

Audio file

[Journeying Through James \(Study 23\) Godly Communication 4926gsm_james_3_v1-9.mp3](#)

Transcript

00:00:00

turning this morning in the scriptures the New Testament the Epistle of James chapter 3 James chapter 3 James chapter 3 and verse 1 my brethren be not many masters knowing that we shall receive the greater condemnation for in many things we offend all

00:00:30

If any man offend not in word, the same is a perfect or complete man, and able also to bridle the whole body.

00:00:41

Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

00:00:49

Behold also the ships, which, though they be so great, and are driven of fierce winds,

00:00:56

yet are they turned about with a very small helm, whithersoever the governor listeth or desires.

00:01:05

Even so the tongue is a little member, and boasts great things.

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Behold, how great a matter a little fire kindleth.

00:01:17

And the tongue is a fire, a world of iniquity, so is the tongue among our members.

00:01:25

that it defileth the whole body, and setteth on fire the course of nature, and hath set on fire of hell.

00:01:35

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

00:01:46

But the tongue can no man tame it is an unruly evil, full of deadly poison.

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Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude or in likeness of God.

00:02:07

And the Lord will bless His word to our hearts.

00:02:11

Now this morning, we're beginning to this new chapter in James's epistle, and it's a message under the title, Godly Communications, Godly Communication.

00:02:25

Now you notice that the word here that's repeated so often is the word tongue.

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And in ancient times, the tongue was the main way of communicating, of sharing information, as well as writing.

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Today, there's so many other ways, avenues of sharing information, and that's why I've called it godly communication.

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We're going to learn some lessons on godly communication.

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James here has been extremely practical.

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James here is an aged man who's a leader in the church in Jerusalem.

00:03:12

James is writing to believers.

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We need to remember this again and again and again.

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How often have we misread the Scriptures in the New Testament and immediately applied a text to the world around us when the main thrust of the epistles is for the church, it's for believers.

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The Apostle Paul, James, Peter, and John spend most of their time applying the Word of God to the people of God.

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Now that does not mean there should be general application, but notice how James begins, My brethren, and I know I've emphasized this, and if you're counting, if you're taking a tally chart, that's fine.

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but it's my brethren he's speaking to.

00:04:14

Christians, believers, the chosen of God, the children of God.

00:04:24

How do you become a child of God?

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How do you become a brethren, part of the brethren?

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How do you become part of the people of God?

00:04:34

Well, it's taken for granted.

00:04:37

You've been saved.

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You've been saved.

00:04:43

And we'll see in a moment what you've been saved from, but who saved you?

00:04:49

We couldn't save ourselves, friends.

00:04:53

We were like the person drowning, caught up by a whip, or a tide, a riptide.

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How do you know the difference between a place that's dangerous with riptides and isn't?

00:05:08

Look for the passage of water that's calm.

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That's where it's most dangerous.

00:05:16

So many people miss this.

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They think, oh, that's a nice calm section of the tide coming in, the sea coming in.

00:05:24

That must be safe.

00:05:27

We need to be saved.

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We need to be forgiven of sin.

00:05:32

We need to be...

00:05:35

have given clean minds.

00:05:38

We need to be trusting in Christ as our Saviour.

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So many people think, convince themselves, that they can save themselves.

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It cannot be done.

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Some of us were on the very extreme of religious spectrum.

00:06:06

And yet we couldn't save ourselves.

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Some of us punished ourselves because we couldn't be saved.

00:06:15

We couldn't be good enough.

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But God's word shows us we're never good enough.

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No one's good enough.

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And if that makes you feel uncomfortable, then that's how I once felt when I heard sermons like this.

00:06:32

I thought I was good enough.

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And God says no.

00:06:39

Not at all.

00:06:41

We can never be good enough.

00:06:45

But do not despair.

00:06:47

There is one who is good enough.

00:06:51

Jesus Christ our Lord.

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Now in many ways, that's what the two characters mentioned in the previous chapter discovered.

