

Hopewell ARP Midweek Sermon
Wednesday, February 12, 2025

Proverbs 11:9–14

9 The hypocrite with his mouth destroys his neighbor,
 But through knowledge the righteous will be delivered.
10 When it goes well with the righteous, the city rejoices;
 And when the wicked perish, there is jubilation.
11 By the blessing of the upright the city is exalted,
 But it is overthrown by the mouth of the wicked.
12 He who is devoid of wisdom despises his neighbor,
 But a man of understanding holds his peace.
13 A talebearer reveals secrets,
 But he who is of a faithful spirit conceals a matter.
14 Where there is no counsel, the people fall;
 But in the multitude of counselors there is safety.

Community Benefits of Righteousness

Main idea: the wise are a blessing to others by their speech

Introduction: personal benefits in v1–8 now joined to community benefits of righteousness.

1. **Blessing to City/Neighbor** (v9–11)
 1. A mouth that destroys a neighbor (v9a)
 2. A mouth that overthrows a city (v11b)
 3. Knowledge (v9b) and blessing (v11a) that go further than ourselves
 4. Imaging God in causing others to rejoice (v10)
2. **Blessed Silence** (v12)
 1. Despising vs holding one's peace
 2. Guarding the tongue begins with training the heart
3. **Blessed Discretion** (v13)
 1. Talebearing vs Lev 19:16
 2. "Faithful spirit": again, first a matter of the heart
4. **Blessed Counsel** (v14)
 1. Not always silent. Knows what to say and when.
 2. God has appointed multiple counselors to everyone. Who are yours? To whom are you one?

Conclusion: being a blessing with your mouth is a sure way to be conformed to Christ. As you study godly speech, you can have good hope of grace (in Christ) and help (by His Spirit)

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Proverbs 11 verses 9 through 14. These are God's words. The hypocrite with his mouth destroys his neighbor. But through knowledge, the righteous will be delivered. When it goes well with the righteous, the city rejoices. And when the wicked perish? There is Jubilation. By the blessing of the upright, the city is exalted.

But it is overthrown. By the mouth of the wicked. He who is devoid of wisdom. Despises his neighbor. But a man of understanding. Holds his peace. A tail Bearer reveals Secrets. But he who is on the faithful? Conceals a matter. Where there is no counsel. The people. But in the multitude of counselors.

There is safety.

Hey man, so far, the reading of God's inspired. Uh, in the first eight verses we saw last week that righteousness or wisdom and? Um, the two are almost synonymous. Certainly, they describe. The same people. That righteousness is its own benefit, its own blessing. It benefits, uh, the righteous one.

Wisdom benefits. Uh, the wise. But we find then in the next section in tonight's section that? The wise or the righteous are not just. A blessing to themselves. They're also. A blessing to others. This idea is especially introduced in verses 9. Through 11. And the benefit, and even the happiness.

That comes to a neighbor or a city. When it has? The wise or the righteous within it? And so that's the first thing we'll consider in these verses tonight. The blessing to a city or? Excuse me. Or to a neighbor that the righteous or the wise is. And as we do so, we'll find that.

One of the great ways that a wise person, a righteous person. Is a blessing to his neighbor and a blessing to his city is by how he uses or often how he doesn't use. His mouth. And so there are three examples. Of that in verses 12 through 14. We're going to find out many more ways.

That living by biblical wisdom being conformed to Christ in our character and our conduct makes us a blessing to others. But in this section, it begins, especially with how we use or don't use. Our mouths. And so. We have that generally stated in verses 9 through 11. And then very specifically that wisdom makes a man's mouth.

One of blessed silence. They're blessed silence in verse 12. Blessed discretion. In verse 13. And blessed counsel. In verse 14. So, first, we begin to see that. The righteous person or the wise person is not just a blessing to themselves. Like we saw last week in verses one through eight and especially versus three through eight, but to others.

The hypocrite with his mouth. Destroys his neighbor. But through knowledge, the righteous will be delivered. When it goes well with the righteous, the city rejoices. And when the wicked perish? There is Jubilation. By the blessing of the upright. The city is exalted. But it is overthrown. By the mouth of the wicked.

So these three verses, you see, that the beneficiaries of the wise man's wisdom or? The righteous man's righteousness. Are in. Nine, his neighbor, and then in verses 10 and 11. His City. So many neighbors together. And we see that this is a section by itself because. It is in that form that we've identified a few times now in the Hebrew poetry called an inclusio where?

