

(Demonology) the Truth About Tonges - Part 3

by Willie Mullan

Willie Mullan discusses the biblical roles of women in church, the significance of prophecy, and the importance of adhering to Scripture over modern charismatic practices.

Duration: 31:19

Scripture: Proverbs 3:5

Topics: "Demonology"

Description

In this sermon, the preacher emphasizes the importance of relying on the Word of God and not on personal experiences. He warns against being swayed by the devil and encourages the congregation to take the Word of God home and let it guide their lives. The preacher mentions a future event without providing details and then proceeds to lead the congregation in singing hymns. He also discusses the symbolism of Jesus' words during the Last Supper and questions the idea of his body and blood becoming literal. The preacher concludes by emphasizing the sufficiency of the Bible and discourages adding to it through modern-day prophecies.

Transcript

As before, let your woman keep silence in the churches. Yeah, that just means exactly what it says. Just exactly what it says.

Let your woman keep silence in the churches. Now, this is the thing that I want you to get the hold of. You see, there are some of these meetings and there are no unbelieving Jews there unless they tell me that this gift is an action.

I can't believe that. I can't accept that. I can't believe that the Holy Ghost can move a fellow to use something when he had given it for a distinct purpose and it's not able to be used at that moment.

I can't see the Holy Ghost enough. Another fellow tells me that he can't sit in his seat, he has to get up. When this group tells me that he's supposed to be in control of the gift, not the gift in control of him, he can keep silence while another fellow In most of these meetings, it's the woman that's being a burden.

When the group says, let them be silent, I don't know how you can go on breaking the book and telling me I'm wrong and you're right. I didn't know that. I'm sorry.

Does it say let the woman be silent in the churches or does it not? That causes a bit of a problem, doesn't it? Yes, it most certainly does. Now, let's go to 1 Timothy chapter 2. 1 Timothy chapter 2. And in case you've got some funny idea about the word silence, let me do this for you. 1 Timothy chapter 2, verse 12, Paul says, but I suffer not a woman to teach.

He wouldn't allow her to do so. Nor to use her authority over the man, but to be in silence. Now ladies, I'm talking to you as the dear servant of God, I'm not trying to lord it over you.

I'm just saying it says let the woman be silent in the churches. I'm just saying that it says suffer not a woman to teach and nor to use such authority over the man, but to be in silence. Now, I think that this is carried too far and I'll show you what I believe about all this, of course.

Now, let me take you back to the Acts of the Apostles and we're at chapter 21. The Acts of the Apostles and we're at the 21st chapter. And just to save the time, we'll get it converted.

But the next day, we that were of Paul's company departed, that is Luke and all the rest of them, we that were of Paul's, and came to Caesarea. I was up there one day at Caesarea and we entered into the house of Philip the Evangelist. Now, don't mix up Philip the Evangelist with Philip the Apostle, because you'll find things will go wrong.

This is the Evangelist which was one of the seven. You'll remember there were seven victims chosen in chapter 6, and this was one of them. And they entered into his house, which was one of us, and aboard was him.

The same man had four daughters, virgins, which did prophecy. Now, I want you to get the hold of this, that these four girls of his have the gift of prophecy. You don't like to argue with me, do you? Now, I like to say this.

You see, if God gave these four girls, these four virgins, if he gave them the gift of prophecy, we would have bothered keeping them quiet. We would have bothered keeping women quiet when the husband got the gift of prophecy. We've got to be fair here.

Now, let's do it another way still. Let's go to 1 Corinthians, and we're at chapter 11 now. 1 Corinthians, chapter 11, and we don't want to get into this chapter too much, but just take this bit out of it.

Verse 5, Paul saying, But every woman that prayeth or prophesieth with her head uncovered dishonors her head. Now, I'm asking you a question. Is that teaching her how to pray or not to pray? If I made you stand up, I have a lot of boys at the school, and I would make them stand up.