00:07:04

We met them last week.

00:07:07

Abraham and Rahab.

00:07:12

Abraham had worshipped false gods.

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Maybe we have.

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And Abraham wasn't good enough to be given the grace of God.

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No God gave him the grace to be acceptable.

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And we discover that in Genesis chapter 15.

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Abraham believed God and it was a credit to him for righteousness.

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In other words, he was declared righteous before God because he believed in God, not because he showed his faith.

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Showing his faith in Genesis 22, and we read that text as well, regarding Abraham and Isaac and the test that God set Abraham

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How do we know that Abraham was a believer?

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Not because he worked his own righteousness, but because he obeyed God.

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And that's why James spent a little time talking about justification by works.

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Not that Abraham

00:08:31

was given salvation because he worked for it?

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No.

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Abraham proved he was a believer by his works.

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So many people get this the wrong way around.

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They think like this.

00:08:51

If I work hard enough at this Christian faith, I'll become a Christian.

00:08:59

Or

00:09:01

If I work hard enough at this Christian faith, I am a Christian.

00:09:07

But that's not how it should go.

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It's faith in Christ, believe on the promises of God, trusting in the finished work of our Lord Jesus Christ and Calvary's cross, that faith in that will guarantee salvation.

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Now what's your gospel?

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says James.

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Or what's the proof of your faith in Christ?

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Are there any works?

00:09:42

Is there any evidence?

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And we saw together some various sadly wrong ideas of faith.

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We had the person who had this

00:09:59

Intellectual faith.

00:10:00

It's all in the mind.

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Now, the mind's not to be forgotten, but if it only stays in the mind, that's not real faith.

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And then we saw borrowed faith.

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Well, somebody belonging to me, somebody close to me is a Christian, and I'll just hang on to them.

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We saw cold faith, that there was no evidence

00:10:28

of true faith and we saw together emotional or sentimental faith.

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It's all about feelings and emotions and having some kind of tingling experience in the spine.

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What James says in the New Testament teaches is that Abraham was justified by faith.

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This is what George Whitfield, the famous preacher, said.

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He said this, This faith of Abraham was accounted to him, and God has imputed to us the same grace.

00:11:18

So, what about Rahab?

00:11:22

If Abraham was an idolater, what about Rahab?

00:11:26

Here's a woman who was a prostitute in a city called Jericho.

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And this is all historical fact, Franks.

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Don't let people dissuade you from believing that the Bible is true just because they've never read it.

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One of the greatest misnomers in modern British society is that the Bible's full of lies.

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Well, I just smile when people say that to me and I say, have you read it?

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what would I read it for?

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Well, if you're so convinced it's full of lies, why don't you read it anyway and prove to us that it is full of lies?

00:12:08

And you know, extraordinarily, some people start reading it as a book of lies and come to understand it's all truth.

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And they too believe on God's promises and become believer Christians.

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But what about Rahab?

00:12:24

Well, she was a prostitute, she was in Jericho, but she believed in God.

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And she proved her faith in the Lord by her works.

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And you can read about that in Jericho, in Genesis, sorry, in Joshua chapter 6.

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Now what James does, after dealing with this justification or proving your faith by your works, he then moves on.

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There's something very practical, very helpful, and could personally be very challenging.

00:13:02

It deals with speech, the tongue, how we use our tongues, what we use our tongues for.

00:13:14

Are we sweet-tongued or bitter-tongued?

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Are we controlling our tongues, or are we uncontrolled in our tongues?

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And of course, the tongue here speaks of the speaking.

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But there are other ways of communication.

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We'll meet that in a moment.

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Now, just stick with speaking for a moment, public speaking.

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Some of the greatest speeches that have been recorded for us

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One that came to mind was Lincoln's Gettysburg Address in 1863.

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Seems a long, long time ago.

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Declaring the birth of a freedom of a new world.

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It only lasted a few minutes.

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And yet the effect of it is still seen.

