

Prudent Man | Proverbs 14

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[0 : 00] You know, words matter. They say that talk is cheap because the supply always exceeds the demand. Talk is cheap because the supply exceeds the demand. I mean, words can mean absolutely nothing.

And we've all been there before where people talk and say things and there's no value to it. But then you can also be in a moment where you hear a song like that song and you realize that words can be very powerful.

So that's what we're looking at tonight in Proverbs 14. We've been talking about prudence, the sensibleness in a person's in our life. And tonight we're going to talk about a sensibleness in our speech and the words in which we use.

One of the core values of our church is that Jesus is the rightful owner of the church. This church belongs to Him. And one of the ways, the primary way in which God leads and directs His church through the work of the Holy Spirit, but it's in response to the Word of God that He has given us.

And I don't know that anything has necessarily changed as we went through books of the Bible, but I have become more attuned to the fact that whatever God's been giving us next chapter, next verse, is exactly what I've needed in my life.

[1 : 07] That I could have not chosen a different place for us to be in Luke, couldn't have chosen a different place that I needed to be in the book of Proverbs. And in this area of speech, I'm just very glad to have an opportunity tonight to spend time in God's Word, looking at how we should be prudent in our speech, how to be sensible in our approach to life when it comes to speech.

Those of you who like football, you may know this, that if you took out everything in football except for the playtime, the real action, you know, there would be, they say, like 11 minutes of football, all right?

That might be why it bores David Du Bois so much, all right? It's not a real sport like volleyball, all right? And so 11 minutes of play is going on in a game of football. Tonight I have 11 minutes of Scripture that I want to read to you about speech, and it does not include all of them.

I had a friend that used to quote an entire sermon of verses. He wasn't available, and I'm not able to do that, all right? And so I'm going to read these verses to you about speech that we have and give some comments on it.

And those visiting with us, this isn't typically what a Sunday night looks like. But in the areas of speech and on any area, who should have the final word and ultimate word on speech?

[2 : 22] It's God, our Creator. And so we want to know what He has to tell us. And so on Sunday nights, we're moving to the book of having Proverbs on Sunday night, and then Psalms on Thursday nights, because I know we have a lot of kids in here on Sunday nights, and they need Psalms as well, but the Proverbs is very easy for them to understand what's going on.

And sometimes in poetry, it's not as easy to speak on a level that's good for kids and for older adults. And so I want to kind of review for you in Proverbs chapter number 14, the circle of the words that were given.

We're talking about prudence. If you remember last time, we had two Du Bois, and we had an Elrod up here, and we asked them what prudence meant. They did a fair job at the beginning, but then after they had some verses, their answers were very good.

And so we're talking about a sensibleness to one's life. We're talking about common sense. And so here's a few words, a few things about prudence. Proverbs 8, 12, I, wisdom, dwell with prudence and find out knowledge of witty inventions.

Wisdom dwells with prudence, so we find that they come hand in hand. Wisdom urges the simple to gain prudence with a sensibleness in one's approach to life. Proverbs 8, 5, giving us some understanding.

[3 : 33] About the things that come along with wisdom. Oh, you simple, understand, ye fools, and be of an understanding heart. An understanding heart is another way to think about prudence.

And then we said of David in 1 Samuel 16, 18, that he was a cunning in play, a mighty and valiant man, a man of war, but he was prudent in matters and calmly in person, and the Lord was with him.

So he was sensible in the matters in which God had given him an understanding that he had. And so we're talking about having an understanding heart towards speech. We're talking about a sensible approach to speech.

We're talking about dwelling with wisdom when we're speaking. And so here's the three times in Proverbs 14 I've asked you this circle. Proverbs 14, 8, the wisdom of the prudent is to understand his way, but the folly of fools is deceit.

So the wisdom of prudence is to understand his way. Understanding and prudence, once again, put it together. Proverbs 14, 15, the simple believeth every word, but the prudent man looketh well to his going.

[4 : 36] Simple believe every word, but not the prudent. The prudent look out to what they're doing, and they have an understanding, and they know that they have to process information as it comes to them. They have to filter everything that comes their way.

