

Outline

Saturday, October 10, 2026
11:33 AM

Good morning Arising Church!

Today is October 11, 2026, and we are excited to share the word with you. The Lord is helping our body to rise up and actively, violently pursue the kingdom of our God every single day. We are being trained, we are being equipped, we are being matured, AND we are actively doing something with what we have been given.

How many of you were pierced by the message Psycho Love last week? Where we learned that the word for our love growing "cold" is "psycho". Now, it is easy to get excited about sermons here, but how many of you realized different areas in your life that were not pleasing to the Father, and in laying them down, found new freedom, purpose, and closeness to the heart of your Father as you did so? I know I did! As was impressed upon us, this CANNOT simply be something that lasts for a week, month, or even a year, but must be a lifelong pursuit, so that we can actually participate in the ministry and kingdom of Jesus Christ. They preached with a life and death seriousness, because it is a matter of life and death! Do you remember this slide?



Towards the end of the message, we were encouraged that just as love growing cold happens over time, so too does our process of sanctification happen little by little. Remember Deuteronomy 7:22

DEUTERONOMY 7:22 · ESV

22 The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you.

I have read this verse many times, and it is so easy to read this and say to yourself, "I know this thing in my life is not pleasing to God, but it will just go away little by little so it's alright for right now. The Lord will complete in me what he began right?" Absolutely the Lord will complete in you what he began, but that is not a justification for slow, delayed, or no obedience until it happens! It requires your active participation! Let's read that verse again, but also the verse that comes right after it!

DEUTERONOMY 7:22-23 · ESV

22 The LORD your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. **23** But the LORD your God will give them over to you and throw them into great confusion, until they are destroyed.

While verse 22 talks about little by little, verse 23 gives a promise of complete and total destruction. There is a tension here. God will give us absolute victory in our battle for his kingdom, AND it will happen little by little. There is no license here for us becoming lax in our warfare! This is actually an encouragement for us to daily take up an attitude of total war, where nothing can be left that isn't pleasing to our Father, AND when we go to bed at night knowing that there are still enemies to be conquered, we can rest knowing that tomorrow will be another day to drive them out until there are none remaining!

TOTAL WAR, LITTLE BY LITTLE

God gives absolute victory, and it comes little by little.

Fight God's battles daily. Rest at night knowing tomorrow is another day to drive them out, until none remain.

Saints, one of the greatest ways to fight against psycho love is to daily fight God's battles, not getting discouraged by the amount of time it takes, but with our eyes set on the goal of living in a manner worthy of the King of all kings!

Turn with us to Matthew 13. Here, Jesus tells 8 parables about what the kingdom of heaven is like, and the first four have to do with the long process required to bring about the fruit the Father desires. As much as we would love to go through all 8 of these parables, we are going to look at just two in verses 31-33.

Matthew 13:31-32 ESV

31 He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. 32 It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

Notice how in this parable, the farmer had to TAKE the seed. This word for "took" is used throughout the scriptures to describe, "to lay hold of", "to take what is ones own" "to seize".

There is nothing passive about this, just as it takes violent men who take the kingdom of heaven by force. The mustard seed starts out smaller than any other garden plants. IT'S A TREE! And yet it starts out smaller than most seeds you would plant in your garden. But little by little, through the daily, active cultivation of the farmer, it will grow into something that can benefit others (the birds) and generations to come. Let's keep going to verse 33

Matthew 13:33 ESV

33 He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Notice again that the woman didn't just happen to throw leaven into her bread, she TOOK leaven and hid it in, but it then took time and effort to, little by little, knead the dough, form it, bake it, let it cool down, and at the end she had something useful to others! Turn to Isaiah 35:8 with us.

Isaiah 35:8 ESV

And a highway shall be there, and it shall be called the Way of Holiness; the unclean shall not pass over it. It shall belong to those who walk on the way; even if they are fools, they shall not go astray.

ISAIAH 35:8

The Way of Holiness is a highway

Not an escalator

Step on and arrive without effort.

Not a teleporter

Step in and arrive at once.

