

Appropriate Speech

My Notes 01-02-2024 Tuesday Meeting

Ephesians 4:20-32 Reading The study will be Ephesians 4:29-32.

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But I want you to get your Bibles there open to [Ephesians 4:29-32](#) we didn't finish this lesson yet, so there's lots to go here so gonna start in the 20th verse, just for review and then we're gonna really be focusing on 28 through 32 I think. [Ephesians 4:20-32](#) But you have not so learned Christ. If so be, that you have heard of Him taught by him, as the truth is in Jesus, that you put off concerning the former conversation, the old man which is corrupt. According to the deceitful lusts, and be renewed in the spirit of your mind. And that you put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth to his neighbor, for we are members one of another. Be angry and sin not. Let not the sun go down upon your wrath. Neither give place to the devil. Let him that stole steal no more, but rather let him labor working with his hand. The thing which is good that you may have to give to him that needeth. 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. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger and clamor, and evil speaking be put away from you with all malice. And be kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you?

Lord, there's a lot here to learn, so be pleased to listen to us here today, Lord, and lead and guide us by your Spirit, who is the truth, and help us to rightly divide the word of truth today to the edification of all arrived in Jesus name. Amen.

[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. Well, I want to go to the 29th verse here and give you a little lesson on corrupt communication. It's an interesting lesson, I guess. Now we're talking about having a garbage mouth. I don't know. I hopefully everybody here is resolved on how they're talking, and how they're speaking, but we want to make sure that what comes out of our mouth is good, and is used to edify those that hear us. So the concept here, no corrupt communication. You know, the Bible has wonderful language here. It's very chaste language, Elizabethan

language of the 1600's. Today, we might just simply call it garbage mouth, but it's corrupt. What comes out of our mouth is going to be, well we're gonna give an answer to it, and [Matthew 12:36](#) Jesus there says every idle word that comes out of our mouth will be judged. So we have to really be careful about what comes out of our mouth, and we have to remember that once we're saved that God intends for us to minister grace to the hearers wherever we go, or to be ministers of the truth. So you can move to [Ephesians 5:4](#) there if you're if you have your Bibles open. It's not too far to take a look in the fourth verse, where you kind of see a repetition here, neither filthiness nor foolish talking nor jesting, which are not convenient, but rather giving of thanks. So there's something even to add to there, and that fourth verse of the 5th chapter. Filthiness. again corrupt communications, but also foolish talking nor jesting. In this case, the word itself could go back to the ancient jousting. You know, where you're taking a lance and you're poking at somebody. In this case, I would imagine that the testing has to do with making somebody the jest of your joke, and deriding them. We have a lot of that that goes on, and it's certainly not befitting to the Christian we're supposed to be generous, and kind towards others, but there's a lot of that goes on with the language today, and people deriding others, and so on. Let's be careful that we're not doing this so in the 10 commandments we have there in [Exodus 20:7](#) thou shalt not take the name of the Lord thy God in vain. So this edict, that this has been given through the ages, it's sacrosanct, and God intends again that we'd be very careful especially when we use his name. So we want to be careful about expressions that have become part of the American culture, so to speak, and the vernacular where people say things, they're not even thinking about it, and using God's name in vain, and need I say more. This expression today. Oh my God, it has been used, and you've got people that are atheists that use it, it's just really incredible, but the devil puts this in our mouth. People are actually cursing God. They're using God's name in vain. A very dangerous prospect here, and I've even heard believers use this expression. I don't, I'm sure they don't know what they're doing. Um it's one thing to use God's name in teaching. It's a beautiful thing to praise his name. Uh, even in earnest prayer one might use the expression oh my God, the psalmist does, but he's earnestly petitioning God. He's not just using it as some kind of exclamatory. So let's be very careful about this, because again, he will not hold us guiltless if we use his name in vain. So let's say we don't want to just use it because we're surprised that something that happens, and of course we have outright cursing, and filth that comes out of the mouth. All this comes under the category of corrupt communication. Um, an intern during this during President Trump's administration. How? What has happened to the public discourse? It's shameful. People that are in high office ought to be able to deport themselves in a respectful manner, but instead we have people cursing, and swearing at each other including the president. President Trump was well known for his expletives, and it's disgusting to me, and disgusting to God, and as a result, it degrades the office that he holds well, of course this is found on both sides of the aisle. We've had Hillary Clinton was known for her filthy mouth. It's I could say it's not befitting a woman at all, but it shouldn't be in the mouth of a man either, but this is what we have today, and this is almost permitted, and some people like the idea that we have, you know, a president that's swears, and curses uses foul language. It shows that he's tough. I mean, this is ridiculous, but this is where we are now. This is so degraded we've become as a society. So [Matthew 5:33-37](#) gives us some warnings. Also again you have heard that it has been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. Now the expression for swear has to do with false oath or a mild oath. Again, this comes to people simply using God's name to emphasize something they swear to God, they'll say, and I swear to God that it's true. This this is for swearing, and forswearing means that you're actually lying under oath. So that's what perjury is. We

