

(Demonology) the Truth About Tongues - Part 2

by Willie Mullan

Willie Mullan discusses the biblical understanding of the gift of tongues, emphasizing its purpose as a sign for unbelievers and the importance of clarity in church gatherings.

Duration: 58:41

Scripture: Matthew 6:33, 1 Corinthians 12:4-27, 1 Corinthians 13:1-3, 1 Corinthians 14:23, 1 Corinthians 14:26-27

Topics: "Demonology"

Description

In this sermon, the speaker emphasizes the importance of understanding and clarity in preaching the word of God. He argues against the charismatic movement, stating that it is of the devil and will be proven in the future. The speaker highlights the need for simplicity and common language in delivering the message, rather than relying on eloquence. He also discusses the misuse of spiritual gifts in the church and encourages the pursuit of love and the proper use of gifts in accordance with biblical teachings.

Transcript

Gently lead me all the way, I am safe when by thy side, I would in thy love abide. 5.37, please. There's no guarantees what time you'll get up.

Of course, if you have to go, you just rise and go, because I won't say a word to you. You know what Nicholson did once? He was a terrible character, you know. He talked about his old aunt, and he says, you know, she died in darkness and she went to hell, and she's in hell tonight.

It wasn't a nice thing to say about your aunt, even if it was true. But then, you see, if anybody got up to get out of the meeting, he started on them. And the lady got up and just, he said to her, where are you going? I know where you're going, you're going to hell.

She says, have you any news for your aunt? So you have to be careful. So people have to catch a bus sometimes, or some of the nurses are on duty, and if you must go, you must go. They'll sort of understand it all, but I'll do my best.

Let's go to 1 Corinthians chapter 14, please. 1 Corinthians chapter 14. Now, we're thinking about this gift of tongues, which is actually speaking in another language.

Something you haven't learned. Let's get at it with one of the sign gifts. Let's keep the word sign there.

Now, let's end this before we go any further. We're in 1 Corinthians 14, and we're at verse 22. Now, don't think I'm skipping any verses, because I'll go back and do them all for you.

But I think this is the best way of teaching this. Wherefore tongues, says Paul, are for a sign. Because he knew it was a sign gift.

Not to them that believe. Let's get this quite clear into our heads this evening. That this great sign gift that God gave to some in the early church, and they couldn't all speak with tongues, so the book says, let's get it quite clear, it was a sign not to them that believe, but to them that believe not.

Have we got that now? I don't mean to write it on the board or anything. They're all cleverer than I am, so if I can get it, you can get it. He knows me, you see.

Now, watch this. Wherefore tongues are for a sign, not to them that believe, but to them that believe not. Now let me ask you a question.

Is that why the Holy Ghost gave this gift to some folks? Did he give it as a sign gift? Was it a sign not to them that believe, but to them that believe not? So that when it would be working, you would need to have a non-believer there. Is that right? I would like to talk to the boys who go upstairs and shut themselves in and talk a lot of babble. I want to know what the sign gift is doing.

I'll tell you that it's a sign to unbelievers. Where are they? Just face it now, you're reading out of a book, aren't you? It's a sign not to them that believe. Some people come to argue with me.

A doctor came to argue with me not so long ago. Clever fellow, he's got degrees. I said to him, Doctor, how many meet with you on Sunday morning? Sixty, he said.

Young folks, all alive. I said, do they all speak with that? Yes, certainly, every one of them. What a robbery it must be.

I said, Doctor, how many unbelievers are there? None, he said. I said, Doctor, open your Bible. Signs are a sign not to them that believe, not to them that believe not.

I don't think he'd ever seen it in his life, to tell you the truth. He looked at it. He said, look, let's start over here.

Oh, not on your life, you're not starting over there. We're starting here. Surely, if you're the big fellow that you're supposed to be, you'd be quite capable of answering this.

Answer the question, Doctor. Is this a sign not to them that believe, but to them that believe not? Answer the question. You know, he hadn't got the grace to answer.

Lost his temper with me. Lost his temper with the wrong boy. I said, if you get off on that foot, I'll let him throw you through the window.

I can take it anywhere it likes to go. You'll let the window off it, isn't it? He didn't scare me. If he wants it that way, it's okay.

Oh, let's be fair with God's Word. He was beaten, then he lost his temper. If I made you stand up, is it a sign? Only to unbelieve.

