

Full Sermon Transcript:
Speaking in Tongues Required, Yes or No?
November 11, 2023

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This life is filled with so many difficulties and trials. We all have our ups and our downs. Sometimes it's getting more and more and more difficult as we get older and as the world gets more dark, more wicked, as the people become more stubborn, rebellious, sinful, and wicked.

Our trials are not over. It's only beginning. It's good to take time to reflect upon the goodness of God.

His love, His mercy, His grace, His commandments, His laws, and the ultimate conclusion of all things, the destruction of all darkness, of all lies, of all false religion, all of the wicked, including fallen angels, including Satan, will be totally annihilated and destroyed as if they had never existed in the first place.

A great reward for the righteous, for the obedient, for those who are willing to surrender to God, for those that truly love the truth.

What a great conclusion. Amen. We must be patient. We must endure. For those that endure into the end, they shall be saved. Amen.

We must take time in prayer and reading the scripture and worship with our heads bowed to the floor, to the ground.

We must take time to raise our hands, to worship, to praise God. We must take time to count our blessings and to remember all of the times that God has saw us through and been faithful to us.

They are countless times. God is truly good. But our struggles continue. We must be praying that God will bring us additional, more brothers and sisters in Christ, true people, true church members that will endure into the end, those that will be faithful to God, surrender to God, those that will humble themselves and repent, those that are willing to obey God and His authority, those that will not back out and run away so quickly, and those that will refuse to be cast aside.

We need brothers and sisters that will endure, not take offense so easily, not give up so easily, but people who will seize the kingdom, even by force.

I did a sermon a long, long time ago about seizing the kingdom. It would be good for some of you to look that up again, to listen to that sermon again, to seize the kingdom.

The kingdom does not come easily because there's so much resistance. There's a war, a war for our mind, a war for our soul, a war for our attention, a war for our focus and our priorities, our finances.

There's a war that's very real, extremely real, and we are part of it, that most people don't fight it. The war comes and they do not fight. They just accept the suffering.

And they are always on the defensive but never on the offensive. Amen. We need to be proactive in our spiritual warfare.

I do appreciate all of our true brothers and sisters that contribute into the ministry, whether it's just by listening to the sermon, or whether it's by giving tithes and offerings, or whether it is by propitiating in social media. However you contribute to this ministry, I do appreciate it. But I must be honest that I am wore down so very much.

From being in the ministry for so many years, working so hard, doing so much, and having so very little help.

And I know that people internationally can't do very much at all other than just listen, click like. There's not much people can do thousands of miles away.

What we really need is a local congregation, people, more people, additional people, to come help locally.

People like Brother Jared that was willing to pick up and leave his family, his hometown, the life that he knew, and to surrender to God and obey God, and to go to where God has set his name.

We need more people like Brother Jared. Amen. It's difficult anywheres in the world to find anyone that's truly, truly, truly willing to surrender to God fully, a hundred percent.

It's almost impossible to find anywheres on the planet, but especially in America, especially. Because in America there's so much more to compete against God.

I must be honest that the picture looks very bleak, bad, desperate. Jesus himself wondered if he would find faith from the earth when he returns.

Jesus himself cried to the greater measure of God that he called his Father, that the cut be removed from him.

It gets so very hard. I won't give up. Giving up is out of the question, but how much farther can I go? How much more can I do? How much more can I push? Jesus said something like, I believe it was Jesus, that the harpers, the people that played the music were instruments that they had played, but the people did not dance. Amen. And what he was saying in that symbolic language is that the prophets have spoken and the people did not respond. I sent out a poll in the newsletter yesterday, last night, asking people to propitiate in the poll, asking the question of, have you ever faked speaking in tongues?

It's a simple question, yes or no. Please propitiate. I sent out it in the newsletter. I put it on social media, Parrhesia, Twitter, Facebook, Telegram, as well as the email newsletter on Substack.

All these different places I put it. You know how many people have voted thus far? Counting myself, seven. The piper has blown the flute, have played the musical instrument, the prophet has spoken, the people, the pastor has asked for help and assistance, and the people have not danced.

A very sad state of reality, of complacency, laziness, wrongful fear. We are definitely in the Laodicean time era of Revelation chapter 3, the end time church that has no passion. Amen.

How much harder can I push? It is a very bleak and desperate situation. Most people think they can get away with giving a tip of one dollar every Sunday, and not murder anybody, and then they'll go to heaven and receive great reward for doing almost nothing.

The people want the wages, but they don't want the work to earn the wages. It is a, what's the word for it, where people think that they deserve everything? Entitled society. Amen.

Society feel like they are entitled to much more than what they are. Amen. Well I had just been a little bit sharing my frustration, sharing my mind, my heart, my soul.

I had to share it with a small group of people that we have here, but I am very thankful for every single person that's willing to tune in, to listen, and to pray for this situation. Amen.

What if I got so sick that I couldn't preach, even though there's been many times, or at least several times over the years, that I was desperately sick, in an amount of great pain, and could barely stand, and lightheaded, and I still stood and preached through every one of those times.

And God gave me the strength to do it. Amen. But what if the time ever came that I just could not manage it, and there was a time recently that I could barely speak from emotional pain.

How much? I mean, what would happen? Where would the people go? Brother Jared and I both, and I know that many of you have searched, and searched, and searched, and searched, for just to find even one more pastor, one more preacher that preaches only the truth.

I want to find that, because we do have two pastors in Nigeria within this ministry, but other than the preachers of this ministry, where would the people go?

Where would the people go? Where would they go? It's not good for a church to be without a pastor, without leadership, without teaching, without administration, without organization.

It's not good at all for a body to be without a head. Many people think they can just do it themselves, and just read the Bible, and just worship in their own prophecy, and not have a pastor, and not have a head of the body, but that's not natural, and that's not God's will.

I believe in promoting from within the church, when possible, but we must have a larger body so that we can promote from within.

We need people that are willing to be apprentices, students, disciples. People who are willing to humble themselves and serve the church.

People who are willing to start out cleaning the toilets, mopping the floors, washing the dishes, and slowly, and slowly, and slowly, and carefully, but absolutely, climb the ladder while continuing to clean the toilets.

I still clean toilets more than anyone, more than anyone, more than anyone. To be a leader, you must first learn to be a servant, but nobody wants to be servants these days. They want to start out as the head, and if they can't be the head immediately, they won't participate.

I ask you to pray for greater discernment, greater passion, greater wisdom, greater logic.

And if you have not yet read the entire Bible, I would encourage you to be working on that, to read so many chapters a day, to set a goal, and to read slowly, and carefully, and take notes as you go. Amen.

We must proceed right now into the sermon that I have prepared. It's going to put us way behind schedule, but I just had to share my frustration, vent a little bit, because I'm a human being. I have to vent. We all must vent.

We all need companionship, friends, friends that we can talk to. We all need brothers and sisters that we can confide in, that we can spill out our heart to. We all need that. That's the way God made us. Amen.

I'm sorry that we were eight minutes late coming on the air today, but I look out this window and I see a beautiful blue sky. I see sunshine. Amen.

I see a brother in front of me waiting on God's Word and being patient with me. I see brothers and sisters on the Internet listening to me and being patient with me as well.

I love you, everyone. Let's try to press forward. Let's push through. God will give me the energy. Let's go in prayer.

Lord Heavenly Father, we thank you, Lord, for this day, this Veterans Day in America, this day of worship, this day of fellowship, this day of rest, this holy day, this appointed time.

We thank you for it, for it to be a good day, a day that the Lord has made. Let us rejoice in it.

Father, we ask you, Lord, for your help, for strength, for energy. We ask you for your blessing and anointing upon this message, upon this sermon.

Help me to deliver it. Help me, Lord, to share your Word, your truth, and your spirit. Please help the people to understand and comprehend better after this sermon more than ever before.

We ask you for help and we accept it. In your holy name of Jesus, we pray. Amen. Praise Jesus. Amen. Praise God.

Let's open the New Testament. 1 Corinthians 14. There are a lot of Pentecostals around the world which believe in speaking in tongues, but not only do they believe in speaking in tongues and propitiate in that very actively, but they want to proclaim that you must speak in tongues at the moment that you are saved, proving that you have the Holy Ghost.

And if you do not speak in tongues at the moment of salvation, when God's Holy Ghost comes into you, if that speaking in tongues does not occur, then you're not saved.

There are many such Pentecostals believe in that doctrine across the Southeastern United States especially. That's where most Pentecostals live is in the Southeastern United States.

Whereas the Northern United States is mostly the Catholic churches such as the Lutherans and the Presbyterians and other such groups that are closer related to the Catholic Church.

But in the South you have more Baptist and Pentecostals, although you have a mixture of other words. And you have a lot of Pentecostals all across Africa as well, and the Philippines, different places scattered around the world.

