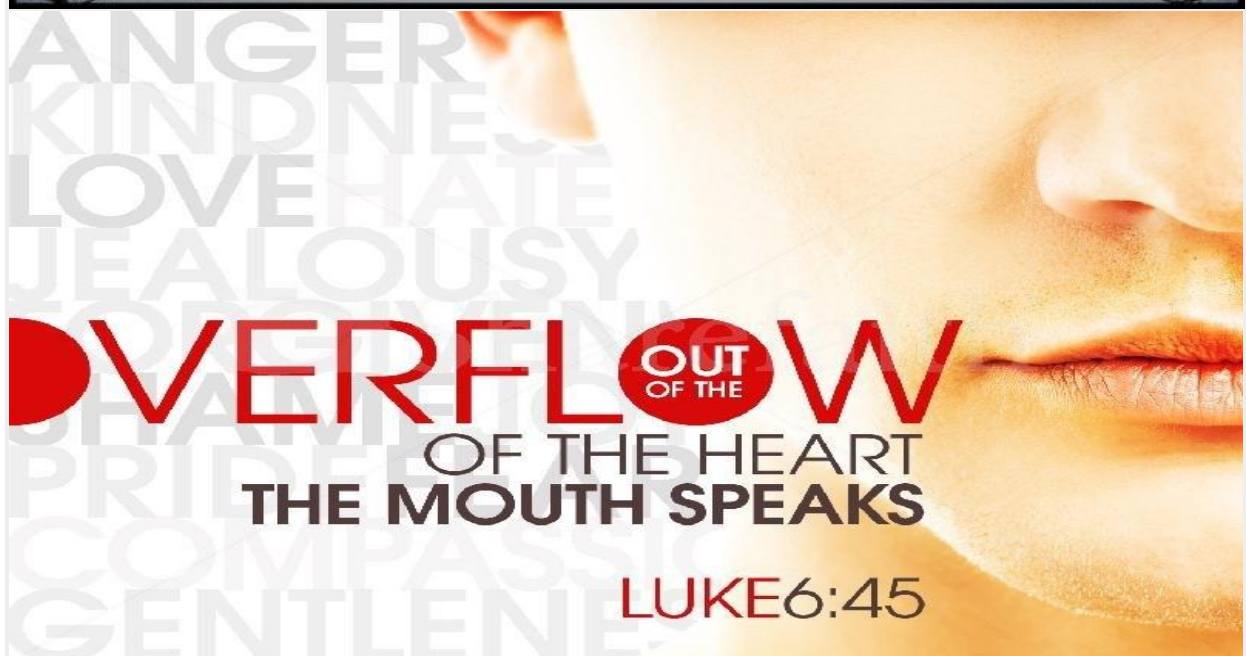


## PART 2. CORRUPT COMMUNICATION SERIES

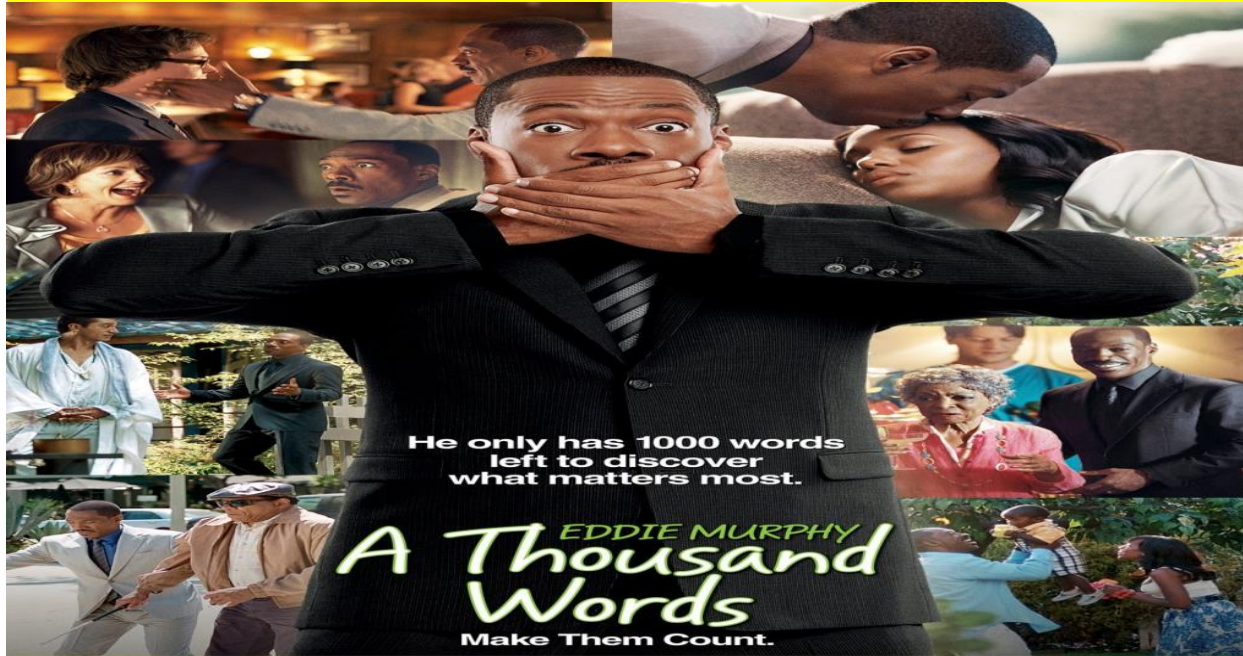
by David Lee Burris



### Ellicott's Commentary for English Readers

(45) **A good man out of the good treasure.**—See Note on [Matthew 12:35](#). There the words are spoken in immediate connection with the judgment which the Pharisees had passed on our Lord as casting out devils by Beelzebub, and follow on a reproduction of the similitude of the tree and its fruit. The sequence of thought in that passage helps us to trace a like sequence here. Out of the “good treasure of his heart” the good man would bring forth, not harsh or hasty judgment, but kindness, gentleness, compassion; out of the “evil treasure” the man who was evil, the hypocrite who judged others by himself, would bring forth bitterness, and harsh surmises, and uncharitable condemnation.

# SMALL TALK & EMPTY WORDS



ONE AMYWORKS PICTURES PRESENTS A WORK AFTER MIDNIGHT FILMS / SATURN FILMS PRODUCTION A BRIAN HOUBING FILM EDDIE MURPHY A THOUSAND WORDS KERRY WASHINGTON CLIFF CURTIS  
 CLARK DUKE WITH ALLISON JANNEY JOHN DE BNEY LEO WINTHER MARG HANBE GUY MARY VOIG JARED BASTILLE A.C.T. GUY A. GURTTI CLARK MATTHEW AND SANGA JANI BARLELME  
 PRODUCED BY ALAIN ISHAKI STEPHANIE DANAN NICHOLAS CADY NORM DUNIGHTLY BRIAN HOUBING SHARLA SHUMPTER BRUCE LI WITH UP STEVE KOREN WRITTEN BY BRIAN HOUBING

**Coming Soon**

**A Thousand Words**

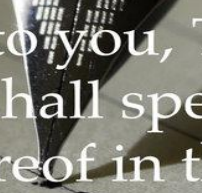
EDDIE MURPHY IS JACK MCCALL, A FAST-TALKING LITERARY AGENT, WHO CAN CLOSE ANY DEAL, ANY TIME, ANY WAY. HE HAS SET HIS SIGHTS ON NEW AGE CURU DR. SINJA (CLIFF CURTIS) FOR HIS OWN SELFISH PURPOSES, BUT DR. SINJA IS ON TO HIM, AND JACK'S LIFE COMES UNGLUED AFTER A MAGICAL BOOHY TREE MYSTERIOUSLY APPEARS IN HIS BACKYARD. WITH EVERY WORD JACK SPEAKS, A LEAF FALLS FROM THE TREE AND HE REALIZES THAT WHEN THE LAST LEAF FALLS, BOTH HE AND THE TREE ARE TOAST. WORDS HAVE NEVER FAILED JACK MCCALL, BUT NOW HE'S GOT TO STOP TALKING AND CONJURE UP SOME OUTRAGEOUS WAYS TO COMMUNICATE OR HE'S A Goner.

LANGUAGE	English	Español	Français	1.85:1 ANAMORPHIC WIDESCREEN
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CAPTIONS / SUBTITLES	Captioned	Subtítulos	Sous-titre	Dual Layer 118 Minutes Color

# Words...

MATTHEW 12:36-37  
(Words of Jesus Christ)

"But I tell you that men will have to give account on the day of judgment for every **careless** word they have spoken. For by your words you will be acquitted, and by your words you will be condemned."



But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

—Matthew 12:36-37

## Synonyms

- [empty talk](#)
- [hot air](#)
- [palaver](#)
- [rhetoric](#)

## Related Words

- [hokum](#)
- [meaninglessness](#)
- [nonsense](#)
- [nonsensicality](#)

lazy barren

inactive

**IDLE**

unfounded

careless

useless

thoughtless

*"I say unto you,  
That every idle word that  
men shall speak,  
they shall give account  
thereof in the day of judgment".*

Matthew 12: 36 KJV

**JESUS SAID:**

"But I say  
unto you,  
That every  
idle word  
that men shall  
speak,  
they shall give  
account  
thereof in  
the day of  
judgment."

