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Okay, we're back in on our Sunday morning Bible study. We're going to be looking at the birth of the church part two. And as we've been together for many, many weeks, we're working our way rather slowly through the book of Acts, especially in the early chapters, because they're so filled with foundational elements to understand what the church is.

And we come to the second chapter of Acts, which is what we were last week. We read, we studied Acts chapter two, one through three. We're going to get in through, we're probably going to get through verses four through six today.

And I want to read this opening first four verses of chapter two. When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind.

It said a noise. It didn't say that there was rushing wind. It just said a noise like.

And it filled the whole house. It filled a house, not the surroundings. Okay, so it was localized.

And there appeared to them tongues as a fire distributing themselves. And they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other languages as the Spirit was giving them utterance.

Now we began here to look at that in our last study, which was last Sunday, but we want to come back to it again. Okay, we're going to add on to this today, but we're again, we're going to take this slow. So prior to this, Jesus had made two promises to the disciples.

And they were very, very significant ones. And we're going to talk about this. I'm going to get off script here in a moment and just talk about this.

One was the church itself. Way back in Matthew chapter 16, verse 18, he says, I will build my church. Future tense.

I'll build my church and the gates of hell of Hades will not prevail against it. I will build my church and even death itself cannot stop it is what he said. Because remember, Adam at the garden gave the two keys that were controller of this world over to Satan.

And death, death during that Old Testament history, everybody didn't go to heaven. Remember, they went to a holding area underneath Abraham's bosom, waiting upon Christ to fulfill the last sacrificial process to give us the right to overcome death. So what Jesus did in Matthew was a prophecy that he was going to build his church, us, and that death that was part of the Old Testament history would not be part of the New Testament history.

We have something different. Now, I want to stop here and just take a side note. S.G. and I didn't have our podcast yesterday because he had a family member that was without family that had a heart attack and was in the ICU.

And they're waiting for this individual to either have a miracle or die. That's really where this is at. So we didn't have our podcast.

But in that, it gave me an opportunity yesterday while while Ellie was taking a nap to do some more studying about things that I really wanted to to talk to you about. S.G. and I and my topic and the podcast, it's going to be out. We're going to get it done this next week.

I think it's a 26. I don't know what date it is right now. But anyway, we're going to talk about stewardship.

Now, I want you to understand something here. Stewardship was given to Adam and Eve in the garden because God gave Adam and Eve dominion over the earth. So they had control to manage God's resources in the garden.

But they let that go when they transgressed against God to give us our physical vehicle to be able to get our ticket to go home. And the devil assumed that. So all throughout the Old Testament, the reason why you never see Israel really come to a power over all of the things of this earth was because Adam gave those keys away.

Now, there were kings along the way, like King David and so forth, but they didn't have stewardship over over the world. They had only stewardship over the nation of Israel. But when we came into the picture as the church, we now have obtained dominion over everything again through Christ.

A Christian in Christ has dominion over everything in the world. Why? Because we're joint heirs with him. So we are the only ones, I want you to really, really think about this because it goes back to this, you are the currency.

We are the ones who Christ gave stewardship over the entire world, the church. That is very, very different than what the Old Testament nation had. So we continue.

And then later on, he promised in the upper room discourse that he would send the Holy Spirit. In John 14, he said, I will pray to the Father and he will give you another helper that he may abide with you forever, even in the spirit of truth, where he dwells with you and shall be in you. By Christ coming inside of us, we now, through the power of the Holy Spirit, which is him himself, have the ability through that relationship to have total dominion over this earth.

These are two monumental promises that Jesus made to build his church and to send his Holy Spirit. Both of those promises came true at the same moment in time. The church was born and the spirit came on the day of Pentecost.

The very event that we see identified here in Acts 2. The birth of the church and the baptism of the Holy Spirit occur together. They're one in the same process. They had to, because the baptism of the Holy Spirit is defined in Scripture as the spiritual event that places believers into the church, the body of Christ.

So when we are saved through faith of Christ's finished work, immediately the Holy Spirit comes into sight of us, regenerates us, gives us our new body, our new DNA, blah, blah, blah. What he said before, I've heard. We've talked about that.

And at the same time, it places us into Christ and Christ into us, which gives us then Christ's power to have dominion over all things. They have to happen at the same time. The church is born on the day of Pentecost and it is given birth by the baptism of the Holy Spirit.

So on the day of Pentecost, the spirit comes. The spirit is placed inside the believers, which then becomes the norm throughout the rest of church history, because that's what he said. He says, when you become a believer, a follower of me, I will indwell myself in you immediately and you and I. And the spirit who is inside the believers also immerses the believer into the church.

The church is Christ, which is in union with Christ so that the church becomes the very body of Christ. Put on Christ, be like Christ, conform to Christ, all that stuff. We are to manifest our our life on this earth to be nothing more than like Christ.

The birth of the church is inseparable from the baptism with the Holy Spirit. The record is great event as is here in Acts chapter two. Now, the text is very straightforward and frankly, unmistakably, unless it gets clouded up with some strange teaching.

And unfortunately, that is the case in today's world. But if you just read the text of Acts two, it's not confusing. It's not difficult to understand.

And it's very straightforward as to what is truly happening on that day and what is truly happening throughout history, even up to today. Here is the birth of the church by means of the Lord himself. The Lord Jesus immersing these people in the Holy Spirit.

Literally, they are engulfed in the spirit. They are surrounded by the Holy Spirit. The spirit takes up residence in them and that places them into the common life of God through the spirit and makes them possess a common life with each other so that they are one in Christ.

This is where we get to one in Christ. We're not one together on anything before we're a Christian. We live in our separate lives.

