

The Terre Haute

SPEAKER

“If any man speak, let him speak as the oracles of God...” (1 Peter 4:11).

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A RIGHT SPIRIT #2

Nicolas Edwards

“Create in me a clean heart, O God; and renew a right spirit within me” (Ps. 51:10). The word of God will renew a right spirit within us if we will obey it. We need a:

FERVENT SPIRIT. Like Apollos, *“This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord...” (Acts 18:25).* Paul said to be *“Not slothful in business; fervent in spirit; serving the Lord” (Rom. 12:11).* This means “to boil with heat, be hot.” We need to be boiling with love for the good and hate for the evil. It means to be zealous!

PURPOSED SPIRIT. In Acts 19:21 we read, *“...Paul purposed in the spirit....”* This means “to set, fix, or establish for one’s self.” It has to do with preparation, determination, and conviction. *“Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat...” (Dan. 1:8).* He determined beforehand that he would not defile himself. We need that kind of spirit today.

SERVING SPIRIT. Paul wrote the saints in Rome, *“For God is my witness, whom I*

serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers” (Rom. 1:9).

MEEK SPIRIT. *“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).* Meekness is “gentleness, mildness, gentleness of spirit.” Meekness is to be *“Put on” (Col. 3:12)* and followed (1 Tim. 6:11). The Lord said, *“Blessed are the meek: for they shall inherit the earth” (Mt. 5:5).*

RENEWED SPIRIT. Paul wrote the saints at Ephesus, *“That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:22-24).* This renewing is a transformation. It means to take on a new mind. This renewing should occur when we are baptized. We crucify the old man of sin, rise to walk in newness of life, and no longer serve sin but righteousness (Rom. 6)!

QUIET SPIRIT. Peter wrote, *“But let it be the hidden man of*

the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pet. 3:4). The Bible emphasizes this in several places. *“In the multitude of words there wanteth not sin: but he that refraineth his lips is wise” (Prov. 10:19).* *“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding” (Prov. 17:27-28).* *“A fool uttereth all his mind: but a wise man keepeth it in till afterwards” (Prov. 29:11).* *“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. for a dream cometh through the multitude of business; and a fool’s voice is known by multitude of words” (Eccl. 5:1-3).* *“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath” (Jas. 1:19).*

Let’s be an example in spirit (1 Tim. 4:12).

WHAT ABOUT CONFESSION OF PUBLIC SIN?

Weldon E. Warnock

The Bible says, “*Confess your faults one to another...*” (Jas. 5:16). There are too many (one is too many) church members who sin and completely ignore the teaching of this Scripture. The word “*confess*” in this passage comes from the Greek word “*exomologeo*,” which means “a public acknowledgement or confession of sins” (Vine’s Word Studies). This word also conveys the idea of speaking freely, openly, and from the heart. Hence, when a child of God sins in a public manner, he ought to have the courage and humility publicly to acknowledge and openly and freely confess his sins.

But somebody says, “James is talking about those who have personally wronged another.” Friend, this text is broader than that. The phrase, “*Confess your faults one to another*” should not be restricted to personal offenses, but it also applies to any public sin. Certainly private offenses toward our fellowman should be righted but James enjoins upon us that we correct all manner of sin that brings reproach upon the church and shame upon its Head.

John writes, “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*” (1 Jn. 1:9). The word “*confess*” in this verse comes from the Greek word, “*homologeo*,” and means, “to confess, i.e. to admit or declare one’s self guilty of what one is accused of” (Thayer). Vine says of the word, “to confess by way of admitting

oneself guilty of what one is accused of, the result of inward conviction.” As you can see, Thayer and Vine give almost identical definitions. The passage under consideration shows that confession of sins is made also unto God, admitting guilt, and asking his forgiveness. Whether the sin is public or private, we are to confess it to God and He will cleanse us of it.

From the foregoing Scriptures, we can clearly see that it is just not enough to quit a sin or sins, but a confession of the sins is necessitated. If the sin is public, we ought to confess our faults one to another as well as to God, but if the sin is private or secret, then we ought to only confess it to God. As David said to Jehovah, “*...cleanse thou me from secret faults*” (Ps. 19:12).

FAILING TO CONFESS.