Matthew 12:36

King James Bible

MATTHEW 13:5

EVERYONE  
WILL GIVE ACCOUNT FOR EVERY

CARELESS WORDS  
THEY SPEAK  
FOR

BY  
YOUR  
WORDS

YOU WILL BE  
JUSTIFIED

AND  
BY YOUR  
WORDS  
YOU WILL BE

CONDEMNED

THE UNPARDONABLE SIN

When I say unto you, All that is not with me is against me, and he that gathereth not with me scattereth abroad.

JESUS FORETELLS HIS DEATH AND RESURRECTION

Then certain of the scribes and of the Pharisees answered, saying, We would see a sign from thee.



#GRACIOUS WORDS 9.11.17

THE MYSTERIES OF THE KINGDOM OF HEAVEN

The same day went Jesus out of the house, and sat by the sea side.

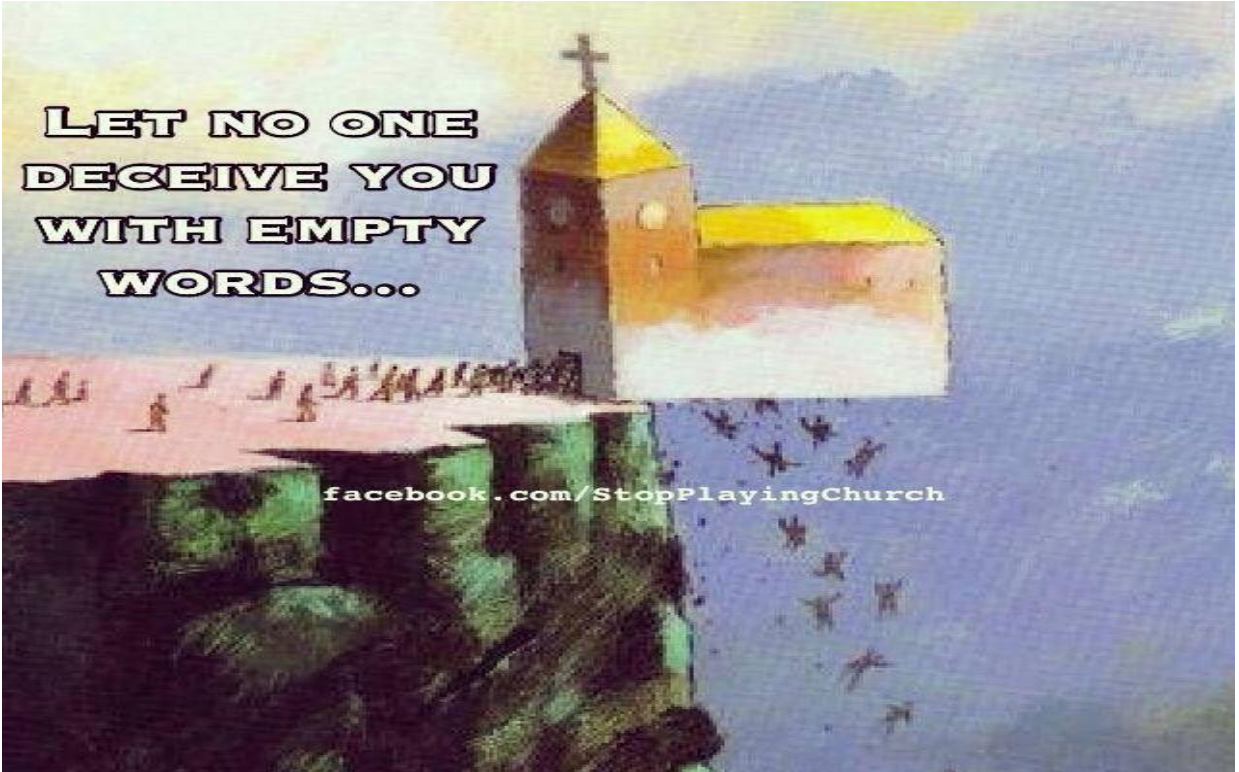
9TH UP



## Heart and Mouth Disease

- **Matthew 12:36 (AMP)**  
**<sup>36</sup> But I tell you, on the day of judgment men will have to give account for every idle (inoperative, nonworking) word they speak.**
- **Matthew 12:36 (MSG)**  
**<sup>36</sup> Let me tell you something: Every one of these careless words is going to come back to haunt you. There will be a time of Reckoning. Words are powerful; take them seriously.**

Rays of Light to Keep Your Marriage Bright. Session 5: Taming The Tongue Copy Right Anthony Payton Ministries 2008



**LET NO ONE  
DECEIVE YOU  
WITH EMPTY  
WORDS...**

[facebook.com/StopPlayingChurch](https://www.facebook.com/StopPlayingChurch)

# **"For by Thy Words"**

E. L. Flannery  
Gainesville, Florida

"For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matthew 12:37.) The tree is known by the fruit it bears. The simplest way to identify the tree is to determine the fruit it produces.

The heart is known by the fruit it produces--the words it utters. Words are but the thoughts of the heart expressed. One's feelings, ideas, principle will eventually be spoken. If the heart is good the fruit will be good.

## **The Good Heart**

When the heart is filled with love, kindness, goodness, faith and meekness, good fruit is as sure to be produced as the apple tree will produce apples. Such a heart can be tempted, can be provoked, but it will not become boisterous and abusive, and hurl idle words (meaningless, foundationless words). The good heart feels with awe the indwelling presence of God in his heart; remembers the solemnity and certainty of judgement; is keenly aware that eternity is and that he is in an eternity. Such heart "durst not bring... a railing accusation" even against a false accuser, but as Michael the archangel said to the devil in their dispute, the good heart says, "The Lord rebuke thee" (Jude 9).

Our words are so extremely important for they either justify us or condemn us; they identify us as either God's child or a child of the devil!

## **Pharisees Speak**

The Pharisees' words, spoken to condemn Jesus, actually condemned themselves. For their words, without meaning or truth. They accused Christ of doing miracles by the power of Beelzebub. Idle words! Words ignoring the facts, the evidence. Words breaking forth from evil hearts, full of hate, void of sincerity, prejudiced. Stubborn words, spoken to discredit Jesus in the eyes of his audience.

## Stephen Speaks

In Stephen's trial the same pattern prevailed--false accusations and idle words (Acts 6:8-15). In contrast, Stephen made a great defense against the empty charges. Then, taking the offensive, he levels against these hypocrites charges and accusations proving them step by step. His arguments, like a great pyramid, were laid one upon the other, capping it with the inevitable conclusion that his accusers were the real "lawbreakers"!

Speaking from a heart filled with wisdom, knowledge, love and zeal, Stephen having proved his case, having justified his own course of life, now erupts as a mighty volcano, to shower his hearers with the burning truths that must be drawn from his argumentation.

"Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it" (Acts 7:51-53).

Every word he spoke was true. Every accusation was so. Let them take the stand and refute Stephen's argument and his conclusions! They knew they could not answer him. His words had cut them deeply for nothing is sharper, more penetrating than words truthfully spoken. Unable to meet him in honorable discussion they stoned him to death. That was their "answer". But even in death we see the kind of heart this man had--filled with the spirit, praying for his slayers, with undimmed faith and hope, with joyful face, Stephen died! "By thy words thou shalt be justified".

Who in that frenzied mob could have believed that one of them would soon accept the religion espoused by Stephen, and become the greatest worker ever known in the kingdom of God? But Saul of Tarsus was present, consenting to his death (Acts 8), and his encounter with this young Christian martyr was forever etched in his memory He could end Stephen's life, but he could not end nor answer his arguments.



What an excellent example Stephen left for all the persecuted to follow. The ears of the crowd are listening to what we say and how we say it, especially when under provocation. Let us so speak as to be justified by our words. Who knows? There may be a Timothy present as he who witnessed Paul's persecution and Christian conduct at Lystra, and was favorably impressed. There may be another Saul present who deep in his heart will know that your words have justified your belief and your practice.

### **Tertullus Speaks**

The sincere can detect a "Tertullus"--full of flattery, full of oratory, empty charges. Lots of sound and fury but no substance to his speech. Idle words! In seeking to condemn Paul he but condemned himself as a falsifier. By his own words he stood condemned, identified as a child of the devil!

Tertullus is yet with us! He still is full of flattery, and makes groundless accusations and charges. The modern Tertullus tries not to meet arguments but prefers to misrepresent his opponent, to ridicule him, to destroy his influence. He charges some with being "orphan haters". He feigns to know brethren, "having no concern nor compassion for the unfortunate of earth". He asserts there are those who "think it sinful for churches to cooperate", etc. Idle words! One who thus speaks of his brethren with whom he disagrees condemns, not his brethren, but himself, for all his "idle words" condemn him.

Truth Magazine VII: 7, pp. 3-4  
April 1963

If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

**4 he is conceited and understands nothing but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions...**

5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. 6 But godliness actually is a means of great gain when accompanied by contentment



1 Timothy 6:4

Knowing-Jesus.com

## Empty Words [Series](#)

Contributed by [Clark Tanner](#)

**Scripture:** [Ephesians 5:6-7](#)

### **Summary: Words are powerful, for good or for evil.**

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“Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore, do not be partakers with them;”

“It’s only words, and words are all I have, to take your heart away” - The Bee Gees

When the Gibb brothers put their heads together in 1968 to write their song, “Words”, they said a lot more than what comes off the surface. In the main line of the song they manage to convey the message that words can be insignificant, or they can change the course of a person’s life.