A highway

Choose to walk forward, little by little, and you reach the destination.

Notice that the way of Holiness that we are on is described as a highway. It is not an escalator, that once you step onto it you eventually arrive at your destination without effort. It is also not a teleportation device, where once you step in, you are immediately at your destination. It is a highway, that as you choose to walk forward, little by little, you get to your destination and if you stop moving and just hope for the best, you will fail to reach the goal. But we are not of those who shrink back and are destroyed, are we saints? We are those who have faith and preserve our souls by our active obedience!

Saints, we are in total war for the kingdom of heaven. Our greatest defense against Psycho Love is actively opposing the works of the enemy until we look like our God and possess all that He desires!

From last week's message we were especially impacted by Paul's list of things that believers should not even have a hint of! It is not unlike Paul to make a list of sinful actions that must be removed from the believers life like Galatians 5 that lists the works of the flesh:

GALATIANS 5:19-21

The works of the flesh

Sexual immorality	Enmity	Dissensions
Impurity	Strife	Divisions
Sensuality	Jealousy	Envy
Idolatry	Fits of anger	Drunkenness
Sorcery	Rivalries	Orgies

- Sexual immorality
- Impurity
- Sensuality
- Idolatry

- Sorcery
- Enmity
- Strife
- Jealousy
- Fits of anger
- Rivalries
- Dissensions
- Divisions
- Envy
- Drunkenness
- Orgies

Those are all bad and hopefully... universally condemned within the church wouldn't you say? Let's go back to the list of things we should not even have a hint of from last week.

- **Ephesians 5:1–4 (NIV)**

Follow God's example, therefore, as dearly loved children ² and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. ³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. ⁴ Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.

Do you notice how different this is from Galatians 5?

EPHESIANS 5:3–4

Not even a hint of

VERSE 3

Sexual immorality
Impurity
Greed

VERSE 4 · OUR SPEECH

Obscenity
Foolish talk
Coarse joking

- Sexual immorality
- impurity
- Greed
- Obscenity
- Foolish talk
- Coarse joking

This struck me to the heart this week. The fact that Paul is saying there should not be a HINT of obscenity, foolish talk, or coarse joking hit me like a bus.

I have not in times past woken up for the day and thought—there must not be a hint of obscenity, foolish talk or coarse joking in me today.

In fact, I found myself rarely thinking twice about the words I say, I just simply—speak whatever comes to mind.

Paul, and as we are about to read—Jesus lists sins concerning our speech right next to the most egregious of sins.

- **Matthew 15:18–20 (NIV)**
18 But the things that come out of a person's mouth come from the heart, and these defile them. 19 For out of the heart come evil

thoughts—murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what defile a person; but eating with unwashed hands does not defile them.”

What comes out of our mouth, comes from the heart and defiles us.

Did you notice that he includes false testimony and slander alongside murder...adultery...theft...and sexual immorality..

He is treating our speech with the same seriousness. We have more to comment on concerning these NT passages but first...

Let's see if anyone else is like Paul and Jesus and puts a big emphasis on the words we say.

Our Message is titled today:

ARISING CHURCH - OCTOBER 11, 2026

The Weight of Words

Rededicating your speech to the King

Let's start with a quick list from the Torah of many times speech got people into trouble.

When speech brought trouble

3:1–5	The serpent contradicts God, and is cursed
18:12–15	Sarah laughs at the promise, then denies it
27:5–35	Jacob tells Isaac he is Esau; twenty years away
31:34–35	Rachel lies to Laban about the household gods
34:13–31	Jacob's sons answer deceitfully; a massacre follows
37:31–35	The brothers deceive Jacob about Joseph
39:14–20	Potiphar's wife falsely accuses Joseph; prison

Genesis

- **3:1–5:** The serpent contradicts God and tells the woman she will not die. It is cursed (3:14–15).
- **18:12–15:** Sarah laughs at the promises of God and then denies it, and the Lord confronts Abraham on her behalf.
- **27:5–35:** Jacob, coached by Rebekah, tells Isaac he is Esau and credits the Lord for his quick success (27:20). Esau plans to kill him, and Jacob spends twenty years away (31:38).
- **31:34–35:** Rachel lies to Laban to hide the stolen household gods.
- **34:13–31:** Jacob's sons answer Shechem and Hamor deceitfully, which sets up the massacre. Jacob condemns it in 34:30 and 49:5–7.
- **37:31–35:** The brothers lead Jacob to believe Joseph was killed by an animal, and he mourns for about two decades.
- **39:14–20:** Potiphar's wife falsely accuses Joseph, and he is imprisoned.

