If Any Man Speak

By J. Shannon (Shan) Jackson
Vol. 107, No. 02

One of life's grandest blessings is our ability to discuss with others. Speech, when correctly used, is of essential benefit. Used incorrectly, talk can do much harm. The difference between the two is often in the speaker's attitude and motive. The tongue is a "little member and boasts great things. See how great a forest a little fire kindles!" (James 3:5). Jesus asked the Pharisees, "How can ye, being evil, speak good things?" (Matt. 12:34). Christians must consider attitude in their speech and guard their words.

We all should be impressed with the awesome power of the tongue. Improperly used, James says, the tongue can defile the whole body (James 3:6). Properly used speech can do much good. "Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one" (Col. 4:6). Consider the proper use of language.

In teaching truth, we must "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

Here is the caveat. "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Jesus tells his disciples to "go and teach all nations" but their teaching is to be the things he "commanded them" (Matthew 28:19).

In 2 Timothy 4:2 Paul tells Timothy to "preach the word." He warns, "for the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables" (2 Tim. 4:3-4).

A proper use for human speech is “speaking the truth in love” (Eph. 4:15). There is also occasion for sealed lips and answering not a word (See John 19:9). In worship of God, acceptable worship must be “in spirit and in truth” – correct in attitude and correct in action. The Bible names five acts of worship – singing, praying, teaching, communion, and giving. Singing, praying, and teaching require speech. “Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). Bringing our feelings into sweet harmony with the words of a song, a public prayer, or the presentation of God’s word shows our love for a loving God.

In confession of Jesus, there are also five steps that bring salvation. The New Testament tells us to hear God’s truth, believe it, repent of our unholy life, confess Jesus as Lord, and submit to water baptism. It is the acceptance and obedience of these steps that puts us “in Christ” (Gal. 3:26-27).

Confession of Jesus as the resurrected son of God is to be verbal. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:9-10).

In defense of truth: Many problems facing the church today stem from our unwillingness to defend God’s truth. A Christian is to be ready always to teach the truth and protect it. We fear and studiously avoid controversy to the disgrace of the gospel and our own shame. Argument for the sake of argument is infamy, but argument in defense of truth is honorable and necessary. We forget Jesus was a brilliant debater.

Paul said that “in the defense and confirmation of the gospel” we are “partakers of grace” (Phil. 1:7). Our knowledge enables us to approve the things that are excellent (and therefore

disapprove things that are contrary to truth) that we may be "void of offence unto the day of Christ" (Phil. 1:10). We must be "bold to speak the word of God without fear… set for the defense of the gospel" (Phil. 1:14, 16).

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ" (Jude 3-4). Yes, our speech is very serious business. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). Watch your mouth and pay attention to your words. "For everything there is a season, and a time for every purpose under heaven…a time to keep silence, and a time to speak" (Eccl. 3:1, 7). What you say can condemn you! What you ought to say, but fail to speak, also can condemn you! Happy is silence in the face of slander and injustice.

Holy Spirit in the New Testament

By H. A. (Buster) Dobbs
Vol. 107, No. 02

- I. Introduction
  - A. The writers of the Old Testament looked for a time when the Holy Spirit would do a greater work than was done in their day.
  - B. They stressed the importance of words that

would be spoken and written because of the work of the Holy Spirit. Consider the importance of the words of revelation.

- 1. “The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah’s favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified” (Isa. 61:1-3).
- 2. The context of this passage shows these words were spoken to Judah before the Babylonian captivity and refer to the restoration and rebuilding of Jerusalem and the temple but have a second and ultimate fulfillment in Jesus (See Luke 4:16-21). The message was from “the Spirit of the Lord Jehovah.”

- C. The power and importance of the revealed word is emphasized. The word heard, revealed, preached, believed and obeyed is dominant.
  - 1. Matthew 4:12-17 and Isaiah 9:1-2– Jesus began to preach.
  - 2. Matthew 11:2-6; Isaiah 35:5-10–gospel is preached.
  - 3. Matthew 12:15-21 and Isaiah 42:1 -4–Jehovah’s servant shall declare judgment.
  - 4. Matthew 13:14-17 and Isaiah 6:9-10– see,

hear, believe.
- 5. Matthew 13:35 and Psalms 78:1-3– teach and reveal.
- 6. Luke 4:16-2 1 and Isaiah 61:1-3–preach good tidings.
- 7. John 12:37-41 and Isaiah 53:1; Isaiah 6:9-10–a message is to be believed.

- D. The Bible deals with the message more than the messenger. The real messenger was the Holy Spirit, and, being God, he is deep, inscrutable, and incomprehensible, but we can grasp the words the Holy Spirit revealed.