It’s only words. Insignificant by themselves. But if you’ll believe that they are from my heart, I mean for them to seal your heart to mine.

There’s no doubt about it, and it’s hardly a position that needs defending; that words are powerful. Both for good and for bad.

I checked my Strong’s concordance for the word, ‘word’, and ‘words’, and just at a glance, there were hundreds of instances of the use of those two words in the scriptures. The Bible has a lot to say about our words, and God’s Word.

All I want to do today though, is impress upon you the power of the spoken word, and the great importance the Bible places on our words, and then go on to study our text passage in light of that.

Jesus Himself gave this warning to His hearers:

“And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.” Matthew 12:36,37

And you may remember some strong statements from James about the tongue:

“Now if we put the bits into the horses’ mouths so that they may obey us, we direct their entire body as well. Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire!

And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.” James 3:3-6

And he’s not done! He goes on from there to exhort his reader further concerning the use of the tongue in our communications.

By the spoken word, wars have been started and peace treaties have been made. Vows have been taken, and by words, broken. Words are responsible for the saving of lives, and the taking of lives. They are tools; and in the mouth of a master of words, they can make us laugh, weep, inspire to courage and nobility, tear us down, destroy our self-esteem, insult us, make us afraid, exhort us to good or tempt us to evil.

**And this is where we come to our text.**

## **EMPTY WORDS**

What does Paul mean by the term, ‘empty words’? This is one case where I like the Amplified translation. In it, verse 6 says, “Let no one delude and deceive you with empty excuses and groundless arguments” and then in parenthesis it adds “(for these sins)”, because Paul is still talking about the evils he had listed in previous verses that are contrary to Christian character.

Empty excuses and groundless arguments.

That’s really what it has come down to in our day and age, hasn’t it? Not that it hasn’t always been around; after all, that’s why Paul wrote these words two thousand years ago.

But all the modern means of communication, and the recent technologies that have allowed us to see and hear news around the world in an instant have just made the Devil’s job easier.

Empty words fly at lightening speed from person to person, town to town, nation to nation, excusing the basest of sins, the vilest of behaviors; de-emphasizing all that is good and emphasizing as good, all that is bad.

### What are some of the empty words we've heard over the past 30 years?

"If it feels good, do it"

"If it hurts no one else there's nothing wrong with it"

"It's just an alternate lifestyle, and just as valid as your traditional lifestyle"

"It's not a person until it takes its first breath"

*"It's not the destination, it's the journey that counts."* Now that's a subtle one, and it sounds like the speaker is exhorting the hearer to make the most of life and enjoy it.

But taken to a logical conclusion it says that where you're going to spend eternity doesn't matter. Because Heaven and Hell are myths and if there is a God He doesn't care about us or He died a long time ago, so enjoy the ride, my friend, because there's only the journey, and wouldn't you hate to come to the end having wasted it looking forward to a reward, only to find there's none to be had.

Empty words are like the empty cistern. Promise of refreshing and life-sustaining substance as you approach, but broken and filled only with disappointment in the end.

"Come to Vegas and play. And our motto is 'what happens here stays here'." How blatant can the promise be, of a weekend of debauchery and sin with no consequences to pay?

But they're empty words, my friend, empty words. Because you will pay consequences. And if you are a believer in Christ and let yourself be deceived and drawn back into the behaviors that will bring the wrath of God down on the sons of disobedience, believe me when I tell you that those consequences will tear you to shreds!

"Be sure your sin will find you out", Moses warned the people, "Be sure your sin will find you out"

And God will not let you go long in that path if you're a believer in Christ. Listen to me now! If you name the name of Christ and yet because you've listened to empty words you've justified in your own mind your going back to the vile ways of the old man, God will bring you to the point of crisis in your life that may have explosive results; and could turn your life to an entirely different path than you ever thought you'd have to take!

## THE SOURCE OF EMPTY WORDS

Back in the late sixties when Dragnet was a popular television show, it addressed itself often to the hot topics of the day. It was really pretty preachy at times, but that was still ok 40 years ago.

On one episode Detective Joe Friday was debating with a wayward teen about the evils of drugs. When all the arguments were said and both sides were heard, Friday ended by saying “Y’know what I think of marijuana? I judge it by the company it keeps”.

Well when we put all the empty excuses and groundless arguments of the world for its sin in a big basket and look in, we can cut through all the debating by considering the source of them all. Satan.

He offered the world’s first empty words, right there in the garden of Eden. All of the evils of the fallen nature are the children of the same thing that appealed to Adam and Eve on that day sin was entered into the world. The lust of the eye, the lust of the flesh, and the boastful pride of life.

And their pride, their desire to be their own god, was stimulated in them by the first empty words. “Indeed, has God said ‘You shall not eat from any tree of the garden’?”

No, He did not, and Satan knew it very well. He said “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die”.

But with empty words he confuses.

Then he declares, “You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil”

With empty words he deceives.

And death entered into the world.

From that moment until now, man has used empty excuses and groundless arguments to pursue the objects of his lusts, deceive his neighbor and his business contacts, to justify his most putrid sin, to reject God and shun any accountability to God, and to have his way whatever the cost to anyone else, with minimum cost to himself.

But in the end, because of these things, the righteous wrath of Holy God will rain down on the sons of disobedience; and there will be no escape, and empty words will not excuse them or rescue them then.

## **DO NOT PARTAKE WITH THEM**

Take a moment to contemplate this word 'partakers' in verse 7. To partake with someone indicates a partnership. A sharing. An association. A fellowship

To the Corinthians Paul put the questions, "...what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial or what has a believer in common with an unbeliever? Or what agreement has the temple of God with idols?" II Cor 6:14-16

In this list of questions the common denominator we see is that they are opposites. Belial is an Old Testament word that generally referred to worthlessness or utter destruction. But during the period between the old and new testaments it came to be used as a proper name for Satan.

So, note that in this list Paul sets the believer up against the unbeliever as opposites.

Now that doesn't mean we should be killing each other, or that believers should avoid all contact with unbelievers. We need to love them and give them the Gospel, of course.

But we must be very clear that they are still darkness. They are still dead. They are still vulnerable to and helpless against the empty, vain words that call them to immorality, impurity, greed, filthiness and silly talk, coarse jesting, and idolatry.

In those things we are the opposite of them. We are light. We are life. We are aware of the empty words, and we are indwelt by the Spirit who gives us wisdom & discernment and empowers us against the allure of groundless arguments.

We are not to be partakers with them, either in their sin or in the wrath that is to come.

## **Hebrews 6:4-6**

"For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame."

So, what I see the epistles telling me, is that if I can continue to practice sin as a lifestyle, unrepentant and un-convicted, then no matter what I say I am, I am not a Christian.

What you are is infinitely more important than what you say you are. Because when what you say you are runs contrary to what you really are, it is what you really are that's going to dictate your responses, reactions and decisions in life, and testify to those around you of the truth.

What you really are, eventually, will expose what you say you are as a falsehood.

Because Paul says not to be partakers with those still in darkness. And if you're partaking, sharing, fellowshiping, and excusing, then I don't care if you pound a Bible and sing hymns in the shower, you aren't a Christian!

## **WONDERFUL WORDS OF LIFE**

Well, we finish at the starting place. The power of words. Empty words deceive and draw into the vilest of sin.

But there are words that give life also, and those we have in the pages of scripture.

Even the ones that warn us against words that bring death, are there to bring and sustain life.

Someone recently quoted orthodox Jewish Rabbis as saying "We believe every book of the Bible to be inspired. We believe every chapter of every book in the Bible to be inspired. We believe every paragraph of every chapter of every book in the Bible to be inspired. We believe every sentence of every paragraph of every chapter of every book in the Bible to be inspired. We believe every word of every sentence of every paragraph of every chapter of every book in the Bible to be inspired. We believe every letter of every word of every sentence of every paragraph of every chapter of every book in the Bible to be inspired. We believe every punctuation mark by every word of every sentence of every paragraph of every chapter of every book in the Bible to be inspired. But more, we believe every space between every word of every sentence of every paragraph of every chapter of every book in the Bible to be inspired by Almighty Jehovah.

Of course, they're only talking about the Old Testament, but we believe the same of the New, don't we?

And having said all that, we agree that the written word is the perfect testimony to Christ, the Word of God, who was in the beginning with God as John says in the opening of his gospel. Therefore, the criterion by which the Bible is to be interpreted is Jesus Christ.

He told the unbelieving Pharisees, "You search the scriptures because you think that in them you have eternal life, and it is these that bear witness of Me" John 5:39



And in Luke 24 we read that while on the road to Emmaus with two disciples "...beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the scriptures." Luke 24:27

Christ is the One who stands, and you stand in His righteousness. You are children of light, which we'll talk about later. Another parenthesis I like in the Amplified translation at that point says, 'lead the lives of those native-born to the Light'.

Remember who gave you light and life. Remember who is the righteous One, and stand in His righteousness, and put your trust there. Make it your duty and joy to devour the Word of life, and you will not be deceived by empty excuses and groundless arguments.

