

February 22, 2026

A Tongue Made New

Free Grace Presbyterian Church

SOME THOUGHTS FOR REFLECTION

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer.

Psalm 19:14

Now it is evident that speech was given to man, not that men might therewith deceive one another, but that one man might make known his thoughts to another. To use speech, then, for the purpose of deception, and not for its appointed end, is a sin.

St. Augustine
4th-5th century bishop of Hippo

You have died with Christ; act and speak and think therefore so as to make it plain that this “death” is no mere figure of speech, but a real event which has severed the links which bound you to the dominion of sin. In short, be (in actual practice) what you now are (by a divine act).

F.F. Bruce
20th-century Scottish biblical scholar

Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

Colossians 4:6

Set a guard, O LORD, over my mouth; keep watch over the door of my lips!

Psalm 141:3

These are the things that you shall do: Speak the truth to one another; render in your gates judgments that are true and make for peace;

Zechariah 8:16

Nothing can be more cruel than the tenderness that consigns another to his sin. Nothing can be more compassionate than the severe rebuke that calls a brother back from the path of sin.

Dietrich Bonhoeffer
20th century German Lutheran pastor and theologian

GOD SUMMONS US BY HIS GRACE

Leader: He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.

Psalms 91

People: **I will say to the LORD, "My refuge and my fortress, my God, in whom I trust."**

Leader: The LORD is righteous in all his ways and kind in all his works. The LORD is near to all who call on him, to all who call on him in truth.

Psalms 145

People: **My mouth will speak the praise of the LORD, and let all flesh bless his holy name forever and ever.**

We use our words rightly, ascribing worthiness to God

"Heavenly Hosts in Ceaseless Worship"



1. Heaven-ly hosts in cease-less wor-ship, "Ho-ly, ho-ly, ho-ly!" cry;
2. All cre-a-tion, all re-demp-tion join to sing the Sa-vior's worth;



"He who is, who was, and will be, God Al-migh-ty, Lord Most High.
Lamb of God whose blood has bought us, kings and priests to reign on Earth.



Praise and ho-nor, power and glo-ry be to him who reigns a-lone."
Wealth and wis-dom, power and glo-ry, ho-nor, might, do-min-ion, praise



We, with all his hands have fa-shioned fall be-fore the Fa-ther's throne.
now be his from all his crea-tures and to e-ver-last-ing days!

And one called to another and said:
"Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"
Isaiah 6

"How Great Thou Art"

1. O Lord, my God, when I in awe - some won - der con - sid - er
 2. When through the woods and for - est glades I wan - der, and hear the
 3. And when I think that God, his Son not spar - ing, sent him to
 4. When Christ shall come with shout of ac - cla - ma - tion and take me

all the worlds thy hands have made; I see the stars, I hear the rol - ling
 birds sing sweet - ly in the trees; when I look down from loft - y moun - tain
 die, I scarce can take it in, that on the cross, my bur - den glad - ly
 home, what joy shall fill my heart! Then I shall bow in hum - ble ad - o -

thun - der, thy pow'r through - out the u - ni - verse dis - played. Then sings my
 gran - deur, and hear the brook and feel the gen - tle breeze.
 bear - ing, he bled and died to take a - way my sin.
 ra - tion, and there pro - claim, my God, how great thou art!

soul, my Sav - ior God, to thee: how great thou art, how great thou art! Then sings my

soul, my Sav - ior God, to thee: how great thou art, how great thou art!

For from him and
 through him and to
 him are all things.
 To him be glory
 forever. Amen.

