

Lucan: It's time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Almighty and loving Father in Heaven, we come before your Throne during these Sabbath hours with joy and with thanksgiving. We have been blessed by your protection and guidance in the days that have passed, and we now enter into the sanctified hours of rest. May each here tonight receive a blessing for being in your presence, and may the message presented raise our hearts ever upward as we perfect the divine character. This we ask in Yahshua's name. Amen.

Lucan: Amen

Adriel777: Amen

daphna dee: Amen

Elyna: Amen.

Naraiel: Amen

Lucan: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1, 14)

What does it mean that Yahshua is "the Word?"

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)" (1 John 1:1, 2)

We have here, quite literally, the "meaning of life." "Logos," the Greek word translated as "Word" when referring to Yahshua, means far more than verbal expression. There are other words that mean this – for example, when Yahshua "answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)

This is not the word "logos," but another word, "rhema." It means that which is uttered by a living voice, a sentence, speech, words joined together in meaning. "Logos," however, means not only spoken words but their motive, their intent, the thought behind them and the logic that produces them. It speaks to the mind, the meaning, and the reason that brings words forth. In other words, it means the Spirit and heart behind the words.

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his

heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:43-45)

When it is written that Yahshua is "the Word of life," Yah is telling us both that Yahshua is Life, and that He is the very intent, meaning, and reason behind that Life.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:24, 26)

If the Son has life in Himself, what of we who have the Son in ourselves?

"He that hath the Son hath life; [and] he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5:12, 13)

Yahshua is not only "Life," but "The Word," and specifically "The Word of Life." There is an intimate connection between having the Son - and thus Life - and the words we speak:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life." (John 6:63)

And in practical terms for our application:

"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. 2:14-16)

Murmuring and disputing, then, are at cross purposes with "holding forth the word of life." The reason for this is given a verse earlier: "For it is God which worketh in you both to will and to do of [his] good pleasure." (Phil. 2:13)

And again:

"And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose." (Romans 8:28)

We cannot hold forth the word of life and the words of despair, dissatisfaction, or failure.

These things are not in our life, because these things are not in Christ. To "hold forth the word of life" is to hold forth Christ in our words, disposition, and attitude. The words and expressions used in daily conversation reveal and exalt either Christ and life within, or the world and death around.

What is it that we speak?

"To the one [we are] the savour of death unto death; and to the other the savour of life unto life. And who [is] sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." (2 Cor. 2:16, 17)

And why is it that "in the sight of God speak we in Christ?"

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory." (Col. 3:1-4)

Once more, what does the Scripture say this means practically?

"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you." (Eph. 4:29, 31-32, NKJV)

"No corrupt logos" is what Paul writes; no corrupt or unfit words, motives, thoughts, spirit, intent, etc. Just as Yahshua is more than the audible spoken word, but the "logos," so our communication is to be pure in more than merely the syllables and grammar we use. We are to examine our thoughts, feelings, and motives in speaking, lest we allow ourselves to be deceived into voicing the "corrupt" thoughts and feelings that Satan will suggest to even the best of men.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Yahshua." (Philemon 1:6)

What is it that causes the communication of our faith to be "effectual" – active, powerful, effective? It is the "acknowledging of every good thing which is in you in Christ Yahshua." This is what the world deems arrogance; this is what false Christianity deems pride. This is why the "faith" communicated by such is not effectual, and cannot be effectual. Yet "In God we boast all the day long, and praise thy name for ever. Selah." (Psalms 44:8)

The gospel of Yahshua is not a gospel of "do nots," though it is true that "whosoever is born of God doth not commit sin." (1 John 3:9)

Rather, it is the gospel of the gift of God. Yahweh does not remove evil without replacing it with righteousness; He does not tell us what not to say without putting in our hearts what to say instead.

Sin is the absence of love, just as darkness is the absence of light. We are not of those in sin and darkness, but in life and light.

