

让我们说造就人的好话

证道经文：弗4：25，29；读经：雅各书3：1-12

Congregation of the Lord Jesus Christ,
Imagine being in court for a crime that is punishable by death. And then imagine having a witness tell outright lies that will likely lead to a guilty verdict? It would be awful, wouldn't it. Well, many crimes in Old Testament times were punishable by death. And so, truthful testimony was vital. And that is why the commandment is framed as it is. But much more is in view with this commandment than just giving false testimony in court.

主耶稣基督的教会，

想象一下，（有人）因一项可判处死刑的罪行而出庭。然后想象一下让证人说可能出可能导致有罪判决的公然谎言？那会很糟糕，不是吗。好吧，旧约时代的许多罪行都会受到死刑的惩罚。因此，真实的证词至关重要。这就是为什么诫命要求说实话。但这条诫命的意义远不止在法庭上作伪证。

As were a moment ago, from James 3, "*The tongue is a fire, a world of unrighteousness ... it is a restless evil, full of deadly poison.*" So, what are sins of the tongue? Well, they are things like gossip, slander, lying, reviling, flattery, misattribution, silence, critical speech, twisting some-one's words, pronouncing a rushed judgment, and exaggeration. And some of you may know of Jerry Bridges' book called '***Respectable Sins***.' And what he means by that title is those sins that Christians seem to tolerate and excuse more than others. And sins of the tongue, sadly, are examples of 'respectable sins.' But brothers and sisters, and young people and boys and girls, this should not be. So, get ready to get uncomfortable, because there will be some straight arrows that pierce our crooked hearts today. But hopefully, that is one reason why we are here.

正如刚才雅各书第3章所说，“舌头就是火，在我们的百体中，舌头是罪恶的世界，……是不止息的恶物，满了害死人的毒气”（雅3：6，8）。那么，什么是舌头上的罪呢？好吧，它们是八卦、诽谤、谎言、辱骂、阿谀奉承，错误的归因、保持沉默、论断性言论、歪曲别人的话、冒失的审断，夸大其词。你们中有些人可能知道杰瑞·布里奇斯（Jerry Bridges）的书叫做“可敬的罪过”。他书名的意思是基督徒似乎比其他人更能容忍和原谅的那些罪。可悲的是，舌头上的罪恶，这些都是“可敬的罪”的例子。但是兄弟姐妹们，还有年轻人和孩子们，这是不应该的。所以，做好不舒服的准备吧，因为今天的讲道中会有一些直刺我们弯曲之心的箭。但希望这也是我们要来到这里听道的原因之一。

And our approach today will be to work through the sins of the tongue that I just

mentioned, identifying each sin, and then seeing how our text helps us pursue the opposite of these things. And as to **the why of all this**, Ephesians 1-3 is a celebration of God's amazing grace through Jesus Christ. We do not *deserve* salvation, we cannot *earn* salvation, and we *contribute nothing* to our salvation. It is all of Jesus! "*By grace you have been saved*," Paul proclaims in Ephesians 2:8. But he then adds that we were "*created in Christ Jesus for good works*," and "*being built together [with our fellow believers] into a dwelling place for God by the Spirit*."

我们今天的方法是把刚才提到过的舌头犯的罪捋一捋，识别每一种罪，然后来看我们的证道经文如何帮助我们追求与之相反的事情。至于为什么会发生这一切，以弗所书1-3章是庆祝上帝透过耶稣基督的奇异恩典。我们不配得救，我们无法挣到救恩，我们对得救没有任何贡献。这全都靠着耶稣！保罗在以弗所书2：8中说“你们得救是本乎恩”。但接着他又补充道，我们“我们原是他的工作，在基督里造成的，为要叫我们行善”以及“你们也靠他同被建造（与信徒们一起），成为神藉着圣灵居住的所在。”（弗2：22）

So, beginning in chapter 4, Paul begins to explain what this looks like. He calls it "*walk[ing] in a manner worthy of the calling to which [we] have been called*," and he then pictures it as putting some attitudes and behaviours off and putting other behaviours and attitudes on. So, this is how grateful Christians who are saved by grace alone ought to live. And the very first Christian attitude and behaviour that he identifies in verse 25 is the need to "*put away falsehood*" and to "*speak the truth*." And then in verse 29, he says, "*Let no*

corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear."