We're controlled by the prince of the power of the air. We have this demonic spirit inside of us and we are seeking wrath as our end game. It's only when we become a Christian that we become one collectively.

Now, this is the church. This is what we're looking at in Acts chapter two. And I want to break these verses down more than just the opening four, but I want to break this event into three sections for you.

The evidence of the Spirit's coming, the effect of the Spirit's coming, and the explanation of the experience of Spirit's coming. So let's take a reminder of where we started last week. The evidence of the Spirit's coming.

The day of Pentecost arrived and they were all together in one place. Who are they? The folks back in chapter one, verses 15, which is the 120 people who were gathered together. Now, this is important because remember Christ breathed the Holy Spirit on the 12.

And the condition of Pentecost was for the 120 people who were gathered together. And the process of showing the 12 and the 120 that something had truly happened. As Bill Ruth and I discussed last week, I think was Christ breathing on Christ on the 12 disciples were actually given them the Holy Spirit.

They did not know it, but they knew it then at Pentecost because the fiery tongue above their head showed them that something had happened to them. These are the brethren. These are the believers.

These are the 120 gathered in one place. This is the start of the church. We don't know exactly where that place was.

We talked about that, but it had to be large enough to contain 120. Now, I would almost surmise that these were 120 people, but they didn't go without their families. So I would imagine this is 120 is around 600 thereabouts.

So for a place to have to be that large to house that amount of, it had to be a big place. They had been told to wait in Jerusalem until the Spirit came, and they had done just that. And they were all together in one place.

Now, it was the day of the Spirit came. Pentecost means 50th. The 50th days after Passover was the Feast of Harvest.

Pentecost was a kind of feast of first fruits because the full harvest hadn't been brought in yet by Pentecost. But the first fruits of the harvest had begun to come, the 120 people. First fruits of the wheat harvest.

And so this was a foretaste of the full harvest. So it's here is the churches. It's where the church is born that the Spirit comes.

And this is just a foretaste of all that the Spirit will do through the rest of history of the church. And it's more than that. It is a foretaste for believers of all that the Spirit will do when he brings his own into eternal glory and all the blessings of everlasting life in heaven.

So it's a foretelling of what's going to happen when believers are saved on earth, and it's a foretelling of what's going to happen when we get glorified going to heaven. So on that day of Pentecost, the celebration of first fruits was conducted in an interesting way. So we talked about this last time.

They took some of the wheat harvest and they made loaves of bread. There were 11 loaves of bread, and they offered them to the Lord as expression of thanks. Now, it's interesting to me that at the Passover, they had to make unleavened bread because the Passover symbolized Christ.

And leaven is the symbol of sin. And unleavened bread symbolizes the sinlessness of Christ. So here they offered leavened bread to symbolize the sinfulness of the church.

We are far from sinless like Christ. All of these elements we did talk about last time, but I wanted to make sure that we had a brief reminder of that. So on the day of Pentecost, when there was a celebration of the first fruits of God's promised harvest, that became a symbol of giving of the Spirit who is the down payment, the Erebon, the engagement ring, the first fruits, the guarantee, the one who secures us to God's eternal glorious heavenly harvest in all its fullness.

The timing was absolutely perfect. Absolutely perfect and fulfills the Old Testament pictures. None of the prophecies from the time of prophesying Christ's birth, his ministry, his death, his burial, resurrection, ascension, and the coming of the Holy Spirit, all prophesied in the Old Testament came and was performed exactly how it was prophesied.

So there were on the day of Pentecost all together in one place, and suddenly there came from heaven, and I mark out for you that this is a sovereign work of God on God's schedule on the day of Pentecost, not before, not after, it was right on time. This is to say it had nothing to do with them asking for it, nothing to do with them praying for it, and nothing to do with qualifying for it. There's no indication that there was anything like that.

There are people today who would tell us that if you pray for, if you seek it, if you put yourself in some kind of qualified position, you also can have the baptism of the Holy Spirit. That has nothing to do with either the baptism of the Holy Spirit or what happened on the day of Pentecost, which it was a sovereign act of heaven. There came from heaven a noise, a blast of God's breath, a noise that was like a violent rushing wind.

There is not a violent rushing wind. There's no wind, but it's a kind of noise that a hurricane makes, and when you hear people interviewed who have been under a tornado or hurricane, they talk about it, the fact that it was like a locomotive coming through the house. I've been there.

I've been there. I was there as a young boy. I've been there since.

It sounds like a freight train running over your head. That's the noise of the breath of God, and the breath of God is no other than the Holy Spirit himself. Now, we talked about this.

God will sit in his throne room, and if he needed to interact with the people on earth prior to Christ coming, he sent his Son, and he sent the Holy Spirit. He did not come. The same thing happened in the New Testament, where Christ came as the last sacrificial lamb, walked on the earth with people, and then sent his Spirit, his Holy Spirit, to dwell amongst the people after his ascension, and the breath of God is no other than the Holy Spirit himself.

So there is an audible sound, like a violent hurricane, a noise, that fills the whole house where they were sitting, and most likely spilled beyond that. About 600 people. I don't see how you get that in one house.

And then there appeared to them tongues as a fire. These would be like tongues, flickering like flames. When we talk about tongues here, we mean human tongues, just something like a tongue flickering.

What is the symbolism of the tongue? Ye are what you speak inside to out, and the tongue is the pathway for that to occur. So the tongue is a symbolic measure that says, what I have put in you, the Holy Spirit, through your mouth, the profession of faith and testimony, will result in the church. So this is an immense part that launches the church.

When the Spirit who has been with them takes up residence in them, immerses them in the unity with Christ, gives them the calm and eternal life which all believers possess, and therefore makes them one with each other. He that is joined to the Lord is one Spirit. We all have the same Spirit.

