

Chapter 1 : For the mouth of the LORD has spoken | Darron E. Franklin's Blog

Whether by mouth, lips, or tongue, the Lord has spoken! And as Jesus affirmed, God's Word provides a life changing opportunity (Jn.). Indeed "All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Tim.

Face to Face with God: Following our examination of the face in chapter four, in this chapter we shall examine several different parts of the face that also occur in well-known figurative expressions. Thus we shall consider the mouth, lips, and tongue as well as activities that take place in relation to them such as speaking and tasting. Each of these facial features is commonly employed in familiar figurative expressions. For example, many things are said to have a mouth such as a cave or a river where it empties into another body of water. The lip likewise appears in figures. It can describe the tip of a problem or an edge of an object. The tongue can describe a language or a distinctive shape, such as a narrow strip of land protruding into water. Shoes are said to have a tongue. The tongue also is used in various matters involving speech. Even the teeth appear in contemporary idiomatic speech. Thus we read of the mouth of a well Gen. Elsewhere the grave is called the pit Ps. Even difficult times or situations can be said to have a mouth. The mouth can bring forth empty Job The author of Proverbs warns of the mouth of fools: Indeed mouths can be corrupt or perverse, Prov. Such mouths are not trustworthy Ps. Their mouths are free of deceit Isa. Those who are innocent can defend and deliver themselves by speaking the truth [Prov] The mouth can also reflect authority. I put my hand over my mouth to silence myself. Laying the hand upon the mouth is a gesture expressive of reverential silence from astonishment and admiration. For it is God who put the words in their mouths: For the LORD lit. For I am God, and I have no peer. I solemnly make this oathâ€”what I say is true and reliable lit. They were also effective: Such was the case for disobedient Israel and Judah 2 Kings At times that wisdom comes in the form of wise sayings transferred from one generation to another. Thus the psalmist Asaph pleads with his hearers to hear his words: What we have heard and learnedâ€”that which our ancestors have told usâ€”we will not hide from their descendents. One finds and gains the kingdom by understanding the parables; but to false disciples, who are ignorant their meaning stays hidden. Therefore, from the mouth of the wise believer will come learned words of wisdom Ps. Above all, the believer should spend time with God in prayer Ps. By these he may prove to be a source of help to those who are perishing Prov. The mouth of the believer should be ready to share the good news of salvation in Christ Jesus Acts Many types of lips are mentioned in the Bible. There are lips of fools Prov. The lips of the fool contain no knowledge Prov. The lips can be categorized as to whether they are used negatively or positively. To the former category belong lips that are evil Prov. Such lips can be filled with trouble Ps. Particularly to be avoided are those that are filled with evil fervency Prov. In the latter category are lips that have been purified Zeph. Such lips are honest Prov. They are filled with graciousness Ps. Since there are lips that can be described negatively and positively, it may be expected that the actions that are associated with them share the same qualities. And such indeed proves to be the case. One can sin Prov. The lips can also be a positive influence Song 4: By the proper use of the lips a person may find nourishment both for personal growth Prov. Because his lips are filled with wisdom Prov. It is especially true that rulers should make wise and just decisions Prov. Then a person can offer the fruit of his lips Hos. Such a person will keep wickedness from his lips Job Thus Zophar unfairly chides Job as follows: When next God appears to Israel, it will be to a repentant and redeemed people. At that time they will rejoice in his coming and the unbelieving nations of this world will be judged so severely that it will resemble a terrible storm: Look, the name of the LORD comes from a distant place in raging anger lit. He speaks angrily and his word is like destructive fire lit. His battle cry overwhelms like a flooding river lit. He shakes the nations in a sieve that isolates the chaff; he puts a bit into the mouth of the nations and leads them to destruction. You will sing as you do in the evening when you are celebrating a festival. Not only should they practice those standards but pass them on to others Deut. Like David of old, believers should find their full satisfaction in glorifying and serving the Lord: They should live consistent lives before God Jer. The chief words for tongue in the Old and New Testaments occur well over one hundred times, often in a figurative sense. The tongue is at times