- II. The Holy Spirit and the Word in the New Testament
  - A. John the Baptist was a forerunner.
    - 1. He was filled with the Holy Spirit from birth (Luke 1:15).
    - 2. He was to prepare the way for Messiah (Isaiah 40:3).
    - 3. He would turn the hearts of the people to God (Malachi 4:5-6).
    - 4. He did his work by exhortation and preaching (Luke 3:18)
  - B. The work of Jesus was planned by God.
    - 1. “He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him” (John 3:34-36).
      - a) Note: Jesus is the one God sent. Jesus spoke the words of God: for (the reason is) he (God) giveth not the Spirit by measure. Obviously, the one

who spoke the words of God, is the one who received the Spirit without measure—Jesus received the spirit without measure.

- b) Others must have received the Spirit by measure; otherwise it does not make sense to say Jesus had an immeasurable measure of the Spirit.

- 2. Emphasis was put on the teaching (the words) of Jesus: “Never man so spake” (John 7:46).
    - a) “The multitudes were astonished at his teaching” (Matt. 7:28).
    - b) “Hear ye him” (Matt. 17:5).
    - c) “Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46).
    - d) “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that y, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock” (Matt. 7:21-24).
    - e) “It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and they are life” (John 6:63).

- f) “No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he that is from God, he hath seen the Father” (John 6:44-46).
- g) “Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God” (John 8:42-47)
- h) “If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long

time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works" (John 14:7-10; Amos 1:1). Daniel said, ' 'heard I the voice of his words" (Dan. 10:9). Balaam said, ' 'The word that God putteth in my mouth, that shall I speak" (Num. 22:38).

Comments on the Outline

God instructs the people of earth through the medium of words. The Holy Spirit used words in instructing chosen leaders who repeated the words to the public. The words would sometimes come to the receiver through the eye, at other times through the ear, and occasionally the words were put in the mouth, but the message always came in the signs and symbols of ideas and was communicated to the people in words.

"The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel…." (Amos 1:1). Daniel said, "heard I the voice of his words" (Dan.lO:9). Balaam said, "The word that God putteth in my mouth, that shall I speak" (Num. 22:3 8).

The Bible stresses the importance of inspired writings. The New Testament says the Holy Spirit influences human minds through a medium, except in some miracles—*miracles confined to the first century.*

God made the world by the creative power of his spoken word. God said, "Let there be light, and there was light." God said, "Let there be a firmament in the midst of the waters." God

said, “Let the waters under the heavens be gathered together unto one place.” God said, “Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.” God spoke, and it was done. “By faith we understand that the worlds have been framed by the word of God” (Heb. 11:3).

“… It is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). Paul’s argument is that the same God who called light out of darkness in the beginning, de- monstrated how weighty and mighty his word is, by giving the revelation of his gospel of salvation. We dare not ignore nor belittle it.

The force of God’s word is well documented in the Bible. The gospel is God’s power to save (Rom. 1:16). Still, some misguided souls call it “the mere word” and “the dead letter.” Those who faithfully follow the teaching of the Bible are called strict constructionists and legalists. These terms are used in derision and are not unlike the Jews’ calling Jesus a Samaritan to disgrace him. Jesus set the proper response pattern for us when he discounted their slap by saying they dishonored him and pointed out that he was doing his Father’s will, but they were not so disposed. The apostle argues we do not handle the word of God deceitfully. ..The gods of this world blind the minds of the unbelieving to prevent them from seeing the light of the gospel of the glory of Christ…We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God” (2 Cor. 4:1-7). He calls the scriptures “the word of God…the gospel of the glory of Christ…a treasure…an exceeding great power.”

We do not war according to the flesh, but “casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full” (2 Cor.

10:5-6).

Our obedience is to be full, complete, perfect. It is the Comforter—the Holy Spirit—who gives to us divine revelation. “Wherefore, even as the Holy Spirit saith, Today if ye shall hear his voice” (Heb. 3:7). “Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas” (Acts 1:16). “The Spirit of Jehovah spake by me, And his word was upon my tongue” (2 Sam. 23:2). “But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons” (1 Tim. 4:1).

The word of truth revealed by the Holy Spirit is sufficient and adequate to make sinners acceptable to God. We are not to follow the ambiguous leadings of doubtful feelings but are to submit to the absolute standard of scripture inspired of God.

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4).

“Thy will be done, as in heaven, so on earth” (Matt. 6:10).

“The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple” (Psalms 19:7).

“For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope” (Rom. 15:4).

“And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. That the man of God may be complete, furnished completely unto every good work” (2 Tim. 3:15-17)

“It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, are life” (John 6:63).

“For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death” (Rom. 8:2).

“But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing” (James 1:25).

“For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12).

“But be ye doers of the word, and not hearers only, deluding your own selves” (James 1:22).

“Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures” (James 1:18).

“Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever, For, all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you” (1 Peter 1:22-25).