Remember, we're spiritual beings living a physical experience, not the other way around. So our spirits are all locked into one another. Our physical lives are not.

And the body of Christ is constituted at that point. So in verse four, it takes a step further. As you remember, we're still reviewing, they were all filled with the Holy Spirit.

That's something a little bit beyond baptism, okay? The baptism is a one-time event. It happened here on the day of Pentecost, and subsequent to that, it happens to every single believer at the point of salvation. That's what 1 Corinthians 12, 13 says.

We looked at that, that we were all at the point of our salvation, baptized with the Holy Spirit into the body of Christ. So that happens immediately upon your salvation process. There had to be a first time.

There had to be a starting point. Why? Because the Old Testament didn't have dominion, and they weren't the church. Christ was setting up the church, and he had to give us back dominion, and we only get it through him.

So he had to give us the Holy Spirit to give us all of the blessings of Christ. Every time a believer is saved, subsequent to that, the same marvelous, non-experiential reality takes place, where the Holy Spirit takes up residence, saturating the life of that believer, granting the same eternal life that all other believers have, and therefore making the believer one with all other believers in the body of Christ. Now, additionally, they were filled with the Spirit.

A second process. The baptism comes first. Jesus promised in chapter 1, verse 5, you will be baptized with the Holy Spirit not many days from now, matter of fact, 50, and then it happened.

Additionally, according to verse 4, they were all filled with the Holy Spirit. This is experiential. This is where the believer, under the control of the Spirit, begins to manifest the fruits of the Spirit.

Love, joy, faith, gentleness, meekness, self-control, as Paul describes them in Galatians. This is the sanctification process. This is where the believer begins to experience the power of the Holy Spirit.

The baptism places us into the body of Christ, places the Spirit into us. The filling is then the Spirit moving through us through sanctification to produce the right attitudes and the right actions in our lives. Every believer is baptized with the Holy Spirit.

Every believer is the temple of the Holy Spirit. But Paul, in Ephesians 5, says, be being kept filled with the Spirit. And it is not a filling that's static, like a filling a glass of water.

You fill it one time and it's filled unless it evaporates. That is not what this is. It's a filling that's in motion, continual motion.

It's a filling like the filling of wind in a sail. That's how the term is used. The idea is control, total control, yielding to the Holy Spirit.

As we've talked before, in your sanctification process, that process is set up for you to understand the wisdom of Christ and the knowledge of him and his revelation, and to allow the Holy Spirit to take control over your life, your parts of your spiritual life. It's further defined in Colossians 3.16 as letting the Word of Christ dwell in you richly, being dominated by the Scripture, dominated by the revelation of God, dominated by the will of God, walking in obedience. And at this point, they were both baptized and filled at the same time at Pentecost.

And I believe that happens at the moment of our salvation, forever believer. And then we go on through life, endeavoring faithfully to yield and to be being kept filled with the Holy Spirit. Okay, we have this great rush upon salvation.

And then the filling, the life experience living with the Holy Spirit in Christ, that dwells because we have not conditioned our physical bodies to accept the control of our spiritual being. That is sanctification. This is an experience.

That's not going to happen automatically all the time. That's not a once-for-all reality, is what I'm trying to say. And we see in the book of Acts repeatedly, they were filled with the Holy Spirit.

They were filled with the Holy Spirit. That is an ongoing event, okay? It is a continually turning over yourself to the life of Christ through the Holy Spirit. So on the day of Pentecost, they were both immersed in the Holy Spirit, and the Holy Spirit took up residence in them, blending together all of the believers in the body of Christ.

And also the power of the Holy Spirit was released so that they had the right attitudes, the right virtues, the right behavior. That's the pattern of being filled. Remember we said that you know whether or not you're living your life controlled by the Holy Spirit, by your fruits, your thoughts, your actions.

Ephesians 5 and Colossians 3 say wonderful things about this, and we're going to refer to all of that here in a little bit. There was a very interesting result immediately in verse 4. They began to speak with other languages as the Spirit was giving them utterances. You see the word tongues occurs in your Bible, and that really is an unfortunate translation.

But it just keeps surviving and surviving and surviving translations, but that's how it is. It wouldn't necessarily be unfortunate because it is a synonym for languages, except that it has been culturally loaded with some very confusing preconceptions. And I'm going to help you out with those preconceptions so that we can properly understand them.

The Charismatic Movement, we've talked about this before, and the Pentecostal Movement has been primarily defined, and I quote, speaking in tongues. But their own admission, whatever tongues is, is not a language. It's a non-language.

It's gibberish. And this goes back to the earliest history of the Movement. You can go back in the late 1800s, in the 1890s, and you have a group of people in Topeka, Kansas, led by Purham, who decides that the baptism of the Holy Spirit should be accompanied for everyone, everybody, for every believer, if you seek the baptism in some kind of reputable event, misunderstanding that if you seek it, it'll be attended with speaking in some kind of language.

What they started in the 1800s, which says you will only know that you've received the Holy Spirit as if you come out of this experience and you're talking in some foreign tongue. But it's not a language. There's no words being spoken.

And so they sought these languages. They thought they were real languages. In fact, they make some bizarre claims that one girl in particular was actually speaking Chinese and writing Chinese.

And there are photographs of this supposed Chinese, which is nothing but nonsense, like the scrawling of a two-year-old. But they started out thinking it was real languages, because so clearly in the Book of Acts, that's what they are. Eventually, when it became very clear that they could not speak foreign languages, and it became clear because some of them were sent to the mission field and nothing happened, they couldn't speak the languages.

So there was a retreat of this ideology into redefining what this was. And they came up with the idea that it is some kind of static speech, man-made ideology, man-made condition of making it so by saying it's something else. They made it up.

