

Matthew 20-08-23b

Thank Dan and Lynn and Lori for our special music. I was an adult before I really stopped to think about the words to that song. It's like the Pledge of Allegiance.

You can just sail through the thing dozens of times and not really stop and figure out what it means. But when you say, O for a thousand tongues to sing my great Redeemer's praise. When I was a kid, I thought, well, saying, I wish there was a thousand voice choir that would heist that tune.

But what the hymn writer was actually saying is, one voice is not enough to express my great Redeemer's praise. I wish I had a thousand of my own tongues, a thousand of my own voices to be able to, and it would be insufficient. It's kind of like if, if the oceans were ink and every stock was a quill, you still couldn't write the love of God, that song.

And it's a wonderful expression and it bears on what we're talking about here, because what is it that comes out of our mouths? It comes from the treasury of the heart. And this is why speaking against the Holy Spirit is an expression of attitude against what the Holy Spirit is saying and representing. And it isn't the speaking, like if you just kept quiet, suppose you were mute, the demon was never cast out and you were the blind and mute man.

And so you couldn't speak a word against the Holy Spirit. It says speak, it's a verbal action of talking. So if you don't say it, then are you okay? But of course the speech is an expression of what's in the heart.

The two are connected and that's where Jesus is going here. And when he's going to talk about the tree and its fruit, which he has already covered back in Matthew chapter seven, you'll remember that. A good tree bears good fruit, a bad tree bears bad fruit.

That was all the way back in Matthew seven. He's going to revisit that same metaphor. But here's what intrigues me.

And this is a quiz question for you. What is the difference in speaking a word against the Holy Spirit, which is an eternal sin and speaking a word against the son of man? Can you be anti-Jesus and not be anti-Holy Spirit? What is the difference? If I said, provide me a list of speaking words against the son of man that aren't also speaking a word against the Holy Spirit, who has given us the witness and testimony of everything that Jesus said and did. How can you speak against one and not the other? And how could you be anti-Jesus and yet not be guilty of this eternal sin? Well, that idea intrigued me.

So I thought, well, where are the examples in scripture of speaking against or criticizing Jesus? And you'll remember that earlier in our gospel here, we've had the scribes and Pharisees and elders and chief priests and synagogue types speaking against Jesus and

his disciples. And what did they say? Your disciples are reaping grain on the Sabbath. You're their leader and they're violating the Mosaic law.

Now that was speaking a word against Jesus in the form of criticizing his followers and Jesus by sort of a sin of omission is not correcting them and wagging his finger and saying, don't reap on the Sabbath. And Jesus, in fact, defends them and defends their action. And so they accuse Jesus.

They speak a word against the son of man on his interpretation of the law. What is the application of the principles in the law? Can you pull heads of grain on the Sabbath or not? Jesus says, yes, you can. They say, no, you can't.

This is a point of dispute about Jesus interpretation of the law, not a blasphemy of the spirit, not a rejection of the spirit's testimony. This is a disagreement about how the law is to be understood. Right now, it may in fact have stemmed from other things, but on its face that would be talking against the son of man without blaspheming the spirit.

They're not attributing the power and message to Satan, for example. So they said, your disciples don't wash their hands before they eat. We wash.

We have these ablutions. We have these baptisms. We wash our arms up to the elbow and we wash all the cups and plates before we put any food in because we're holy people and we don't want to be defiled.

And you remember, Jesus said, it isn't what goes into a man that defiles him. It's what comes out. And that's right back to the theme of our passage here.

It's what emerges from the heart that determines whether you are good or evil and manifests whether you're good or evil. So, and we'll, we have some of this coming up in Matthew 15. And Jesus is going to be criticized for eating with publicans and sinners.

He's alluded to this when he said, you know, John came neither eating nor drinking and you criticized him. I came both eating and drinking and he criticized me. And you remember the thing about the children in the marketplace calling and you don't dance and playing a tune and you don't sing and so on.