had a President Clinton he committed perjury, and was found out to have forsworn himself didn't do anything. They didn't do anything to him for it. If you do it, then you'd be thrown in jail for 15 years. But perjury? It's a pretty serious matter, but the Bible covers all this. Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths, but I say unto you, swear not at all, neither by heaven for it is God's throne. In this case, he's saying it'd be better if you're just going to use God's name to somehow verify some falsity, some lie. Better to swear? Not at all. And there's nothing wrong with taking oaths as long as we mean it as well, as long as we perform it. We take oaths at the altar when we get married, and we ought to keep the vow that we make, and not make the the promise or vow of a fool, and he continues on nor by earth, for it is his footstool, neither by Jerusalem, for it is the city of the great God. But you know, they had during these times they would swear by Jerusalem. Neither shalt thou swear right ahead, because thou canst not make one hair white or black, but let your communication be yea, yea, nay, nay, the Lord has emphasizing here, If you speak, you should always speak the truth as before God. Your yes should always be yes, and your no should always be no. There should be no vacillation about the matter. For whatsoever is more than these cometh of evil. So that's kind of an extended view of the idea of forswearing, but we have, oh, the filth today. I mean, they're gonna have television programs. In this case, I don't know anything about these matters, but I don't know who this comedian is. This is comedy now, I swear to God, and as you can see here, it's all about filth, and some kind of violent talking, but this is what people enjoy. This is entertainment to them, as a matter of fact. Now, and when I spoke of the mild oath. The mild oath, for instance. Well, this time of the year you probably heard this, this song that Sinatra sang. You know, and use the expression by gosh and by golly, these are mild oaths, and they're just as offensive to God, and so what we're doing here is you using euphemistic language to displace a harsher word. Instead of saying by God, they will use the expression by gosh or by golly. They even have a clothing manufacturer called Oshkosh by gosh, and this is to me using God's name in vain. I don't know how else you can frame this. There's no positive way of framing it, I can tell you that. So there are other words, and I'm going to give you a list of words here. Some of this, I think, is necessary for us to know, and I think every believer really wants to clean up his language, and make sure his languages befitting that we can speak before God, that God is hearing everything that we say, and it ought to be said from true, a true heart, and we want to eliminate anything that we may have learned from the world, and this so this expression gee or gee-wiz or jeez. It is essentially an abbreviation for Jesus Christ. Now if you think I'm making this up by the way, you can go to dictionaries, and you'll find this in any Websters dictionary or any dictionary that you want to go to actually, and you'll see that I'm not making this up. This is something that's well known, but people that use the expression are not aware of it, and I think here again that the devil puts things in our mouth intentionally because with your mouth you'll be condemned. So that's why he put these euphemistic expressions or mild oaths out, and the same thing, of course, with the expression gosh. You can see here that it's an exclamatory, so used to express surprise or give emphasis. Gosh, we envy you used as a euphemism for God, a gosh awful team will say. Or by gosh, by God. So those are expressions that I think, and any of these expressions I'm giving you here today. If you're guilty of using them, I would ask God to give you power to overcome the use of them, and to extinguish them from your vocabulary, I think they are offensive to the to God, and we sometimes learn them from the world we didn't learn them from the Lord himself the the expression, Golly, also as you see here originates in the 18th century. So Euphemism for God. jeepers, creepers or Jiminy Crickets, people will say once something surprises them, and that expression is taken from the Latin Hasu Dominic Christie, which is Jesus Christ the Lord, and it has been used essentially as a