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But perhaps for us in this part of the Western world, in the United Kingdom, a more famous orator, a more famous public speaker, the most famous Prime Minister of them all, Winston Churchill.

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In 1940, he became Prime Minister of Britain.

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Britain was at war.

00:14:44

with Nazism, Germany and that evil regime.

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Churchill succeeded Neville Chamberlain and formed a national government and oversaw the British involvement of the Allied war effort, including those who had escaped from Europe, and men coming in from Australia and the various colonies,

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and then the United States of America.

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But what was Winston Churchill's most significant contribution to the war effort?

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By the way, I found out these facts.

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He had been a prisoner of war during the Boer War in the late 1800s.

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Most people don't know this.

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He was involved in the Admiralty

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during the First World War with the disastrous campaign of the Dardanelles and the Turkish and modern-day Turkey.

00:15:53

He was Prime Minister twice.

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He became Prime Minister in 1940 to 1945, and then he became Prime Minister again in 1951 to 1955.

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But what was he best known for?

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best known for his speeches, his radio broadcasts.

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What was his most famous broadcast?

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Of course, that one that includes words like, We shall fight them on the beaches.

00:16:27

We shall fight them in the streets.

00:16:32

We shall never give in.

00:16:36

We shall never surrender.

00:16:39

Now that was only a 40-minute long broadcast.

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Initially, it had been an address in Parliament, and then he recorded it later.

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But that's the most famous speech.

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But most of his speeches were 10 to 15 minutes in length.

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And yet, they galvanized a nation and the free world to withstand this great evil of Nazism.

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His speeches were averaged between 1,500 and 4,000 words.

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Mostly, they were peppered with illustrations, homely illustrations, and powerful rhetoric.

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And, in God's goodness, Britain was not overcome.

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by the scourge of Nazism.

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Now, if you think about speaking, that's all very well in the 1940s.

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But today in the 21st century, we have so many ways of communicating.

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We don't need to do radio broadcasts.

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How many people listen to the King's Speech or to any of these speeches from Parliament anymore?

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But we communicate in so many other ways.

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What is communication?

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Well, it's

00:18:04

the process of exchanging information, ideas, thoughts, and feelings between a sender and a receiver.

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There are four types of communication: verbal, non-verbal, visual, and written.

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And when we think about it, what's the most common form of communication amongst ourselves?

00:18:24

I trust it's not writing.

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That'd be quite funny.

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If the only time we ever heard from our fellow believers was in a card, that would be very strange.

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trust it's in our language and how we speak to one another.

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How do we speak to one another?

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How we speak and communicate is very important.

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And so I'm just going to begin this study by thinking about, first of all, what James says.

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My brethren, in verse 1, James 3.1, Be not many masters.

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Be not many masters.

00:19:03

This is very practical, this is intensely practical, but it's so helpful and may even be so challenging.

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What does he mean by masters?

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Well, he's not speaking here about masters and servants, which you might be familiar with in these period dramas.

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Master of the house and the lady of the house and the servants running around and serving.

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No, no, no, he's not speaking in that terms.

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He's speaking more about teachers.

00:19:36

Teachers.

00:19:38

And particularly concerning teachers in the church.

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But before he delves into this, he says, My brethren, be not many masters.

00:19:49

The Scriptures teach us that men are to teach, to preach, to declare the word of God.

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But it doesn't stop women teaching children and young people.

00:20:02

the word of God.

00:20:04

So important.

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This word 'masters' could easily be referred to as rabbi, teachers.

00:20:16

The word here is to do with instructor.

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And in ancient times, the master had students.

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And these students lived side by side with the master.

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If you wanted to be a great philosopher in ancient times, you then went and lived alongside the great philosopher.

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And you learned all you could from this great teacher.

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Ah, but James had a great teacher.

00:20:48

The best of all.

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Indeed, the greatest teacher of all is the Lord Jesus Christ.

