

1 Corinthians 12:19-14:15 pt. 2

Charles Feinberg

Feinberg:

Notice. The first. Three verses. Speak of the value of love. If I speak with the tongues of men and of angels but do not have love I become a noisy gong or a clanging cymbal and that's hard to take. There is no harmony. There's no rhythm. There is no. Concert. There's no joining of the right notes a noisy gong Oh it will give you a headache all out of expression and a clanging cymbal. And if I have the gift of prophecy know all mysteries and all knowledge and I have all faith so as to move mountains but do not have love. I am nothing. And if I give all my possessions to things of truth. And if I deliver my body to be burned but do not have love it prophets me nothing. The value of love. Verse 1. Shows that ability or talent is no substitute for love. Think of a man who would know all the tongues of man. My. He knew all the languages of men. And of angels because they must. Have some means of communication too. Think of this man what a linguist he is.

Says Paul if I notice he didn't say if you speak he was using love in writing this chapter. He put it all on himself. If. I could speak. With all the languages used. In men's communication. And. Angels. If I had all that on the plus side on the credit side of the ledger. But on the debit side I lacked one thing but do not have love. Well you said they probably give you degrees. As long as both your arms. No I've become a noisy gong or a clanging cymbal without love. The gift

is meaningless. Just a lot of noise. I convey nothing my life adds up to nothing it conveys no message. It may be so desirable in itself that gift. But without love. And oh there was trouble there were folk. That in the Corinthian church did have. The gift. Of. Tongues. Of language but they were using but Paul says well so what. Suppose you had all of them. To the nth degree. Not only on Earth but in heaven what good would it do?

Your life wouldn't mean anything. Then if I have the gift of prophecy, know all mysteries know all knowledge and have all faith for to move mountains but don't have love. I'm nothing. It's possible to have a gift of prophecy in the Old Testament sense of the word Remember Balaam? In numbers twenty three and twenty four or in the New Testament sense speaking forth the word of the truth of God. 1 Corinthians 14:3 and yet not have love. Yes it's possible. It's an amazing thing. He says and if I have all faith not saving faith but the gift of faith. He says if I have a gift [inaudible] I could preach up a storm like a Peter. And know all mysteries all the reveal secrets of God and all knowledge all the knowledge that knew how to put it out. On the lower shelf. Cookies. For all to understand. If I have all the faith, faith that is mountain moving. But still didn't have love. [Inaudible] I am nothing I am a zero hear it I am a zero spiritually.

I don't amount to anything. [Inaudible] I'm going to say some more about it. I want you to see how absolutely indispensable. The preeminence of Love first three verses. [Inaudible] of love I give all my possessions to the poor. Delivered my body to be burned you say my. Nobody could do that and not have love. But do not have love the property nothing. Goods to feed the poor that can be done from the motives of seeking men's praise as with the Pharisees of old give your body to be burned even a religious zealot can be so devoted to an idea that he'll die for it you've heard of them over there in Vietnam where they. Wanted to make their plight known what do they do they soak their bodies. With. Oil. And set themselves on fire. Yes some in the time of

the martyrs too. Justin Martyr and others. People gave their bodies to be burned they thought it was a way. To do what. It was a way to gain heaven even religious zealots I say. Somebody is so zealous religious that even only zealot could be so devoted to an idea they'll die for it but that doesn't mean that love is present. Now this isn't speaking please. Don't go injecting this into the book of Fox's book of martyrs this isn't speaking of Christian martyrs who died out of love for Christ as for instance in the first century Stephen and every century since and in our century.

With the. Five blessed. Christian martyrs to the Aucas. Then verse four, by this time my friends. You are going to say my my my. If that. Wonderful ingredient. Of Love is so indispensable if it's so pre-eminent. Do you mind telling me? What it is. Do you mind you defining it for me Do you mind giving me a word description of it I'm reminded of a little fellow whose father taking some time out to tell him what a Christian was what a Christian stood for what he believed how he acted now and how sadly the question came from the little fellow to the father Daddy have I ever seen one.

Think of it. Have I ever seen one? That puts the obligation on us to live what we claim. So if this is what love is? What's it like. Well he says Love is patient. Love is kind. Not jealous. Does not brag and is not arrogant it doesn't act unbecoming it doesn't seek its own it's not provoked. Does not take into account a wrong suffered. Does not rejoice in unrighteousness but rejoices with the truth. Bears all believes all. Hopes all. Endures all things. There is the description of love verses four to seven. In the previous verses it's indicated the indispensable. Character of love or the need the necessity for love. Now he sets forth the nature of the love. The. Pre-eminence of love. Yes. And then now. The perfections. Of love. Suffers long. Yes love is patient. When trials come. It bears patiently with him and what. Is it that makes a mother?

