

"Talk This Way"

Ephesians. 5:3-14

22 in our Ephesians series.

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Prayer

Lord God, we pray that you would help us to speak your Word. Help us Lord God to preach. In Jesus' name, Amen

Message

Clip from Blood Diamonds

Solomon Vandy: Dia what are you doing? Dia! Look at me! What are you doing? You are Dia Vandy, of the proud tribe Mende. You are a good boy who loves soccer and school. Your mother loves you so much. She waits by the fire making plantains and red palm oil stew with your sister N'Yanda...and the new baby. I know they made you do bad things but you are not a bad boy. I am your father...who loves you. And you will come home with me and be my son again.

[Solomon slowly approaches his son and looking him in the eye.]

The cows wait for you. And Babu, the wild dog who minds no one but you. Hmm?

[Tears pour down Solomon's face and Dia starts crying as well but still points the gun at his father's face.]

*I know they made you do bad things but you are not a bad boy.
I am your father who loves you, and you will come home with me and be my son...again.*

[Tears stream down Dia's face as he hears his father's voice and finally puts down the gun. The father touches his son's head and then pulls him close to himself. Dia slightly resists and then resting, leans into his father's chest.]

Hopefully you remember that we ended with that clip from the movie Blood Diamond in our last Ephesians sermon before Easter. We talked about the old man and the new man and "becoming who we already are." We said, "The Father knows who we truly are." The son, Dia, had been brainwashed by an evil warlord and so thought he had no father and he was no son, until his father found him and told him who he truly was, Solomon.

On Easter, we saw that Saint Paul had been just like Dia, until the Word of his Father found him on the road to Damascus and told him who he truly was. Last week, we preached from the next text in Ephesians, where Paul writes: "Therefore be imitators of God as beloved children." I told the story of Ben Hooper, who they called "Ben the bastard boy." Until he heard the preacher say, "I know who your daddy is, your daddy is God." He said he was born that day. Ben Hooper, elected twice the governor of Tennessee.

Well, that is our review.

Now: Ephesians 5:3-4

But sexual immorality and all impurity or covetousness [greed] must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk [morologos – moron logos] nor crude joking [eutrapelia–“levity”], which are out of place [literally: “do not fit”], but instead let there be thanksgiving.

No foolish talk, funny talk, vulgar talk, which are not appropriate.

That is a nightmare verse for a Junior High boy that likes *Monte Python*. And it's a dream verse for a mom trying to get the kids to behave at Grandma's.

Well, what is “filthy talk?”

Clip from *Blues Brothers*

Nun: ...*The Arch Bishop wants to sell this building outright to the board of Education.*

Elwood: *What's gonna happen to you?*

Nun: *I'll be sent to the missions: Africa, Latin America, Korea.*

Jake: *Forget it; five grand, no problem, we'll have it for you in the morning. Let's go Elwood.*

Nun: *NO NO! I will not take your filthy stolen money.*

Jake: *Well then, I guess you're really up shit creek.*

[The nun hits Jake on the hand with a ruler.]

Nun: *I beg your pardon what did you say?*

Jake: *I offered to help you. You refused to take our money. Then I said, "I guess you're really up shit creek."*

[The nun hits him again several times.]

Jake: *Ow! Shit, ow, ow! Bitch! Jesus Christ...you mother x@#%! Ow! Ow! x@#% this noise man. Ouch ow!*

Elwood: *Christ Jake! Take it easy man!*

Nun: *Elwood!*

[The Nun hits both Jake and Elwood, numerous times, as the language deteriorates.]

Elwood: *Ah you fat penguin!*

[The ruler breaks and the Nun reaches for a sword. Jake and Elwood go tumbling down the stairs.]

