body of Christ, and members in particular. ²⁸ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

²⁹ *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret? ³¹ But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

They were to understand that only through the whole body (the entire assembly) coming together did they have the capacity to be properly educated and properly edified by the practice of these spiritual gifts. There was a right way to exercise their gifts so that what those gifts were intended to produce in the members of that assembly, actually would be produced. That is why they were told to do things “decently and in order.” (I Corinthians 14:40)

But notice how Paul ends the chapter. Because of what those gifts were designed to do, he exhorts them to “covet earnestly the best gifts.” But in the same verse, he gives them a preview of a change when he says, “yet I shew unto you a more excellent way.” In other words, the time is coming in which this is going to be done in a much better way, a way in which this education and edification will be preserved for the entire body of Christ throughout the entire dispensation of grace. Now, that is the way I am saying it, but when Paul says “yet I shew unto you a more

excellent way,” he is saying “in the future (yet) I am going to show you a better way” of doing what these gifts are now doing. And it’s better because God designed it that way.

I know we don’t think of it this way, but actually, God says that it is “more excellent” to operate without the spiritual gifts than with them!

That is also why, in the next chapter, Paul warns them that these very gifts are going to be done away with, because a “more excellent way” is coming.

1 Corinthians 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

When Paul says “that which is perfect,” he is referring to the completed word of God. And why would that be a “more excellent way”? Because that is the means whereby you and I are presently educated as sons! How do you think we’ve been learning what we have so far? Paul didn’t show up and tell us. And we didn’t get it from the other churches in town. It comes out of this completed word.

Let me show you one more reference over in Ephesians concerning the purpose behind God giving the gifts.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

You can see that God “gave” (past tense) the gifts to function in the listed capacities for the purpose of : perfecting the saints, the work of the ministry and the edifying of the body of Christ. Exactly! What wisdom God had to make for such a provision in the absence of a LIVING WORD that can now effectually work in your inner man to “bring you to a perfect man” and produce “godly edification.”

Even as these gifts were in operation, Paul is writing inspired scripture. Not only that, it needs to be copied and sent out to the churches. But here is the problem: how does what Paul writes get identified as inspired Scripture? Do they just “take Paul’s word for it”?

How did God multiply copies of Paul’s epistles for the churches and individuals in the dispensation of grace? There was a created office in the body of Christ that had a primary purpose of copying the epistles and another office that the duty of carrying those copies everywhere to churches and individual members of the body of Christ. These are apostles and prophets that functioned in those capacities while the canon of Scripture is being completed.

Don't confuse these with the OT prophets or the apostles of Jesus. These offices were part of the "foundation" that was laid in order to verify Paul's epistles as inspired scripture and to get them copied and distributed. Let's read some of these passages.

*1 Corinthians 12:28 And God hath set some in the church, first **apostles**, secondarily **prophets**, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

*Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon **the foundation of the apostles and prophets**, Jesus Christ himself being the chief corner stone;*

Part of the job was to verify Paul's writings as inspired scripture and copy those letters and get them distributed.

*1 Corinthians 14:36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a **prophet**, or spiritual, let him **acknowledge that the things that I write unto you are the commandments of the Lord.***

We can see that these apostles and prophets are not a reference to the twelve apostles that walked with Jesus nor are they the OT prophets, but they are offices set up for the body of Christ to get the scriptures that apply to them verified, copied and sent out.

*Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which **in other ages was not made known** unto the sons of men, as it is **now revealed unto his holy apostles and prophets** by the Spirit;*

*Romans 16:25 Now to him that is of power to stablish you according to my gospel, and **the preaching of Jesus Christ, according to the revelation of the mystery**, which was kept secret since the world began, 26 But now is made manifest, and by **the scriptures of the prophets**, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*

As you can see, this was a commandment from God to have Paul's letters preached and written by the prophets to be distributed everywhere to all nations.

*Romans 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the **apostles**, who also were in Christ before me.*

*Ephesians 4:11 And he gave some, **apostles**; and some, **prophets**; and some, evangelists; and some, pastors and teachers;¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

*1 Corinthians 14:29 Let the **prophets** speak two or three, and let the other judge.³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace.³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted.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 churches of the saints.*

You can see how that the prophets were to operate in a particular way in the assembly – part of the “decently and in order” exhortation. But let’s bring this back to where we left off.

In those early assemblies, God gave some the gift to function in the role of a prophet, others as an apostle, another as a pastor-teacher. Someone had the gift to bring a “word of wisdom” to the assembly – which was needed in view of an absent or incomplete written curriculum. But that entire body functioned together as a whole that edified the whole body.