And you will rest peacefully in the knowledge that when you stumble, He neither condemns nor criticizes, but lifts you up, cleanses you and sets you on the path to glory. When you understand that, these exhortations to holy living will turn from drudgery to delight!

**It fortifies my soul to know**

**That, though I perish, Truth is so:**

**That, howsoe'er I stray and range,**

**Whate'er I do, Thou dost not change.**

**I steadier step when I recall**

**That, if I slip, Thou dost not fall.**

**- Arthur Hugh Clough**

# Biblical Illustrator

*Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.*

[Ephesians 5:6](#)

## A caution and a commination

### I. A CAUTION AGAINST ERROR.

1. That we may not deceive ourselves. Frequent warnings are given against this self-flattery ([1 Corinthians 6:9](#); [1 John 3:7](#); [1 Corinthians 15:33](#); [Galatians 6:7](#)). Men do what they can to live securely and undisturbedly in their sins, and to guard their hearts against the apprehension of all danger and punishment.

2. That we may not be deceived by others. There were false teachers in those early days, that countenanced profane and licentious Christians; some that taught fornication was an indifferent thing, or at least no such great matter, or not so dangerous.

### II. A DENUNCIATION OF GOD'S WRATH

1. The evil denounced, "The wrath of God cometh"; meaning by "wrath," punishment from God, who is angry and displeased with these sins.

2. The meritorious procuring cause, "For these things," fornication, uncleanness, and such like gross sins. God is not severe upon ordinary failings and frailties, but these sins are of another nature.

3. The persons upon whom this vengeance cometh; it shall light upon "the children of disobedience."

#### I. What are the vain words or pretences by which they usually harden their hearts?

1. That God will not call them to an account, or punish them for their sins. If you think He will not, it is because He hath no right, or no power, or no will to do it. You cannot say no right, because man is His creature, and therefore His subject. You cannot say no power, for our life is in His hands.

2. That God will be merciful to them; though they sin against Him, they shall notwithstanding escape well enough; that He will not be severe against His creatures. But you reflect but upon one part of God's nature, His mercy, without His holiness and justice, and so fancy an unreasonable indulgence in God.

3. That they are Christians, and by external profession have received the faith of Christ. But the name will not save you without the power ([2 Timothy 2:19](#)).

4. That none is perfect, and the rarest saints have fallen into as great faults, and so are persuaded that these gross sins are but frailties and human infirmities. If David fell, why may not I? was an old excuse in Salvian's time. Did not they smart grievously for these sins? and was not their repentance as remarkable as their fall?

5. Others say they are justified, and depend on the righteousness of Christ. You may, if you have a right to it; but "He that doeth righteousness is righteous" ([1 John 3:7](#)). Where Christ is made righteousness, He is also made sanctification ([1 Corinthians 1:30](#)).

6. That if they be in an unjustified state for the present, they hope they shall repent at last, and then they will leave off their sins, and cry to God for mercy. But you live in fiat disobedience to God for the present, whereas the Holy Ghost saith, "Today," etc. ([Hebrews 3:7](#)).

7. That they do make amends for a course of sin in one kind by abounding in other duties. But God will be obeyed in all things. These are some of the sorry fig leaves by which men hope to cover their nakedness, those sandy foundations upon which they build their hopes.

II. The reasons how it cometh to pass that such gross self-flattery can possess their minds. Though it be as plain as noonday that they that live in gross sins shall be damned, yet the most profane have good thoughts of their condition.

1. The causes lie in themselves; as —(1) Self-love, which is very partial, and loath to think of the evil of our condition ([Proverbs 16:2](#)).(2) Unbelief of God's Word and Divine promises and threatenings. Unbelief and obstinate impenitency always go together.(3) Non-attendance to God's warnings, if they are not guilty of express unbelief ([Matthew 22:5](#)).(4) Non-application: "Lo! this, we have searched it; hear it, and know it for thy good" ([Job 5:27](#)), "What nor consider, nor apply, no wonder if self-love carrieth it; and in the greatest soul dangers they flatter themselves into a fool's paradise, that they shall do well enough though they live in their sins.

2. The devil joineth with our self-love, and lulleteth us asleep in our carnal security and abuse of grace ([Genesis 3:4, 5](#)).

3. He stirreth up instruments, that, with the charms of false doctrine, he may hinder the sight of sin and fears of judgment, and strengthen the hands of the wicked ([Jeremiah 23:17](#)). Let no man deceive you.

1. It is sure you are not justified while you are yet in your sins.

2. How much God is concerned to right Himself, the honor of His providence, and the truth of His Word, against such as flatter themselves in their sins ([Deuteronomy 29:19, 20](#)). It should deter us from willful and heinous sins to think of the wrath of God that shall come upon those that live in them. First: It is a powerful motive; for God's wrath is very terrible. Consider —

1. The intension of this wrath. It is compared to a "consuming fire" ([Hebrews 12:29](#)). It is a fire that burneth, not only to the ground or the surface of the earth, but to the lowest hell ([Deuteronomy 32:22](#)).

2. As to extension; the wrath of God compriseth all those evils which are the fruit of sin, be they bodily or spiritual, in life or death, or after death. Secondly: It is a kindly motive. That is a question whether it be so or no; therefore, let us state the matter.

1. We are principally to avoid sin as sin, and as displeasing to God ([Genesis 39:9](#)).

2. We must abstain from it, as it will bring down wrath and judgment upon us. So God urgeth this argument ([Ezekiel 18:30](#)).

3. The **poena damni**, to fear the punishment of loss, is out of question. A man cannot love God and not fear the loss of His favor.

4. The **poena sensus**, the punishment of sense, is necessary also to quicken men to their duty, and to guard their love, and to show that God doth not make little reckoning of sin ([2 Corinthians 5:11](#)).

5. The effect which it must produce is not such a fear as driveth us from God, but bringeth us to Him; not torment, and perplexity, and despairing anguish ([1 John 4:18](#)), but flight and caution.

6. Punishments on others are for our warning. When God's judgments are upon others for sin, His hand is to be observed with great reverence; as David ([Psalm 119:119, 120](#)). To teach us in what rank to place principles of obedience. There are several principles by which men are acted and influenced.

1. Some are false and rotten; as custom: "As I have done these so many years" ([Zechariah 7:3](#)). Vainglory: "To be seen of men" ([Matthew 6:1](#)). Rapine: "To devour widows' houses" ([Matthew 23:14](#)). Envy ([Philippians 1:15, 16](#)).

2. Some are more tolerable; as the hope of temporal mercies ([Hosea 7:14](#)).

3. Some are very good and sound; as when duties are done out of obedience to God, upon the urgings of an enlightened conscience, without the bent of a renewed heart; for a regenerate man obeyeth, not only as enjoined, but inclined. The principle is sound in the other, but the heart is not fitted.

4. Some are rare and excellent; as when we love God, not only for His benignity, but holiness, and eye our reward for His sake, and love the glory of God above our own happiness, and can subordinate the happy part of our eternal estate to His glory ([Romans 9:3](#)). That their condition is of all most miserable who are not only sinners, but stubborn and obstinate in their sin. The wrath of God cometh on the children of disobedience.

1. Who are the disobedient? It may be said of two sorts — First of all, men in their natural condition with respect to the law: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." ([Romans 8:7](#)). And, secondly, of those that refuse the gospel: "In flaming fire, taking vengeance on them that know not God, and obey not the gospel" ([2 Thessalonians 1:8](#)). "What shall the end be of them that obey not the gospel?" ([1 Peter 4:17](#)), viz., those that will not submit themselves to God, or be persuaded to forsake their sins. Now, as to the disobedient sinners.

1. They are slaves to sin ([Titus 3:3](#)).

2. They are of the devil's party ([Ephesians 2:2](#)).

3. They are rebels to God ([Job 24:13](#)).

(T. Manton, D. D.)

# Expositor's Greek Testament

[Ephesians 5:6](#). μηδεις υμας απατατω κενοις λογοις: *let no one deceive you with vain words*. A solemn warning, made the more pointed by being given without any connecting particle. κενός is “vain” in the sense of *empty*, without the substance of truth or reality, and so = *sophistical*; cf. κενολογεῖν in [Isaiah 8:19](#). But what is the reference? Some think *heathen philosophers* and *Jews* are in view (Grot.), or *Judaizers* in particular (Neand.), or *antinomian Christians* (Olsh.), or *teachers of Gentile tendencies* (Meyer), or *false brethren in the Churches* (Abb.). But the expression is a general one, applying to all who sought by their sophistries to palliate the vices in question or make them appear to be no vices. These would be found mostly (though by no manner of necessity exclusively) among the heathen, especially among such Gentiles as heard the truth and remained unbelieving. This is most accordant with the descriptive terms which follow, viz.—υιους της απειθειας; μη ... συμμετοχοι αυτων; ητε γαρ ποτε σκοτος. (So Mey., Ell., etc.)—δια ταυτα γαρ ερχεται η οργη του Θεου: *for because of these things cometh the wrath of God*. The δια ταυτα, which is placed emphatically first, refers of course to the *sins* in question; not to the “vain words,” as Chrys., e.g., strangely thought. The certainty of the Divine retribution is added as an enforcement of the previous warnings. It is given in terms of a solemn present (ερχεται) and in the form of “the wrath of God”—an expression which occupies a very large place both in the OT and in the NT. This οργη του θεου is not to be limited (with Ritschl.) to the judgment of the last day, or taken as synonymous with the *vindicta Dei*, or resolved into a figure of speech with no reality behind it, or identified simply with certain *effects*—the workings of conscience, the shortness and the ills of life, the penalties of the present existence, etc. It is given in Scripture, just as the love, the righteousness, the holiness of God are given, as an *affectus* and not merely an *effectus*, a quality of the perfect moral nature of God, an attitude and sensibility of the Divine Mind toward evil. It is exhibited as operating now, but also as looking to fulfil itself completely in the final adjustment. Here its future operation in the ultimate awards may be specially in view, but not that alone. Meyer puts it too narrowly when he says it is “the wrath of God *in the day of judgment*, which future, as in [Ephesians 5:5](#), is realised as present”.—επι τους υιους της απειθειας: *upon the sons of disobedience*. For απειθειας WH prefer απειθειας. The phrase has been used already in [Ephesians 2:2](#), and there with reference to the unregenerate. Here, again, it describes the persons in respect of their “essential and innate disobedience” (Ell.). The απειθεια in view is the denial of faith, disobedience to the truth of the Gospel of God, and so to God Himself; see on [Ephesians 2:2](#), and cf. [Romans 11:30](#); [Romans 11:32](#); [Romans 15:31](#); [Hebrews 4:6](#); [Hebrews 4:11](#).

