

(Bible Analysis of Man) Man's Lips

by Willie Mullan

Willie Mullan's sermon explores the significance of man's lips, emphasizing the purity and authority of the Savior's speech in contrast to that of sinners and saints.

Duration: 1:32:23

Scripture: Exodus 21:17, Matthew 15:4, Matthew 22:39, Mark 12:32, Mark 12:34, John 7:46, Titus 2:7

Topics: "Bible Analysis Of Man"

Description

In this sermon, the preacher emphasizes the importance of being attentive and responsive to God's calling. He uses the analogy of hunting for God, stating that sometimes we can lose sight of Him when we are careless and slow to respond. The preacher also criticizes ministers who do not truly believe in their message, calling them 'dummy ministers.' He highlights the need for clear and simple communication of the Gospel, stating that the common people gladly received the message when it was presented in a way they could understand. The sermon concludes with a reference to Dr. Ironside, a renowned preacher, and his impact on the church.

Transcript

I want to deal with man's lips, and next week I want to deal with man's hands. Somebody said to me, you have missed his ears, I said just let them hang there for a moment or two. I haven't forgotten about them, I'll come back to them again.

Now tonight I want to deal with man's lips. And in between that of course I've got to deal with man's speech, man's tongue. And I want to bring it before you in a very simple way that you'll get the hold of it and be able to grasp the subject.

I want to talk first of all about the Savior's lips. And then I want to go through the book and try to find you what God says about sinners' lips. And then I'll finish with the saint's lips.

The Savior's, the sinner's, the saint's. And I'm commencing the Bible reading tonight in the Song of Solomon, chapter 5. The Song of Solomon, chapter 5. This is one of the great songs of the Bible. There are many songs in this book.

You go way back to the book of Exodus, you'll get redemption songs. When they passed over the Red Sea, then found the children of Israel. They were on redemption ground then, and they sung redemption

songs.

If you go away to the book of the Revelation, you'll find the glory songs. But this is the song of songs, because this is a love song. It's the song about a lover and the one he loves.

Sometimes we find the bride here talking about her beloved. And sometimes we find the beloved talking about his bride. It's a wonderful song, and I'm at chapter 5 just now.

And to get the connection, I'm reading from verse 2. And it's the bride that's talking. She said, I sleep. And you know, sometimes, some of us would have to confess that too.

While this love song between our beloved and his bride, the beloved, of course, is typical of Christ, and the bride is typical of the believer. And here she's confessing, I sleep. Some of us are like Jonah.

We get down into the bottom of the ship, and while people are perishing, we're fast asleep. We're like people in the prison cell. When the enemy is working and planning, we're fast asleep.

Wonder would you have to testify like this to make her confess this, rather. I sleep. Then she went on and said, but my heart wakes.

Sometimes even stoopy sinners hear the sound of the voice of their beloved. It is a voice of my beloved that knocks, saying, Open to me, my sister, my love, my dove, my undefiled. For my head is filled with dew, and my locks with the drops of the month.

And though she was sleeping, she heard the whole lot. She heard the knock, she heard the voice, she heard the pleading, Open to me. She heard these notes of affection, my sister, my love, my dove, my undefiled.

And she heard all the deep dire desperate need of her beloved for communion. She heard the whole lot while she was sleeping. She answered like this, I have put off my coat.

How shall I put it on? I have washed my feet. How shall I defile them? Might it go to task or something to get out of her sleep? Because we are all like that, you know. When the Lord knocks, and his voice comes in through the darkness that surrounds us, and he begins to waken us up out of our sleep.

You know, it goes a task for us to get out of that comfortable midst that we are dozing in. How shall I get out? How would that be when you get out to the pyramids and themselves there? Just by getting away from the things that have been holding you from the throne of grace. Cost you something, you know, if you be led by the voice of your beloved.

Might it be to take a look at that for my beloved put in his hand by the home of the devil. And my balls, or as the margin reads in my Bible, my heart was moved for him. I think that's a beautiful dress.

And you don't see the beauty of it and you don't get the grandeur of it until you slip through Eastern eyes. You see, it's an old Eastern custom that's before us here. You see, when the doors in the east even shut they, there's just a little place there that they can shout to the child.

And you know, they open sometimes and look up and see who's there. And sometimes instead of knocking as we do here in our custom, they just slide it to the side and put their hand in. And they usually have a distinguishing mark upon them, some particular kind of ring.

Do you remember the prophet who got a ring on his finger? It was to denote that he was the son of a family. And you know, when our beloved put his hand in, he knew who was there. Sometimes on Sunday morning as we sit round the temple here, my, our beloved shows off his hand.

Hold my hand, he says. Sometimes when by faith you gaze up and kneel, God's hand that was nailed to the cloth of wool, your heart is moved. It's one of the ways the Lord has for waking up those who are sleeping.

I honestly believe that the cloth doesn't waken you. So this beloved here is being touched by her beloved. Verse 5, I rose up to open to my beloved.

My hands dropped with myrrh, my fingers with sweet-smelling myrrh upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himself, he withdrawn. I tell you, friends, you know, sometimes the Lord comes and calls, and you hear the voice, and your heart is moved, and you jittery-dally about nothing, you don't respond.