所以，从第四章开始，保罗开始解释这卷书是讲什么的。他称它为“以一种与所蒙的召相称的方式去行”，然后他把它描述成撇下与披上一些态度和行为。所以，这是说那些唯独因着恩典得救的感恩的基督徒应该如何去生活的。他在25节认为基督徒首先需要的态度和行为是“弃绝谎言”并且“说实话”。然后在第29节，他说“污秽的言语一句不可出口，只要随事说造就人的好话，叫听见的人得益处。”

I. So, let's begin our consideration of the sins of the tongue and what 'building up' speech looks like. And we start with **GOSSIP**, which is a frequent inclusion in the New Testament 'sin lists.'

所以，让我们开始思考舌头犯的罪，以及“造就人的”话是什么样子的。我们从八卦开始，它经常出现在新约“罪的清单”中。

A. Gossip is the spreading of unfavourable information about a person, even if what you say is true. And we are gossiping when we say things like: "Did you hear what _____ did/said?" "You will never believe what _____ did yesterday." "Well, _____ told me that _____ said..."

八卦是指传播关于某人的不利信息，即使你说的是真的。当我们这样说话：“你听说某某做了/说过什么了吗？”“你可能永远不会信某某昨天做了什么”。“好吧，某某告诉我某某某说过…”

1. I am sure that many of you have heard the story about the man who engaged in gossip and was feeling guilty, so he went to the wiseman up in the mountain cave to ask what he should do. And the wiseman said, “Take a whole bunch of duck feathers and throw them up in the air and then come back and see me tomorrow.” So, the man did that and then went back up the mountain the next day. And the wiseman said, “Go back down and collect all the feathers you threw out.” And the man replied, “That is impossible. I will never find all the feathers back!” And the wiseman just stood there nodding his head. For that is the problem with gossip, you see, once spoken, the damage is done. And it spreads like wildfire. And you can’t get gossip back.

我相信你们很多人都听过那个“八卦者的故事”，他深感内疚，所以去到住在山洞里的智者那里，问他该怎么办。智者说：“拿把一大把鸭子羽毛扔到空中，然后明天再回来见我。”于是，那个人照做了，第二天他回到山上。智者说：“回去，把你扔的羽毛都收集起来。”那人回答说：“这不可能。我没办法把所有的羽毛都找回来！”智者站在那里点了点头。这就是八卦造成的问题，你看，一旦说出去，损害已经造成了。它会像野火一样蔓延。你无法收回说出去的八卦。

2. Now, there is a difficult line, sometimes, between gossip and genuinely seeking counsel about how to deal with someone. And this is where you must examine your motives – Am I sharing this with this person’s best interests at heart?

Would they be happy to know I was telling someone else about this? Would I like it if someone else was sharing this about me? Is this really *necessary* to

share? Am I really intent on using this counsel to go and engage with this

person? And if there is any doubt with these things, don’t do it. And if your

motives are pure, keep the circle as small as possible. In short, in light of who we are in Christ, and our text, ask yourself this question: “Will what I am about to say tear down or buildup the person I am about to talk about?”

现在，有时，在八卦和真正寻求关于如何处理某人问题的建议之间很难界定。这就是你必须查验你心里动机的地方——我心中是为着某人的最大益处而分享这个话题的吗？他们若知道了我把这件事告诉别人会高兴吗？若别人分享这个是关于我的事我会高兴吗？真的有必要分享这个事情吗？我真的是打算用别人的这个建议来帮助这个人吗？你如果对这些问题的存疑，那就不要去这样做这样的事情。如果你的动机是单纯的，就让知道这些事情的圈子尽量小。简而言之，按照在基督里我们是谁的光照，以及我们的经文，问你自己这样一个问题：“我要说的话会摧毁或建立这位我将要谈论的人？”

B. And before we move on, the other half of this sin is **receiving gossip**.

Proverbs 18:8 says, “*The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.*” And this is so true, isn’t it. Gossip appeals to our sinful nature. We naturally love to hear gossip. But imagine if more and more of us, for Christ’s sake, and for the sake of the brother or sister who is being gossiped about, challenged the gossip, and said to them, “Why did you tell me that?” “Have you talked with about what you just told me?” “Do they know that you are sharing this with me?” “Hey, hold on a sec, I am not sure that we know all the facts.”