euphemism for that. So it's a mild way of cursing. I remember giving this list out at church one time, and one fella said boy, he said. He's got it. He said he can't find anything to say anymore. So there are other words we can use if we have to express exclamation. Then we have the euphemism for hell. I've even heard people say hex fire when what could that mean, right? But uh, folks think, well, that's better than saying hell. Well, it's a euphemism. It's nothing more than a replacement. So isn't it better for us to learn to perhaps curb our frustration? Because that's why people use exclamation isn't it better for us just to curb the impulse to speak out, and say something rationally. Believers in particular should be very careful about using the word heck, and hell is a reality. We should only use it when we are speaking to people about their eternal condition. So we have to remember the devil is in the business of telling people there is no hell, and when we begin using its expression, and using people as they, you know, they even tell people to go to hell. Because they don't really believe in it, apparently, so they just use it rather cavalierly, and the same for the expression darn, and sometimes it's dang they'll use this you know instead. Or god darn, which is really a way of using God's name in vain with the word damn. So these I think again, euphemisms for something that is an eternal reality, and I don't think we should diminish the force of those words by using euphemisms. The expression doggone or dag nab it. These are all expressions to instead of using God's name, and damning somebody. These are things again, that should, I think, we should eliminate from our vocabulary. In the case of dog gone, what we have there is just simply reversing the G and the D using God's name. Now you'll really probably look here with the raised eyebrows, but the expression goodness. We hear people saying it all the time. My goodness, they'll say. Or thank goodness. Well, goodness it's really as you can see if you remove the o, you have God's name there. So there's nothing wrong with the word goodness as long as it's used in its proper context, anymore than there's anything wrong with the name of God, but people using it just when they say, for goodness sakes, they're really they're swearing. Or good grief, they'll say. Which is an oxymoron whether there's no such thing as Good grief. So it's just a way of using God's name, and putting a substitute there. One needs to consider this, and consider what's coming out of our mouth, and why we're saying what we're saying. The expression crepes, I don't hear that so much anymore, but it was certainly part of the vernacular in the 50's and 60's, people would say I even for cripes sake they would say, but it's nothing more than an alternative for using the name of Jesus, and the same for blast it. Which they use as alternative to condemn people to hell, and tar nation, which is just again an alteration of the expression damnation. Which is a very serious prospect, and again, we should use that very carefully because of the reality of it. I don't hear this much used anymore either, but it usually it was you in constant use in the 60's and 50's and 60's and that someone will say what in Sam Hill. So they're really speaking of hell there, and now hear this a lot too, where people use freaking or frigging, and freaking. They'll use those expressions. This is all heathenism for the F word. So why do we want to use it at all, is what I'm saying. Yeah so let's eliminate it from our vocabulary that it's difficult for people to think in terms of extinguishing a word that one has used for so many, many years. At first, it might be difficult, but once I've brought the truth to light here, you'll be thinking about it the next time you might choose to use it, and you might go ahead, and use it. But you'll probably right after it comes out of the lips. You'll say I shouldn't be saying that, and of course, you have to look at the evidence I'm giving you, and decide will you alter some of the things that you say? And the expression screwed is nothing more than an expression for sexual intercourse. So she was rather commonly that way. Now, I don't care if you if you're talking about drywall screws, and you're screwing a piece of drywall up, that's that's its proper sense. But of course this has to do with a filthy term for sexual intercourse. Uh, so

we have the word jock, and some people refer to athletes as this, but this is well known also as a euphemism for the male genital part. So why would we want to use it? And the expression beat it, which means to masturbate, and then we have dork and dong, and these are also euphemisms for the male genital, then this expression which you know, this is all filthy talk. This is what the Bible is talking about. Street language, and I don't think it belongs in the Christians vocabulary. Why do we need to do that? There are alternatives. If we have to use the expression, we can use excrement. We can use feces something of that nature which is a higher order, rather than using Street language to describe things. We might also want to know there are certain expressions for lesbians like the dyke, and the butch, and these are expressions, and then this word that so many people use It's a Yiddish expression to putz around us to as we're really speaking here about masturbation, and this is something again that I'm sure the people use it are not aware of where it came from. They just use it. That's all they say it. They've learned it from the world. There was a comedian show called Seinfeld, I think, and he would use the expression yadda yadda yadda. And there are people that use this all the time without being aware of its Yiddish expression. Same as putzing around and so on. So it saw it all has to do with the masturbation. So should a believer be using these expressions? I would say no. Uh the Army likes to use acronyms, and one of them is SNAFU, which as you can see here, this is using the F word wow, and even the expression shoot which is again a an alternative for the F*** word. I've heard people using this not knowing either. The brown nosing has to do with as you can see, it's an obscene, active involving contact with fecal matter to gain favor. Alright. So I think again, if you know now where it comes from, you'll never use it again. This is used so often now. Where people speak of life sucking. Of course, this expression well known, and used for many, many years to speak of oral copulation. So it's oral sex, and people using it now about everything now you might say in his comment, use today it's it doesn't mean this anymore, but this is what it always meant, and to a great degree, it's what people, when they're using it, that's really what they mean to say. So again, there are there are alternatives to any of these words. We can find that if we want to have a better language. Uh, ok so. Well, I can keep going on here. There's quite a list. As you can see, people have asked me for these lists before because they want to speak better, and we want to be very careful about what we're saying. The expression holy God's name is holy. Why won't we attach that to a cow or to excrement? What are people saying? What are they doing? I'm sure they don't know what they're doing. They just have heard it, and they've used it for so many years they don't even think about what they're saying anymore, but God's name is holy, so I wouldn't attach that to anything that is less than the divinity. So I think that's what we're talking about here, of course, along with corrupt communications in the Bible or sins of the tongue. Well, there are many different types of sins that we can think of here as well. [Psalm 39:1](#) writes, I said, I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle, While the wicked is before me. God help us to do this. Some people just can't help but keep talking, and they say things sometimes that are rude. I'm a Christian in the world we want to be careful about what comes out of our mouth. We'll be justified by the words that come out of our mouth or we'll be condemned, Jesus said [Matthew 12:37](#) Certainly one of the sins of the tongue is sewing discord [Proverbs 16:28](#) A forward, man soweth strife: And a whisperer separateth chief friends. So sowing discord is it's divisiveness. It's intentionally trying to divide. You can go back to high school days when you know girls would become very catty, and they would they would ostracize another one. Maybe she's prettier than they are, and you know they would intentionally try to solve some kind of discord, and start sending out of rumor about her, and men are equally as prone to this kind of sin, churches have been divided over those who come into the church, and intentionally try