It didn't work. They changed it. It didn't work.

And we're here today with confusion. This had never been a part of the Orthodox Christianity. It had never been part of the true church.

It had never been part of sound doctrine. It had never been connected to the baptism of the Holy Spirit in the history of the church, going all the way back to the epistles. Static speech, bizarre language, had been through the ages connected to cults, false religions, like the oracle at Delphi.

Even in a more modern time, Mormonism, this has been static speech associated with demons, demonic behavior, some form of paganism, but never, never in Christianity. But now, starting early in the 1900s, there was a booming Pentecostal church, which eventually became the Charismatic Church, and they were advocates of the fact that the baptism of the Spirit is a repeatable event, and it really happens. You'll speak in a non-language.

This has forced us to come back to this passage over and over again to explain something that is patently not here. It's not here, and you can't really import it. But I need to help you to understand it so that you're not at all confused by it, because this is a major hang-up with a lot of religions.

They begin to speak languages with other languages. Were they real languages? Go down to verse 8. The people are amazed in verse 7 because the believers, many of whom came from Galilee, are speaking these languages. And how is it, in verse 8, that we each hear in our own language to which we were born, Hathaeans and Medes and Elamites and residents of Mesopotamia, Judea, Cappadocia, Pontus in Asia, Phrygia and Pomphylia, Egypt and the districts of Libya, around Cyrene, visitors from Rome, both Jews and Apostolites, Cretans and Arabs.

We hear them in our own languages, speaking of the mighty deeds of God, and they all continued with amazement. Now, this is shocking, because you have these people, the 12 disciples and the 120, walking out of this day of Pentecost, able to speak to the people in their own language. That was the Holy Spirit's control.

Now, who are these people with these languages? These were all Jews. This is Pentecost. This is a Jewish feast.

But there are Jews that have come to Jerusalem from the dispersion, from the diaspora, having been scattered all over the Mediterranean into all those places that are listed above, like Mediterranean area, west, north and east. And they're all hearing these languages, and they're hearing the wonderful works of God in their own language. Now, the Jews, having learned to speak those languages because they live in those places, but this is what's so shocking about it.

Never have they heard praise to God in a Gentile language. That's the key, right there. Never, because when they went into the synagogue, all of their services were conducted in what? Hebraic or Amharic, which is the variant of Hebrew.

This would be some kind of bizarre experience, because they believed that Hebrew was God's language. And now they are, for the first time, hearing the wonderful works of God. What does this mean? Everything from creation right through the Old Testament, they're hearing God's attributes and God's works rehearsed to them by these Galileans, by these Jewish believers in Gentile languages.

All right, that ought to give you a foretelling of what is going to happen with Paul. Because they're Jews, Christ came for the Jews, they spoke Hebrew and Aramaic, they dealt with the Jews, and upon Christ's death at Pentecost, they were Jews speaking Gentile language. But half of you, or maybe all of you, didn't pick up the fact that that was the conditions being set for the church.

Never have they recited the Old Testament in any other language than its own language. So this was got to be shocking at that time. Put yourself into the shoes of people coming in to see this happen, and then they walk outside and start talking in a different language.

When they knew these people, this is a sign. This is a sign, and it's a very important sign. The question is, what is it a sign of? Clearly, something is happening that is very, very significant.

I'm going to answer that question for you now, but before I answer that, I asked this question just a couple of weeks ago in one of our sessions of someone who believes in tongues as gibberish, tongues as non-language, some kind of irrational jabbering, and I said, you have to answer a question for me. This is what I talked to you guys about. You don't know what you're saying, even if you did, what's it a sign of? What is the point for which there was really no answer from any one of us, including me, because it doesn't exist? This is a phenomenon that had its moment, and it went on for a little while.

Pentecost comes early in the 30s after Christ's death, just a few weeks after that, so maybe it's 30 AD if you calculate the calendar. 55 AD, 25 years later, it's still around. The gift is still being exercised by some believers because it's mentioned in the book of 1 Corinthians, and 1 Corinthians is written about 55 AD, so this same Pentecostal experience continued for at least 25 years as a sign that something was happening to them, but after that, you never hear about it in any of the books of the New Testament, all the way up into the 90s when John writes the final New Testament books, 1st, 2nd, 3rd John, and Revelation.

It had a very short life. We could say it had a life of about 25 years. It was corrupted by the Corinthians, and if you read 1 Corinthians 12, 13, and 14, you see Paul trying to regulate this thing.

The people who had this ability to speak in languages they didn't know were perhaps using it in a proud way, perhaps flaunting it, because after all, it was miraculous. There were other people in Corinth counterfeiting it and standing up and purporting to speak in another language. Now, you've got to be ready for this.

Encursing Jesus Christ unwittingly at the same time, perhaps under a demonic influence, most likely, so Paul has to write to the Corinthians to regulate this, and he does that in those chapters because it's still in operation in those early years, but in 1 Corinthians chapter 13, 8, it says whether there be languages or the gifts of the languages, they will cease. In other words, they will stop. You will not be given the ability to speak other languages through the Holy Spirit.

That's what it says in 1 Corinthians 13 and 8, so if you look at history, the history of the New Testament, they ceased. They're not part of the pastoral apostles. They're not part of anything after the first letter to the Corinthians.

They completely disappeared. Tongues will cease, so they can't be existed today. Tongues is part of something that has a limited shelf life.

Prophecy will cease at a different time because in the future there will be prophecy in the Millennial Kingdom. This is the reason why I say you have to be very, very careful with people today calling themselves prophets, and there's only one true prophet that I know in the 20th century, 1900s to 2000, and that's Kim Clement, but he's comparing things that cease with things that are forever, like love, hope, the greatest of things is love. Those things, those virtues never cease.