employed in the sense of a language, whether human e. The tongue can also signify a small body of water projecting from a larger one, such as a bay Josh. As he had done in the past Ex. The tongue can also be likened to a bar of gold Josh. The fire represented the divine presence cf. Here however it is rather the light of divine inspiration. For it appears in the form of tongues and its effect is speech. Crafty tongues Job The tongue can be employed in many unjust ways Job 6: Poor behavior is especially prominent in the malicious and hateful gesture of sticking out the tongue Isa. A bad tongue can be described as a sharp sword Ps. In all of the above the tongue serves as a source of wickedness Isa. And the tongue is a fire! The tongue represents the world of wrong doing among the parts of our bodiesâ€. A righteous tongue can be as precious as choice silver Prov. It can speak wisely Prov. A truly wise person has a tongue that brings healing Prov. He speaks angrily lit. As for the imagery of the lips and tongue, J. Thus the combination of tongue and mouth may be noted numerous times. Protect the opening of my lips. Then my tongue will shout for joy because of your deliverance! O LORD, give me the words lit. He emphasizes his total dependence upon God. The Scriptures often affirm that the revelation contained in them comes ultimately from the Lord: God also spoke to Simeon Lk. At times he spoke through angels Dan. Through them he spoke messages of coming judgment Jer. Such is often delivered with great power as at the creation Gen. Such repetition gives the readers of the Bible assurance that the Scriptures are indeed the words that God has revealed through chosen human authors. Whether by mouth, lips, or tongue, the Lord has spoken!

Chapter 2 : The Mouth of the Lord has Spoken : Risto Nurmela :

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD has spoken it. American Standard Version and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

In the confidence and certainty of faith, he confesses these things as already accomplished before God in heaven. Though the occasion is the nativity and circumcision of his own son, John, he first of all gives thanks for the Infant Jesus, the Horn of Salvation that God has raised up in the House of His Servant David. Everything is always about Jesus. Everything from start to finish is centered in Him, the Lamb of God. And everything else derives its meaning and significance from Him. That is true of your life, as well. It is true of your body and soul, your eyes and ears, your reason, and all your members. It is true of your vocation, and your stations in life, your job, and your family. It all depends on Him and finds its real value and true purpose in Him, in His Body crucified and risen from the dead. And in all things, in all that you do and say, you are called to confess Him and His Holy Name, which you also bear and carry by your Baptism into Him. So also is it true in the case of St. John the Baptist, in a special and particular way, that everything is all about Jesus. His whole life points to Jesus, already from the womb. Remember how, when St. Mary first came to the home of Zacharias and Elizabeth, as soon as her greeting reached the ears of her relative, Elizabeth, even then baby John, in the womb of his mother, leaped for joy at the presence of his Savior. So do his nativity and circumcision point to the coming Nativity and Circumcision of the Lord Jesus Christ. Likewise, his life in the desert wilderness, his preaching and Baptism of repentance for the forgiveness of sins, and finally his martyrdom, his beheading – it all points to Jesus, to His Cross, to His Atonement, to His forgiveness of sins, and to His free gift of Life and Salvation in His flesh and blood. John, by that preaching, by that mouth and voice, that St. This is how God speaks, also now to you, by the mouth and preaching of His servants. And it is by His speaking that God works and does all that He has promised. He speaks both Law and Gospel. He instructs you in the way that you should go. He calls you to live within your own place in life, trusting that He will also provide the necessary means by which to carry out the work that He has given you to do. He lowers your mountains and raises your valleys, so that both your pride and your despair are done away with and removed. He smooths your rough places, and He straightens what is crooked in your life. He calls you daily to repentance, to die to your sins, and to live unto righteousness by faith in the Lord Jesus Christ, who has been crucified and is risen from the dead for you and all. By the mouth of His servants, the same Lord speaks forgiveness, salvation, and Peace into your ears, into your body and life, unto the life everlasting. Just think of that. He speaks and bestows real Peace for your troubled heart and your troubled mind and your troubled life on earth. He speaks to your heart, tenderly, and by that preaching the Holy Spirit lays Christ Jesus on your heart to comfort you with His forgiveness of all your sins. Have you done wrong? Have you spoken harshly? Have you been lazy? Have you stolen, been negligent, wasted anything, or done any harm? Have you failed to love? You are forgiven by the Love of God in Christ. He speaks such comfort to you, daily and richly, through the Gospel. Listen, therefore, to what the Mouth of the Lord speaks. Listen to His Mouth, to your pastor and his preaching. Listen with your ears, and listen with your heart and your mind, and listen with your whole body, soul, and spirit. And both mouth and ears are sanctified and consecrated for this purpose by the Word of the Lord that is spoken and heard in His Name. When you hear His Word, and pray and confess as He has taught you. When you pray and confess, not only for yourself, but with and for your children, even from the womb; and with and for your spouse, your friends and neighbors; for your brothers and sisters, including your brothers and sisters in Christ; and for your pastor, that he also be upheld in Peace. Do not suppose that such a Word, even upon your lips and from your mouth, is ever a pointless or powerless noise. Do not suppose that, because you are not eloquent or confident, or as articulate as you would like to be, that you cannot speak the Word of the Lord, or by that Word bring comfort to your neighbor. For it is the Voice of the Lord, the very Voice by which He renews the heavens and moves mountains; by which He wounds and heals, kills and makes alive; by which He gives life to all of creation; by which He forgives sins and rescues from death and the