Who is worn? To an absolute. Frazzle as they say. What. Keeps her in that home. Why doesn't she just go off and close the door and forget it. Ah love keeps her patient.

Love is kind. Kindness is a mark of holiness and spirituality. One preacher was right when he leaned over his pulpit and said. If you're not kind. You're not holy. Holiness. Is characterized by love is kind and that English word is good. In this translation of the Greek word kind in English comes from k i n n e d to be kinned to somebody to be related yes kindness is a marker for this and spirituality. Some folk. Think if they believe the truth they don't have to be kind to anybody they want to go through the same. Row. And sit down in the same pew as you. Next to you but they don't mind stepping all over your feet. And stomping them and not even saying as much as excuse me. Excuse me.

Love is kind. Love thinks of others love doesn't take for granted the person I don't even know has a concern for it and love is not jealous not jealous it doesn't envy jealousy stems from selfishness wanting to be head. Of the band wanting to be top of the heap unselfishness has no room. For jealousy when God is said to be jealous it's zeal for his name his glory and his honor. Yes. But oh jealousy is on every hand when you don't have love you don't care how many people you step over. Love doesn't brag and is not arrogant. It doesn't boast it's not puffed up. First Corinthians 8 one tells us. Knowledge makes one puffed up but love edifies. And it doesn't act unbecoming it doesn't act cruelly or boorishly it doesn't seek its own isn't always saying what's in it for me. Not always putting self-first when I remember years ago when someone would be pushing everyone else aside. Mother would say. Ich komm Mich dann komm Mich dann komm Mich Wieder. Means first I come then I come then I come again. Doesn't leave room for anybody else does it. Oh how self wants to be first. Seeks not its own isn't always saying.

What can I get out of this what's my end of the deal what's my profit. And it says is not provoked some translations have the word easily not easily provoked that word is not in the original Greek it should be translated as here is not provoked period. Somebody says well I can get along with somebody they don't rub me the wrong way. Well thanks for nothing. No no no. Let's be balanced let's be patient. Let's be unprovoked even if we are rubbed the wrong way. And it does not. What else doesn't it do it does not take into account a wrong suffered it doesn't harbor grievances waiting for a day to wreak vengeance somebody says I've got so-and-so. In my little black book. He or she doesn't know that I know that they've done this that the other means someday when they're not looking I'm going to let them have it both barrels right between the eyes if there's enough room.

That's no way to act. No no no. Burn up that little black book. I think one of the grandest statements ever made by a man about another man was said. By Emerson concerning Abraham Lincoln. He said his heart. Was as big as the world. But there was no room in it to harbor a grievance. Think of it his heart. Was as big as the world. But there was no room in it to hold the grievance for a wrong. In verse six. Love doesn't rejoice in unrighteous but rejoices with the truth. It rejoices when truth triumphs. I've been amazed to hear so and so you hear people saying you know so and so. Has had a wonderful evangelistic service and so on. But. It wasn't so terrific and finds fault with this that the other to listen to them you'd think that they wanted error or untruth to triumph. Rejoice when God's word is preached and whomever God uses. After all we are all. Utensils. We are all agents. We are all vessels. Why brag on the tool. Let's brag on the hand that does the work.

Rejoice when truth triumphs. And then he says love bears all things believes all things hopes all things endures all things. Now believe doesn't mean he's gullible. Bears all things you

understand what that means. There's the picture in the original Greek. Of shutting out it can shut out. All things as a roof shuts out the water puts the best interpretation on things instead of the worst thinks of people is acting from a proper motive instead of improper it hopes all things hopes for the best in every situation when you find out that maybe it wasn't just the way you thought then you hoped for the best and then it endures all things just like love to be willing to suffer. Yes my dear friends. Isn't this.

A portrait it's a portrait of the Lord Jesus Christ folk will say just say put Christ there see Christ is patient he is love he's kind he was never jealous he didn't brag. Yes but can you put your own name there. This wasn't stated here concerning Christ. It is true of him but God wants it to be true of you. And. Of me. As well and thank God he can make it possible. Shall we not strive? By God's marvelous empowering to have this chapter. Fulfilled. In us. God bless you.