And then verse 18, it says, the simple inherit folly, but the prudent are crowned with knowledge. And we will talk about that crowning of knowledge that we receive by being prudent people.

So those of you young in here, and Brother Greg said last week that was everybody under the age of 45, all right? And so 1 Timothy 4, 12 says, Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

And so the youngest person in here today, a youth, is told that you are supposed to be an example to believers, people around here. Would you imagine that, Joseph, that God would want you, He would call on you to be an example to the fellow church members, and the way that you would carry yourself, and the way you would speak.

And that's what Paul is telling Timothy here, is that there's no age limit on when you get to where you're supposed to become sensible in the way that you speak. I don't know that I've ever thought more about my words in all of my life.

[5 : 55] I'll admit to you there's been times I haven't thought about my words at all, all right? And I'm very far from that. But most of my life I've thought a good bit about my words. But now more than ever, I think about all the words that I use.

Every response I give, on the phone, through email, every time I come up here to preach God's word. I asked Stephanie, I said, Dear, I'm a little nervous because now you're going to hear me three times a week, and I'm really worried that you're going to get bored.

And she said, Don't worry, I'm not bored. I'm scared to death. She says, I feel like I'm up there with you with every word that you say, all right?

And so I'm not sure how to take that, all right? And so I would not want you guys to be scared to death about everything that I'm going to say, but I have a Banks-like trembling about what it is that I'm called to do.

And I respect that. If somebody tells me that they're going to preach and they're not nervous, then I say, We probably don't want to hear you, all right? We probably don't need to hear you because the words we say matter. You know, the words we say matter.

[6 : 57] The words that were just sung to us matter to us. And so, first of all, I want to remind everybody in here, regardless of age, you have a responsibility to be wise in the words that you use.

It doesn't matter if you're in a boardroom and it could cost you your job or if you're on the playground and the results of it seem to be small. Your words matter because they can either bring glory to God and build up people or they can be used to tear down people.

And that's all that matters to us in this world, is that our lives would be used to glorify God. And if we're not using our words to glorify God, then we're really forfeiting a fifth of our life.

Some of you in here, two-fifths of your life, all right? Of how much we're going to use because we're always speaking at all times. And so, if we don't learn how to use those for His glory, then we're really missing out on a great ministry.

We need to take control of what we say. Proverbs 10, 19. In the multitude of words there wanteth no sin, not sin. But he that refraineth his lips is wise.

[8 : 01] Meaning, if you talk long enough, there's just no telling all the sins that you'll find yourself in. But when you refrain your lips and you think and you ask for wisdom, you keep yourself from a lot of trouble. You know, learning what to say is a challenge.

Learning when not to speak is even a greater challenge, isn't it? And so, the Bible tells us that sometimes our answer is the not answer at all. It's the refrain our lips. But then when we do speak and hear Him, we're told how to speak.

Colossians 4, 6. Let your speech be always with grace, always with grace, seasoned with salt, that you may know how you ought to answer every man.

A graciousness that we should have. Every time we speak, it ought to be gracious. Gracious is not opposed to being truthful. The gracious ought to be in the way that we deliver it.

My intent is to minister to you. My intent is that God would work through me unto you. And then it gives us this lightly seasoned with salt.

[9 : 00] I love broccoli. I do. I mean, I know some of you don't. And that's a real shame, okay? But I don't really much care for broccoli without salt. But you put some salt on broccoli and it is wonderful.

It changes it completely. Just like a conversation can taste like unsalted broccoli, all right? Unless some of you decide I'm going to season it and it can become something that is wonderful.

Quick poll here. How many of you love broccoli in here? All right. The rest of you children, how many of you don't? All right. I kind of led the vote, didn't I? All right. And so we got to be gracious.

Words should be gracious. Next, Ephesians 4, 29. And the same idea. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Our words should be gracious and our words should be made ministers of grace. Our words ought to be deployed with a purpose every time we send them out of our mouth with a purpose.

[9 : 57] And let no corrupt communication proceed out of your mouth, which means there's no area of your life of communication that you can set aside and say, I just get to say what I want here.