They're gifts of the Spirit. Other things cease. He doesn't say when they cease.

He just says they are things that cease and things that don't cease. Prophecy goes on, but it will cease because when you get to heaven, you'll know as you're known. Tongues will cease.

They have a time and they will cease. We have to do, all we have to do is look at and see this. Did they? The answer is yes, which then asks the question, what were they for? What was the sign? You can say, well, it says the people spoke the wonderful works of Christ.

Was that the purpose of tongues was? Languages? No, no. It wasn't to speak the wonderful works of God because the wonderful works of God are written down in the Old Testaments in Hebrew. They all know, and everyone would have understood them because they spoke Hebrew and Aramaic plus the Gentile language that the Jews had moved into, and they could have stood up and spoken in Aramaic, and everybody would have understood them, right? Why are they talking in all these languages? What's the point of this? And to answer that, a very compelling question, I want you to turn to 1 Corinthians 14.

Now, remember, I told you that the Jews had not heard the wonderful works of God declared in Gentile language. They had heard it in Hebrew and Aramaic in the synagogue, but they had never heard a Jew proclaim the wonderful works of God in Gentile language of the language in which the country they were now living in. Gentile languages were merely part of a rejected outcast Gentile world.

It was ungodly. It was pagan, outside the pale of God's concern to the Jews. At least that's what they thought.

So they would never denigrate God by speaking of him in a Gentile language. The Jews wouldn't. When you come to chapter 14 of 1 Corinthians, verse 20, Paul says you need to grow up in thinking, oh my gosh, that has multi-purpose meanings, but that's where we're at today, okay? That's a good principle.

You need to be mature. You need to think carefully. And look at verse 21.

It is the law. It is written, the law, referring to the Old Testament. Here's what's written in the law.

By men of strange languages and by the lips of strangers, I will speak to these people and even so they will not listen to me, says the Lord. The church was completely a mystery from the Old Testament. It was never taught.

So therefore people in the New Testament that were not believers, we've already talked about even in Ephesians, they can't hear God. They can't hear anything about it. So then language are assigned, not to those who believe, it's pretty clear, isn't it? But to unbelievers.

Tongues are assigned to unbelievers, a sign. In the Old Testament, that particular expression, a sign used in the Septuagint, every time it indicates a divine intention, a divine purpose. The purpose of the sign is to say something to unbelievers.

We know exactly what it's intended to say because in verse 21, there's a quote from Isaiah 28. So I want you to go back to the Old Testament to Isaiah 28, a fascinating scripture. Now remember, Isaiah is preaching judgment in the first half of his great prophecy.

Judgment on who? Israel, for what its apostasy and defection and unfaithfulness to God. So what Isaiah is calling the Israelites to task. And in chapter 28, there's a very, very dramatic and vivid prophecy of judgment.

Israel is here identified under the name of Ephraim. But listen to verse one. Woe to the proud crown of drunkards of Ephraim and to the fading flower of the glorious beauty, which is at the head of the fertile valley of those who overcome with wine.

This is a picture of a drunken brawl. Behold, the Lord has strong and mighty agent, has a storm of hell, a tempest of destruction, like the storm of mighty overflowing waters. He has cast it down to the earth with his hand.

Okay, so basically, God in heaven through Elijah is saying, I'm going to judge Israelites. And oh, by the way, things are going to come from the sky. The proud crown of the drunkards of Ephraim is trodden underfoot and the fading flower of its glorious beauty, which is at the head of the fertile valley, will be like the first ripe fig prior to summer, which one sees as soon as it is in his hand, he swallows it.

In that day, the Lord of hosts will become a beautiful crown and a glorious diadem to the remnant of his people, a spirit of justice for who sits in judgment, a streak to those who repel the onslaught at the gates. And these who also rill with wine and stagger from strong drink, the priest and the prophet rill with strong drink. They were drunk.

They are confused by wine. That's what alcohol does. They stagger among the strong drink.

They can't walk straight. They rill while having visions. They totter when rendering judgment.

For all the tables are full of filthy vomit without a single clean place. Why? Because they got drunk and they puked. My what a graphic description.

This is Isaiah's description of Israel. Now, let's put this in the context. This is set in the latter years of King Hezekiah.

King Hezekiah of Judah, which was the southern kingdom. And this is from a period about 705 to 701 BC. Now, if you recall, in 722 BC, the Assyrians had invaded the northern kingdom of Israel and wiped it out and taken all the people captive.

That was in 722 BC. Now, if you move a few through history a few years later, it's now year 705. And Isaiah is warning the southern kingdom, the rulers of Judea, and the same thing exactly is going to happen to them because of their drunkenness.

In other words, they were dealing with idols. They were under the rule of the prince of the power of the air and not focused on the God which chose them to be their nation. This is an inbuilt emblematic of their sinfulness, their wickedness.

Even graphically speaking of them as if they're vomiting and there's nothing on the table that's clean. The leaders of Israel are rebuked for the wickedness of their lives. In other words, he calls them drunkards.

They don't appreciate this at all. And he picked that up even in the Gospels when they talk to the disciples about being drunk in the morning at nine o'clock in the morning. So the best way to understand verses 9 and 10 is it's their response.

To whom would he teach knowledge? Christ, God. And to whom would he interpret this message? Those just weaned from milk? Those just taken from the breast? For he says, order on order, order on order, line on line, line on line, a little here, a little there. This is scorn.

This is mockery. Who does he think he's talking to? A bunch of babies that he repeats the same thing over and over and over. Line on line, line on line, order on order, order on order.

They sneer at him. They call his teachings simple and childish. This is the Israelites calling Isaiah's teachings simple and childish.

And then Isaiah responds in verse 11. Excuse me. He's indeed referring to Guy.