There are bookends in the text in the scripture text that Mark off. The edges of the section, and often then the middle part. Of the section will be the most important, or that which is being emphasized at least. And so, you see, the first book end. At the beginning of verse 9, the hypocrite with his mouth.

Destroys his neighbor, and then the back book end. At the end of verse 11. The city is overthrown by the mouth. Of the wicked. This isn't physically. Literally true children. Um. The hypocrite does not. Attack with his physical leps. He does not physically attack his neighbor, much less. Is he able to overthrow the city?

Not even sure what that would look like. Um. It's a kind of. Sur. Picture that makes me not want to watch cartoons today because of how surreal. Everything is, there's a lot more that makes me not want to watch them. Um. This is of course talking about the the speech of the wicked.

How he uses his mouth for talking. The hypocrite, the two-faced. Uh, or false. Person. The two-faced or false person with his mouth? Destroys. His neighbor. He. Uh, not just an accidental Destroyer this. This is talking about attacking, and it's so easy. To attack someone else with your words. It's so easy to speak to them in a way that is hateful or.

To speak about them. In a way that? Is designed to make others think less of them. Now, this is the opposite of knowledge. Note notice in the contrasting pair in verse 9. A hypocrite with his mouth destroys his neighbor, but through knowledge, the righteous will be delivered. Now, what is this knowledge that is the opposite of destroying someone with your mouth?

Well, why shouldn't you children? Why shouldn't you destroy someone at all? With your mouth or in any other way. What is so special about people? That they should not be destroyed. Now, the evolutionist can't tell you. He says that we're just complex chemical reactions. There's actually not a good reason if that nonsense is true.

For us not to destroy one another. Well, the reason is, we're made in the image of God and your neighbor. Has created in the image of God. He is more special. She is more special. Than any other sort of creature in all the creation. Because she is a human being.

Created in the image of God. And to remember the knowledge of the Holy One. The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding. And it is especially then first and foremost through knowing god. That the righteous is delivered. This is the sort of.

Knowledge alone that can deliver. But the one who knows God. As James says, the one who blesses God with his mouth must not turn around then. And curse his brother. Her curse as neighbor, who is made in the image and likeness of God. And just as James says that so also.

Knowing God, the knowledge that delivers is the opposite of destroying people with your mouth. Now you see something even worse. Than just creating disorder and breaking down the piece of your family or the piece of your church or the Peace of your neighborhood. If you go around misusing your mouth.

Are doing something much worse than breaking down that piece, even though we've already heard the the Proverbs say God hates the one who stirs up Strife among the Brethren. Pretty bad, but what can be worse? If by attacking someone else with your mouth, what you're really saying about yourself is?

I don't know God. I don't know. The one who has made me and my neighbor in his own image. Now! Functional ignorance, you say. But I do know God, I know, my catechism. And I read my Bible and I can answer all sorts of questions, and I, I actually care about God very much.

I like to go to worship. I like to pray. With Mommy and Daddy at the end of the day. I like family worship. Well, that's all true, but because we're still sinful. That means we're not always consistent. And so when we hear in Proverbs 11, verse 9. That destroying your neighbor with your mouth is the opposite of knowing god that should make us want to be all the more careful.

With how we use our mouths. And it should make us want to pay attention. To the rest of this passage, especially when we get to those important ways that our mouth will be either a blessing or a curse in verse 12 and verse 13 and verse 14.

Excuse me. But if we are the sort of person who destroys? Uh, people with our mouths. We are setting ourselves up for a very sad and Grievous situation notice. In vers. 10 when it goes well with the righteous, the city rejoices. Have you ever had really good news, something great happened, or God helped you to be able to to do something, uh?

Impressive or to succeed at something, and you went and shared that news with someone. How would you feel if they just kind of Shrugged it off and said? Or if? As I dare say, I've heard some children do to some other children, and I hope. The holy spirit will convict you about this.

You say, oh, that's no big deal. I blah, blah, blah, blah, blah, and they don't Rejoice with you. They just stomp all over your. Enthusiasm and thankfulness to God. Uh, God has so blessed. Uh, the wise man, who is a blessing to his neighbor. That when it goes well with him, the whole city rejoices with him.

Wouldn't it be wonderful if everyone? Rejoiced with you in your rejoicing, and this is what we're supposed to do with one another, according to Romans. Chapter 12 and this is generally true, although not in every specific instance. There are many situations in which. Uh, the wickedness. Is so great that they don't Rejoice.