to sow discord, and God hates this. A froward man soweth strife, and a whisperer separated chief friends. And of course, [Proverbs 6:16-19](#) tells us of the six things that God hates sowing discord among the brethren. So let's not be a part of this communication either. Well, there's a whole long list here of sins of the tongue that we can think of. Right now on Wednesday nights, teaching from [1 Timothy 5:13](#) Where we find a warning to young widows that they are idle, and become tattlers also in busy bodies, speaking things which they ought not, and so it's all about rumoring, and backbiting, and getting into conversations about other people, and this is very dangerous prospect, and you don't want to be a part of this. It's not the only place in the Bible speaks to this sin. As a matter of fact, in the book of [Romans 1:29](#) Where we've got that long delineation of various sins being filled with all unrighteousness and fornication, adultery, and so forth, and then if you come on down the list, it says maliciousness full of envy, murder, debate, deceit, malignity, whisperers. So we've got, you know, a list of several sins with the tongue right there in Romans one, and the [Proverbs 20:19](#) also speaks to this many times, he that goeth about as a talebearer revealeth secrets. Therefore meddle not with him that flattered with his lips, and [Proverbs 26:20](#) tells us where no wood is, there the fire goeth out. So where there is no tale bearer, this strife ceaseth. So I, you know, people can get involved with gossip so easily, and they, you know, they wanna go, and get on the phone, and talk about this one or that one, and did you hear what happened to you know, this person, and they're splitting up, and all of this. You know, I think a lot of what people watch on television, some of these programs are all designed to give you some kind of titillation. People are interested in the the soap operas, and what's going on with this movie star, and that sort of thing, and they read the gossip sheets. They have them in the supermarkets, you know, they've got the magazines with the tell all stories, and people are drawn to this. Perhaps more so with the women than the men, but it's equally egregious sin. [Proverbs 26:22](#) The words of the talebearer are wounds. They go down into the innermost parts of the belly. So just some of the sins of the tongue. There's many others, of course. [Proverbs 10:18](#) He that hideth hatred with lying lips. And he that uttereth slander, is a fool. So Proverbs has a lot to say about the matter of the tongue, and [James 3:7-10](#) of course speaks about how the tongue is an unruly evil who can tame it. [Proverbs 10:19](#) tells us In the multitude of words, no, there wanteth not sin. So there's, you know, there's just a talk, talk, talk. Sometimes it's dangerous. It can come out of our mouth. We just let things. We just say things, but he that refrained his lips is wise. So we want to keep in mind sometimes, you know, it's better to be quiet. [Proverbs 10:21](#) The lips of the righteous feed many, but fools die for want of wisdom, and [Proverbs 10:20](#) The tongue of the just is as choice silver the heart of the wicked is little worth. You can see that the Bible has an awful lot to say about communications, the words that come out of our mouth. Let no filthy communication proceed out of your mouth. But then, of course the Bible always gives us the positive. So let not no filthy communication proceeded, but he's telling us our words should be filled with grace then, right? [Ephesians 4:29](#) No filthy communication proceeding out of your mouth, but that which is good for the use of edifying that it may minister grace unto the hearers. That's what God intends for us, to praise Him with our mouth, and to bring others to light, and to bring grace to them as far as the words that we give them. Now the Lord hath given me the tongue of the learned, [Isaiah 50:4](#) says. Oh, let us have this for sure. We want to be educated. We want to we want to be educated in the words of God, and the wisdom of God, and that we can speak the word in season to him that is weary. You waketh morning, by morning you waketh mine ear to hear as the learned. So that which is good to the use of edifying. So again as we just spent quite a bit of time about the filthy communications, corrupt communications, and now the the positive aspect.