00:20:57

And Mary, did you know that

00:21:00

It's almost 30 times he's referred to as either the teacher or teaching or instructing in the New Testament.

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Do you remember what people said about his teaching?

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No man ever spoke like this man.

00:21:16

No man ever spoke of the things like he does.

00:21:21

Some people rush to hear him preach because he was so down to earth and yet so convicting.

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His most famous sermon, of course, is the Sermon on the Mount recorded for us in Matthew's Gospel, chapter 5 to verse 7.

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This teacher.

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Then in the 16th century, in 17th century, the master became the type of schoolmaster, teaching in the school.

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And in those days, the local minister was also the schoolmaster.

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He had two jobs, not one, and the Lord Jesus says in Matthew 23:8-10, Do not set yourselves up as teachers or masters.

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The title of Doctor of the Law, which the Jewish religious leaders loved to parade and to promote, was given great condemnation by the Lord Jesus Christ, because they were teaching not the truth, but a form of religion.

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So when James is saying, my brethren, he's saying to believers, be not many masters.

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He doesn't say, do not be, do not, let none of you be a master.

00:22:44

He says, just be careful when you are a master or a teacher.

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And we'll use that word teacher going forward.

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Why?

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And this is our first point.

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Why?

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James, why should we be so careful?

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Because all communication is assessed by Almighty God.

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All communication, all our words, all our letters, all our words in private are assessed by Almighty God.

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He has this great perfect standard and we all fail it.

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And some of us fail it far more than others.

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And the teacher, the preacher, the instructor in God's word will receive the greater condemnation.

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How sobering is that?

00:23:47

All our words, all our teaching, all our instructions will receive greater condemnation.

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The word there, condemnation, is judgment.

00:24:03

That's why we shouldn't run forward to be teachers of the Bible.

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That's why it's always concerning when somebody says to a senior pastor, oh, I believe I've been called to be a preacher.

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Well, the best thing to do is then to go and start memorizing the New Testament.

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Because that's what you'll be teaching.

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That's what I was told when I was seeking to know whether the Lord wanted me in the ministry.

00:24:31

Every idle word

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Every loose word, every swear word, every false oath are all assessed by God.

00:24:43

This is so convicting, so challenging.

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When you think about it, we have this idea today in some circles that when you put something on social media, then it's just out there and it's not going to be assessed and it's not going to be scrutinized.

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We're all responsible for what we put up there.

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That's why I'm thinking about communication.

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This isn't just speaking.

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This is whatever we write.

00:25:14

Whatever we put up visually.

00:25:17

What are we communicating with our lives?

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How do we speak?

00:25:21

Oh, it's so challenging.

00:25:27

So convicting.

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Every swear word I've ever used, there's no getting away from this.

00:25:39

Preachers, men called to preach and to teach the word of God, our words will be assessed by the Lord.

00:25:53

All preachers, be they true preachers or false preachers,

00:26:00

They won't get away.

00:26:02

They're all under the unseen, but all-seeing eye of God.

00:26:08

All online words, all social media memes, all those things that we communicate and send so loosely in our generation, all are assessed.

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This is just for preachers, but also for general.

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We're all teachers.

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Have you ever seen it like this?

00:26:36

We are teachers of one sort or another.

00:26:39

We teach friends.

00:26:42

As parents, we teach our children.

00:26:44

Sadly, some of us parents regret teaching our children the wrong things.

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We didn't know the Lord, but the Lord can make up for it.

00:26:56

But we're all teachers in one way or another.

00:26:58

We're teachers as grandparents.

00:27:01

So important.

00:27:04

We're teachers as bosses and instructors and heads of departments.

00:27:11

And if we've got a team under us, we're all teachers.

00:27:14

And what are we teaching?

00:27:18

What are we communicating?

00:27:23

I admit,

00:27:26

This is not easy.

00:27:30

As I mentioned, the two great best known orators of probably the last 200 years, probably Lincoln wasn't the greatest speaker, but his speech is well known and Winston Churchill, their words strengthened nations, built nations,

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brought peace and assurance to a troubled society.

