

Daily Living – Let No Corrupt Word Eph. 4:29

Thesis: To help us better choose the words that we use.

Introduction:

- A. Paul is in the midst of giving us advice on daily living.
 - 1. Lying (4:25)
 - 2. Anger (4:26-27)
 - 3. Stealing and working (4:28)

- B. Controlling our tongue is difficult, yet necessary.
 - 1. **Js. 3:1-2** - My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. {2} For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.
 - 2. **Col. 3:17** - And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

I. Paul tells us the kind of words that we should not use.

- A. Paul gives us a strong warning about using corrupt language.
 - 1. According to Strong's, the Greek word translated in our text as "corrupt" means "*rotten, i.e. worthless (literally or morally).*"
 - 2. The Greek word is used only 7 other times in the Bible (all by Jesus).
 - 3. Each time it is used, it shows complete evil and something that is intrinsically evil.
 - a. **Mt. 7:17-18** - Even so, every good tree bears good fruit, but a bad tree bears bad fruit. {18} A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.
 - b. **Mt. 12:33** - Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit.
 - c. **Mt. 13:47-48** - Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, {48} which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.
 - 4. The idea is that Paul is warning us about using this corrupt language, and saying that it should never proceed from our mouths.
 - a. Later in this passage, Paul is going to tell us to put away "evil speaking."
 - b. **Eph. 4:31** - Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.
- B. Our words, when not chosen carefully, can be destructive towards others.
 - 1. We have all heard the phrase, "*Sticks and stones can break my bones, but words can never hurt me.*"

- a. However, this is simply not true.
- b. Our words can hurt others, and they can also hurt ourselves.
2. **I Tim 5:11-13** (Paul's command concerning widows) - But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, {12} having condemnation because they have cast off their first faith. {13} And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.
3. **Is. 3:5-8** - Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! {6} And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. {7} For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. {8} But no man can tame the tongue. It is an unruly evil, full of deadly poison.

C. Our words, when not chosen carefully, can also be destructive towards ourselves.

1. **Mt. 12:36** (Jesus warns us about not choosing our words carefully) - But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.
2. The term "idle" means "lazy or useless" (Strong's).
2. We are going to have to give an account to God of the things that we say.
3. If we cannot give a favorable account of our words, then we will face the torment of hell.

II. Paul tells us what kind of words that we are to use.

A. Paul tells us that we are to speak that which "is good for necessary edification."

1. We are to speak that which is good and necessary.
 - a. Our words must be carefully chosen so that they will be good and necessary.
 - b. We must speak that which "is good for necessary edification."
2. This Greek term for edification is used several times in the New Testament to describe a literal building; and it gives us the idea of building up something or someone (Strong's).
3. We should seek after the things that lead to edification.
 - a. **Acts 13:15** (speaking to Paul in Antioch of Pisidia) - And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on."
 - b. **Rom. 14:19** - Therefore let us pursue the things which make for peace and the things by which one may edify another.
 - c. **Rom. 15:2** - Let each of us please his neighbor for his good, leading to edification.

4. If our words are not meant to build one another up, then they should not be spoken.
 - a. This does not mean that we should not correct someone when they sin.
 - b. Sometimes, in order to build someone up, we must show them the error of their ways.
 - c. **II Tim. 4:2** - Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.
 - d. However, we do not say things to people or about people that is not meant for their good.
 - e. If you are speaking negatively to someone about another, then you are not trying to edify that person.

B. There is nothing greater than being encouraged by others.

1. Imagine how the church at Ephesus felt when Paul spoke these great words to them.
 - a. **Eph. 2:1** - And you He made alive, who were dead in trespasses and sins,
 - b. **Eph. 2:4-7** - But God, who is rich in mercy, because of His great love with which He loved us, {5} even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), {6} and raised us up together, and made us sit together in the heavenly places in Christ Jesus, {7} that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.
 - c. **Eph. 2:11-13** - Therefore remember that you, once Gentiles in the flesh-- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—{12} that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. {13} But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.
 - d. **Eph. 2:19-22** - Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, {20} having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, {21} in whom the whole building, being joined together, grows into a holy temple in the Lord, {22} in whom you also are being built together for a dwelling place of God in the Spirit.
2. Today, we are encouraged when we hear of good news.
 - a. We rejoice with those who are baptized.
 - b. We rejoice when lost Christians come back to Christ.
 - c. We rejoice when we hear of the home in heaven that will be ours to enjoy.

3. One of the greatest feelings in the world is to be encouraged by those whom you love and respect.

III. Paul also tells us the reason why we should control our speech.

A. Our speech should “impart grace to the hearers.”

1. Our words ought to be such that others want to be around us because of the way that we talk.
2. The words that we use should be pleasant for others to hear.

B. If the words that we use will not “impart grace to the hearers,” then we should keep silent.

1. In the church, our goal is not to tear someone down; but rather it is to build them up.
2. We speak that which “is good for necessary edification” and that which will “impart grace to the hearers.”

Conclusion:

Even though controlling our tongue is difficult, it is something that must be done.