A lot of Pentecostals around the world teaching that if you do not speak in tongues at the moment of salvation, then you are not saved.

First of all, where is the Bible verse that says that if you don't speak in tongues at the moment of salvation that you are not saved? Amen.

Please show me that verse. It's not in the Bible. Amen. And what about a verse that says that speaking in tongues proves that you are saved?

Or that speaking in tongues is required? Or, you know, you see over in Revelation 21 and also Revelation 22 you see a list that the sorcerers, people that practice witchcraft and murderers and all these other groups of people will not enter into paradise.

But in that list of people who will not enter into paradise, I don't see nothing about people who have not spoken in tongues. Amen.

But we do believe in speaking in tongues.

Here in 1 Corinthians 14 verse 39. 1 Corinthians 14 verse 39, Therefore my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues.

Now that word prophesy is not limited to only speaking prophecy. People think the word prophesy means speaking prophecy.

It can mean speaking prophecy. But when we look at the speaking of tongues in the Old Testament, many times when people was truly, truly, truly speaking in tongues, it would not say that they spoke in tongues, but it would say that they prophesied.

So, sometimes prophesying can mean speaking in tongues. It's not clear in this context because we do have both prophecy and tongues both in this chapter, so it's not extremely 100% clear whether it's talking about giving prophecy or desiring to speak anointed words.

Speaking in tongues when it is done with the Holy Ghost, if it is truly from God and if it is truly a blessing, if it's coming not as a judgment, because we're going to read a Bible verse that proves that it can come as a judgment and as a curse.

Even when it's true speaking in tongues. I believe in speaking in tongues. It says right here, do not forbid speaking in tongues. It says it straight out, you can't forbid it.

And yet, there are tons and tons and tons of churches. Most churches, the majority of churches forbid it.

Most of the Baptist churches, the Lutherans, the Catholics, the Jehovah Witnesses, a lot of the split off groups from the worldwide church of God, the United Church of God, the Lutheran Church of God, the Philadelphia Church of God, the Historic Church of God.

So on and so on, they all forbid speaking in tongues. But the Bible says straight out, do not forbid it. That's pretty sad right there.

We can't forbid it if it's true speaking in tongues. Of course, if somebody starts speaking demon tongues or fake tongues, we can forbid that. We can tell that person to be quiet, sit down.

Because that's not forbidding the true speaking in tongues, but rather that is forbidding the fake tongues or demonic tongues. And all of that exists as well.

We are not against speaking in tongues and we would allow it because we cannot forbid it if it is true.

But the Pentecostals and most people who believe or practice speaking in tongues, they don't realize there's a Bible verse that talks about it coming truly from God as a curse and as a judgment. We'll get to that.

Let's go to chapter 12 first and that will lead us into that direction. 1 Corinthians chapter 12.

And this chapter is about spiritual gifts. There are many different spiritual gifts.

We'll start with a disclaimer by saying that the Pentecostals would say that the gift of tongues is a completely different issue of speaking in tongues at the receipt of the Holy Ghost upon salvation.

But that's a one-time experience. It's not necessarily that you would keep speaking in tongues. It's not a gift that you would practice continually, although you could receive that as well. So they say it's a different issue.

And they are correct in that a person could possibly receive a speaking in tongues experience at salvation or at a different time of life and not be the continual gift of where you would continue to practice it.

But they are correct in that that you could speak in tongues at a one-time episode of the receipt of the Holy Ghost, the initial salvation, and still yet not have the continual gift of tongues. It can be an entirely different issue.

However, this chapter is still relevant because it does teach us about speaking in tongues and what the importance is or is not and what the other fruits of the Spirit are and other gifts of the Spirit. It's still a relevant and connected chapter.

Amen.

It's not a chapter to just completely throw out the window, which is what they want to do. They want to say that's a completely different issue and completely ignore this chapter altogether. And when they want to do that, then you know they're automatically wrong. Amen. We should at least consider it, not just totally ignore it. Amen.

So verse 1 says, Now concerning spiritual gifts, brethren, I do not want you to be ignorant. You know that when you were pagans, as everybody once were, you were led astray to the mute idols, idols that could not speak, however that you were led.

Therefore I make known to you that no one speaking by the Spirit of God says, Jesus be cursed or Jesus be excommunicated or accursed, and no one can say Jesus is Lord except by the holy breath.

Now there are varieties of spiritual powers but the same Spirit, and there are varieties of ministries but the same Lord.

There are varieties of works but the same God who works all things in all people, but to each one is given the manifestation of the Spirit for the common good.

Now notice here the words manifestation of the Spirit. God manifests in Himself in each individual person.

Rather we are talking about a continual gift or rather we are talking about a one time experience that God may have or give a person. God is still manifesting Himself in different people in different ways.

He manifested to God in the form of a burning bush. I mean Moses. God manifested to Moses, thank you brother Jared, thank God you're here. God manifested to Moses in the form of a burning bush, and other ways as well, and even in the pillar of fire and cloud.

He manifested different ways to Moses and different ways to different people. He manifested to Jacob as a man, wrestling with him on the ground, rolling around on the ground, wrestling in a wrestling match. He manifests to different people in different ways. Amen.

Does He have to manifest in the exact same way to every person? No. We're different people, we're individuals and He manifests to us in different ways. Amen. This is still a relevant teaching. Amen.

Verse 8, for to one He's given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit. To another one He gives faith, a greater measure of faith by the same Spirit, and to another spiritual

powers of healing by the one Spirit. Stop right here, right there. Healing is listed. You see miracles next, and prophecy next, and different things next. Put a bookmark right there and let's turn to Mark 16.

At the end of Mark 16, verse 17. Mark 16, verse 17, these signs can come from commitment in my name. Casting out demons, speaking with new tongues, picking up serpents, and if drinking any daily poison it will not hurt them. Laying hands on the sick and they will recover. Amen. Pentecostals will use this verse many times, saying that this is proof that you must speak in tongues at least once. And many of them believe in continuing to speak in tongues, that you must even continue, that it should be more than a one-time experience.

In fact, even if, and even when, certain Pentecostals claim you only need to speak once when you have the initial salvation, even those people, all of them, ever one of them continues to speak in tongues.

Even though they say it can be a one-time situation, one-time episode of speaking in tongues, but they continue to speak in tongues every time they go to church. Ever one of them.

And they would point to this as trying to prove that you must speak in tongues, but notice how that the healing is listed as well.

In 1 Corinthians 12, I stopped where it talked about healing because it reminded me of this verse right here. Here in Mark 16, verse 17, not only does it talk about tongues, but it also talks about healing.

Healing. Laying hands on the sick, verse 18, laying hands on the sick and they will recover.

But I also see here picking up serpents. Do you have to pick up a snake to prove that you're saved? I don't think so. Also says drinking daily poison and it will not hurt them. Must you drink poison to prove that you're saved? I don't think so.

And again they may say, but it's only a one-time thing. Or that if you did drink poison as a one-time thing by accident or on purpose, whichever, that it won't hurt you. You try that. You try that. See how it works out for you.

That's not wisdom. You go around drinking poison. How many people who profess to be saved will pick up a snake or will drink poison? Or even if you drank poison accidentally or picked up a snake accidentally, that you're guaranteed, just because you're saved, that it will not harm you. The reality is that 99% of the Pentecostals that believe that you must speak in tongues, 99% of them, if they was to drink a poison, whether it's on purpose or accident, either way, they would die or get deathly sick.

And that's the honest truth, and you know it. You know I'm speaking the truth right there. 99% of Pentecostals, if they were to drink a poison, whether it's accident or on purpose, or they're being poisoned by somebody else.

If it's a deadly poison, and it says deadly poison, not just any poison, but it says specifically here a deadly poison, a really bad poison, one that is capable of killing you, they would die.

Even if they were truly saved, they would die. So whether you're talking about a continual thing or whether you're talking about a one-time thing, these are special episodes that, yes, it would prove maybe, I mean, it doesn't necessarily prove that you're saved, because even there's false signs and wonders of even the devil worshippers, amen.

It doesn't even necessarily prove that you're saved, even though it can prove that you're saved, amen, but you could even be protected by even the devil, amen.

People don't understand that either. Even the devil is going to bring fire down out of heaven. I believe even the devil is going to raise the dead. I believe the devil raises the dead every day.

I do believe that, that the devil raises the dead every day, every day, every day. That happens all the time in Africa. Heavens all the time.

I bet the Muslims have many different reports of Allah healing people. People don't understand how powerful demon manifestations can be, miracles on the demonic side, even in the Baptist churches and Pentecostal churches, just to keep people deceived in those cults, amen.

I had a woman one time using this verse and Mark saying, we must be doing this, must be, of what it says here. We must be laying hands on people and they recover.

If we're saved, if we're truly saved, then every saved Christian has the power to do this.

