

The Tongue Of A Disciple

Introduction

The Bible has a lot to say about our tongues. For example, there are 915 verses in Proverbs. There are 146 verses on our mouth or our words that we speak. That is 15.9% of the book. There are 106 verses on listening or 11.6%. In all, there are 241 on communication or 26.3%. God is very concerned with our communication, and particularly about what we say.

Solomon says that there is death and life in the power of the tongue. You and I have the ability to speak life or death to people with our words. You and I have the ability to tear down or to build up.

(Proverbs 18:21) "Death and life are in the power of the tongue, And those who love it will eat its fruit."

Solomon says that one speaks rashly like the thrusts of a sword, but the tongue of the wise brings healing. You and I have the ability to wound others, or to bring healing.

(Proverbs 12:18) "There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing."

Solomon says that he who repeats a matter separates intimate friends. You and I have the ability to cause strife and division with our tongues. We slander, gossip, and repeat things that cause separation and division. We also have the ability to use our tongues to communicate love.

(Proverbs 17:9) "He who covers a transgression seeks love, But he who repeats a matter separates intimate friends."

James says that we bless our Lord and Father and curse men with the same tongue. He says, "my brethren, these things ought not to be this way."

(James 3:9-10) "With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God; {10} from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way."

James says that our tongues give direction to our lives. They are like the rudder of a ship or a bridle on a horse. We can direct our lives with our tongues.

(James 3:3-4) "Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well. {4} 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."

But James also tells us that we all stumble in what we say. If we do not stumble in what we say, we are a "perfect man, able to bridle the whole body as well."

(James 3:2) "For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well."

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The prophet Isaiah had a vision in which he saw the Lord. In the year of King Uzziah's death, he saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. The seraphim are there calling out, 'Holy, Holy, Holy, is the Lord of hosts. The whole earth is full of His glory.'"

(Isaiah 6:1-3) "In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. {2} Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. {3} And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

Then Isaiah says, "Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among people of unclean lips; for my eyes have seen the King, the LORD of hosts." It was in the presence of a holy God that he realized how unclean his lips were.

(Isaiah 6:5) "Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts.""

Unfortunately, I identify with James, Isaiah, and Solomon. I am a man of unclean lips and I live among a people of unclean lips. I have stumbled many times in what I have said. I have said the wrong things at the wrong time in the wrong way and to the wrong people. I have cursed men. I have wounded people. I have discouraged rather than encouraged. I am a man of unclean lips.

Solomon gives us some hope. He tells us that the heart of the wise teaches his mouth. A wise man learns how to use his tongue properly and to speak gracious and pleasant words. He learns to speak words that bring wholeness to the soul and healing to the bones.

(Proverbs 16:23-24) "The heart of the wise teaches his mouth, And adds persuasiveness to his lips. {24} Pleasant words are a honeycomb, Sweet to the soul and healing to the bones."

In this two message series on communication, we are looking at our listening skills, and our verbal communication. Isaiah says that the Lord has given me the tongue of disciples, that I may know how to sustain the weary one with a word. He awakens me morning by morning, he awakens my ear to listen as a disciple. God wants you and I to be His disciples. He wants us to know how to listen as a disciple. He also wants us to have the tongue of a disciple. He wants us to teach our mouth, so that we use it wisely.

(Isaiah 50:4) "The Lord GOD has given Me the tongue of disciples, That I may know how to sustain the weary one with a word. He awakens Me morning by morning, He awakens My ear to listen as a disciple."

Jesus taught about the source of our words. It would be unfair to blame everything on our little tongues, when the tongue is merely a conduit. It would be wise to take a look at the source of our words. The tongue does not speak on its own. The tongue speaks that which the heart or mind tells it to speak. Notice what Jesus says in Matthew 15:18.

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(Matthew 15:18) ""But the things that proceed out of the mouth come from the heart, and those defile the man."

In this passage Jesus was telling the disciples that it did not defile them to eat without washing their hands. It was not what went into their mouths that defiled them; it was what came out of their mouths. And, the things that came out of their mouths came from their hearts. "Out of the heart comes evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."

(Matthew 15:19-20) ""For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. {20} "These are the things which defile the man; but to eat with unwashed hands does not defile the man.""