With the righteous, but to attack the righteous. But generally speaking. God has made the righteous such a blessing to others that the city rejoices when it goes well with them. The second half of verse 10, though, is very sad. We ought to care for. A good name that is.

More precious than riches. It ought to grieve. At the at the thought that when we perish. Or when we died, other people might Rejoice. Jubilation is great rejoicing. How Dreadful to make yourself. Such? Wow offense to others so harmful to others so despised by others. That they would Rejoice.

That they would be jubilant. Uh, over the harm that comes to you when the wicked perish. There is Jubilation, and so rather than. Rather than harm our neighbor or harm our city. By the way that we use our mouth, we want to bless them and the blessing in the first half of verse 11 actually could be either one of two things very similar in the English as it is in the Hebrew by the blessing of the upright.

The city is exalted now. Does that mean? To the upright. Well, if we're looking at verses three through eight in particular, we'd say, yeah, that scene that seems to be what it means. Because we've just heard about all of the blessing that comes to the upright. And now, we hear by the blessing of the upright, the city is exalted, and of course, that's true, because the upright are kind and generous and work hard.

They love their neighbors as themselves. They want to. For their the blessing that comes to them to be a blessing to others. And that's true. But the other way that it could very properly be read in either the original language or English translation. Praise God! For that, Providence is.

That the the upright? Like to bless their city with their speech to pronounce blessings to speak in a way. That brings good and happiness. To others. And you say, well, that also seems to be. Very closely connected to the context, because that's what this whole section in verses 9 through 14 is about.

So, which one is it? Is that the blessing that comes to the righteous? Or the upright? By which the city is exalted, or is it by the blessing that comes from the upright by which the city is exalted? And I think the good logical, mathematical, theological, and in this case contextual answer is yes.

It's both. It's. And so the righteous man or the wise man is a blessing to his neighbor and a blessing to his City, especially in how he uses his mouth. Now, I don't know if you children have ever thought about it. It might be. Nice exercise. With your with your parents at some point, but I can think of some examples in our congregation.

We. Um, we won't preach their Praises. Uh, but it is useful for you. I think to think of some examples in our congregation. Men or women who, whenever they open their mouth. It is with wisdom and thoughtfulness and kindness. That builds us up. In Christ and? And you will find that those people are the ones in whom you find.

Most Blessing, and you find the easiest to Rejoice with them when things go well with them. And they are good examples. I hope that if you are still in the season of life in which you are? Growing into that. That will be your desire. That the Lord would so conform you to Christ and mature you in Grace, especially in.

The matter of the third commandment and how you speak of God, especially, and the matter of the ninth commandment and how you speak of others. That you would be one of those that when they came and read and meditated upon Proverbs 11 verses 9 through 14, they'd say, you know, what?

I know from experience that this is true about the wise one or the righteous one and the way he or she uses. His mouth, or and the way that other people come to think about them. The righteous or wise person is a blessing to his neighbor and a blessing to his City and how he uses his mouth.

We see that. In general. As we've seen in verses 9 through 11, but we also see it in three specific areas in verse 12, 13, and 14, blessed silence, blessed discretion, and blessed counsel. First, blessed silence. He who. Devoid. Of wisdom. Despises his neighbor. But a man of understanding holds his peace.

There's vocabulary connection between verse 12 and verse 14 as we often see in poetry. How a word will be used in one way, and then in a similar way, but complementary way a few lines later. Is the word that is translated in verse 13, devoid, and then is translated in verse 14.

No, and it means. In in some cases to be penniless to be completely impoverished to have totally run out. And the one who despises his neighbor. Has totally run out of wisdom. Again, this is for the same reason that we were thinking about when we were thinking about the destroying of the neighbor in verse 9.

If the fear of Yahweh? As the beginning of wisdom. Then, despising your neighbor. Who has made in yahweh's image? Means that you have completely run out of wisdom. You have forgotten who God is? You have forgotten who you are. You have forgotten why you are. And so. Uh, you have run out of wisdom, just like the poor people.

In verse 14, when we get to them have run out of counsel and counselors, and they are going to fall because that has happened to them. Let's look at verse 12 a little bit. More closely. He who is devoid of wisdom despises his neighbor, but a man of understanding holds his peace.

Now, this is one of those places where we have an imbalance a surprise ending. To the to the. The couplet. Because you would expect that he who is devoided of wisdom despises his neighbor, but a man of understanding. Esteems him or values him. Or maybe you would expect. He who is devoid of wisdom runs at the mouth, but a man of understanding holds his peace.