devil; by which He reveals Himself and His glory to all flesh; by which He cleanses your lips and does great things. You are not the Mother of God, as St. Mary was, nor the Forerunner of the Lord, as St. And, dearly beloved, you are spoken to by the Lord. As your preacher is His Mouth, so do your ears become the cradle into which His Word is placed, that your heart, mind, and body might also receive and treasure Him. And as you thus hear and receive the Word of the Lord, so do you also speak, and pray, and confess. So do you praise, give thanks, and sing the New Song of Christ. No, you are not the Savior and Redeemer. Nor of yourself are you worthy even to untie His sandals; for He alone is able to redeem His people. So does the Lord, by the Voice of His preaching, come down from heaven and come to His Temple, and rise among us with tender mercy, the knowledge of salvation, and the way of peace. So does He visit you here and now, and give you life, by the forgiveness of all your sins. For the Mouth of the Lord has thus spoken, and so is it done.

Chapter 3 : thinking-out-loud: The Mouth of the Lord Has Spoken

The mouth of the Lord has spoken it. In the name of Jesus, Amen. This entry was posted in Series B, Sermons by wcwirla. Bookmark the permalink.

Though his work is almost universally known within the English-speaking world, Charles Jennens is virtually unknown. He was a brilliant librettist - a writer of texts to be put to music by others. He published a controversial interpretation of William Shakespeare and lived a life of extravagance and eccentricity. That could have been the end of his story, but it was not. His emergence as a brilliant librettist was driven by a sense of theological and spiritual urgency. Jennens was greatly concerned to confront the deism that was then spreading so quickly among the educated classes in England in the wake of the Enlightenment. Jennens was determined to defend orthodox Christianity, and he was driven by two great impulses - a sense of the threat to the spiritual health of the people by the encroachments of deism and a profound sense of personal grief over the death of his own younger brother, Robert, who, as a young student, had committed suicide after falling into a deep depression. Jennens went to work on a great project he called "another Scripture collection. I hope he will lay out his whole genius and skill upon it, that the composition may excel all his former compositions, as the subject excels every other subject. The subject is Messiah. Messiah was first performed in Dublin in , and the work has been in continuous performance for over years. Messiah is arranged into three great parts. The second part tells of the work of redemption and looks especially to the cross and resurrection of Christ. Every word of the oratorio comes from the Bible and is based mainly in the King James Version. Where does this great work begin? Messiah begins with a text from Isaiah in the great recitative, "Comfort Ye," drawn from Isaiah Comfort, comfort my people, says your God. Every valley shall be lifted up, and every mountain and hill be made low, the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken. The message of comfort first addressed a future when Judah would suffer under Babylonian captivity, and was eventually fulfilled only in Christ, our Messiah, who rescued his people from captivity to sin and death. The promise of comfort is the promise of salvation, without which there can be no comfort. The good news is that in Christ our warfare is ended, our sins are pardoned, and the glory of the Lord is fully revealed. Just as the prophet was to speak tenderly to Jerusalem, God spoke tenderly to all humanity in Christ. The voice crying in the wilderness would eventually be known as John the Baptist, who did indeed call for the wilderness to be prepared for the coming of the Messianic King, and the way of the Lord was perfectly prepared. Like a causeway in the desert, in the fullness of time, God sent forth his Son. And all creation, from mountains to valleys and everything in between, became the great theater for the revelation of the glory of the Lord. All flesh - indeed, the entire cosmos - became one great witness to the revelation of the glory of the Lord. The people who dwell in darkness have indeed seen a great light. In Jesus Christ, the glory of God is revealed. And yet, how can we be assured of this great truth? On what basis do we make such a claim? How do we know that God has, in fact, made and kept the promise of our salvation? Isaiah declares the singular basis for our confidence in declaring this supreme truth - "For the mouth of the Lord has spoken it. We have not come to know Jesus Christ as Savior and Lord by means of syllogisms or rational calculus. We did not come to know salvation by induction or deduction, but by revelation. We know the great good news of the Gospel because the mouth of the Lord has spoken it. Of course, in the verses that follow this declaration, we hear the promise of the eternal power of that Word: A voice says, "Cry! The grass withers, the flower fades when the breath of the Lord blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever. If so, we are saved. If not, we are doomed. This is exactly where all true Christian preaching and ministry begins. Our confidence is full because we have heard God speak, and we receive and trust his Word in all of its dimensions. We live by the Holy Scriptures because we know that they are the written Word of God. We trust in Christ, the incarnate Word, who, from the beginning, was with God and is God. The Christian ministry is deadly serious business. The preacher stands to preach - what will he say? People who dwell in deep darkness desperately need a great light. Souls soon to face the eternal judgment of