Now, it's a wee bit tighter than that, because I did this deliberately. I'm trying to teach, and that's why I did it. You see, the verse that goes before that, it reads like this.

Verse 21. In the law it is written. Now, I think that everybody in this class would know when it says, In the law it is written.

Where's the law now? What are we talking about? We're talking about the old economy of it. We're talking about the old Mosaic law. We're talking about the Bible, aren't we? Who was it written to there now? In the law it was written to the Jews.

Now, watch this very carefully. In the law it is written, With men of other tongues and other lips will I speak unto this people. Do you get that now? Because this sign, this, that we are thinking about, that is a sign not to them that believe, but to them that believe not.

It was always a sign to unbelieving Jews. Because you wouldn't only need to have an unbeliever in the meeting when this was going on, my dear friend, you would need to have an unbelieving Jew. That's what the sign was for.

Do you remember me reading in Acts 2 and telling you that there was a great company of Jews? Or do you want me to go back to it and teach you all that? We're Jews. We're all Jews. Is that what you believe? Or do you just want to play around with us? Or are you prepared to learn of God's Word now? I'm just asking you.

Don't go out now and say things about me. Look at the book and see if it's right. A fellow listened once to a lecture like this, and then he came in, and he says, you know, I'm disagreeing with you.

He said, friend, I don't mind. He said, look, my experience is quite a difference. Friend, we're not talking about your experience.

We're living in a day that's cursed, cursed, with people leaving the Bible to talk about their experience. Let's come back to the book, and if your experience doesn't tell you of the book, there's something wrong with it, isn't there? Let's get back to the book. I said, look, calm yourself down.

Sit down. Put your Bible on the table. I'll put mine here.

We'll go over it phrase by phrase. He was telling me when I'm writing on it, he wouldn't dare do that. I'll tell you what he did that.

He went next Sunday morning to a meeting in Lisbon. He said, I take up Mr. Moon. He was afraid of me.

He wouldn't even open the book. He was a liar. That doesn't sound spiritual to me.

And if you're in the meeting tonight, I'll give you another dose. I don't think that's fair. I'm dealing with a book, and if you don't like it, it's too bad, isn't it? It's too bad.

You put your nose in the book, and let's see where we're going. Does it say it is written in the law? Because I can tell you it's written in the law. And it's written in the law that with men of other tongues and other lips will I speak unto this people.

And you know, this was the fine gift that was given to the early church to speak to the Jews. And if you like to go through the Scriptures everywhere where you find tongues or the gift, as you call it in exercise, you'll find there are unbelieving Jews. Every time.

Without exception. Funny, but it's true. Okay, that's sort of a start we've made.

Now, I want you to get this bit quite clear. Let's do this. Let's get this gathering and the gathering completed just now.

We're at verse 23. Don't worry, we'll go back and do the rest of them. Verse 23.

If therefore the whole church Watch the word whole. Watch the word church. If therefore the whole church become together into one place.

Let's try to see that now. You know, sometimes we call this building here the church. I think we all do, but it's not the church, you know.

This is just the meeting house. And I know places in the country where out in the front it just says the meeting house. I think it would be more correct to call this the meeting house.

This is just the meeting house, that's all. Now, the believers that gather together here to worship the Lord, they're the church. And this is what happens at times when the whole church because we hadn't the chaotic state we have now and there were no great schisms and divisions and all the believers in turn were coming together into one place.

We'll call it the meeting house. Now the church was gathered together in one place. That's very, very nice.

If therefore the whole church become together into one place. And all speak with tongues I suppose the whole crowd of them get up. My, what a morning that would be.

We've got about 500 or 600 round the table here breaking bread. I wouldn't like to hear them all talking at once. Now, let's get this bit.

You can see the meeting house. The word place is the meeting house. You can see the whole church, that's all the believers if they come together into one place and all speak with tongues and there come in those that are on land or on believers.

Now I don't think that those two words are just used to describe one person because God doesn't do that. You know there were people who were called on lands who came in to meetings and there were people who were called on believers who came in to meetings. You see, it's just like a morning meeting and they're all gathered together in one place.

It's the church at present, it's all the believers. I know there were a carnal cult and all that. But they were the Lord's people and they were gathered together in one place.