Romans 11

We pray as we sing, asking God to prepare us for his word

"Come, Holy Spirit, Come"



1. Come, Ho - ly Spi - rit, come; let thy bright beams a - rise; dis -
2. Con - vince us of our sin, then lead to Je - sus' blood, and



pel the dark - ness from our minds and o - pen all our eyes.
to our wond' - ring view re - veal the se - cret love of God. *Chorus: Come,*



Ho - ly Spi - rit come! Give light to dark - ened eyes;



kin - dle in our hearts the flames of ne - ver dy - ing love. 3. 'Tis



thine to cleanse the heart, to sanc - ti - fy the soul, to pour fresh life in
there - fore, in our hearts; our minds from bon - dage free, then we shall know and



ev - 'ry part, and re - cre - ate us whole. 4. Dwell,
praise and love the Fa - ther, Son, and thee. *Chorus: Come,* Ho - ly Spi - rit come! Give



light to dark - ened eyes; kin - dle in our hearts the flames of ne - ver dy - ing love.

Teach me to do
your will, for you
are my God!
Let your good
Spirit lead me on
level ground!
Psalm 143

GOD SPEAKS WITH US BY HIS GRACE

Ephesians 4:17-25

[17] Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. [18] They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. [19] They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. [20] But that is not the way you learned Christ!—[21] assuming that you have heard about him and were taught in him, as the truth is in Jesus, [22] to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, [23] and to be renewed in the spirit of your minds, [24] and to put on the new self, created after the likeness of God in true righteousness and holiness. [25] Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

Leader: This is the Word of the Lord.

People: Thanks be to God!

Rev. Adam Lee

A Tongue Made New

Living as the New Creation

Intro: Overview of Ephesians 1-4:24

Because Christ has made us a new creation, we are to honor our shared life as one body:

1) **By putting away falsehood (v25)**

2) **By speaking the truth (v25)**

GOD SANCTIFIES US BY HIS GRACE

Hosea 14

The repentance that begins a new relationship with God is not primarily a matter of drawing up lists of specific sins you are sorry for and want to change...

The repentance that really changes your heart and your relationship with God begins when you recognize that your main sin, the sin under the rest of your sins, is your self-salvation project.

Repentance, then, is confessing the things besides God himself that you have been relying on for your hope, significance, and security. That means we should repent not only for things we have done wrong (like cheating or lying), but also for the motivations beneath our good works.

Tim Keller

Isaiah 6

Hebrews 9

God declares that the words of our lips have not always been right before him

Return, O Israel, to the LORD your God, for you have stumbled because of your iniquity. Take with you words and return to the LORD; say to him, "Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips. Assyria shall not save us; we will not ride on horses; and we will say no more, 'Our God,' to the work of our hands. In you the orphan finds mercy."

We confess that the sin of our words weighs heavy upon us

Gracious Father,

We confess that with our lips we bless you,
and with those same lips we harm those made in your image.
We have used our tongues to tear down rather than to build up,
to justify ourselves rather than to edify our brothers and sisters.
We confess our sins of speech,
and we also confess our sins of silence.
We have remained quiet when truth was required,
we have failed to defend the defenseless,
and we have withheld words of guidance and care from those who were lost.

Father, we acknowledge that these words flow from hearts that still need your cleansing.

What comes from our mouths reveals what lingers within us.
Cleanse our hearts, renew our minds,
and let our speech reflect the new life you have given us in Christ.

We thank you that your Son spoke only the words you gave him—
words of truth, mercy, and life—
and that by his death and resurrection he has made us a new creation.
Touch our lips and make them clean,
that what proceeds from our mouths would bring life rather than death,
for the good of your church and the glory of your name.

We ask this through Jesus Christ our Lord. Amen.

We use this time in God's presence to confess our sins and our need for God's grace, silently, personally, before him alone. We invite you to join us in sorrow over your sin and joy in his grace and mercy in Jesus Christ.

God assures that he cleanses our lips better than with burning coals

Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."...

Hear how God has dealt with the sins of your lips:

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

We respond to God's assurance, resting on Christ our sure foundation!