That was the way Interactive Learning took place before Paul’s epistles were all written down. Today, I’m not given the gift of pastor/teacher; I desired the office, just as the Bible says.

1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

Let’s talk about what happens in the local assembly today, because the Interactive Learning is still meant to take place. Not by use of supernaturally given gifts but by offices in the assembly. There are 2 types of offices in the local assembly. The first type is comprised of the offices of pastor (or bishop) and deacons. It is true that not every member is a pastor or deacon. But the second type of office in the church is made up of a number of offices. We are going to get to this in the book of Romans, this marvelous aspect to what every member gets to participate in as a son, filling one of these various offices. And today, God doesn’t just give you one, but, as a son, you get to choose which one will be yours! God doesn’t force it on you. And as I said, we are going to look at these “gifts” and “offices” when we get back over to Romans.

I am saying all of this for the reason of pointing out to you that even in this local assembly, there is going to be interactive learning. I know I’m just telling you about all of this now and we haven’t proven any of it. But I am trying to show you how what we are looking at in Proverbs 2 is going to be presented to you by our apostle. Let’s look at this in I Corinthians 14:26.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 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 churches of the saints.

While there is a lot to look at in this passage, what I want us to do for now is only to turn our attention to the things pertaining to our Interactive Learning. Paul promotes Interactive Learning and intends for it be running throughout the dispensation of grace. (end 1676)

You can see how that the correction sitting back at the end of chapter 12 and all of chapter 13, introduces the next part of the process where the apostle Paul now begins to “instruct them in righteousness” which is to say, he is now explaining how things are to be done if they are ever going to accomplish their intended, godly purpose.

One of things I want to point out, as you look back at the passage, is that Paul does not say, “Hey, when you come together, be quiet. I’m the only one who is doing the talking. Don’t ask me any questions.” Paul doesn’t take Interactive Learning away from them, but he makes sure that it is conducted properly.

I realize that today, God is not supernaturally giving everyone a piece of the sermon as though we have no completed Bible, but still Interactive Learning continues as we “cry after wisdom” and “lift up our voice for understanding” whereby we “edify one another.”

Romans 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1 Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

A properly functioning local assembly does such a thing in a variety of ways which are all outlined in the Bible. You can see from the references that we will encounter that very issue before we get out of the book of Romans.

All I’m after right now is the issue of Paul telling these saints in Corinth (and by application, saints in any local church) - that when they do come together, there is going to be an expectation that there’s going to be an interaction taking place with ALL the saints! To give you an example of how this happens, it happens when you ask a question that someone else may be too timid to ask. This happens even after the service is over and you are standing in here (or even out in the parking lot) talking about what you have heard and your understanding of it.

The issue is that there is the expectation, provision and opportunity for all the saints to have an active participation. And you need to understand and appreciate that by your Interactive Learning in the local assembly (“crying after knowledge, and lifting up your voice for understanding”) - the truth of the matter is, you are helping out more than just yourself!

When that assembly at Corinth came together, every one of them “hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” But what I’m after is that last expression in verse 26: “Let all things be done unto edifying.”

In other words, everything that takes place, the order in which they are to be done, it being done decently and in order and all that is to be accomplished by what each saint had to say, all that was to be done “unto edifying” and that governs everything!

The proper edifying of the saints is the GOAL of the local assembly, It is the very purpose for it being “the pillar and ground of the Truth”. (I Tim. 3:15) The driving core or goal of that (every) assembly is for every believer there to get that sonship education! Because the truth of the matter is, nothing can take place that’s worthwhile in connection with the operations of God within a local assembly, unless it’s coming out of, and is prompted by, and is the fruit of that sonship education.

And that’s exactly what one of the problems that was going on in Corinth; things were NOT being done unto edifying. As Paul goes on through this passage, he deals with those who are speaking—who are lifting up their voice—who have a tongue, and who are prophesying and how they are to properly function and fit in to all this. Let’s read the passage again because there is something more I want us to get out of it.

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. **Let all things be done unto edifying.**

Notice that these folks were showing up even with “doctrine” but it wasn’t “unto edifying” and therefore, even that was of no benefit. Now let’s read further because I want to look at the activity of the prophets in the passage. 19:48

1 Corinthians 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, **hath a revelation**, hath an interpretation. Let all things be done unto edifying. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

Let’s talk for a moment about that phrase “hath a revelation.” When a revelation comes out of the mouth, the Bible looks at that and calls that “prophecy.” I want us to see something about these prophets and the prophesying that was being done at this time. Now, let’s focus on vv. 29-31. I need you to remember who the “prophets” being referred to are and what they were given the gift to function as such was given to them.