If God says, let me read it correctly, every woman that prayeth or prophesieth with her head uncovered dishonors her head, she shall have her head covered when she's praying or prophesying. Dear old frightened brother said to me, look, Willie, she can pray inwardly, you know, with her head covered. Could she prophesy inwardly? And they're both under one sentence.

Now, you just be fair now. Just look, there's no division in it. Watch it again.

Every woman that prayeth or prophesieth. They're both together. And dear, you can't prophesy inwardly.

That's one thing sure. Now, are we going to have a bit of a clash here? Well, what are we going to do? You see, friend, it just says that a woman is to be silent in the churches. When we talk about churches,

we're talking about the assembly of God's people at different places.

Sometimes we say the local assembly, it's the church, or the local assemblies are the churches. Now, I believe, of course, I believe with all my heart that the church meets, it is the church meeting on the Lord's day morning as we gather round our Lord to remember our Lord. And I believe in the churches.

When the church meets, you and I can be silent. We have an open meeting here, and I'll tell you, dear sisters, if you stand to your feet some morning to speak, I'll shut you up. I'll just get up and face it down there.

You're to be silent. Now, the prayer meeting is not a church meeting. Oh, I know there are old fellows who will argue with me who it is.

I'll just ask them this question, you see. When did the church begin? First of lightning, they rattle it off. Acts chapter 2. Let me tell them there was a prayer meeting in Acts chapter 1. I'll just ask them a simple question, is it the church meeting? You know the answer, don't you? I'll tell you, Mary was there and a woman was there.

I think they're carrying it too far. Let me say this, I don't believe the gospel meeting is the church meeting. Oh, they fly at me sometimes.

Old fellow said to me, oh, I don't know where you're going to. I said, listen you, Philip went down to Samaria and preached Christ on his own. Was that a church meeting? Was Philip a church? He went down in among a lot of sinners on his own and preached Christ's death on his own.

Not a church meeting. I have a thing in my conscience about our sisters preaching the glorious gospel wherever they get the chance. And I have no absolutely hesitation in saying amen when they pray in the prayer meeting.

But on Sunday morning at the church meeting you'll see quiet. So, I have a bit balanced out now, haven't I? That's more than you can do. Yes, let's get that.

But the thing that we want to get the hold of is that it is on the Sunday morning in the church meeting that all these ladies go off rampant raging, supposing to be this speaking in time. Let's go back to 1 Corinthians or on to 1 Corinthians chapter 13. You know, Paul is trying to get the church of Thames to realize what this carnality will do.

And you need to have love in your heart and love everything. He says, verse 8, love never fails. And I think it's a great thing.

And I think it's a great thing when a fellow makes a blunder and falls and comes in. A fellow came in to me the other day and he couldn't get started for crying. And then he told me what he'd done.

He hit the wife. He couldn't say amen very well, could he? He just laughed, that's all. Well, there it was.

Put my arms round them. Know anybody that hasn't had a row with a wife? You know what Nicholson said, there's no man here that never had a row with a wife. A wee man stood up and said, yes, sir.

And he said, sit down, you wee hypocrite. Oh, we've all had it. Yes, we're all guilty.

Lose the buck sometimes, as they say. Well, now, let's love one another. He says, verse 8, love never fails, but whether there be prophecies, they shall fail.

You see, when God gave the gift of prophecy to the early church, you see, these apostles and prophets were just to stand up and guide the church and teach them until this book had come. Because if you're going to tell me that there are prophets, now that can tell us things that don't add up, then I'll tell you, you're not allowed to add to this. All that God wants the saints of God to know are in the covers of this book now, and you're not to add.

I'll tell you this, the Mormons have added. We've got a book of our own for devils. I'll tell you, the Roman church, they've taken bits away.

You're neither allowed to add nor take away. And when this was perfect, we didn't need the prophets. He says, whether there be prophecies, they shall fail.

Whether there be tongues, they shall speak. Oh, the other day, he came round, he said, throw your teeth in heaven. You wouldn't need Paul to tell me that.