Nun: *You are such a disappointing pair. I prayed so hard for you. It saddens and hurts me that the two young men, whom I raised to believe in the ten commandments, have returned to me as two thieves with filthy mouths and bad attitudes. Get out! And don't come back until you've redeemed yourselves.*

When I was a kid we had a list of bad words. It wasn't published anywhere, we just knew it. There were certain words we could say and certain words we could not. We could "pass gas" but we couldn't use another word that seemed to reflect to the exact same thing. We could go number two in the potty or have a "bowel movement," which to me sounded like a move in figure skating; she performs a triple lutz into a double salchow, followed by a perfectly executed bowel movement. We could say "poo poo" but not another word, which seemed to mean pretty much the same thing. We could fall on our "bottom" but we couldn't fall on our "butt."

One of my earliest memories was ice-skating with my kindergarten friend Ray Hayes and his family. Ray fell down and his mom laughed and said, "Did you hurt your butt?" Immediately, I thought, "She's going to Hell; she spoke an unspeakable word!"

Well, it does make sense that we tell our children not to use certain words, words too powerful to handle, words too tempting to handle.

Years ago we had dinner at the home of a family in our church. They had a little boy Jimmy that loved to play with Elizabeth. On the way home in the van, I remember it was absolutely quiet; I had not provoked the following incident in any way. Elizabeth said, "Daddy?" "Me and Jimmy didn't say butt," which of course meant they did say butt, but probably wouldn't have said butt, if I hadn't made a law about not saying butt. Jimmy and my daughter were tempted by the list of unspeakable words, the "law." And now, something really was wrong with her speech, not vocabulary, but something far worse.

So, I tried explaining to Coleman one day: "You can say butt if it's a conjunction, but you can't say butt if it's a noun." That night we were driving in the van and Elizabeth and Coleman got in a fight. At one point, Coleman screamed, "Elizabeth you butt-head!" Immediately, the van grew silent. Then I heard Coleman in a panic, "Dad, it was a conjunction, it was a conjunction!"

Well, according to Paul, what is it that makes bad talk bad?

Is it a list of words that our society judges to be bad? Like certain words that describe poop? As we saw a few weeks ago, Paul went out of his way to find the most vulgar word possible to describe his religious life in Philippians 3. *"as to the law a Pharisee...as to righteousness under the law, blameless...I consider it all scubula, that I may gain Christ."*

Some ancient scribes wouldn't even copy the word and few will even translate the word. There's an obvious translation and it's not "refuse." Jake and Elwood Blues knew what it is. In Luke 13, Jesus tells about a fig tree that won't bear fruit. It's a picture of Israel through the story He says, dig around it, put some *koprion* on it, and we'll see what happens. From the context "dung or "fertilizer" is probably not the best translation. And neither adequately describes what was about to happen to Jerusalem.

Well, maybe the thing that makes bad talk bad isn't poop but sex? Have you ever read the Song of Solomon...in the Bible? "I say, I will climb the palm tree and lay hold of its fruit."

But, it's not just the Song of Solomon. It gets translated out, but words like: seed, fruit, covenant, communion, knowledge, they're all deeply sexual terms and Biblical terms. The Bible is not prudish. So maybe it's not sexual words but words describing sexual immorality. Paul just wrote, "Let not *porneia* (that is fornication) even be named among you," and yet technically, he just named it...among them...in the Bible.

So Paul must be talking about more than a vocabulary list or descriptions of sexual sin, for, if not, we sure couldn't tell the story of David and Bathsheba or read most of the Old Testament.

Listen to God speaking of Jerusalem, through Ezekiel: "She played the whore in the land of Egypt and lusted after her paramours there, whose members were like those of donkeys, and whose issue was like that of horses." I'm thinking, that was fairly descriptive in Hebrew, vulgar words describing vulgar things.

But how weird is it, that in our society, you can't describe the sin but you can do the sin? You can't say the "F-word" on TV because that's bad but on every sitcom they *do* the "F-word," and act like it's good.

Well, anyway, maybe the thing that makes bad talk truly bad isn't a list of petty words, sex words, or vulgar words.

What about swear words?

Years ago, a kid in my church named Andy Matt asked his friend, "How come you guys never come to our church?" His little friend said, "I don't know if we should go to your church; they say swear words at your church!" Andy replied, "What do you mean?" His friend replied, "They say God and Jesus all the time." His mother overheard the conversation and reported it to Andy's mom, who shared it with me.