[Ephesians 4:29](#) The word that we could give, that could identify, that could strengthen, that could help the person that's bearing a burden and maybe lift the burden a bit as they go through the process. [Colossians 4:6](#) speaks also about this Let your speech be always graced with grace, seasoned with salt, that you may know how to answer every man. So, you know, salt is the great preserver, and our speech should be seasoned with grace, God help all of us in this. We all have a lot to learn in this. I've been alluding to the passage in [Matthew 12:34-35](#) and here it was Jesus addressing the Pharisees a generation of Vipers. Imagine that you know in [Romans 3:12-14](#) When you have the delineation of sin, it says you know. It speaks of the poison of asps is under their lips, whose mouths are filled with cursing and bitterness. [Matthew 12:34-35](#) Jesus addressed these Pharisees and called them a generation of Vipers. How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. I mean, it's a very telling expression. So out of the out of the abundance of the heart the mouth speaketh. So when somebody says something. Even if they just say later, oh, I was just kidding or I didn't mean that. Maybe somebody's says these things, they're very hurtful words, and then they realize that your feelings were hurt. Oh, I didn't mean that. I shouldn't have said that, but I don't really mean it, but you see, it's the it's the heart that's speaking, and that's how people judge it. That's what was in your heart, and you let it out, maybe in a fit of rage or anger or whatever it was, but let's be very careful. If our heart is right, let us let us speak right things then, and not foolish things. Foolish talking mentioned there in [Ephesians 5:4](#) where it speaks about jesting, which is, you know, poking at people and making them the **** of your joke, that sort of thing. That doesn't minister Grace that that degrades the person. Humiliates them in some cases, and so we can say, oh, I was just kidding, you know, don't you have a sense of humor, that sort of thing, and they put it back on the person, you know, but be careful because it tells people what your heart really is thinking when your mouth is moving, and [Matthew 12:35](#) 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. So and then of course the judgment [Matthew 12:36](#) But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. So we're going to have to stand before God, and the words that we speak will be put to the great test at the aside. We're glad for forgiveness, and we're glad that all this can be forgiven, and will be forgiven, but there is an accounting day, and a lot of Christians think, well, now I'm saved, you know, they I don't have to worry. There's therefore now no condemnation. They know that much of it, but we have to realize that we're not condemned to hell because of our sins, but our sins will come up for judgment every person is going to stand before the judgment seat of Christ. 2 Corinthians, and a number of other places alludes to this. It's called the Bema seat judgment. It's a judgment of believers. [1 Corinthians 3:10-11](#). There it speaks about no foundation is laid than that which is laid, which is Jesus Christ, but if any man build on this foundation gold, silver, precious stones, wood, hay, and stubble, every man's work should be tried. So there's going to be a day of believers standing before the Lord, giving an account of themselves as Christians, and it says to us, you know we'll be saved yet so as by fire, in other words, will be saved from condemnation, and damnation, but we will give an account of ourselves, and every idle word that we speak also will have to give an account. So it behooves us as believers to elevate our speech, and to get rid of the words that have double entendre, different meaning, and perhaps are actually a very offensive to God, and we wanted to dismiss those from our vocabulary, and then elevate our speech to a point where we can use

words that build up, and strengthen, and edify the hearer. So that when we stand before God will not be condemned. As you can see here, we'll give an account thereof in the day of judgment, and further it says, [Matthew 12:37](#) For by thy words thou shalt be justified, by thy words thou shalt be condemned. So we want to make sure that we've learned the lesson well from this.