I just want to do this. I just want to vent. And I just want to say things that aren't really true, that aren't really helpful. But in this moment, I want to do that. The Bible says there's no occasion in which corrupt communication should come out of our mouth.

1 Timothy 4, 13. Till I give attendance to reading, exhort, exhortation to doctrine. Remember in 1 Timothy 4, 12, where the youth are told to be a believer and were in speech and in our conversation.

The next thing that it says, until I come give attendance to reading, to exhortation and to doctrine. If you want to know what to talk about, if you want to know what's gracious, if you want to know how to be an example, you're supposed to speak about the things of God.

You're supposed to give attention to the reading of God's Word, to exhorting people, to talking about the things of God. We've never done it, but I really hope to do it someday. I'm hoping with the young people that we will read through the Bible all 70 hours of reading, just taking turns.

[11 : 10] I don't know why, but it will be awesome. All right? But I'm sure by the time we do it, I will come up with some reason why we need to. All right? But it would just be wonderful to give attention to that kind of reason, to the reading of God's Word.

And it's to say also, when you don't have anything to say, opening up God's Word and having a public reading of it, and if it's just two of you, that would be a good use of your time.

You know, have you been there before? You're like, I know I need to say something. I don't know what I need to say. I want to make sure that the right words are, that I'm about to say. Well, if you don't know what the biblical truth is that you need to say, open up God's Word and read it.

And you most certainly will not be wrong by reading God's Word in a situation. And so prepare to speak by knowing God's Word. It's in the Bible Institute.

The teaching that happens in the Bible Institute and Awana comes out in everyday conversations because people are preparing their heart. 1 Peter 3.15. But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

[12 : 21] Sanctify the Lord God in your heart. Sanctify the Lord God in your heart. Separate inside of your heart that God would do something. And how does He do that? Through the study of God's Word. Through the study of God's Word inside of your heart, be ready always to give an answer to a man according to the reason of hope.

This week, nobody's going to walk up to you by the time and say, Dear Sir, would you give me a reason of hope? You know, that's not happening, okay? We're not in a Shakespearean play. People don't talk like that. But people say it in a million different ways.

People ask for a reason of hope in a million different ways. They don't know that's what they're looking for. But you can assume, those that have not found their rest in Jesus, that tomorrow and every day, they're just roaming everywhere around looking for a reason of hope.

And if you're listening to it and you've prepared your heart, then God will use you to be a minister of grace. And you should think. You should pray. What is the saying?

Measure twice, cut once. Is that how that goes? Well, maybe in this case, pray twice and speak once, right? Say, God, I'm about to speak. And before I jump into this, I know I have a responsibility to be a minister of grace.

[13 : 29] God, I want to be gracious in this moment. I know that I want to give a reason of hope to somebody. Would you give me the words to say in the moment? And then here's some principles we have about speech.

To tell the truth regardless of the cost or how it makes you look. Ephesians 4.25, Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one another.

Put away lying, speak truthful to your neighbors, for we are members of one another. Which is to say, the truth that you tell, it not only hurts the person you're speaking to, but it hurts yourself because there's no disconnect.

When you speak lies, you hurt everybody in your community, you hurt everybody in your family, you hurt everybody that you're speaking to, because there's no way that you can be better off by speaking a lie than somebody else.

In the moment, you may feel that you're better off, but you're not, because sin always brings its consequence to you. So you've got to ask yourself, am I speaking truthfully? What's motivating it?

[14 : 30] So many times when we speak to people, what motivates our conversations is trying to guide people to think a certain way about us. So we choose one thing about us over another thing about us.

We choose the good story over the bad story about us. But our great concern ought to be that we're boasting in Jesus. What am I about to say that makes Jesus look, that shows that Jesus is lovely?

What is it I'm about to say that would spread the fame of God? What is it I'm about to say that would let people know that he did something special in my life? Those are the questions that we should be asking before we answer.

But I am so guilty of wanting to answer a question to say, how do I arrange this conversation so that it puts me in the best light? And in doing that, I'm having the still from my neighbor to receive something of myself.

