

# Purity of Tongue and Life

by Hans R. Waldvogel

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*The sermon emphasizes the necessity of purity in speech and life as a reflection of true godliness and a testimony to the world.*

**Duration:** 27:46

**Scripture:** John 7:38, Acts 2:4, Acts 2:38, Philippians 2:12-13, 1 Thessalonians 4:3, 1 Timothy 4:7-8, 1 Timothy 4:12, 2 Peter 1:10

**Topics:** "Purity"

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## Description

In this sermon, the speaker shares his personal experience with learning to play the violin and how it taught him the importance of diligence and exercise. He emphasizes the need for Christians to exercise themselves unto godliness and to be diligent in their calling and election. The speaker also addresses the dangers of engaging in questionable activities such as watching television and reading inappropriate material. He encourages believers to take heed of their own lives and to continue in the teachings of God, as this not only saves themselves but also those who hear them. The sermon references the apostle Paul's instructions to Timothy in 1 Timothy 4:16 and mentions the importance of maintaining a godly conversation and lifestyle.

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## Transcript

I would like to know my will therefore that the younger women marry. Isn't that wonderful? And there are so many questions that could be asked. It's like Mark Twain said when somebody asked him about a difficult passage of scripture.

He said, well, the things I don't understand don't bother me. That's a mighty good thing. Now the Apostle Paul, I fear that we treat a reasonable service.

The reasonable service consists in yielding our bodies a living sacrifice, holy and acceptable. God swore to Abraham when Abraham was willing to sacrifice his beloved son, and he said, because thou hast done this thing not. You remember how Isaac said, Father, here is fire and here is wood.

Now God could ask the same thing. Here's the cross of Christ that has, and here's the fire of the Holy Ghost. But where are the vessels that will dedicate themselves to my service, who will come to me and really serve the living and the true God? This alone is our reasonable service of God, or what have you.

But that's the thing that bothers me when he says, but thou man of God, let no man despise thy youth. How many times we see young Christians outside the church living. The youth ought to excel and ought to let their light shine.

It's before the world, in your business, in your shop, or wherever men come in contact with you. They ought to be able to see godliness exercised. The Bible talks about women professing godliness.

That ought to solve the question of beauty parlors and clothes and everything else. People have complained when Mrs. Shilley and Elsie were in Rome, or rather in Milano, they went into the dome. Mass was going on and the sexton at the door refused to let Elsie into the church.

And Mrs. Shilley said, why is it cold in there? Elsie had bare arms, you know. I respected the Catholic church for not allowing women to enter into a meeting with bare arms, in an unseemly dress. Well, is that wrong? Well, godliness, women professing godliness will be exceedingly careful not to stumble anybody.

I used to drink wine. Everybody does in Switzerland. When we had a Sunday school picnic, everybody got a glass of wine.

We didn't like it. But one day I drank two glasses in succession. I was thirsty.

And when my mother saw that, she said, that boy is going to be a drunkard. And immediately I stopped. I became a temperance.

I didn't drink anymore. And when I came to this country, I saw immediately what my drinking would do, even just a drop. If anybody saw me drinking a drop of beer or wine or anything like that, it might stumble him.

And god says, that person might perish. That's how serious these things are. We are to serve the living and the true god and to wait for his son from heaven.

And these questions might not be resolved this morning about drinking wine and about young women marrying. But this is a question that ought to be resolved. Be thou an example of the believers in word.

All these words. If any among you seemeth to be a religious and prideth not his tongue, that man's religion is vain. My goodness, if everybody was locked out of church and not admitted into church fellowship because of his tongue, we'd have very, very few members.

But today we want our churches to be filled with people. And so we open the doors wide and we make it very easy for them. Brother Wanamater came from Yugoslavia and from Hungary.

And over there, of course, persecution is ripe and people really suffer to serve God. They pray day and night. People have been baptized with the Holy Ghost by the hundreds in Yugoslavia.

But he says they made a law or an ordinance in the church not to admit any woman that had short hair. Now, I certainly wouldn't stand for a law like that. But they're very, very careful to let their light shine before the world.