If we really want to deal with our tongues, we also have to deal with our hearts. We need to purify our hearts, and then we will have pure words. We need to be careful about what we allow into our hearts. We need to fill our hearts with truth, so that words of truth are coming out of our mouths. That is why Solomon tells us to watch over our hearts with all diligence.

(Proverbs 4:23) "Watch over your heart with all diligence, For from it flow the springs of life."

We also need to daily renew our minds. We are not to be conformed to the world and speak as the world speaks. We are to be transformed and renew our minds. Unless we renew our minds, we will not solve the problems with our unclean mouths. We have to deal with the root problem.

(Romans 12:2) "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

I have had many gardens over the years. One of the things that must be done with gardens is weeding. Weeds steal the water and the nutrients from the soil, so they must be removed. There are hoes and other types of implements designed to help get rid of weeds. If we just mow them over, it may look nice for a few days, but the roots have not been eliminated. Therefore, the weeds respond well to the pruning they received and come back worse than ever. The roots must be carefully pulled. That is the only way to keep them from growing back. In the same way, we have to pull the weeds from our heart. If we do not remove the impure thoughts from our hearts, we will continue to speak impure words.

However, the weeding of the garden of our hearts is a process. And while we are in process, it helps to have a backup plan. A few years ago I went offshore to do some well control training for Global Santa Fe. I was on a semi-submersible called the Development Driller II. It was drilling in an area in the Gulf of Mexico called Green Canyon, and it was in 6700 feet of water. The crews were transported to and from the rig every three weeks by helicopter. Before flying on the helicopter, everyone had to go through HUET. This acronym stands for Helicopter Underwater Escape Training. In the event that the helicopter crashed, everyone in the helicopter had to know how to escape. In addition to escaping, everyone learned some basics of water survival. This was the backup plan that everyone was required to go through.

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This morning, I want to look at the backup plan. The first plan is to renew our minds and purify our hearts. In Ephesians 4:29. Paul gives us the backup plan. And since all of us stumble in what we say; i.e. our helicopters crash frequently, the backup plan is extremely useful.

Paul gives us some insights about the things we should say, and the things that we should not say. He gives us four practical ways to examine or test our words before we let them fly from our mouths. We will look at the test of wholesomeness, the test of edification, the test of need, and the test of grace.

(Ephesians 4:29) "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

Test 1: Wholesome words

Test 2: Edifying words

Test 3: Necessary words

Test 4: Gracious words

Test 1: Wholesome Words

The first test is whether a word is wholesome or not. The Greek word that is used here is *sapros*, which means rotten, worthless, bad or corrupt. The King James says, "let no corrupt communication proceed out of your mouth."

G4550. *sapros*, *sap-ros'*; from G4595; rotten, i.e. worthless (lit. or mor.):--bad, corrupt.

(Ephesians 4:29) "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

The first test is to ask ourselves if what I am about to say is wholesome or unwholesome. Is this corrupt or is it pure? Is this worthwhile or is it worthless? Is this good or bad?

The Apostle Paul does not want us to be misled on what is corrupt or unwholesome communication. In Ephesians 4:29-5:4, he mentions a number of types of unwholesome or bad things. Let's take a quick look at the overall passage.

(Ephesians 4:29-5:3) "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.... {31} Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.... {5:3} But do not let immorality or any impurity or greed even be named among you, as is proper among saints; {4} and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks."

Below is a list of the words that come from Eph 4:29-5:4. I have included their definitions given by Strong's concordance to help give clarity and understanding to them.

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Bitterness: sharp, acrid, bitter, poisonous
Wrath: fierceness, indignation, passion
Anger: violent passion, vengeance, punishment, indignation
Clamor: to croak as a raven, shriek, scream, call aloud, cry out
Slander: blasphemy, vilification, evil speaking, railing
Malice: worthless, bad, malignity, depravity, malice, naughtiness, wickedness
Filthiness: shameful, obscenity, filthiness
Silly talk: foolish talk, buffoonery, silly talk
Coarse jesting: witticism in a vulgar sense, ribaldry

Slander: Blasphemia
Blapto: to hinder, injure, hurt
Phemi: to make one's thoughts known, to say
Blasphemia means to hinder, hurt, or injure someone with your

These are all examples of corrupt, rotten, or unwholesome words.

We are not to allow these types of words or this type of communication to come out of our mouths. Instead, we are to only allow out those things which edify, give grace and are according to the need of the moment to those who hear.