To "swear," is to take an oath. It's strange that we worry about "swear words," when the Bible never mentions swear words and yet is extremely clear about swearing—taking oaths. James 5:21 "But above all, my brothers, do not swear, either by heaven or by earth or by any other oath."

An oath would be like the Boy Scout oath or maybe the pledge of allegiance. You see an oath forms a covenant and we are to honor no covenant other than the covenant God made at the cross, even our marriage covenants are an extension of that covenant. In Boy scouts, I was required to swear an oath to obey God, but I broke it even as I swore it for God commands me not to swear oaths. Isn't that something?

Well, if it's not swear words that make bad talk bad, maybe it's curse words. I really used to worry that my grandpa was going to Hell because he used the phrase, "God damn," all the time. But when I came to understand its meaning, I realized that maybe grandpa wasn't going to Hell but all his broken down farm equipment was. "God damned tractor." "God damned manure spreader." "God damn it to Hell!" Hell is full of my grandpa's God damned farm equipment.

In Scripture, God damns various things. To damn something is to issue a condemning judgment. So God damns the world to death and destruction. And then in Romans 8:3, Paul writes that in Christ God damned "sin in the flesh." So God damned God in flesh, hanging on a

tree, in a garden, on our behalf. Then in Romans 8:34 Paul asks, "So who is left to damn?" So you see, we shouldn't be doing any damning, but to say "God damned," is to quote the Bible. God damned damnation at the cross. So He doesn't curse you, and yet you curse yourself.

I've dealt with a lot of demonic crap over the years and let me tell you where demons get their power. They get power from secret oaths and curses. Statements like this, "I hate myself," or "I will always be a failure," "I'm worthless," "I'm a mistake." That's a curse. "I will never forgive her," or "I'll never forgive myself," that's an oath.

If you've sworn oaths or spoken curses, renounce them in Jesus' name, for with those oaths and curses you feed the devil, the accuser. Yet, the devil and his demons don't seem to derive much power from violations of vocabulary lists. So why do we come up with vocabulary lists and make laws? Well, isn't it a convenient way to judge? Isn't it a convenient way to accuse others and justify oneself? It's knowledge of which words are "good" and by which words are "evil," so I can "judge the word" in others.

I'm no expert on first century Jewish culture, so I don't know if they had many "unspeakable words" like our S-word, F-word and the word butt. But (that's a conjunction.) I do know they had one unspeakable word and the punishment for speaking that word was death, and that word was, *Yahweh* or possibly "*Yehovah*" or "*Jehovah*." It was the name revealed to Moses at the burning bush, when God said, "I AM WHO I AM." It was there that God told Moses His name (it includes four consonants.) Then God said, "This is my name forever, and thus I am to be remembered throughout all generations." And yet, within one generation of the death of Christ, we forgot the name.

We have the four consonants; they are called the "tetragramaton," but we don't have the vowels that connect the consonants. You see, Ancient Hebrew was written with no vowels. Of course, people spoke the vowels and so they naturally remembered the vowels, for about one thousand years every Hebrew spoke the name that must be remembered. But about three hundred years before Christ, the religious authorities began to forbid common people from speaking the name, for fear that they might take the name in vain.

So by the time of Christ it appears that only the High Priest uttered the name, once a year, in the Sanctuary, on the Day of Atonement. When the temple was destroyed, no one uttered the name. And because the vowels weren't added to the text until the Middle Ages, people couldn't remember the pronunciation of the vowels to God's name when the vowels were once again added. Some used the vowels in the word *Adonai*, meaning Lord, combined with the four consonants, to produce "*Yehovah*" or *Jehovah* but most scholars are now convinced that it should be pronounced, "*Jahweh*" or "*Yahweh*."