And what I ought to do is just say, God, I'm going to trust you. I'm just going to speak in a way that makes much of you. Ephesians 4.29. Let no corrupt communication proceed out of your mouth, but that which is good to you so edifyingly may minister grace unto the hearers.

[15 : 34] Avoid foolish and filthy talk. I said let no corrupt communication of any kind, but young people in here, at no time should you be involved in foolish or in filthy talk.

And so when you speak to people, you ought to say, what would I do if my parents, the authority in my life, were standing over my shoulder when I have that conversation? But then ultimately what you're supposed to learn is, what would I do if I knew that everything that I was going to have a conversation about was going to be weighed by God?

And why should you think that? Because it's absolutely true. There is no incognito mode on your conversations. There is no way to hide anything that you have from your life, from the God of heaven.

He hears every word. He knows every thought. And so you ought to be aware of that. And you ought to avoid that. And so kids, that may mean walking away from conversations that you know that are either foolish or they're filthy.

They're not pleasing to God. And you would do well. You'll end up being around the right friends if you'll make real close attention to the conversations you have. If you're the kid who's always avoiding the filthy and foolish conversation, you're going to find yourself gravitating to the right kind of conversations.

[16 : 49] And then you're going to be blessed with some wonderful friendships. Ephesians 5, 4. So we're told what we shouldn't be speaking about, but what should we be speaking at all times?

Neither filthiness nor foolish talking or jesting, which are not convenient. They're not what is supposed to be happening. They're not becoming to a Christian. Not convenient like they're not easy because they're very easy to come by foolish and jesting and filthy talk.

But they're not appropriate for the life that you're giving. They're not prudent. They're not sensible for a Christian life. But what should we be doing? But rather giving of thanks.

So that ought to be the theme of our life. If somebody was to see us talking and they couldn't understand what was happening, they ought to be assuming that they are talking about things of gratitude.

And there's never a time in your life as a believer where you don't have more than enough to talk about for any length of time. And also, when there is a need to instruct others, we need to do so with meekness.

[17 : 48] 2 Timothy 2.25 In meekness, instructing those that oppose themselves. What a great way that God's Word says this, right? Those that oppose themselves. So when a person is involved in a sin, or a person is involved in foolish talking, or a person is doing something that is wrong, they're not only opposed to the God of heaven, but they're opposed to themselves in every way possible.

So it's a very loving thing to go to somebody in meekness, and to go to them and say, I really want to help you think correctly about this. So we go to them in meekness, if God peradventure would give them repentance for the acknowledging of the truth.

We go to them hoping for them to acknowledge the truth. We're not going to win a debate. We're not going to them to tell them we're more clever, or we're superior to them.

Our whole intention to go to them in meekness is that they would acknowledge that there is truth. And why do we want them to acknowledge the truth? Because we love them, and them not acknowledging the truth is them opposing themselves.

Do not use your speech to boast. Proverbs 27.2 Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips. Our mouth was given to us to speak words that would make much of Jesus with our lives, and they were not for us to be constantly promoting ourselves and our own agendas.

[19 : 12] 1 Corinthians 1.31 That according as it is written, He that glorieth, let him glory in the Lord. If you are going to be boasting with your speech, then it ought to be for one cause alone, and it ought to be in what Jesus Christ has done for you.

So now let's look here, before we get back into the proverb, about being prudent in speech to God. One of the first places in here, if you're saying, I know that I have not been very sensible, very prudent in my speech to other people.

Some of you are in much harder situations when it comes to your speech. You know, I've spent a lot of my time with Greg, and sometimes it's hard for me to be nice to Greg. I don't know that you know that, all right?

And sometimes I'm not always nice to Greg, but I get to work in a very distinctly Christian environment, all right? And so the temptations that I have, you know, the things that I'm hearing, I never hear Greg cussing next door in the office, okay?

I never have Greg meeting me at the water cooler wanting to tell me a joke that isn't appropriate. I'm very blessed to work with people like Greg and others around here. But I know others of you may be in a situation where the temptation is very strong to just go along with everybody else.