Well, let's move on here from the 29th verse to [Ephesians 4:30](#) And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. Well there's some passages that speak of, you know, we all have the indwelling spirit because we're born of that spirit, and we should be filled with that spirit. That's up to us, but we sometimes are not, and we can grieve the spirit. This is something to take note of. There are those that speak of the unemotional nature of God, and I'm not in the group that believes that God has no emotion. Anthropomorphic is what the technical term is. Westminster Confession of Faith and other types of confessions. Trying to outline the attributes of God maintained that he has no emotion. Well, I don't think that's true. In fact, the Father, Son and Holy Spirit, we can see emotion, and this is certainly one of the passages I would cite. The Holy Spirit is grieved. [Ephesians 4:30](#) Grieve not the Holy Spirit of God. So this this is something to take into consideration, deep consideration, and the fact that it comes after we have that whole list that we've been studying here in [Ephesians 4](#). Kind of do's and don'ts how believers should conduct themselves, and you could say all of those things that were just listed, including what we just talked today about the filthy communications coming out of the mouth, and so on. That this grieves God, and we certainly don't want to grieve the Spirit of the living God. Who has borne us into the family so. We'll keep all of this in mind. There are other things in our lessons about the Holy Spirit that you might take into note here as well. You can lie to the Holy Spirit in [Acts 5:1-3](#) Remember Ananias and Sapphira? They had lied to the Holy Spirit, and Peter said why has Satan filled thine heart to lie to the Holy Ghost? And that's when they had made their pledge, you know, to sell a piece of property. They were going to give all of this to the poor, and then they held back, and they lied to the Holy Spirit, and it was a rather severe punishment for them as a result. [1 Thessalonians 5:19](#) speaks about quenching the Spirit. When one quenches the spirit well, it's the same as quenching a fire. Of the many dynamic metaphors that the Bible uses to describe the spirit, fire is certainly one of them, and that fire, we certainly quench it. We want to feed it, we want to be on fire for the Lord, you know, that's the expression, and first, Thessalonians 5 suggests that we can quench the Spirit, so we don't want that to happen. He can be resisted you'll see an [Act 7:51](#) He says you stiff necked and uncircumcised in heart. This is Steven Sermon. He speaks to the Jews here. When the consensus that they're rejecting that word, and the speaks of them as being stiffnecked and uncircumcised in heart and ears why do you always resist the Holy Ghost as your father's did, so do ye. [John 16:8](#) Now the Holy Spirit was sent intentionally to convict the world of sin, righteousness, and judgment. But he can be rejected and resisted, and we see a lot of people doing that. They push them away. They want nothing to do with it. Certainly believers don't want to be in that category. He said he can be quiet in [Zechariah 6:8](#) tells us, then cried he upon me, and spake unto me, saying, Behold, these that go toward the North Country have quieted my spirit in the North Country we want to be able to say yes, I we hear the Lord not in an audible voice we're speaking here of the inward voice, the inward witness. God speaks through His Word. His Spirit speaks to us, and we are led by His Spirit. [Isaiah 30:21](#) We hear a voice behind us this is the way walk ye in it. When you return to the right hand or turned to the left. He can be insulted now this is found in

the book of [Hebrews 10:29](#) where you have Of how much sorer punishment suppose ye shall he be thought worthy with trodden under foot the Son of God, and hath counted the blood of the covenant, where where he was sanctified an unholy thing, and hath done despite unto the spirit of grace. I've put a parenthesis there to help us perhaps go back, and now to the original language. And you find the word despite, which is somewhat archaic, I suppose, but it means to insult somebody. The Holy Spirit can be insulted, and some of the words that I had given you there in the list, I think are insulting to God that they don't belong, they're not fitted in the mouth of the believer, and thus we do despite, and insult to the Spirit that lives in us, who we should give him full control of the tongue, and sadly, he can be blasphemed. [Matthew 12:31](#) The blasphemy of the Holy Spirit, which is the final straw. When one commits the blasphemy of the Holy Spirit there's truly no hope for them. So that's saying I don't want anything to do with God, I don't want anything to do with his spirit, and we shut him out of our life. [Romans 1:28](#) speaks in different terms, not using the expression, but it's certainly the same thing. As they would not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient. So these are people who intentionally push God out. They want nothing to do with him, and [Matthew 12:31](#) All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. The people have asked me over the years they they feared that they have committed this sin, and I always tell them, look, if you're worried about committing it, then you haven't committed it. People that blasphemy the Holy Ghost want nothing to do with him. They're not concerned about whether they have offended God or not. Well ok so back to our text. So we have the idea of the spirit of the living God. We want the Holy Ghost. We certainly don't want to quench the spirit, and we don't want to grieve the Holy Spirit of God whereby we are sealed unto the day of redemption. So the next portion here speaks to this sealing of the Spirit of God. Now there are those in the body of Christ that reject the notion of eternal security, and they would argue that you can lose your salvation, and that you have to be reborn again. I guess born again, and again, and again. Well, I don't hold to that school, and I can't see any biblical evidence for it. There's certainly some passages that would have to be explained that I would consider hard passages in [Hebrews 6](#) and [Hebrews 10](#). But the context there is completely different. This context is very clear. We're talking to believers who are sealed until the day of redemption. I've used here in my little slide there a picture of what sealing meant in the 1st century, in those days. So today we use a stamp, and we seal the envelope. In those days they would roll the scroll together tight, and then they would seal it with wax. This was the stamp, and just pretty much like we've done today, we don't open somebody else's mail. It is intended to reach the one to whom it is delivered, and so the Holy Ghost is our seal. Until and unto the day of redemption. So that's a great hope. The seal I showed you here a seal also that the the other thing that a seal often does is, is that it attests to the authenticity. For instance, I think when they inspect meat, don't they stamp it as being a USDA approved, you know, the idea being that there's authority that's behind the seal. When Jesus was buried, the Romans sealed the tomb, and they used the Roman seal anybody coming near that tomb knew what that meant. To break that seal is to sign your own death warrant, you know, so the same thing could be said now, and the use of this expression. It's metaphorical, we understand nonetheless. Were sealed, and we're sealed unto the day of redemption. So this is not a seal that can be broken. Earlier in [Ephesians 1:13](#) it tells us in whom he also trusted, that would be Christ. And after that you heard the word of truth, the gospel of your salvation. In whom also after that you believed. So you hear it, and you believe it. You were sealed with that Holy Spirit of promise, and as we see here in our passage, and until the day of redemption. So nothing can break the seal. The seal of the Holy Spirit. So we can grieve