00:28:02

What do our speech and words do?

00:28:03

Do our words communicate the truth that Jesus Christ is Lord?

00:28:13

That we are proving our faith by our speaking?

00:28:21

The second thing we're going to learn this morning, we've seen all communication is assessed by Almighty God.

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The second thing is that godly communication is not offensive.

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Look what James says, For in many things we offend all, if any man, if any person, offend not in word, the same as a perfect man, and able also to bridle the whole body.

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The word here offend is to do with insult.

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And James speaks of offending a few times, even in this text.

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We offend all.

00:28:56

We offend not in word.

00:28:59

And in James chapter 2, verse 10, he also speaks about offending.

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Now this word is a very interesting word.

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And it's a very illustrative word.

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It's got a picture behind it.

00:29:17

What does it mean to offend?

00:29:20

means to trip up.

00:29:23

Now, none of us here would have such a cruel heart as to see a person, a blind person, wandering down the street with their cane and put something in their way to trip them up, would we?

00:29:41

I'm sure we wouldn't.

00:29:44

And none of us would put out our foot deliberately, I hope.

00:29:48

although some young people might, young children might, put out their foot deliberately to trip up their school mates or someone else.

00:29:58

But that's the idea here, to trip someone up.

00:30:04

And I have to admit, many of my words over the years, over the last decades have been tripping people up, and I'm sure you could say the same.

00:30:18

How often have we tripped others up?

00:30:21

It means to stumble after we've tripped and fallen.

00:30:30

Does that mean then that even the truth should not be spoken because in our world, around us, in our society, people are offended?

00:30:41

No.

00:30:42

not at all.

00:30:45

The truth

00:30:46

may hurt, but it doesn't trip people up.

00:30:55

Godly speech can be truthful, but inoffensive, according to the Bible.

00:31:04

People are now offended at being offended, not even by the words.

00:31:11

If you say something and it sounds offensive, they're offended.

00:31:14

That's not what we're talking about.

00:31:17

Godly speech can be clear, insightful and challenging.

00:31:25

Godly speech does not rule out disagreement, even amongst Christians.

00:31:33

But godly speech will not hide the truth, especially when it comes to the God whom we worship.

00:31:41

The triune God, the nature of our Savior, His two natures, His humanity and His deity, fully God and fully man.

00:31:49

We won't hide that truth.

00:31:52

And James is not speaking about offending anyone with that kind of truth.

00:31:56

The true gospel may cause conviction, it may cause offense in the soul, of course it does, because it declares that we're not good enough, we're not righteous enough, we're not holy enough.

00:32:11

But it shouldn't ever be mistaken as being offensive according to the Bible.

00:32:18

Now, sometimes we can say things offensively, and that's not so helpful, is it?

00:32:26

We can offend not in word, the same as a perfect man.

00:32:30

I said this already, but this is a man who's self-controlled.

00:32:33

This is the man who's things in place.

00:32:35

This is a man who doesn't let his words run away and trip up people.

00:32:41

And he gives the illustration here of a bridle.

00:32:45

So the first thing was all communication is assessed by God.

00:32:48

Secondly, godly communication is not offensive, and he moves on from being inoffensive

00:32:56

Thirdly to godly communication is self-controlled.

00:33:01

He speaks here about a perfect man, a perfect woman.

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Please don't think that he's speaking here of somebody who's perfect, sinless, spotless.

00:33:12

Some dear people think that Christians should be perfect.

00:33:17

Well, the world sometimes has higher standards for Christians.

00:33:23

They expect us to never make a mistake.

00:33:26

Well, that's not what James is saying.

00:33:29

He's saying we're complete.

00:33:32

We have things in the right order.

00:33:38

And he gives the example of self-control.

00:33:45

Self-control.

00:33:47

He is a wonderful illustration, a bridal.