Words that kept them out of the land

Israel

Grumbles, complains and quarrels at least ten times in the wilderness.

A generation dies there and does not inherit the land.

Moses

Told to speak to the rock. He speaks to the people and strikes the rock.

He spoke rashly, and is barred from the land.

Numbers 20:2–13 · Psalm 106:32–33 ·
Deuteronomy 32:51

Exodus - Deuteronomy

- Israel grumbles, complains and quarrels at least 10 times in the wilderness. This is the very thing that leads them to die in the wilderness and not inherit the land.
 - a. This is the "small" portion on the graph that we talking about last week that was "not pleasing" to the LORD and it is what kept from the kingdom of God. Unworthy worthless words is even part of the reason Moses did not enter....
- **20:2–13:** The people quarrel again at Meribah, and Moses takes credit for the miracle of the water and strikes the rock. Psalm 106 recounts the story and says he spoke rashly. He is barred from the land (Deuteronomy 32:51).
- Hit on this more, Moses was instructed to speak to the rock but instead he spoke to the people and struck the rock.

The heavy weight of words and the consequences of misusing them continues in the prophets.

JEREMIAH 9:2-3 · ESV

2 Oh that I had in the desert a travelers' lodging place,
that I might leave my people and go away from them!
For they are all adulterers, a company of treacherous men.
3 *They bend their tongue like a bow;*
falsehood and not truth has grown strong in the land;
for they proceed from evil to evil,
and they do not know me, declares the Lord.

Along with treachery, and adultery, the use of the tongue to speak falsely is describing a people who do not know the Lord who are proceeding from evil to evil.

PROVERBS 26:18-19 · NIV

18 Like a maniac shooting
flaming arrows of death
19 is one who deceives their neighbor
and says, "*I was only joking!*"

PROVERBS 12:18 · NASB95

18 There is one who *speaks rashly like the thrusts of a sword*,
But the tongue of the wise brings healing.

PROVERBS 18:20–21 · NASB95

20 With the fruit of a man's mouth his stomach will be satisfied;
He will be satisfied with the product of his lips.
21 *Death and life are in the power of the tongue*,
And those who love it will eat its fruit.

Our words matter. Our words have power. How often do you take your words as seriously as these passages do?

Of all the difficult saying about our speech—Jesus' own admonishments are the most direct and cutting.

- **Matthew 12:33–34 (NIV)**

33 Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.

34 You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of.

Jesus is teaching us that the condition of the tree determines the quality of the fruit. He is making the very clear connection between the condition of our hearts and the words that come out of our mouths. Your words are a reflection of your heart--period.

What kind of things do you say on any given day? Do lots of angry, complaining resentful words come out of you? That's because your heart is angry, complaining and resentful.

Do lots of vulgar jokes and comments come out of you? That's also a reflection of your heart.

Does making fun of people come out of you a lot? It's not just a personality thing... It's a reflection of your heart. Perhaps deep in your heart you view people as merely an object of your personal laughter and amusement instead of seeing them made in the image of God.

The list goes on....

Notice something else...We put a lot of focus on actions in this church...and rightfully so!

Especially because in our culture there is so much emphasis on how we think or feel about something, rather than what we actually do. We know that genuine faith must produce action.

When we talk about the fruit of someone's life, we often think about what they do.

- Serving
- Giving

- Sacrificing
- Helping
- Etc

We often associate those things with FRUIT, but how often do we think about our speech as fruit. Look at what he says next:

- **Matthew 12:35–37 (NIV)**

35 A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him.

36 But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken.

37 For by your words you will be acquitted, and by your words you will be condemned.

Jesus takes this even further...