Sure, I wouldn't either. Well, nobody would need to tell me that. There's no good to be a whole lot of languages in heaven.

In fact, there's a great argument about what the language of heaven will be. The Welsh say it will be the Welsh, because it's the most unearthly language of this world. Well, never mind.

They don't know. But you wouldn't need Paul to tell you that there'll be no different languages in heaven. You would know that.

No, when the church sailed out, and the gift was used, and the Judaizers were beat, then tongues ceased. They shall cease. Now, what's this? We'll read it all.

Whether there be knowledge, because there was a gift in the early church that was called knowledge, when God gave you everything you need to know in the book, in the covers. You see, we know in part, we prophesy in part. That's just exactly where he was then.

But then that which is perfect has come. Oh, the wee fella the other day said to me, look you, when that which is, that Christ has come, when did Paul ever call Jesus Christ that? Won't you dare to say that to me? Won't you ever dare to say that Paul called Jesus Christ that? I think he had more manners than that. When that which is perfect has come, then it is there.

That's perfect. And it has come. And you don't need the prophets.

They would only be arguing to if that would be wrong. You don't need knowledge. You don't need prophets.

What's this? When I was a child, I speak as a child. I understood as a child. I thought as a child.

When I became a man, I put away childish things. Paul was talking about the day they were living in. Now we see through a glass darkness.

But then, when this book has come, you know, you only need to look into this book and you see your own face. Face to face. He says, well, we're living now, I know in part, but when this comes, I shall know even as I am known.

You know, friend, there's a great lot of nonsense talked about this thing. I'm quite sorry to have to do this, but I'm determined to do it. See the magazine I hold in my hand.

It's called NOW. It's the Methodist magazine. It's the Methodist Missionary Society magazine.

If you can see the date, it's 1975. Nod your head. You can say it's good for you.

You don't need to say amen, he'll say it. So it's 1975 magazine. Now it tells us what the Methodists are doing.

Oh, pictures in the middle. If you want the magazine, I'll give it to you. It's rotten.

I'll give it to you afterwards. You Methodists, are you sitting up? You just listen to what I'm saying. It's your own book, you know.

There it is there. There are the pages. Showing you what they're doing, it says here, Roman Catholics, the Roman Catholic charismatic group led by a Methodist layman.

Roman Catholic charismatic group. I happen to know that a great many Roman Catholic priests have taken up this speech you've done. I hope you'll not try to tell me that a man that takes a rosary on Sunday morning and holds it in his hand, and he says he creates Christ.

He turns this river into the body of Christ. He puts this cup, he turns this wine into the blood of Christ. He makes Christ every Sunday morning.

This is the blasphemy of the mass. And then he puts them on the altar, and he puts them to death for the sins of the people. I hope you don't want to tell me that an old blasphemer like that is energized by the Holy Ghost, for I don't believe it.

That blasphemy of the truth of God. You know, I have been in a scrape or two before now. An old Roman Catholic priest, a great theologian, tackled me once.

He said to me, Mr. Moore, I want to challenge you. He said, the Lord Jesus took this bread and this wine, and he said, have the bread in this hand. He break it.

Is that right? I said, yes. He said, this is my body. So he made it into his body.

Took this wine, he said, this is my blood. I said to him, when Jesus Christ said, I am the door, did he become a door? When he said, I am the true vine, were the branches and leaves. When he said, I am the light of the world, and I don't want to be on reverence, was this some sort of an electric mode? I said, you just stand there for the moment now.

He's got this bread in his hand, is that right? It's for fun. I said to him, do you know what hand he held it? He said, I don't know. Because I think it was his right hand.

I said, do you think that when he said, this is my body, that he made it into his body? He said, I do. Then there must have been two body fears. Because you know, he's standing on his own feet, and this is his

own hand.