“How about we go to _____ together and talk about what you just said to see if it is true...” Wouldn’t you appreciate knowing that your brothers and sisters reacted to gossip about you in this way. I am sure you would!

在我们接着往下讲之前，来谈一下讲八卦的罪的另一半，就是**听信八卦**。箴言18：8说：“传舌人的言语如同美食，深入人的心腹。”这是真的，不是吗？八卦吸引了我们罪恶的本性。我们自然喜欢听八卦。但是想象一下，如果我们越来越多人，为了基督的缘故，为了那个被八卦的兄弟姐妹的缘故，挑战说八卦的人，对他们说：“你为什么要告诉我这个？”。“你跟某某说过刚才告诉我的话了吗？”。“他们知道你正在跟我说这些吗？”。“嘿，请等一下，我不确定我们是否知道所有的事实。”。“我们去找某某一起谈谈你刚才说的话，看看这是不是真的...”。“如果你的兄弟和姐妹们对于你所讲的八卦采用这种回应方式。你难道不感激吗？我相信你会的！

II. Now, a lot of what we have said about gossip applies equally to all the sins of the tongue that we will consider today. So, we can be briefer as we identify the other sins of the tongue on our list. The next one is **SLANDER**, which is also found in the New Testament ‘sin lists.’

现在，关于八卦我们所说的很多内容，同样适用于我们今天要考虑的所有口舌之

罪。因此，当我们在列表中找到其他舌头所犯的罪时，我们可以更简短一些。下

一个是**诽谤**，它也出现在新约的“罪的清单”中。

A. And slander is like gossip, but **the information is knowingly false**. So, it damages a person’s reputation. And we can do this when we ascribe wrong motives to a person, when we cannot see into their heart. So, we tell someone else that so and so is mad with me because they have not responded to an email or because of the way they looked at me when I saw them at the mall. Really? We can’t know that. We slander also when we knowingly misrepresent another person’s opinion or actions to make ourselves look better or to try and get them into trouble. We also slander when we make something out to be much worse than we know that it is. So, slander is deliberately passing along what we know is false.

诽谤和八卦相似，但却是使用虚假的信息。所以，它损害了一个人的声誉。当我们将错误的动机归因于某人，当我们看不到他的内心时，我们会这样做。所以，我们告诉别人某某如何如何生我的气，因为他不回我的

电子邮件，或者因为当我在购物中心见到他时，他看我的眼神。这是真的吗？我们不了解情况。当我们故意错译他人的意见或行为，以使自己看起来更好或试图让他人陷入麻烦时，我们也是在诽谤。当我们让事情往比我们所知道的更加糟糕的方向发展时，我们也是在诽谤。所以，诽谤是故意传播我们知道是虚假的信息。

III. And slander is a form of **LYING**, which is the next sin of the tongue that we want to consider.

而诽谤是某种形式的撒谎，这是我们要思考的舌头所犯的另一宗罪。

- A. To lie is not tell the truth. And we are to be people who speak the truth, the whole truth, and nothing but the truth, as the saying goes. In **John 8:44**, Jesus was speaking about the devil. He said, “*When he lies, he speaks out of his own character, for he is a liar and the father of lies.*” So, when we lie, we are behaving as though the devil were our father. But he is not. Our Father is God in heaven. And His Son and our Saviour, Jesus, is “*the way, the truth, and the life.*” Therefore, we ought to speak the truth.

撒谎就是不讲真理(实话)。我们要做讲真话的人, 完全讲真理的人, 除了真理不讲别的, 实话实说。在约翰福音第8: 44节中, 耶稣在谈到魔鬼。他说: “他说谎是出于自己; 因他本来是说谎的, 也是说谎之人的父”。所以, 当我们撒谎的时候, 我们的行为就好像魔鬼是我们的父一样。但他不是, 我们的父是天上的上帝。他的儿子我们的救主耶稣, 是“道路、真理和生命”。因此, 我们应该说真话。

- B. But we are in the second table of the law, which has to do, especially, with love of neighbour. So, **lies that injure our neighbour are particularly in view here**. And so, whether it is in court, in a work situation, in regards to relationships, or in our general conversations with others, we must remember that our lies will tear another person down, whether that be personal hurt or reputation or their freedom or their financial well-being, rather than to build them up, as our text commands us to do.