But I highly doubt that she actually had laid hands on somebody and healed them instantly, even though she was saying this is a must. I doubt that that actually had happened to her, amen.

This is really a list of what's possible, not requirements, including tongues is listed here. This is a list of what is

possible to the people of God, not a requirement that I must do everything on this list.

I'm not going to drink the poison. I don't think that I have to do everything on this list to prove to you that I am saved, amen.

Going back to Corinthians now, 1 Corinthians 12, verse 9 mentions that there are spiritual powers of healing by the same Spirit, but notice how this is individual people, different people having the different gifts, the different manifestations of God in them.

Now, aren't these the fruits of the Spirit? Aren't these proofs that you are saved unless it's being done by a demonic spirit to deceive people?

Correct? Am I being correct? These is an entire list of things that can possibly prove that you are saved unless it is being done by a demonic spirit for the purpose of deception.

So, if you have never spoken in tongues, but God did give you the gift of healing, of laying hands on the sick, or maybe even that you had drunk poison by accident one time and it was very deadly and it was a horrible deadly poison and you drunk enough to kill you, but it didn't.

And you didn't even get sick. I would say that's proof that God is on your side unless, of course, it's a demonic false miracle that even the devil works because he works many mighty miracles all the time to keep people deceived in the cults, false religions.

So, I see this chapter as being proof that there's many ways that you can prove that you're saved. Amen?

Show me the verse, any words in the Bible where it says you must speak in tongues upon receipt of the Holy Ghost.

Show me the verse. You cannot show me any such verse. It doesn't exist.

But here we have a whole list of different things that could possibly help prove that you're saved. There are different manifestations of God's Spirit in you, in each different individual. Amen.

Verse 10, to another one the working of miracles, different types of miracles, and to another person prophecy, and to another person the discernment of spirits, and to another person the various different kinds of tongues, and to another one the interpretation of tongues rather than the speaking in tongues. You can have the interpretation.

Verse 11, but the one in the same spirit works all these things, distributing to each one individually as he chooses.

For even as the body is one, yet has many members, through all the members of the body, talking about the church, the members of the body, talking about members of the church, though they are many, are one body as also is Christ.

For by one spirit we were all baptized into one body, rather Judeans or Greeks, rather slaves or free, and we are all made to drink of one spirit, for the body is not one member but many.

It's very clear what it's talking about here, that as a church member, that as a Christian, that as a truly saved person, that God's manifestation of Him living in you is different than ever a person.

And tongues being listed as only one possibility of how He might choose to manifest in you, but yet manifest in a different way in somebody else.

But each one, each member of the true church, still truly saved. This would be a perfect time for Paul to write, but the tongues must be done by everyone at least once. That would be the perfect time for him to mention that.

But he never says that anywhere in the entire Bible. Neither does Peter or Matthew or Paul or Jesus or anyone. None of them ever says that.

But these Apostolics, so-called, falsely called, and other Pentecostals, and other people that don't claim to be Pentecostal, but they are, because if you believe that you must speak in tongues at least once, you are a Pentecostal.

You are a Pentecostal. But we are not supposed to be Baptists or Pentecostals. We're not supposed to be anything.

We're supposed to be Christians, followers of the way, disciples of Christ.

We're not supposed to be a denomination, because Christ is not divided. And the word denomination means a division.

But we're not supposed to be part of division. In the true body of Christ, there is unity, not division, not chaos. We are to every one of us, every member of the body of Christ, to speak the exact same thing. No personal opinions. Only the truth. Amen.

Verse 15 goes on down there, but let's just go on down here all the way down to verse 28.

Verse 29, are all apostles, are they? Well, we answer that question. We say, no, of course not, not everybody is an apostle. Then he asks another question. He asks, are all or not prophets, are they?

Our response to that would be, no, of course not. Are all teachers, are they? No, of course not. All or not workers of miracles, are they? No, of course not. All do not have the spiritual powers of healing, do they? No. All do not speak

with tongues, do they?

You see, the theme here, the answer to each question is, of course, no. To automatically all of a sudden say yes is to break the theme. Amen. The answer to each one of these questions is no, no, no, no, no. Because, Paul, you just told us that God manifests Himself in different ways in different people.

That not everybody is an apostle, not everybody is a preacher, not everybody is a pastor, not everybody has the gift of healing, not everybody has the gift of miracles, not everybody speaks in tongues. This is very easy to understand. If we read the Bible and believe it, instead of saying, no, it must be the way I was raised, it must be the way I was taught, it must be the way that website says, or that book says, or my preacher says. Why don't we just read the Bible and believe it?

I had somebody on Facebook the other night, or other day, whichever it was, to send me a website. I said, I don't need a website. I have my own copy of the Bible. Amen.

Where there's a one-time thing or a continual thing is how God chooses to manifest Himself. That's proof that you're saved. It's how God manifests Himself in you as an individual. Amen.

I won't turn there. Yeah, let's turn there. Let's go to Acts 2. Acts chapter 2, verse 37.

Acts 2, verse 37. Now when they heard this, they were pierced to the heart, in other words, convicted of their sins, and said to Peter and to the rest of the apostles, brethren, what should we do? Peter said to them, repent. Then each of you be baptized in the name of Jesus the Christ for the forgiveness of your sins, and you will receive the gift of the Holy Ghost.

For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself. So on, so on, so on. Not one thing about speaking in tongues.

If speaking in tongues was required, if it was an absolute manifestation, one time or continual, either way, if it was definitely something that must occur, must occur, must occur, right here is where He would have wrote it. Amen.

It would say, repent, each of you, to be baptized in the name of Jesus the Christ for the forgiveness of your sins, and you will speak in tongues with the gift of the Holy Ghost.

But it doesn't say that. Doesn't say that. Doesn't say that in the next verse, doesn't say in the next verse, doesn't say in the next chapter. No words doesn't say that. No words.

For a denomination or a group of people or a person to say it must be, but not have a Bible verse for it, you know that they're wrong. Amen.

I won't turn there, but I think of John 3 where Jesus said, you must be born again. You must be, this is absolute, you must be, but He didn't say you must speak in tongues. Didn't say it.

And I believe it might have been the next chapter or very soon after that that Jesus got baptized Himself, and it doesn't say anything about Him speaking in tongues. Amen.

And then it says His disciples went out, baptizing people all over the place. Doesn't say anything about people speaking in tongues.

So the Pentecostals and the tongue speakers, they want to always point out the tongues that people did speak in tongues.

Well, again, that's fine and dandy. I have nothing against speaking in tongues when it truly is from God and when it comes as a blessing and not a curse.

Fine. But what about all the Bible verses where people were saved and did not speak in tongues?

What about all those tongues which are multiple, actually more examples of that happening? And that's the truth.

There are more examples of Bible verses of people being saved and not speaking in tongues than the number of times that it does mention people being saved and speaking in tongues upon salvation.

If you compare the two, there's more examples of people not speaking in tongues. But the Pentecostals would say they did speak in tongues, but it just doesn't list it. It just doesn't say so.

That's not logical. Because a great manifestation of God, of speaking an unknown, a foreign tongue, or whether you claim it as a heavenly tongue or whether you claim it as a foreign tongue, however you claim it, a strange language coming out of that person's mouth, it would be so special, it would be so amazing, it would be a miracle that they would have said so as they did when it happened. Amen?

They wouldn't overlook that. They wouldn't leave that out. Amen? Just like if a blind man is healed of his blindness, or a person that is lame could not walk or healed of that and is able to walk, the same thing that if there is this wonderful miracle from God, a manifestation from God of a strange language coming out of a person's mouth, it's mind-blowing

and they would not leave it out.

To just assume and claim that they spoke in tongues in all of those times that it doesn't list it, again, is the perfect example of somebody that is wrong when they don't have any way of backing it up.

To say, okay, I'll show you this verse and this verse and another verse and another verse and another verse was a person was saved but did not speak in tongues but yet to say in every one of those cases they did speak in tongues but not be able to prove it is the way you automatically know every time that the person is wrong.

A lack of evidence. They want to talk about evidence. They always want to say that tongues is the evidence, the evidence, the only evidence, the evidence as if there is no other evidence that you are saved.

But I would say that drinking poison and it not hurting you is a great evidence. Amen. Even if you had never spoken in tongues. Amen.

And I think of Romans 6, I won't turn there right now, but I think of Romans 6 which I read most of the time and I baptize people and it talks about baptism and salvation and repentance and conversion but it doesn't say anything about tongues.

That would be the perfect chapter to mention that speaking in tongues at least one time upon salvation is required or will occur without doubt. However you want to word it, whether you want to use the word required or whether you want to use the phrase that it will absolutely happen.

In any of these cases, Romans 6, John 3 and other examples, many examples, it just doesn't say it. It's not there. It's not there. And yet these are perfect times, perfect chapters for such a verse to appear that does not appear. Amen.

