

THE INSTRUCTOR



"All Scripture is given by inspiration of God, and is profitable for doctrine, of reproof, for correction, for instruction in righteousness." 2 Timothy 3:16

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"LET NO MAN"

There is one admonition of the Holy Spirit to Christians that is repeated several times in the New Testament, and each time it begins with these words: "LET NO MAN. . ." Although it begins the same way the admonition considers different areas of warning. Let us briefly consider five of these areas.

"**Let no man** therefore **JUDGE** you in meat, or in drink, or in respect of a feast day of in a new moon or a sabbath day: . . ." (Col. 2:16). If I understand this passage, we should not let others use their human standards and traditions in judging us. God is the only one "with whom we have to do," or to whom we have to answer, and, therefore, His word is the only correct basis or standard for judging or measuring any human conduct.

"**Let no man** **DESPISE** thy youth; . . ." (1 Tim. 4:12; cf. Titus 2:15). It is true that we cannot keep people from despising us for our "youth," righteousness, love for the truth, uncompromising spirit, etc., but we can keep it from "getting us down" or discouraging us from living the life of a Christian.

Man can be "deceived" from two sources: hence, the Holy Spirit warns against the same in the following language: "**Let no man** **DECEIVE** you with empty words: . . ." The word "deceive," as used here, means "to cheat, beguile," "to seduce into error," even as Eve was. (1 Tim. 2:14). It is bad enough to be deceived by others, but what about this

warning: "**Let no man** **DECEIVE** himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise." (1 Cor. 3:18).

"My little children, **let no man** **LEAD YOU** **ASTRAY**. . ." (1 John 3:7). i.e. to cause you to wander away from the paths of righteousness. The same idea of being "led astray" is taught in the following passages by the use of the word "deceived:" "Be not **DECEIVED**: evil companionships corrupt good morals." (1 Cor. 15:33). "Be not **DECEIVED**: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9-10). And again, "Be not **DECEIVED**; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

Finally, "**let no man** **ROB YOU** of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, . . ." (Col. 2:18-19). If we lose our prize, crown, or "birthright," it will be because of one of two reasons. We have either allowed **others** to "rob" us, i.e. to "take" it from us, (Rev. 3:11), or we have "sold" it **ourselves** for a "mess or pottage." (Heb. 12:16f; Gen. 25:33f).

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Editorial - - -

He Spake Unadvisedly

In discussing Israel's rebellion against God, the Psalmist said: **"They angered him also at the waters of strife (ASV says: 'Meribah'), so that it went ill with Moses for their sakes: because they provoked his spirit, so that HE SPAKE UNADVISEDLY with his lips."** (Psalms 106:33). For a fuller discussion of these matters, you can read Numbers 20:1-12.

The Israelites were in the desert of Zin and abode in Kadesh. There was no water for the congregation and they gathered themselves against Moses and Aaron and chode (i.e., strove or contended angrily and noisily) with Moses. Moses and Aaron left the assembly and went to the door of the tabernacle and fell on their faces and the glory of the Lord appeared unto them.

The Lord told Moses to **"take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."** The instructions were simple. The commands of God were plainly given. Moses and Aaron gathered the assembly before the rock as God had commanded. However, instead of **speaking to the rock** as God had commanded, Moses spoke **to the people** saying: **"Hear now, ye rebels; must we fetch**

water out of this rock?" And Moses smote the rock twice with his rod. Although water was provided, God was displeased with Moses and Aaron because they disobeyed His voice. **Moses SPAKE UNADVISEDLY with his lips!**

There are many ways that one may **speak unadvisedly** with his lips and various reasons for so doing. No one is ever justified in so speaking regardless of how or why he may do so.

IN SPEAKING UNADVISEDLY, **Moses spoke to the people instead of speaking to the rock.** God had commanded Moses to **"speak unto the rock** before their eyes." However, **Moses spake unto the people.** He did not obey God. He could have "rationalized" that since the rock could not see nor hear, it would be foolish to speak to it. He could have "rationalized" that since this was such a small matter, it really would make no difference anyway. Although there is no evidence in the Text that Moses tried to "rationalize" away God's command, there are many people today who do "rationalize" away simple commands of God. For example: God has commanded the alien sinner to **"be baptized for the remission of sins,"** (cf. Acts 2:38; 10:48; 22:16; Mark 16:15-16), but many people will "reason" that since baptism is a physical act that it has nothing to do with salvation from past sins, or they may "rationalize" that this is such a small matter that it really makes no difference anyway. The same type "reasoning" may be used (and often times it is so used) in an effort to invalidate God's teaching in other areas. Such "reasoning" is **never justified!**