You're all going to be great men tomorrow. You're going to do big things for God tomorrow, aren't you? Well, I want you to start tonight. Sometimes when you get out of your slumber and sleep, so carelessly and slowly respond, He comes! And you've got to do a bit of hunting for Him.

I went out into the night to hunt for Him. And in verse 7 we read, The watchmen that went about the city found me. They wounded me, the keepers of the walls took away my veil from me.

She went through a terrible time. And then she said, I tried to. O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick of love.

And I like that verse most, in this particular passage, because it tells me something like this. That although she was sleepy, and although she was slow, and although she had lost sight of her beloved, and though she had done many things that were wrong, yet deep down in her heart she loved Him. My, she was just like Peter.

Peter had denied. And yet deep down in his heart he loved the Saviour. And we've all failed Him, you know.

I failed Him. And I've done the thing I should never have done, the thing I should never have said. And yet deep down in my heart I know I love Him.

Don't you? And then they questioned her, in verse 9, What is thy beloved more than another beloved? O thou fairest among women, what is thy beloved more than another? To charge her. Now she begins what I'm asked to. She begins one of the greatest songs in the book.

Listen to it. Verse 10. My beloved is white and ruddy, the cheapest among ten thousand.

His head is of the most fine gold. His locks are bushy and black as a raven. His eyes are as the eyes of doves by the rivers of water.

Washed with milk and simply set. His cheeks are as a bed of spices as sweet flour. His lips are as the bitter mustard.

His lips like lilies, dropping sweet-smelling myrrh. What a beautiful thing she said. I think that's one of the beautiful, most beautiful pictures in your Bible.

That the lips of our beloved, his lips, are like lilies. I wonder why she used that picture. I think she used that picture, first of all, for this.

This great eastern lily that she had her mind on just then is the perfect symbol of purity. Purity. And you know, that's one thing that we do know about the lips of our beloved.

Everything that passed across them, that came from them, was absolutely pure. So, purity was stamped there. You see, he speaks nothing but truth.

Truth. So she used a beautiful picture, the symbol of purity, but then she put a bit to it. She said, his lips are like lilies, dropping sweet-smelling myrrh.

You know, there was not only pureness there, but at all times, for all who listened, there was freshness. Yes, there was a fragrance that came with the very teaching of Christ. And it's always so.

Ah, but there was sweetness there. Pureness, freshness, his lips are lips of purity. But they're much more than that.

You remember when he first preached at Capernaum, and he stood up in the synagogue, in this book says he speaks as one having authority, not as a scribe. You see, those lips were lips of purity, but thus God made their lips of authority. We must never forget that, you know.

Yes, those were the very lips that away in the beginning preached, and it was done, commanded, and it stood fast. Yes, he spoke at all times with authority. You remember that the centurion said to him, I'm not worthy that thou shouldst enter under my roof, but speak the word only, just speak the word.

I know you've got power. My dear friend, thank God for those lips this evening. Lips that express pureness and sweetness and freshness.

But lips that speak, speak with authority. Yes, he spoke with authority. But there's much more to it than that.

When he was speaking under in John's gospel, he said, The words that I speak unto you, they are spirit unto your life. You see, these words that came forth from the Master, they were words that were deafened and cold and energized by the Spirit of God, and they brought life. That's why it was with authority.

Why, the scribes never spoke with authority, because they were never filled and overflowing with the Spirit of God. But the Spirit of God anointed the blessed Master that when he spoke it was life-giving words. And not only spirit-filled and life-giving, but he said on one occasion, Heaven and earth shall pass away, but my words shall not pass away.

My, they were everlasting. I know wonder he spoke with authority. He had creatorial, healing, spirit-filled, life-giving, everlasting power.

Solid. But let's go to Isaiah chapter sixty-three just for a moment. The prophecy of Isaiah chapter sixty-three.

Now take your time and find the place. These are Bible readings and you've got to see the book. Isaiah sixty-three, verse one, there's a question of, Who is this that cometh from Edom with dyed garments from Barter? This that is glorious in his apparel and troubling in the greatness of his strength.

And now comes the answer, I, God, speak in righteousness, mighty to say. Then comes another question, Wherefore art thou red in thine apparel and thy garments like him that treadeth in the winepot? Now comes the answer, I have trodden the winepress alone, and of the people there was none with me, for I will tread them in mine anger. Sample them in my fury, and their blood shall be sprinkled upon my garments.

And I will sin all my women, for the day of vengeance is in mine heart, and the year of my redeemed has come. Now this is a beautiful picture. It goes a way forward.

Hasn't been fulfilled yet. That's one of the prophecies that needs to be fulfilled. You know, we who trust in the Saviour this evening, and believe this inspired book, we believe that Jesus Christ is coming back again.

When he left this world, he said, If I go, I will come again. And as he went back, and the disciples watched him, two men in white suits, and said, Why stands he gazing into heaven? This, whom Jesus chose to come, in white manner, as he hath seen him go. And winter means in white manner he'll come again.

One of these blessed moments, he'll come to the earth. And only the believer shall see him. That's how he went.

He wasn't a sinner on this globe, Tom Dory. Only as he is his own, in white manner, he'll come back again. One of these days, all right, we'll see him face to face.