We have a report from Moscow, from a Baptist preacher in Moscow, who says that in the last few years, hundreds of thousands of people have been saved. Not old people, but young people. And they're so eager to follow the Lord.

And he said we could baptize 100,000 more if we were easy on them. But when anyone gets saved and asked to be baptized, they put them on probation for three or four years. This is not their testimony with their mouth, but they must prove themselves in their daily walk.

I think that's an excellent ordinance. It's a Bible ordinance to walk blamelessly, to be found blameless before God, that I might know how to walk unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. And that, of course, applies primarily to workers in the church of God.

Thou shalt both save thyself. Does Timothy have to save himself? Well, look into the ministry today. What an awful, torn down testimony there is.

It's fearful. It is really fearful. When you hear men talk on the radio about divine healing, about how good God is and so on and how he's going to heal everybody, and you know that two or three ex-wives are listening to that same preacher because he's been divorced and remarried again, we say, my Lord and my God, where are we today? In Germany, I talked about those things, social purity.

One day in church and after the meeting, someone said, you know, there hasn't been a couple in this meeting that hasn't been in the divorce court. I could hardly believe that, but I must have believed it. The whole world today is saturated with sin, and it's because it started out by yielding here and yielding there just a little bit, just a little bit.

All these little sins. I read of a Scotchman whose wife was sick and he had to do the wash. And when he got through with the wash, he took one linen cloth out from the line and he took it to the son to look at it.

He looked at it a long time and his wife saw that from the bed and she said, hey, honey, if you're not absolutely sure, then that isn't clean. And that goes for our talk. Oh, this word that proceeds out of my mouth has the power of life and death in it.

And oh, if we as ministers learned that one grand lesson, if any man offend not in word, that man is a perfect man, able also to bridle his whole body. But that's the place where we first begin to let the devil in and where we drive away the Holy Ghost. Never mind drinking a glass of wine as the nearest bath as saying some of the things that you say every day.

They defile your soul. They defile your body and they drive away the Holy Ghost. Our meetings would be much more powerful if we all listened to this injunction and obeyed it from the heart.

Exercise thyself rather unto godliness. How do I do that? Well, by wearing a muzzle. Spiritually speaking, by watching my words and watching my thoughts.

There is not a word in my tongue but lo, O Lord, Thou knowest it altogether. You'd be surprised what would happen to your life if you would begin to exercise yourself unto godliness with your mouth. And we've heard this a thousand times, I know, and we need to hear it a thousand times more.

Maybe, unless God can give us a conviction like He gave to Isaiah when he saw the Lord high and lifted up. Why did he see the Lord while all the others didn't? The temple was filled with worshippers and none of them saw the glory of God. And you and I are not going to see it.

It's the pure in heart that shall see God. And it's those who strive after holiness that shall see the Lord. Without holiness, no man shall see the Lord.

And God not only demands absolute holiness, but He offers it to me. He offers godliness means that I live by the faith of the Son of God who loved me and who gave Himself up for me. And so He says, exercise thyself unto godliness and be a believer.

Be an example of the believers. A minister's holy life is a mightier sermon than all the sermons he can preach. When I was a little boy in my father's home, my father was a preacher.

We had visitors, many, many preachers. And as a little, tiny, little boy, I saw the difference. I heard the difference.

There was a certain minister who was considered a very powerful pulpit orator. And he was a very smart man. He was very excellent.

He was considered one of the best preachers of the Baptist church. But I noticed right away that that man didn't have what my father had. Holiness was lacking.

And when that is lacking, God is lacking. Everything is lacking. A glorified God in me, Paul says.

How did it happen? Well, when it pleased God who chose me from my mother's womb to reveal Christ, His Son, in me. That's the ministry. That's the call to the ministry.

Jesus Christ revealed in me and revealed by me. And so you must be an example to the believers in word, in conversation, in my contact with other people. There ought to be that bearing of gravity and sobriety and of holiness.

Do you know what difference that makes? How different that is. When you come into company, not into a meeting like this. We all do tolerably well to appear spiritual.