God desperately need to hear the blast of a trumpet. Sinners utterly without hope desperately hold onto a hope for hope. What will the preacher offer? Flesh like grass, soon to wither and die, awaits a word. Fading flowers call out for rescue and an unfading hope. What is your message? This great text points us to the great comprehensive story of redemption that is our assignment as preachers of the Word and ministers of the Gospel. We know the only message that brings the promise of true comfort. We know that in the atonement accomplished by Jesus Christ, we find our only sure hope for the pardon of our iniquities. In the Gospel of Christ, we declare that our warfare is ended. Every single one of you is to be, in your own ministry, a voice that cries in the wilderness, "Prepare ye the way of the Lord. Our great prayer for each of you and for all of you together is that the glory of God will be revealed in your ministry and in your lives so long as you may live - in the churches you will serve, the sermons you will preach, the lessons you will teach, the lives you will influence, the mission fields you will reach, and the sinners who will come to know Christ as Savior and Lord through your witness. May you pour out your lives in service to the Gospel of Jesus Christ, the ministry of the Word, and the Church as the bride of Christ. On what authority do we know these things? Where do we find grounding for this knowledge? Isaiah settles these questions for all eternity with a singular sentence, and in this single sentence, we find all we need to ground our hopes for this life and for the life to come: For the mouth of the Lord hath spoken it. For more articles and resources by Dr. Mohler, and for information on The Albert Mohler Program, a daily national radio program broadcast on the Salem Radio Network, go to www. Send feedback to mail albertmohler.

Chapter 4 : For the Mouth of the Lord Hath Spoken It: The Real Meaning of Handel's "Messiah" - blog.quinn

The Mouth of the Lord Has Spoken is an important contribution to the ongoing discussion of allusions in the Hebrew Bible. Prime Book Box for Kids. Story time just got.

Last Christmas our family had the privilege of hearing the Christmas portion of this glorious work at the Bruton Parish Church in Colonial Williamsburg, Virginia. The parish was established in 1701 and the current building was completed in 1711. As significant as was the setting and the experience, it was one phrase of the performance that for me was truly significant. The Messiah consists of scripture compiled by Charles Jennens. George Frederick Handel took that text and composed the oratorio in 24 days. The song is based on Isaiah 53:1-2. And the glory of the Lord shall be revealed, and all flesh shall see it together: Our words many times are empty because we do not always have the will or the power to bring to pass what we have spoken. I have spoken, and I will bring it to pass; I have purposed, and I will do it. God is not making things up as he goes along. What he says today through Scripture is what he spoke before the foundation of the world. His words and his actions are always in agreement. God spoke and there was light Genesis 1:1-5. He spoke all of creation into being. For those of us that belong to Christ this should bring us great comfort. However, just as sure as is his word of salvation, so is his word of judgment. This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. Dutton, ,

Chapter 5 : The Mouth of the Lord Has Spoken It - Postcards of Truth

The Mouth of the Lord has spoken: The Bible is the word of God, which is sufficient to meet all of our needs in all circumstances. in Isaiah 40 we come to the Israelites following a dark time.