And we believers will rise to meet him in the air. What a moment that will be. And this world will be left behind for judgment.

And then the Antichrist will have a time down here to himself, the devil will be let loose into prayer. And at the end of that terrible period, the Lord will come back again, not to the air, but to the earth. What for? To trample the wine caps.

To turn them in his puree. It'll be the day of vengeance. And you know, as we see him coming, you'll say, who is this? And the answer is, I, that speak in righteousness.

I that speak in righteousness. You see, give lips. Our lips of purity, and lips of authority, but a lip of equity.

My, he'll be the righteous judge. And you know, friends, I don't only believe that he'll speak in righteousness to sinners, nor do I believe that he'll speak in righteousness to saints. You know, all of us, we've got to stand up at the judgment seat of Christ.

And I think that the Lord has some things to say to some things. I'm perfectly sure he will. You know, there's been a lot of dirty tricks done here, done here, among saints.

And there's never been good ones, you know. Somebody thinks they can treat their brother just whatever way they like, and they can destroy his character, or they can cast all kinds of slander, and touchbiting, and everything else upon them. Well, the Lord has got to talk to you one day.

And he'll speak in righteousness. My, there's a lot of things to beget with when we get to the judgment seat of Christ. You know, I can see him standing in the midst of the churches in the book of Revelation.

And his eyes upon everything in every touch. Every service is scrutinized. And every motive is measured.

And as he looks at the whole crowd, he said to the church at Ephesus, I know your works, and I know your patience, and I know your labor, and I know how you tried them, the traitor apostles in our north, and I know how you have stood up for me and you have not sinned, nevertheless I have somewhat a temptation to tell thou hast to ask thy first love. That was speaking in righteousness. You know, when some of us get to the judgment seat of Christ and we stand yonder, you know, and say you worked very hard, and you put a lot of time into it and a lot of money, but you know you were only working for the Baptist.

And you look miserably ashamed, my dear. God pity if you're working for the Baptist. God pity.

And God pity if you're working for any other cause. I think I can say this humbly, I work for him. I didn't come here to work for folk.

I came here to work for Christ. I wonder, do we all? I wonder what way we get about it. If you just think of what our way plays and often we, it's a pity of you.

Because I tell you this, the Master will talk to you one day in the words of righteousness and say you didn't do it for me at all. And it will go up in smoke then, not the worst of them. Only what's done for Jesus will last.

And maybe when he comes back down here to talk to the ancestors, it's then that he'll speak in righteousness to the world. And you know friend, there are some awful things in this book that he's going to say. I wouldn't have time to get them all out tonight, but I'll take time to get one of them off.

When that day comes, and the door shuts, and then he stands without saying, Lord, Lord, open unto us. We have eaten and drunk in my name, and in my name we have done many wonderful works. And listen to this, and in my name we have passed our devils.

He shall say, now listen to this, he shall say, I never knew you. He passed from me, ye curses. When he reads, you know this crowd that's knocking outside, they said we have eaten and drunk in my name.

And you know they've been brought into the communion by some of these half-damned old ministers. How dare a man bring a sinner into communion? You have no right there if you'll not say it. If you don't love the Lord, you have no right at the Lord's table.

How dare you sit at God's table, the Lord's temple, when you have never bowed at the Lord's cross? And if you think that will get you to heaven, you've got another thought coming. Because when you say we have eaten, he'll say, ye curses. And I'll say it now for him.

Some people don't like that sort of righteous talk. Sure they don't. Well, you'll have to take it in a day to come.

I speak in righteousness. Lips of equity. He doesn't care who you are, or where you served, or what you did.

If you don't know him, he doesn't know you. Righteousness. Have another look in Mark's Gospel, chapter 12.

Mark's Gospel, chapter 12, verse 28. And one of the scribes came and hadn't heard them reasoning together, unperceiving that he had answered them well. Sure the Lord never did anything else.

He always answered well. Asked him, which is the first commandment of all? And Jesus answered him, the first of all the commandment is, here in all history the Lord our God is one Lord. Blessed love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy things.

This is the first commandment. And the second is love thy neighbour as thyself.

There is none other commandment greater than these. And the scribe said unto him, well Master, thou hast said the truth. He said he never said anything else but the truth.

And you know if you want to learn anything, if you want to answer questions well, you answer them by the truth, that's how you answer well. And you'll never answer better than the book. That simple.

The Lord answered all the time with the book. You'll never answer better. And when he was in Egypt, verse 32, and the scribe said unto him, well Master, thou hast said the truth.

For there is one God and there is none other but he. And to love him with all thy heart and with all thy understanding and with all thy soul and with all thy strength, and to love his neighbour as himself is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God.

And if you want to learn another wee thing, here it is for you. Once you know that Jesus always tells the truth, you're not far from the kingdom of God. If you know tonight that when Jesus said, you must be born again.

If you know that, if you know you need a second birth, you're not far from the kingdom. You're beginning to know your need. And if you know that Jesus said, I am the way, the truth, and the life, and no man cometh unto the Father but by me.

If you know that that's truth, you're not far from the kingdom. Because you don't only know your need, but now you know the way. And once you get down where this teller got to and say, Master, thou hast spoken the truth.

He'll say to you, you're not far from the kingdom. Always goes like that. It's as simple as ABC, you know.