Now sometimes the on land came in. These were the Gentiles because usually the Jews called the Gentiles on land because they had no Old Testament of their own. They had the types and the shadows and the prophets and the parallels and the pictures.

So they were called the on land. But the Gentiles did come in for the morning meeting, you know. The on believers were the Jews.

They just came in, you know. They sat down, they were spies. What's going on here? They knew all about the Christ, the Messiah, the types, the shadows, the sin offering, the peace offering, all the wonderful things that's in the Old Testament.

But they didn't believe that Jesus was the Messiah. I want you to see this all the time. I want you to see the church.

Stop there and there are all the believers. I want you to see the Gentiles, some of the Corinthians that came in. I want you to see them.

Sitting at the back there. I want you to see the Jews that came in, the on believers. They think they know a wee bit more than everybody else.

And that's the chatting, you see. And you know, Paul's just trying to tell this crowded church that when these Jews are sitting around and these Gentiles are there, if the whole church speaks and comes all at once, they'll say you're mad. And wouldn't you? It's time to tell them, you know.

He's actually scolding them. In case you didn't get it right. We'll then read it over again.

Verse 23. If therefore the whole church be come together into one place and all speak with tongues and there come in those that are on land or on believers, will they not say that ye are mad? He's scolding them. Because these carnal Corinthians were abusing this gift.

And he's not commending them, you know. He's scolding them. He says, the folk will think you're mad.

Do we have a morning meeting here? We've got a reverend at the morning meeting. That's him again. He belongs to the brethren.

Yes. You see, sometimes one of our young fellows get up and... Oh, we had a young lad the other Sunday morning get up and spoke, I think, for the first time in his life at the table. And I knew he was tombling.

I could see it. He could hardly finger the book. But you know, I was absolutely thrilled.

I was absolutely thrilled. I cried. I'm not a critic, you know.

I know I barge and rage and all, but all the young fellows here know right well that I'll help them. And if they put a foot wrong too much, you know, I'll take them aside. Tell them where they went wrong.

They've done that with one or two of them here. And they love me. They've never fallen out with me.

Put my arm round a wee fellow not long ago. He's not far away from me now. Says, you know this, you're talking nonsense.

And he listened to me. Told them where he went wrong. And he loves me.

Told me that the other day. That's what I'm here for. I wouldn't tread on a wee fellow.

My God, God knows I love them. For the wee fellow thrilled me the other Sunday morning. We've got great singers in our meeting.

Mr. Clark is here. One of the best singers in the country. See nothing to hinder him getting up and singing on Sunday morning if he wanted to at the table.

Because his heart was overflowed. I wouldn't mind. But supposing the whole assembly starts singing.

And they all have a song of their own. My God, I think they've gone mad. You'd hear Cooper above the rest of them.

Only if he was on his own he'd get on to the fast before it was too late. There were folks who would say you've gone mad. So I think we've got this.

I want you to get the setting properly, you know. There were saved people here. And there were Gentiles here.

And there were Jews here. And let's get this for any fix. There was no New Testament.

This is the early church. Paul hasn't written a letter to the Corinthians even then. Only writing.

But they'd missed it in the morning, you know. And there was no Word. And there was no hymn book.

And remember we're going to learn tonight that they did sing. If the setting's proper let's get it proper. Must set it up proper.

I think if we set it up proper you'll have left trouble with it. So you can see the whole church in the meeting house. In one.

You can see the on-land Gentiles. You can see the on-believing Jews. You can see that Paul knew that these people at Corinth were abusing the gifts.

So he's telling them off, he's told. Now let's go to the first of the chapters. He's been telling them all about the gifts in chapter 12.

And then he put chapter 13 in between, 13 and 14. He put that 13th chapter in there because he wanted them to know that love was more important than anything else. And if we could only get love to run the wheels of a business.

What a lubrication it would be. And so he begins chapter 14. He says, look you clothes.

Follow after charity. The word charity is love. Follow after love.

And desire spiritual gifts. It's quite right to desire spiritual gifts. But he knew how much they had been playing about with tongues.

So he said, but rather that ye may prophesy. He said, for he that speaketh in an unknown tongue. Now please note that the word unknown is in italics.

It's not in the original. We're not talking about unknown something. We're talking about a definite language.

He that speaketh in a tongue. Or as you go back to the Acts of the Apostles and take the proper word. He that speaketh in a language.