In most modern Bibles, wherever you see the word LORD, all in capital letters, the word actually isn't Lord but four Hebrew consonants (Yod-Heh-Wow-Heh) *Yahweh*. It appears that *Yahweh* means something like "isness" or "I am," "The ground of all being." *Yahweh* means, "I am," and Yah-Ho-Shoo-Ah means, "I am Salvation." It's shortened to *Yoshua* or in English "Jesus." But isn't it ironic, by the time of Jesus, the religious leaders were so concerned about saving people from God, and saving God from people who might take His name in vain that they outlawed taking His name...at all.

Joel prophesied, “Whoever calls on the name of *Yahweh* shall be saved.” But in Jesus’ day it was against the law to call on the name. Yet, on Pentecost, Peter quotes Joel and reveals that people are calling on the name; they’re calling Yah-Ho-Shoo-Ah, *Yashua*, Jesus.

Peter preached: “There is no other name under heaven by which a man must be saved.” *Yah-shua–Yahweh* is salvation.

What does it mean to take the Lord’s name in vain?

Isn’t it to use God’s name for your own vain purposes?

Like condemning others and justifying yourself?
Saying, “God says, I’m good, and you are bad?”

Isn’t it like making *Yahweh* your errand boy?

Isn’t it like nailing *Yahweh* down to your will—your “knowledge of good and evil” in order to serve your own agenda?

Well, it’s ironic that in an effort to obey the Law, it was against the Law even to say the name of *Yahweh*, and it was then that they nailed *Yahweh* to a tree according to their understanding of the Law.

[See next page for Clip from *Monty Python’s Life of Brian*]

Clip from *Monty Python's Life of Brian*

Elder: You have been found guilty by the elders of the town of uttering the name of our lord, and so as a BLASPHEMER...

Crowd: Ooooh. [The crowd consists of many women wearing false beards.]

Elder: ...you are to be stoned to death.

[The crowd looks anxious to kill Mathias]

Mathias: Look. I'd had a lovely supper, and all I said to my wife was 'That piece of halibut was good enough for Jehovah'.

Crowd: Oooooooh!

Elder: BLASPHEMY!!!! He said it again

Crowd: Yes, yes.

Elder: Did you hear him?

Crowd: Yes, yes.

Woman1: Really.

[There is a moment of silence as the elder thinks, after hearing the woman's voice.]

Elder: Are there any women here today?

Crowd: [Guiltily mumbles]

Elder: Very well. By virtue of the authority vested in me...

[One of the more impatient women throws a stone and hits Mathias on the head.]

Mathias: Oh lay off... we haven't started yet.

Elder: Come on. Who threw that? Who threw that stone? Come on.

Crowd: She did, she did... he, he, he, him, him, him, he did.

[Their voices drop as they realize their mistake.]

Woman1: Sorry, I thought we'd started. [In a beautiful female voice]

Elder: Go to the back. There's always one, isn't there. Now where were we?

Mathias: Look, I don't think it ought to be blasphemy, just saying Jehovah.

Crowd: [Shocked] *He said it again!*

Elder: *You're only making it worse for yourself.*

Mathias: *Making it worse? How could it be worse? Jehovah, Jehovah, Jehovah.*

Crowd: *Ooooooh!*

Elder: *I'm warning you... If you say Jehovah once more... [A stone flies by and hits the elder.] Right. Who threw that? Come on. Who threw that?*

Crowd: *She did she did, he, him, him, him, him, him, him.*

Elder: *Was it you?*

Woman2: *Yes.*

Elder: *Right...*

Woman2: *Well you did say Jehovah?*

[She gets stoned]

Elder: *Stop. Will you stop that... stop it. Now look. No-one is to stone anyone until I blow this whistle. Do you understand? Even, and I want to make this absolutely clear; even if they do say Jehovah.*

[The shocked crowd stones the elder to death, ending in the dropping of a huge bolder on his fallen body.]

Woman3: *Good shot!*

And everyone dies, that's the Law.

So, anyway, what makes bad talk bad and good talk good?

It is not some list of words, not laws about words, and yet it's not as if words don't matter.