That's not what I'm after. Now come on a wee bit closer. Verse 35.

Jesus answered and said, while he taught in the temple, I say with courage that Christ is the son of David, for David himself said to the Holy Ghost, The Lord saith to my Lord, sit thou on my right hand, and I will make thine enemies thy footstool. David therefore himself called him Lord. Christ is he then his son.

And the common people had him bloodied. After we get to Master. You see, the common people had them bloodied, isn't that lovely? You know, those lips were lips of purity.

They were lips of authority. They were lips of equity. But bless God, they were lips of simplicity.

Common people just got in round him. You know, they could understand this man. He didn't preach over their heads.

He didn't use language that they couldn't understand. You know, they could sit at his feet and they knew everything that he said. It was so clear and plain and simple.

The common people had them bloodied. Friend, if you're a preacher, get this into your soul. It's clearness you need, not cleverness.

Some of the boys that I know are clever. But they're not clear. I like to get that over so that you can get the hold of it and take it home.

And you're bound to have got this purity, authority, equity, simplicity. Those are the lips of the Saviour. You know, the great Dr. Ironside, whom I reckon in my simple estimation, and that doesn't mean very much, I reckon was the greatest preacher in this age.

I think he was a great preacher. And one morning he was standing at the Moody Memorial Church, as the congregation was leaving, shaking hands with the noblemen here and the noblemen there. About 4,000 at the morning they came.

And as a mother and little child came out, the little girl was about five years of age, this was the first time she'd ever been to the church. And as he stood down and said, Hello, how are you? Glad to see you. And then spoke to mummy.

As the two of them passed by, he overheard the little girl say, Mummy, I thought you said the doctor was a great preacher. I understood everything he said. And you know, I remember him telling that with tears in his eyes.

And he said, as the big tear rolled onto his cheek, he said, that was the greatest compliment that was ever said to me. That I can teach that a little girl of five can understand every word. I say that's good preaching.

And so it is. And you know, when our Lord was here, he was like that by the common people, boys like me, they came and had them glad. God was standing there.

You see, there was complicity there. Let's go a little bit further, let's go back to John, on to John's gospel chapter seven. Perhaps one of the greatest statements ever made about the master of lips made in John's gospel chapter seven.

Verse forty-five. Then he and the officers to the chief priests, the officers were men who were sent to arrest Christ. Then he and the officers to the chief priests and pharisees, and they said unto them, why have you not brought him? The officers answered, never man speak like this man.

You know, there's a nobility about that, isn't there? You see, these lips that I'm thinking about now, the lips of the Savior, there's purity about them, minor like the lily. Then, bless God, there was authority about them. Speak the word only.

And then, bless God, there's equity with them, to some righteousness. He's a judge. Yet there was simplicity, for the common people heard him gladly.

And yet, in spite of it all, there was a nobility about them. For never man speak like this man. Never mind.

You know, I'd love to start preaching now, in this woollen around up to now, you know. Friend, I could produce pictures I think for the next hour and enjoy. On people who could lift their very same testimony.

Never man speak like this man. And I could bring men and women and children in. Let me think quickly of women.

I think of the woman taken in the doctrine. They threw her into the sand. And they said, will we stone her? And do you remember how he turned on them and said, he that hath no sin let him cast the first stone.

And he convicted them and they got away out of his presence. And when he was alone with her he said, neither do I condemn thee. Go and sin no more.

And I think she went out that day and said, never man speak like this man. I think of the woman, of the woman. Do you know when he had her unveiled, he took her hip to it.

And then he unveiled her heart. And then unveiled himself. You know, I think she went away and said, never man speak like this man.

And I think of many standing on that morning in the tomb, at the tomb, with tears in their eyes. And the sky was dark. She had lost the Savior.

Everything had gone wrong. She was puzzled and perplexed and disappointed. And through the darkness came one word, Mary.

And her tears dried. And the sky cleared. And her soul was enlightened.

She said, never man speak like this man. And I think of the woman at the cross, his mother. As she stood in that hour of agony, as he kneeled to the tree, and as the groves stretched from down his palm, and as with her heart of gold, turned pale in the gloom, she looked down and said, John, behold your mother.

And mother, behold your son. And John took her home from that hour, and I think as she went home, she said, never man speak like this man. I think I can think why this has got her.

It is only a little girl. She is only twelve. And she was lying dead, cold dead, gripped by death.

And he took her tiny, weak, wavering, dead, cold hand, lifeless hand. And he turned her eyes and took her to bed. And I think a little girl must have said, never man speak like this man.

I can see a little boy. And they brought him to the disciples. And the disciples could do nothing for him.

And the devil put them out. And threw them in the fire. And then threw them in the water.

And then Jesus came and carved that devil free. And I think that we fellows stood up and said, never man speak like this man. I can see the man in the tomb.

I can see the man by the pool of death. I can see the man outside the gate of Jericho. One was in a place of lifelessness.

And one was in a place of faithlessness. And the other was at the gate of godlessness. I can't tell.

And then Jesus came. And bathed their darkness. And I think all the men said, never man speak like this man.

There's a nobility about it. One wouldn't want to go on preaching like that all night in a Bible class. But I could enjoy it.