How many of you would like to see a greater presence of the Lord in your life and in our church? If you are like me, you are wanting to be continually filled with the Holy Spirit and asking for this very thing. But, look at what David says in the Psalms. If we want to abide in the presence of the Lord, we must walk with integrity, work righteousness, speak truth in our hearts, not slander with our tongues, nor do evil to our neighbors, nor take up a reproach against our friends. God takes slander very seriously.

(Psalms 15:1-3) "(A Psalm of David.) O LORD, who may abide in Thy tent? Who may dwell on Thy holy hill? {2} He who walks with integrity, and works righteousness, And speaks truth in his heart. {3} He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend;"

James tells us to be quick to hear, slow to speak and slow to anger. If we will slow down just long enough to run our thoughts through this test before we speak, we can stop some of the corrupt and unwholesome words that come out of our mouths. That is test # 1.

(James 1:19) "This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger;"

Test 2: Edifying Words

The second test is whether what we are about to say is good for edification. Edification means to be built up. Is what I am saying going to build up others. The Greek word used here is oikodome, which literally means to put a roof over a house. The word oikos means house or household. The word dome means roof. Many NFL teams play in domed stadiums. The Astrodome was the first domed stadium and was built in 1965. The world's largest domed stadium is the Superdome in New Orleans.

G3619. oikodome, oy-kod-om-ay'; fem. (abstr.) of a comp. of G3624 and the base of G1430; architecture, i.e. (concr.) a structure; fig. confirmation:--building, edify (-ication, -ing).

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Our words need to edify, build up, or encourage others. Our words should also cover people, not uncover them. The Greek word oikodome is used forty times in the New Testament. Most of the time it is translated as build or built. When the wise man built his house upon the rock, it is the word oikodome that is used. There are eleven verses where it is translated as edify, edifying, edified, or edification. Six of those eleven verses pertain to prophesy. The thrust of 1 Corinthians 14 is edification. Paul says let all things be done for edification.

(1 Corinthians 14:26) "What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification (oikodome)."

I have been around much prophesy that did not build up or edify. There has been much abuse in the charismatic church with prophesy. For a season, there was tremendous pressure on leaders in churches to give personal prophecies, and many of them were given in the flesh.

For example, one year there was a Nigerian minister that was going to preach at an Assembly of God church nearby. I prayed with the pastor of the church every week at a Pastor's meeting. He invited our church to come hear this man preach. So, I invited our church to come hear the man preach. At the end of his message he began ministering "prophetically." He mentioned that I walked like an elephant and ate like a cricket. He said that I was not anointed and that the devil was chasing all my folks away. Not only were the things untrue, there was nothing that he said in that meeting to me that was edifying. It did not edify me. It did not edify our church members that had come. It was very destructive.

Scripture tells us that we are to pass judgment on prophecies. I went to the pastor of the church and told him that the prophecies were false and that a word of correction should be given. The pastor did nothing. I think that he did not know how to handle the situation, and so he did nothing.

(1 Corinthians 14:29) "And let two or three prophets speak, and let the others pass judgment."

There is a lot of ignorance in the church about how the gifts should be used. Paul makes it very clear, they should be used to edify the body.

(1 Corinthians 8:1) "Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies."

Prophesy is just one way to build up others. Scripture tells us to encourage one another, and build up one another. Here are some examples of ways to build up others with your words.

(1 Thessalonians 5:11) "Therefore encourage one another, and build up one another, just as you also are doing."

Find a verse that pertains to what someone is walking through that will give them hope. If someone is going through a financial trial, share with them a verse about God's faithfulness to provide for His people. Psalms 37:25 would be a great verse.

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(Psalms 37:25) "I have been young, and now I am old; Yet I have not seen the righteous forsaken, Or his descendants begging bread."

Someone may be going through a difficult circumstance. You can share with them Romans 8:28 that God causes all things to work together for good to those who love God and are called according to His purpose.

(Romans 8:28) "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

Someone may be struggling with an area of their life that God has been dealing with them about. It could be their faithfulness. It could be their words. It could be their grumbling. A scripture like Philippians 1:6 would be a real encouragement to them. Paul shares that He who began a good work in you will perfect it until the day of Christ Jesus.

(Philippians 1:6) "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."

These are all ways of speaking words that build up, strengthen, or encourage others. We are commanded to encourage one another day after day.