Announcer:

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the same address. Now here is Dr. Feinberg with his next message in the series from First Corinthians.

Feinberg:

Friends we greet you today around the word of God. On the broadcasts still in first Corinthians 13 and some of you may be tuned in for the first time or perhaps you've had to miss and that's very understandable but we've been in First Corinthians 13. It's the chapter between 12 and 14 that speaks of the atmosphere. The element in which the gifts of. Chapter 12 are to be immersed they're to be enveloped in this marvelous characteristic of love. This attribute of love before they are ever put into operation in the 14th chapter. And so we saw in verses one. Through three. The preeminence of love or the necessity of love. And then through four through verse seven. The perfections of love. Or the nature of love. And now from 8 through 13. We come to the permanence of love. First the pre-eminence of love then the perfections of love. Now the permanence. Of love. From verse 8 to the end we have. The. Permanent character of love. Love remains.

When all else ceased in the early part that can be everything else and not love and it doesn't get you anywhere you. You convey nothing you are nothing. You gain nothing. And now he says. Love. When you do have it. When it is there it will be there when everything else is gone. It abides. Verse 8 Love never fails. But if there are gifts of prophecy. They'll be done away. If there are tongues they will cease. If there is knowledge it will be done away for we knew in part we prophesy in part but when the perfect comes the partial would be done away. What is he saying here? He's saying there'll be a time. When. There'll be no need further to speak

to folk in preaching. As we do now. Because in heaven we shall know. Just as God wants us to know so he says of the gifts of proph- love will never come to a place where it's unnecessary level never fail never it will never go down. As an unnecessary quality. Whereas if there are gifts of prophecy they will be done away they will be rendered inoperative no longer necessary because we'll know those things because God says we should know even as we are knowing if there are tongues they will cease.

We know they dropped out. After the 1st century differences in languages will also be done away with in heaven Genesis eleven they came in through sin you know a lot of folks think they know a lot of languages that's a tremendous Marcus spirituality Well it's a market of intellect but the fact that there are many languages in the world is not a mark of spirituality because differences in language came in because of sin Genesis eleven and there's going to come a time when the work of Christ on Calvary will be seen in its fullest outreach. When we'll all speak the same language and if you've been around the world as some of us have been. Even recently if you have been there and seen how a division comes how this seems to be a barrier when one can speak a language it's a culture a tongue a language speaks of a culture connected with it and you cannot convey Oh it's very difficult very difficult. But. They're not going to be necessary in heaven will all speak.

As God gives us utterance just as there was one language before the tower of Babel that if there's knowledge it's going to be done away. It's going to be [inaudible] partial knowledge is going to disappear in the light of his presence. If there is knowledge it's going to be done away because. Just as one power light in the noon day sun. Is not needed. You might just will do away with it so the knowledge we have now and he explains we know one part we prophesy in part when the perfect comes the partial we've done away when I was a child I used to speak as a child

think as a child reason as a child when I became a man I did away with childish things. Well how do you want a child? To speak and think and reason as a child. Nothing wrong with that. But it is far from the perfect state now a little child will say Daddy why is water wet. Well the dad may know that it's a combination of two gases hydrogen and oxygen in a certain mixture. But he may not know why water is wet but he knows enough not to ask. A child will say why is an orange that color and why does it have that taste. Well the father may not know but he's old enough not to ask that kind of a question.

You see so what he's trying to say in verses nine to eleven is our present state of development and knowledge is to what we are to be. As the days of childhood are to mature adulthood now it doesn't mean that a child's thinking and a child's speaking are entirely wrong. No no. They just show immaturity. They show a lack. You can't put an old head on young shoulders you've heard that it's still true. You can't put an adult's head on child's shoulders. If that were possible the Lord would allow parents to get out of the way right after the child's born. No no. They still need parental help. And so we know in part we prophesy in part. That's good to know too. Truth. Is all there but doesn't mean that our apprehension of it is all there. And you know we're living in a day of great specialization. I had a professor in my undergraduate work at the University who said. You know the difference between a specialist and a philosopher. I didn't know. He said a specialist is a man who gets know more and more about less and less until he knows everything about nothing and a philosopher gets to know less and less about more and more. Always say I don't know what we don't know we don't know.

Philosopher gets to know less and less about more and more until he knows nothing about everything. Well. We are specializing used to be ear nose and throat. Now they say it's just the nose and the old family doctor said to the young fellow who will be brought into the world.