So his associations, he's criticized for who he will have fellowship with, who he will share a meal with. And you find that, for example, in Mark chapter two, verse 15. So actions and interpretations by the Lord Jesus were criticized, and this did not appear to rise to the level of blaspheming the Holy Spirit.

It was Jesus' words and his lifestyle, his practice were called into question. You remember when they tried to stone Jesus at the synagogue, this is John 10, 33. And he says, you know, for what of my good deeds are you trying to kill me? And they said, we're not stoning you for any good work, but for blasphemy, because you who are a man

declare yourself to be God.

This was Jesus' witness to himself. I and my father are one. Before Abraham was, I am.

And they said, you are claiming equality yourself. You are testifying and you are personally saying you're God. And we're going to stone you for that.

That's blasphemy. The Holy Spirit's testimony and witness is not directly involved. This is something Jesus said that they did not believe, didn't understand and believe to be a crime against scripture.

Now, when blasphemy became a stonable offense is a separate question. They're saying you're breaking the law by saying you're God. But go to the law of Moses and find where it says if anybody says he's God, you know, pile rocks on him.

So who's actually telling the truth and who is actually violating the law? Interesting case there in John 10. They also said about Jesus that he was delusional, that he was demon possessed, that he was crazy. Mark chapter three.

And this will be coming up in our context here before long. You find this in John chapter 10. Remember when Jesus healed a blind man in John chapter nine? That's one of those chapters you have to know.

It's like the love chapter in Corinthians and so on. You've got to remember John nine. That's the healing of the blind man, the whole chapter is taken up and it's classic.

It's just classic and very, very central to the idea that we're seeing here. We don't have time to re cover it now, but you remember after that flip over, keep your finger in Matthew 12 and just turn to John chapter 10 because after he heals that blind man, he has healed a blind man here who was also mute, but he heals the blind man in John nine. And then Jesus says, talks about the sheep that follow his voice.

He talks about being the door for the sheep, that he is not a thief or a hireling in verse 11 of chapter 10. I am the good shepherd. The good shepherd gives his life for the sheep.

I have other sheep that are not of this fold. Verse 16, my father loves me. Verse 17, because I lay down my life that I may take it again.

No one takes it from me. I lay it down of myself. I have power to lay it down.

I have power to take it again. This command I have received from my father, this authority I have received from my father to lay down my life and to take it up again. Look at verse 19, John 10.

Therefore there was a division again among the Jews because of these sayings. Many of

them said he has a demon and is crazy. Why do you listen to him? Others said, these are not the words of one who has a demon.

Can a demon open the eyes of the blind? Referring back to chapter nine. And it is the witness of the Holy spirit in giving Jesus the power and the guidance to heal that blind man at that time, in that way, on that day. Remember that's the one where he spits in the mud and there's a whole testimony in that John chapter nine.

So there are, there is a division. Jesus said, I have not come to bring peace, but a sword. There is going to be response or there is going to be reaction.

Some will be with him and gather to him. Others will not be with him and will scatter. Common theme throughout the gospel accounts.

Are you with him or are you against him? Are you gathering to him or are you scattering from him? And that scattering is such an interesting word. Why does he use the word scatter? You know how they, well, the first time I heard this phrase, I think it was from my dad, you know, there's the right way, the wrong way and the Navy way, because he didn't have a high opinion of the Navy. And then I went to the Naval Academy and he had to kind of ratchet back a little bit.

But, um, you know, there's, there's one right way to do a thing. And there's nine or 10 wrong ways to do it. Uh, most of us, by, by reason of experience, try two or three wrong ways before we finally do it the right way, go back and read the instructions.

Um, you put tab a into slot C instead of slot B and 13 steps down the way you find out that you can't finish because you've got to undo those steps and go back to put the tab in the right slot. Otherwise you can't finish. So there's, there can be one right way, but any number of wrong ways.