Not only are our words a reflection of what is in our hearts...but he ALSO says you will have to give an account for EVERY careless word you have spoken.

Think about that.

Not just what we have done with our hands or decisions we have made or things that we have accomplished or failed to accomplish, but every word...

Why? Because every time we speak, we are acting upon someone else. They have real consequences in someone else's life.

Our words are actions and we don't simply need to learn how to speak better. We need hearts that have been made new.

Peter:

It should be obvious by now that the words we say matter, our speech matters. On a base level you all know that. But my challenge to my self first and to all of you is this—

Improper speech that is not befitting of Christ exists in this house. We have partaken in it and you have partaken in it.

We are witness to language, joking, and speech that is not full of grace, empowerment and origination with the father. To be honest, in many circles in this church, someone could say almost any expletive, and make almost any kind of joke and no one would blush or speak up. It's been true of me and it's been true of many in this room.

What we are NOT going to do is put up on a slide all the words, topics or things you cannot say. That is actually missing the point. But its clear from scripture that followers of Christ cannot live in a way where they feel free and justified to say whatever they want. Let's go back to Ephesians.

- **Ephesians 5:3–4 (NIV)**

³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. ⁴ Nor should there be **obscenity, foolish talk** or **coarse joking**, which are out of place, but rather thanksgiving.

Paul mentions speech earlier in Ephesians back in chapter 4.

- **Ephesians 4:29 (NIV)**

²⁹ Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

From the plain and peshat reading of these passages, a believer should not have a hint or allow any of the following:

- Unwholesome talk
- Obscenity
- Foolish talk
- Coarse joking

Now, I already know what many of you are thinking—well what does the actually Greek say, because the actual Greek means this.... I've heard that many times, and that train of thought always leads to some excuse to simply say whatever you want.

Let's be real...sometimes Bible students will go to the original language in hopes of finding a softer meaning to something a bible translated as harsh or too difficult.

BEN: TALK ABOUT THANKSGIVING

So, let's consult the Greek and put this to rest.

(DO NOT READ)

What the Greek says			EPHESIANS 4:29 AND 5:4
NIV	GREEK	SENSE	
Unwholesome talk	<i>sapros (rotten, decayed)</i>	Words used to tear down instead of build up.	
Obscenity	<i>aischrotēs (abhorrent to virtue)</i>	Turning something that God created as good into an object of evil	
Foolish talk	<i>mōrologia (foolish, nonsense, stupid)</i>	Speaking to simply speak with no substance or benefit.	
Coarse joking	<i>eutrapelia (vulgar, indecent)</i>	Treating something that should be holy as trivial, common, and for your own amusement.	
Sources:			
- James Swanson, Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)(Oak Harbor: Logos Research Systems, Inc., 1997). - Joseph Henry Thayer, A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti (New York: Harper & Brothers., 1889), 568–569. - Rick Brannan, ed., Lexham Research Lexicon of the Greek New Testament, Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020). - Ceslas Spicq and James D. Ernest, Theological Lexicon of the New Testament (Peabody, MA: Hendrickson Publishers, 1994), 536. - Andrew B. Perrin, "Greek Word Study Without Greek: Paul on Dirty Jokes: Crude Joking in Ephesians 5:4," ed. Michael S. Heiser, Bible Study Magazine: May–June 2009 (Bellingham, WA: Lexham Press, 2009), 42.			

Unwholesome talk: Words used to tear down instead of build up.

- Rotten/Worthless words that are unfit for their intended use, and so harm rather than benefit those who hear them.

Obscenity: Turning something that God created as good into an object of evil

- Shameful, indecent speech: behavior or words that are filthy and unfitting for God's people.

Foolish Talk: Speaking to simply speak with no substance or benefit.

- Nonsensical, empty speech: words that are dull, senseless, and without substance or wisdom.

Coarse Joking: Treating something that should be holy as trivial, common, and for your own amusement.