"The Church's One Foundation"



1. The chur - ch's one foun - da - tion is Je - sus Christ, her Lord; she
2. E - lect from ev - 'ry na - tion, yet one o'er all the earth, her
3. 'Mid toil and tri - bu - la - tion, and tu - mult of her war, she
4. Yet she on earth hath un - ion with God the Three in One, and



is his new cre - a - tion by wa - ter and the Word: from
char - ter of sal - va - tion: one Lord, one faith, one birth: one
waits the con - sum - ma - tion of peace for - e - ver more; 'til
my - stic sweet com - mu - nion with those whose rest is won: O



heav'n he came and sought her to be his ho - ly bride; with
ho - ly name she bless - es, par - takes one ho - ly food, and
with the vi - sion glor - ious her long - ing eyes are blessed, and
hap - py ones and ho - ly! Lord, give us grace that we, like

1. 2. 3.



his own blood he bought her, and for her life he died.
to one hope she press - es, with ev - 'ry grace en - dued.
the great church vic - tor - ious shall be the church at rest.
them, the meek and low - ly, on



high may dwell, that they will dwell, that we will dwell with thee.

For just as the
body is one and
has many
members, and all
the members of
the body, though
many, are one
body, so it is with
Christ.

1 Corinthians 12

GOD STRENGTHENS US BY HIS GRACE

We celebrate the Lord's supper, the true morsel to be received

We celebrate God's free grace to us in Jesus Christ by observing the Lord's Supper each Sunday. We invite to the Lord's Table all who are baptized followers of Jesus Christ under the authority of Christ and his body, the Church. By eating the bread and drinking the cup, you are acknowledging that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for your salvation. If you have any doubts about your participation, please speak to one of the elders after the service.

So strengthen
your heart by
partaking of this
bread in the
knowledge that it
is spiritual, and
make the face of
your soul joyful.
Cyril of Jerusalem

"When I Survey the Wondrous Cross"

1. When I sur - vey the won - drous cross
2. For - bid it, Lord, that I should boast,
3. See, from his head, his hands, his feet,
4. Were the whole realm of na - ture mine,
5 on which the Prince of glo - ry died,
save in the death of Christ my God:
sor - row and love flow min - gled down:
that were a pres - ent far too small;
9 my rich - est gain I count but loss,
all the vain things that charm me most,
did e'er such love and sor - row meet,
love so a - maz - ing, so di - vine,
13 and pour con - tempt on all my pride.
I sac - ri - fice them to his blood.
or thorns com - pose so rich a crown?
de - mands my soul, my life, my all.

We profess together that Jesus has worked and speaks for us as our mediator

Leader: How does Jesus fulfill the work the Father gave him?

People: The Lord Jesus most willingly undertook the work of mediator, and in order to discharge its obligations he was born under the law and perfectly fulfilled it. He endured most grievous torments in his soul and most painful sufferings in his body; he was crucified, died, and was buried; he remained under the power of death, yet his body did not undergo decay; and he arose from the dead on the third day with the same body in which he had suffered.

Leader: And what does Jesus accomplish by his work?

People: The Lord Jesus, by his perfect obedience and sacrifice of himself—which he through the eternal Spirit once offered up to God—has fully satisfied the justice of his Father. He purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for all those whom the Father has given to him.

Westminster
Confession of Faith 8.4

Westminster
Confession of Faith 8.5

Everything we do
in the Christian life
is easier than
prayer.
D. Martyn Lloyd-Jones

In prayer, cleansed by the blood of Christ, we ask God's will be done

*During this time we live in faith, trusting in the power of his grace,
placing our lives and our church in his hands.
We ask that he would work in us and through us for his glory.*

GOD SENDS US BY HIS GRACE

We depart, lifting high the one who cleanses us from all our sin

"Lift High the Name of Jesus"



1. Lift high the name of Je - sus, of Je - sus our King. Make
2. Lift high the name of Je - sus, of Je - sus our Lord. His
3. Lift high the name of Je - sus, of Je - sus our Light. No



5 known the pow - er of his grace, the beau - ty of his peace. Re -
pow'r in us is great - er than, is great - er than this world. To
oth - er name on earth can save, can raise a soul to life. He



9 mem - ber how his mer - cy reached and we cried out to him. He
share the rea - son for our hope, to serve with love and grace, that
o - pens up our eyes to see the har - vest he has grown. We



13 lift - ed us to so - lid ground, to free - dom from our sin. Oh
all who see him shine through us might bring the Fa - ther praise.
la - bor in his fields of grace as he leads sin - ners home.