He will speak to these people through stammering lips in a foreign language. He will speak to these people through stammering lips in foreign language. Him, it happened, this prophecy, let's put it in 705, was fulfilled finally in 586, about 20 years later, when the Assyrians came on Babylonians.

They came in with a foreign language. That's in 784 years before Paul wrote 1 Corinthians. The cause of their unbelief, the cause of their apostasy, God who spoke to them through the prophets, who spoke to them through the faithful prophets like Jeremiah and Isaiah and others, and warned them and spoke to them always in language they understood.

God, when he is mercy and his patience is exhausted, will then begin to speak to them in a language they cannot understand. Okay, this happens today, guys. And that signaled the arrival of the Babylonians.

Where are we at today in this world? We don't even have a clue what anybody is saying. They can't even, they don't have any type of right mind to determine anything. This language that is being spoken to us is foreign to us to the extent that we do not adhere to what we're hearing to, to understand what we need to do.

We just turn it away because we don't want to deal with it. Starting in verse 15 in this chapter and running all the way through the really long chapter, all the way to the end, chapter 29, there is more warning, more warning, more warning, more warning. Why? Way back in Deuteronomy 28, Moses predicted the coming invasion of Israel if they were not faithful to God.

And Moses in Deuteronomy 28 verse 29 said that when that invasion comes, they will come upon you speaking a foreign language. Jeremiah, also warning Israel, says in chapter 5 verse 15, Behold, this is the word of the Lord. Behold, O house of Israel, says God, I am bringing a nation against you from afar.

It is an enduring nation. It is an ancient nation, a nation whose languages you do not know, nor can you understand what they say. Again, Moses warned of this.

Looking ahead, Isaiah said it would come, and then Jeremiah said it was going to come. And it came in the form of the Babylonian hordes who came in and massacred the people of the southern kingdom of Judah, destroyed the temple, destroyed Jerusalem, and hauled people off captive. And there they were being hauled off by people whose language they couldn't understand to countries whose language they didn't understand.

No different than today, guys. Except we're in our own country. The language being spoken is our own language, but you can't make sense of it.

What did Israel learn then about a language they don't understand? This is a sign of judgment, exactly where we're at. We talked about that. We're in the Romans 1 judgment today, this world, especially our nation.

This is a sign in Isaiah and Isaiah, excuse me, in Jeremiah, and even in the writings of Moses in Deuteronomy, a judicial sign from God, that judgment is coming because of unrighteousness, because of sin, because of unbelief, because of apostasy. Now, with that in mind, let's go back to 1 Corinthians. And the Bible is so consistent, and the writers of Scripture are so consistent.

So when Paul is explaining the meaning of this gift of language, he says, it is really what is prophesied by Isaiah, man of strange languages and the lips of strangers. I will speak to these people, and even so they will not listen to me, says the Lord. So then languages are for a sign, not to those who believe, but to the unbelievers, not to unbelievers only, but to unbelieving Jews.

What did it mean on that day in Pentecost when all of a sudden all these believers were taking the place of a prophet and starting to speak in Gentile languages? Any Jew who knew his Old Testament would have reason, trouble, and they would have trembled because God, who had always spoken to them in their language, Hebrew, was now speaking a language they couldn't understand, Gentile. What is the point of this sign in all of this? It is a sign of judgment on Israel. Remember, Christ came for the Jews.

They rejected him. He set him aside. He dealt with in the millennium and started his church.

It is a sign of judgment on Israel. What is the judgment on Israel? Listen, Israel at this point set aside, just what we talked about, and the church is born to take her place. We see that in Scripture, and we see that throughout history.

This is a judgment on Israel. That's exactly what Scripture indicates. It is a judgment on this people, verse 21, the people meaning God's people, the same people to whom Isaiah spoke.

So in the day of the birth of the church, Pentecost, and in the day of Paul's writing, first Corinthians, and the 25 years in between, God, for that 25 years at least, continued the use of this sign to declare to the Jews, to the Jews in Jerusalem and in synagogues wherever they might be, that they were going to be set aside as a people for their unbelief and apostasy. This is a sign of judgment on Israel. So Moses warned, Isaiah warned, Jeremiah warned, and the judgment came.

The apostles warned, and the apostles warned, and the Holy Spirit gave some of the gifts that would continue to be a warning, and in 70 AD, what happened? The judgment came. Jesus predicted in Luke 13, 35, your house will be desolate, and in the Olivet Discourse, this city, this nation will be destroyed. When you talk about the languages on the day of Pentecost, to somehow convert that into some kind of self-edifying gibberish is alien to everything here, and whatever this gift was in the book of Acts, it is the same in first Corinthians, and rather painstakingly, I might say, I have gone through first Corinthians 12, 13, and 14, phrase by phrase by phrase, and you can read those details in a lot of my writings to you guys in our education, but we're going to get more and more there once we get into Corinthians.

Let's go back to first Corinthians 14. I will speak the tongues to this people, and it all started on the day of Pentecost in Jerusalem, even so they will not listen to me. That sounds like an echo of Isaiah.

That sounds like an echo of Jeremiah. That sounds like an echo of Moses. The principle then is clear.

Languages were used in the Old Testament for a sign of judgment, and they are used in the New Testament for a sign of judgment, in each case judgment on Israel for their apostasy, which reached its apex when they cried for the blood of their Messiah. Can't get more epistolized than that. So on the day of Christ's death, they didn't recognize him coming into Jerusalem on the donkey as Daniel done reported, and that was their downfall, but he gave him multiple choices, multiple chances after that, and they continued to not recognize Christ as the Messiah.