There is one mediator between God and men, the man, Christ Jesus. There is no other way to come to the father, but by him, John 14 six, he is the way he is the truth. He is the life, but there are many false religions, many false belief systems.

There are an incalculable number of wrong ways to understand life, human purpose, human origins, the way the world works. And so you've got just, uh, even within Christianity to understand the word of God rightly is a challenge and requires appeal and constant submission to God and to his Holy spirit. And none of us get it right all the time.

None of us, not me, not any other buddy you want to name. Everybody messes up somewhere. Somehow we are, we are vessels of clay and it is only to the extent that we are, uh, sensitive to and, um, listening to the ministry of the spirit that we come anywhere near a right understanding of the word of God.

Well, to the extent that we fail in that regard, we are going to be at more and more of a

distance. And it's like the old EGA cards. You can have 256 shades of wrong, and there's only one, right? It's hence denominations, hence cults, hence alternate belief systems of every shape, size, and description.

There are many ways. So that's what scatter means. If you're not with Jesus, there's an healthy number of, or an unhealthy number of alternatives.

You can scatter in every direction. Some people will scatter in the directions of works. Some will scatter in directions of asceticism.

Some will scatter in the direction of, uh, self-gratification. Some will scatter in the direction of, um, uh, Phyllis philosophical idealism. Some will scatter in the direction of science, uh, philosophies of all different shapes, sizes, stripes, and descriptions.

There's only one right answer. This multiple choice question has a through Z for possible alternatives. And only one of them is right.

Only C is right. Only Christ, all the rest of them are wrong scattering. So speaking a word against the son of man in verse 32, criticizing his interpretation of scripture, criticizing his representation of God, criticizing his representation of himself in his own words, his claim to be from God, having authority from God, and essentially being equal to God saying that he was delusional.

And, and all of these things are, have been said down through the centuries and are still being said today to misrepresent Jesus, to misconstrue him. Uh, but the one that crossed the line into eternal sin is saying that his miracles and his casting out of demons were done in the power of Beelzebub because that authentication and that witness and testimony was from the Holy Spirit. And you are now not just saying, Jesus doesn't know what he's talking about.

Jesus isn't in his right mind. Jesus doesn't understand scripture and tradition as he should, but the external witness, the second witness, the witness of the spirit is bogus. That's a deal breaker.

You cannot be saved. A lot of people in denominations believe weird things about scripture, believe weird things about Jesus, um, misrepresent who he was, why he came, what his priorities were, what his teaching was. Uh, you know, Jesus is just the golden rule and walking through a field of daisies with a child in each hand.

And, uh, you know, that's the, it's the gentle Jesus. And, uh, he, he just came to love, heal and forgive as the Gaither song says. And of course he did those things, but to say that's all he is.

And that's all he intended, uh, is to ignore passages like this. So, uh, people in, in later days have criticized the Lord Jesus because he didn't come out against slavery because

he, um, didn't defend women enough or people with alternate lifestyle predilections. And, uh, that, you know, there's something wrong or missing or lacking in Jesus teaching, um, finding anger in Jesus.

He shouldn't have fashioned the whip of cords and gone through the, you know, that, that, that's not right. Uh, he's, he's, uh, angry and he's, uh, uncharitable. Um, uh, people have said he, uh, lied basically when he said he was going to come back because he hasn't come back.

They say, well, he said, this generation will not pass away until I returned. You'll see the sign of this. You all will see the son of the, the sign of the son of man in the heavens.

And it didn't happen. So he gave his followers false hope and they've all gotten, you know, thrown to the lions and oppressed since then. And, and what he said didn't come true.

So they've accused him of false prophecy. So there's a lot of things you can say about Jesus. This is my point.