I don't know about you. Now I want to turn you from there. Now that will do for the Toby's lip.

You can build the rest of it yourself. I think you've got it. Lips of purity.

Lips of authority. Lips of equity. Lips of simplicity.

And lips of nobility. The Toby's lip. Then I want to think about the sinner's lip.

You know, if you could read a book of Psalms sometime, you'll find again and again and again and again and again it goes right through the Psalms. There were so many Psalms I couldn't list them for you. That God taught that God's a flattering tongue.

You know, a flattering tongue is a deceptive thing. If people flatter you, you might be perfectly sure they're trying to deceive you. And you know, a flattering tongue is a terrible thing when it's used to one another.

But I'll tell you this, it's ten times worse when men try to flatter God. Try to flatter God. All right then, come to Psalm 78.

The 78th Psalm. Verse 31. Psalm 78.

Verse 31. The light of God's name upon them conceives a process for them. Moot down the chosen men of Israel.

For all this they tend to and believe not for his wondrous works. Therefore their deeds did he consume in vanity and their ears in trouble. When he slew them, then they taught this.

And they returned and inquired early after God. And they remembered that God was the rock and the hard job they were doing. Nevertheless, they did flatter him with their mouths and they lied unto him with their tongues.

That's what you call flattering God. Now let me get into that a little bit. Come to Matthew's Gospel, chapter 15.

The Gospel by Matthew, chapter 15. Now if you get the connection, we'll read from verse 1. Then came Jesus, then came to Jesus Christ and Pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? Now what's the question? They're all worried about tradition. For they washed not their hands when they eat bread.

He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Now that was some answer, wasn't it? Some people are worried about tradition, mind you, and it doesn't come out of this book. I know people who would argue all night for April sprinkling and let me tell you there's not one phrase in that book about it. And when I preached about believer baptism which is the commandment of God, they're all worried about their tradition.

But they're not worried about the commandment of God. And they're no better than the Pharisees. If you haven't got any scripture for what you're doing, you're doing what papal does.

Just the tradition of the church. But I think it's a bit in here. And if you would like to have it out with me, this man is no better leader than I am.

Not that he's someone who's with the word of God. I just can't be talking behind my back, mind you. You just come round and have a go with me to my face.

And I look in the book and you have put it there by finding it in you. And I level you up to don't believe in baptism if you just come round and listen to it. How dare you get worried about your old anti-religious tradition.

It's only these verses that are in the book isn't it? I left it up to you, you know. Therefore, for God commanded, say, honour thy father and mother. And he that churches father and mother let him die the death.

But you say, they've changed it you know. You say he's too ambitious to take his father and his mother. It is a gift by whatsoever thou mightest be prospered by me.

And honour not his father or his mother, you total freak. Thus have ye given the commandment of God at none except by your tradition. Ye hypocrites.

Oh, if I'd have said that you'd get all weird, wouldn't you? If I'd have told you, you'd have said that. Ye Pharisee, ye hypocrites. Ah, Jesus is coughing now.

I suppose you don't like Jesus when he coughs, my friend. Nevertheless, the new alternate for you, dear, if you're a Pharisee, you're a hypocrite. You're a Pharisee, you're a hypocrite.

And I wouldn't ease it up on you for one minute. Ye hypocrites. There's a desired prophecy of you saying this people drive my aunt and me before mouth and honour us before lips.

But a horse is far from me. That's the prophecy you're saying, that's what I meant. You know, friend, when you begin to go to the presence after this and you use that great, heavenly, flowing language that praises the Lord and determines his presence in all the deepest of times and heavens and then the temple has built beneath your feet, you'll remember that you're born now of a hypocrite.

But your heart is far from me. I wouldn't like to try to flutter God. I think it's a miracle.

Just learn to bow to his book. I think sometimes when I preach believer's baptism in here that some of you think it belongs to the dancer. The great fact is it belongs to God.

It's God's will. It's God's truth. It's God's commandment.

And if you can't enter in here and find in his presence to pray you're going, now you're going to the horse. It's far from him. God saves us all from that sort of thing.

Then that's what you call lips of flutter. Of fluttering lips. Fluttering lips of hopelessness.

Can't you know God is hopeless? Way back in the book of Proverbs it says seven things that God did. And the first one is any proud look. Proud look.

God did this pride that comes from the devil. And the second thing that God did is a lying tongue. Lying tongue.

And if you try to praise him while you tear his book up in secret you're using fluttering lips and that's falsehood. Then of course there are real life things. Sometimes some of the baptists tell lies.

I had the omnipresent Jupiter to go to an elder of a baptist church not too very long ago and tell him he was a liar. And blindly I made no bones about it. For he was a liar as ever there was one.

And I just said to him, my dear boy you are not fit to be an elder in any fact. For you are a liar. Some liars among the baptists tell me a new one.

I try to have a fair ministry. I don't care where it looks so long as I get this word of whether it's baptist or sermon or testicle in the Methodist I will come here for your life. That's what I'm here for.

I'm not here to sit here smiling seeing you come. Let me say this is the thing that comes to have a false lip. Because if you can go on practising lies I'll tell you where you'll land in hell.

The biblical revelation tells that the Philistines and the unbelievers and the torturers and all liars will have their parts in the lake of fire. I'm telling you as a baptist or a brethren if you can practice lies you're on your way to hell. It's serious, my boy.