但我们在谈第二块法版上诫命, 就是要去做的事, 尤其是要爱你的邻舍。所以, **谎言对我们的邻舍的伤害在这里尤其明显**。因此, 无论是在法庭上, 在工作中, 在关系方面, 还是在我们与他人的一般对话中, 我们必须记住我们的谎言会击垮一个人, 无论是对个人的伤害或名誉的伤害或对他们的自由的妨害还是对他们的经济福祉的损害, 相反的我们要建立他们就像我们的证道经文命令我们去做的那样。

IV. The next sin of the tongue that we want to consider is a group of sins that come under the umbrella term **REVILING**. And reviling is also a prominent sin in the New Testament 'sin lists.' It includes such sins as speaking harsh words, insults, sarcasm, mocking, and ridicule.

我们接下来要思考的下一个舌头的罪是在**谩骂**这个伞下的一组罪。谩骂也是新约“罪清单”中一个突出的罪。它包括说难听的话、侮辱、讽刺、讥诮和嘲笑等罪。

A. And the common denominator in all these sins of the tongue is that they put

down or tear down or injure or humiliate or hurt. **Proverbs 12:18** says,

“There is

one whose rash words are like sword thrusts.” And if you have been on the receiving

end of any type of reviling, then you will know that pain all too well.

所有这些舌头的罪的共同点是他们推倒、拆毁、中伤、羞辱或伤害人。

箴言12:18说，“说话浮躁的，如刀刺人”。如果你一直处于受何种谩骂的一方，那么你就完全懂得其中的痛苦。

1. I expect that all of us have heard from our parents the saying that goes: “Sticks and stones will break my bones, but names will never hurt me.” And it is a useful saying in some ways. But words can *really* hurt, as Proverbs 12:18 says.

我想我们都从父母那里听到过：“棍子和石头能打断我的骨头，但名声伤害不了我。”但这在某些方面有用的。但话语真的能造人。正如箴言12:18所说的那样。

2. In Jen Wilkin's book on the Ten Commandments, she describes the sin of

reviling like this: “While flattery, silence, and misattribution (which we will look at next) are the subtle pickpockets of reputation, reviling stands in the lobby of First Reputation Bank spraying bullets and sacking the vault.”

在珍·威尔金（Jen Wilkin）关于十诫的书中，她是这样描述辱骂这种罪的：“虽然奉承、沉默和错误归因（我们接下来会看到）是声誉的狡猾扒手，但辱骂站在第一声誉银行的大厅里喷射子弹并洗劫金库。

3. And she makes the probing observation that social media brings the worst out of us in this area, sadly, in ways not much different than with unbelievers. She says, “We routinely exercise our online speech in the business of tearing down the good name of our neighbour the politician, the pastor, or the public figure ... We are like Bonnie and Clydes, with fully loaded-keyboards and fully seared consciences.”

她提出了一个探索性的观察，可悲的是，社交媒体在这方面给我们带来了最糟糕的一面，其方式与非信徒没有太大区别。她说：“我们经常在网上发表言论，以破坏我们的政治家、牧师或公众人物等邻舍的美好声誉... 我们就像邦妮和克莱德斯一样，键盘火力全开良心如同被烙铁烤熟了一般。

4. But she also observes that “social media is just a new vehicle for an old sin, one that works its way into whatever medium it can. We revile with our sarcasm that tears down our neighbour with a wink and a laugh. We revile in correcting our children by shaming [them] through tone and language choice ... We revile in emails and text threads and bumper stickers and casual conversations – in any setting and by any means where we perceive the opportunity to raise our own value by pushing down someone else’s.”

5. 但她也观察到“社交媒体只是旧罪的新工具，一种可以进入任何可能的媒体。我们用我们的讽刺来辱骂，用眨眼和嘲笑来撕毁我们的邻舍。我们的辱骂通过语气和语言选择来羞辱[他们]来纠正我们的孩子...我们通过电子邮件、手机短信以及汽车保险杠上的贴纸和休闲对话来辱骂人 – 在任何环境以任何方式，我们认为有机会通过贬低他人的价值来抬高自身的价值。

B. In the **James 3** reading from earlier, we read, “*With [the tongue] we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, these things ought not to be so.*” Earlier I quoted from **Proverbs 12:18**, which says, “*There is one whose rash words are like sword thrusts.*” But the rest of the verse says: “*But the tongue of the wise brings healing.*” So, let me ask you this: Are you one of the wise? Or, better yet, let me not ask you that question, but those who know you well: Would they say that you are a wise one whose tongue brings healing, or are your words often like sword thrusts? “*My brothers [and sisters], these things ought not to be so.*”