- Vulgar, indecent jesting: crude humor that treats as light what ought to be held pure.

So connecting what we learned in Matt 12 about our words being actions and what Eph 4 says about these words...

BEN: *What if I treated speaking something that is "unwholesome" (Rotten, worthless, pointless) as the SAME AS hitting Shane in the face??*

I would never hit Shane in the face...but would I say something that is unhelpful...something that isn't building him up...yes...I have done that many times and I have seen that completely differently and separate than actions.

Again, we are not going to put up a slide with a list of words you are not allowed to say, the Bible doesn't do that so neither should we. Instead, this should be a charge to look inward at what your words reveal about your heart.

The best remedy to purify the words of the saints, is not to find the wrong words to say, but instead to find the right words to say. This removes the impurity while also adding what is holy.

The character of Christ is what we are striving to model, John 12 is our example in speech.

- **John 12:47–50 (NIV)**

⁴⁷ "If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. ⁴⁸ There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. ⁴⁹ **For I did not speak on my own, but the Father who sent me commanded me to say all that I have**

spoken.⁵⁰ **I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."**

A BETTER QUESTION

Instead of asking, "Am I allowed to say this?"

"Did my Father ask me to say this?"

Instead of asking "am I allowed to say this" begin to ask yourself "Did my Father ask me to say this?"

Please don't come away from this message and think, "I don't think this is obscene speech, foolish talk, or coarse joking, so I'm not going to let someone else's "weak faith" get in the way of my freedom in Christ". That is an immature and ungodly way to think. As followers of Christ, we are trying to FOLLOW him and do what he does. He never did anything or said anything he didn't see the father doing or saying, so why do you think you are exempt from that because you don't think it's wrong? At one point in your life, when you were still a slave to sin, you didn't think most of what you were doing was wrong, and then the light of Christ shone into your life and you realized your error! What you think is acceptable doesn't matter one bit! What God sees as acceptable is all that matters!

1Peter 4:11 ESV

11 whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies--in order

that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Do you see here that your speech is actually a part of bringing glory to God through Jesus Christ! Peter is talking about how every believer must use what he has been given to build up the whole body, and he doesn't simply say your speech when you're preaching, or when you're ministering, or when you're evangelizing, he simply says "whoever speaks"!

Going back to John 12, Jesus is most certainly reflecting on the older testament, it has always been the practice of the saints to not speak their own words but to speak the Words of the father.

DEUTERONOMY 18:17-20 · NIV

17 The Lord said to me: "What they say is good. 18 I will raise up for them a prophet like you from among their fellow Israelites, *and I will put my words in his mouth*. He will tell them everything I command him. 19 I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. 20 But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death."

JEREMIAH 1:7-9 · NIV

7 But the Lord said to me, “Do not say, ‘I am too young.’ You must go to everyone I send you to and say whatever I command you. 8 Do not be afraid of them, for I am with you and will rescue you,” declares the Lord. 9 Then the Lord reached out his hand and touched my mouth and said to me, *“I have put my words in your mouth.”*

ISAIAH 51:16 · NIV

16 *I have put my words in your mouth*
and covered you with the shadow of my hand—
I who set the heavens in place,
who laid the foundations of the earth,
and who say to Zion, ‘You are my people.’ ”

ISAIAH 59:21 · NIV

21 “As for me, this is my covenant with them,” says the Lord. “My Spirit, who is on you, will not depart from you, and *my words that I have put in your mouth will always be on your lips, on the lips of your children and on the lips of their descendants*—from this time on and forever,” says the Lord.

EZEKIEL 3:4 · NIV

4 He then said to me: “Son of man, go now to the people of Israel and *speak my words to them*.

2 SAMUEL 23:2 · NIV

2 “The Spirit of the Lord spoke through me;
his word was on my tongue.