So, in the in the couplet in verse 12, despising your neighbor is sent over against holding your peace, and so it's especially it especially has in view despising speech. To someone or about someone in a way that shows very little valuing of them. And one of the ways that this is done, especially, is in sarcasm.

Uh, or? Uh, or merely insulting, but sarcasm in particular. Uses words in such a way. As. Uh, not just to insult, but. To make light of someone. To. To imply that they are not very important. And so this is despising with the speech, treating someone as of small value in the way that you talk to them or the way that you talk about them, but notice that the man of understanding.

Holds his piece. He, he might know, even of. Of things to say. That would be very unflat. That would be true. But they would be unflattering, or they might diminish someone else in the eyes of others, and so they decide they are not going to say that. You know, one of the one of the first important lessons about talking well about Godly speech children is, you don't have to say everything that you think of.

That there are a lot of things that it occurs to you that you might say that you decide not to you. Hold your peace. And that is a big part of being this man of understanding in the second half of verse 12 well. Uh, how do we begin then to speak or not speak in the right way and the first?

The first line of defense, the first thing you do for guarding your lips well. Is guarding your heart well? Notice. That the one devoid of wisdom despises his neighbor, and although the the main point here is in how he speaks to or about his neighbor. The language actually talks about his heart, doesn't it?

You see, even if somehow you were successful at not speaking? How small you think of your neighbor? If you just feel that way in your heart and despise them, you're already. This person who has run out of wisdom? In verse 12. And it is out of the Overflow of the heart, then, that the mouth speaks.

And so? If we want to? If we want to guard against saying demeaning things, saying things that put others down the first place to begin is not to permit ourselves to think that way about them in the first place. That's that's where we must begin. The lips are initially guarded in the heart.

But. We are going to. Uh, have in our heart. Many sinful and wrong thoughts and feelings towards others. There will be people in our life with. Towards whom? We struggle. Against. Having bitterness or or feeling that we are against them or they are against us animosity or enmity. And one great way.

Then to combat. This is by making it a point to pray for them. And. Not just putting them on your prayer list so you can check off the box and say, ha, see how righteous I am. They're mean to me, and I prayed for them, just like the psalm said, well.

Wouldn't be just like the psalm said. If you did it, and in that sort of an attitude, would you, but rather, as we've been learning true prayer, comes before God? And there's no room for Pride when you're actually before God. There's no room for lifting ourselves up, and when we come before God and we pray we, we don't come to God to get him to desire.

What we want is that what we're supposed to do in prayer? Come with the things that we want and use prayer as some kind of magic weapon to get God to want what we want. No, prayer is exactly the opposite, isn't it? It's coming! It's coming in Jesus name to ask things that are according to his will.

Prayer is coming to God. According to his word, learning what to ask for so that as the spirit helps us because we do not know how to pray for. What we ought, like Romans 8, says about our praying that the way we think and the way we feel will be and what we desire will be brought into line with what God says.

This is one of the reasons why prayer is a means of Grace. It's not just a way of requesting Grace. Christ by the help of the spirit in which which God has designed to conform. Uh, to the Lord Jesus Christ. And so we want to guard our hearts towards our neighbor.

And one great way to do so, especially, is in prayer, because then we're bringing the knowledge of God directly into how we think about our neighbor. And so we have that knowledge through which the righteous will be delivered. And we have that understanding that is in the second half of verse 12.

But, as God is still working on our hearts. There's a second line of defense. Isn't there? And that is the guarding of the lips. Just because the Bible says out of the Overflow of the heart, the mouth speaks. Does not mean. That your heart should continually overflow out of your mouth.

You should guard it. And you should guard your lips and. We, some of our older children when they were little and we were initially. Teaching them this. And you know, we come across? Um, you know, actual texts that say, you know, the right, you know, the wise man sets a guard over his lips, uh, who taught them that if they find themselves in particular repeated situations where they're speaking at a turn, they're talking when they're not supposed to just pinch your lips together.

With your fingers. If you can't do it with your head, if you can't do it with your heart? Just literally physically sit there and. Hold your.

See, I just said, because it's very difficult to say anything with your lips pinched. But you couldn't hear or understand that. Could you? Now, praise God. We shouldn't have to keep doing that with our fingers God. The Holy Spirit helps us one of the things that he gives us from Jesus.