Let's look at another example, Acts 16. Acts chapter 16 verse 30. Acts 16 verse 30.

And after he brought them out, he said, Sirs, what must I do to be saved? And they said, commit to the Lord Jesus and you will be saved, you and your household.

And they spoke the word of him together with all those that were in the house. And he took them that same hour of the night and washed their wounds and immediately he was baptized, he and all of his household.

He brought them into the house and set food before them and joyous greatly having committed to God with his entire household.

And it doesn't say anything about any of those people. It was not only him but his entire household too, his wife, his kids, whoever, everybody that was there.

His entire family was saved and baptized. It doesn't say one word about speaking in tongues and it absolutely would. If it had happened, it would be so tremendous. It would be a miracle. It would be mind blowing. It would be something that they would not leave out.

Look at John chapter 20. John 20 verse 22. John 20 verse 22, talking about Jesus. And when he had said this, he breathed on them and said to them, receive the Holy Ghost.

Verse 23, if you forgive the sins of any, their sins have been forgiven them. If you retain the sins of any, they have been retained.

It talks about right there that these ministers of the Lord, preachers, that he had anointed and called to be preachers, the disciples.

And he gave them the Holy Ghost and this was before Pentecost. This was before Pentecost and then at least ten days or more before Pentecost.

People think speaking in tongues had never occurred until the day of Pentecost. Well, I mean, receipt of the Holy Ghost.

People think that no one received the Holy Ghost until Pentecost. But this was at least ten days or more before Pentecost and they received the Holy Ghost.

And it doesn't say one word about speaking in tongues. Now I would think that, say there was eleven men at that point of time, eleven disciples because Judas had already committed suicide.

So you had eleven men standing or maybe around eleven men, multiple men, however many was present, however many men was present.

And you would think, absolutely. If you got a gang of men here anywhere between five and eleven may have been present, you got multiple men, all of them at the same time, just like on Pentecost.

Pentecost. Multiple men all at the same time receiving the Holy Ghost but yet none of them spoke in tongues.

If they had, then John would have said that they did because it would have been multiple men at the same time speaking in tongues would have been such a miracle.

It would have been so mind blowing, so tremendous that he would not leave it out. Guaranteed.

Let's look at Galatians chapter five, verse twenty-two, page two twelve. If you have the paperbacks of the Alpha and Omega Bible, page two twelve, Galatians chapter five, verse twenty-two.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, against such things there is no law.

Fruits of the Spirit. A fruit of the Spirit is what results from having God's Spirit in you. It is proof that you're saved. Amen.

This is how I know that some people are not saved is the difference between before they got saved or after they got saved, supposedly, or before the baptism, we'll say, or before the so-called prayer of salvation, so forth, is that the person does not have a fruit if they're not saved.

They don't have the outcome. They don't have the result of an increased amount of love. They don't have an increased amount of joy. They don't have an increased amount of peace.

They don't have an increased amount of patience. They don't have an increased amount of kindness or goodness or faithfulness or gentleness or self-control. Amen.

Now, some of these things just come natural or by self-control or self-will. Amen. It doesn't prove that you're saved just because you have a lot of patience.

But these are things that if you have multiple ones of these in an increase, and you also have obedience to God, of course, because you've got to consider all Scripture and not just this Scripture, obedience to God. Amen.

These are evidences. These are proofs, not speaking in tongues alone, as they like to try to claim, but there are multiple ways of telling whether or not a person is saved. Amen.

What about keeping the Sabbath? What about keeping the Ten Commandments as an evidence to some extent? Amen.

They want to focus on one thing and one thing alone. And those same people, many of them, the Pentecostals, don't keep the Sabbath, the fourth commandment of the Ten Commandments, which honors God.

And yet, because they speak a strange language, whoa, that proves they're saved, even though they don't obey God, even though they don't keep the fourth holy commandment of the Sabbath.

Oh, automatically saved just because some weird, strange words that we can't even understand is coming out of their mouth. Oh, yeah, what proof? Yeah, uh-huh. Oh, okay. All right. Okay.

Ephesians 6, Ephesians chapter 6, that's the next book. They like to point to this one, praying in the Spirit. Ephesians 6, 18, with all prayer and petition, pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the same.

They claim that pray at all times in the Spirit. They claim that means speaking in tongues. But that's a claim. Prove to me that that means speaking in tongues.

Prove it to me. Where is the verse before it or after it? Where is the context about speaking in tongues? It doesn't say it. When people make assumptions, not have the evidence, not have the proof, not have the Bible verse to back it up, then you know they're wrong. Amen.

And, of course, I'd say they probably do. I think there's a verse over, it might be Jude, that does mention praying in tongues, and actually does say in tongues, praying in tongues.

I'm not saying that it's impossible to pray in tongues. I'm not against praying in tongues. I'm not against receiving tongues at baptism, at salvation.

I'm not against speaking in tongues. Where there's a one time or continue, I'm not against tongues.

Tongues is a wonderful thing that I actually would love that God would bring us true brothers and true sisters that do have the true speaking in tongues in the local congregation and worldwide.

We need more of it. I would welcome it. I invite it. But, don't you tell me it's required when you can't back it up. Amen.

Praying in the Spirit, if it doesn't say tongues in this chapter, and there's nothing in the context in this chapter, then we cannot just assume that it's the same thing over in Jude, where it is tongues.

We can't assume that if there's nothing in the context to prove that. Amen. I've known people that really could speak in tongues that would not pray in tongues all the time.

It says this right here, pray at all times in the Spirit. Pray at all times in the Spirit.

If this was speaking about tongues, then would you be required to pray never with your own language, but at all times in tongues?

I've known people that could speak in tongues that did not pray at all times in tongues, but rather with their own

language.

It doesn't match reality of what actually happens in real life. I cannot use this as a try. I cannot use this to prove that you must speak in tongues or that you must pray in tongues. I cannot do that.

It doesn't say that you must pray in tongues. It doesn't say that you must. Even though Jude talks about praying in tongues, it doesn't say even there that it must occur.

That is an absolute requirement. Let's go back to 1 Corinthians 14. I think about the word requirement or must. The Bible is very specific about requirements. Amen.

It's very specific about requirements. Thou must do this. Amen. It does say you must rest on the seventh day. It says it. Amen.

It says you must rest the seventh day. You must fast on the Day of Atonement. If you don't do this, you'll be accursed. Amen.

It says you must keep the Feast of Tabernacles, that if Egypt does not come to keep the Feast of Tabernacles every year, that they will be accursed.

The Bible is very specific about requirements. If it's a requirement, it will say so.

1 Corinthians 14 verse 1. Pursue love, yet desire earnestly spiritual gifts for spiritual powers, but especially that you may prophesy.

For one who speaks in a tongue does not speak to men but to God, for no one understands, but in His Spirit He speaks mysteries.

But one who prophesies speaks to men for edification, counsel, encouragement, comfort, and consolation.

So in this context, it does define prophesying as not tongues, for people actually understand what is being said.

So it's comparing what's better, to speak in tongues or to prophesy in a way that's not tongues with your actual language that you actually know, that you know what you're saying, that you know what you're teaching, that you know what you're preaching. Amen.

A comparison of which is better. Amen. It says if you speak in a tongue, you speak into God and no one understands.

It's a mystery.

But if you are prophesying with your own language, people understand. It gives them comfort. It gives them edification. It's better than tongues.

Verse 4. One who speaks in a tongue edifies himself. Well, yes they do. Amen. One who speaks in a tongue edifies himself. Yes, that is very, very true.

But one who prophesies edifies the congregation, the church, the congregation of called-out ones.

Now, I won't that all spoke in tongues, but even more that you would prophesy. And greater is the one who prophesies than the one who speaks in tongues, unless he interprets so that the congregation of called-out ones may receive edifying.

They would point out the one part, I would like for everyone to speak in tongues. They want to focus on that.

Without focusing on that he that speaks in tongues edifies himself and not the church.

And that prophesying is better than speaking in tongues. They leave all that out.

They leave all that out while focusing on one phrase alone, and ignore everything said before it, and ignore everything said after it.

In the context, he's not saying that everyone must speak in tongues, but rather he's saying, in the context, in that particular phrase, he's saying that it would be nice.

I'd like to see everybody do it. Yeah, sure. But he's not saying it must be. Big difference. That is a big difference.

Amen.

Verse 6, But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

In other words, all these other gifts are better, and tongues is the least. Verse 7, Yet even lifeless things, even a flute or a harp, can produce in a sound. If they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

For if the bugle produces an indistinct sound, who will prepare himself for battle?

So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. That's in vanity, in vain.

There are perhaps a great many kinds of languages in the world, and no kind is without meaning. If then I do not know the meaning of the language, I will be to the one who speaks like a barbarian, primitive, and one who speaks will be a

barbarian to me.