It's very serious. Some people can sing like a lark and pray and give and tell lies every minute of the day. You'll go to hell.

False lips. It talks about flattering lips and false lips and then it talks about false lips. Isaiah said, I am a man of uncleanness and I dwell in the lips of the people of uncleanness.

Mind you, false lips are a dreadful thing. There are many things that I should take to a lip and I don't need to do it. I'll tell you something I heard the other day and I know the man who told me it the man who told me it was the doctor that was here the other night on the platform giving his testimony and he said, I know where there's a Presbyterian minister and he sat in the house the other day and he said, this harker daughter told me do you mean to say when I say I've got to go out to the yard and kill a chicken he said it's blood and then he laughed.

Let me tell you that. The man that can laugh and laugh and talk at the blood that's pouring across the body of that bitch is a blasphemer.

That bitch says it was that bitch says it was the demon that bitch says it was covenant blood that bitch says it was shed blood on the cross heaven and God does no pardon and the man that laughs and talks and licks the mouth of the blood of Christ in such a fashion is a blasphemer is a blasphemer and if you ever find yourself under ministry let that be it how can the leader pick that sort of thing I don't know so if you could pick on me like that for 20 years then I'll remember it in the church of hell I couldn't pick that for 20 seconds a blasphemer like that so blasphemy falsehood silence and then of course there are structural groups I said I'd give this to you that one it's in Luke's Gospels chapter 1 Luke's Gospels chapter 1 is the place where Jechariah the father of John the Baptist

is in the temple that's why they have to get the connection the Lord in the days of Herod the king of Judea of Chester and Thessalonica named Jechariah for the cross of Abel and his wife was the daughter of

Aaron and his name was Elizabeth and they did like this before God walking in all the commandments and ordinances of the Lord Jesus I always think that's lovely here were two walking in all the commandments and ordinances of the Lord Jesus that's what the whole of it was when husband and wife were stepping out like that all the commandments and ordinances of the Lord Jesus it was lovely there'd be trial because of Elizabeth's vine and they both were now there tripping and kneeling in the cross of Abel the truth of the peace started before God and the order of His truth according to the

question of the priest after his loss was to bear an infest and he went into the temple of the Lord and the whole multitude of the people were praying with us this was that at the time of infest and there appeared unto him an infant of the Lord standing in the right side of the altar of infest and Jechariah said he was heavy and he was very determined and the angel said unto him fear not Jechariah for thy prayer is heard it was full wonder the word thy prayer is heard thinking he was an old man now the group said this was the passage that we've written was there tripping and kneeling I did think he was praying now for the chariot of hell fear not Jechariah for thy prayer is heard it was full wonder the word thy prayer is heard thinking he was an old man now the group said this was the

passage that we've written was there tripping and kneeling I did think he was praying now for the chariot of hell I think we've prayed sixteen years ago and we've cried unto the Lord when he was a young man and possessed a young woman and then of course at the time of John he's got old and you know from when he was old and fat praying and he didn't think he was any hope the Lord said do you see the prayer that you've prayed and waited that long there it passed my mess praying business is a powerful business sometimes when the boys that pray fall down in faith God still hears the prayer and answers the prayer for all the faithful after all those years is there an old mother here and you sing it to your son I had an old mother who went to heaven when I was in death and after all the years

that she lifted up her hands and gave birth to a child and started praying for me and said when will you speak this prayer again and the Lord said look your prayer is here pray on this pray on this pray for one more and pray for somebody special give your best when will you speak to me that's what I said and here's what he said verse 15 my parents said and my wife Elizabeth shall bear me a son and I shall call him John so they said if John died there's some money for you just for this job verse 16 the Lord said that if I cannot endure Lord God shall I endure for I am an old man and my wife there crippling me and I'm the first of it serious thing to question the message that the Lord must tell you it was very serious he didn't believe it that's the problem he just couldn't take it in he

just couldn't believe it means not what it's trying to mean just keep going on and on and it may just prove it's very serious but no my mother is caught with unbelief in the whole lot of it and that's what the angel said verse 19 and the angel answered him saying unto him I am guilty that stand in the presence of God and am sent to speak unto thee and to sow thee these glad tidings and the rest will be glad tidings and behold thou shalt be done not able to speak until the day that these things shall be performed because thou believest stop my work it shall be fulfilled in their season and the people use it a great pride is needed for such a life and all who will be carried so long in the temple and when he come out he shall not speak I've seen many a boy like that before I've been to

conventions and they all start submitting to cross this country and when he came out he couldn't speak he was a dummy there are more dummy ministers in the country than I can tell you about I'll tell you why they're dummies because of their unbelief how could a man that doesn't believe such thingamajig about God he's a dummy the pupils are full of dummies that's why the meetings are answered here that's why

they're answered not that it takes force to tell you're doing it in the book if you speak in the pupils you've got people in the pool they're dummies they're dummies that have been they're underdogs let's work that out thou shalt not speak satan what a sopid look to mouth, my dear God save us all the only one who'll be punished for this is Jimmy Godwood my mad duke to me is Bradwood