He says only the nose. Oh yes I only specialize in the nose he says which nostril. We know in part we prophesy in part but when the perfect is come. The partial will be done away. Perfect knowledge will come. And now he says a child's reasoning. A child speaking is adapted to it. But when you get mature. Those childish things fade away. And he gives another illustration of partial knowledge and for now we see in a mirror dimly. Dimly. As in a riddle. But then face to face now I know in part but then I shall know fully just as also I've been fully known. Isn't that marvelous. But now by faith hope love these three. Great unit. But the greatest of these is love.

And we should read the next words in chapter 14 pursue love. The greatest of these is love. Pursue love. That's it. Yes we see through a glass the brass mirror in use in those days was very common in Corinth. In fact it was known for certain types of metal mirrors that were made and made so that they could reflect very very. Beautifully the way we see things. Now is not at all as we shall see them in the coming day. And so I shall know just as I have been fully known by God through all the years. That doesn't mean we're going to be deity no matter what God does for us redeemed ones. We're never going to be deity. But we're going to have marvelous perfection. Physically. Mentally. And spiritually. And verse thirteen says there's an abiding quality about faith and hope but love excels them all. And you see faith will save your soul. Hope will give you anticipation for the future. But love is that which we share with others. Love is not true love. If it's not given outward if it's inward. It's no good. It's self-love the greatest of these is love.

It excels them all love is the manifestation. Of the life of God. It will last through out eternity. Think of it. God is never said to be God is faith. No. But it does say God is love. That chapter actually ends with the exhortation in 14:1 pursue or follow after pursue love work at that seek after that. Make that. Your business and your joy. Now we come. To the third part of this

tremendous discussion. On. Gifts. Problem of gift spiritual gifts not just any gifts not talents but spiritual gifts 1 Corinthians 12 13 and 14. We saw. The picture. Chapter 12. Then. The wonderful atmosphere in which love. Is the. All actuating the catalyst gets things going. Now. Chapter 14 the proper use of spiritual gifts the different gifts in the church was set forth in chapter 12. Let's not lose the connection there we saw that the Holy Spirit is sovereign in his distribution of gifts. We know that most of the miraculous gifts passed away soon after our Bible if we study church history.

We see that after our Bible is completed in the first century of the Christian era. Most of the miraculous gifts passed away and even in Acts we can see how there was a diminishing of gifts wrought so that Paul could not heal. Timothy. He said he had a very difficult stomach and so on. Epaphroditus was sick nigh unto death Trophimus we had to leave [inaudible] is sick and so on. That does not mean that God cannot cure today in answer to faith and the prayer. Yes he does. Otherwise why do we spend time praying at all for the ill? God will do it. Pursue love yet desire earnestly spiritual gifts but especially that you may prophesy notice that love is always to be put into operation. And he says we can rightly seek to be our best for God.

There is to be no fleshly ambition here. But why does he say especially prophesy. Ah even the prophetic books of the Old Testament were largely concerned with setting forth the will of God to the prophet's contemporaries what we call forth forth telling preaching as in the first chapter of Isaiah for instance first chapter of Jeremiah and so many of the other chapters. Even those prophetic books were concerned with setting forth the will of God to the prophets' contemporaries, think of Moses. In Exodus to Deuteronomy. There is a minimum of prediction fore telling, telling beforehand but it is worth telling the will of God in such a way that their consciences were exercised before God.

Now the New Testament prophet please speaks the truth of God in such manner that the hearts and consciences of the people of God are touched and stirred to do the will of God. Verse two reads for one who speaks in a tongue does not speak to men but to God. For no one understands this is in case there is not one to interpret for no one understands. But in his spirit he speaks mysteries. But one who prophesies speaks to men for edification and exhortation and consolation. Now the gift of prophecy is now contrasted with the gift of tongues one of the showy or display gifts and he says if a person speaks in a tongue he doesn't speak to men.

If one were to use a tongue gift speaking a language others don't know they would all have to admit they didn't know what he was saying. They wouldn't be edified at all. The Lord has enabled us speaking personally to study Hebrew since we were six years of age and on occasion my preaching. I will bring in something from the Hebrew quotes and Hebrew passage or word or in the Greek of the New Testament. But I never do that. Even today we're not to do that without. Indicating to the individuals to whom we appreciate what we mean.