00:33:52

He tells us

00:33:53

John verse 2 and verse 3 what bridles are for in the Old Testament we have this phrase a whip for the horse and a bridle for the *** first Corinthians 9 27 the text there the same word in the Greek New Testament Greek is there to do with control or curbing something the Apostle

00:34:21

Paul says in 1 Corinthians 9.27, I keep under my body and bring it into subjection, lest by any means when I preach to others, I myself shall be cast away.

00:34:33

Behold, we put bits in the horse's mouths, says James in verse 3, in order to show the necessity of regulating the tongue, of controlling the tongue, of controlling how we speak.

00:34:47

Now, what kind of animals wear bridles?

00:34:52

it'd be very strange if we were in a children's work, a children's meeting, and we said, and we asked the children, the children said, well, a dog wears a bridle.

00:35:02

Might need to correct them gently.

00:35:06

Or a cat.

00:35:07

They don't wear bridles.

00:35:10

And we might smile, but unfortunately, what wears a bridle?

00:35:15

A bridle is worn by a horse, sometimes by a camel, or whatever.

00:35:20

But

00:35:20

But what's a bridle for?

00:35:22

It's to control the animal, control the horses.

00:35:26

The bait is in the mouth.

00:35:27

It's usually across the mouth.

00:35:30

It's used for direction.

00:35:34

To turn the horse whichever way the rider wants to go.

00:35:41

The rider should be in control of the horse, not the horse in control of the rider.

00:35:45

We've all seen, probably in the movies, thankfully, and maybe not in real life,

00:35:50

somebody who's lost control of the horse, and the horse is gone.

00:35:56

And the person sitting on the back is just, as it were, all at sea.

00:36:01

They've no ability to control this animal.

00:36:05

It's very interesting when apparently when someone enters a stables and becomes a bit uppity, sometimes the master of the stables will give this young buck a

00:36:19

A horse that's hard to control, to teach them a lesson.

00:36:24

Perhaps that's not allowed anymore, I don't know.

00:36:25

But these bits in the horse's mouths, we don't wear bits, do we?

00:36:30

None of us.

00:36:33

But we should have some kind of a bit in our mouths if we need one.

00:36:39

Self-control.

00:36:41

Some of us from certain parts of the world speak more than others.

00:36:45

Paul, the prophet and

00:36:49

The prophets speak about this, but also Solomon speaks about this, that in many words there's much sin.

00:36:58

It doesn't mean we should never speak, but it does mean we should be self-controlled.

00:37:04

We put bits in the horses' mouths, says James, that they may obey us.

00:37:09

And we turn about their whole body.

00:37:12

And then he gives us another illustration of a ship, and we'll look at this a bit more in detail next time.

00:37:18

What this idea is that there are ways of controlling large ships.

00:37:25

We're not thinking here of ocean liners of our generation.

00:37:29

We're not thinking of oil tankers.

00:37:30

We're not thinking of super container ships.

00:37:32

We're talking about large ships that would have gone in and out of the Mediterranean, on the Mediterranean sea.

00:37:42

But here's the thing, and this is so important.

00:37:49

James says, are we self-controlled?

00:37:53

Have we got this together?

00:37:57

We won't go any further now, but I just want us to pause and conclude with this thought.

00:38:05

If every word I ever spoke were to be displayed,

00:38:14

on one of the large screens in a major city like London or Edinburgh or Glasgow, what would people think?

00:38:29

And yet, in the Gospel, in the Gospel, in Christ, God gives us the ability to control our words.

00:38:43

And some of us, before we were converted, can I put it like this?

00:38:51

Our language would not be acceptable in our company now.

00:38:58

If we could listen to ourselves before we became Christians, of how we spoke and who we spoke about, and the way we spoke cruelty, we'd be ashamed of ourselves.

00:39:12

Some of us,

00:39:13

Used an awful lot of bad language, an awful lot of swear words.

00:39:18

Sadly, some of us didn't even realize we were using them.

00:39:22

It just seemed to be second nature.

00:39:25

And what happened after we had converted?