17 sing my soul and tell all he's done 'till the earth and heavens are filled with his glo - ry.

And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."
Acts 4

God declares that he will establish our words in grace

2 Thessalonians 2

Leader: Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

People: Amen

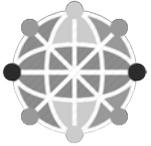
*Please stay and join us for a time of enjoying each other's company.
This is a time to share in life together as the gospel calls us
as we reconnect with those we know, and as we meet someone new.*



Welcome to Free Grace

We are a broken church full of broken people. We know we need God's free grace. Some of us have accepted this grace, some are exploring what it's all about. All of us are still trying to understand it. We are a church that seeks to proclaim this free grace of God with both our words and our lives. Not satisfied with simply talking about it, we want to live it out. We invite you to come, explore, and live God's free grace with us.

Our Connections



Free Grace is a congregation of the Presbyterian Church in America (PCA), a family of churches that seeks to be faithful to the Scriptures, true to the Reformed faith, and obedient to the Great Commission of Jesus Christ.

Our Leadership

Free Grace is lead by her elders, men called by God and set apart by the church to care and lead her as individual members, families, and as a whole. Our elders are:

Rev. Dr. Per Almquist
Brian Cosgrove
Rev. Adam Lee
Ken Morris
Ben Van Dyke



Credits

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Beth Almquist, *piano*; Andrew Schanck, *bass*; Shannon VanDyke, *voice*

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Preparing for the Feast

A through-the-week devotional



Pastoral Invitation:

This devotional has been prepared as a tool for you to use during the season of Lent, that you might more intentionally submit to that work. Throughout these weeks, we will focus our attention on God's Law—specifically, the Ten Commandments—and reflect on portions of the Catechism to deepen our awareness of God's holiness and our duty as his redeemed people.

Scripture speaks of transformation—*metamorphosis*—a work God accomplishes in his people as he renews the mind and conforms us to the image of Christ. May this season be such a time for us: a quiet, steady shaping from the inside out, that our lives might more clearly reflect the glory of the One who has redeemed us.

SUNDAY

What does the Ninth Commandment require and forbid? The answer can be found in Questions 144 and 145 of the Larger Catechism.

Exposition: The Larger Catechism separates this commandment into two questions. One teaches us the duties required; the other lists the sins forbidden. This week, however, we will look at them together. Scripture never treats righteousness as two disconnected columns. We are not merely called to avoid lies; we are called to become truthful people.

The Catechism first says that we are to preserve and promote truth between man and man. That phrase is larger than we often imagine. To preserve something is to guard it as precious. To promote something is to advance it intentionally. Truth, then, is not merely something we avoid violating; it is something we actively protect and strengthen in our relationships (Take a moment to reflect on Eph 4:25).

Zechariah 8:16 commands, “**These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace.**” Truth holds communities together. Where truth is weakened, trust erodes. And where trust erodes, fellowship cannot flourish.

The Catechism also tells us that we are to preserve the good name of our neighbor as well as our own. A name in Scripture is not mere reputation management; it represents character, standing, and integrity before God (Take a moment to reflect on Psalm 15:2). To care about a neighbor’s good name is to care about justice, fairness, and love.

It may be helpful to see this duty by looking at its opposite. Q#145 forbids “prejudicing the truth” and “prejudicing the good name of our neighbors,” especially in judgment. To prejudice the truth is to tilt it — to handle it in a way that favors our own preference, our own loyalties, or our own suspicions.

In the old Sherlock Holmes stories, the great detective would often grow frustrated when Scotland Yard officers trampled through a crime scene before he arrived. By carelessly disturbing footprints, scattering ashes, or moving objects, they made it harder to discover what had actually happened. The evidence had been prejudiced.