在之前所读的雅各书第3章中，我们读到“我们用舌头颂赞那为主、为父的，又用舌头咒诅那照着神形像被造的人。颂赞和咒诅从一个口里出来！我的弟兄们，这是不应当的！（雅各书 3:9-10）”。早些时候我引用了箴言12: 18，它说：“说话浮躁的，如刀刺人”。但经文的其余部分说：

“智慧人的舌头却为医人的良药”。所以，让我问你：你是智慧人之一吗？或者，更好的是，让我不是问你这个问题，而是问那些熟悉你的人：他们会说你是一个舌头带来医治的智慧人，还是你的话经常如刀刺人？

“我的弟兄们，这是不应当的”（雅3: 10）。

C. And **what about when we are on the receiving end of reviling?** How should we respond? By giving back as good as we get? Well, in his Gospel, Matthew tells us that the Lord Jesus was on the receiving end of reviling. When He hung on the cross, “*those who were crucified with Him also reviled Him.*” How did He respond? **1 Peter 2:23** tells us: “*When He was reviled, He did*

not revile in return.” And so, as 1 Peter 3:9 says, “Do not repay ... reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.”

当我们处于被辱骂的接收端时呢？我们应该如何应对？通过尽我们的良善来回报？嗯，在他的福音书中，马太告诉我们，主耶稣正处于辱骂的接收端。当他挂在十字架上时，“那和他同钉的强盗也是这样地讥诮他。（马太福音 27:44）”。他是如何回应的呢？彼得前书2：23告诉我们：“他被骂不还口；受害不说威吓的话，只将自己交托那按公义审判人的主。”。因此，正如彼得前书3：9 “不以恶报恶，以辱骂还辱骂，倒要祝福；因你们是为此蒙召，好叫你们承受福气。”

V. In the Jen Wilkin quote a moment ago, she referred to **FLATTERY, SILENCE, AND**

MISATTRIBUTION as “the subtle pickpockets of reputation.” So, what are these sins of the tongue and how do they tear down a person’s reputation?

在刚才的引述珍·威尔金的话中，她提到了奉承，沉默和错误归因等被认为是“声誉的狡猾扒手”。那么，这些属于什么舌头的罪呢？，它们如何破坏一个人的声誉的呢？

A. Well, **flattery** is when you say something nice about someone, but you do so in order to control them or manipulate them or get something out of them.

好吧，**奉承**是当你说某人好话时，但你这样做是为了控制或操纵他们或从中

得到一些东西。

1. **Proverbs 26:24-28** says, “ *Whoever hates disguises himself with his lips and harbours deceit in his heart; when he speaks graciously, believe him not, for there are seven abominations in his heart ... A lying tongue hates its victims, and a flattering mouth works ruin.*”

箴言书26：24-28说：“怨恨人的，用嘴粉饰，心里却藏着诡诈；他用甜言蜜语，你不可信他，因为他心中有七样可憎恶的。……虚谎的舌恨他所压伤的人；谄媚的口败坏人的事。（箴言 26:24-25, 28 和合本）

2. Countries all round the world are trying to ban hate speech at present. Well, these verses in Proverbs make it clear that flattery is hate speech. And that is because it can so easily lead someone into pride or foolishness.

目前世界各国都在努力禁止仇恨言论。嗯，箴言中的这些经文清楚地表明

奉承是仇恨言论。那是因为它很容易使某人陷入骄傲或愚蠢。

3. And so, while genuine praise and encouragement is entirely in keeping with what

our text commands, unmeant praise or over-praise is wrong.

因此，虽然真正的赞美和鼓励完全符合什么我们的证道经文的命令，无心的赞美或过度赞美是错误的。

B. **Silence** refers to those times when we remain silent when we should speak. And this is especially when the good name or reputation of our

neighbour is at stake. When we hear gossip or slander or reviling or lies or false accusations, and we remain silent, we wound our neighbour just as much as those who *are* speaking.