# Meyer's NT Commentary

[Ephesians 5:6](#). *Let no one deceive you with empty words!* In those against whom the warning is here given, Grotius sees partly *heathen philosophers*, partly *Jews*, which last “omnibus Judaizantibus, quomodocunque vixissent, partem fore dicebant in seculo altera;” Olshausen (comp. Bleek) thinks of frivolous Christians of *antinomian sentiments*, who would in future emerge; Meier, of *teachers* of Gentile tendencies. In accordance with the context (ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, συμμετόχοι αὐτῶν, ἦτε γὰρ ποτε σκότος) we have to understand Gentiles *who have remained unbelieving*, who in their intercourse with the Christians sought to palliate those Gentile vices, to give them out as matters of indifference, to represent abstaining from the same as groundless rigour, and thereby to entice back the Christians to the Gentile life. Their discourses were κένοι, inasmuch as the corresponding *contents, i.e. the truth*, was wanting to them. Comp. [Colossians 2:8](#); LXX. [Exodus 5:9](#), *al.*; Plat. *Lach.* p. 196 B; Dem. 821, 11; Hom. *Od.* xxii. 249, and the passages in Kypke, II. p. 299 f.; also κενολογία, *empty talk*, Plut. *Mor.* p. 1069 C; κενολογεῖν, [Isaiah 8:19](#).

διὰ ταῦτα γὰρ κ.τ.λ.] for certainly very serious consequences follow these vices: *on account of these vices* (διὰ ταῦτα emphatically prefixed) comes (down) the wrath of God upon the disobedient, for this vicious conduct piles up the load of guilt one day to receive punishment ([Romans 2:5](#)), from which they could be liberated only by means of faith in Christ, the despising of whom leaves them to abide under the wrath of God and to encounter the judicial execution of it. To refer ταῦτα to the *deceiving with empty words* (Chrysostom places both explanations side by side; comp. Theophylact and Oecumenius), has against it not so much the plural—since ταῦτα often also in classical writers denotes (see Winer, p. 146 [E. T. 201]) *one* notion or thought (according to the aggregate of its several marks)—as rather the unsuitability of the sense in itself and to the following μὴ οὖν γίνεσθε κ.τ.λ. as well as to the parallel [Colossians 3:6](#).

ἡ ὀργὴ τοῦ Θεοῦ] Not the *punishment of the present life* is meant (Calvin, Meier, and others; Matthies combines present and future), since the ὀργὴ τοῦ Θεοῦ is the opposite of the βασιλεία, [Ephesians 5:5](#); but the wrath of God *in the day of judgment*, which future, as in [Ephesians 5:5](#), is realized as present. Comp. [1 Thessalonians 1:10](#). The υἱοὶ τῆς ἀπειθείας are here those refusing faith to the gospel, and thereby disobedient to God. It is otherwise [Ephesians 2:2](#). Comp. [Romans 11:30](#); [Romans 15:31](#).

# THE POWER OF WORDS

- Luke 6:45 “Out of the abundance of the heart, the mouth speaks.”
- Your words determine what type of person you are. (Matt. 12:35)
- Avoid trivial conversations that bear no fruit (Matthew 12:36)



MATTHEW 13:5

EVERYONE  
WILL GIVE ACCOUNT FOR EVERY

CARELESS WORDS  
THEY SPEAK  
BY  
FOR

WICKED WORDS

YOU WILL BE  
JUSTIFIED

AND  
BY YOUR  
WORDS  
YOU WILL BE

CONDEMNED

THE UNPARDONABLE SIN

When I say unto you, All that is not with me is against me, and he that gathereth not with me scattereth abroad.  
Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.  
Whether make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.  
Ye, being evil, speak good things? for out of the abundance of the heart the evil thing shall forth, and the evil man out of the good things shall speak.  
I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.  
For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

JESUS FORETELLS HIS DEATH AND RESURRECTION

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.  
But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall not be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the belly of a whale; so shall the Son of man be three days and three nights in the heart of the earth.  
The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.  
The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.  
When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.  
Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.  
Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.  
While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.  
Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.  
But he answered and said unto him that told him, Who is my mother? and who are my brethren?  
And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!  
For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THE MYSTERIES OF THE KINGDOM OF HEAVEN

13 The same day went Jesus out of the house, and sat by the sea side.  
And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.  
And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;  
And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:  
Some fell upon stony places, where they had not much earth; and

SWEET TO THE SOUL

#GRACIOUS WORDS 9.11.17

# GOSSIP: A SIN WORTH TALKING ABOUT

Published by [Kevin Pendergrass](#) on [February 19, 2020](#)



Out of all the sins the Bible deals with, gossip is certainly one of the top sins that most Christians tend to brush off and justify as just typical human behavior. I have found that gossip is something that most people struggle with from time to time, and this includes myself.

In fact, I used to gossip constantly. I wanted to be in “the know” and loved to pass on (negative) information to others as soon as I received it. If I wasn’t talking about someone, then I probably wasn’t talking. One study revealed that about 60 % of all conversations between adults are about passing judgment on someone who isn’t present.<sup>1)</sup> It may be for this reason the Bible says:

*“Do not take to heart all the things that people say, lest you hear your servant cursing you. Your heart knows that many times you yourself have cursed others.” (Eccl. 7:21-22).*

In order to properly deal with gossip, we need to understand what gossip is and why it is easy to fall prey to it. One of the Greek words used for gossip in the Bible is *psithurismos* and means:

***“whisper, secret slandering, a secret attack on a person’s character.”***<sup>2)</sup>

The Bible teaches that, as Christians, we are not supposed to gossip, and it is even mentioned in the same context of sins such as murder and hating God (2 Cor. 12:20; Rom. 1:28-32). In other words, gossip needs to be taken seriously. Paul, in 1 Timothy 5:13-14, even encourages younger widows to remarry in order to avoid gossip.<sup>3)</sup>

It needs to be noted that Paul is not being sexist in his instruction. Rather, he is speaking to the culture of the time when younger widows would spend a lot of time in each other’s homes and work closely with other women. This lifestyle and culture for young widows would have lent itself to gossip. The Bible teaches that both men and women are “gossipers.”<sup>4)</sup>

I have seen many churches split in multiple directions because of gossip. I have seen acquaintances torn apart and friends become enemies (Prov. 16:28; 17:9). When we gossip, it is easy to distort reality and believe the worst about the individual being gossiped about (Psa. 41:7; 1 Cor. 13:7). The Bible says:

*“The one who conceals hatred has lying lips, and whoever utters slander is a fool.”* (Prov. 10:18).

*“With his mouth the godless man would destroy his neighbor...”* (Prov. 11:9).

*“Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered”* (Prov. 11:13).

The Bible acknowledges the fact that gossip “tastes good” and people are naturally attracted to it (Prov. 18:8; 26:20). Not only do people like to hear gossip, but people also like to start it and propagate it. It makes them feel important and valuable. It can even distract them from their own problems.

Interestingly enough, one study has shown that gossip builds social bonds because shared dislikes create stronger bonds than shared likes.<sup>5)</sup> This could explain how the Sadducees and Pharisee’s hatred for Jesus was able to unite two groups that otherwise wouldn’t be working together (John 11:48–50; Mark 14:53; 15:1; etc.).

So, how do we overcome gossip? The best solution I have been able to find is through the acronym of **T.H.I.N.K.** The concept is biblical, easy to remember, and very applicable. Here is the acronym.

**T (True)** – Is it true? Rumors get started through gossip. We need to be speaking the truth and not propagating lies (Psa. 15:2-3). If you're talking negative about somebody and you begin your conversation with, "I heard...", then that is your sign that you need to stop talking right then before it spreads any further.

**H (Helpful)** – It is helpful? There are a lot of things that you can say about somebody that may be true, but is it helpful? In other words, ask yourself *why* are you talking about that person (Eph. 4:29)?