2 CHRONICLES 18:12–13 · LSB

12 Now the messenger who went to summon Micaiah spoke to him saying, “Behold, the words of the prophets, as if from one mouth, are good to the king. So please let your word be like one of them and speak that which is good.” 13 But Micaiah said, *“As Yahweh lives, what my God says, that I shall speak.”*

It is time to rededicate your speech to the King. As we are rending our hearts to purge that which is not pleasing, it is only fitting to assess the power of life and death that springs from your words. This is not legalism, nor is it old fashioned, it is actually the basis for what our church is called to be. As you know our church mission comes from Ephesians 4:12—to equip and mature the saints. When you take away the chapter breaks and pericopes, chapters 4 and 5 say quite a lot about our speech.

Look at how much EPH 4 and 5 concern speech after talking about putting on the new self...

EPHESIANS 4:25 TO 5:6

Putting on the new self, in our speech

- 4:25 Put off falsehood; speak truthfully
- 4:26 Anger that must not lead to sin
- 4:29 No unwholesome talk; speak only what builds up
- 4:31 Get rid of slander, along with bitterness and rage
- 4:32 Kindness, compassion and forgiveness
- 5:4 No obscenity, foolish talk or coarse joking; rather thanksgiving
- 5:6 Do not be deceived by empty words

○

- Vs 25 - Put off falsehood; speak truthfully
- Vs 26 - anger that must not lead to sin
- Vs 29 - no unwholesome talk; instead, speak only what builds up
- Vs 31 - get rid of slander, along with bitterness and rage
- Vs 32 - kindness, compassion, and forgiveness
- Vs 5:4 - no obscenity, foolish talk, or coarse joking...rather thanksgiving
- Vs 5:6 - do not be deceived by empty words.

Not every item is speech exclusively, but you can see the recurring theme here...proper speech is what builds the house of God.

This is what new humanity is supposed to look like....Paul doesn't treat the way we speak as a minor detail of Christian maturity. He treats it as an essential expression of putting on the new self.

Your speech will be the driving force of change in your homes and in this church. God-honoring speech is what will build up this community to become mature and equipped for every good work.

PSALM 85:8–10 · NIV

8 I will listen to what God the Lord says;
he promises peace to his people, his faithful servants—
but let them not turn to folly.

9 Surely his salvation is near those who fear him,
that his glory may dwell in our land.

10 Love and faithfulness meet together;
righteousness and peace kiss each other.

- **Psalm 85:8–10 (NIV)**

⁸ I will listen to what God the Lord says;
he promises peace to his people, his faithful servants—
but let them not turn to folly.

We must listen to what He says, because that is what we should be saying.

⁹ Surely his salvation is near those who fear him,
that his glory may dwell in our land.

¹⁰ Love and faithfulness meet together;
righteousness and peace kiss each other.

Righteousness and peace kiss each other. Why would the Psalmist use that kind of language? Why would a mouth be the personification of righteousness and peace.

When your speech is full of good words and good fruit, it will produce righteousness and peace all around us.

ISAIAH 6:2–4 · NIV

² Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. ³ And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.” ⁴ At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

ISAIAH 6:5–7 · NIV

⁵ “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.” ⁶ Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. ⁷ With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.”

- **Isaiah 6:2–7 (NIV)**

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Ask the Lord to purify your speech, let the word of God be the coal that burns away in your speech what does not belong.

Appendix: Greek Word Study

- **Unwholesome talk (sapro)**

4911 σαπρός (*sapro*), ἅ (*a*), ὅν (*on*): adj.; ≡ Str 4550; TDNT 7.94—**1.** LN 65.28 **bad**, rotten, decayed; having no value (Mt 7:17, 18; 12:33; 13:48; Lk 6:43+); **2.** LN 20.14 **harmful**, unwholesome (niv, nasb), corrupt words or speech (kjv, nkjv, asv), evil talk (rsv, nrsv), foul word or language (njb, nab) offensive talk (reb), bad language (neb), (Eph 4:29+)

James Swanson, [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

σαπρός, -ύ, -όν, (σήπω, 2 aor. pass. σαπῆναι);

1. *rotten, putrid*, ([Hipponax], Hipper., Arstph., al.).