沉默是指当我们应该说话时却保持沉默。尤其是当我们邻舍的好名声或声誉受到威胁时。当我们听到流言蜚语、诽谤、辱骂、谎言或诬告时，我们保持沉默，我们伤害了我们的邻居，就像那些说坏话的人一样。

- C. **Misattribution** is when you take the credit for someone else's work or idea, or you blame others for your failings. Have you ever had a boss or a co-worker or classmate take the credit for one of your ideas? It stinks, doesn't it! And being wrongly blamed for something that you did not do is really painful. And so, we ought to look for every opportunity to praise others and give them the credit that they deserve, and we must also be quick to own our own sins and mistakes.

错误归因是指你把别人的工作或想法归功于自己，或者你把你的失败归咎于别人。你有没有老板或同事或同学把你的一个想法归功于他们自己的吗？太臭啦，对吗！还有错误地指责你没有做过的事情真的是很痛苦。所以，我们应该寻找每一个机会赞美他人并给予他们应得的荣誉，我们也必须迅速承认自己的罪恶和错误。

VI. Well, the next group of sins of the tongue are **CRITICAL SPEECH** (even when true), **TWISTING SOME-ONE ELSE'S WORDS**, and **PRONOUNCING A RUSHED JUDGMENT**.

好吧，舌头的下一组罪是批判性的言论（即使是真的），扭曲别人的话，并宣布一个仓促的判断。

- A. **Critical speech** is when we make negative comments about someone else that

might actually be true but *do not need to be said*. And this matter is all about

motive. Are we allowed to criticize others? Yes. In fact, there will be times when criticism is necessary, because something wrong *and important* has been said or

done. But that is the question, isn't it. Is this criticism *needful*?

评断的言论是指我们对其他人做出的负面评论，它可能是真的，但不需要说出来。而这件事就是关于动机的。我们可以评论别人吗？可以的。事实上，有时批评是必要的，因为一些错误和重要的事情已经有人说了或做了。但这就是问题所在，不是吗。这种评论真的还有必要吗？

1. Back in the day, when the children were around the dinner table together, one of them would be talking about something that happened when we were all at the shops on Tuesday (when it was actually Monday), and one of the other children would say, "Duh! It was Monday!" And I would rebuke the child who made the Monday comment. We all knew it was Monday. It was just an innocent mistake that was unimportant. And saying it like that was really saying to the

other: "You are such an idiot because you can't even get the days right! And I am so smart for pointing it out!"

在过去的时候，当孩子们一起围坐在餐桌旁时，其中一个会谈论周二（实际上是星期一）我们都在商店时发生的事情，另一个孩子会说：

“不对！那天是星期一！”我会责备发表是周一评论的孩子。我们都知道那天是星期一。这只是一个无心之错，这并不重要。这样说话的人，实际上是在跟对方说：“你真是个白痴，因为你连日子都搞不对！我真是太聪明了，因为我把它指出来了！”

2. So again, is the criticism needful? And are you delivering it in a kind manner?

那么，这些评论是必要的吗？你是以一种善意的方式来表达的吗？

B. But the next sin of the tongue is **twisting someone's words**. And congregation,

this is something that we are masters at. We know exactly how to retell a story that make us the hero and someone else the villain, by sharing only the bad

things they said and not the good, or leaving out things we said that provoked

their response, or by putting the worst light on someone else's words to prove a point we are making or to make them look guilty to others. And you know what? We start doing this, without ever having attended a class on it, from about age 2.

但舌头的下一个罪是**扭曲别人的话**。会众们，我们是做这种事情的大师。我们确切地知道如何通过只分享别人说的坏事而非好事来重述一个使我们成为英雄而让别人成为恶棍的故事，或者省略我们要说的话来刺激他们的反应，或者通过对别人的话进行最糟糕的曝光，以证明我们正在提出的观点或让他们在别人看起来是有罪的。你知道吗？我们从大约 2 岁起就开始这么做了，从来不用人教。

C. Another sin of the tongue is **pronouncing a judgment when we do not have all the facts or the person we are accusing is not there to defend themselves**. Proverbs 18:17 says, "*The one who states his case first seems right, until the other comes and examines him.*" But all too often, we hear one side of the story and pronounce our judgment. And this is as in that has been **magnified by social media**. Someone's actions or words are condemned on Twitter and the tweet gets 300,000 retweets. Two days later a retraction is published because more evidence or context has come to light, but that tweet only gets 10,000 retweets.

