

Gossip

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English Definitions

Merriam-Webster's Collegiate Dictionary defines the noun "gossip" as "(1) a person who habitually reveals personal or sensational facts about others; (2) a rumor or report of an intimate nature; a chatty talk; the subject matter of gossip." The verb "gossip" means "to relate gossip." A "gossipmonger" is "a person who starts or spreads gossip." The adjective "gossipy" describes one who is "characterized by, full of, or given to gossip."

The Bing Dictionary gives the following definition of gossip (noun): "(1) conversation about personal matters: conversation about the personal details of other people's lives, whether rumor or fact, especially when malicious; (2) casual conversation: informal conversation or writing about recent and often personal events; (3) habitual talker: somebody who habitually discusses the personal details of others' lives."

The Concise Oxford English Dictionary says when used as a noun, gossip refers to "(1) casual conversation or unsubstantiated reports about other people; (2) chiefly derogatory a person who likes talking about other people's private lives." Used as a verb, it describes the act of "engaging in gossip."

Occurrences in the English

The English word "gossip" occurs 7x in 7 verses in the NASB (Prov. 20:19; Rom. 1:29; 2 Cor. 12:20; 1 Tim. 3:11; 5:13; 2 Tim. 3:3; Titus 2:3).

The NASB translation of Proverbs 20:19 says, "He who goes about as a slanderer reveals secrets, Therefore do not associate with a ***gossip** [Lit., one who opens his lips]. The KJV says, "meddle not with him that **flattereth with his lips**." The NKJV says, "do not associate with one who **flatters with his lips**."

The NASB translation of Romans 1:29 reads, "being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are ***gossips**." Both the KJV and the NKJV translate this as "**whisperers**."

The NASB translation of 2 Corinthians 12:20 says, "For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, ***gossip**, arrogance, disturbances." Both the KJV and the NKJV translate this as "**whisperings**."

The NASB translation of 1 Timothy 3:11 says, “Women must likewise be dignified, not malicious ***gossips**, but temperate, faithful in all things.” Both the KJV and the NKJV translate this as “**not slanderers**.”

The NASB translation of 1 Timothy 5:13 says, “At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also ***gossips** and busybodies, talking about things not proper to mention.” The KJV renders this as “**tattlers**” while the NKJV reads “**gossips**.”

The NASB translation of 2 Timothy 3:3 refers to those who are “unloving, irreconcilable, malicious ***gossips**, without self-control, brutal, haters of good.” The KJV renders this as “**false accusers**” while NKJV reads “**slanderers**.”

The NASB translation of Titus 2:3 says, “Older women likewise are to be reverent in their behavior, not malicious ***gossips** nor enslaved to much wine, teaching what is good.” The KJV renders this as “**not false accusers**” while the NKJV reads “**not slanderers**.”

*Proverbs 20:19 (NASB95) — 19 He who goes about as a slanderer reveals secrets, Therefore do not associate with a ***gossip** [Lit., one who opens his lips].*

*Proverbs 20:19 (KJV) — 19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with **him that flattereth with his lips**.*

*Proverbs 20:19 (NKJV) — 19 He who goes about as a talebearer reveals secrets; Therefore do not associate with **one who flatters with his lips**.*

*Romans 1:29 (NASB95) — 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are ***gossips**,*

*Romans 1:29 (KJV) — 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; **whisperers**,*

*Romans 1:29 (NKJV) — 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are **whisperers**,*

*2 Corinthians 12:20 (NASB95) — 20 For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, ***gossip**, arrogance, disturbances;*

*2 Corinthians 12:20 (KJV) — 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, **whisperings**, swellings, tumults:*

2 Corinthians 12:20 (NKJV) — 20 For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, **whisperings**, conceits, tumults;

1 Timothy 3:11 (NASB95) — 11 Women must likewise be dignified, not malicious ***gossips**, but temperate, faithful in all things.