him. Yes, we can quench him, yes, but thank God we can't lose it. So in [Romans 8:38-39](#) Apostle Paul in the eighth chapter says I'm persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord So it's a grand paration of the 8th chapter a preservation to God's saving to the Nth degree. So he he has dismissed all possibilities. There's nothing that can separate us from the love of Christ it's secure, and this is an Old Testament concept as well. [Psalm 121:4-5](#) We have the Lord is thy keeper, the Lord is. I think I have it up here at the Lord's light, shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil shall preserve thy soul, the Lord shall preserve thy going out. They coming in from this time forth even forever more. So there you have preservation, and you have keeping keeping power. [Psalm 121](#) is really all about eternal security of the believer, and again, it's an Old Testament concept as well as a New Testament concept. The difference in the New Testament is that we have the Holy Spirit living within us, and abiding with us sealed with his spirit till the day of redemption. In [Deuteronomy 33:27](#) we have The eternal God is our refuge, and underneath are the everlasting arms: And he shall thrust out the enemy before thee; And shall say, destroy them. [Isaiah 42:6](#) tells us, I the Lord have called thee in righteousness, and will hold my hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. So here we are, enclosed in the hands of the Lord, and sealed by His Holy Spirit, in whom, as we see in our passage here the Spirit of promise, you'll see them with that Spirit of promise. Other places, of course. There's so many we could cite this one [2 Timothy 2:19](#) tells us the foundation of God standeth sure having this seal. The Lord knows them that are his, and let everyone that nameth the name of Christ depart from iniquity. So there's the embossing, you know, that I speak of where you have this stamp of God. He knows those that are his, that were authentic, that we are for real. There's so much folly going on in the name of Christ. Thank God it's not for us to figure out who's saved or lost, but I can tell you that not everyone that says Lord Lord will enter into the Kingdom of heaven. So it's only those who have the spirit, those who have been stamped with the seal. [John 10:28-30](#) Jesus said, And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man shall be able to pluck them out of my father's hand. My father and I are one. So we have that that grand text there in [John 10:28-31](#). So we belonged to him. We're kept by his power. There's the rest of it. So no, man, and the expression means nothing that's created under heaven, and earth can pluck us out of the Father's hand. That's keeping power of the Lord. [Philippians 1:6](#) says they're confident of this very thing, that he which has begun a good work in you shall perform it till the day of Christ. And I like [2 Timothy 1:12](#) And we have that song in the hymn book. For I know whom I have believed, and I'm persuaded that he is able to keep that which I have committed unto him against that day, that day being the day of judgment. And believers have certitude. No believer should be walking around hoping they're going to heaven. We know it. This is not presumption. It would be if we were depending on ourselves to keep ourselves saved, and this is what those that hold the Armenian perspective, and believe that you can lose your salvation, they're counting on themselves to keep themselves safe. Well, I don't trust myself, and I don't think God would put something so valuable as eternal life in my hands for my keeping. It's in his hands, and he's even marked in his hands, and [Isaiah 49:15-16](#) says, can a woman forget her sucking child, That she should not have compassion on the son of her womb? Yea, they may forget. Yet will I not forget that you know, he says. It's not normative of course, he must have foreseen what world we're living in where women get rid of their children. They suck them out of their wounds with abortion, and they didn't have any

compassion. It's incredible. So he saw that day coming perhaps, and that's what they may forget, but I will not forget the. Behold, I have graven thee upon the palms of my hands. Now isn't that a great promise? And the [Song of Solomon 8:6](#) speaks about God setting the seal upon thine heart as a seal upon thine arm, for love is strong as death. So many wonderful promises. There it is in [Jude 24-25](#) now unto him that is able to keep you from falling, to present you faultless, before the presence of his glory with exceeding joy. To the only wise God be our our Saviour be glory, and majesty, and dominion, and power both now, and ever Amen. And we all know this one, don't we? [Hebrews 13:5](#) I will never leave thee nor forsake thee. So, Ephesians, just another reminder of that, and that we we don't wanna be grieving the Holy Spirit whereby we are sealed until the day of redemption.