He's really putting down tongues. He really is putting it down big time, repeatedly, continually. He's really laying it on thick. He's really, really putting tongues down. Very clearly there was a problem in the church. Amen?

Very clearly he's saying all of this extensively, repeatedly, in multiple chapters, because there was a problem with too many people with an over-focus on tongues. Too many people trying to speak in tongues. Too many people speaking in tongues. Too many people over-focusing on that like they do with many things. Amen.

Verse 12. So also you, since you are zealous of spiritual powers, seek to abound for the edification of the congregation of called-out ones. Therefore, let one who speaks in a tongue pray that he may interpret.

For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is the outcome then? I will pray with the spirit, and I will pray with my mind, or the mind that is not with tongues.

We just read about praying in the spirit. Here, he's talking about praying in the spirit without tongues. Amen! We need a cross-reference, says Brother Jared. That is verse 15, and that cross-reference is Ephesians 6, verse 18.

And I'd like everybody to write that in there. At 1 Corinthians 14, verse 15, at the end of the verse, at the end of verse 15, write in there, Ephesians 6, verse 18.

Keep your finger there, and go back to Ephesians 6, 18, so that we can write in a verse number there. Ephesians 6, verse 18, is page 217. Ephesians 6, verse 18, and we're going to write in, I'm going to write it right above where it says, Pray at all times in the spirit, and I'm going to put 1 Corinthians 14, verse 15.

Going back to 1 Corinthians 14, verse 15, I'm going to underline in verse 15, I will pray with the spirit, and I will pray with the mind.

Then it says, I was seeing with the spirit, and I was seeing with the mind also. When he's seeing with the mind, he's seeing not with the Holy Ghost, but with the Holy Spirit. Amen.

To pray with, and more accurately, to not pray in tongues, but to pray with his own words. Even to sing. Amen.

Verse 16, otherwise, if you bless in the spirit only, how were the one who fills the place of the ungifted say the Amen at the giving of thanks, since he does not know what you're saying?

Do you know what he just said there in verse 16? If you prayed in tongues, how can a person follow up after you and say Amen, which means, I agree, and that's truthful.

That what you just prayed for is true, and I agree with you. How can you say Amen? How can you say, I agree, and everything you just prayed for, if you have no idea what he just prayed for? Amen.

Right there, he's actually teaching against praying in tongues in front of somebody else, ain't he? Amen.

He really is. And he's not saying it's forbidden, but he is saying it's not as fruitful as what you all people are making it out to be. Amen.

That's what he's saying. He's not saying it's forbidden, but he's saying it's not very fruitful. It's not as good as what you all people are making it out to be.

Verse 17, for you are giving things well enough, but the other person is not edified.

I thank God I speak in tongues more than you all. However, in the congregation of called out ones, I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

Boy, we need to copy that verse down and share it with these tongue speakers that think that a thousand words in ten thousand, a hundred thousand words in tongues is better than anything in the world.

They have an obsession, an unhealthy obsession with tongues, an over-obsessive obsession with it.

Verse 20, brethren, do not be children in your thinking. Now here, here, here is where it's going to point us to tongues even being a curse to some people.

Verse 20, brethren, do not be children in your thinking, yet in evil be infants, but in your thinking be mature. That middle phrase, in evil be infants, it means to not sin, to be innocent as infants, is what he's saying.

So, do not be children in your thinking, but be innocent as children, but in your thinking be mature, is what he's saying.

Then, verse 21, in the law, it is written, by men of strange tongues, or foreign tongues, it can be translated, and by the lips of strangers or foreigners, I will speak to this people.

I will, truly speaking in tongues, true speaking in tongues, speak to this people, and even so, they will not listen to me, says the Lord.

Now, we've got a cross-reference there already back to Isaiah 28, but I don't know if there's any such similar verse in the book of Law, because it says in the law it's written, so we're going to research and see if we can find another similar.

But he may just be saying law as referring to the Old Testament, even though it's actually a book of prophets, so he might be just saying it in that old-fashioned way.

He might be referring, it seems very possible and very likely, that he's referring to Isaiah 28, verse 11. We're going to read that and we're going to see why. I do believe he's referring to that.

But we'll keep reading here first. Let's keep reading here first and go back to that.

Verse 22, so then tongues are for a sign, not to those who believe, but to unbelievers, to the laws.

But prophecy is for a sign, not to unbelievers, but to those who believe. Therefore, if the entire congregation of called-out ones assembles together and all speak in tongues, which they do, and ungifted men or unbelievers enter, will they not say that they are mad, that they are insane?

Brother Jared, we might change that to insane, depending on what NASB says. Whatever it says, we'll go the opposite direction.

Verse 24, but if all prophesy, and if an unbeliever or ungifted man enters, he is convicted by all, he is called to account by all.

So really, tongues is better done when there's somebody that still needs to be saved in order to prove to the unsaved person that there's a manifestation of God, and that it must be a miracle, that it must be God, that God must be real. Because here, you are perhaps a Mexican, or perhaps you're Chinese or Russian, and you come into this church where they're speaking normally all English, and they don't know Chinese, they don't know Russian, they don't know Spanish, but all of a sudden, out of the blue, they start speaking your language.

One person, not the whole church, one person starts speaking your language, and you understand what they say, that is God speaking to that person, a message that edifies that person, a message that saves that person, it is a message that converts that person, that proves that God is real, that God speaks to people, that God speaks to that person.

What a great fruit, what a great outcome. But if you get people, who everybody in the building think they're saved, because they speak in tongues, and everybody's speaking in tongues, and speaking in tongues, and speaking in tongues, and speaking in tongues, and nobody understands a word spoken, and there's no interpretation, which there rarely ever is, ever, extremely, extremely rare, what is the fruit? Oh, we had a good time! Oh, baby! It felt good. Amen.

("I have a question." What? "Have you ever seen a bunch of them speaking in crazy tongues, and then they all shout amen, even though no one understands?" Well, they shout amen constantly. They don't know what the word amen means.)

Verse 25, the secrets of his heart are disclosed so that he will fall on his face, the person that heard the truth speaking in tongues. He'll fall on his face, that's forward, not backwards. Amen?

This is a person that heard the truth speaking in tongues, that is convicted of his sins, that had a true manifestation of God. It results in salvation.

When has that ever happened in the Pentecostal churches? Ever? He'll fall on his face and worship God, not backwards, but forward, on the face, totally opposite of what you see in the churches.

Declaring that God is certainly among you. In fact, in what church will you see somebody on their face praying to God? Very few, very few, extremely few.

Verse 26, what is the summation or the conclusion then, brethren? When you assemble, when you gather, each one have a song, have a teaching, have a revelation, have a tongue, have an interpretation.

In other words, different people, different members, different individuals, each one having something different.

One person having a song, one person having a teaching, one person having a revelation, a prophecy, another one a tongue, another one an interpretation.

Let all these things be done for edification, for fruit, for benefit. Amen. Verse 27, if anyone speaks in a tongue, they should be done by two or three, at the most three, and each in turn, each one of those two in turn, each one of those three in turn, not all two or three at the same time, but each one in turn, only one at a time and one must interpret, when does that ever happen?

When does that ever happen? Now, I have seen it happen. I'm not saying it doesn't.

But what I'm saying is, it's extremely, extremely rare, whereas the majority of the time, almost every time, there's never interpretation, and it's multiple peoples, like 10, 15, 20 people all speaking in tongues all at the same time.

I've been there. I've seen it. I know what I'm talking about. I'm not talking out of ignorance. I've been there and seen it over and over and over and over and over and over. I've seen it a lot.

I've seen it a whole lot. I know what I'm talking about here. Amen. Verse 28, if there is no interpreter, he must keep

silent. In the congregation of called out ones, let him speak to himself and to God. In other words, at home or in his mind.

Verse 29, let two or three prophets speak, and let the others pass judgment. But if a revelation is made to another who is seated, the first one must keep silent, only one person at a time speaking.

For you can each prophesy one by one, so that all may learn and all may be advised. And the spirit of the prophets are subject to the prophets.

For God is not a leader of confusion, but of peace, as in all the congregation of called out ones of the saints.

The women are to keep silent in the congregation of called out ones, for they are not permitted to speak, but are subject to themselves, just as the law also says.

And if they desire to learn anything, let them ask their own husbands at home, for it is improper for a woman to speak in the congregation of called out ones.

How many of the people speaking in tongues, in church, in a church gathering, are women? Ninety-nine percent. I've seen it over and over and over and over and over. I went to the Pentecostal churches, I was raised mostly in Pentecostal churches.

I know what I'm talking about. Almost every person in the building, all at the same time speaking in tongues, and almost every one of them women.

And it says the women are not to speak. They're not to speak, and the ones that do speak is one at a time.

Now again, I'm not against speaking in tongues. And I'm going to tell you something.