1 Timothy 3:11 (KJV) — 11 Even so must their wives be grave, not **slanderers**, sober, faithful in all things.

1 Timothy 3:11 (NKJV) — 11 Likewise, their wives must be reverent, not **slanderers**, temperate, faithful in all things.

1 Timothy 5:13 (NASB95) — 13 At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also ***gossips** and busybodies, talking about things not proper to mention.

1 Timothy 5:13 (KJV) — 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but **tattlers** also and busybodies, speaking things which they ought not.

1 Timothy 5:13 (NKJV) — 13 And besides they learn to be idle, wandering about from house to house, and not only idle but also **gossips** and busybodies, saying things which they ought not.

2 Timothy 3:3 (NASB95) — 3 unloving, irreconcilable, malicious ***gossips**, without self-control, brutal, haters of good,

2 Timothy 3:3 (KJV) — 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

2 Timothy 3:3 (NKJV) — 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

Titus 2:3 (NASB95) — 3 Older women likewise are to be reverent in their behavior, not malicious ***gossips** nor enslaved to much wine, teaching what is good,

Titus 2:3 (KJV) — 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Titus 2:3 (NKJV) — 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

Occurrences in the Greek

Greek Word #1228

Thomas defines the adjective διάβολος [diabolos], derived from **diaballō** [to bring charges (usually with hostile intent)], as “slanderous, accusing falsely” [1228].

BDAG say it “(1) pertains to engagement in slander, slanderous; (2) substantively, one who engages in slander, in our literature as title of the principal transcendent evil being, i.e., the adversary/devil, [which was] already current in the LXX.”

Louw & Nida define it as “(a title for the Devil, literally ‘slanderer’): the principal supernatural evil being - ‘Devil, Satan’” [12.34] or as a “(derivative of διαβάλλω ‘to slander,’ not occurring in the NT) one who engages in slander - ‘slanderer’” [33.397].

The word occurs 37x in 35 verses in the NT. Most frequently, it is translated “devil” (Matt. 4:1, 5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Eph. 4:27; 6:11; 1 Tim. 3:6, 7; 2 Tim. 2:26; Heb. 2:14; James 4:7; 1 Pet. 5:8; 1 John 3:8 [3x], 10; Jude 9; Rev. 2:10; 12:9, 12; 20:2, 10), but thrice it is rendered “malicious gossips” (1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3).

*Matthew 4:1 (NASB95) — 1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the *devil.*

*Matthew 4:5 (NASB95) — 5 Then the *devil took Him into the holy city and had Him stand on the pinnacle of the temple,*

*Matthew 4:8 (NASB95) — 8 Again, the *devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory;*

*Matthew 4:11 (NASB95) — 11 Then the *devil left Him; and behold, angels came and began to minister to Him.*

*Matthew 13:39 (NASB95) — 39 and the enemy who sowed them is the *devil, and the harvest is the end of the age; and the reapers are angels.*

*Matthew 25:41 (NASB95) — 41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the *devil and his angels;*

*Luke 4:2 (NASB95) — 2 for forty days, being tempted by the *devil. And He ate nothing during those days, and when they had ended, He became hungry.*

*Luke 4:3 (NASB95) — 3 And the ***devil** said to Him, “If You are the Son of God, tell this stone to become bread.”*

*Luke 4:6 (NASB95) — 6 And the ***devil** said to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish.*

*Luke 4:13 (NASB95) — 13 When the ***devil** had finished every temptation, he left Him until an opportune time.*

*Luke 8:12 (NASB95) — 12 “Those beside the road are those who have heard; then the ***devil** comes and takes away the word from their heart, so that they will not believe and be saved.*

*John 6:70 (NASB95) — 70 Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a ***devil**?”*

*John 8:44 (NASB95) — 44 “You are of your father the ***devil**, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.*

*John 13:2 (NASB95) — 2 During supper, the ***devil** having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,*

