

How To Judge What Category Our Words Fall Into

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1. We are to speak the truth in season and out of season. 2 Tim. 4:2.
[2] Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Tim 4:2.
2. Our words must always be a blessing and not a curse. Jam. 3:8-10.
[8] But the tongue can no man tame; it is an unruly evil, full of deadly poison.
[9] Therewith bless us God, even the Father; and therewith curse we men, which are made after the similitude of God.
[10] Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Jam. 3:8-10.

3. Neither are we to cause confusion with our words which we speak. Jam. 3:5-6.

[5] Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

[6] And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. Jam. 3:5-6.

4. When we look at what the words of Faith and of good doctrine which we preach give, we can see that our words fall into various categories. 1 Tim. 4:6.

[6] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 1 Tim. 4:6.

5. Categories of spoken words in the Bible are the major or particular condition in our hearers that there are to receive from our spoken words according to our intention and usage of knowledge. Here are some categories:

i. Enlightenment/Education.

ii. Direction.

iii. Purpose.

iv. Information.

v. Correction.

vi. Encouragement.

vii. Commendation.

viii. Pleasure.

ix. Inquiry.

6. Spiritual words in the Bible are often spoken to educate or enlighten someone about something they did not know before. This is what we must do when we speak. Lk. 24:25-27; Acts. 8:29-37.

[25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

[26] Ought not Christ to have suffered these things, and to enter into his glory?

[27] And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Lk. 24:25-28.

[29] Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

[30] And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

[31] And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

[32] The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

[33] In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth.

[34] And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?

[35] Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

[36] And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

[37] And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts. 8:29-37.

7. Words are also spoken to give man direction, that is, to enlighten him as to where he should go, or as to what positions to take. Isa. 30:21; Jer. 7:4-7.

[21] And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isa. 30:21.

[4] Trust ye not in lying words, saying, the temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

[5] For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

[6] If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

[7] Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Jer. 7:4-7.

8. Words are also spoken in the Bible to give purpose or meaning to a person's existence, this is sometimes the same as given direction. Here are examples of words giving purpose. Isa. 6:8-12; Matt. 28:18-20.

[8] Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me.

[9] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

[10] Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

[11] Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

[12] And the Lord have removed men far away, and there be a great forsaking in the midst of the land. Isa. 6:8-12.

[18] And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.

[19] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:18-20.

9. Words are also spoken to give information. However, all Biblical information are for some benefit to the hearers. Lev. 11:4-5, 8; 2 Kn. 15:22-24.

[4] Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

[5] And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

[8] Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. Lev. 11:4-5, 8.

[22] And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

[23] In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

[24] And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. 2 Kn. 15:22-24.

10. Words are also spoken for correction, because correction in righteousness is important for the success of all. Eze. 18:30-32; Gal. 2:11-16.

[30] Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

[31] Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

[32] For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. Eze. 18:30-32.

[11] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

[12] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

[13] And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

[14] But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

[15] We who are Jews by nature, and not sinners of the Gentiles,

[16] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. 2:11-16.

11. Words are also spoken just to give encouragement to people who are facing such a need. Here are some examples. 1 Pet. 4:12-14; 1 Jn. 3:1.

[12] Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

[13] But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

[14] If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 1 Pet. 4:12-14.

[1] Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 Jn. 3:1.

12. Words are also spoken for the sake of Commendation. To commend a person is also to encourage him. 2 Cor. 4:1, 2; 1 Tim. 1:15.

[1] Therefore seeing we have this ministry, as we have received mercy, we faint not;

[2] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 Cor. 4:1-2.

[15] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1:15.

13. Words are also spoken for the purpose of giving pleasure, but this is never against the moral positions of God. Eccl. 2:24; Eph. 5:31.

[24] There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. Eccl. 2:24.

[31] For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Eph. 5:31.

14. Words are also spoken to create inquiry in the mind of the hearers. The end result is education or enlightenment. Isa. 1:18; Jn. 5:39.

[18] Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18.

[39] Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Jn. 5:39.

15. The categories of the spoken word are not each isolated from the other, but they all are interrelated one way or the other. 2 Tim. 3:15-17.

[15] And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

[16] All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

[17] That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:15-17.

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