According to Nurmela, Isaiah 40â€™55 alludes to the Psalms more than any other book, while Isaiah 56â€™66 refers most often to earlier portions of Isaiah, especially chapters 40â€™ And chapters 40â€™66 allude to the Pentateuch seventeen times. Of course attempting to determine the presence of allusion can be tricky for a number of reasons. Recognizing lexical links is basic to the task, but how does one really know that the use of similar vocabulary is intentional? Nurmela is aware of the challenges and lays out his method in an introductory chapter see esp. Even so, there seem to be some glaring omissions. Why, for example, is the allusion to Isaiah Or what of the intertextual link between As for alleged allusions to texts outside of Isaiah, Nurmela makes several interesting proposals, some of which are more compelling than others. Several of the supposed lexical links seem to involve the use of idiomatic expressions or stock hymnic language, making it difficult to establish an intentional link. One also wonders why the obvious links between Isaiah 44 and Deuteronomy 32â€™33 go without mention cf. Book reviews are published online and in print every quarter in Bibliotheca Sacra. Subscribe Today Review Jul 21, D. Scott Barfoot Teams That Thrive: Five Disciplines of Collaborative Church Leadership. One of the greatest theological insights embodied in the triune God, the biblical institution of marriage, and the local church is the worship-inspiring and transformational Review Jul 21, Joseph D. Ministry Nov 9, French A. Enjoy the Rivers of Flowing Water Usually, when we think of ministering to others, it is out of the overflow of our lives. What usually motivates us is the abundance of joy in the Lord and a desire to be used by Charles Stanley, president and founder of In Touch Ministries in Atlanta, GA, exhorts believers to trust the Lord and his sovereignty, despite what happens in the vicinity. Bill Butterworth, president of Bill Butterworth Company in The Woodlands, TX, discusses the tenuous challenge of finding balance in life through the study of Jesus exhibiting DTS Voice offers biblically-centered articles, stories, podcasts, and points of view from the DTS family designed to encourage and equip the church for gospel transformation. Sign up for DTS voice updates Subscribe.

Chapter 6 : For the Mouth of the Lord Hath Spoken It - blog.quintoapp.com

This is a commencement message preached Friday, December 10, by R. Albert Mohler, Jr., President of The Southern Baptist Theological Seminary in Louisville, Kentucky.

Troubles are removed in love, when sin is pardoned. In the great atonement of the death of Christ, the mercy of God is exercised to the glory of his justice. The prophet had some reference to the return of the Jews from Babylon. But this is a small event, compared with that pointed out by the Holy Ghost in the New Testament, when John the Baptist proclaimed the approach of Christ. When eastern princes marched through desert countries, ways were prepared for them, and hinderances removed. And may the Lord prepare our hearts by the teaching of his word and the convictions of his Spirit, that high and proud thoughts may be brought down, good desires planted, crooked and rugged tempers made straight and softened, and every hinderance removed, that we may be ready for his will on earth, and prepared for his heavenly kingdom. What are all that belongs to fallen man, or all that he does, but as the grass and the flower thereof! And what will all the titles and possessions of a dying sinner avail, when they leave him under condemnation! The word of the Lord can do that for us, which all flesh cannot. The glad tidings of the coming of Christ were to be sent forth to the ends of the earth. Satan is the strong man armed; but our Lord Jesus is stronger; and he shall proceed, and do all that he purposes. Christ is the good Shepherd; he shows tender care for young converts, weak believers, and those of a sorrowful spirit. By his word he requires no more service, and by his providence he inflicts no more trouble, than he will strengthen them for. He would display his power, and show himself to be a covenant-keeping God, by delivering his people from their bondage, and reconducting them to their own land. This glory and faithfulness would be shown in his delivering them from their captivity in Babylon; and it would be still more illustriously shown in his sending the Messiah to accomplish the deliverance of his people in later days. And all flesh - All human beings. The idea is, that the deliverance of his people would be such a display of the divine interposition, so that all nations would discern the evidences of his power and glory. But there is a fullness and a richness in the language which allows that it is not to be confined to that event. It is more strikingly applicable to the advent of the Messiah - and to the fact that through him the glory of Yahweh would be manifest to all nations. Rosenmuller supposes that this should be translated, And all flesh shall see together That the mouth of Yahweh hath spoken it. The Hebrew will bear this construction, but there is no necessity for departing from the translation in the common version. Lowth, on the authority of the Septuagint, proposes to restore these words to the Hebrew text. But the authority is insufficient. The Vulgate, the Chaldee, the Syriac, and the Hebrew manuscripts concur in the reading of the present Hebrew text, and the authority of the Septuagint is altogether insufficient to justify a change. For the mouth of the Lord - The strongest possible confirmation that it would be fulfilled see the note at Isaiah The idea is, that God had certainly promised their deliverance from bondage; and that his interposition, in a manner which should attract the attention of all nations, was certainly purposed by him. Few events have ever more impressively manifested the glory of God than the redemption of his people from Babylon; none has occurred, or will ever occur, that will more impressively demonstrate his glory, wisdom, and faithfulness, than the redemption of the world by the Messiah. Keil and Delitzsch Biblical Commentary on the Old Testament The consequences of this coquetting with the children of the stranger, and this vain display, are pointed out in Isaiah Hizkiyahu said, They came to me from a far country K. He said further, What have they seen in thy house? Hizkiyahu said, All that is in my house have they seen: And of thy children that proceed from thee, whom thou shalt beget, will they take K. Then said Hizkiyahu to Isaiah, Good is the word of Jehovah which thou hast spoken. This self-satisfied display of worthless earthly possessions would bring its own punishment in their loss; and this obsequious suing for admiration and favour on the part of strangers, would be followed by plundering and enslaving on the part of those very same strangers whose envy he had excited. The prophet here foretells the Babylonian captivity; but, in accordance with the occasion here given, not as the destiny of the whole nation, but as that of the house of David. We may infer from Isaiah So far as the concluding words are concerned, we should quite misunderstand them, if we saw nothing in them but common egotism. Over the kingdom of Judah there was