*Acts 10:38 (NASB95) — 38 “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the ***devil**, for God was with Him.*

*Acts 13:10 (NASB95) — 10 and said, “You who are full of all deceit and fraud, you son of the ***devil**, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?*

*Ephesians 4:27 (NASB95) — 27 and do not give the ***devil** an opportunity.*

*Ephesians 6:11 (NASB95) — 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the ***devil**.*

*1 Timothy 3:6 (NASB95) — 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the ***devil**.*

*1 Timothy 3:7 (NASB95) — 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the ***devil**.*

*2 Timothy 2:26 (NASB95) — 26 and they may come to their senses and escape from the snare of the ***devil**, having been held captive by him to do his will.*

*Hebrews 2:14 (NASB95) — 14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the ***devil**,*

*James 4:7 (NASB95) — 7 Submit therefore to God. Resist the ***devil** and he will flee from you.*

*1 Peter 5:8 (NASB95) — 8 Be of sober spirit, be on the alert. Your adversary, the ***devil**, prowls around like a roaring lion, seeking someone to devour.*

*1 John 3:8 (NASB95) — 8 the one who practices sin is of the ***devil**; for the ***devil** has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the ***devil**.*

*1 John 3:10 (NASB95) — 10 By this the children of God and the children of the ***devil** are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.*

*Jude 9 (NASB95) — 9 But Michael the archangel, when he disputed with the ***devil** and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!”*

*Revelation 2:10 (NASB95) — 10 ‘Do not fear what you are about to suffer. Behold, the ***devil** is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.*

*Revelation 12:9 (NASB95) — 9 And the great dragon was thrown down, the serpent of old who is called the ***devil** and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.*

*Revelation 12:12 (NASB95) — 12 “For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the ***devil** has come down to you, having great wrath, knowing that he has only a short time.”*

*Revelation 20:2 (NASB95) — 2 And he laid hold of the dragon, the serpent of old, who is the ***devil** and Satan, and bound him for a thousand years;*

*Revelation 20:10 (NASB95) — 10 And the ***devil** who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

*1 Timothy 3:11 (NASB95) — 11 Women must likewise be dignified, not ***malicious** ***gossips**, but temperate, faithful in all things.*

*2 Timothy 3:3 (NASB95) — 3 unloving, irreconcilable, ***malicious** ***gossips**, without self-control, brutal, haters of good,*

*Titus 2:3 (NASB95) — 3 Older women likewise are to be reverent in their behavior, not *malicious *gossips nor enslaved to much wine, teaching what is good,*

Greek Word #5587

Thomas defines the noun ψιθυρισμός [psithurismos], derived from **psithurizō** [to whisper], as “a whispering” [5587].

BDAG say it is used “in our literature only in a bad sense [describing] derogatory information about someone that is offered in a tone of confidentiality, (secret) gossip, tale-bearing.”

Louw & Nida define it as “providing harmful information about a person, often spoken in whispers or in low voice, with the implication that such information is not widely known and therefore should presumably be kept secret - ‘gossip’” [33.404].

It occurs 1x in the NT, where it is translated “gossip” (2 Cor. 12:20).

*2 Corinthians 12:20 (NASB95) — 20 For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, *gossip, arrogance, disturbances;*

Greek Word #5588

Thomas defines the noun ψιθυριστής [psithuristēs], derived from the same as **psithurismos** [a whispering], as “a whisperer” [5588].

BDAG say it refers to a “rumormonger, tale-bearer.”

Louw & Nida define it as “one who habitually engages in gossip - ‘gossiper’” [33.405].

The word occurs 1x in the NT, where it is translated “gossips” (Rom. 1:29).

*Romans 1:29 (NASB95) — 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are *gossips,*

Greek Word #5396

Thomas defines the verb φλυαρέω [phluareō], derived from **phluaros** [babbling], as “to talk nonsense” [5396].