**I (Inspiring)** – Is it inspiring? According to the biblical definition, it isn't gossiping if you're speaking positively about somebody. In fact, we should be speaking positively about others and building them up (Heb. 10:24). Just the other day, somebody passed on some information to me about how they heard I had encouraged somebody. This made me feel encouraged. Therefore, it is ok to talk about somebody if it is inspiring and can be an encouragement (1 Thess. 5:11).

**N (Necessary)** – Is it necessary? There may be times that you need to seek counsel from others about how to handle a situation. This may involve talking about somebody else and there are times when it may be necessary to involve other people (Mt. 18:15-18). However, this won't be necessary in most cases (Ja. 1:19).

**K (Kind)** – Is it kind? We need to be kind to one another (Eph. 4:32). When we speak, are we treating our neighbors the way we would want to be treated (Mt. 7:12)? The Bible tells us that love is not rude (1 Cor. 13:5). If you haven't first talked *to* the person or plan on talking to them, then why are you talking *about* them?

If we were to use this acronym and take it seriously, then I am convinced that we would see a big change in our churches. I recommend that you incorporate these verses into your prayer life if struggling with gossip:

***"For lack of wood the fire goes out, and where there is no whisperer, quarreling ceases. As charcoal to hot embers and wood to fire, so is a quarrelsome man for kindling strife."*** (Prov. 26:20-21).

***"Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin."*** (Prov. 13:3).

***"Set a guard, O Lord, over my mouth; keep watch over the door of my lips!"*** (Psa. 141:3).

# Before you speak Think

## T is it True?

## H is it Helpful?

## I is it Inspiring?

## N is it Necessary?

## K is it Kind?

*By your words you will be acquitted, and by your words you will be condemned. Matthew 12:37*

JESUS AND BEELZEBUL. <sup>224</sup>Then they brought to him a demoniac who was blind and mute. He cured the mute person so that he could speak and see. <sup>234</sup>All the crowd was astounded, and said, "Could this perhaps be the Son of David?" <sup>244</sup>But when the Pharisees heard this, they said, "This man drives out demons only by the power of Beelzebul, the prince of demons." <sup>250</sup>But he knew what they were thinking and said to them, "Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand. <sup>26</sup>And if Satan drives out Satan, he is divided against himself; how, then, will his kingdom stand? <sup>27</sup>And if I drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. <sup>284</sup>But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you. <sup>294</sup>How can anyone enter a strong man's house and steal his property, unless he first ties up the strong man? Then he can plunder his house. <sup>304</sup>Whoever is not with me is against me, and whoever does not gather with me scatters. <sup>314</sup>Therefore, I say to you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven. <sup>32</sup>And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come.

A TREE AND ITS FRUITS. <sup>334</sup>"Either declare the tree good and its fruit is good, or declare the tree rotten and its fruit is rotten, for a tree is known by its fruit. <sup>344</sup>You brood of vipers, how can you say good things when you are evil? For from the fullness of the heart the mouth speaks. <sup>35</sup>A good person brings forth good out of a store of goodness, but an evil person brings forth evil out of a store of evil. <sup>364</sup>I tell you, on the day of judgment people will render an account

<sup>4</sup> 12:22-24 9:32-34; Lk 11:14-15.  
<sup>1</sup> 12:23 9:27.  
<sup>m</sup> 12:24 10:25; Mk 3:22.  
<sup>o</sup> 12:25-29 Mk 3:23-27; Lk 11:17-22.  
<sup>o</sup> 12:28 Lk 11:20.  
<sup>p</sup> 12:30 Lk 11:23.  
<sup>q</sup> 12:31-32 Mk 3:28-30; Lk 12:10.  
<sup>r</sup> 12:33-35 Lk 6:43-45.  
<sup>s</sup> 12:34 3:7; 23:33; 15:11-12; Lk 3:7.  
<sup>t</sup> 12:36-37 Jas 3:1-2.

12:15, 16) that pick up the withdrawal, the healings, and the command for silence. To this he adds a fulfillment citation from the first Servant Song (Is 42:1-4) that does not correspond exactly to either the Hebrew or the LXX of that passage. It is the longest Old Testament citation in this gospel, emphasizing the meekness of Jesus, the Servant of the Lord, and foretelling the extension of his mission to the Gentiles.

12:15 Jesus' knowledge of the Pharisees' plot and his healing all are peculiar to Matthew.

12:19 The servant's not contending is seen as fulfilled in Jesus' withdrawal from the disputes narrated in Mt 12:1-14.

12:21 Except for a minor detail, Matthew here follows the LXX, although the meaning of the Hebrew ("the coastlands will wait for his teaching") is similar.

12:22-32 For the exorcism, see note on Mt 9:32-34. The long discussion combines Marcan and Q material (Mk 3:22-30; Lk 11:19-20, 23; 12:10). Mk 3:20-21 is omitted, with a consequent lessening of the sharpness of Mt 12:48.

12:23 See note on Mt 9:27.

12:24 See note on Mt 10:25.

12:25-26 Jesus' first response to the Pharisees' charge is that if it were true, Satan would be destroying his own kingdom.

12:27 Besides pointing out the absurdity of the charge, Jesus asks how the work of Jewish exorcists (your own people) is to be interpreted. Are they, too, to be charged with collusion with Beelzebul? For an example of Jewish exorcism see Josephus, *Antiquities* 8:42.

12:28 The Q parallel (Lk 11:20) speaks of the "strong" rather than of the "spirit" of God. While the difference is probably due to

Matthew's editing, he retains the **kingdom of God** rather than changing it to his usual "kingdom of heaven." **Has come upon you** see Mt 4:17.

12:29 A short parable illustrates what Jesus is doing. The **strong man** is Satan, whom Jesus has tied up and whose **house** he is plundering. Jewish expectation was that Satan would be chained up in the last days (Rev 20:2); Jesus' exorcisms indicate that those days have begun.

12:30 This saying, already attached to the preceding verses in Q (see Lk 11:23), warns that there can be no neutrality where Jesus is concerned. Its pertinence in a context where Jesus is addressing not the neutral but the bitterly opposed is not clear. The accusation of scattering, however, does fit the situation. Jesus is the shepherd of God's people (Mt 2:6), his mission is to the lost sheep of Israel (Mt 15:24); the Pharisees, who oppose him, are guilty of scattering the sheep.

12:31 **Blasphemy against the Spirit** the sin of attributing to Satan (Mt 12:24) what is the work of the Spirit of God (Mt 12:28).

12:33 **Declare**: literally, "make." The meaning of this verse is obscure. Possibly it is a challenge to the Pharisees either to declare Jesus and his exorcisms good or both of them bad. A tree is known by its fruit; if the fruit is good, so must the tree be. If the driving out of demons is good, so must its source be.

12:34 The admission of Jesus' goodness cannot be made by the Pharisees, for they are evil, and the words that proceed from their evil hearts cannot be good.

12:37 If on the day of judgment people will be held accountable for every careless word they speak, the casual blasphemy of the Pharisees will surely lead to their condemnation.



...careless wo  
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...said to him. "To  
...An evil a  
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...Jonah; and th  
...the queen of the so  
...greater r  
...THE RETU  
...can spirit goes  
...but finds none.  
...upon returning  
...brings back wi  
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...This it will be wit  
...THE TRUE  
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...is my mother? W  
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...12:42 1 Kgs 10:1-1  
...12:38-42 This  
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...12:38 Teacher  
...the request  
...Mk 8:11)  
...12:39 Unfaith  
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...ness to the cc  
...Lk 14; Jer 3:6-11  
...12:40 See Jon  
...Jonah's  
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...Lk 11:31-32).  
...of Sheba; sa

# Words

\* can build up

\* can tear down

\* start a fire in your heart

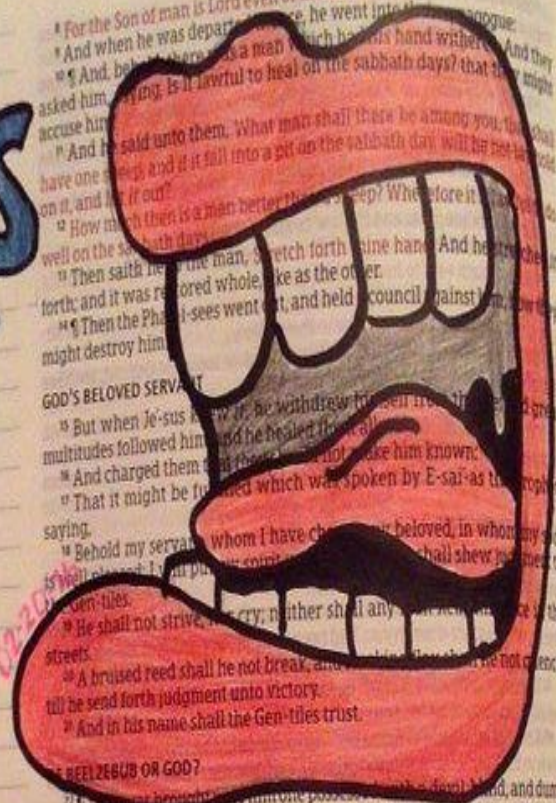
\* or put it out

Let my words be life

Let my words be truth

Let my words point back to you!