By the original. We're not to lord it over them. Suppose you're speaking Hebrew or Greek people generally don't know Hebrew or Greek. Well we're not to fault them for that. But if we want to use the word and bring out some. In. Depth meaning. Let's please edify the people of God. It's not for us to show off. That isn't to be it at all. Or if one isn't showing off yet he's not doing it wisely if he does not interpret explain. The words such a gift would be appropriate. If the message were to be given. To the heathen who used that particular language he himself might be very well pleased even refreshed in his own spirit. But it's of no practical value in the church if there's no interpretation. And people hear it first last and always. They are to be considered first of all in such matters things are important but they are way way way down the line.

Even our sermon notes are way down the line compared to the people to whom we preaching. And verse three. One who prophesies speaks to men for edification exhortation constellation Paul outlines the three parts of the true spiritual ministry for the Lord. Many people say well as you think brother so-and-so where I go to church is preaching the Word of God or as he is he doing right in his ministry. Why do you have to ask people that again and again friends you have the touchstone. You have the measuring stick in verse three. You say would you want somebody to judge you on that well he better.

If my life and ministry can't go according to that then I'm wrong as well as somebody else. When I speak. I must speak to men for edification exhortation consolation. What does that mean? Edification. We must speak that men and women receive that which is for their spiritual uplift and growth. Wouldn't a mother be at fault? If she fed a child. Just water for the first say two weeks it wouldn't be much of the child would there. She has to feed that child something that will make it grows. If the people are refreshed in heart and spirit through the Word of God they're edify. Teach them. Teach them too many people do what a friend of mine said his aunt who was an officer in the Salvation Army a very dear soul that she used to say quit your meanness and learn to don't. Well that doesn't edify anybody. Quit your meanness and learn to don't. Why don't you tell them what to do?

Too many pastors I'm afraid are disappointed in the grasp or their people but they never tell the people what they're to do. They always tell him not to do this and not to do that. Well what are they to do. Edify them and secondly see edification come first tell them tell. Teach them. Secondly he exhorts those who know the truth to put it into practice. That's what he says exhortation. Now don't just be an exhorter. So easy to get Spirit truth in and sleep over it. And

it's so easy to exhort people without giving them much. Be a good person be a good Christian. Believe what God told you.

But why don't you get into the book and tell them what God wants them to believe. You can't put your faith in thin air. When you sit down to a table you don't sit on thin air you sit on a chair. You don't eat from thin air you have food on a table. And thirdly not on edify not on exhort but consoles. He comforts those who stand in need of it and all need this phase of ministry far more than is generally realized. Yes. Dr. Park of London once said a group of young preachers know how right he was he said. Young men always preach to broken hearts and you'll never lack for an audience. There are times when a person doesn't need to be instructed. He knows what the word teaches and there's not. It's not a time when he needs to be encouraged and motivated to put it into practice. But he's heartbroken his loved one has been taken from him or he suffered loss of one thing or another property or the life.

My friends then we have to speak unto consolation console the people of God our Lord Jesus did it? He taught them much. But don't forget let not your heart be troubled you believe in God believe also in me. He spoke consolation. There was a need for that too. One who speaks in a tongue edifies him verse four but one who prophesies edifies the church. What a difference if a person speaks in a language that nobody knows. He edifies himself he may enjoy it but it's of no use to others. Such a gift makes ones selfish instead of serviceable in the work of Christ. The ministry of prophecy edifies the one who prophesies means preaches in the church in a way that makes them understand the world helps them put it into practice and comforts their hearts when they need edifies the church.

Please underscore those words edifies well where did that word edify come from. It comes from a Latin word "aedificare" [inaudible] is a verb. Where we get edifice. Edifice an edifice. Means just another word for a building. Let's build up the church. Oh it needs building. A dear old Negro preacher in the south. Was so concerned about so many things going on in his church and he came to pray he said Lord. Prop us up in our leaning places. That's right. Too many Christians are leaning all over the place. They do need propping up need edifying need building up need strengthening need fortifying need nourishment someone has well said when you look at some Christians they are more fit for a hospital bed than they are for a battlefield. And the mindset of I go into a little town find about. Five churches there are bound to be four of them dead and the fifth one breathing hard.

Why? They haven't been edified; they don't know how to cope with things. He says now I wish that you all spoke in tongues but even more that you would prophesy something even greater than that and greater is one who prophesies that one who speaks in tongues unless he interprets you see if a person speaks in tongues and in turn has somebody to interpret or he himself interprets. My dear friend he is edifying so that the church may receive edifying that's all right to speak in a tongue if you interpret so that the church may receive edifies the comparison shows which is the preferable gift. So we conclude said Dr. Ironside once that we should desire spiritual gifts the gifts of the spirit not for anyone's individual enjoyment or glory but for the edification of the entire church. Notice throughout this chapter of friends the word unknown with the word tongues is not in the text if it were unknown in speaking of unknown tongues if it is an unknown nobody knows it but he's speaking of definite and known languages the miracle of Pentecost is not in view here.