[20 : 23] And when I would tell you where the first place to start, if you say, God, I want to clean up my speech, not just in the words that I say, but in the content and the things that I talk about, the first place that you ought to go when it comes to cleaning up your speech is in your conversation with God and in your prayers with Him.

Ecclesiastes 5, 1 through 3. Keep thy foot when thou goest to the house of God and be more ready to hear than to give sacrifice to fools. For they consider not that they do evil. Be not rash with thy mouth and let thine heart be hasty to utter anything before God.

For God is in heaven and thou upon earth. Therefore, let thy words be few. For a dream cometh through the multitude of business and a fool's voice is known by the multitude of words.

Among the vanities that Solomon deals with in the book of Ecclesiastes, the vanity of our own speech and our approach to God is one of them that he deals with, is that there's not a reverence when we speak to God.

It says, keep thy foot. James 1, 19, wherefore, my beloved brethren, let every man be swift to hear and slow to speak, slow to wrath. Even in our communication to God, we should think about the words in which we use, the vows that we would make and the prayers that we would say.

[21 : 34] When we pray to God, we should really pray to God. And that doesn't just mean at night when you're by yourself. It means even before a meal, we should never model in front of other people a type of prayer to God that is not a true conversation that we're having with God.

This really hit me hard when I was in a program called Neighborhood Bible Time, and they did all this kind of training. I mean, we couldn't have candy. We couldn't have Coke, which is soda for those who don't know better.

All right. You couldn't have any version of Coke. You couldn't have Dr. Pepper Coke. You couldn't have anything. And so we'd wake up every morning and we would do exercises. You would run. And they just really tried to make you feel like you were in the military.

Well, one of the things that I had to do was to write out my prayers to God during my study. And I was feeling pretty good. I felt I was healthy. I was doing all the things that they made us do.

You had to learn to juggle before you could eat supper, okay? So it was a little like clown school, okay? It wasn't near as tough as I'm making you think, but it was a children's evangelism things going on.

[22 : 37] But I remember just feeling broken because I realized when I had to write out my prayers to God that I had been so dishonest so many times when I spoke to Him.

I just kind of threw a lot of words at God when I went to pray. I would just say things, and I just repeated things that I'd heard people say, but I wasn't really meaning much of what I was saying. And it was so hard for me to write a prayer that was only about 20 or 25 words and realize this may be one of the first times that I've ever communicated honestly in my prayers to God and told Him what was going on in my heart.

And so to keep thy foot and to watch thy mouth, Matthew 6, 9 says, After this manner, therefore pray, O Father which art in heaven, hallowed be thy name.

Speak in a respectful manner unto God. Doesn't mean that we need to come in robes and in candlelit and speak to Him. He is Abba, He is Father, and we can go to Him.

But just like a healthy relationship between you and your kids, there ought to be a respectful way. It's not contrary to be very loving and personal and also to be respectful.

[23 : 48] And that's what our prayers should have. And so we see prudent in our speech to God and now prudent in our speech to others. Proverbs 14, 3 says, In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them.

Speaking will either bring danger or it brings protection. The way you speak, you're either inviting danger into your life, into your family, or you're providing protection in it.

It says it's either going to be the lips of the rod will preserve thee, or the mouth of the foolish will be the rod of pride. Our speech is a sign of our fear or lack of fear of God. Speaking truth is a sign of wisdom.

Speaking lies is a sign of foolishness because when we lie, we are saying that there is no creator that's listening to us that will call us into account unto this. And so lying as living as if there is no God, which is the definition of what foolishness would be, of saying that there is no God.

Proverbs 14, 5 through 7, A faithful witness will not lie, but a false witness will utter lies. A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth.

[24 : 56] Verse 7, Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge. Young people in here, when I told you that you have people that are speaking, and they're speaking in a filthy or in a foolish way, and you should separate from that, it comes right here from this verse, from the presence of a foolish man, but thou perceivest not in him the lips of knowledge.

Our communication shows if we're God-fearing people or if we're not. Our words show either wisdom or foolishness. And listening to lies is a big deal.

