

Prayer List

Wallace
Sheila
Ophelia
Josh
Daniel
Olene

Services:

Sunday

Bible Class 9:00 a.m.
Assembly 9:50 a.m.
Assembly 6:00 p.m.

Wednesday

Bible Class 7:00 p.m.

Elders:

Brad Behrens - bradbehrens@pinolechurchofchrist.com
Michael Odom - MichaelOdom@pinolechurchofchrist.com
Ernie Sprinkel - preacher@pinolechurchofchrist.com

This Week's Question:

Who referred to the future Jerusalem temple as a
“palace for the Lord God”?

Answer To Last Week's Question:

Beth-peor - Deuteronomy 34:1-6

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And God

by Dee Bowman

A word is a wonderful thing. Words are often aptly defined as vehicles of thought. Technically, they are a speech sound which has meaning attached to it. So strong is the word attached to the thing it represents that we cannot separate the two. Some have called words signs of ideas—and so they are. They represent something. They are not actually that thing, but they represent it so closely you cannot think of the thing without using the sign that represents it.

Words don't really do much by themselves. They need help from other words. When we string a group of words together to express an idea we often refer to the result as a train of thought. Notice, if you will, the idea of expressing the thought, like a train expresses its load. An express train, I suppose you'd say.

Words are not the only form of communication; but they are the most efficient and accurate form of it. Written words, properly understood and used, are a very accurate means of expressing an idea or thought. Spoken language is the most emotional and, probably the most accurate and expressive means of communicating because it combines so many things to bring thoughts from one mind to another. God has always used language —what He says—to accomplish His plans and purposes. He spoke the worlds into existence with words. He sent Christ who is called The Word that he might be understood by man (Jn. 1:1-3, 18). The ability to communicate through the spoken word is one of the ways we were created “in the image” of God.

After man was created by Him, man became very vain (Gen. 11:1-9). He sought glory for himself. He wanted a name (11:4). Not, mind you, just a monument, but one which would give him a name, a reputation. The impiety of these insurrectionists caused them to make the name-structure reach all the way to heaven, thus the tower of Babel.

How did God treat their rebellion? He separated them by “confounding” their language. He mixed up their speech so they could no longer understand one another. Clever. The result was predictable: there can be no commonality when there is no understanding, no fellowship where there is no comprehension, so they “left off the building.” No wonder—you can’t build with one another when you don’t understand one another.

Scripture states or implies in many places the role of communication in God’s plans. The Bible says, “God said, let there be light and there was light.” He literally spoke the creation into existence. He said and that which had not heretofore existed, came into existence. Jesus is called The Word because He became the very expression of God. God spoke to man in various ways, but “in these last days hath spoken to us by his Son...” (Heb. 11:2). In John 1:18, John says of Jesus, “...the only begotten son who was in the bosom of the Father, he hath declared him.”

2 Timothy 3:16-17 speaks of Scripture being “inspired of God.” The Greek word used here literally means “God-breathed,” an obvious reference to the language factor involved in revelation. Just as creation involved language, inspiration involved language. God’s eternal purpose involves language.

Ephesians 3:1-10 combines inspiration, revelation—both by God—and perception and application—both involving man. Paul says he received by inspiration what he wrote down so that “when ye read ye may understand my knowledge in the mystery of Christ Jesus.” Our ability to perceive the will of God—that is, what God expects of His creatures—is inseparably connected to words, words which can be understood and acted upon.

In Romans chapter ten, Paul says, “But what does it say? ‘The word is near you, even in your mouth and in your heart’ (that word which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead you will be saved.” Here, our salvation is connected to our confession—our statement of our belief. He continues, “for with the heart one believes to righteousness and with the mouth confession

is made to salvation.” He further asks, “How shall they call on Him in whom they have not believed?” and how shall they believe in Him of whom they have not heard?” Faith, according to the same writer, “comes by hearing and hearing by the word of God” (Romans 10:17).

At the Pentecost sermon in Acts 2, Peter said, “Ye men of Israel and all ye that dwell in Jerusalem, hear these words...” He then preached about Jesus as the provider of salvation through his death. When they heard this, they were ***ed in their hearts and said, “Men and brethren what shall we do?” Peter told them. Communicated information is involved in God’s part in salvation (God spoke to the people in their own languages). It is also involved in man’s part of the process so they said, “men and brethren what shall we do?”

In addition, consider that:

1. We are born again by the word (1 Pet. 1:23).
2. We are cleansed by the word (Eph. 5:26; Psa. 119:9).
3. We are saved by the word (1 Tim. 4:16; Jas. 1:21).
4. We grow by the word (1 Pet. 2:2; Jer. 15:16).
5. We are sanctified by the word (Jn. 17:17).
6. We are enlightened by the word (Psa. 19:8; Psa. 119:105).
7. We are kept by the word (Psa. 17:4).

If a man would be saved he must listen to what God has said. What God has said will make him aware of what he has to do to be saved. Doesn’t that say something about the necessity of looking frequently into His word? Never underestimate the power of words. But especially God’s words.