“For seeing that in the wisdom of God the world through its wisdom knew not God, it was God’s good pleasure through the foolishness of the preaching to save them that believe” (1 Cor. 1:21).

“Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls” (James 1:21).

John the Baptist and Jesus of Nazareth finished their God-given assignments through the power of words. The overriding importance of the message is prominent in the God-given scriptures (writings). As we look at the work of the Holy Spirit in the lives of the apostles of Jesus, certain disciples in the first century, and all the saved, we will understand more fully the Spirit’s work of revealing, confirming, and protecting the plan of salvation as given in the new covenant.

“Now I commend you to God, and to the word of his grace, which is able to build you up, and to give {you} the inheritance among all them that are sanctified” (Acts 20:32).

Do We Know God?

By Carl G. Hecker
Vol. 107, No. 02

A basic understanding of the true nature of our God can come only from the Bible. Our ideas of him develop over years of spiritual growth. If our fundamental understanding is wrong, we will never come to an adequate appreciation of what he requires of us. The following simple thoughts seem helpful in searching for deeper insight from the scriptures. See if you agree.

The Godhead

A clear, simple concept of the God of the Bible is essential to the proper faith and practice of the religion of Christ. The Hebrew word translated God *(Elohim)* in Genesis 1:1 is plural in number. It shows plurality in the persons of God. The New Testament also presents the same idea (John 1:1-14).

We ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device (Acts 17:29). Material representations of the Divine Being are idolatry (Exodus 20:4-6). God is spirit and we must not allow ourselves to think otherwise (John 4:24).

God *(Elohim)* has revealed himself as three persons. Each one in the Godhead is a distinct person but always one in action, thought, and purpose with the other two in the Godhead. These three persons always moved in perfect unity, with each having a specific identity and work apart from the others.

The Father is the designer. The Son, (also designated the Word) is the executor. The Holy Ghost is the organizer. When we read of God in the Bible, it always helps to have these basic thoughts in mind: God, the Father, as Designer; God, the Son, as Executor; God, the Holy Ghost, as Organizer.

We see these three in the redemption of mankind. A proper understanding of their individual roles in this divine plan is essential to overcoming the often confusing and always conflicting denominational doctrines so prevalent today.

Our God in Redemption

We would expect to see the same unity of purpose and the definite assigned work in the revelation and enforcing of the scheme of redemption. The Father is the designer, the planner (Eph. 3:11; II Tim. 1:9). It was his eternal purpose. It was his grace and it was to be expressed in his gospel (Titus

2:11).

The Son is the one who executes by taking the form of a man (John 1:14) and dying on the cross to save all mankind (I Tim. 1:15). The Holy Ghost then did his divine part by revealing the reasonable and orderly plan in the New Testament. He did this by inspiring the apostles of Jesus.

Jesus gave the promise of the Father (infallible guidance) to his chosen apostles just before returning to the Father (John 14:25-26; Acts 1:4-9). The Comforter was to guide them into all truth. This he did. He then confirmed the word with gifts of signs and wonders and with divers miracles (Hebrews 2:1-4). The person of the Holy Ghost is always in the masculine gender (he or him). He is always singular in number. He revealed the word of God but he is not that word. The Holy Ghost has great influence but he is not merely an influence. The Holy Spirit is not some sort of "glorified it."

The Holy Spirit possesses all the divine attributes equally with God, the Father and God, the Son. He is co-eternal, omnipresent, omnipotent, and omniscient. He is a person of the Godhead.

The term *Holy Ghost* equates with the expression *Holy Spirit.* They mean the same. The two English words translate one Greek word. He is a person and always functions as a person. He can be grieved (Eph. 4:30). The Holy Ghost or Holy Spirit is one person the same as God, the Father, and Jesus Christ, the Son are individual persons (Eph. 4:1-4).

Just as one individual cannot dwell literally within another person, so neither God the Father, Christ the Son, nor the Holy Spirit dwells in us personally. Such divine indwelling is a beautiful expression pointing to the closeness of our relationship to them. When one misapplies these scriptures by making them literal, he not only comes up with conflicting and confusing denominational doctrines but deprives himself of the

real beauty of the revelation! The indwelling of the Godhead can only be effected by the words of the Eternal One. When this word is in the heart of the sincere individual it is God dwelling in us and we in him!

God dwells in us. Christ dwells in us. The Holy Spirit dwells in us. We dwell in them, that close! Such a close relationship is described by this beautiful and satisfying figure of speech. Other figures express the close relationship, such as we walk with him; he leads us; we are his sons and daughters. These physical, worldly images are descriptive of the spiritual. Our God is spirit (John 4:24). If any one of them is taken literally, that conveys an unreasonable idea leading to confusion and often unwholesome superstition. Do not allow this to happen to you.