00:39:29

Almost without realizing, that whole stream of pollution of words dried up.

00:39:42

Is that not a marvel of grace?

00:39:44

Is that not a marvel of the Gospel?

00:39:50

Oh, people can control all kinds of things, but it's almost impossible to control the tongue unless the Lord is at work in our lives.

00:40:00

And if he's at work in our lives, then our speech will reflect that.

00:40:06

And on the opposite side, now what do we speak about?

00:40:12

Some of us speak as more than we did before.

00:40:17

If you knew some of us before we were Christians, we were like as quiet as a mouse.

00:40:22

We didn't say much at all.

00:40:24

Some of us never wanted to speak.

00:40:26

Public speaking, my goodness, have you the last thing in my mind.

00:40:30

But the Lord has purposes and ways.

00:40:33

Don't we speak about the things that encourage the things of God.

00:40:39

Do we share about what we've read?

00:40:42

in the Bible.

00:40:43

There's a lovely old phrase I used to hear from the old Scottish ministers.

00:40:48

It was this, Where have you been grazing?

00:40:54

Now you might think, What has that got to do with speaking?

00:40:59

Their implication was that here's a fellow sheep.

00:41:02

Here's a fellow believer.

00:41:04

They must be grazing in the word of God.

00:41:06

Where have they been grazing?

00:41:09

And the conversation would revolve around what the other man was reading in the Bible.

00:41:16

So where have we been grazing?

00:41:18

Wherever we've been grazing, we'll speak about.

00:41:23

Who do we speak most about?

00:41:26

Do we speak about ourselves too much?

00:41:29

I'm sure many of us are guilty of that.

00:41:32

Do we speak about others too much?

00:41:34

I'm sure some of us are guilty of that.

00:41:39

But what's the key distinctive for the Christian?

00:41:43

Do we speak of Christ much?

00:41:47

Do we speak of Him?

00:41:49

Do you talk about Him?

00:41:53

The Lord's table reminds us of His shed blood.

00:41:58

Jesus' shed blood.

00:42:00

His broken body on Calvary's tree so that sinners could become Christians.

00:42:06

Sinners could become children of God, and one of the great demonstrations is their change in speech.

00:42:13

What do you communicate online?

00:42:16

Some of us may not even be on Meta anymore.

00:42:21

Some of us were on it at the very beginning and took ourselves off it.

00:42:25

It was too tempting.

00:42:27

If you're still on some of these social media, what do you put up there?

00:42:33

What do you communicate?

00:42:36

favorite coffee?

00:42:38

Your favorite coffee house?

00:42:40

Your favorite pet?

00:42:43

Or do you communicate something about Christ?

00:42:47

Something about him.

00:42:49

Tell the world about him.

00:42:52

That's what turned the world upside down in the ancient times, in the times of the apostles.

00:42:59

Men and women going about telling others about Jesus Christ.

00:43:05

and what he had done for them.

00:43:08

So there's your first few lessons on godly communication.

00:43:11

We'll come back next time and look at a few more.

00:43:14

Let us close.

00:43:15

Father in heaven, we're thankful for this word.

00:43:18

We're thankful for the truth of the word of God.

00:43:21

We're thankful, O Lord, that since our conversion, our speech has changed and our willingness to communicate the loveliness and the beauty and the glory of Jesus Christ.

00:43:32

Or be with anyone here this morning who's still on that journey.

00:43:34

If they need the Lord's grace, they need the Lord's help, come now and meet with them.

00:43:40

We pray that indeed, Lord, thou would bless us this day and this week and keep us close to thyself.

00:43:47

And help us, O Lord, when we do fail, when we do use those words that are offensive or unkind to fellow believers, Lord, forgive us and give us strength, give us grace, give us wisdom.

00:44:01

Most of all, Lord, give us more of a desire to honor and worship and live for and witness to Christ in these days.

00:44:10

We ask in Jesus' name.

00:44:13

Amen.