Speaketh not unto men but unto God. Now that's something we need to take time with. I have a book in my hand.

It's by Charles Hodge. Old Hodge was a great teacher. I'll read you what it says on the fly leaf.

It says, this once famous American commentary was first published a hundred years ago when Charles Hodge was professor of theology at Princeton Theological Seminary. Hodge was first appointed to Princeton in 1820. By the time of his death over half a century later he had become perhaps the best known teacher in the Reformed churches.

Fulgine said, Hodge's method and matter make him doubly useful in commentary. He is singularly clear and the great promoter of thought. The more we use Hodge the more we value him.

Those who have this book, which has been long unobtainable in Britain, have highly prized it. Dr. Martin Lloyd-Jones writes, he's no weasel, you know, one always turns to Hodge's commentaries with great confidence. For in him there is that perfect blending of theology, scholarship and the devotional spirit which are the prime requisites of a commentary.

You can see that this is no mean territory. Fulgine pattered them on the back and the good old doctor thinks there's nothing like it. I'll tell you what Hodge says about the verse we're looking at.

We're looking at verse 2, For he that speaketh in a tongue speaketh not unto men but unto God. Here's what he says, For he that speaketh in a foreign tongue speaketh not for men but for God. And he goes on to explain that the Greek demands this.

He that speaketh in a foreign language he speaketh not for men, he speaketh for God. I think that's worth noting down. But let's get the gist of what it's all about.

He says this, For he that speaketh in a tongue speaketh not unto men but unto God. For no man understandeth him. I want you to get this.

Now, who is he talking to? He's talking to the church. Mind you, he's not talking here in the first of this wonderful chapter. He's not talking to the unlearned, or he's not talking to the unbeliever.

He's talking to these saints in turn. He says, No man in the church understandeth. Did you get that now? Because I think you might have been away on the wrong foot.

You see, this Corinthian church, they speak the language of Corinth. Well, if a fellow stands up out of that assembly and he speaks in a foreign language, no man in the assembly understands him. Did you get that? Did you get that? Because I've got a lot of chickens who have come round me talking nonsense at times.

And I've cooked them. OK, let's get it now. You see, no man in the assembly understands what this man's talking about because they're Corinthians and he's speaking in a foreign language.

Howbeit, let's make no mistakes, in the Spirit he speaks of mysteries. The Holy Ghost was using the gift, it's true. And he was speaking in a foreign language to some of the unbelieving Jews that were back there.

Oh, yes. Of course, it was a sign, sir. So did you.

There was a Jew sitting back there, maybe he came from Mesopotamia. There's a fellow in Corinth and he gets up and speaks in the language. When he begins to tell that man back there the wonderful works of God, now that man back there has got to take note that there's something about God in this meeting because that Corinthian fellow couldn't do that.

But the church they're sitting, the Corinthians, they don't understand what's going on. That's why they needed an interpreter in the church. Out in the open at Pentecost, through all in the open, this man can speak to that man, he hears him in his own language.

There was no interpreter at Pentecost. Nor was there one needed. But where you get a church sitting, and it is a church meeting, remember, and the whole church is gathered and the fellow gets up and talks in the foreign language.

If Eddie Clark got up and sang in the foreign language, which he's quite capable of doing, he would need to tell us what it was all about. He would want to know what's going on. I think we're getting places, aren't we? Enough in the Horatio.

Praise the Lord. All right. Now let me get this bit quite clear.

Verse three. But he that professeth speaketh unto men to edification and exultation and comfort. You see, there was a difference between the gift of tongues and the gift of prophecy.

You see, the prophet stood up, he had no New Testament, but he could speak, you see. And it was always to edify the church. It was always to exalt the church.

It was always to comfort the church. You see, these are the lines that God went along in the morning meeting in the days that are past, and I'm perfectly sure these are the same lines. You see, I know I get into trouble, and sometimes there's a little bit of a fish along.

I don't believe that the morning meeting should be taken up of telling stories to the kids. I think you've got a Sunday school for that. I think that what God did in the early days was that men stood up and they spoke to the church to edify it, or to exhort it, if need be, or to comfort it.

And I have based my ministry on that because each morning here it's either edification or it's exhortation or it's comfort. And Sunday morning when you see the glory of the Lord, it ought to come. I know what I'm about all the time, you know.