the old man that I was raised with Jim McKendrick he used to say I kiss the duke when I can't kiss the officer Godwood to me, that's Godwood every phrase and not every jot and sentence every tongue and sentence just the most disgusting thing on earth that's Godwood you treat it like that you think that just God has given it to us and we're as well waiting at the feet of Christ and you'll be moved over you'll be moved over I haven't any trouble you know, filling in the two or three minutes of the message our trouble is getting late for ten and my trouble is getting late not filling it in satan if you talk about flattery listen if you talk about falsehood this duke talks about tolling lips this duke talks about second lips let me say this personally this duke talks about foolish lips I'm

not sure you see it there was a man who stood one day in his barnyard and he looked all round and he said I have no place to be still my lips and he said he said unto himself he said I will pay to my toll fool, I have not giggled up for many years eat, drink and be merry fool, God said I'll toll he was talking like a fool and you know there's a lot of people they're always talking about time and they never would dare once talk about eternity always time told us tomorrow and the next day and years to come and years to come then we're all on the edge of eternity now you know somebody here in this company some one of us will be the next to go into eternity wonder who it'll be some one wonder who it'll be some thing might be you dear do you know the Lord are you saved by grace are you born

again have you trusted the Savior don't give it up tomorrow may be too late don't talk like a fool get ready for next year so what is the use of such foolishness then I want to talk about senselessness someone read the Proverbs 31 the book of Proverbs 31 and beginning at verse 10 there's a question who can find the virtuous woman for her Christ is all that he be then it goes on from there to give a real exposition a wonderful picture of this woman mind you all you women ought to read those verses for what a woman she is what a woman her ability is here and her dependability is here and her activity is here and then all her qualities are here her spirituality is here and her integrity is here wonderful woman I'm just asking one or two qualities about her look at verse 25 thanks and honor

are her clothing and she shall rejoice in time to come she openeth her mouth with wisdom and in her tongue is the law of kindness I tell you there's a law that's not reached on too often you know that book's full of laws I give bible readings somewhere sometime on the laws written in this book Moses gave us the moral law the law he and I know and the book of Leviticus outlines for us the ceremonial law Paul he talked about the law of sin and death James he talked about the royal law and there's a whole lot of others in between but he has done the law of kindness law of kindness it was in her tongue you know believers are adopted by people to add to their faith virtue and to virtue knowledge and to knowledge patience and then comfort and then godliness and then comes odds probably kindness

probably kindness you see she had it in her tongue and people talking about adding it on and Paul said the cross with humility with bowels of justice and kindness you see this kindness it ought to be the law of our lips and then it ought to be dripping among our dresses and it ought to be part of our covering kindness you know I think it's questionable sometimes you know when I hear of some of the things that Christians do to other Christians I wonder about this kindness my friend I could tell you stories now that would shock you because it shocked me of people who talk about holiness and the second blessing and

the higher life and sanctification and they're living up in the house and I know things they have done to other believers that you know you'd even think the devil would do come

around and question me and I'll tell you the whole story just put me again on the wall and say who was it and what did they do and I'll tell you kindness you know friends there's one thing that should mark our speeches belief kindness like don't go and mix it up with softness I think you know that some of you think the Lord was a tough man not a typical you've heard him talking to the Pharisees a moment ago you have to put this in that was one of the kindest things the Lord could do He was just holding their hearts and letting them feel what to do and you should always speak boldly but remember there are times when kindness will make you not to repeat some of the things you hear you know you hear such a rattle sometimes where if you're saying to the poor person they're slandering and

biting and rejecting and criticizing just the law of kindness is in your friendship of kindness let's go a little bit further come to Hebrews chapter 13 Hebrews 13 it's the last chapter of Hebrews it's so much here that one needn't know where to start look at verse 11 for the bodies of those beasts whose blood was brought into the sanctuary were the right beasts for sin are going without repentance now that's the old type he's talking about the bodies of the beasts that were used for the sin after their blood was taken in for the holy atonement after their bodies were taken without repentance and then it goes on to say this the call for Jesus also you see he was the anti-type that whom I think is why the people with his own blood suffered without the guilt and just because he was the type

of the anti-type or the anti-type of the type it says let us let the people who have been dealt with his blood let us therefore go unto him without repentance bearing his reproach I hope that's where you'll find tonight repent some people you know talk about the place here more than the person they're always talking about being without the camp without the camp the past they're talking about of course it's the place it's the party they're talking about but this book says let us go therefore unto him but if I can get near to him if I can walk with him if I can take a rest bless God I'll be without the camp the nearer you get to him the farther away you'll get from the camp let us go unto him without the camp then verse 14 says for here we have no continuing tipping but we seek one to come

by whom therefore just because of our love let us offer the sacrifice of peace to God continually that is the fruit of our giving thanks unto his name now here's the bit that I'm after you see the saint's lips should be marked first of all by kindness and don't forget that then it ought to be marked by thankfulness you see the one who's outward to your brother but the other who's upward to your God and you know it's great when the lips is marked with love then there's kindness to your brother and then there's thankfulness to your God but you don't do it properly it says let us therefore offer the sacrifice of peace therefore just because that we love one another I can't request to be sacrificed no you ought to thank God for your sacrifice you ought to thank God for your sacrifice just