In a similar way, when we rush to conclusions, repeat untested reports, or handle facts carelessly, we disturb the scene of truth. We may not invent a lie, but we make it harder for justice and clarity to emerge.

We do this more often than we think. We may repeat a negative report before hearing both sides. We may assume motives without evidence. We may weigh the words of someone we dislike more harshly than those of someone we admire. We may present a story in a way that subtly casts ourselves in better light. None of these require an outright lie. Yet each bends truth slightly in our favor.

The Ninth Commandment therefore asks more of us than simple accuracy. It asks whether we handle truth carefully and neighbors fairly. Do we protect truth, or do we bend it? Do we guard a name, or do we tilt the story? The health of our homes, our church, and our community depends upon how seriously we take this charge. Truth is not ornamental; it is structural. And when we treat it lightly, we weaken more than our words.

MONDAY

Continued Exposition of Q#144-145: Yesterday we learned how easily we can prejudice the name of our neighbor (like the careless inspectors from Scotland Yard in Sherlock Holmes). Today we narrow our focus to judgment. A large portion of Question 144 concerns what happens when a matter must be weighed and decided. Whether in a civil court or in the court of the church, God commands that judgment be rendered with righteousness. **“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.”** (Lev. 19:15).

Judgment requires hearing. Scripture warns, **“He who answers a matter before he hears it, It is folly and shame to him.”** (Prov. 18:13). In a court, no verdict is rendered before evidence is examined and testimony heard. To decide first and investigate later is not merely careless; it perverts justice.

This concern lies behind Question 145, which forbids “raising false reports” and condemning the just or justifying the wicked. A judgment formed from partial hearing, an accusation repeated without examination, or silence when truth should be spoken all interfere with righteousness (Ex. 23:1).

It is unlikely that you sit in formal courtrooms often, but we do render judgments more frequently than we admit. When someone shares a story of conflict, when criticism is voiced, when a complaint is offered, we begin weighing the case in our minds. We decide whom we believe. We form conclusions. We quietly assign credibility. In those moments, the Ninth Commandment demands restraint.

To stand for the truth means refusing to judge a matter before it is heard fully. It means resisting the pull of partiality — whether toward friends, leaders, family, or those we instinctively distrust. It means remembering that another person’s name is not ours to handle carelessly. When we judge, we do so under the eye of the Judge of all the earth. Before you form a conclusion today, ask: Have I heard the whole matter? Am I certain of the facts? Am I speaking as one who will give account?

Scriptures to Meditate On

Leviticus 19:15 “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.”

Proverbs 18:13 “He who answers a matter before he hears it, It is folly and shame to him.”

Exodus 23:1 “You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.”

Proverbs 17:15 “He who justifies the wicked, and he who condemns the just, Both of them alike are an abomination to the LORD.”

TUESDAY

Continued Exposition of Q#144-145:

Yesterday we dealt with how the ninth commandment instructs us on making formal judgments, today we consider something more subtle: how we interpret one another. The Larger Catechism teaches that we must maintain a “charitable esteem of our neighbors,” “receive and report good things willingly,” and avoid “misconstructing intentions” or “aggravating smaller faults.” These phrases address what is happening in the heart before a word is ever spoken.

We often believe we are simply being perceptive. But Scripture calls us to something higher than suspicion. “Love believes all things, hopes all things” (1 Cor. 13:7). This does not mean love is naïve. It means love does not rush to assign the worst possible motive when a better one is plausible.

How quickly we assume intent. In our minds, a delayed reply becomes disregard. A short answer is interpreted as hostility or rudeness. The mistake of another becomes a character flaw in our eyes. We fill in missing pieces with speculation and then respond as though our speculation were fact.

Question 145 warns against “misconstructing intentions” and “aggravating smaller faults.” To misconstruct is to interpret in a way that twists. To aggravate is to enlarge what should have been gently covered. A small failing, repeated and emphasized, begins to define a person in our minds.