Nor do we know of such instances today. But now brethren if I come to you speaking in tongues what shall I profit you unless I speak to you either by way of revelation or of knowledge or prophecy or of teaching he tells you the way to get it over so people will understand. The Apostle goes back to the subject at the first of the chapter the gift of speaking in tongues. He asked what would be the prophet if he came to them and he knew many languages if he came to them speaking in languages unless these could be interpreted by someone so that they could receive in this way a revelation from God. Knowledge that God wanted to impart a message of prophecy for their lives or teaching them to know. And then he goes on to explain. Yet even lifeless things either flute or harp in producing a sound. Hear it if they don't produce a distinction in the tones. How will it be known what's played on the flute or on the harp. There's going to be distinctions. There's got to be some message carried over.

There's got to be something that adds up. To a logical sequence 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's clear. How will it be known what is spoken for you'll be speaking. Into the air sound in itself is of no value unless it conveys distinct meaning. Tongues are valueless unless people get meaning out of them for their heart's blessing. Now for a little while we enjoy little ones saying a gag. And so on and so forth like that child that is start making syllables that have meaning or we'll never convey anything to them and they nothing to us. Just like speaking in the air exactly that way. There are perhaps a great many kinds of languages in the world and no kind is without meaning. Every voice has a meaning. Otherwise it's absolutely useless. What's the use of it if then I don't know the meaning of the language.

I shall be the one who speaks a barbarian and the one who speaks will be a Barbarian to me. Mutual lack of understanding is the only thing that will result. If a man speaks Zulu. And I'm

talking to him for instance in Marathi or in French or in German. Or. In Hebrew. We are not getting it over friend. We're not getting anywhere. We're spinning our wheels yes we are. We're running our motor without any progress. So if I don't know the meaning of the language and a man is speaking to me I shall be the one. Who speaks a barbarian? Yes that's a foreigner. And the one who speaks to me is going to be that too. We're not conveying. That's why they had to stop building at the Tower of Babel in Genesis eleven their languages were changed.

One man said well you hand me that two by four and somebody threw a brick at him. Well you can't build that way. No. They had to leave off. No. Got nowhere. So also you since you're zealous of spiritual seek to bind. For the edification of the church. Since you want spiritual gifts so earnestly. And he doesn't say that's wrong you want spiritual gets very earnestly seek those that are truly profitable something that will get the people somewhere something that will abound for the edification of the church and the church can. And therefore let one who speaks in a tongue pray that he may interpret there is the key. The emphasis is on the interpretation. Nobody can follow through and follow advice. Or a teaching unless they know what its saying. The effort will affect will be lacking in effectiveness every single time and explains if I pray and tell my spirit praise but my mind is unfruitful. Those who may pray in Latin. Or in Hebrew certain people do but don't understand these languages they may have their spirits exercised to express any but there's no understanding what is said.

Paul rejects that. Use of the vernacular is always to be encouraged don't go looking down. I don't care how many languages you know 50. Don't go looking down on the vernacular learn it learn it friend. Sunday school. And young people are meeting wherever you are. Certainly in the pulpit the use of the vernacular always to be encouraged so people may understand what they're saying. Or is being said and receive spiritual profit. There it. Is. What's the outcome then? I shall

pray with the spirit I shall pray with the mind also I shall symbol the spirit. I shall sing with the mind also in speaking or singing in the church the mind understanding is vital. It's the indispensable element. Just don't think it's a maraschino cherry. No no no. Don't think it's a maraschino cherry that somehow just puts an added touch. No it does not. It's necessary. Its basic is vital it's foundational. Understanding. Hear me again. Understanding. Is the vital indispensable element else we're getting nowhere. And God is not getting the glory. He wants people to understand even when they do understand.

So sad. Satan tries to keep them from putting it into operation. Then imagine how much harder it is if they do not. Understand. How can they ever put what's being said in to effect into practice oh friends. How infinitely. I use the word properly. How infinitely blessed is the word of God. Wise beyond all expression. This is the way it's to be done. And to be done properly. And God gets the glory. Man is edified the Saints. Know that. God. Wants them to do. May the Lord abundantly bless you?

Announcer:

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