Listening to lies will change so much. I might have shared with you, was in the vehicle with somebody that I loved, pouring my heart out to them, trying to help them because they were opposed to themselves giving Bible verse after Bible verse, but they got tired of hearing from me, and so they turned on some music, and it seemed like every song was written was to deconstruct the truth that we have been talking about because you want to live lies.

The only way you can continue to speak those lies is if you continue to pump them into your heart and to your mind. The prudent can assess correctly the great issues of life and death, whereas fools only think they can.

Wisdom gives understanding of the path others have to fake it, Proverbs 14, 8. The wisdom of the prudent is to understand his way, but the folly of fools is deceit.

[26 : 17] So in wisdom and prudent, people can understand, and so you should listen to people who have understanding about the things of life, but the folly of a fool is he thinks he knows what's going on, but it's deceit.

You ever been on a hike or with somebody and you knew they didn't know where they were going, but they didn't admit it, and they're like, ah, just a little bit farther. That's being deceitful, right? They're pretending like they know what's going on, but they don't.

In our speech, we let people know, yeah, I know what's going on, and no, I don't know what's going on. Filthy talk and foolishness, living as if God's not listening, you're showing a foolishness. You're showing that there's a deceit, but you should listen to people that have wisdom.

Fools mock sin because they have no real understanding, so they do not understand our purpose in being created, Proverbs 14, 9. Fools make a mock at sin, but among the righteous there is favor.

People speak foolishly because they do not recognize God's work and presence in this world. Our words and the words of others may not reflect our heart and our motives at the beginning, but over time, Proverbs 14, 10, the heart knoweth his own bitterness, and a stranger does not intermeddle with joy.

[27 : 23] Proverbs 14, 13, even in laughter, the heart is sorrowful, and the end of that mirth is heaviness. And we looked at this when we studied the heart not too many weeks ago is that you really, a person can try to hide their intentions of their heart like a clown that paints a smiley face on their face, but they may not be happy at all.

But what is the most sure way in which to know what somebody is thinking? It comes out from their words. One of Aesop's fables, it was a donkey that takes on the skin of a lion and goes around and tries to pretend to be a lion, and everybody thinks, oh, this is a lion.

But then the fox hears the donkey and says, you may look like a lion, but you didn't disguise your words, and so we know what's going on. And so people can try to hide the motives of their hearts, but the words are always going to show you.

And so you need to ask yourself, is this person trying to lead me into a deeper relationship with God, or is this person trying to have me live in such a way as God does not exist? Fools try to convince themselves that others they are right.

Proverbs 14, 14, The backslider in their heart shall be filled with his own ways, and a good man shall be satisfied from himself. Back to the farm in Galatians 6, 7 tells us we will reap what we sow.

[28 : 37] A backslider is filled with his own ways. A good man shall be satisfied for himself. That as you speak good words, that you're going to be blessed because you're a blessing to those that are around you.

Proverbs 14, 12, There is a way that seemeth right unto a man, but the end thereof are the ways of death. And a proper speech comes from a proper listing. Proverbs 14, 15, The simple believeth every word, but the prudent man looketh well to his going.

If you want to be prudent in your speech, you must become prudent and sensible in what you're listening to. Where are you getting your information? What are you believing to be true? Who are you allowing to influence you?

You're ever around somebody and you're with them for a minute and you're like, yeah, they're exactly right. Then you go talk to somebody else and you're like, yeah, they're exactly right. All that means is that they're good at debate. It doesn't necessarily they're mean telling the truth.

All of us have probably seen a debate in here. Well, the wrong side won the debate because simply they were better at debating. And so when you put yourself around people and they're influential, you need to make sure that they're people that have wisdom that are influencing you.

[29 : 38] Riches are promised to the wise. Proverbs 14, 24, The crown of the wise is their riches, but the foolishness of fools is folly. And that's hard to understand because you can say, I'm trying to live a prudent life, but I don't feel like I have a lot of riches.