One of the parts of the fruit of the spirit is self-control. And so the Holy Spirit can keep your lips pinched and sustain you. In doing so. So blessed silence, guarding the tongue, being able to hold your peace. In the second place guarding. Blessed discretion. Blessed discretion. This is not just.

Refraining to speak. This is speaking in such a way as to guard the. What we would call the privacy? Of our neighbor. A tail Bearer reveals Secrets. But he who is of a faithful? Conceals a matter. Now you remember in Leviticus 19 and the importance of the people of God being a holy people in their ordinary life because they're going to be gathering for worship.

And this is true, of course, of the Christian as well. Um, our Passover Christ has been sacrificed. We ought never to be more than six days away from the next time that we're going to be taking the Lord's Supper together. This is why we want the leaven of sin out of the congregation.

Well, Leviticus 19 is doing the same thing with the nation of Israel. Because 19 says, and in verse 16 is, you shall not go up and down among your people. As a tail Bearer. You see. One of the things that is a Temptation for us and again. Note that the heart, the spirit, is the heart of the matter.

A tail Bearer reveals Secrets, but he who is of a faithful Spirit conceals a matter. So, if we want to build skill in speaking such in such a way that guards our neighbors information for him himself? Then that it's not just that we need to have a faithful tongue.

We need to have a faithful Spirit. We need to begin with love for our neighbor and a commitment to do to them with our lips as we want them to do to us with their lips to love our neighbor as ourselves. In the matter of how we talk and one of the things.

We must fight against then. Is this desire to be the teller of stories? Now, if you love. Attention. From others, one of. One of the great ways to get attention is to tell stories, and it was fine to tell your own story. That's your own story. But there is a Temptation when you when you love to tell.

Other people's stories. There's a Temptation then to want to be the one who brings the new information to someone else. Now, there's a word for that. It's called gossip. Gossip is not just. That which is negative? Gossip is whenever you take information that belongs to someone else and is known only to a particular group.

It's it's known to a particular group, and You by telling others you widen the circle of who knows it. It's not your information. It's somebody else's information. And so it's not your prerogative. It's not your privilege. To be the one who increases the number of people who know it.

And so we have to guard against the Temptation in our hearts. Uh, to be. The one who is always telling other people's stories. And one of the ways that you can. You can guard against that Temptation fight against other sin at the same time. Dear children is by recognizing.

When you are tempted to? Embellished to make a story sound grander or more exciting? Than it is. You know, sometimes we even hear adults who like to tell other people's stories, and they'll

tell it over and over again. And with every repetition that becomes slightly more entertaining and amazing?

We must. Instead, seek from the Lord to have a faithful. To want to speak in a way? That doesn't give out information. That isn't ours to give out. And if we are asked about it, we may do, as Jesus often did, when he was asked to question he just wouldn't answer it.

And often, he answered with another question. He answered a different question, which you know? Our High School teachers. Taught us to do, especially for. If you were, you know, taking? Exam for for credit for? College or whatever. If they ask a question, you don't know the answer. Answer a similar question, and maybe you'll get partial credit.

Well, the Lord Jesus in his wisdom, often in conversation, would either answer a question with a question, or would answer something that was always the more important thing in this situation. And often sometimes. Also would be signing all of those are different. Tools that you can have in your bag.

For how to be this person who conceals a matter? Not that you become deceptive. Not that you tell lies. But if the person talking to you doesn't have a right to the information from you. You are not obligated to tell them the information that they want. And if you have a faithful Spirit, if you care about your neighbor and you want his information or her information to stay her own.

Then you will learn to conceal a matter. You will learn that discretion. Knowing what you can share? And having skill in not sharing what you shouldn't share. So blessed silence in verse 12 bless discretion in verse 13 and then blessed counsel. In verse 14, where there is no counsel.

The people. But in the multitude of counselors. There is safety. Now, some of you? Are not yet in a position. Where you are a counselor. Actually, just a couple of you. Because many of you who are younger you have? Little brothers or sisters, or brothers or sisters who are kind of on the same level, even though they're a little bit younger, and you can be counselors to one another.

You can speak the truth to one another in love, like Ephesians 4 says, and you can pray for one another and confess your sins to one another. And if your brother is caught in a sin like Galatians 6, 1, says you by the help of the Holy Spirit. He who is spiritual should restore him in a spirit of gentleness, and so that's pulling from Galatians 5 and.

Her sister says, or does something wrong, not to bring out your Matthew 18 club and hit them over the head with it and say? The Bible says this, and you did that you've sinned against me. You've sinned against God. But rather trying to recover your brother, like Matthew 18, also says.