Has he got another body in his hand? Of a two body fear. When you say, this is blood, let me tell you that the blood was in his veins, it wasn't shed. Have we got two groups of blood? He says, you're going to upset my faith, going to upset your nonsense, your blasphemous nonsense, that's what I'm upset.

The Lord Jesus is using symbolic language. This bread is a symbol of my body. Should his body was standing there, you don't take him near to another one.

I think they talked the greatest trick that ever was. Don't tell me that an old black people is engrossed by the Holy Ghost. I'll tell you, they're leading people further astray than ever.

Wait a wee minute now. This magazine, this says that the Methodist Church, going out of the Roman Catholic charismatic group, isn't it? Down here it says, the Methodist Church, take your offs. Worshipping in Boston's first church for homosexuals.

He's listening, listen it over again. He'll trust you when you tell him, you Methodist, he'll make you stand up. Watch this, watch the wording now.

Methodist worship in Boston's first church for homosexuals. You can't use the word worship there. This is not a church, this is not a church at all.

This is a red lump place. Red lump, do you know what it is? I said you'll worship in a red lump place. These are Methodists telling off in that book, this year's book, that they're worshipping in the first church of homosexuals, where all the men caught each other.

That's what you give your money to. That's what you're sending your money to, ask me a question. We're on business tonight.

That's there, have a look at it afterwards. That's the Methodist. John Wesley would turn in his grave.

Bless God for John Wesley and Charles Wesley and the old Methodist, but the group we have now that would stick that. Let the Baptist ship anything like that till you see where they'll be. Yeah, these are the boys that are the charismatic movement.

Oh boy, they can really worship with the homosexuals. It sounds spiritual, doesn't it? Get over into character in this town, down to see me once. He says, I had a dream about you.

Oh my God. He says, I had a dream, God came to me in a dream. He said, if only you could speak in tongues, you would be the greatest man on God's earth.

You should have seen his face when he was saying this. I said, look, if that's the only sort of praise you've come to talk about, you'd better take your sauce off. And you know, he wanted to tell me all about tongues, and I thought I'd have a bit of fun with you.

I said, tell me this, when did you first speak in tongues? 29 years ago, he said. In this town? Yes. Then I couldn't possibly have known you, surely couldn't.

No. If I tell you where you've spoken tongues on the day and round about the hour, you'd be surprised. He said, you can't do it.

I said, no, you'll be honest, won't you? Yes. I said, it was the time of the afternoon. He said, that's right.

I said, I can't tell you the time, it's somewhere in the afternoon, and it was upstairs in your own back room. He says, yes it was. I said, how did you know that? Because I said, I'll tell you this way, like all the rest of them, you were practicing for what you would do in the wee church on Sunday morning.

So you'd go upstairs in the back room, shut the door, and you'd be down all about a falla tonight. I have done that with dozens of folk, and it's right every time. Now I'll tell you something, this dreamer that had this great dream, this boy that comes to teach me, if you go to some of the pubs in this town tonight, you'll see him coming out tall.

I met him the other night, and shook a rifle. Is this what we have? Is this what we have? Friends, I beg of you, I only beg of you, take a word of God home. Have a look at it.

Let it guide you. Your experience must be left to the side. If it's not in accordance and harmony with the word of God, you must be losing out.

The devil will bluff you. Now next Tuesday we've got a tremendous thing to do. We're going just a little bit further.

Maybe I shouldn't say anything more about it just now. All right, we'll not do any more. We'll sing.

Lost to him, Laura. 642, she says, so she must be right. 642.

We'll just do the first, and we'll do the fourth verse. First and fourth, 642, when we walk with the Lord in the light of his word, what a glory he sheds on our way. And then we start singing.

Those in the aisle, on the chairs, as you stand up, would you please move to the side, and our deacons can take those chairs out just in two minutes, if you let them at it. 642, first and fourth, please. There, Lord, part us in thy fear, and with thy blessing, and take us to our homes in safety, through Jesus Christ our Lord.

Amen.

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