The Ninth Commandment therefore governs not only what we say, but how we think about others. We can bear false witness against our neighbor in public judicature, or in the private courtroom of our mind. This commandment calls us to interpret actions in the best light consistent with truth. It urges us to receive good reports readily and to be slow to entertain accusations.

Before you conclude that you have been wronged, ask: *Have I interpreted this charitably?* Before you repeat a story, ask: *Am I enlarging what should remain small?* The preservation of your neighbor’s name often begins in your private interpretation long before it reaches your lips.

Scripture to Meditate on

1 Cor 13:7 “Love bears all things, believes all things, hopes all things, endures all things.”

Proverbs 11:12–13 “Whoever belittles his neighbor lacks sense, but a man of understanding remains silent. Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.”

Prov 19:11 “Good sense makes one slow to anger, and it is his glory to overlook an offense.”

James 1:19 “Let every person be quick to hear, slow to speak, slow to anger.”

WEDNESDAY

Continued Exposition of Q#144-145:

On Monday, we addressed the public courts. Yesterday, we addressed the courtroom of the mind. Today we turn to the public exchange of speech. The Larger Catechism not only commands charitable interpretation, but also calls us to “discourage talebearers,” to “sorrow for and cover infirmities,” and to defend the innocent when truth requires it. At the same time, it forbids “backbiting,” “slandering,” “whispering,” and “undue silence in a just cause.” Talebearing is not always loud. It is often quiet. A story repeated “for prayer.” A concern shared “just so you know.” A criticism passed along with a disclaimer of reluctance. For example: “I really shouldn’t say this, but...” “I hate to bring this up...” “I don’t want to gossip, but you should know...” “I’m only telling you because I’m concerned...” To be clear, there are times when concerns **must** be raised. Sin sometimes requires confrontation. Patterns sometimes require accountability. But when we feel the need to shield our words with, “I probably shouldn’t say this,” we should pause and ask why. The hesitation may be exposing that the matter belongs in a direct conversation, not in a widening circle.

Scripture is plain: “You shall not go up and down as a talebearer among your people” (Lev. 19:16). What is whispered in private rarely stays private. Reputations are shaped by what is circulated, and what is circulated is often judged before it is fully understood.

At the same time, the Ninth Commandment does not permit cowardice. It forbids “undue silence in a just cause.” There are moments when love requires speech — when a neighbor is misrepresented, when an accusation spreads unchecked, when truth must be clarified.

“Open your mouth for the mute, for the rights of all who are destitute” (Prov. 31:8). Silence can protect us, but it can also harm another.

The commandment therefore trains both restraint and courage. Restraint, so that we do not multiply harm by repeating what should be covered. Courage, so that we do not abandon truth when it is costly to speak.

A community is not destroyed only by lies; it is weakened by careless repetition and protected by faithful defense. Before you speak, ask: Is this necessary? Is it charitable? Is it mine to say? And when silence tempts you, ask: Is truth being harmed if I remain quiet?

The Ninth Commandment calls us to speech that preserves life together — words that protect, clarify, and defend rather than expose and divide.

Scripture to Meditate on

Psalm 15:3 “He who does not backbite with his tongue, Nor does evil to his neighbor, Nor does he take up a reproach against his friend.”

Proverbs 26:20 “Where there is no wood, the fire goes out; And where there is no talebearer, strife ceases.”

Ephesians 4:29 “Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.”

THURSDAY

Grace and the Ninth Commandment

For four days we have examined our words — our judgments, our interpretations, our conversations. The weight of the Ninth Commandment is not light. Who among us has handled every report carefully? Who has never misjudged a motive, repeated a story too freely, or remained silent when truth required courage? The law does not merely instruct; it exposes.

But the Ninth Commandment does not stand alone. It stands in the presence of Christ, who calls himself “the faithful and true witness” (Rev. 3:14).

Where we distort truth, he embodies it.

Where we speak rashly, he speaks perfectly.

Where we shrink back from defending the innocent, he stands firm.