That. That you would develop the skill of appealing to your brother or sister. In order to to recover them. So even brothers and sisters, even those who are on the same level. Are assigned in some measure to be counselors. The younger you are. The more you should let someone else be the one who gives the counsel.

Both because? It's their place more than it is yours. And because you will learn much more? From listening to a wiser Christian, like Dad or Mom, or maybe a much older mature sibling. Learn more from listening to them. Give the council then you will by trying to do it yourself.

Now, there's something to be said for hands-on experience, but in giving counsel, that's one of those that you want to learn by observing and experiencing. The way that others do it. As much as you can. And then there are some of us. Who are assigned the position of counselors.

Where if we do not fulfill our duty? Then the people will fall, and it will be our fault. First of all parents. Especially the dad. Parents are assigned counselors to their children. If they don't give their children instruction if they don't overrule. Their children's preferences and desires. If they, if they don't direct and correct, and even cross their children.

Uh, on many occasions, then they are failing to be the god-appointed counselors that God has given those children so that they may learn to prefer better so that they may learn to make better choices, and so that they may learn to be receivers of counsel. Not just. The better choice that needs to be made in the moment.

It's also the discipline of receiving counsel and. And having your desires and preferences informed. By God's word. An informed by wisdom. And so, the Lord. Has given us parents the Lord has given us elders and pastors. One of the things that an elder or Pastor. Uh, must resist is the?

Is the fear of man that that makes us want. Want to not say anything that would really get under under people's skin, or that would be perceived as meddling, or that is unusual or? Isn't, uh, isn't often agreed with or? We mustn't do that because a pastor or an elder is a god-appointed counselor.

Uh, he has to teach what is right, and he has to teach what is wise. Where there is no counsel. The people. Well, that's from the vantage point of the one who gives the council. What about the vantage point of the one who receives counsel? We ought to be ones who desire to be.

Council taught instructed. Buy as many of those whom the Lord has given us for that purpose as possible. Uh, when it says in the multitude of counselors, there is safety it doesn't mean. Uh, to Google the question. And to open up 40 tabs. From the list and then. Or however, many, the amount of RAM on your device can tolerate and then.

And then to create a composite idea from all of that information and say, aha. And the multitude of counselors there is safety. No, it's actually talking about the council that God has appointed the council that God has given to you and even a king then. Should want a multitude of counselors because God has put in his kingdom, many who are wise just for that purpose, and certainly Solomon speaking to or writing to his son.

Would be emphasizing that for the purpose of one who is in leadership? Before you ever get to be in leadership? You have to be good at being led. So that when you get there, you will be the sort of leader who avails himself of the counsel of other people.

Blessed counsel. Knowing when you ought to speak the word because you have been assigned by God to do that person good. And not being silent out of fear or merely. Uh, being conflict averse. It's not, it's not bad to hate conflict. Uh, you should not like conflict. And yet.

You cannot fail to be the counselor that God has appointed you to be simply out of a desire to avoid it. Uh, many a child, many a neighbor, many a brother or sister, many a parishioner, many a spouse. Um, has been. Left to. Because. The other one. Uh, was more afraid.

Of the conflict. They were failing to give the council that they ought to have given. And so, the man, the wise man, the righteous man, is a blessing to others with his mouth. And there is no greater example to this. Uh, example of this, then our Lord Jesus Christ.

Who has been a blessing to us, of course, by being our creator by being Our Redeemer by paying for our sins by obeying for God's law in our place. Many different ways. But also in this. He has been a blessing to us with his mouth. He spoke the words of eternal life, and so his disciples didn't want to go anywhere else.

They just wanted to be with him because he spoke the words. Of eternal life. He spoke with such Grace and wisdom that even those who despised him in Nazareth were puzzled. At how he spoke so well, where did he get such words as this? And the more we learn.

How to be a blessing by our silence and a blessing by discretion and a blessing by counsel? The more we will be conformed to Christ. Which means? That we have good. In this area. Now, James says, no man can tame the tongue. But praise God. You are not left to yourself.

Your lord can tame the tongue. And he can tame your tongue, and he can tame your heart. And he will. Because what is being formed in you is from Jesus? Who is the Blessed man capital B, capital M? And whose mouth was a blessing? And he has given you his.

To help you to conform you. To. So, God Grant dear congregation. That you would be not just blessed by your own righteousness. But that you would be a blessing to others. And especially in this matter of how you use your mouth.