Even though he says there must be an interpreter, and it must be only one at a time, there's exceptions.

You think of Acts chapter 2, and it was a great crowd of people, and it was a great manifestation of God, and the speaking of tongues fell on multiple people all at the same time.

And there was not an interpretation. So there's exceptions. I'm not saying that you must have an interpreter at all times, and it always must be only one speaking.

There are exceptions in the Bible. The day of Pentecost was an exception, a one-time exception.

And there are other times that I'm sure that it has happened truly from God as a blessing.

But, in general, as an everyday practice, as an every-week practice, as a general way that you conduct the services, the majority of the time it should be only one man at a time speaking in tongues.

And that's it. One man. And then somebody else, another man, stand up and interpret it.

That's the way it should be done the majority of the time. I'm not saying it has to be that way every time.

And I'm not saying that we should forbid a woman from speaking in tongues. We also have a Bible verse where it does talk about Phoebe the deaconess. Do you think that a deaconess should never, ever, ever speak not one word in the congregation?

Of course not. Of course the deaconess should be able to sing a song, give a testimony, share with the entire congregation a dream or a vision she had.

And people would be like, certain people, some people, would be like, but, but Paul said a woman can speak.

Again, we have to consider every verse in the Bible. Not just this chapter. We have to consider every verse, every chapter, every book of the Bible. Amen?

We can't limit God to say, God, you're not allowed to use a woman to give a prophecy, to share a dream, to sing a song, to worship you, to say amen. She can't even say amen?

That would be ridiculous. Right? That would be ridiculous to say to the women, you're not even allowed to say amen.

Because the Bible says, you can't do it. They're supposed to keep silent.

You've got to have the right balance. The correct balance is, of course, in general, you would always have a man preacher and a man deacon.

But yet, women saying amen and women helping to sing songs, women sharing their dreams and prophecies, amen, every person contributing, every person, both male and female, contributing to the services.

That's the way it really should be. You've got to have the proper balance. In Paul's day and time, he was dealing with a special situation in the context of that congregation. He's writing Corinthians, the letter of Corinthians.

It is a letter written to a specific congregation. He didn't really know that he was writing the Bible. He didn't really know that this would be read for 2,000 years.

He was only writing a letter to one church of a congregation of the town of Corinth. And that particular congregation, very evidently, from what we're reading, had a problem with the women running their mouths during church services, like you see in the Pentecostal churches today. Very similar situation to what we have today. 20, 30, 40, 50 women all speaking in tongues all at one time, and no bi-interpreting ever. Not much has changed in 2,000 years.

Now, we're going to go back to that specific verse of verse 20 and 21, referring back to Isaiah 28. Let's read it again where we have it fresh in our mind before we go to Isaiah.

1 Corinthians 14, verse 20, Brethren, do not be children. And you're thinking, we've got to remember that. Don't be children, but be mature.

And in the law it's written, Men of strange tongues, or foreign tongues, in the lips of strangers or foreigners, I will speak to this people, and even they will not listen to me.

Now let's go to Isaiah 28. Isaiah is the first book of prophets in the prophets edition, chapter 28, starting in verse 1. I'll give everybody time to get there. Isaiah 28, verse 21, There is such thing as a deaconess, female deacon, and there is such thing as a prophetess, a female prophet, which is not a prophet but a person that gives prophecies. That's different from the office of a prophet.

So it would be pretty ridiculous to think that maybe in the same congregation you might have a deaconess, which is a deacon to the female, and in the same congregation you might have a prophetess, a woman with the gift of prophecy, not the office of prophet, and yet neither one of these women able to speak to the church. That would be pretty ridiculous.

You might as well just strip away their gifts and strip away their titles because if they're not able to speak to the church in a congregational sitting, then that would be pretty ridiculous.

But they must speak under the authority of their husbands or of the pastor if their husband has passed away. Amen.

Give me a second here. Isaiah 28, let me clean my eyeglasses. Isaiah 28, let's start in verse 1. We're going to go down through verse 19, chapter 28, verse 1.

Woe to the crown of pride. I want you to underline pride because we just saw in Corinthians that people speak in tongues edifies themselves. That's a huge problem with tongues in the Pentecostal churches, is pride.

Woe to the crown of pride, the hirelings of Ephraim. Underline hirelings. Because what that is, is TV evangelists and preachers who are in it for the money.

Not that it's wrong to accept tithes and offerings and donations. The Bible very clearly preaches that they have the right to do that and that you should give.

But there are certain people that are in it really just for the money, like the preacher that his last name is Dollar, and I think there's a Joseph Prince.

And the list is endless of the billionaire and millionaire evangelists, preachers and pastors and megachurches and Joel Osteen and others that have gotten rich off from the gospel.

They are hirelings, hirelings of Ephraim. The flower that has fallen from the glory of the top of the fertile mountain, they are drunken without wine. I want you to underline the word without, without wine.

Now this is the difference between the Masoretic text and the Greek Septuagint text. The Masoretic text is with wine, drunk with wine. But the Greek Septuagint does say without wine. That's a huge difference.

And I believe that without wine is correct. The Pentecostals preach, speaking of tongues, is being drunk without wine. That's why I believe without wine is correct.

The Pentecostals preaching that they are drunk with the Holy Ghost. Swaggering, dancing, falling, falling backwards, speaking in tongues. Drunk without wine is exactly what Pentecostals believe in.

In the context of hirelings, which is preachers. In the context of pride. And they are very proud of it. Very proudful about speaking in tongues.

And you take all three of those words in the same sentence, I got a good feeling that we're on track of what we're preaching today. That we're right exactly on target.

Verse 2, Behold, the anger of the Lord is strong and severe, as descending hell, where there is no shelter, violently descending, as a great body of water sweeping across the soil, He shall make rest for the land.

He's going to make rest for the land by getting rid of the wicked people. Verse 3, the crown of pride, and it says that again, when it repeats itself, always pay attention. Amen.

The hirelings again, underlined it again, underlined pride, underlined hirelings. Anytime that you get a repeat of words or phrases, underline it. Every time, any words in the Bible, always underline it whenever there's a repeat, because that will help you.

The crown of pride, the hirelings of Ephraim, shall be beaten down with the hands and with the feet.

And the fading flower of the glorious hope on the top of the high mountain shall be as the early fig, he that sees it before he takes it into the hand will desire to swallow it down.

In the day Jesus of all creation shall be the crown of hope. There's a comparison of the crown of hope with the crown of pride. There's a comparison.

And the woven crown of glory to the remnant of the people. But there's also a good hope and a bad hope that we're going to talk about in this chapter, but that's the good hope to the remnant of the people that are left, that are not destroyed.

Verse 6, they shall be left in the spirit of justice. Let's underline spirit. They shall be left in the spirit of justice for judgment and for the strength of them that hinder slam.

For these have trespassed through wine. Now there are some that have trespassed through wine, with wine, with wine. So it may be talking about some without and some with. Some have trespassed through wine and they have erred through alcohol.

The priest and the prophet, again, like I said, the hirelings are preachers. The priest and the prophet reel through alcohol.

They are swallowed up by reason of wine. They have staggered through drunkenness. They have erred. This is their vision and their sight.

A curse to devour this council. For this is their council for the sake of covetousness. To whom have we poured calamities?

To whom have we poured a message or spoken to? Even to those that are winged from the milk, who are drawn from the breast.

Now here's where we get back to do not be children but rather mature in your mind and in your thinking.

God says, or Isaiah says, to whom have we reported a message? In other words, who are we talking to?

Who is the messenger? Who is the true prophet? Who gets the report of the calamities?

Who is the one that God really uses to really speak forth His word is those that are winged from the milk, drawn from the breast. In other words, the mature.

Verse 10, expect to discipline or chastisement. Or you could say punishment. On or upon additional discipline or chastisement.

And hope upon more hope and here a little and there a little. A little at a time more and more is added of judgment.

But also hope, judgment for the wicked and a righteous and good hope for the righteous. A little at a time is added here a little, there a little.

But in the Aramaic and in the Hebrew, the words where it says here a little and there a little is a taunting speech.

And is like a baby repeating his words over and over. It is a staggering tongue. It is like somebody speaking a foreign language. It is like a child not knowing how to talk correctly.

When you read it in that language it is much different than the way we read it in English. When you read it in the foreign languages it sounds like baby gibberish or a foreign tongue.

Now in the context, Ephraim is the northern tribes north of Judah and Benjamin and Levite. Ephraim would be the northern tribes that was carried captive by the Assyrians.

Ephraim and Manasseh would be, Ephraim was like the capital and a symbolic language for the ten northern tribes that was carried away by the Assyrian speaking, tongue speaking people.

In the context everybody agrees, all the denominations, all the biblical scholars, all the commentaries agree that there is a context of the Assyrians coming in with a foreign language.