But in terms of gathering to the Lord Jesus and looking around to decide when I want to observe those priorities, we ended the first session observing this morning. Where do I depart and no longer strive for unity with fellow believers? Can I maintain fellowship with someone who thinks Jesus was crazy? Can I maintain fellowship with someone who thinks that Jesus was wrong in his testimony to the father or his teachings, uh, with regard, you know, to various social issues or personal, uh, ideas that people may have, and they don't think Jesus supported them or that he actually condemned them. Um, how long and to what extent can I maintain fellowship with someone in that regard? It's important to understand where the line is crossed in the person and work of the Lord Jesus.

You think about some of the, uh, more distant organizations from biblical Christianity, such as Jehovah's witness or the church of Jesus Christ, Latter-day Saints, Jehovah witness retranslated the new Testament for themselves so that they could decide that Jesus was crucified on a stake instead of a cross and that God was the word. And that, uh, there, we can all become, uh, sons of God in the sense of being exactly the same as Jesus. Uh, and, and so on.

You're, we're all going to become gods at some point. We're all going to become the second person of the Trinity. Uh, or you can just make up scripture out of whole cloth and, and butchered King James English, uh, the way John, you know, the way Smith did with his book of Mormon and Joseph Smith, uh, almost said John Smith, but that would be wrong.

So this is important. And so Jesus is going to continue here in verse 33 and say, 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. Well, what does he mean? Make the tree good.

This is essentially a, a statement and, and coming from the Aramaic that he originally said this through Greek into English. We have a little bit of a formal loss of nuance here. Jesus is basically saying the, it says make, and this, this is an heiress imperative, which means start making.

And that, that helps here. It's not so much, uh, uh, a, an actual command as it is a recognition of truth. So if the tree is good, its fruit will be good.

If the tree is bad, its fruit will be bad for a tree is known by its fruit. And he does say, make the tree good and its fruit will be good. You have to add in, in English to smooth this out.

Um, make the tree good and its fruit will be good. There are going to be two cases. Make the tree good.

Its fruit will be good. Make the tree bad and its fruit will be bad. He's not commanding people to make it.

Well, pick one. I don't care which one make your tree either good or bad and the fruit will be good or bad. What he's saying is if you make the tree good, his fruit will be good.

So make the tree good. Its fruit will be good. Make the tree bad.

Its fruit will be bad, which is just what he said back in chapter seven. A tree is known by its fruit. Fruit defines the tree.

You can look at the bark. You can look at the leaves, but when you see apples hanging on a tree, that's an apple tree. When you see peaches, it's a peach tree.

When you see olives, it's an olive. When you see thorns, it's a thorn bush. When you see thistles, it's a thistle.

Then he says, brood of vipers. How can you being evil speak good things? What is the context here? He's been talking about what you say matters. And when it comes to the Holy spirit, it is eternally determinative.

And he says, you are the offspring of, this is from Genao. This is the beget kind of idea. You have been begotten by snakes.

You are, in colloquial modern English, this would be you snake sons. You're, you're snakelets. You're the offspring, you're baby snakes.

You are snakes and you were begotten by snakes and you are evil. He doesn't say if you

were evil or those of you who are evil, he says you being evil cannot speak good things. Now this is particularly applicable in the times in which we live, where the fruit that you observe coming out of people's mouths, the words that they are saying, the ideas and policies they are advocating aren't just poor policy or bad ideas when talking about the negative ones, but it is a reflection of what is in the heart.

Words reflect the heart. Words matter. What you say, what you represent, what you advocate.

And it's, this is not the momentary outburst. This is not a, a thing you shouldn't have said. And you really didn't mean you were angry.

You were undisciplined. You were, you know, all of us will say something that doesn't represent what we really think or what we really mean. It's a momentary reaction and it's a failure.

It's a, and we recognize it as such. And we repent of it. We recuse ourselves from it and say, that's not really what I think.

That was, that was me being angry and stupid, not my heart's belief. Everybody does that. Not the same thing.

These Pharisees didn't just see a miracle and momentarily react and then the next day say, you know, that probably was the power of God and go on believing it was the power of God as a pattern and as a routine thing. They believed that Jesus was evil as a routine thing. They disregarded and rejected the ministry of the spirit as a routine thing.