The Hebrew language really doesn't have a word for word, not like our word, "word." In Hebrew *dabar* (the word for word), also means "thing." In Hebrew a word isn't merely a particular sound in the air. Sometimes in the Old Testament, "The word of *Yahweh*," would come to people and the Word looked like a Man. In Greek, "logos," the word for word, also means "meaning," "reason," or "logic." It wasn't just a sound in the air. In the beginning *Yahweh* spoke a word into the void and everything that is anything was created.

Well, what makes good talk good?

I think Paul has been telling us all along,
Ephesians 4:22,24,25

In Chapter 4 verse 22 you'll remember that Paul wrote: "*Put off your old [man].*"

And verse 24: "*Put on the new [Man] created after the likeness of God.*"

Verse 25: "*Therefore, having put away [the false], let each one of you speak the truth with his neighbor, for we are members one of another.*"

"*Speak the Truth...*"

What's Truth? Or should I say, "Who is Truth?"

Verse 29: *"Let no corrupting talk [logos sapos, rotten logos] come out of your mouths, but only such as is good for building up, as [needed], that it may give grace to those who hear...."*

31: *"Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice."*

That's not a list of words, but a list of rotten reasons for speaking them. Slander, Gossip, Clamor, Anger, Wrath and bitterness are all rotten logos. That's dead logos...like logos that's been murdered or crucified.

32: *"Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."*

Ephesians 5:1 *"Therefore be imitators of God, as beloved children."*

"Walk this way, Talk this way."

How does Yahweh, our Father talk?

What's the Word that He speaks?

Ephesians 5:2-14

And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Now our Verse:

"But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints."

[Literally: not even be named in you, as fits the holy]

"Let there be no filthiness, nor foolish talk, nor crude joking, which [don't fit] but instead let there be eucharistia, [translated "thanksgiving]."

It's where we get our word Eucharist.

"For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God."

As we preached last time, they're not claiming their inheritance.

"Let no one deceive you with empty words, [kenois logos, empty logos] for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not become partners with them; for at one time you were darkness, but now you are light in the Lord. Walk as children of light (for the fruit of light is found in all that is good and right and true), and try to discern what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to speak of the things that they do in secret. But when anything is exposed by the light, it becomes visible, for anything that becomes visible is light."

People are ashamed to speak of the things done in secret, BUT anything exposed to the light, becomes light... SO when you speak your shame in the light, it must no longer be shame, but light.

"Therefore it says," writes Paul

"Awake, O sleeper, and arise from the dead, and Christ will shine on you."

So, what makes good talk good?

In verse three Paul writes, "Fornication, impurity, and greed must not even be named in you...it doesn't fit." In Ephesians 1:32 he wrote: "Christ is raised and seated above every name that is named." In Ephesians 3:14 he wrote: "The Father names every family on Earth." So you have a name spoken by the Father just as you have a new man, already created by His Word. You have an old man you think you have created; that is, you have a name, which you have made for yourself, but it doesn't fit.

It's not that you can't say the name which you have made for yourself; it's not that you can't confess your sin, it's that you can't receive that name for it's not who you truly are. So, as soon as you recognize sin, for example, greed or sexual immorality, confess the sin, but don't name yourself with the sin and don't name others with their sin.

Paul wrote, "Anyone in Christ is a new creation, the old has passed away, the new has come." If you hang on to the old, identify with the old, name yourself with the old, you can't claim the new creation—your inheritance. It is like Father Solomon said in *Blood Diamond*, "You are Dia Vandy, of the proud Monde tribe..." He names his son and then he says, "I know they made you do bad things, but you are not a bad boy."

You see? It is not that you can't name the crap that people produce it's just that you can't name people with their crap. Jake and Elwood Blues didn't name the nun. The nun named Jake and Elwood. "...two thieves with filthy mouths and bad attitudes." (I think that could even be a curse.) Maybe filthy talk isn't talk that describes filth but rather talk that makes people filthy.

So, if you call on Christ maybe you shouldn't say, "I'm neurotic, psychotic, an alcoholic, or a sex addict." If you mean by that, that you struggle with those things; if you mean that you are tempted and fail at all those things...well, ok...but that's not who you are!

You are a new man, created in the likeness of God.