But when you go somewhere else. Some time ago, when in a certain church, they had a party. A party.

I said, why didn't they invite me? Oh, they didn't want you. You spoil it for them. Well, that sounds funny.

But I tell you, that's my experience. What effect does your presence have in a party like that? Any party. A wedding.

Any kind of... What effect does it have on people? Do you draw the attention of people to Jesus? Loud talking. Loud laughing. All these things are exercising flesh and are naturally opening the door to demon powers.

That's what it is. That's the difference. We Pentecostal people are spoiled.

We know when Jesus manifests himself. I've gone through the world. I've preached in Bible schools.

My heart has been broken sometimes when I come into these Bible schools. And I hear these students talk about what they're going to do. They're going to be missionaries.

And they themselves are not holy. They're not pure. You can see it.

I had recently a group before me chewing gum while I was preaching holiness. And in another place, in another country, after I spoke a while, tears came to the eyes of the students. And God came and settled down upon the meeting like a cloud of holiness.

I knew we were having a revival. I knew these hearts were melting. I knew that God was doing something by his power in these hearts.

And then the dean got up and made a few jokes and it all blew away. I said, Lord, my God, what good is a Bible school? What good is it? Why? It drives men away from God. My Lord and my God, you want to know why he tells them to drink a little wine? In word, in conversation.

Oh, this is such an important matter. I went into a home in Brooklyn. There were a lot of children and a lot of grown children.

And it was bedlam. And I said that like I always do, looking at Jesus. And presently one of the women piped up.

And she said, Oh, isn't it wonderfully peaceful? And Brother Walpole was around. And I thought, goodness, I wonder. But you see what it means to exercise their self-right.

Talking again about women professing godliness. Some of you were at that wedding on Long Island, right? I mentioned that last chapter of Proverbs where a woman professing godliness is mentioned. And where the prophet who certainly knows what he's talking about, says that favor is deceitful and beauty is vain.

But a woman that feareth the Lord. Talks about women here that have turned aside after Satan. They will marry.

Well, for goodness sake, let them get married and bear the burden of housekeeping. They are already turned aside after Satan because they wander about from house to house. Beloved, we don't have to go very far to find that kind of ungodliness.

Wandering from house to house. I had a conversation with some women, not here, in another place. And I said, My God, how is it possible? There are women professing godliness.

But the things that came out of their mouth, and backbiting, and fault finding. My God, I said, is it possible? And people like that sing and talk about the rapture. Beloved, we need to exercise.

When I was a young fellow, I was sickly. Sickly. And my father took me to a doctor.

And the doctor advised me to exercise. And he showed me how. It was a difficult exercise.

It took about a half hour a day. But going through it, you know, renewed my whole being. Up to that time, three doctors had pronounced my heart in very, very bad, bad condition.

I asked one of them. I was then about 18, and my parents wanted me to become a preacher. I said, What would you advise me to do? Go into the ministry.

You might be preaching someday and getting excited, and it would be just too bad for you. Well, it took almost 10 years before I got into the ministry. But when I got into the army, they put me into a limited service regiment because of my eyes.

But after we were examined physically, I flew right out of that, right into class A1. Why, the doctors, when I came along, we all had to run the gauntlet. There were five or six doctors, each one examining some part

of yourself.

And when I came along, they'd smile. They'd say, Oh, this is no tin soldier. My physique was perfect.

Exercise. Exercise. I found that out in playing the violin.

When I got my fiddle, I was so proud because it smelled so good. But I found out that I couldn't make a tune out of it. So my father got me a teacher, and this teacher was half-deaf and old.

Everything was okay. I could scratch that bow across the strings and everything was okay. After two years, I knew no more than at the beginning.

Then I got a young teacher. He said, Come, play for me. He said, That's right.

You know, that was the best lesson I had in my life. And when I began to practice my lessons two hours a day, I made progress. God says, Give diligence to make your calling and election short.

Exercise thyself unto Godliness. I was delighted with the testimony yesterday of a young woman that tells how she puts aside the questionable reading matter. Why, that also is worse than drinking wine.