It came from the heart and it came out their mouths. So they can't speak good things. Out of the treasury, abundance here is the word treasury.

This is like thesaurus. Out of the abundance, out of the vocabulary, out of what is stored in the heart, the mouth speaks. A good man out of the good treasure of his heart brings forth good things.

An evil man out of the evil treasury brings forth evil things. I say to you that for every idle word men may speak, they will give account of it in the day of judgment. This word for idle, I mean, I'm concerned about this, aren't you? What words have come out of my mouth that I'm going to have to give an account for at the judgment? Well, here's the first saving grace.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If something stupid comes out our mouth and we confess it, that sin is separated from us as far as the East is from the West, which means it is gone. It is washed.

We take our robes and angels don't grab them. Jesus doesn't take our robes and wash them in the blood of the Lamb. We do it.

Go to Revelation chapter 5. Those who have washed their robes in the blood of the Lamb. We wash our own robes. We go to the Lord Jesus.

There is a fountain filled with blood drawn from Emmanuel's veins. Sinners plunged beneath that flood lose all their guilty stains. Wash your robes.

Such a conundrum there. You wash your robes in blood and they are made white. Normally bloodstains have been one of the more difficult things to get out from white cloth.

But you wash your robes in the blood of the Lamb and they come out clean and white, fine linen. Righteous deeds of the saints are all that is left to reflect the glory of God. So these idle words that are going to be judged at the judgment are still the albatross around the neck of those who have not availed themselves of the cleansing grace of God in Christ.

So comfort one another with these words. Because all of us say and do incredibly stupid and sinful things. But we will not have to give an account because those sins have already been paid for.

The penalty has been paid. The consequences, the little bit of wiggle in the snake's tail that is left after its head has been cut off is remedied at the point of confession and departure. Not just confession.

Remember, along with 1 John 1.9 is 1 John 1.7. We walk in the light as he is in the light. The blood of Jesus Christ cleanses us from all sin. So the 1 John 1.9 crowd that just says, well, I can do anything I want.

I'll go out on a tear and binge and commit any old thing I want. Then I'll just homo legato the next day and it's all good. You're not walking in the light.

You jumped to nine and you skipped seven. Seven comes before nine in 1 John 1. If we walk in the light, all of these are present tenses. If we keep on walking in the light, as he keeps on being in the light, we keep on having fellowship with him and he with us.

And the blood of Jesus Christ, his son, keeps on cleansing us from all sin. We're talking about an unforgivable sin. How about an unforgiven sin? What about a sin that's forgiven and then you lose the forgiveness for that sin? Is that possible? Yes, it is.

We've seen it. We've seen it in the parable of the unjust servant. He owes his master a great debt.

The master forgives him. He's forgiven. He does not owe that debt any longer, but he's

got a fellow servant that owes him a small amount and he persecutes him and hounds him and mistreats him and will not forgive that small debt.

And when the master hears about it, he says, you know what? I am unforgiving your sin and throws him in the poor house until he pays back every penny. Your sins as a believer are forgiven when we confess, when we walk in the light. But if we start taking that kind of thing for granted, Jesus said, the master will unforgive the sin.

Don't take such things lightly. It's even in the model prayer. Forgive us our debts, our trespasses as we forgive those who trespass against us.

It's in the model prayer, bearing a grudge, digging up old bones. You say, well, I've let that go. And then it comes back.

This can happen in marriages. This can happen in friendships. This can happen in almost any context where you kind of let a thing go and say, well, that's okay.

And then later on, the little smoldering ember bursts back into flame. One time a bulldozer guy was out here reshaping the land for our house and he clipped a support wire for a power pole. The power thing fell over and the transformer hit the deck and there were sparks and it set the pasture on fire.