(Hebrews 3:13) "But encourage one another day after day, as long as it is still called "Today," lest any one of you be hardened by the deceitfulness of sin."

We are told to consider or put some thought into ways that we can encourage others. The context of this verse is when we are assembling together. The assembling of ourselves is an encouragement to everyone, but we are to go beyond assembling together. We are to give some careful thought about how we can stimulate one another to love and good deeds.

(Hebrews 10:24-25) "and let us consider how to stimulate one another to love and good deeds, {25} not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near."

The first test is whether our words are wholesome or not. The second test is whether our words build up others. Ask yourself questions. Is what I am about to share going to build up others. Is it going to put a covering over them and protect them or is it going to expose them. If it is not going to build up others, then it should not be shared.

A few years ago I came across a saying in a training room. It was called, "Just One."

Just One

It takes one minute to write a safety rule.

It takes one hour to hold a safety meeting.

It takes one week to plan a safety program.

It takes one month to put a plan into operation.

It takes one year to win a safety award.

It takes one lifetime to make a safe worker.

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It takes one second to destroy it all with
ONE ACCIDENT.

As soon as I read it, the Holy Spirit spoke something differently to me out of that poem. I have also called it "Just One."

Just One

It takes one minute to give a word of encouragement.
It takes one hour to give a message on encouragement.
It takes one week to prepare for that message.
It takes one month to put the message to practice.
It takes one year to establish a ministry of encouragement.
It takes one second to destroy it all with
ONE DISCOURAGING WORD.

Test 3: Necessary Words

The third test is necessary words. Paul says, "but only such a word as is good for edification according to the need of the moment." Is what I am about to share needed right now? Is it according to the need of the moment? Is it timely? It may need to be shared, but is now the proper time and place to share it? What is the need of the moment?

(Ephesians 4:29) "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

Solomon said that there is an appointed time for everything, and there is a time for every activity under heaven. When it comes time to our conversations and our words, this is particularly true. There is a time to keep quiet about something. There is a time when we need to speak up. We need wisdom and discernment about the timing of our words.

(Ecclesiastes 3:1) "There is an appointed time for everything. And there is a time for every event under heaven--"

A number of years ago a woman in my church was physically abused by her husband. The woman was very visibly shaken up by the incident. I was called over by some other women in our church to speak with her. I had called the lady and this couple on several occasions and asked if I could help them out. I had heard through the grapevine that things were not going well so I had been proactive and called them. Each time I called them, they had not been honest with me on the phone and said things were going well. Now, the situation had deteriorated to the point of the lady being hit and shaken by her angry husband. I was not happy that the situation had deteriorated to this point.

Unfortunately, I shared some things at the wrong time, and it only made matters worse. I asked her why she had not opened up to me beforehand. This was a good question to ask, but it was not the right time to ask this question. This lady needed comfort right now. There would be opportunity later to ask the tough questions, but this was not according to the need of the

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moment. The need of the moment was words of comfort, not words of inquisition.

Sometimes we need to speak to a person about a situation. However, this may not be the right place or time. There may be others around that may see or hear what is going on. Some conversations need privacy. We may need to schedule a time where things can be discussed in private.

For example, Jesus said in Matthew 18:15 that if our brother sins, go and reprove him in private. If there are people around, this is not the right time. It is not according to the need of the moment. We must find a time where it can be done in private. I also like to bathe meetings like this with prayer. I like to make sure that I am in the Spirit, and have God's attitude and perspective.

(Matthew 18:15) ""And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother."

There are other times where it is not so cut and dried. It is difficult to discern if it is the right time. We have to ask God for wisdom, and ask ourselves some questions. Is what I am about to share absolutely necessary? If I do not share this right now, will it have negative consequences. If I do share it right now, will it have negative consequences. If I could pick my ideal time and place to share this, when and where would that be?

Does it pertain to what is being shared? Many people say things that shift a conversation a different direction. Sometimes this is helpful, but many times it is just poor communication. It shows that they have not been listening or have no interest in what is being discussed. It reveals selfishness on their part, particularly if what is being shared is precious to someone else in the conversation.

Test 4: Gracious Words

The first test is whether our words are wholesome or unwholesome. Our second test is whether our words build up others. Our third test is whether these words are needed right now. Our fourth and final test is whether our words give grace to those who hear.

(Ephesians 4:29) "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear."