because of the sacrifice and if just because of the separation the sacrifice is made thank God for us taking care of each other no we don't take the care you ought to thank God you don't take the care thank God for the sacrifice thank God for the separation and then Emmanuel you're looking for a tickle praise the Lord we're looking for a tickle you ought to thank God there's a sippy prepared now in the straw he's gone to prepare us and just because of the sacrifice just because of the separation just because of the tickle we ought to continually take off I get out from under the juniper tree you're plenty to thank God for you ought to thank God that the cross was erected you ought to thank God that you're numbered under the redeemed you ought to thank God that you're going towards the

kitten that kills and goes in bringing many sons to glory a mirror of glory to nation never was before plenty to thank God for whether there's no work done here or not we're plenty to thank God for come on cheer up a little bit take your plastic leave them one by one and it'll stop hanging my wicked fellow all day we're thanking and one thing that ought to mark our thanksgiving I'll tell you friends it doesn't always do it man we're murmuring we're a murmuring crowd we're like Ezra in the wilderness when they ought to thank God they were out of Egypt and they ought to thank God that they were around the Lord separated under the Lord and they ought to thank God they were going under Canaan and when they should have been thanking God they were murmuring and we are no better not a bit better

are we truth only should mark our lips shameless I'm thankful but come back to Titus chapter 2 Paul writing to Titus that he was a great message to a young man he was a doctor and was kept there by God verse 1 teach thou the things which become found after Titus chapter 2 verse 1 teach thou the things which become found after verse 7 in all things showing myself a patron of good works in doctrine showing on corruptness gravity sincerity find speech that cannot be condemned that he that is of the contrary part may be a chief having no evil thing to say of you do you know friends it beholds us all to get the hold of this do you know in in our dealings with one another there needs to be kindness and as we turn our faces toward God there are to be thankfulness that as we live and preach and

talk to men there are to be kindness find speech that cannot be condemned you know when people talk about having visions you hear more about visions in these days than you ever heard in your life there are all sorts of visions you know sometimes the sea angels sometimes the sea demons honestly I just think they've got a nightmare that's what I think there's nothing fine about it the only thing that turns in between the cobbles of that book look and I'll say to that that devil can block you always remember that and when the antichrist comes he'll do miracles that'll really shock the whole world and it'll be the devil if you want to be turned you just keep inside the cobbles of this book you know there are the demons some of the visions that some of the boys have and I take the time to read

them I find out that the vision they're talking about doesn't correspond with the book at all and when the vision doesn't correspond with the book it came from the devil you use sound speech dear you'll go better off something that's inside the cobbles of your own bible the devil can fool you remember don't forget that soundness is what we want soundness and then here's one from the book of Job chapter 2 Job chapter 2 you know Job went through a terrible time he lost his children and then he lost his wife and then he lost his house and at the end of it all his wife turned upon him you know somebody said to me one day I don't know whether I should say this or not I'm just debating it right now it's clear I've munched off I'll just go on somebody said to me now remember that little bit

somebody said to me I'm not saying it somebody said to me that the devil was very cunning he took Job's sheep away took Job's camels away took Job's children away but he left Job's wife now that was strange just because he knew the kind of a woman she was he left her there to kill men for her now watch after everything has happened here's what she said verse 9 then said his wife unto him doth thou still retain mine integrity curse God and I mind you she wasn't a virtuous woman that we were looking at in Proverbs 31 no she was a sinful woman curse God and I but what's the answer it is said of the house I speakest as one of the foolish woman's speakest what shall we receive good at the hand of God and shall we not receive evil in all this did not Job end with his rest I think that's lovely

you know those risks of Job even in the deepest sorrow even when he was going through the storm even in the darkest night they were controlled risks seems to be that God kept the door of his mouth do you

know friends we would need a kindness on our lips towards our brothers we would need a thankfulness on our lips towards our God we would need a kindness on our lips towards the world and we would need a controlledness on our lips towards the devil did not Job end with his rest in all this Job came not with his rest he was just sitting there very jazzy look it's wonderful to be through the book and find out the man who did not sin with their lips in the deepest darkest night do you remember the story of Joseph his brethren all treated him there was no kindness there he was put into the pit

and put down to Egypt and put into the jail and put through the torment but you'll read all the chapters in Genesis to write the story of Joseph and you won't hear one murmur not a murmur in all this Job came not with his rest you'll go from there to the book of Daniel and you'll find that Daniel was put into the lion's den and you know when the king come round in the morning you just look it up because he met the king with the most tender words ok friend you'll not get one murmur in all this Daniel came not with his rest he went through as dark a night as the Lord possibly they struck him in his face they struck him on the head with a reed they ripped his guts into pearls with a lash they suffered in his place he was as a lamb before a shield a dog in all this take the man on the other

side that did the opposite Moses he spirit unadvisedly with his lips lost his temper Peter he cried with all his heart denied the Lord he was afraid Thomas except I say I will not believe friend where do we start wonder what cloud will be in a man at the judgment seat of Christ wonder where we'll be kindness thankfulness soundness control of the mind and as you go away tonight ask the Lord Jesus by his spirit and through his words to make you more kind in your speech tomorrow and more to speak to your God to be more kind in your talking to him to have gifts given from the Father and more control of his tongue before his mouth thank you

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