And so he went around it with the bulldozer to clear a fire break so that it wouldn't spread to the entire county. And the fire department came out, the FOIL fire department, the volunteers came out and they stood there for minute after minute, after minute, after minute, soaking that long after it seemed that it was out, they kept pouring water on it. And they said, you can't believe how these little embers under the surface, there's no smoke, there's no orange glow, but there are embers under there.

And when we don't just souse and douse and flood and completely soak this ash pile, those things will come back to life and set a fire hours after we've left. Well, don't let sins do that. Don't let something fester and a few little cancer cells, a few little bacteria escape the purge and come back and metastasize because if you unforgive others, you yourself will be unforgiven.

That's what the Bible teaches. It's no small thing. So as we're talking about unforgivable sins, just remember a forgiven sin can be unforgiven.

And it's, it's us. It's what's in our heart. If you're a good tree, you're going to bear good fruit.

But if you let some spoiling mold and mildew into the heartwood of your tree, it's going to come out in the fruit and you'll be judged as a bad tree. Just because you've been a good tree for a while, if you go bad, you're going to get cut down with all the other bad trees. It's not loss of salvation, but it is a huge setback.

It is a definite loss. You can lose inheritance. You can lose reward.

You can lose blessing. You can lose the presence and power of the Holy Spirit in your life because he is going to treat us like a heathen and a tax collector if we are faithless. So make the tree good and its fruit will be good.

So what does this mean? Work on your heart. Social action, social justice, crusades and agendas and political manipulations are trying to work on the fruit. Jesus says, you're wasting your time trying to take spoiled apples and make them fresh again.

Make the tree good. Go to the heart. Only God can fix hearts.

Only the blood of Jesus Christ can eradicate sin. The blood of Jesus Christ, God's son cleanses us. Nothing else.

Make the tree good and the fruit will be good. Fix the heart and the actions and thoughts and words will follow. Do you have a problem with sins of the tongue? Do you have a problem with sins in motivation? Do you have a problem with impulsivity and doing the wrong thing, giving into self-gratification, giving into things you know you shouldn't do or shouldn't participate in? Is there a weakness? Don't say, well, I'm going to try to fix that particular behavior.

I'm going to try to stop myself just before those words come out of my mouth. Make the tree good. Work on the heart.

Get God, the Holy Spirit's power active in renewal and regeneration. The cleansing of the blood of Jesus Christ is applied by the Holy Spirit in our souls. That will fix the motivations, which will automatically fix the words and the deeds.

Make the tree good. This is a command of the Lord Jesus Christ. It's central.

Make your tree good. What you're doing right now in spending time prioritizing the truth of the Word of God, that's a big part of making the tree good, but it's not enough. It's not enough.

Listening to these words, looking at these pages is not enough. Attending a Bible class is not enough. It doesn't make your tree good.

You have to make the tree good. How does that happen? It's at the application phase. It is at the priority phase and you will know that it's happening by the fruit.

You will find yourself more patient. You will find yourself more loving. You will find Galatians 5, 22 and 23, all of those things against which there is no law.

That's the measure, because when your tree is good, the fruit is going to be the fruit of the Spirit. That's the measure. You want to know how you're doing? Check the odometer.

Check the speedometer. Check the indicator lights on the dashboard. Love, joy, peace, patience, gentleness, goodness, faithfulness, humility, self-control.

When those are evident, you know you have made the tree good, because they only come from a good tree, and that is a tree that is imbued with the presence and power of God's Holy Spirit. Every idle word, verse 36, the word idle there is argon, a-r-g-o-n. Cool word.

I'm going to leave you with this thought. Argon. Now, you know what ergos and ergon are in Greek? There's a machine that's used in crew to measure how hard you can row for how long.

It's called the ergo, the ergometer. It measures work. Ergos is work.

Well, you know what an alpha privative is in Greek. You put an a on the front of a word, you've got gnosis, which is knowledge, and then you've got agnosis, I don't know. Put an a on the front of a word, it negates it and makes it the opposite.