now hanging the very same fate of captivity and exile, which had put an end to the kingdom of Israel eight years before. When the author of the book of Kings prefaces the four accounts of Isaiah in 2 Kings As Israel fell under the power of the Assyrian empire, which foundered upon Judah, though only through a miraculous manifestation of the grace of God see Hosea 1: The four accounts are so arranged, that the first two, together with the epilogue in Isaiah This Janus-headed arrangement of the contents of chapters is a proof that this historical section formed an original part of the "vision of Isaiah. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word it, which is equivalent to this addition, from the Septuagint. This omission in the Hebrew text is ancient, being prior to the Chaldee, Syriac, and Vulgate Versions: The whole of this verse is wanting in one of my oldest MSS.

Chapter 7 : The Mouth of the Lord Has Spoken: Inner-biblical Allusions in Second and - Google Books

We know the great good news of the Gospel because the mouth of the Lord has spoken it. In this great text from Isaiah, we are firmly established in the knowledge of God's purposes for his people precisely because God has spoken, and we have heard his Word.

It was audibly the utterance of a man. But, really, it was the utterance of the Lord Himself. The lips which delivered the words were those of Isaiah but yet it was the very Truth of God that, "The mouth of the Lord has spoken it. How ever this sacred Book may be treated nowadays, it was not treated contemptuously, nor negligently, nor questioningly by the Lord Jesus Christ, our Master and Lord. It is noteworthy how He revered the written Word. And always He treated the Sacred Writings with intense reverence, strongly in contrast with the irreverence of "modern thought. We who have no spirit of prophecy resting upon us and are not able to speak new revelations must come back to the Law and to the Testimony and value every single Word which "The mouth of the Lord has spoken. They treated the ancient Scriptures as supreme in authority and supported their statements with passages from Holy Writ. The utmost degree of deference and homage is paid to the Old Testament by the writers of the New. We never find an Apostle raising a question about the degree of inspiration in this book or that. No disciple of Jesus questions the authority of the books of Moses, or of the Prophets. If you want to cavil or suspect, you find no sympathy in the teaching of Jesus, or anyone of His Apostles. You and I belong to a school which will continue to do the sameâ€”let others adopt what behavior they please. As for us and for our house, this priceless Book shall remain the standard of our faith and the ground of our hope so long as we live. Others may choose what gods they will and follow what authorities they prefer. But, as for us, the glorious Jehovah is our God and we believe concerning each doctrine of the entire Bible, that "The mouth of the Lord has spoken it. We preach because, "The mouth of the Lord has spoken it. We feel no imperative call to expound and to enforce what has been spoken by men. But, since "The mouth of the Lord has spoken it, "it is woe unto us if we preach not the Gospel! We come to you with, "Thus says the Lord," and we should have no justifiable motive for preaching our lives away, if we have not this message. The true preacher, the man whom God has commissioned, delivers his message with awe and trembling because, "The mouth of the Lord has spoken it. Ours is no trifling theme but one which moves our whole soul. They called George Fox a Quaker, because when he spoke he would quake exceedingly through the force of the Truth of God which he so thoroughly apprehended. Martin Luther, who never feared the face of man, yet declared that when he stood up to preach he often felt his knees knock together under a sense of his great responsibility. Woe unto us if we dare to speak the Word of the Lord with less than our whole heart and soul and strength! Woe unto us if we handle the Word as if it were an occasion for display! If it were our own word, we might be studious of the graces of oratory. The heart and soul of the man who speaks for God will know no ease, for he hears in his ears that warning admonitionâ€” "If the watchman warn them not they shall perish. But if we rehearse the Revelation of God, a profound awe should take hold upon us and a godly fear lest we mar the message of God in the telling of it. No work is so important or honorable as the proclamation of the Gospel of our Lord Jesusâ€”and for that very reason it is weighted with a responsibility so solemn that none may venture upon it lightly, nor proceed in it without an overwhelming sense of his need of great Divine Grace to perform his office aright. We live under intense pressure, who preach a Gospel, of which we can assuredly say, "The mouth of the Lord has spoken it. Dear Brethren, because the mouth of the Lord has spoken the Truth of God, we therefore endeavor to preach it with absolute fidelity. We repeat the Word as a child repeats his lesson. It is not ours to correct the Divine Revelation but simply to echo it. I do not take it to be my office to bring you new and original thoughts of my own. It is not mine to amend or adapt the Gospel. Shall we attempt to improve upon what God has revealed? The Infinitely Wiseâ€”is He to be corrected by creatures of a day? Is the infallible Revelation of the infallible Jehovah to be shaped, moderated and toned down to the fashions and fancies of the hour? God forgive us if we have ever altered His Word unwittinglyâ€”wittingly we have not done so, nor will we, by His grace. His children sit at His feet and receive His Words and then they rise up in the power of His Spirit to publish far and near the