"Evil speaking," then, or "corrupt communication," or "murmuring and disputings," and all other sins of speech – insinuations, divisions, shared doubts, exalting difficulties – are harmful not only because of what is said, but what is not said. And what is not said is the truth – the Word of Life, through which is acknowledged every good thing in us in Christ Yahshua.

The Word of Christ is an active Word; it causes us to speak out against injustice rather than remaining neutral and silent. It causes us to speak boldly on behalf of truth rather than to merely omit speaking falsehood. Yes, we are among those of whom it is written, "and in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:5) Yet we are not defined merely by our lack of guile, for it is also written:

"For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent." (Zeph. 3:9)

This – a pure speech, with which we call on the name of Yahweh - is the gift, the positive principle of righteousness. The result of this gift is that "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make [them] afraid." (Zeph. 3:13)

As Christians, we are not defined by what we lack, but by our abundance; rather, the abundance of Christ within us.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yahshua Christ." (Romans 5:17)

We do not merely avoid letting corrupt words come from our mouth, but rather speak "what is good for necessary edification, that it may impart grace to the hearers." (Eph. 4:29, NKJV)

Of those things that are not to be once named among us, we have such things as "neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." (Eph. 5:4)

We do not only "have no fellowship with the unfruitful works of darkness, but rather reprove [them]." (Eph. 5:11)

We do not sit idly in not worrying for our food and clothing, "but rather seek the kingdom of God; and all these things shall be added unto you." (Luke 12:31)

"But rather" is the manner of Yah's dealing with us; He does not call us out without calling us in. He does not tell us to cease sinning without calling us to accept righteousness. He does not tell us to avoid speaking corrupt words without giving us the tongue to speak true Words, holding forth the word of life and testifying of His goodness. Has he not dealt well with us in all things, which "work together for the good to them that love God?"

Has this promise fallen flat? Has His word returned unto Him void?

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it." (Isaiah 55:11)

And again:

"For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20)

Our words are our influence, and the weight we give them is equal to the weight we give to the blood of the Son of God, with which we have been bought and redeemed to speak them.

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." (Acts 5:19, 20)

Let us hear the summary of the matter:

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Hebrews 13:15, 16; Matthew 12:37)

Lucan: Are there any comments on the study tonight?

Adriel777: Amen

Zahakiel: C

Pastor Chick: C

Lucan: Go ahead, David

Zahakiel: I appreciate this study very much... One line that had particular impact was this one: "It is the "acknowledging of every good thing which is in you in Christ Yahshua."" This is the Biblical foundation of one of our rules of thumb; that is, the "I am" vs "I feel." As we teach, we only say, "I am" preceding something good, and pure, and true. I am joyful, I am blessed, and so on. On the other hand... that which is not in us, because it is not in Christ Yahshua, if we experience a sensation of this sort it is only as a temporary response to some outside factor. As such, we identify them as feelings, as emotions and define them rather than having them define us... "I feel sad." "I feel frustrated." These give us the power to choose to set them aside when they are no longer useful to indicate a need for something to change. So, it is good to recognize that this concept is not a "CSDA thing," but a Biblical principle being applied in a practical way. End.

Adriel777: Amen

Lucan: I like that verse connection. 😊 Thanks for bringing that to light. Go ahead, Pastor.

Pastor Chick: I think you probably left the Scripture out purposefully, but this study presents the reason "every idle word will be brought into judgment." (Matt. 12:36)END.

Lucan: Ah, good. 😊 Are there any other comments? If not, I'll ask Pastor to offer a closing prayer.

Pastor Chick: Dear Father in Heaven, we ask that the true impact of Your teaching be effectual to us this Sabbath as we rest in Your words of life in Yahshua's holy and precious name, Amen.

Adriel777: Amen

Barb: Amen

Elyna: Amen.

Lucan: Amen

daphna dee: Amen

Naraiel: Amen

Zahakiel: Amen