So, ergon and ergos is work. So, a-ergos, and the a blends into the e, and you just have ergos. Argon.

Now, I've seen companies that are named Argos, Argosy, stuff like that. That's horrible because it means workless, no production, no work. A-ergon.

This is why one of your noble gases, you remember your periodic table of the elements? Argon. Argon is one of the most noble of the noble gases. You know why? I'm a victim of my scientific training, so I've got the Bohr model of the atom, and you've got the shells.

And in the innermost shell, you've got two electrons and it's full. Then in the next shell, eight electrons fills it. And in the next shell, eight electrons fills it.

And when you have a full shell, you don't react with anything. You don't bond with it. You make no, there's no, you know, H₂O works because hydrogen has got something that oxygen needs to complete its shell.

And so oxygen's atomic number is six and you need eight to be finished, right? Or, I'm sorry, there are six in that ring. I think oxygen's number is eight. And so there's two in the inside and then you've got six and it wants two more.

So you put two hydrogens that have got a one on there. Now you've got H₂O and it's complete. Well, argon has a complete outer shell of eight electrons, so it doesn't go mind with anything.

It's totally complete. And once in a while they can make a temporary thing, but they've got to use radiation and all kinds of heroic methods. But argos, an idle word, is a word that doesn't accomplish anything.

You talk about idle gossip, idle chatter. By the way, in James, faith without works is argon. That's the word.

Faith without works doesn't work. That's what it literally says. Faith without works is workless.

Argon. That's our word. So what is an idle word? Unproductive.

Conversation that is unproductive. It doesn't accomplish anything. It just burns time.

Our conversation, our words should be meaningful, should be helpful, should reflect something. It doesn't mean we have to be quoting scripture and talking about godly things all the time. But you look at the amount of... Listen to a couple of high school girls talking to each other.

You're sitting in a waiting room or something. They're behind you and they're talking. Oh, talk about argon.

This gal showed up in this music video wearing this thing and wasn't it heinous and chatter, chatter, chatter, chatter, chatter on it. That's argon. That's an example of argon.

It accomplishes nothing. It means nothing. It just chews time.

You're getting older and nothing productive is happening. If this becomes a pattern in association, it's time to break that because it's idle words. It's idle conversation.

It doesn't mean anything. It doesn't accomplish anything. It doesn't help anything.

It is workless. Argon. Look at the end of Ephesians.

Paul says, I pray that you will come to know the power of God and all the Greek words for power are in the last half of Ephesians chapter one. We are supposed to represent the power of God. The Holy Spirit is the power of God.

If you speak against the power of God, it's an eternal sin. If you ignore the power of God in your life, you're going to be eternally short in the darkness outside. It's a serious thing to be powerless in your life, to ignore or to speak against God's power.

And our conversation seasoned with salt ought to impart grace to the hearers, not be argon. Argon conversation will be judged. If we find it in ourselves, we need to confess it and get that off the list of stuff that's going to come up at the judgment.

Because by your words, you will be justified. And by your words, you will be condemned because your words directly reflect what is in your heart. Do you have a heart for God? Do you love the Lord Jesus? Do you appreciate your salvation? Do you have a genuine material hope of the rapture and the future? It ought to show in what you talk about,

how you talk, what's going on in the heart.

That's what Jesus says. Well, we'll pick up next time with a quick review of this. And then in verse 38 of Matthew chapter 12, we'll close here in a prayer.

Father, thank you for the beneficial truth that is so pertinent and so essential for us to fulfill your plan and purpose for us in this life. We pray that as we reflect on these things, that your Holy Spirit will minister them to our hearts, that we will be sensitive, that the seed of the word will be plowed deep into the soil and will produce not just 30-fold and not just 60-fold, but 100-fold fruit that abounds to your glory and vindicates and glorifies the Lord Jesus Christ. We pray these things in his name.

Amen.