I learn the job, you know. Don't you make any mistakes about it. I know, boy, to tell stories to the kids till half of the time's over, because they can't preach.

That's their ball. They couldn't fill in the time, say, ten minutes. And if you're a woman, way home and learn.

I think the saints of prison are starved with stories to kids. What do you think the saints come for? Ministry. Surely there's a ministry meeting.

Yes, of course. Now watch it again. Verse 3, He that professeth speaketh unto men to edification and exhortation and comfort.

Look, He that speaketh in an unknown and that word is again in thy tongue. He that speaketh in a foreign tongue. Now I want you to get this.

The edifier himself. Oh, this is where they argue, isn't it? A little fellow came along the other day. He's in the meeting now, bless him.

He said to me, look, I go upstairs. And I shut the door. I get down on my knees.

And I pray for a while, and then I get worked up. And then I go off and about. He says, what are you saying? He says, I don't know what I'm saying.

He says, when you're pleased is when you don't know what you're saying. It's just an edifying myself. He says, the book says, He that speaketh in a foreign tongue edifies himself.

That's just from the first chapter. It's not there, you know. We'd better get the rest of it, get the fear betrayed, you know.

Look at it, it's verse four. He that speaketh in a non-non-tongue edifies himself. But he that professeth edifies the church.

Now, how do I edify the church? If I speak something that you understand, and I help you. Look, you need to understand it before I can help you. Isn't that right? Isn't that what edification means? It means understanding.

Well, the fellow that speaketh in a foreign language, he understands what you're saying. That's the wonder of his gift. He's not just talking riddles.

He's not closing his eyes and saying, Allah, Allah, Allah, Allah, Allah, Allah. My God, I can do that in my sleep. See, the wonder of the gift was this.

That not only did he speak in a foreign language, and not only did he speak to an unbelieving group, but he knew what he was saying. He edified himself. He understood.

Have you got that bit now? I'll tell you if you go and shut yourself in and talk riddles. I'm not saying that everybody that shuts themselves in, how can they see they're shutting in, because I know what to say to the unbeliever. And if they're not there, I don't know what you're doing, and I don't think the Holy Ghost can work something that they had for another purpose.

But I'll tell you this, you just open your mind and let it go and go and go. And for a while you're only amusing yourself. And for a while it's pure, simple carnality.

But I'll tell you, one day the devil will come. He'll talk through you and he'll push Christ. And I'm trying to warn you.

I'm warning you this night. I think this is quite simple. You can't edify the church.

If they don't know what you're saying, surely it's understanding the fear. Look what Paul says. Verses.

I would that ye all speak with tongues. Don't put the proofs up there now. But rather, rather that ye prophesy.

For greater, oh there's a whole lot of boys who don't like this. For greater is he that prophetheth than he that speaks with tongues. Except he interprets that the church may receive edifying.

That's what I'm trying to get over to you. If he's talking in an unknown language, he'll need to tell the church. So that they'll be edified.

Soon they'll understand. If any Christ sings in a foreign language and then gets up and says, Friends, I was singing about the cross. Then you'll edify us.

Are you getting this? All right. Let's go on. Now, brethren, verse six.

If I come unto you speaking with tongues, what shall I prophesy? It's not that I shall speak to you either by revelation or knowledge or prophesying or doctrine. I'll have to tell you. What way will I prophesy to you? If I stood here every Tuesday and said, Ah, the Marathon of Cologne.

You'd get the ambulance for me. I'll be in Armagh next week. That's where I'll be.

That's where I should be. If I went on like that, then. You'll see, you'll see me with it on me.

All right. Now watch it. I think this is simple.

Verse seven. Even things without life-giving sound. And you know about this, don't you? Whether pipes or harp or banjo or anything else.

Even things without life-giving things, except they give a distinction in the sound. You see, how shall it be known what is pipes or harps? What is a trumpet given on certain sounds? You know, you may be, have lived next door. Some of you lived next door to a fellow who's joined the silver band.

He's just got the trumpet home with him. Bless you, you'll need grace for this. And you know, it's simpler than that at all.

It's time to get to scale. You know how he goes off on their own with a little grain, you know. You know, somebody said to Spurgeon, If I joined a band and I was playing the trumpet and I played it all day on Sunday and I know that it'll go off and the notes are going to make a terrible thing, am I really saved? Spurgeon said, oh yes, you could be saved.