I certainly think that drinking wine is taboo for a Christian or anything alcoholic. But these things are worse. Viewing television.

Exercise thyself unto Godliness. I came into the home of a preacher who had a television set. He had some lovely children.

He said, The Lord gave me that set. I questioned him. After five or six years, I came again and he had thrown it out.

He said, That thing does not belong into the Christian home. But he didn't put it out before his children had gone to the devil. One of them came home with an illegitimately born child.

Another one had married a divorced man. Another one had eloped without the permission of her father. Where does that come from? Oh, beloved, we exercise ourselves unto ungodliness and we do it with a cart rope.

We do it with a vengeance. Unless exercising myself unto godliness is a marvelous job, I need the power of the Holy Ghost to make it possible. My thoughts, my words, my feelings, my actions under his control will not allow me one inch of liberty.

Your body, a living sacrifice. Not a dead sacrifice like Abraham was going to make out of Isaac. What an honor, what a glory that God requires this body to be his body.

To be his vessel. To be occupied by Jesus Christ. God will not be satisfied with any godliness on my part unless it constitutes a wholehearted delivery of myself into his hands.

And that requires exercise. As a 15-year-old boy, God gave me a revival. I read that book about early Christians and I woke up for a little while.

A little while I saw what it meant to be a Christian. I hadn't seen that in the Baptist church at all. And now I woke up and I gave myself to prayer and presently the Bible began to speak to me and that one verse

stood out that made googly eyes at me.

Wherefore the rather brethren, give diligence to make your calling and election sure. In those days I only had the German Bible. Tutest du mir fleiß, eure Berufung und Erwählung festzumachen.

And when I began to do that, I began to give diligence. I spent all my spare time waiting upon the Lord and praying. After one week's time, everybody noticed the difference.

Beloved, don't we exercise ourselves unto God in this? In word, in conversation, in love. Love, in spirit. How do we exercise ourselves? In spirit.

Well, when I give myself to prayer, God gives himself to me. He helps my infirmity. My prayer will be ineffective unless it is animated and controlled by the Holy Ghost and we don't have enough of that.

Oh, that groaning that cannot be uttered, beloved. We need to give ourselves to prayer until we pray without ceasing. I mean, until the Holy Ghost does it.

Until our very breathing becomes a breathing of God. A union with God. And in faith, what marvelous spiritual attributes.

And you know, Timothy is a marvelous book. It ought to apply to every one of us. It opens a door wide into the chambers of the King, into fellowship with the Son of God.

And after God brings us into Pentecost, then this wonderful life begins. Some people make that a climax. And I think we made a great mistake in teaching that Acts 2.4 is the standard of the baptism.

I believe John 7.38 ought to be our standard. Rivers of living water issuing forth from within our lives. Rivers that sweep away all ungodliness.

And we need to recognize the call of God. I have sensed something since coming here. We've been talking about the imminence of the coming of Christ.

I believe if we realize how soon He's coming, we'd all be on our faces in real earnest. We don't know how greatly God has come to us. How greatly He is here now.

How greatly He means that we should pay attention to His Word and to His will and to His counsel. And how greatly He is able to subdue all things unto Himself. That means every one of us.

But only as I submit to Him and exercise myself unto godliness, will Jesus Christ take His great power and reign supreme over my will and over my affections and make me subject to Himself. But what a call. Oh, dear Father.

Dear Father, I know Thy Spirit alone can give us this wisdom. And then He says, exercise thyself in purity. There is no lower standard.

Somebody talked about one of our ministers and said he had a very high standard. There's only one standard. That standard is Jesus Christ.

Since He has risen from the dead, He has called us out of darkness into His marvelous light. He has raised us up together with Him to sit in heavenly places in Christ Jesus. Our conversation is in heaven.

And Paul weepingly writes about those that had started out, but they've backslidden and their God is their belly. They mine earthly veins. And their end is destruction.

And there are only two ways. One that leads us to destruction and the other that leads us unto life. Let us lay hold.

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