And that this repeating of words of baby language, a foreign, a staggering tongue, here a little, there a little, is symbolic of a foreign language. Everybody agrees with that.

All the biblical scholars, different denominations, different groups, they agree that this is symbolic of the Assyrian foreign tongue, a foreign language.

Verse 11, by reason of the contemporaneous words of the lips, by means of another language, for they should speak to this

people saying to them, this is the rest to him that is hungry, and this is the calamity.

So in other words, the calamity, the judgment upon the people brings both judgment upon the wicked, but it also brings good hope and good things and good fruit for the righteous, a rest to him that is hungry.

I think of the Bible verse where it says that the Babylonians, in the Babylonian captivity, that they treated Jeremiah better than his own people.

So judgment may be really, really, really bad for the majority, for the wicked, for the world, but when judgment comes, it's actually a good thing for God's people, and they see it as a rescue. Amen?

The church needs to learn this lesson, that when the electricity goes out and the internet goes out, and we can no longer go to work every day, and people no longer go to school every day, and when you can no longer go to the store, and you can no longer go to the pharmacy, and you can no longer go to the hospital, and you can no longer ride your cars and drive your cars everywhere as you want, it may be judgment to the majority, but to the righteous, it'll be rescue and deliverance, a great day of deliverance. Amen.

So this invasion, kind of like a calamity to some people, for some people it's like a rest. Amen.

Verse 12 continues, but they would not hear. They would not hear, they would not receive. Ain't that what it says?

In 1 Corinthians 14, verses 20 and 21, in 1 Corinthians 14, it says, I spoke to them in these foreign tongues, but they did not hear. Amen.

In other words, the people didn't respond correctly. The people didn't repent, the people didn't heed the word of the Lord. Amen.

Verse 13, therefore the oracle, or the word of God, shall be to them as judgment. Now the word of God, the righteous, we would cherish the word of God.

We would love receiving the word of the Lord. We love hearing the voice of God and knowing that God is speaking to us.

But to the wicked, it says right here, it is judgment, it is discipline, it is chastisement, on top of more discipline.

Hope upon hope for the righteous, but judgment upon judgment for the wicked. Here a little and there a little is repeating itself right there.

Here a little and there a little is a reminder that there's a foreign tongue coming upon the Lamb.

I tell you all these Pentecostal people, they want a foreign tongue so much, God is going to bring it. Amen. Amen.

These tongue speakers that obsess so much about speaking in tongues, you love speaking in tongues so much.

And you want everybody to do it. Well there are Assyrians and Iranians and Russians and Chinese on their way.

And you have all the fellowship you need with a bunch of tongue speakers. Amen. They're not learning Chinese.

You get what you want. They want everybody to speak in tongues, they will be surrounded with foreign tongues. It's coming upon the Lamb. It is coming.

And notice here in verse 13, it says here a little, there a little, that they may go and fall backward.

If you got a yellow highlighter or a different color, whatever color you want to use, highlight that, that they may fall backward. Now get this now.

1 Corinthians 14, which was continually and continually and continually putting down tongues, refers you back to this, where God is speaking to them with foreign tongues, but they did not hear Him. They did not obey Him, in other words.

And here, and it also calls them, it says in Corinthians, not to be childish. And here this is with childish language, a staggering of tongues, a foreign language, and they go backwards.

This is a perfect picture of the Pentecostal church. People falling backwards. But then it says, and they should be cursed or crushed, crushed as if you're falling down, and shall be in danger and shall be taken.

That shall be taken. What do they pray for all the time? What do they have a false hope in? To be taken, to be taken away in the pre-tribulation rapture.

They don't have hope in Christ. What they have is a hope in a false event that will not occur. A fairy tale.

And that is a covenant with death, as we're going to read about here. 2 Thessalonians 2 teaches us that the people do not love the truth, but rather they love the lie.

And the lie, the strong delusion in 2 Thessalonians 2 is absolutely a false coming of Christ, a pre-tribulation rapture fairy tale.

And that is a covenant of death, because when that strong delusion comes, a fake coming of Jesus, a fake pre-tribulation rapture, all these Pentecostals will be out in their front yards, and in front of their business places, and

downtown, wherever they may be when it occurs, fallen on the ground to worship the fallen angel, Assad, the son of perdition, the Assyrian.

That's a covenant of death. The pre-tribulation rapture is a covenant of death, if there ever was one.

They hope for it. They pray for it. They want to be taken. They will be taken by the Assyrians, by the Antichrist.

Now, I said earlier, all the biblical scholars say this is in the context of an Assyrian invasion, meaning the first Assyrian invasion of the northern tribes.

That was fulfilled thousands of years ago. So a lot of people would contest the way that I am explaining it and teaching it today, because they're saying you're pertinent to a modern religion, whereas the context that you yourself admitted that everybody agrees is about the Assyrian invasion already fulfilled thousands of years ago.

Such people that would bring that up like that, in that manner, are people without God's Spirit. Amen.

They see everything in a black and white letter of the law, legalistic approach, cardinal approach, fleshly approach, physical thinking, cardinal mind thinking, rather than spiritual thinking. Amen.

Rather than seeing with the eyes of God, thinking with the eyes of God. They talk about the Holy Ghost, but they don't exercise the power of the Holy Ghost. Amen.

With the power of the Holy Ghost, I have interpretation of tongues in this chapter. Amen.

With the power of the Holy Ghost, I have interpretation of words, interpretation of tongues, interpretation of the Greek, the Assyrian, the Hebrew, and the English to an edifying teaching that people may grow and understand.

That the congregation of called out ones may be edified and taught. That people may grow up and be more mature, with a better understanding and better comprehension.

They would rather I stand here and speak in an unknown tongue and nobody know a word I'm saying. Rather than an edifying sermon that teaches and instructs. Amen.

Prophecy, many times, is dual. Meaning two fulfillments, two applications. Many times that is the truth of prophecy. Many of what we see in Isaiah and Jeremiah and Ezekiel and Daniel, much of it is fulfilled thousands of years ago and then fulfilled again in a new way in the end time.

A foreshadowing. History repeating itself. That is the pattern of Scripture. There's so much here. We've got a direct connection with 1 Corinthians 14. A direct connection with a New Testament Scripture.

So yes, we can use it in a New Testament and a New Covenant spiritual application. Because even Paul does that.

They would, the Pentecostals, would condemn me for taking it out of the context of the first Assyrian invasion of the northern tribes when Paul himself took it out of that context, did he not?

Paul himself, in 1 Corinthians 14, took it out of that context and brought it into the context of speaking in tongues. He did that.

He did that. The Apostle Paul, their hero, their God that they worship more than Jesus, and that's the God to honest truth.

Their God, Paul, is the one that applied this to speaking in tongues.

Verse 14 here. The rushing storm should pass. It should not come upon us. We have made a falsehood or hope. Pre-tribulation or rapture is a falsehood, a fairy tale. They have made that our hope.

In other words, they're saying here, we're not, even if the Assyrian storm comes, it won't affect us.

Isn't that exactly what they're saying with the pre-tribulation rapture theory? That's exactly what they're saying.

You don't have to worry about who the Antichrist is. That's what they're saying. You don't have to worry about the mark of the beast. That's what they're saying.

The same thing. It was the same thing back then, thousands of years ago. They were saying, even if judgment comes, it won't touch us.

People have not changed at all. People are the same today as they were back then. They have not changed.

We've made a falsehood or a hope, and by falsehood shall we be protected. Therefore, they'll say to Jesus, even Jesus, behold, I lay for the foundations of Zion a costly stone, talking about himself, a choice, a cornerstone, a precious stone, for his foundations, and he that believes in him shall by no means be ashamed.

And I will cause judgment to be for hope, and my compassion to be for just measures, or righteous measures, and that you may trust vainly in falsehood shall fall, for the storms shall by no means pass away from you.

He's going to replace their hope, their false hope, with judgment. That's the meaning of the first part of that verse 17. I

will cause or I will bring judgment to replace their false hope.

They trust vainly a falsehood. That's going to fall. That's not going to happen. There's no such thing as a pre-tribulation rapture.

For the storms by no means pass by you. Verse 18, except it also take away your covenant of death, take away your false hope, that your trust in the grave shall by no means stand.

I think also this trust in the grave, what comes to mind, is the Assyrian holidays and the Assyrian religion.

Not only do they want the foreign terms obsessively, but they also want the Assyrian holidays of Christmas and Easter, which are definitely Assyrian holidays originally.

That's where they came from. And I think of the Christmas ghost, the ghost of Christmas, I think of that as part of the covenant of death, and I think of the Christmas wreaths that they put on their door, and on their church doors, and on their house doors, and that wreath is a funeral wreath.

Even the word Christ's mass speaks of death. A Catholic mass is a sacrifice. That's what the word mass means. They say Christmas, but it is Christ's mass.