If you recall, the city was full of Jews who were hearing a pronouncement of judgment as God was setting aside Israel and carving out a new people. The body of Christ, Jew and Gentile, and in Christ there's neither Jew nor Greek Jew or Gentile, bond or free, male or female, no more a nation, but a people, a group from every nation, and that's the church. Now I want to give you a footnote here.

Is God forever set aside Israel? No. In Romans 11, God will one day save a remnant of the nation of Israel, and we get that in Revelation as well, and even now Jews are being saved daily along with Gentiles, but the middle wall is down. It's no longer an ethnic people.

It's no longer a single nation. They forfeited that right when they didn't recognize Christ as their Messiah. They forfeited that privilege of being the chosen nation during this history of time.

You might say speaking in these languages then becomes a sign of a final violation of a covenant with God when people start babbling in a language that's not the language of God. Your house is truly left desolate, is what he said. Can Jews still be saved? Yes.

3,000 of them that day, but they're just not the exclusive national ethnic people of God. It's the church now that's us along with Jews who want to accept Christ faithful in his finished work. Now this is a profound day when the church is born, so you have to ask yourself, what of gibberish? There's no biblical place for it.

What's it a sign of? Nothing. It's pointless. It has a role though.

According to 1 Corinthians, it has a role in a service. Two or three people might be used by God to speak in a foreign language to pronounce a judgment on Israel to awaken them, but it always has to be interpreted. And oh, by the way, women could never do it.

Why? Because they're forbidden to do that in 1 Corinthians 14. And we can get into a debate about this, but in the order of the church, women can't hold senior management. That means that they can't be a pastor according to Scripture.

Now think about the religions who swayed over that fence. There's no sense in making that statement again that was made when it needed to be made at the time of the birth of the church. But I need to leave you at this point.

I want to add something. Speaking in these foreign languages while to Israel was a sign of judgment, to the rest of the world, it was a sign of blessing. To the rest of the world, it was a sign of blessing.

What it says is Israel is set aside and God is going to make his people from every tongue and tribe and nation. That's the positive side of this. As God turns from Israel, he turns to the church.

That's why Paul in Romans 11 says, the fall of them, the fall of Israel is the riches of the world. The fall of Israel, the riches of the world. Why? Because the fall of Israel gave us the opportunity to become his church.

This Corinthian assembly was getting carried away with the use of this and it was making people proud. So in verse 23, Paul adds 1 Corinthians 14 23, if the whole church assembles together and everybody speaks in these languages and ungifted men or unbelievers entered, they're going to think you're crazy. You don't need to do that with believers.

You don't need to do that in the church with believers. You don't need to pronounce judgment on believers. You don't need to misuse that.

If unbelievers do come, they're not going to understand that in a Gentile church like Corinth. Now, I think we all need to understand that the fabrication that has been passed off as if it were some spiritual gift, sadly, is meaningless. Mumbling, something that you've learned to mumble because somebody taught you how to mumble it, has no value.

Yielding up yourself to something worse like demonic babble, which would be true of cults and perhaps people possessed, is frightening. Oh my gosh, that goes on in religion all the time today. And I don't want to overstate the case here.

I've talked a lot about this because we needed to get through this because it is active today and it provides tons of confusion. So if you have a choice between mumbling and gossiping, mumble. I mean, let's be clear.

The fact that you don't speak nonsense, the fact that you don't speak non-language, but you do speak evil, far worse. But what's so sad for me is this didn't exist before the 1900s. And we've had to struggle to try to unpack this passage from all of the unnecessary baggage that is put forth on us by the what? The church, religion.

And so we literally missed the whole magnificence of this text. And we've got a lot of people running around loose, thinking that the key to spiritual growth and development is some kind of babble. This is just bizarre, guys.

That's probably enough for this. So let's just go over to Acts 2, verse 5. This sort of sells this interpretation. There were Jews living in Jerusalem, devout men from every nation under heaven.

It was about the Jews. It was assigned to this people of judgment, but it was also assigned to the Jews that the wonderful works of God were now going to go to the Gentiles. And that's the church.

So that's the incredible evidence of the arrival of the Holy Spirit and this staggering miracle of people speaking language they didn't even know. And apparently some of them being able to continue to do that for the next 25 years, there's a legitimate gift as a proclamation of judgment to Israel and a welcome to the Gentile world. It gave us our birth.

So that's point one, the evidence of the coming of the Spirit. Now we're going to get more into the rest of the other two elements next Sunday morning when we get into verses 7 through 13. So I'm going to open it up and say any questions or comments on what we've studied this morning.

Hope this clarifies anything that you have experienced in religious centers about speaking in tongues, especially about watching the Pentecostal movement through television, the laying of hands on the forehead and people falling backwards and trembling or whatever they're trying to do. That's all fake, guys. So anything you might want to talk about? Jim, is it fake or is it from dynamic? Well, it's dynamic, but it's fake.

Basically, people don't get paid to do that. I've seen people in wheelchairs get paid to come in and come to an event in a wheelchair and get up and walk. Oh my goodness.

Yeah. Okay. It's all for showmanship.

Okay. Thank you. Back in my heyday, my heyday being a young kid, you know, when you when you went into these Pentecostal tents where they had worship in a small town, typically, the minister was backstage having a sniff of whiskey before he got on, typically.

And that was just the way it happened back then. And they were having people out front to make sure that the people that were supposed to be doing things, they were going to do it. Why? Because that's how he got money that night.

Well-staged events. Go to Turner Broadcast System. Look at the number of pastors out there that don't talk about the gospel.

They talk about all this other stuff. This is the same thing. You can attribute the speaking in other languages, not just in other other tongues like Chinese or German or Japanese or English.