We need to learn well this lesson: When God said **"speak unto the rock,"** He meant **"speak unto the rock."** He did not mean merely to **"speak."** He meant **"speak unto the rock."** He did not mean **"speak unto the people."** He meant **"speak unto the rock!"** Today, when God says through His word to **"be baptized for the remission of sins,"** He does not mean "be baptized because you are already saved." He means **"be baptized for the remission of sins!"**

IN SPEAKING UNADVISEDLY, **Moses spoke in anger, it seems. Apparently, he spoke unadvisedly because they provoked his spirit.** Although Moses may have been provoked and angered, **he did wrong in speaking unadvisedly with his lips.**

Many people **speak unadvisedly** because

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HE SPAKE UNADVISEDLY

someone or something makes them angry. Christians are responsible for their words. We will be either justified or condemned by our words. (cf. Matthew 12:36-37). There is no justification for us when we **speak unadvisedly** with our lips. James says: "... let every man be swift to hear, **slow to speak**, slow to wrath." (James 1:19).

IN SPEAKING UNADVISEDLY, **Moses was reacting to murmuring**. The Israelites "strove" or "chode" with Moses and Aaron. They criticized Moses and Aaron and murmured against God. It seems that they contended angrily and noisily. Although Moses' speaking was obviously in reaction to criticism and indignant complaining, the Psalmist said it was "**unadvisedly**" done.

Our reaction to criticism and murmuring may be such that we **speak unadvisedly**. With such speaking God is not well pleased. The unrighteous actions of others do not justify our ungodly deeds. We must control our spirits and govern our thoughts and bridle our tongues even though others may criticize us and murmur against God.

IN SPEAKING UNADVISEDLY, **Moses indicated that he did not believe God to sanctify him in the eyes of the Israelites**. In speaking to the people instead of speaking to the rock as God had commanded, Moses disobeyed God. God said unto Moses and Aaron: "Because **ye believed me not, to sanctify me in the eyes of the children of Israel**,..." Disobedience indicates a lack of faith. On this occasion Moses did not have enough faith to do what God had commanded.

Whether one is an alien sinner or a child of God, he must have enough faith to God's will. Man is never justified in setting aside God's will in any matter or under any circumstance.

IN SPEAKING UNADVISEDLY, **Moses sacrificed the privilege of leading Israel into the promised land**. God said: "Because **ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall NOT bring this congregation into the land which I have given them**." Moses was denied the privilege of going into the land of Canaan because of his disobedience. God had said: "speak unto the rock," but Moses did not speak to the rock, He spake to the people. In so doing, he **spake unadvisedly**.

Obedience to God, speaking and doing as God advises, brings blessings. Disobedience

brings cursing. Let us not "**speak unadvisedly**" for in so doing, we will sacrifice blessings and receive cursings.

(CRS)

AS THE TWIG IS BENT

A little girl with shining eyes

Her little face aglow

Said: "Daddy, it is almost time

For Bible school, let's go.

They teach us there of Jesus' love,

Of how He died for all

Upon the cruel cross to save

Those who on Him will call."

"Oh, no," said Daddy, "not today,

I've worked hard all this week

And I must have one day of rest

I'm going to the creek

For there I can relax and rest

And fishing's fine they say.

So run along, don't bother me.

We'll go to church someday."

Months and years have passed away

But Daddy hears that plea no more;

Let's go to Bible school,"

Those childhood days are o'er.

And now that Daddy's growing old

When life is almost through,

He finds the time to go to church,

But what does daughter do?

She says: "Oh, Daddy, not today—

I stayed up most all night,

And I've just got to have some sleep,

Besides, I look a fright."

Then Daddy lifts a trembling hand

To brush away the tears

As again he hears the pleading voice

Distinctly through the years.

He sees a small girl's shining face

Upturned with eyes aglow

As she says: "It's time for Bible school.

Please, Daddy, won't you go?

Author unknown

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LET NO MAN

Brethren, it behooves us to take heed to such spiritual warnings. In fact, our eternal destiny depends upon it.

--Victor H. Sellers in

THE PRESTON REPORTER