Is what I am about to say going to give grace to others? The word grace literally means unmerited favor. It is by grace that we are saved. It is only by God's unmerited favor that we have salvation. We need to ask ourselves if what we are going to share is going to bring people unmerited favor with God or with other people.

(Ephesians 2:8-9) "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; {9} not as a result of works, that no one should boast."

G5485. charis, khar'-ece; from G5463; graciousness (as gratifying), of manner or act (abstr. or concr.; lit., fig. or spiritual; espec. the divine influence upon the heart, and its reflection in

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the life; including gratitude):--acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

The word grace also can be translated as gracious or graciousness. We need to have gracious speech. We have to be very careful about how we respond to things so that we give gracious answers. Gracious speech does not offend others. Discernment and wisdom are needed to give gracious answers.

The dictionary defines gracious as pleasantly kind, benevolent, and courteous. It defines favor as something done or granted out of goodwill, rather than from justice or for remuneration; a kind act, friendly or well-disposed regard; goodwill; excessive kindness or unfair partiality. A person who speaks graciously is going to have lots of goodwill in his words. He is going to speak kindly and friendly. He will show well-disposed regard for others and unfortunate situations.

On the PGA Tour players are not allowed to make derogatory statements about the courses that the tournaments were played on. When I was on the tour there was an inside joke about being asked by the media about the course we were playing that week. If we heard another professional say that "it is the finest of its kind," we knew that he really meant it was a goat ranch. That was a gracious way of handling the question.

Here is another example of gracious speech. A few years ago Phil Mickelson won the Tournament Players Championship in Jacksonville, Florida. It was a very close tournament until the final two holes. Sean O'Hair looked like he was going to win, but he hit two balls into the water on the 17th hole, the island green par three. Mickelson was asked about the event after the round. He responded graciously and commented about how well Sean had played all day and week. He found positive and favorable things to say about Sean. I have witnessed Mickelson speak graciously about other golfers on many occasions. He is a wonderful role model for us of one who speaks graciously.

Many years ago I was working at a golf course and the working conditions very difficult. I was frequently asked by people how I liked working there. It would have been easy to uncover and expose the owner and to give a bad report. I asked one of my assistant professionals how he would answer the question. Though he was not a believer, he gave me a very good answer: "I enjoy a lot of the people that I work with." This was a true and gracious way to respond to the oft asked question.

There is another use of the word grace in Scripture. In some contexts it means the ability and desire to do God's will. In Romans 12, Paul speaks about this other grace. He says that by the grace given him he is speaking into their lives, telling them not to think more highly of themselves than they should. Paul was given the grace to do the work of an apostle. It was the ability and desire to God's work in planting and overseeing churches.

(Romans 12:3) "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith."

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Paul goes on to say that each of us have been given different gifts according to the grace given to us. Each of us are given grace to carry out the work in the kingdom that God has purposed for us to do.

(Romans 12:6) "And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith;"

The question that needs to be asked before we say something is whether this word is going to help propel people in kingdom work. Is this going to strengthen their desire to do God's work? Is this going to equip them to do God's work? Is this going to give them the grace that they need in their life to faithfully serve the Lord?

Ephesians 4:29 is not the only place that Paul speaks about gracious words. In Colossians 4:6, Paul is teaching how to effectively reach out to others with the gospel. He says that our speech should always be with grace, seasoned, as it were, with salt.

(Col 4:6) "Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person."

Paul wants us our speech to flavor our conversations with the lost. We are not to dominate conversations. That would be all salt and no food. We are not to be so zealous in our conversations that every word is about their faith. Too much salt will ruin the natural flavor of the food. We are to season our conversations with unbelievers so that they will want to learn more about Christ. We are to give them the right amount of flavoring for where they are at in their search for Christ.

However, speech that is seasoned with grace, will bring in God's favor and his kindness in doses that the unbeliever can digest. Many unbelievers have an image of God has judgmental and harsh. By seasoning our speech with God's grace in our lives and for all people, we can create more thirst in them for the things of God.

When we put salt on our food, it is only to enhance the natural flavor of the food. If we put too much salt, all we will be able to taste is salt. It will ruin the food that we have put it on. We have to season the food with salt, not overwhelm it. In our conversations with people, we need to season our conversations with grace. Seasoning with grace does not mean emptying the Bible shaker on someone and overwhelming them. It does not mean speaking Christianese. It simply means to sprinkle God's grace on the lives and situations that we encounter to bring out the best in that situation.