You have a new name, and it's also Christ's name.

So if it doesn't fit on the risen Christ, it doesn't fit on you.

Paul writes, "Don't even joke about these things." There is to be no filthy talk, no foolish talk; the fool says in his heart, "There is no God," no joking about these things...no bad talk. Instead, let there be *eucharistia*, literally "good grace," that is, "thanksgiving." Thanksgiving recognizes that everything is grace. The New Man is God's creation. He is entirely Grace. The old man is our creation. He is entirely works. The old man covets things and covets people; then thinks he deserves those things and owns those people.

Someone said,

"It's best to talk to God about people before you talk to people about God."

Paul would say:

"It's best to thank God for people before you talk to them at all.

Or maybe:

“It’s best to thank God for everything before you talk about anything.”

See? When I truly thank God for everything, it’s hard to covet anything. And when I thank God for a person, I realize I don’t own that person. When I thank God for a pretty girl, rather than denying she’s pretty, I realize that she’s not mine to covet. When I thank God for someone it entirely changes the way I talk to that someone...try it sometime; thank God for them...then talk to them.

Good talk is God’s talk that creates, rather than desecrates.

Good talk is good grace that sees grace, rather than disgrace.

Good talk is Light that integrates rather than disintegrates.

Light that unites people to grace.

Years ago, when the kids were little, we had Philip and Janet Yancey over for dinner. Philip was my favorite living author, and he was attending my church, and so I was desperate to make a good impression. So I set the kids down and reviewed the list of unspeakable words, like butt and booger, and untellable stories like the time two year old Elizabeth drank my can of beer while I wasn’t looking, walked into the wall and fell over.

Well, the Yancey’s arrived, it was nice, but everyone seemed very disconnected and stiff until Janet said something and Becky laughed and said, “That reminds me of the time Coleman said...” Then suddenly she stopped, put her hand on her mouth and said, “I’m sorry, I’m not supposed to say that!” Janet said, “Becky, what do you mean you’re not supposed to say that?” Becky looked nervously at me and Susan and said, “Well...um...” Janet said, “Becky is there a list of things that you’re not supposed to say in front of us?” Becky knew she couldn’t lie; she had to tell the truth, so she said, “uh-huh...” and Janet said, “Oh wow! Becky, tell me everything on the list.” Becky looked at me; I was trapped, and so I nodded and we spent the rest of the evening talking and laughing and connecting over the things of which I’d been ashamed to speak, the unspeakable words and untellable stories.

Now our dinner is a silly example but Heaven is not a silly example, I think Peter will be forever telling the person next to him: “I was such a coward, but Jesus turned me into a rock.” Saint Paul will say, “I was a Pharisee, I was so legalistic, but he turned me into the apostle of grace!” Saint Paul wrote: “I will all the more gladly boast of my weaknesses that the power of Christ may rest upon me for the Lord said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’” His weakness displays the glory of God’s Grace.

That dinner is a silly example but church is not a silly example. We are commanded to confess our sins one to another, to expose them to the light. We feel shame when we speak of those things done in secret, but once confessed they become they become light and the light is grace that brings people together; “Amazing grace how sweet the sound that saved a wretch like me” (and a wretch like you.)

You know when king David confessed his sin with Bathsheba, Solomon the prince of peace was conceived in Bathsheba’s dark womb. When we confess our shame, Christ is born in our place of shame. He is God’s Word of Grace that makes us who we forever are. When we confess our darkness, God says, “Let there be Light,” and speaks Light into the darkness. Paul writes: “Once you were darkness but now you are light in the Lord.”

I have a friend who had an amazing experience in prayer.

The Lord showed her how she thought she was a mistake and unwanted. (It was a curse spoken into her life by her mother and siblings.)

And The Lord showed her, in a vision, a dark orb, which was the place where she was to be made. She called it an egg. And The Lord showed her His Spirit, which touched the darkness turning it to Light. Like Seed planted in a womb; like the Word spoken in to the void. In the place she felt unwanted, she realized she was entirely wanted. In the place she thought she was a mistake, she saw that she was the purpose of Yahweh.