And truly, and I'm not exaggerating or making that up or falsely interpreting that, you can research it that Christmas actually does mean Christ's mass, which identifies it coming from the Catholic church, right?

The Pentecostals don't call their worship service a mass. The Babylonian church doesn't call their worship service a mass. A mass is a Catholic worship service in which they take communion every time they walk in the door, which they say is the actual literal blood of Christ.

That, therefore, is a sacrifice, and they're killing, murdering Jesus again and again, over and over, every Sunday. That's exactly what they're doing. And then they put the Christmas wreath and call the name of the holiday, the Assyrian holiday, which is exactly, undeniably, the origin of Christmas is the Assyrian.

So you've got Pentecostal churches speaking in foreign tongues, falling backwards, as it speaks of in this chapter, keeping Assyrian holidays and putting the mass wreath, the funeral wreath, on their door.

I don't think I'm taking this out of context at all. Amen? They have a covenant with death in many different ways, in many different levels and platforms.

So this, in this situation then, this speaking of tongues could be real and truly from God, but as a curse and as a judgment.

Strange tongues, unknown tongues, foreign tongues, truly coming from God, truly sent to the people, as a judgment or as a warning, or as both.

And the people do not receive it. And how can they receive it? They can't understand what's being said. Right? Amen. They want the word of the Lord spoken in a way that they cannot hear God. That's the way they want it. That's the way they're going to get it.

God delivers people over to what they want, what they choose. Choose you today who you will serve.

A God that speaks to you in a way that you cannot understand Him and He really can't understand you either because it's just gibberish, just made up a lot of times.

That's the God to honest truth. A lot of times it's just made up gibberish. It's not any tongue at all, but baby, baby gibberish.

That doesn't make sense in heaven or on earth, either one. That's the God to honest truth.

And it's very sad that all these people that are deceived into the Pentecostal church, they want so bad to be saved, they want so bad to speak in tongues, to know that they are saved, to know it.

So every Sunday they go right back up to the altar again and again and again and again asking and begging and begging and begging for God to save them.

Lord, you didn't save me last week. Please save me today. Please speak to me. Let me speak in tongues.

And then they would start trying to just [example of bibble-babbling tongues]. Hey, I've been there and did it. I've been there and done it.

And so did he, and him and her, and him and her, and him and her because we all want after saved.

And we was told, just open your mouth and let it come out. And it had come out.

It's not that we intended to fake tongues, but rather it was that we was trying to speak in tongues. But at the end of the day, it's still fake in tongues. It's still fake tongues.

It's still not true tongues. Amen. It's still fake in tongues even if you had right intention.

Even if you were trying to do right and just trying to fit in with everybody else and just trying to get saved and trying to allow God to speak through your lips, you had to move them. But at the end of the day, it's still faking the tongues. And that's the reality in the Pentecostal churches. But the really sad part is that some people did that out of good intention. And they're so stupid that they're like, oh, I spoke in tongues.

When really they didn't. They were just trying to speak in tongues. And then they keep it on and they keep it on and then they go on and start praying like that. And they still think they're speaking in tongues. People should pray in their native language for discernment, for logic, for intelligence. People must hum with themselves and examine themselves honestly, deeply, sincerely. Humbling themselves and sincerely, deeply, honestly examine themselves.

Now I did know a woman a long time ago on Facebook, I believe it was, that she said that God had given her the true speaking of tongues of the Chinese language. And I believe her, even though she didn't have all truth. But I do believe that God did give her real speaking of tongues in the Chinese language. That she had never in her life taken a language course to learn Chinese. She had not read any books, watched any videos, anything to learn Chinese. But she was speaking in tongues and didn't even know what language it was.

And then God revealed to her it was Chinese and revealed to her that it was for the purpose that when the invasion comes, when the Russians and Chinese do invade America, that she would be able to communicate with them. And that makes perfect sense because tongues is for the unbeliever, amen, to convert them, to save them, to speak in their language, a language that we don't even know, a language we've never learned, a language we've never even attempted to study, to speak in that person's language to show that person that God is real, to save that person. That's the purpose of tongues. Or sometimes it could be just God giving you a message, but it is a real language on earth. Amen. A foreign tongue. And I wouldn't rule out God speaking to himself in a heavenly language, but we're talking about exceptions. So we see here there's a lot in this chapter. I've got a lot of things underlined. I speak with great confidence that I have the Lord's blessing and anointing on this sermon and that I have spoken the truth.

I'm going to open up the chat room now for anybody that has any questions. Also telegram and WhatsApp as well for the people that have my contact information, that you're welcome to contact me at this time for questions as well as also open the door right now for people who we know, who we have communicated with previously, who at this time would like to sing a song or play a musical instrument or play a song even on a CD or a sound file. I just got a message that Pastor Moses has been arrested in Nigeria. Pastor Moses has been arrested in Nigeria, and that's all I know at this time. We're going to have to do a lot of praying for him. Pray, pray, pray, pray, pray, hard pray honestly. Lift him up day and night. I try to get more information as soon as I can and update people on Parrhesia. That room is open.

Brother Jared, do you have anything? I just noticed there's the contrast from the falling backwards and I see a 28 and a true example.

Yeah. On her face. Yeah. Yeah. Comparison of what the Scriptures talk, people talk, Scripture says that God's people when they're convicted of their sins, they fall on their face to worship God compared to these people who the foreign tongue comes to them and they fall backwards, which is what we see in the Pentecostal churches. Absolutely.

What else?

And there was another bad example of speaking in tongues, which is one of the first ones, the Tower of Babel. Tower of Babel. Speaking of tongues was actually part of the judgment. Amen. For what they had done. Amen.

And we've got one more point. Pentecostals don't celebrate Pentecost, do they? Exactly. Pentecostals do not celebrate Pentecost, which is ridiculous.

Not even the Catholic version called Whitsuntide/Whitsunday, which is really Pentecost.

If you have a church named after the day of Pentecost and you don't keep Pentecost, something's wrong. Amen. Something's wrong there. Amen.

Let's go in prayer for Pastor Moses. Lord Heavenly Father, let's get on our knees.

Everybody wherever you are, let's get on our knees. Lord Heavenly Father, praise your name.

You help us, Father of God, please help Pastor Moses. Oh Lord, please, Lord, we don't know the situation. I can imagine that it's probably connected with the protests against Israel.

I can only imagine, Lord, but you know the situation. You know the situation, what has occurred, and we know that you see our brother, Pastor Moses.

We know that you see him and hear him and know him. We know that you see his wife and children. We know that you see his congregation, his brothers and sisters there in Nigeria. We know that you see and hear us. We ask you, Father, by your power, by your mercy, that you would intervene and help our brother in Christ, that you would rescue him and protect him and see him through this, by your plan, with your plan to value for him. We ask you, Lord, for your mercy, that we also ask your will.

And please help Pastor EHUD and protect him and the family of Moses and his congregation. Please protect them and EHUD's congregation. All of our brothers and sisters in Christ in Nigeria, Salavat in Russia, BJ in India, and our families in South Africa, Jamaica, Korea, and Australia, and around the world, and here in America.

We know that some people are appointed to die for you, and other people are appointed to live for you. We ask you, Lord, to put your eyes upon Pastor Moses and give him strength, give him peace, and give him your plan and your will, your spirit, your Holy Ghost, and your words and direction. Strength physically, mentally, emotionally, and spiritually for his family and congregation.

And Father, may this open the eyes for the entire church around the world, to open their eyes that the great tribulation is near, very near. And may we put ourselves in his place, and in his shoes, and in the household of his family, that they may feel our prayers, our petitions, our intercessions, our love and our cure. For we are one body, one church, one faith, one baptism, one Lord, our Savior, our Redeemer, our true hope, Jesus the Christ, the Alpha and the Omega, in Jesus' name. Amen.

And the church said, Amen.

Okay, so I've got another message saying, He was given a sermon last Sabbath, and they had visitors who happened to be police or investigative unit. He was accused of promoting Zionism and extremism.

He was taken in for questioning. He's been moving in or out of interrogations. We want to deal with the problem before it's made worse by those who hate us within the police system. Amen.

Okay, so that's what I know for now. We'll continue to pray, keep them in our hearts and minds.

And let's continue to pray for him and his family, his congregation, Moses, all of them, EHUD as well, all of them, all of the congregations. It's coming to the entire world. It's coming to both the false Christians and the true Christians. It's coming to anyone that will support the name of Jesus above all names, and it's coming to anyone that would exercise any measure of faith or obedience of the name Jesus, both fake and true Christians. It's coming to us all. Amen.

We'll conclude this. We'll put on a song to take care of the audio delay. Thank you for listening, and we'll see you next week.

And I will keep people informed on Parrhesia and other social media. In honor of Pastor Moses, we'll do page number 4, Psalm 23.

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