2. *corrupted by age and no longer fit for use, worn out*, (Arstph., Dio Chr., al.); hence in general, *of poor quality, bad, unfit for use, worthless*, [A. V. *corrupt*], (πᾶν, ὃ μὴ τὴν ἰδίαν χρεῖαν πληροῖ, σαπρὸν λέγομεν, Chrys. hom. 4 on 1 Ep. to Tim.): δένδρον, καρπός, opp. to καλός, Mt. 7:17 sq.; 12:33; Lk. 6:43; fishes, Mt. 13:48 [here A. V. *bad*]; trop. λόγος, Eph. 4:29 (cf. Harless ad loc.); δόγμα, Epict. 3, 22, 61. Cf. *Lob. ad Phryn.* p. 377 sq.*

Joseph Henry Thayer, [A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti](#) (New York: Harper & Brothers., 1889), 568–569.

- **Obscenity (aischrotes)**

157 αἰσχρότης (*aischrotēs*), ἦτος (*ētos*), ἡ (*hē*): n.fem.; ≡ Str 151; TDNT 1.189—**1.** LN 88.149 **indecent behavior** (Eph 5:4+), for another interp, see next; **2.** cf. LN 33.33–33.34 **filthy talk**, obscenity, (nrsv, niv, nab), foul talk (njb), coarse talk (neb, reb), (Eph 5:4+), for another interp, see prior James Swanson, [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

Noun Usage

1. **obscene behavior**[†] — the trait of behaving in an obscene manner.

Eph 5:4 καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπεία, ἃ οὐκ ἀνῆκεν, ἀλλὰ

Rick Brannan, ed., [Lexham Research Lexicon of the Greek New Testament](#), Lexham Research Lexicons (Bellingham, WA: Lexham Press, 2020).

Obscene - Miriam Webster:

disgusting to the senses : [REPULSIVE](#)

2a

: abhorrent to morality or virtue

specifically : relating to sex in an indecent or offensive way : designed to incite to lust or depravity

a book filled with *obscene* pictures

... the dance often becomes flagrantly *obscene* and definitely provocative

... —Margaret Mead

b

: containing or being language regarded as taboo in polite usage

obscene lyrics

obscene literature

c

: repulsive by reason of crass disregard of moral or ethical principles

an *obscene* misuse of power

d

: so excessive as to be offensive

- **Foolish Talk (mōrologia)**

mōrainō, to be dazed, mad, foolish, act stupidly; lose savor, become insipid; mōria, disorder, folly, nonsense; mōrologia, foolish talk, nonsense; mōros, foolish, dull, insipid

Ceslas Spicq and James D. Ernest, *Theological Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 1994), 536.

- Coarse Joking (eutrapelia)

2365 εὐτραπεία (*eutrapelia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ Str 2160—LN 33.34 **vulgar speech**, coarse joking, indecent jesting (Eph 5:4+)

James Swanson, [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (Oak Harbor: Logos Research Systems, Inc., 1997).

This step may seem odd since we are dealing with a single occurrence of a word. Despite having only Eph 5:4, we can still examine the immediate context of the occurrence. The prohibition against foolish or silly talk (*mōrologia*, μωρολογία) immediately before *eutrapelia* in Eph 5:4 is consistent with pre-New Testament meanings for *eutrapelia*. Since it also is a *hapax legomenon*, it isn't much help on its own for justifying the "crude joking" idea we find in English translations. In Eph 5:3–5, Paul appears concerned with proper sexual conduct, condemning sexual immorality (*porneia*, πορνεία) and impurity (*akatharsia*, ἀκαθαρσία) twice (Eph 5:3, 5). It is this immediate context that has led translators and interpreters to gravitate toward the notion of crude (sexual) talk for the meaning of *eutrapelia* in Eph 5:4.

Andrew B. Perrin, ["Greek Word Study Without Greek: Paul on Dirty Jokes: Crude Joking in Ephesians 5:4,"](#) ed. Michael S. Heiser, *Bible Study Magazine*: May–June 2009 (Bellingham, WA: Lexham Press, 2009), 42.