BDAG say it means “to indulge in utterance that makes no sense, talk nonsense (about), disparage... disparaging us w. outrageous statements or chattering maliciously about us (=bad-mouthing us).”

Louw & Nida say it means “to speak in such a way as to make no sense, presumably because of ignorance of what is involved - ‘to talk nonsense.’ In some languages ‘to talk nonsense’ is ‘to

talk without understanding what one is saying,’ but in other instances an equivalent may be ‘to talk without anybody being able to understand what one is saying’” [33.374].

This word occurs 1x in the NT, where it is translated “unjustly accusing” (3 John 10).

*3 John 10 (NASB95) — 10 For this reason, if I come, I will call attention to his deeds which he does, *unjustly *accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church.*

Greek Word #5397

Thomas defines the adjective φλύαρος [phluaros], derived from **phluō** [to babble], as “babbling” [5397].

BDAG say it refers to one who is “gossipy.”

Louw & Nida say this word is a “(derivative of φλυαρέω ‘to talk nonsense’ [33.374]) [is] pertaining to talking nonsense—’one who talks nonsense, gossipy’ It is possible that in 1 Tim. 5:13, φλύαρος should be rendered as ‘gossipy’ in view of the fact that one who speaks nonsense about someone else is normally gossiping” [33.375].

This word occurs 1x in the NT, where it is translated “gossips” (1 Tim. 5:13).

*1 Timothy 5:13 (NASB95) — 13 At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also *gossips and busybodies, talking about things not proper to mention.*

Gossip is Characteristic of Sinful Humanity

Gossip is commonly practiced in our fallen sinful world (Rom. 1:28-32, esp. vs. 29).

*Romans 1:28-32 (NASB95) — 28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are *gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.*

It is reflected in the lives of those who hold a form of godliness but have denied its power (2 Tim. 3:1-5, esp. vs. 3).

*2 Timothy 3:1-5 (NASB95) — 1 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, *malicious*

**gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of godliness, although they have denied its power; Avoid such men as these.*

Gossip is Typical of Wayward Brethren

Sometimes this sin finds its way into the church of God, especially among those who are proud (3 John 9-10).

*3 John 9-10 (NASB95) — 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say. 10 For this reason, if I come, I will call attention to his deeds which he does, ***unjustly *accusing** us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church.*

Paul was fearful that, when he next visited the Corinthians, he would find that they were still engaging in gossip and other related transgressions (2 Cor. 12:20-21).

*2 Corinthians 12:20-21 (NASB95) — 20 For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, ***gossip**, arrogance, disturbances; 21 I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.*

Gossip is not Representative of Faithful Disciples

The wives of elders and deacons must be dignified, not malicious gossips, but temperate, faithful in all things (1 Tim. 3:11).

*1 Timothy 3:11 (NASB95) — 11 Women must likewise be dignified, not ***malicious *gossips**, but temperate, faithful in all things.*

The same should be true of older, mature Christian women (Titus 2:3-5).

*Titus 2:3-5 (NASB95) — 3 Older women likewise are to be reverent in their behavior, not ***malicious *gossips** nor enslaved to much wine, teaching what is good, 4 so that they may encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.*

Younger women/widows must exercise caution in this regard (1 Tim. 5:11-15).

1 Timothy 5:11-15 (NASB95) — 11 But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, 12 thus incurring condemnation, because they have set aside their previous pledge. 13 At the same time they also learn to be idle, as they go around from house to house; and not

*merely idle, but also *gossips and busybodies, talking about things not proper to mention. 14 Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; 15 for some have already turned aside to follow Satan.*

Conclusion

One must distinguish between legitimate conversation and gossip. For the sake of illustration, consider the example of the Corinthians. Paul said, “For I have been informed concerning you, my brethren, by Chloe’s people, that there are quarrels among you” (1 Cor. 1:10-13, esp. vs. 11).

1 Corinthians 1:10-13 (NASB95) — 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment. 11 For I have been informed concerning you, my brethren, by Chloe’s people, that there are quarrels among you. 12 Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Cephas,” and “I of Christ.” 13 Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?