But there's one thing sure, the man next door know be saved. If a fellow's tinkling a trumpet in you, can he get any sense out of it? Sure it's no use, you're not getting any. But supposing he plies a vibe with me, well, you might pick up your ears and say, Ah, that's good.

It's as simple as that. Sure, things that give sound, they'll make a good sense. Well, wait, I don't know what you're going to do with it.

I'll tell you this, friend. I believe this charismatic movement is of the devil. But I'll prove that before I'm very much older.

You just watch it now. You just learn in the book now, see, you see, just exactly what we're at. Look, it says this.

So likewise ye, except ye utter by the tongue words easy to be understood. Do you get that bit? Easy to be understood. You don't need to be eloquent.

I wouldn't have lasted 21 years behind this desk. Because I talk with the language that the folk know. No, no, just common fiving.

Never want to be anything else. Easy to be understood. Let me tell you that the Lord Jesus talked like this.

The common people heard him gladly. Easy to be understood. My, we're getting a lot of hay for little nonsense now, aren't we? Unless you can speak with Oxford.

He speaks British. You know, God's done his best to get these people right. He says, so likewise ye, except ye utter by the tongue words easy to be understood.

How shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world. And none of them is without signification.

Isn't that right? We know what the kids do. We've got a wee granddaughter. She's just four.

She thinks I'm the whole cheese. And I say to her sometimes, what does the cow say? Moo, she says. What does the lamb say? Bark.

She knows them all. She knows all the ferns. You know the sound of the lark, don't you? Because if you'd lived out in the open as long as I did, I'd have left behind the hens.

I know all the birds. I know the flush. I know the blackbird.

I know the lark. I know them all. They all have their own sound.

Paul's trying to get it over to these folks. And he's doing it by all the illustrations that he can think of. Why, if the trumpet were given on certain times, I would get ready for the battle at all.

Now, he says this. Therefore, verse 11 we're at. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

Even so ye, forasmuch as ye have vows of spiritual gifts, he that ye may excel to the edifying of a church. Did you get that? Because that's very important indeed, isn't it? Now, I want you to get this. Wherefore, let him that speaketh in a non-known tongue, or in a foreign language, let him pray that he may interpret.

For if I pray in a foreign language... Now, don't let's read into this, if you please, that he's talking about somebody going upstairs and praying on his own. He's talking to the church here. And he's talking about the time when the whole church was gathered.

And they didn't only speak in a foreign language to the Jews back there. But sometimes they prayed in a foreign language that that boy back there knows. Yes.

And they need then to tell the church what they were praying about, don't they? He says, what is it then? I will pray with the spirit. I will pray with the understanding also. Oh, I left the verse out, verse 14.

For if I pray in a non-known tongue, my spirit prayeth. Now, I want you to get this. We were learning that he that speaketh in a foreign language edifies himself.

He understands. He says, I will pray, verse 14. For if I pray in a non-known tongue, my spirit prayeth.

But my understanding... You see, I understand what I'm praying about in this tongue. But my understanding of the whole thing is unfitful to the congregation. Would you read anything else into this now? Congregations get nothing out of that.

My understanding is unfitful to those Corinthians. I'll need to be able to tell them. I think we fellows read this and go wrong sometimes, you know.

Which way I'm taking it, preach me. What is it then? I will pray with the spirit. I will pray with the understanding also.

I will sing with the spirit. I will sing with the understanding. You see, he's got to tell the people what he's doing.

Else, this is why I say it's not upstairs on your own. Now, I want you to watch this because this assumes me that this is absolutely inspired. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, and he doesn't bring the unbeliever in here, how shall he that occupieth the room of the unlearned say Amen? You see, he's an unlearned Gentile.

He doesn't know. But if he's praying in a language that the unbelieving Jew knows, he knows. He can say Amen in the right place.

But he has let the associates to close, and it's all inspired. But how would the unlearned man that doesn't know this foreign language, how would he know how to say Amen? Sometimes we smile at our good old brother, saying Amen. You're allowed to say it.

He's changed it now. Yes. You see, verse 17, For thou verily givest thanks, well, of course you do, because you know what you're doing, you've got to give.

But the other, the other is not edified. You know, here's something to go down through the chapter with. Try doing this marching every time understandings in the chapter.