Word which the Lord has given. If we could abide with the Father according to our measure, after the manner of the Lord Jesus and then come forth from communion with Him to tell what He has taught us in His Word, we should be accepted of the Lord as preachers and accepted also of His living people far more than if we were to dive into the profound depths of science, or rise to the loftiest flights of rhetoric. What is the chaff to the wheat! Again, dear Friends, as, "The mouth of the Lord has spoken it," we speak the Divine Truth with courage and full assurance. Modesty is a virtue. But hesitancy when we are speaking for the Lord is a great fault. He is bound to remember not so much what he is in himself but whom he represents. Therefore he must speak boldly and with the dignity which beseems his office and the court he represents. It was the custom with certain Oriental despots to require ambassadors of foreign powers to lie in the dust before them. Some Europeans, for the sake of trade interests, submitted to the degrading ceremony. But when it was demanded of the representative of England, he scorned thus to lower his country. God forbid that he who speaks for God should dishonor the King of kings by a pliant subservience. We preach not the Gospel by your leave. We do not ask tolerance, nor court applause. We are accused of dogmatism. But we are bound to dogmatize when we repeat that which the mouth of the Lord has spoken. And there is the end of it. Controversy ceases when Jehovah speaks. But if we speak that which the mouth of the Lord has spoken, those who hear His Word and refuse it, do so at their own peril. The wrong is done not to the ambassador but to the King. Not to our mouth but to the mouth of God, from whom the Truth has proceeded. We are urged to be charitable. But it is with our own money. We have no right to give away what is put into our trust and is not at our disposal. We are bold to declare with full assurance that which the Lord reveals. That memorable Word of the Lord to Jeremiah is needed by the servants of the Lord in these daysâ€”"You therefore gird up your loins and arise and speak unto them all that I command you: For, behold, I have made you this day a fortified city and an iron pillar and bronze walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof and against the people of the land. And they shall fight against you. But they shall not prevail against you. For I am with you, says the Lord, to deliver you. But we speak thunderbolts. When we come across false science, we do not lower our flagâ€”we give place by subjectionâ€”no, not for an hour. One Word of God is worth more than libraries of human lore. They should speak courageously who speak in the name of Jehovah, the God of Israel. I will also add under this head, that because, "The mouth of the Lord has spoken it," therefore we feel bound to speak His Word with diligenceâ€”as often as ever we can and with perseveranceâ€”as long as ever we live. Dumb Sabbaths are fierce trials to true preachers. Remember how John Newton, when he was quite unfit to preach and even wandered a bit by reason of his infirmities and age, yet persisted in preaching. And when they dissuaded him, he answered with warmth, "What? Shall the old African blasphemer leave off preaching Jesus Christ while there is breath in his body? If we had common themes to speak about, we might leave the pulpit as a weary pleader quits the forum. But as, "The mouth of the Lord has spoken it," we feel His Word to be as fire in our bones and we grow more weary with refraining than with testifying. O my Brethren, the Word of the Lord is so precious that we must in the morning sow this blessed Seed and in the evening we must not withhold our hands. It is a Living Seed and the Seed of Life and therefore we must diligently scatter it. Brethren, if we get a right apprehension concerning Gospel Truthâ€”that, "The mouth of the Lord has spoken it"â€”it will move us to proclaim with great ardor and zeal. We shall not drone the Gospel to a slumbering handful. Many of you are not preachers but you are teachers of the young, or in some other way you try to publish the Word of the Lordâ€”do it, I pray you, with much fervor of Spirit. Enthusiasm should be conspicuous in every servant of the Lord. Let those who hear you know that you are all thereâ€”that you are not merely speaking from the lips outwardlyâ€”but that from the depths of your soul your very heart is welling up with a good matter when you speak of things which you have made, touching the King. The everlasting Gospel is worth preaching even if one stood on a burning pyre and addressed the crowd from a pulpit of flames. The Truths of God revealed in Scripture are worth living for and dying for. I count myself thrice happy to bear reproach for the sake of the old faith. It is an honor of which I feel myself to be unworthy. And yet most truly can I use the words of our hymnâ€” "Shall I, to soothe the unholy throng, Soften Your Truths and smooth my tongue? The love of Christ does me constrain To seek the wandering souls of men; With cries, entreaties, tears, to save, To snatch them from the fiery wave. Your will