One of the laxities today in the church is a failure on the part of erring brethren to confess their sins. Some church members will quit attending services for a period of time and then show up as though nothing had happened. If they are not called upon for something or other, they will feel hurt and mistreated. Others will be guilty of drinking, lying, cursing, fraud, etc., and come to worship expecting to be used in some capacity and treated like a faithful brother. These kinds of brethren need to be told in no uncertain terms that their hearts are not right in the sight of God, and that they need to repent and confess to God and to the church for such sins. Then they can be used.

Some say that there is nothing in the Bible about brethren coming before the church or assembly and making

a confession of public sins... that confession of sins should be made just to God. Certainly God didn’t tell the erring that they had to come to the front pew during an assembly to make a confession, but he did tell them to confess their faults one to another. This command could be carried out different ways. Coming forward before the church during an invitation song is just one way that this command may be obeyed. The point that we are interested in is an open and public confession of sins...not the method that is to be employed.

When a confession has been made to the church, then the church can be assured that the erring brother has repented and therefore extend to him the right hand of fellowship. Otherwise, how would the church know just when to begin using a brother if he had to confess only to God and not let the church know that he had repented of his sins? For example, let’s say a brother gets drunk and “paints the town red” and that this incident is known by several people. If he doesn’t have to confess to the church for his disgraceful act, when could the church use him again for prayer, to preside at the Lord’s table, etc? First Sunday? Second Sunday? A month? The answer would be, “As soon as he repents and confesses his sin.”

THE MERITS OF CONFESSION. The effects of confession of sins are many. First, God is obeyed. We should always obey God. Second, confession shows a conscience that is still sensitive to sin. Many have rebelled against God until their hearts are so hardened and calloused that the word of God has no longer any effect upon them. Third,

confession is a safeguard against sin. Having openly made known our sins, we will not be as prone to commit the same sins again. Fourth, others will be in better position to help the erring brother. Somebody has said that “an honest confession is good for the soul.” How true this is.

Brother, have you sinned publicly? If you have, then confess it publicly. The blood of Christ will cleanse you from all sin and you can make a new start. Then live faithfully unto death.

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WHAT IS THAT TO THEE?

John Edwards

In the twenty-first chapter of John we read of Peter seeing the disciple whom Jesus loved and saying to Jesus, “Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me” (vv.

21-22). The Lord’s will concerning John did not change Peter’s responsibilities to the Lord. Peter was to follow Jesus regardless. We would do well to make application of this question — what is that to thee?

IF THE JEWS TITHED AND KEPT THE SABBATH DAY?

Some find where Old Testament Jews were required to tithe and keep the Sabbath day and think they need to do that today. God did command, “Remember the sabbath day, to keep it holy” (Ex. 20:8) and “the tenth shall be holy unto the Lord” (Lev. 27:32). What is that to thee? Were you brought out of the land of Egypt, out of the house of bondage (Ex. 20:1-2)? “These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai” (Lev. 27:34). The new covenant brought a new day, “the first day of the week” (Acts 20:7; 1 Cor. 16:2), and Christians are taught giving “as God hath prospered” (1 Cor. 16:2) and “as he purposeth in his heart” (2 Cor. 9:7).

IF THE THIEF WAS SAVED WITHOUT BEING BAPTIZED.

When we point out, “He that believeth and is baptized shall

be saved...” (Mk. 16:16), some object, “But the thief on the cross was saved without being baptized.” You can’t prove that he wasn’t baptized, but even if you could, what is that to thee?

“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth” (Heb. 9:17). We live after the death of the Testator and must submit to the command to be baptized.

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...” (Acts 2:38).

IF EVERYONE ELSE IS DOING WRONG. When care and concern is expressed for souls of children of God, rather than admit wrong and accept responsibility, some want to point the finger at others and accuse them of wrong, as if the wrong of others excuses their own wrongdoing. Suppose you could prove everyone else in sin, what is that to thee? It would not in any way change your need for forgiveness. Why not just say, “I have sinned” and make the proper correction? “Confess your faults one to another, and pray one for another, that ye may be healed....” (Jas. 5:16).

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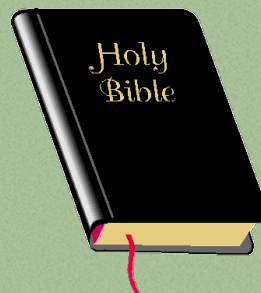
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Bible Speaks.**

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