You see what it says in verse 2, For no man, that is, no man in the assembly understandeth it. See verse 4, He that speaketh in a foreign tongue edifyeth. That's the same word as understanding.

He that prophesieth edifyeth the church. The church understands. See what he says in verse 7, Even things without life giving sound, whether pipe or harp, except they give a distinction.

Isn't that understanding? See again verse 8, If the trumpet given on certain sound. Oh, it has to be something you understand. Verse 9, So likewise ye, except ye utter by the tongue words easy to be understood.

Surely you can get it. See again, There are, it may be, so many kinds of voices in the world, none of them is without signification. Verse 11, Therefore, if I know not the meaning of the voice, My dear, wouldn't I need to talk it out for you.

Now listen friend, there's nothing mystical about this. This is the gift that was in the early church. It was assigned, not to them that believe, it was assigned to the unbelieving Jew.

And many unbelieving Jews were convinced and convicted that God was in this meeting. Because somebody stood up and spoke to them in their own language, the wonderful works of God. And there had

to be an interpreter to tell the church and to tell the only Gentile.

I don't think there's any problems with this. Let's just do this little bit for a moment. Verse 26, How is it then brethren, he's asking the question, when you come together, every one of you hath a sound, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.

You know this church was so kind that everybody wanted to be in on the one morning. He says, look, verse 27, If any man speaketh in a foreign tongue, let it be by two or at the most by three, and that by course. Don't let there be any confusion about this.

And let there be an interpreter. Now, I want you to get this, but if there be no interpreter, let him keep silence in the church. Let him speak to himself and to God.

I'm told there are places where the boys get up and speak in what's supposed to be tongues and there is no interpreter and that is breaking the scriptures and I cannot see how the Holy Ghost leads you to break the scriptures. I just tell you I understand that. If there is no interpreter, a fellow said to me, you know it comes on me and I can't keep it back.

I said, well, you're not reading this book. Watch this. It says, verse 28, for if there be no interpreter, let him keep silence.

That's what God says. Let the prophet speak to a tree, let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace.

You see, this is quite clear. Look again. If anything be revealed to another that sitteth by, let the first hold his peace.

You see, he's bound to be able to control this gift. It doesn't control him. If he can keep his peace, if he can keep silence, it's not the boss, is it? That's what they try to tell me.

Well, I'm telling you it's a different thing. And then we come down the chapter to this. Verse 33, for God is not the author of confusion.

I'm told at this meeting that the doctor came to argue with me about that they all brought something that would make a noise on Sunday morning. Some of them brought Benrides, and I'm not fooling you now. I'll tell you they should have got the boys from the force to teach them how to do it.

They brought Benrides. Some of them brought ten whistles. Some of them brought mandolins.

Some of them brought brine juice. One fellow brought the bagpipes. And they marched round and round this floor.

This is God's truth, I'm telling you. I'll take you to the... Well, I'll tell you a thing about this at the end. I'll take you to the doctor.

They marched round and round this floor, in this big doctor's living room, big, big living room, for about two hours each morning, slapping these two boys. Bagpipes, everything. What would you think this is of God? I don't even think it's of the people.

I don't think it's of Jesus either. I think this is pure, absolute, stupid carnality. That's what I think about that.

And I took the doctor to task about this, and I said, Doctor, look, he was quite a capable doctor, remember this. And tonight he's in a mental home. I went across not so long ago, and I said to Peter, If you don't see the doctor, see if it's quite... He says, you'll not see him.

He says, the last time you were here, well, you said to him, Doctor, you know where you'll be before long. You'll be in a mental home. Now, for God's sake, take your time about this.

And learn from God's words. And stop fighting. Your nose in the book, and tidy this up on your own.

The devil will shake a hand out of somebody. There's nobody to stand up against us. It's gone wild.

In Hallburn Hall. Brethren Hall, yes, my brethren folks here tonight. Two doctors last Saturday, or the Saturday before, stood up and told the young folks, It's time you had come.

What's my brethren coming to? Let them come here till you see where they'll land. Over the end of that. Yes, I think we need to be very careful.

You see, there must be order. There must be order. There must be control.

These people are able to keep silent. Now, we come to verse thirty-four. Let your woman keep silence in the churches.

Now, that just means exactly what it says. Just exactly what it says. Let your woman keep silence in the church.

Now, this is the thing that I want you to get the hold of. You see, there is...

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