

Sunday, July 7, 2019—Body Building: Corrupt Communication, Part 9 (Filthiness, Foolish Talking, & Jestings)

Introduction

- Romans 14:19—the second segment of this series is devoted to looking at things that make for peace among the brethren and edify the body of Christ.
- Ephesians 4:29-31—evil speaking does not make for peace among the saints. Evil speaking takes away peace and doesn't edify. Thus far, we have considered the following categories of corrupt communication and evil speaking.
- Ephesians 4:25—within the context of Ephesians 4 Paul deals with lying and truth telling. Lying is to be “put away” whereas speaking the truth is to be “put on.” The reason we should speak the truth is that “we are members one of another.”
- Ephesians 4:30—malicious speech comes from the central source of all sin—the promotion of self. Under the category we have looked at the catastrophic cousins of gossip and slander.

Inconvenient Speech

- Ephesians 5:1-2—identify how we should walk.
- Ephesians 5:3-4—outline how believers should not walk. In doing so, Verse 4 identifies three types of inconvenient speech.
 - Filthiness
 - Foolish Talking
 - Jestings
- The English word “convenient” means “fit; suitable; proper; adapted to use or to wants; commodious; followed by to or for; usually by for,” according to Noah Webster’s *American Dictionary of the English Language*.
- According to Eph. 5:4 these three patterns of speech are “not convenient” i.e., they are not fit, suitable, or proper for believers. Put another way, they possess not capacity for edification.

Filthiness

- The Greek word translated “filthiness” literally means obscenity. Filthiness is dealing with obscenity or anything that is opposed to purity and morality.
- Expressions of immoral, sensual speech are not compatible with our newness in Christ. Words, phrases, stories, jokes, and tales that deal with immorality are clearly renounced in Scripture.

- Whenever or however sensuous speech affects believers, the harmful results are numerous:
 - It neutralizes our sensitivity to moral purity.
 - It contributes to a widespread sensual mind-set.
 - It reflects a lack of self-control.
 - It increases our vulnerability to sexual sin.
 - It robs God of His glory in our speech.

Foolish Talking

- Ephesians 5:4—this is the only time this Greek word appears of the New Testament and it literally means “foolish talking” in English. Since we all know what talking is, we need to focus our attention on the word “foolish.”
- The English word “foolish” carries the following meanings according to Noah Webster’s *American Dictionary of the English Language*.
 - 1) Void of understanding or sound judgment; weak in intellect; applied to general character.
 - 2) Unwise; imprudent; acting without judgment or discretion in particular things.
 - 3) Proceeding from folly or marked with folly; silly; vain; trifling. “But foolish questions avoid.” 2 Timothy 2:23.
- So “foolish talking” is speech that is void of understanding, sound judgment. It is unwise, imprudent, acts without judgment, and finds its origin in the folly of vain trifling.
- Ephesians 5:11—using the Lord’s name in vain would be an example of foolish talking and possibly filthiness as well. Paul says that to speak these ways is a way of having fellowship with the unfruitful works of darkness.
- Exodus 20:7—the clear rule for using God’s name in vain is “Thou shalt not.” Notice how this verse not only forbids using the Lord’s name as a curse word but also warns of coming punishment for those who disobey.

The Hebrew word translated “vain” means emptiness, vanity, falsehood, according to Strong’s Concordance.

- Essentially, to take God’s name in vain means to use it as though it has no worth or value. Perhaps that’s the root of our problem—we don’t appreciate the real value of God’s name. Too often we interpret God from our limited point of view instead of conforming our thoughts to who God says he is.

- The significance of God’s name must be grasped in two dimensions: 1) its significance to God, 2) its spiritual significance to us.
- First, God’s name has great significance to Him because it is a revelation of his glory. His name communicates His character. It is intrinsically tied to His being.
- Exodus 3:14-15
- John 8:58—God’s name revealed that He is the eternally self-sufficient One, personally identified with Israel through the patriarchs.
- There are at least ten different compound names all depicting something a different attribute of God through the Old Testament.
 - JEHOVAH-JIREH = Jehovah will see or provide. Genesis 22:14.
 - JEHOVAH-ROPHEKA = Jehovah that healeth thee. Exodus 15:26.
 - JEHOVAH-NISSI = Jehovah my banner. Exodus 17:15.
 - JEHOVAH-M^cKADDISHKEM = Jehovah that doth sanctify you. Exodus 31:13. Leviticus 20:8, 21:8, 22:32. Ezekiel 20:12.
 - JEHOVAH-SHALOM = Jehovah [send] peace. Judges 6:24.
 - JEHOVAH-Z^cBA’OTH = Jehovah of hosts. 1Samuel 1:3, and frequently.
 - JEHOVAH-ZIDKENU = Jehovah our righteousness. Jeremiah 23:6, 33:16.
 - JEHOVAH-SHAMMAH = Jehovah is there. Ezekiel 48:35.
 - JEHOVAH-‘ELYON = Jehovah most high. Psalms 7:17, 47:2, 97:9. JEHOVAH-RO’I = Jehovah my Shepherd. Psalms 23:1.
- Psalm 22:22
- Proverbs 18:10
- Isaiah 30:27—the name of the Lord is also associated with justice and judgment.
- In the New Testament the names for Jesus are also revelatory of His character, worth, and work. The name *Christ* is the title of His Messiahship, communicating that He is the promised King and reflecting the integrity of God in keeping His promise to Israel.
- Matthew 1:23—the name Emmanuel means God with us.
- Matthew 6:9—The word “*hallowed*” literally means sacred, set apart, holy. This petition at the opening of the Lord’s Prayer acknowledges that the father name is to be honored and revered.
- Philippians 2:9-11—God guarantees that everyone will bow in response to Jesus’ name in submission to all Christ claims to be. Even those who make an expletive of His name will one day exalt Him.

- Theologically speaking. God’s names are not adjectives—they are nouns. His names are more than descriptive; they are substantive. Therefore, we need to give the name of God its proper respect.
 - Psalm 52:9—Wait on God’s Name
 - Psalm 145:1-2—Bless and Praise God’s Name
 - Micah 4:5—Walk in the Name of the Lord
 - Malachi 3:16—Esteem God’s Name
 - Malachi 4:2—Fear God’s Name
- When we use one of his Names in an empty, negative context, it reveals a lowered estimation of His worth. Degrading God’s name is an ultimate expression of one’s old flesh brain wiring.

Jesting

- Ephesians 5:4—the *Oxford English Dictionary* defines “jesting” as follows:
 - 1) To tell a tale, to recite a romance.
 - 2) To utter gibes or taunts; to give utterance to ridicule; to scoff, jeer, mock. b) To jeer at; to ridicule; to banter.
 - 3) To speak or act in a trifling manner or not seriously; to trifle.
 - 4) To say something amusing or facetious; to make witty or humorous remarks; to joke.
- In the context, “jesting” is humor or joking in a negative sense. It is seemingly light-hearted speech that is filled with double meanings—jokes, puns, and plays on words.
- Paul says that jesting is "not convenient." Why? Because jesting does not edify or build up the hearer, according to Eph. 4:29. Rather “jesting” creates doubt in the mind of the hearer regarding what a person really meant or where that person is really coming from. Put another way, “jesting” causes the hearer to doubt the sincerity, motives, and intentions of the speaker.