[Ephesians 4:31](#) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: Well, we go on from that to the 31st verse, where it says let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice. So we don't want to countenance this angry spirit. We have folks today, you know, road rage. People get angry, so you cut in front of them. All this everybody's giving ventilation to this. It's an angry society, and we have those that are rebel rouser's that love to antagonize, and love to get people worked up, out, out up about things, and so on. And people get angry, they're angry, you know, they want to do something about it, and they wanna go out and kill somebody, and a very dangerous proposition doesn't belong in the believers heart certainly wasn't founded the spirit of Christ. So let bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice. And a lot of this that goes on in families, husbands, and wives fighting each other, angry with each other, saying terrible things to each other. Doesn't belong in the believers vocabulary. Along with this is the center of bitterness. In [Ruth 1:19-21](#) we see they said this is Naomi, and she said don't call me not Naomi. Now the word Naomi, that's sweetness, she says. Call me just the opposite. Mara bitter. For the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again, empty. Well, Naomi, what are you doing there anyway? In Moab, you know, she, and her husband forsook the land. They forsook Bethlehem and went down to sojourn in land that they didn't belong in, and comes back empty, and she's bitter about her widowhood so dangerous proposition for any of us to be bitter. [Psalm 103:10](#) We need to take the fact that God has been very merciful to us, and have not dealt with us after our sins, nor rewarded us according to our iniquities. We have a bitter society, an angry society. A lot of it has to do with the split up homes that there are. [Colossians 3:21](#) speaks about fathers. Provoke not your children to anger, lest they be discouraged. You know that little picture I have there? I've been in many homes, and I've seen that face on little children. They're angry about what's going on in their home. They're angry about mommy and daddy arguing all the time, threatening to split up the home, slept, threatening about divorce, and it makes an angry child. The profile of the incarcerated. They claim that it's 90% of those that are incarcerated came from broken homes. That should tell us something, but you see we sow bitterness in the hearts of young people early in their lives. They become bitter, and angry, and then they usually act out on it. People want to know why. You know, we got all these mass shootings, we've got the kids bringing guns into schools, and doing these sort of things, some of them coming from rich homes, they say, How could this be? And well, let's go into the home, and see what's going on in that. How much argument goes on in there, how much anger and fury, and words that are spoken [Colossians 3](#) tells the husbands love your

wives, and be not bitter against them. [Romans 9:19](#) says, Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? We've got people angry against God. [Romans 9:20](#) Nay but, O man, who art thou that replies against God, shall the thing form say to him that formed it, Why hast thou made me thus? We've got this in [Ecclesiastes 7:8-9](#) Better is the end of a thing than the beginning thereof, and the patient, and spirit is better than the proudest spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

[Ephesians 4:32](#) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. So our passage speaks to this. We want to put all this away, and be kind, be kind one to another. Forgiving one another. Even as God, for Christ's sake hath forgiven you. So what right have we to be yelling, and screaming and angry and so on? God has forgiven us, and we need to, with that same forgiveness, forgive others. So what a passage this is, and it bespeaks the Law of Love. That which Jesus teaches us, and he from the Nth degree teaches. [Matthew 5:43-45](#) But I say unto you, you have heard that it has been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That you may be the children of your Father which is in heaven. [1 Peter 3:9](#) continues and tells us. Not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are there, and to call that ye should inherit a blessing [1 Peter 2:21-23](#) for even hereunto where you called, because Christ also suffered for us leaving us an example that you should follow his steps, who did no sin, neither was guile found in his mouth when he was reviled, reviled not again when he suffered, He threatened not, but committed himself to him that judgeth righteously. So we have a debt that we owe to all. Of those who sin against us, and Jesus the Lord's Prayer says, forgive us our debts as we forgive our debtors lead us not into temptation, but deliver us from evil. Where thine is the Kingdom, the power, and the glory forever. Amen.

So Lord would come to the end of this particular lesson in Ephesians. It was a handful of promise, and power, and great potential. Help us to live up to what we've read, Lord indeed, as a high ideal that you put before us, but you have given us this chapter for good reason, Lord. It's here to work its eternal purposes in our lives. So we thank you for it, Lord, and we pray that you will help all of us to do our diligence, and that not being just a forgetful hearer, but now a doer of the word in Jesus name. Amen.