Proverbs 15, 6, In the house of the righteous is much treasure, but the revenues of the wicked is trouble. There is a riches that the world wouldn't know about. These promises, our riches can be seen in our homes.

It can be heard as there's a laughter around the table. It can be experienced in those moments where God is ministering to us from His Word. By humility and fear of the Lord are riches and honor and life.

Riches aren't the things we buy, but they're the things in our life that produce humility and a fear of the Lord. Foolish bear a label testing that they are spiritually bankrupt. Proverbs 14, 24, The crown of the wisest is the riches, but the foolishness of fools is folly.

And so the result is that they're going to continue to make poor decisions. The fear of the Lord is the deciding factor in our lives. Proverbs 14, 27, The fear of the Lord is a fountain of life to depart from the snares of death.

[30 : 42] Likewise, as the only true security for a nation or for a church or for a family is righteousness. Proverbs 14, 34, Righteousness exalteth the nation, but sin is a reproach to any people.

Prudence tells us that we need one another. Proverbs 14, 28, In the multitude of people is the king's honor, but in the one of people is the destruction of the prince. So I'm not telling you that you should isolate yourself and only find people that mirror and talk to it, but the Bible says what kind of king would be a person that has nobody around them?

You ought to be gathering people in your life. There's an honor to that. There's a great help in the fact that you have people that will speak truth to you and you should be that kind of friend to them. Prudence tells us to be patient.

He that is slow, 14, 29, He that is slow is of great understanding, but he that is hasty of spirit exalteth folly. Proverbs 14, 30, says that prudence protects our physical heart.

A sound heart is the life of the flesh, but envy the rottenness of the bones. Prudence says caring for the oppressed honors God. Proverbs 14, 31, He that oppresses the poor reproaches his maker, but he that honoreth him has mercy on the poor.

[31 : 53] The Bible says that the way that we speak about people that are less than us is honoring or dishonoring the God. That somebody that's at a disadvantage in life, the way we speak about them can be honoring or dishonoring.

So just like righteousness among a people is beneficial to a nation and to a church and our own lives, it exalteth the nation, it exalteth your home, it exalts your family when we do things the way that God would have us.

So could you imagine living in a country that lived according to these principles? You can live in a home where this is the standard, you can be part of a church that exalts righteousness, and you can be a person that does the same.

Proverbs 14, 35, the king's favor is toward a wise servant, but his wrath is against him that causes shame. We ought to be wise and prudent servants.

And so I want you to make a decision about your speech. There's no telling how many thousands of words that will be said from us this week. I want to ask you, will they be deployed to be ministers of grace or will they be things that will tear people down?

[32 : 53] But the difference is going to be deciding, do you believe that you live in the presence of God? Do you believe that there is a creator that made you that knows?

We've not even began to scratch the surface of all that God would say about the way that we should live our lives and the way we should speak, which says that it matters greatly to him, doesn't it?

All that we would need to respond appropriately has been given to us. And so this is what I would encourage you before the piano plays and then Greg comes up and makes some announcements. And I'm just going to give you a time to pray there in your seat or if you'd like to come to the altar.

But this is going to be my prayer and I would encourage you from Psalm 141, verse 3, Set a watch, O Lord, before my mouth. Keep the door of my lips. Take ownership of your language and your speech this week and say, God, I want it to be glorifying to you.

Let's pray. Heavenly Father, I ask that you would be with us, Lord. You could do some incredible good inside of our homes and inside of this community and inside of so many places of employment this week if all of us in here, Lord, would dedicate our mouth to you, if that we would set you as a guard before our mouth and before our lips.

[34 : 11] And Lord, I would ask that you would help every one of my brothers and sisters in here today make a decision to be sensible and prudent in the way that they speak, that our language would make it very clear that we are people that know and that we love you.

With every head bowed, every eye closed and the piano begins to play, if you're in here tonight and you don't know Jesus, let me tell you what your speech ought to be. It ought to be Father, I recognize that I'm a sinner and I call upon you for forgiveness.

And God has given us those words to speak to him. That's the most reasonable thing that a person can ever say because he's very much aware of who you are and what state in which you come and hear him tonight.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.