Because the issue in dealing with their particular job and the gift that they had to do at this time in connection with the revelations that were still being given, in that local assembly, the ones who were prophesying (the prophets) were the ones who were the primary means for:

- The dispensing of the curriculum
- the maintaining of the curriculum
- the orderly presentation of the curriculum
- the going through of the curriculum

When Paul deals with them he says:

- 29 Let the prophets speak two or three, and
- let the other judge.
- 30 If any thing be revealed to another that sitteth by, let the first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

In the OED it gives as one of the definitions for a prophet is one who “communicates divine mysteries and edifying communication.” That is exactly how these prophets functioned in this dispensation of grace. They were not foretelling events like the OT prophets, they were forth-telling mysteries of the Scriptures that came to and through the apostle Paul.

But what I’m really after is found in vs. 31. Notice that you switch from the prophets who are 2 or 3 at the most in (:29), and how they are to function in their position as prophets on the basis of their gift and the receiving of revelation and so forth (as vv. 29-30 describe), but notice that when you get to (:31) you switch to all the saints “that ye may all prophesy one by one, that all may learn, and all may be comforted.”

Verses 29 & 30 deal only with the prophets (and 2 or 3 of them at the most) - but verse 31 goes on to deal with all the saints in that assembly that are going to be listening to that and hearing the information that comes through them.

What I’m particularly after right now is to recognize that the reason why it says what it says there, is because Interactive Learning is going on; (and had been going on for some time now).

They were to come together and function as a proper assembly (as the pillar and ground of truth). The teaching session was given the proper prominence it was supposed to have. In vv. 29-30, the ones who were entrusted with that teaching (the prophets being focused upon here—but then also the teachers would follow afterwards) did their job. The information was conveyed and the teaching of that information was put out there so that the saints could learn from it. After all that took place, there was an orderly time to ensure that the learning did take place.

What I'm saying is, after the teaching, there was a time set aside for the carrying out of vs. 31 – which was the natural time for the saints to engage in their Interactive Learning. Any dissatisfaction they had because they just didn't grasp everything properly, or understood everything properly, was able to be dealt with and get settled so that they could walk out of the session knowing what they had learned and knowing how to apply what they had learned so that they could be "comforted"!

And while there are many ways in which a person can be "comforted," the particular way these saints could be comforted was by the dissipation of any questions or uncertainty. You want someone to come along and (just as the word comfort means), you want someone to fortify or strengthen your understanding and then "com" puts it together with you so that that dissatisfaction and discontentment just goes away and you can get rid of it. This is comfort in your inner man.

There are actually 3 factors involved in vs. 31 for the accomplishment of all of this:

1 Corinthians 14:31 For **ye may all prophesy one by one**, that all may learn, and all may be comforted.

As I said, this verse is not referring to the prophets, but is talking about all the members of the assembly as they take what has been taught to them and they begin to talk about it and go over it. This is done "one by one." This is part of the "mutual edifying" that is meant to go on in a local assembly. This is exactly what Paul is referring to in the first part of the chapter.

1 Corinthians 14:31 For ye may all prophesy one by one, **that all may learn**, and all may be comforted.

The 2nd part of the verse gives the purpose of the first part taking place; so that all may learn. The point is that for those saints who haven't yet had the information click in their thinking, they are to engage "one by one" and by lifting up their voice they get their questions asked and addressed so that the next issue in (:31) happens: so that "all may learn."

The end result of all that is so that as they do learn and they can then understand the information. Then they can "all be comforted." They can leave the session with comfort in their inner man about fully grasping the information covered in that class. That's the powerful function of a properly working local church. And that's what a properly working local church should have as a part of it! And that's really how (it's the 'other side of the coin' so to speak [the teaching of the pastor being the one side]) godly edifying is supposed to take place, Biblically!

1 Corinthians 14:31 For ye may all prophesy one by one, that all may learn, and **all may be comforted**.

(45-46) Sonship Orientation

There is the 3rd part; that everyone leaves with a comfort in their inner man that have grasped the information, they understand what was taught and they ready for the next part without any anxiety that they aren't following the doctrine. You may have questions about other things, but this is talking about what was covered in that class. So how does this apply to you? When we get back over to the curriculum in Romans (and even now as we are being oriented to our sonship) when you are taught something, this is telling us, as a assembled body of believers, that we need to have a time when we make sure that everything that has been said is understood. That doesn't mean that you may not want to go home and go over it. It also does not mean that you have come to grips with all of it or are convinced of it, but it does mean that what was taught is understood by you. You have to remember that as a son, you are not going to automatically agree with everything you are being presented with, you have liberty as a son. That is not to say that it won't impact your education to some degree, but it is still your choice.