The inspired apostle treated as factual the report of their tolerance of immorality (1 Cor. 5:1-2).

1 Corinthians 5:1-2 (NASB95) — 1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

Offering instruction and correction regarding the observance of the Lord’s supper, he said, “I hear that divisions exist among you; and in part I believe it” (1 Cor. 11:17-22).

*1 Corinthians 11:17-22 (NASB95) — 17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse. **18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it.** 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not to eat the Lord’s Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.*

From a positive standpoint, Paul was greatly comforted by Titus’ report of their repentance (2 Cor. 7:5-7).

*2 Corinthians 7:5-7 (NASB95) — 5 For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within. **6 But God, who comforts the depressed, comforted us by the coming of Titus; 7 and not only by his coming, but also by the comfort with which he was comforted in you, as he***

reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

His own ministry was the subject of good reports and evil reports (2 Cor. 6:4-10; cf. Rom. 3:8; 1 Cor. 4:13).

2 Corinthians 6:4-10 (NASB95) — 4 but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, 5 in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, 6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, 7 in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, 8 by glory and dishonor, by evil report and good report; regarded as deceivers and yet true; 9 as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, 10 as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

Romans 3:8 (NASB95) — 8 And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.

1 Corinthians 4:13 (NASB95) — 13 when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.

As Satan is a relentless accuser of the brethren (Rev. 12:9-12; Job 1:6-12; 2:1-6; Zech. 3:1-5), one who gossips engages in malicious and slanderous accusation. Satan expects the worst, longing for our downfall and destruction (Luke 22:31-32; 1 Pet. 5:8-9); so likewise does one who engages in gossip.

*Revelation 12:9-12 (NASB95) — 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. 10 Then I heard a loud voice in heaven, saying, “**Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.** 11 “And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. 12 “For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time.”*

Job 1:6-12 (NASB95) — 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 The Lord said to Satan, “From where do you come?” Then Satan answered the Lord and said, “From roaming about on the earth and walking around on it.” 8 The Lord said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.” 9 Then Satan answered the Lord, “Does Job fear God for nothing? 10 “Have You not made a hedge about him and his

house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. **11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”** 12 Then the Lord said to Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So Satan departed from the presence of the Lord.

*Job 2:1-6 (NASB95) — 1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. 2 The Lord said to Satan, “Where have you come from?” Then Satan answered the Lord and said, “From roaming about on the earth and walking around on it.” 3 The Lord said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause.” 4 Satan answered the Lord and said, “Skin for skin! Yes, all that a man has he will give for his life. 5 **“However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.”** 6 So the Lord said to Satan, “Behold, he is in your power, only spare his life.”*

Zechariah 3:1-5 (NASB95) — 1 Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. 2 The Lord said to Satan, “The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” 3 Now Joshua was clothed with filthy garments and standing before the angel. 4 He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.” 5 Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by.

Luke 22:31-32 (NASB95) — 31 “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

1 Peter 5:8-9 (NASB95) — 8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

Therefore, as followers of the Lord Jesus, who committed no sin, nor was any deceit found in His mouth (1 Pet. 2:21-25), may we all (male and female, young and old) guard our lips (Prov. 13:3; 20:19) and bridle our tongues (James 3:2-12).

1 Peter 2:21-25 (NASB95) — 21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 who committed no sin, nor was any deceit found in His mouth; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24 and He Himself bore our sins in His body on

the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

Proverbs 13:3 (NASB95) — 3 The one who guards his mouth preserves his life; The one who opens wide his lips comes to ruin.

*Proverbs 20:19 (NASB95) — 19 He who goes about as a slanderer reveals secrets, Therefore do not associate with a *gossip [Lit., one who opens his lips].*

James 3:2-12 (NASB95) — 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. 3 Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. 4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. 5 So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. 7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. 8 But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.