For the Son of man is Lord even of the sabbath day.  
 And when he was departed thence, he went into the synagogue:  
 And he taught them, and they were astonished at his doctrine:  
 And they said, Where hath this man such wisdom? and what such mighty signs doth he do?  
 And he said unto them, What man shall these be among you, that shall have one sleep, and if it fall into a pit on the sabbath day, will he not hold on it, and hold it out?  
 How much then is a man better than an ox?  
 Then saith he unto them, Whence cometh this in you? For he saith, Whosoever shall put away the yoke of the law, and shall teach men, he shall be called the prince of the devils.  
 Then the Pharisees and the scribes said unto him, He doth this because he hath a devil, who is the prince of the devils.  
 But when Jesus saw their thoughts, he said unto them, He saith this because he is dumb, because he hath a devil.  
 And he said unto them, Whosoever shall say a word against the Son of man, he shall be forgiven: but whosoever shall say a word against the Holy Ghost, he shall not be forgiven, neither in this world, neither in the world to come.  
 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.  
 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.  
 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.  
 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.



## BEELZEBUB OR GOD?

And he said unto them, Whosoever shall say a word against the Son of man, he shall be forgiven: but whosoever shall say a word against the Holy Ghost, he shall not be forgiven, neither in this world, neither in the world to come.  
 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.  
 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.  
 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.  
 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

"Words" - Hawk Nelson

For by thy words thou shalt be justified or condemned.

## THE SIGN OF THE PROPHET

Then certain of the scribes and of the Pharisees said unto him, Master, we would see a sign from thee.  
 But he answered and said unto them, I will not give a sign unto this generation.  
 For as Jona was three days and three nights in the belly of a great whale; so shall the Son of man be three days and three nights in the heart of the earth.  
 The men of Nineveh shall rise in judgment with thee, because they repented at the preaching of Jona; and thou shalt condemn them, because they repented not.  
 The queen of the south shall rise in judgment with thee, because she came from the ends of the earth, to hear the wisdom of Solomon; and thou shalt condemn her, because she came to hear, and thou hast not wisdom.  
 When the unclean spirit is gone out of a man, he seeketh rest, and findeth none.  
 Then he saith, I will return into my house, whence I came out; and when he is come, he findeth it empty, swept, and garnished.  
 Then goeth he, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be unto this generation.

## THE FAMILY OF JESUS

While he yet talked to the people, he said unto his brethren and to his mother, Behold, I am about to go, and I shall stand before you.  
 But he answered and said unto them, Who are my brethren?  
 And he stretched forth his hand toward his disciples, and said, These are my brethren, and these are my mother and my mother's brethren.  
 For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

## THE SOWER AND THE SEED

The same day went Jesus out into a ship, and sat; and the whole multitude gathered unto him.  
 And he spake many things unto them, and they went forth to sow.  
 And when he sowed, some seed fell upon stony places, where it had not deep earth: and it sprung up, because it had no root.  
 And when the sun was up, it was scorched, and it withered away.  
 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.  
 And other fell into good ground, and it grew up, and yielded fruit, some thirtyfold, some sixtyfold, and some a hundredfold.  
 Who hath ears to hear, let him hear.  
 And the disciples came, and said unto him, Increase unto us this parable.  
 He answered and said unto them, The mysteries of the kingdom of heaven are hid from them that see, and are revealed unto them that hear.  
 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, shall be taken away even that which he hath.  
 Therefore speak I to them by parables; for they see, but do not see, and they hear, but do not hear.  
 And in them is fulfilled the saying of Isaiah, He shall hear, but shall not understand, and he shall see, but shall not see.

# THE LETTER OF JAMES

of God and of the Lord Jesus Christ,  
lives in the Dispersion:

ith

my brothers,<sup>2</sup> when you meet trials of various kinds,<sup>3</sup> for you know  
your faith produces steadfastness.<sup>4</sup> And let steadfastness have its full  
y be perfect and complete, lacking in nothing.

acks wisdom, let him ask God, who gives generously to all without  
ll be given him.<sup>6</sup> But let him ask in faith, with no doubting, for the  
like a wave of the sea that is driven and tossed by the wind,<sup>7</sup> he  
not suppose that he will receive anything from the Lord;<sup>8</sup> he is  
an, unstable in all his ways.

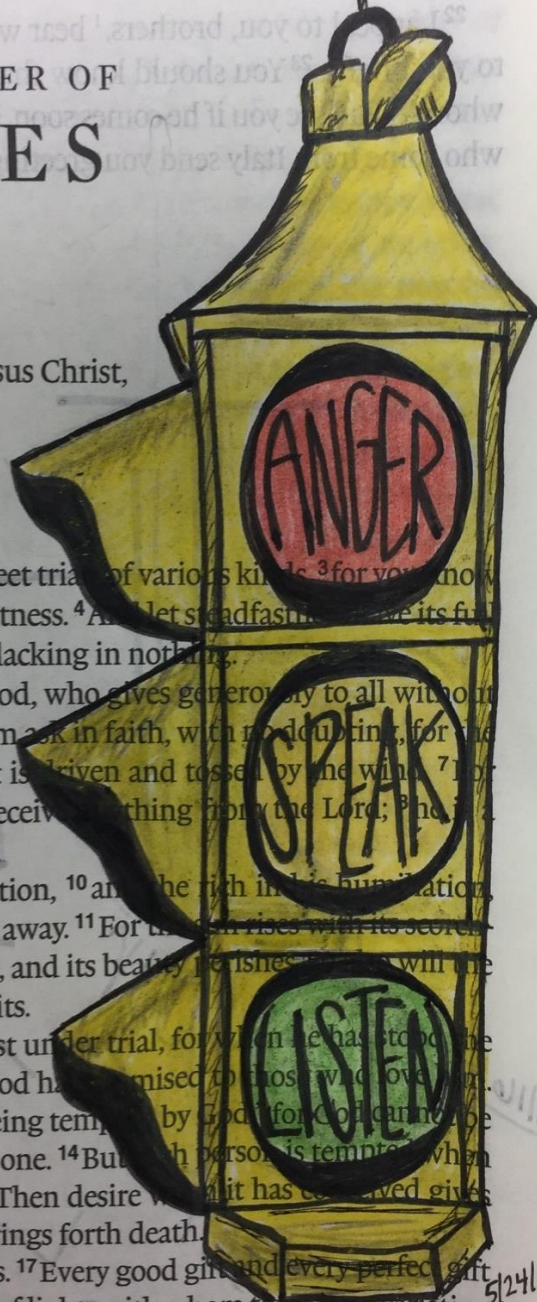
brother boast in his exaltation,<sup>10</sup> and the rich in his humiliation,  
er of the grass<sup>3</sup> he will pass away.<sup>11</sup> For the grass withers, and the  
ers the grass; its flower falls, and its beauty perishes. He will die  
y in the midst of his pursuits.

man who remains steadfast under trial, for when he has stood the  
e the crown of life, which God has promised to those who love him.  
hen he is tempted, "I am being tempted by God" for God cannot be  
, and he himself tempts no one.<sup>14</sup> But each person is tempted when  
ticed by his own desire.<sup>15</sup> Then desire when it has conceived gives  
in when it is fully grown brings forth death.

ceived, my beloved brothers.<sup>17</sup> Every good gift and every perfect gift  
ning down from the Father of lights with whom there is no variation  
change.<sup>18</sup> Of his own will he brought us forth by the word of truth,  
e a kind of firstfruits of his creatures.

ing the Word

my beloved brothers: let every person be quick to hear, slow to speak.



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# JAMIES 1

16 Do not be deceived, my beloved brothers.

17 Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.

18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

**19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;**

**20 for the anger of man does not produce the righteousness of God.**

21 Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

22 But be doers of the word, and not hearers only, deceiving yourselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror.

24 For he looks at himself and goes away and at once forgets what he was like.

25 But the one who looks into the perfect law, the law of liberty, and receives, being no hearer who forgets but a doer who acts, he will be

# JAMES

## FAITHWORKS



### James 1:19 ESV

**19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;**





V 19 everyone should be quick to listen, slow to speak and slow to become angry.

James



1:19



Understand this, my dear brothers and sisters:  
You must be all be  
**QUICK TO LISTEN,  
SLOW TO SPEAK, AND  
SLOW TO GET ANGRY.**



DailyDependence.wordpress.com

# The Tongue: One of Man's Most Dangerous Weapons

By [Wayne Jackson](#)



It is not without significance that two of the Ten Commandments deal with speech—taking the name of God in vain and bearing false witness against another person (Ex. 20:7, 16).

Similarly, in the Sermon on the Mount Jesus warned against the abuse of the tongue in “swearing falsely” (Mt. 5:33-37). Elsewhere, Jesus Christ gave a stern warning regarding the unseemly language that sometimes proceeds from a person’s mouth (Mt. 12:36-37).

The way one talks is a very revealing index to his character. The Scriptures describe different kinds of “tongues” (speech). Let us consider some of these.

## **The Hateful Tongue**

Jeremiah spoke of those “treacherous” people who “bend their tongue like a bow.” He cautioned that no one should place trust in the person who “deceives” and “slanders,” nor with those who “have taught their tongue to speak lies” (Jer. 9:2-5). Jehovah hates the lying tongue (Prov. 6:17; cf. Acts 5:3-4). Some use their tongues to rip and gut others—even their brethren in Christ.