He was falsely accused, misrepresented, and condemned under unjust judgment. Witnesses contradicted one another. Charges were exaggerated. Motives were twisted. Yet “He was oppressed and He was afflicted, yet He opened not His mouth” (Isa. 53:7). The only truly righteous man was condemned by corrupted testimony. And still he did not return slander for slander. On the cross, he bore not only the penalty for our sinful speech, but the wounds inflicted by it. The Judge of all the earth submitted to unjust judgment so that those who have judged wrongly might be forgiven.

This is not license to speak carelessly. It is liberation to speak truthfully. Because he is truth, we are freed from self-protection. Because he bore the weight of false witnesses against himself, we are freed from image management.

Because he was condemned unjustly, we need not defend ourselves by diminishing others. The grace of Christ does not lessen the Ninth Commandment. It makes obedience possible. We learn truthful speech not merely by effort, but by abiding in the One whose word is always faithful.

Prayer:

Father of truth, we confess that our speech has not always reflected your holiness. We have judged before hearing fully, assumed motives without knowledge, repeated reports that should have been restrained, and remained silent when truth required courage. Forgive us for every careless word and every failure to defend what is right. We thank you for Jesus Christ, the faithful and true witness, who endured false accusation and unjust condemnation in our place. Cleanse our hearts, that our words may be clean. Govern our thoughts, that our judgments may be fair. Guard our tongues, that our speech may build up rather than tear down. By your Spirit, make us a people who love truth, defend our neighbor’s good name, and speak in a way that honors you. Through Christ our Lord, Amen.

If your child, or YOU have not memorized the 10 commandments, the art below is a helpful mnemonic aid to assist you in memorization. Take time to work on memorizing these if you have not already done so. Help your children and grandchildren as well. *Continued on next page.*

	<p>1. "You shall have no other gods before Me." (God should be Number One)</p>
	<p>2. "You shall not make yourself any graven image" (Don't bow down to anything but God)</p>
	<p>3. "You shall not take the Name of the Lord your God in vain." (Don't use your lips to dishonor God)</p>
	<p>4. "Remember the Sabbath Day to keep it holy" (Don't neglect the things of God)</p>
	<p>5. "Honor your Father and your Mother"</p>

	<p>6. "You shall not kill"</p>
	<p>7. "You shall not commit adultery" (Adultery leaves a heart broken)</p>
	<p>8. "You shall not steal"</p>
	<p>9. "You shall not lie" (A "lying" nine)</p>
	<p>10. "You shall not covet" (To want what others have.)</p>

This art is courtesy of Living Waters Ministry-
 Artist Scott Johnson. Used by permission.

This Week In Focus:

Monday, February 23rd

Ladies Discipleship Meeting – 6:00-8:00pm – *At the church (See Shannon FMI)*

Friday, February 27th

Youth Group – 7:00pm – *CANCELLED UNTIL MARCH 13TH.*

February 27-28th

Ladies Retreat – *At the Church (See Linda Morris for details.)*

Upcoming Events

April 5th

Resurrection Feast – *Potluck after the service. More information coming soon.*

Regular Rhythms of Grace

Weekly Gatherings

Ladies Discipleship Meeting – *Mondays 6:00-8:00pm — At the church (See Shannon for details.)*

Youth Group – *Fridays 7:00pm – At the church*

Monthly or Biweekly Gatherings

First Friday Fellowship – *5:45pm – Game night at the VanDykes*

Second Sunday Discussions – *2nd Sunday, 15 minutes after worship ends – (Family-style conversations on a rotating topic.)*

Praying for Prodigals – *3rd Sunday, 8:30am – Church building*

If you do not know the address of any event, or the contact information for any event, please contact either Pastor Adam at adam.lee@freegrace.us or Linda at the email address below.

If you would like to be added to our church-family email where you can keep in touch through the week, or if you would like to be added to the church directory, please email Linda at linda.morris@freegrace.us

If you are a member of Free Grace and are not using the church directory app, you are missing out on a very useful tool. Please reach out to Linda to see how to download it to your phone.

broken people
bound together in Christ
for God's glory