She wrote, to me:

As He created the earth, he created each one of us.

In 2nd Corinthians Paul writes, "It is the God who said, "Let light shine out of darkness," who has shown in our hearts giving the light of the knowledge of the glory of God in the face of Christ"

And Here Paul writes, "At one time you were darkness but now you are light in the Lord." "Walk as children of Light."

*As if the Light were a seed and this world were a dark womb."
The fruit of light is found in all that is good and right and true.
As if the Light impregnated our old man giving birth to the new man.
As if the Light were alive.*

Well, in the beginning, Yahweh spoke His Word into the darkness. God is Light, and His Word is the "Light of the World (The Cosmos)" His Word is Light. His Word is Life. His Word is Truth. His Word is Grace. His Word creates all things. His Word creates us and names us. His Word is Jesus,

By God's Grace, you can speak that Word
Like the Preacher spoke that Word into Ben Hooper.
Like Solomon spoke that Word into his lost son Dia.
Like Jesus spoke himself into a Pharisee named Saul creating St. Paul.

When you speak that Word into another person
You are used by God to create that person in His Image
While you are created in the image of your Creator
Who creates with a Word.

The WORD is JESUS—and Jesus is what makes good talk Good. And an absence of Jesus is what makes bad talk bad (rotten logos, empty logos, foolish logos, dead logos.) But the risen Logos—Jesus is what makes Good Talk Good.

Jesus is the Good. Jesus is the Word. Jesus is the Way.
Jesus is the *Way* God your Father talks.
Jesus is not a Word you can control.

Jesus controls you.

Jesus is not a word that you can judge.

Jesus is the Judgment.

Jesus is not simply “J-E-S-U-S” or a sound in the air.
Jesus is the meaning of all things and Jesus is a person.

Our old man desires to turn Jesus into a list of rules that we can use, like knowledge nailed to a tree. But Jesus is a “life-giving spirit” that know us, and so creates us, and creates through us as He loves us, and loves through us.

So what makes good talk good is knowing Jesus.

Paul wrote: “Let there be no filthiness or foolish talk or coarse jesting which do not fit. But instead let there be *eucharist*.”

Communion

On the night Jesus was betrayed by us, He took bread and broke it saying, “This is my body, which is for you.” And He took the cup saying: “This is the covenant in my blood, poured out for the forgiveness of sins; drink of it all of you.”

This is the way God talks.

Talk this way.

Then you’ll not only speak the name of God; you will speak the Word that is God. You’ll talk the Way, the Word. “In the beginning was the Word and the Word was with God and the Word was God. All things were made through Him and without Him was not anything made that was made,” that Word, you get to speak that Word. May you speak the Word.

Prayer

Lord thank you for speaking me into existence. Thank you for speaking into the darkness and the void that is my sin. Thank for transforming it from darkness into light. Thank you for making me, myself, a revelation of your mercy. And as you have spoken to me, may you speak through me to others. In Jesus’ name

[The congregation sings “*Yahweh, we love to shout your name oh Lord!*”]

So Lord God, we love to shout your name, not nearly as much as you love to hear us shout your name because you are our Daddy.

I just loved it when my kids would shout my name and when they still shout my name...when they call upon me.

Thank you Father that you are good. In Jesus’ name, Amen

Benediction

So, may you talk this Way: The Way, the Truth, the Light, the Love of God poured out. May you imitate your Father as beloved children. You might say, “Well, how do I do that?” He has spoken

to you His Word and His Word said to you, "Never will I leave you, never will I forsake you." That means, wherever you are His Word is with you. Paul didn't say, "Just pray in the morning, pray at night; he said pray constantly. Wherever you are, be cognizant that Jesus is right there with you. When you live that way in communion with Him, constantly aware of Him, I think you will speak what you are supposed to speak; your talk will be good talk for He will inhabit your talk.

In Jesus' name believe the gospel and speak the gospel, everywhere, always.

Disclaimer: The following document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt please refer to the audio version of the sermon on this website and don't be shy about informing us of errors.