You can look at it in a symbolic way as speaking a different point of view in your own language that you can't even understand. That's what's going on today in our judgment in accordance to Romans 1. So anything else, guys? So, Jim, in the church, women are really not supposed to take any role because the, you know, I mean, I know a lot of religions now have the pastors are women. So that's against God's... That's against, yeah, you can go directly to Scripture and find that.

Right. Okay. The other thing is, is women's role in the church.

You guys have got to sort of get, do we need to get our mind out of 21st century logic and put it back into the logic of when Scripture was actually written? Okay. The women were persecuted back then. We don't need to persecute women, but women do have a role in the church and that's what the role they need to play.

They don't need to get outside that role. They didn't have mixed classes of boys and girls until they got to what we call teenage years. The women taught the girls how to be women and the men taught the boys how to be men.

And it wasn't mixed. Okay. And if you really go back to the rabbinic teachings, you're going to see that they talked about everything with boys and women talked about everything with girls, but you can't do that today.

Okay. Why? Because that's going to be sexist. That's going to be, you know, all kinds of stuff.

You can't do that. So the way that we have attached ourselves into this generation of education is formidable, not what Scripture tells us to do. Okay.

Okay. Because when the girl, remember the girls got married at teenagers. So they, the women were making sure that the girls understood what their role was as women, as mothers, in the synagogue, on and on and on.

That's the role that they play. They don't play that role today. Yeah.

Okay. They don't, you don't, women do not teach their girls right out front. They don't.

If they did, they would not be seeking that same advice at six, seven, eight years old at different places. I agree. Men don't teach boys either because boys are now left to their ingenuity of experimentation to determine what's reality or not.

Right. Okay. So we have lost all of the benefit of what Scriptures have taught us in regards to raising children underneath the reminiscence of God.

Okay. We've just lost that. So why do you think we have a society that is ongoing with this replication process of rebellion, rebellion, rebellion, rebellion? We don't have it in our home.

We don't teach our children. It starts there. We've talked about that in Ephesians as well.

Mama Jean. I, and I understand that the role of a woman in the church is not to be in leadership, but what, and the role of the woman is in the family to primarily teach her daughters. But what's our role as women in society, as far as teaching others without stepping over that line? Oh, you, you, you have, okay, go back to the Scripture.

Okay. Women are to be subordinate to either their husbands or to Christ accordingly. And they're to, they're to honor Him.

So if you're not, those of you who are not married and those of you looking to Christ to fulfill that, that role, as far as head of your house, head of your church, the Scriptures are quite clear of the woman's role in society. You're to honor Him. You're to stand at the gate and, and proclaim His honor, which is basically your relationship.

Your sanctification is to, is to go out. Yeah. General under Proverbs 31, your, your, your role is to go out into society and be the role model of a woman in Christ and to proclaim Him as Lord and master.

You're to honor Him. That's what you're supposed to do. And that makes total sense.

So I guess my question then is with my formulation of trying to work with the women's shelter and wanting to provide a weekly class of discussion of Scripture, that is still within the realm of... Yeah, because if you go back in Scripture, you're going to find that women met with women in that environment. Okay. Yeah.

I mean, but you're not, you can't go into, into a man setting. A man can't show up and you say, okay, I'm going to teach you something. That is not the, the governing structure of how God set this up to be.

Understood. Makes sense. Thank you.

Anything else guys? Sure. We're good. I do have a question, Jim.

When you go, I mean, some of the churches, like they, they speak in tongues, you know, I mean, I've been to a couple of them and they think that that's just fine. So I basically walked away from those churches. So what I just don't know how to, I mean, you're the only, I mean, ministry that I get because so many of the churches are so corrupted.

So I, I just don't know where to go with it, with the tongue. I mean, I understand that. So what do you do when you're confronted with that? When you think you really like a church and all of a sudden somebody gets up in the church and they start doing that gibberish and then, you know, the whole congregation goes sort of nuts about that.

Well, what does the Bible say about that? What does the Bible say? Do you not conform to this world or be in this world? Do not love any part of this world or love anything that is in this world. This world. Okay.

Okay. You're to run. You're to run.

Yeah. No, I, I agree. So thank you.

And the reason guys that, that I think we have such a, such a great, I mean, we're growing, we're growing. I mean, if you look at our, our attendance Tuesdays and Thursday nights this past week, we were above 80. We're growing.

Okay. And it's the Holy Spirit that will grow this according to what, what they want. And I think the reason for that is because we're doing nothing but just telling the truth.

It's just that here it is scripture, you know, go, go look at it. You can go determine, you can come back and ask questions about that scripture, but we're not, we're not, I'm not trying to preach anything. I'm just trying to teach the Bible and what it says.

Because every day I'm learning more and more truth about history associated with this. And we're going to talk more about that tomorrow night as well. So, so anyway, anything else with regards to today's teaching? Okay.

If not, let's, let's pray and we'll be, we'll be done. Father, thank you again for a time to come together and share your word and share the truth and understand your revelation and wisdom and your insight. Father, thank you for giving, giving us the, the, the opportunity to come together, to be one in you and to understand that our oneness is only through you.

That if we're of this world before we're, we're saved, we're not one of anything. We're just on our own. And this way we have a whole body of people that are tied to us spiritually so that we know that basically their prayers are prayers for us, even though they don't even know it.

And Father, we thank you for clarifying your word in today's society and making it known what is the truth and providing that as a construct for our knowledge base and our hearts. We ask that basically you continue to look over this group, continue to grow this group in accordance to your purpose and will. And we ask that basically throughout the day that you give us the ability to associate with family in a, in a joyous, peaceful and loving way.

And we ask that as we move forward into this next week with all of the conditions of things happening, we ask that you give us peace, give us the ability to understand you're in control and everything will work out just in accordance to exactly what you want in the timing of your plan. And we ask all these things in your name. All right, guys.