舌头的另一宗罪是，当我们还没有掌握全部的事实或我们所指控的人没在场为自己辩护时，就宣告判决。箴言书18: 17说：“先诉情由的，似乎有理；但邻舍来到，就察出实情。”但很多时候，我们听到故事的一面，就宣布我们的判断。这就像被社交媒体放大了一样。某人的行为或言论在推特上受到谴责，这条推文获得了30万次转发。两天后，由于更多证据或背景曝光，再发了一条推文，但该推文仅获得1万次的转发。

VII. And one last sin of the tongue that must be added to this list is the sin of

EXAGGERATION. And I have to be honest and share that this is as in that I am prone to commit. And it seems like such a little thing, but it is not. And I usually do it for the sake of humour, more than anything else. But what I did gets dressed up a little or improved in the telling to make me look better or to make the account a bit more interesting. The problem is though, it's not the truth anymore. And Kevin de Young nails the issue here when he asks: "Are you someone who can be trusted to represent yourself accurately in even the smallest details of your life?" For of one thing we can be sure, the Lord Jesus would never have added a single kilometer to how far He walked, or subtracted a single minute from how long He slept, to enhance what He was saying.

必须添加到此列表中的舌头的最后一个罪是夸张。我必须诚实并分享这一点，因为我很容易犯这个罪。这似乎是一件小事，但事实并非如此。我通常这样做是为了幽默，而不是因为其它别的事情。但是我所做的是在讲述中加上一点修饰或改进，让我看起来更好或使记载更有趣。但问题是，这不再是事实了。凯文·德·杨（Kevin de Young）在这里直指这个问题，他问道：“你是一个可以信任的人，可以在你生活中最小的细节上准确地代表你自己吗？有一件事我们可以肯定，主耶稣绝不会在他走多远上增加一公里，或者从他睡了多长时间中减去一分钟，以强化他所说的。

Well, as we draw to a close, while we have called these sins sin of the tongue, they

are, at base, **sins of the heart**. And the Lord Jesus made this point when He said to

the Pharisees, "*How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks.*" The words we speak are us giving voice to what lies in here. And this is why, as we said at the beginning of the sermon, our text in chapter 4 will only help us if it is read in connection with the truth of chapters 1-3 – who we are in Christ. We must understand and believe that on the cross Jesus paid the price for all our 9th Commandment sins. And we have been united with Him. And He has given us His Spirit, who is making us to be more and more like Jesus. For only then we will love our text and be eager to use our tongue to speak the truth, and to build others up rather than to tear them down.

好吧，当我们接近尾声时，虽然我们称这些罪是舌头上的罪，但它们从根本上说，是内心的罪。主耶稣在责备法利赛人时说出了这个观点：“你们既是恶人，怎能说出好话来呢？因为心里所充满的，口里就说出来。”（太12：34）我们说的话就是我们内心想要表达的内容。这就是为什么，正如我们在讲道开始时所说，我们在第4章的经文只有结合第1-3章的真理来阅读，才会帮助到我们——我们在基督里是谁。我们必须明白并相信，耶稣在十字架上为我们所有违背第九诫命的罪付上了代价。我们已经与他联合了。他赐给我们他的圣灵，使我们越来越像耶稣。因为只有这样，我们才会热爱我们的经文，渴望用我们的舌头说出真理，建立别人而不是拆毁他们。

Do you know what biting your tongue means? We can do it accidentally while we are eating. That is to literally bite your tongue. Ouch! But we use that

phrase also to describe when we were going to say something, but we chose instead to not say it. And biting your tongue in this way starts with the heart. It is when, for Christ's sake, we choose not to say what we were thinking about saying. May the Spirit of the Lord help us to be this sort of person. And when we must speak, may our speech be governed by the principle of Psalm 19:14: *"Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer."* Amen.

你知道“咬住舌头”是什么意思吗？它可以是我们正在吃饭时不小心咬到的。那是字面上的意思，哎哟！但我们也使用这个短语描述当我们有时想要说些什么，但我们选择不说。以这种方式咬住舌头，从心里开始做起。这是在为着基督的缘故，我们选择不说出我们想要说的话的时候。愿主的灵帮助我们成为这样的人。当我们必须说话时，愿我们的讲话受诗篇19：14原则的支配：“耶和华—我的磐石，我的救赎主啊，愿我口中的言语、心里的意念在你面前蒙悦纳。（诗篇 19:14）”。阿们！