Notice what Paul shares next. He says, "that you may know how you should respond to each person." When our speech is seasoned with grace, the other person will not close up, but will open up. The responses of the person will let us know what season or stage they are in. Their responses will let us know how we need to respond to the person so that we can make the most of the opportunity.

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Conclusion

Earlier this morning I shared about Isaiah's vision of the Lord and how he identified himself as a man of unclean lips, living among a people of unclean lips. The text does not stop there. One of the seraphim flew to Isaiah with a burning coal in his hand which he had taken from the altar, and he touched Isaiah's mouth. Then, the seraphim said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven." God's forgiveness is always available. This morning if the Lord has spoken to you about your words, God's altar is available to you. The Holy Spirit is willing to touch your mouth just as He touched Isaiah's mouth.

(Isaiah 6:5-7) "Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts." {6} Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. {7} And he touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven."

John tells us that if we confess our sins, He is faithful and just to forgive us and to cleanse us from all unrighteousness. Just as He forgave and cleansed Isaiah, He will do that for us.

(1 John 1:9) "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

After the seraphim had cleansed Isaiah, he heard the voice of the Lord saying, "Whom shall I send, and who will go for Us?" And Isaiah responded, "Here am I. Send me!" God wants to use all of us. He is still looking for people to send. He is still looking for people to be His ambassadors at your work place, in your neighborhood, and in this community. He is still looking for men and women to model our relationship with Christ in their homes. He is still asking the question, "Whom shall I send?"

(Isaiah 6:8) "Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!""

If you this morning are wanting to commit yourself to being His ambassador, let me encourage you to make that commitment. Tell the Lord, "Here am I. Send me."

Some of you may have been considering joining the East Mountain Vineyard Church. You have been coming for a while, and seeking the Lord. You have heard the vision of the church, and this has become home. Now, you want to make a commitment to this body, to be properly joined and connected. You want to serve the Lord in this body. You want to use your gifts and talents in this body to reach out to the East Mountains, Albuquerque, and the uttermost parts of the earth. Let me encourage you to make that commitment this morning. Tell the Lord, "Here I am, use me."

The Tongue Of A Disciple

Introduction (Isa 6:1-6, 50:4, Eph 4:29)

- There is _____ and _____ in the power of the tongue. (Pro 18:21)
- Our tongues can wound or can bring _____. (Pro 12:18)
- Our tongues can unite or _____ friends. (Pro 17:9)
- Our tongues can _____ and _____. (Jam 3:9-10)
- Our tongues give _____. (Jam 3:3-4)
- We all _____ in what we say. (Jam 3:2)
- The words from the mouth come from the _____. (Mat 15:18-20)
- We must _____ over our hearts. (Pro 4:23, Rom 12:2)

Test 1: Wholesome Words

- Ask the _____, “Is what I am about to say wholesome or unwholesome?”
- _____ speech includes words of bitterness, wrath, anger, clamor, slander, malice, immorality, impurity, greed, filthiness, silly talk, and coarse jesting. (Eph 4:29-5:3)
- We should be _____ to _____. (Jam 1:19)

Test 2: Edifying Words

- Ask the _____, “Will this edify others?”
- Our words should edify, _____ or cover people.
- One of the primary ways of edifying people is through _____. (1 Cor 14:26-29)
- We edify people when we walk in _____. (1 Cor 8:1)
- We can edify people with _____. (1 Thes 5:11, Ps 37:25, Rom 8:28, Phil 1:6)
- We should encourage people _____. (Heb 3:13)
- We should _____ how to encourage others. (Heb 10:24-25)

Test 3: Necessary Words

- Ask the _____, “Is this the right time to say this?” (Ecc 3:1)
- Some things need to be shared in _____. (Matt 18:15)

Test 4: Gracious Words

- Ask the _____, “Will this bring favor or further God’s kingdom?”
- Grace is God’s _____. (Eph 2:8-9)
- Grace is the _____ and _____ to do God’s will. (Rom 12:3, 6)
- Gracious speech is needed for _____. (Col 4:6)

Conclusion (Isa 6:5-8, 1 John 1:9)**Introduction** (Isa 6:1-6, 50:4, Eph 4:29)

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