## **The Licentious Tongue**

Solomon said that the mouth of the forbidden woman is a “deep pit” (Prov. 22:14). Note the perfume-drenched words (“fair speech”) of the dissolute woman who lures the unwary lad to his destruction (Prov. 7:14ff). Men have similarly taken advantage of vulnerable, lonely women by their deceitful language.

## **The Boasting Tongue**

The vain Pharisee, in a dramatic presentation before the Lord, paraded his feigned accomplishments, but he was not accounted as just with God, in spite of his boasting (Lk. 18:9ff). It was Francis Bacon who said something to the effect that “a bragging man is scorned by the wise, and admired by fools.”

There are those with whom one can scarcely engage a conversation without being bored to tears with an incessant stream of self-adulating and dubious accomplishments.

## **The Impetuous Tongue**

An inspired writer declared: “[L]et every man be swift to hear, slow to speak” (Jas. 1:19).

The poet Robert Frost once said that “half the world is composed of people who have something to say and can’t, and the other half who have nothing to say and keep on saying it.”

A wise man wrote: “Even a fool who keeps silent is considered wise” (Prov. 17:28).

Unfortunately, he frequently opens his mouth and removes all doubt! There are far too many people who talk in an attempt to discover the content of their thoughts.

## The Obscure Tongue

Have you ever had a religious conversation with a person, and when the exchange was concluded, you had no earthly idea where he stood on any significant issue? Such folks slip and slide, flip and flop.

“What is your position, brother?”

“Well, I think there is much to be said on **both sides** of that argument.”

Some people simply cannot be pinned down on any point of truth.

## The Critical Tongue

A wise man values constructive criticism; it’s just that sometimes it is difficult to distinguish between constructive criticism and plain old **meanness**. But, as Solomon observed, “A rebuke enters deeper into one who has understanding, than [do] a hundred stripes into a fool” (Prov. 17:10).

A wise person can learn valuable lessons from his critics if he but will. On the other hand, there are those who have turned criticism into a recreational sport. Whenever they gather, like vicious piranha, they devour all flesh in sight.

## The Double-Tongued

In setting forth qualifications for deacons, Paul admonished that they must not be “double-tongued” (1 Tim. 3:8). The double-tongued person is one who has refined the art of duplicity. He will say anything to get you off his back, then say quite another to someone else. His word is not his bond. His tongue flaps like an irritating awning in a winter storm (see Prov. 8:8).

## The Explosive Tongue

James observed that the tongue is an instrument that no man can control completely (cf. Jas. 3:8). But some make almost no attempt at the effort. At the least irritant they explode with expletives. One might be surprised to listen to the language of the man on Monday who has spoken so piously over the Lord's table on Sunday! To those who operate in such fashion, the Lord's says: "What right have you to recite my statutes or take my covenant upon your lips?" (Psa. 50:16).

## Conclusion

"Let no corrupt speech proceed out of your mouth" (Eph. 4:29), rather, put away shameful speaking from your mouth (Col. 3:8). Listen to the warning of the Judge of the universe:

I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by your words you will be justified, and by your words you will be condemned (Mt. 12:36-37).

# Profaning That Which Is Holy

One of the most common vices practiced by just about every class and rank of people in our society today is the use of profanity. It is tremendously difficult for a Christian to feel comfortable in a situation where God's name is used profanely. The Word of God teaches that God's name is holy. "Holy and reverend is His name" (Psa. 111:9). I fear that even many today who are God's people are guilty of profaning the name of the God of Heaven. They may be doing so without ever realizing it, as we shall observe later on in this article. To profane the name of God is a serious matter. The term "profane" is defined by Webster as follows: "to treat (something sacred) with abuse, irreverence, or contempt: desecrate, violate; 2: to debase by a wrong, unworthy, or vulgar use." Throughout the ages God has always demanded that his name be respected and honored. During the Mosaical period the Israelites were told: "Thou shalt not take the name of the Lord thy God in vain,- for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20.-7). "And ye shall not swear by my name falsely, neither shall thou profane the name of thy God, I am the Lord" (Lev. 19:12). A few examples taken from the New Testament concerning this matter are as follows: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12.36-37). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Jas. 3:10).

Have you ever wondered why people curse, swear and talk in a filthy manner? Several years ago in an article entitled,

"Why Do You Talk Like That?", brother William E. Wallace offered five reasons why. They were listed as follows:

1. Those who find it difficult to express themselves will seek to flavor their language with profane and ugly expressions.
2. Some seek to gain attention, at least temporarily, so they curse, swear and utter obscenities.
3. Cursing, swearing and vulgarity are merely bad habits to some, well set in their lives by years of usage. Often they hardly realize what they are saying.
4. Many are depraved in nature, filthy in mind, evil in attitude and express it all in wicked language.
5. Some feel they must use bad language to be accepted and to "fit in" with their companions and friends.

It should cause deep concern when we hear Christians using the Lord's name in a vain manner in their normal conversations. I have in mind such expressions as "My Lord!," "Lordy!" "Oh Lord!," "My God!," "Jesus Christ!," etc. And while some would not dare use those expressions, they will substitute euphemisms (mild forms of profanity - substitution of expressions for ones that may offend or suggest something unpleasant) such as Gee, Gosh, Golly, Good Gracious, Goodness Sake, Darn, Dickens, etc. It is interesting to note the words from which the aforementioned terms are derived (according to Funk & Wagnalls and Webster):

**Gee** - euphemism for Jesus; a minced oath.

**Gosh** - a minced oath; alternate of God.

**Golly** - euphemistic substitute for God.

**Confound** - to damn; used as a mild oath.

**Heck** - euphemistic of hell.

**Darn** - euphemism for damn.

**Dickens** - the devil; a euphemistic expletive.

**Goodness** - God; goodness knows.

**Doggone** - a mild oath; to damn; a euphemism; alternate of God damn, or dog on it.

**Good Gracious and Goodness Sake** - such expressions originally referred to the goodness of God.

It may appear that I am trying to get technical or "picky" by mentioning the above expressions. However, as Christians we have the responsibility of keeping our speech pure and above reproach. We must guard against using the Lord's name in a derogatory manner, or possibly shading it with expressions or connotations which tend to lower it from the level of reverence it so rightfully deserves. We are reminded once again, "Holy and reverend is His name."

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# Taking the Lord's Name in Vain

by [Kyle Butt, M.Div.](#)



Any person who has earnestly read the Bible understands that God's Word has much to say about how we use our words. God condemns gossip (1<sup>st</sup> Tim. 5:12-13), lying (Ephesians 4:25), filthy talking (Ephesians 5:4), and a host of other detrimental uses of language. On the other hand, He commends building others up (Ephesians 4:29), telling the truth (Ephesians 4:25), preaching the Gospel (Matthew 28:18-20), and a

plethora of other constructive uses of our words. In truth, the power of death and life are in the tongue (Proverbs 18:21). It can be used to save, encourage, and build up, or it can be used to kill, destroy, and tear down.

One of the things that the Bible has consistently denounced is the taking of the Lord's name in vain. In fact, one of the Ten Commandments in the Old Testament states: "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain" (Exodus 20:7). The word "vain" means "for no reason" or "useless." Thus, God was instructing the Israelites to avoid using His name in a useless, disrespectful way. Instead, the Israelites were supposed to revere the name of God and use it in a serious, considerate way. Many of the ancient Israelites were so respectful of the name of God that they would not even pronounce it or write it for fear of using it in vain. Those who did write it would often throw away the quill they had used, because they thought that any quill that had written God's name was holy and should not be used for regular words.

While it is true that the Ten Commandments in their original form are not binding on people today ([Lyons](#), 2001), it is also true that God continues to be serious about the vain use of His name. In Matthew 12:36-37, Jesus explained: "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified and by your words you will be condemned." While Jesus' warning against idle words is broader than just using the Lord's name in vain, it certainly would include that as well.

Unfortunately, many today no longer respect God's name. Not only does the skeptical community misuse and abuse God's name, many of those within Christendom have lost respect for His name as well. One of the most common abuses of God's name is the exclamation, "Oh my God." This phrase is used by millions of people every day who give no thought to God when they are using His name. They say these words in an idle, useless, vain way that shows contempt for God. Both the Old and New Testaments (Colossians 3:8) explain to us that God views this as a sin and will not hold him guiltless who uses His name in such a way. Another common way the Lord's name is abused is in statements of exclamation, such as "Good Lord," or "Lord, no," or "Lord, have mercy." Unfortunately, many who understand the fact that the phrase, "Oh my God" is using the Lord's name in vain, fail to see that saying "Good Lord," without thinking about the Lord, is equally wrong. Notice that Exodus 20:7 says not to take the name of "the Lord your God in vain." That verse includes both the terms "Lord" and "God."

Since the Bible explains that Satan is the "god of this world," it only makes sense that he would incorporate things into culture that are sinful and wrong. The cultural acceptance of the phrases "Oh my God," "Good Lord," "Lord have mercy," and a host of vain uses of the Lord God's name is exactly what we should expect from the world's sinful culture. We should remember, however that Christians are not to conform themselves to the sinful mold of this world (Romans 12:1-2). Instead, Christians are called to live a life of reverence to God and obedience to His Word. Let us all carefully consider what comes out of our mouths and determine that we will not use the Lord God's name in vain.