be done, Your name adored! Specially repeat such a word as thisâ€”"God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. Whisper it in the ear of the sick. Shout it in the corner of the streets. Write it on your stationery.

Chapter 8 : For the Mouth of the Lord Hath Spoken It

The word of our Lord will stand forever. If so, we are saved. If not, we are doomed.

So in Luke 3: See Note on Isaiah Pulpit Commentary Verse 5. Then, when the preparation is complete, there shall be a revelation of the glory and might of Jehovah. The nature of the revelation is for the present shrouded in darkness; but it is a revelation which is not confined to Israel. All flesh shall see it together. It shall draw to it the attention of the human race at large. A repetition of the emphatic clause wherewith Isaiah had terminated the third section of his first prophecy Isaiah 1: It occurs again in Isaiah No other writer uses the expression. Matthew Henry Commentary Troubles are removed in love, when sin is pardoned. In the great atonement of the death of Christ, the mercy of God is exercised to the glory of his justice. The prophet had some reference to the return of the Jews from Babylon. But this is a small event, compared with that pointed out by the Holy Ghost in the New Testament, when John the Baptist proclaimed the approach of Christ. When eastern princes marched through desert countries, ways were prepared for them, and hinderances removed. And may the Lord prepare our hearts by the teaching of his word and the convictions of his Spirit, that high and proud thoughts may be brought down, good desires planted, crooked and rugged tempers made straight and softened, and every hinderance removed, that we may be ready for his will on earth, and prepared for his heavenly kingdom. What are all that belongs to fallen man, or all that he does, but as the grass and the flower thereof! And what will all the titles and possessions of a dying sinner avail, when they leave him under condemnation! The word of the Lord can do that for us, which all flesh cannot. The glad tidings of the coming of Christ were to be sent forth to the ends of the earth. Satan is the strong man armed; but our Lord Jesus is stronger; and he shall proceed, and do all that he purposes. Christ is the good Shepherd; he shows tender care for young converts, weak believers, and those of a sorrowful spirit. By his word he requires no more service, and by his providence he inflicts no more trouble, than he will strengthen them for.

Chapter 9 : The Mouth of the Lord has spoken - North Harris Free Church

but if ye be not willing, nor hearken to me, a sword shall devour you: for the mouth of the Lord has spoken this. Douay-Rheims Bible But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.