

“Charity Suffereth Long.” 1 Corinthians 13:4(a)

To the saints gathered at Topeka, Kansas, on December 30, 2018:

The gift of the Holy Spirit, Charity, causes us, or creates in us a frame of mind, to meekly bear the evil and the injuries received from others. (Part 1 of 2)

THE apostle, in the previous verses, as we have seen (1 Corinthians 13:1-3: “*Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*”), sets forth how great and essential a thing charity, or a spirit of Christian love, is, in Christianity: that it is far more necessary and excellent than any of the extraordinary gifts of the Spirit, that it far exceeds all external performances and sufferings, and, in short, that it is the sum of all that is distinguishing and saving in Christianity the very life and soul of all religion, without which, though we give all our goods to feed the poor, and our bodies to be burned, we are nothing. And now he proceeds, as his subject naturally leads him, to show the excellent nature of charity, by describing its several pleasant and excellent fruits. In the first part of this text, one of these fruits is mentioned: suffering long, which has respect to the evil or injury received from others (1 Corinthians 13:4(a)), The sermon is about the first fruit of this verse:

THAT CHARITY, OR A TRULY CHRISTIAN SPIRIT, WILL DISPOSE US MEEKLY TO BEAR THE EVIL THAT IS RECEIVED FROM OTHERS, OR THE INJURIES THAT OTHERS MAY DO TO US.

Meekness is a great part of the Christian spirit. Christ, in that sincere and tender call and invitation of his that we have in the eleventh chapter of Matthew, in which he invites all that labor and are heavy-laden to come to himself for rest, particularly mentions, that he would have them come to learn of him; for he adds, “*I am meek and lowly in heart.*” (Matthew 11:29). Zechariah 9:9: “*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal*

of an ass.” Christ’s servants, in the example of Moses, are described at **Numbers 12:3**: “Now the man Moses was very meek, above all the men which were upon the face of the earth.” Paul instructs of the meekness and lowliness of Christ at **2 Corinthians 10:1**: “Now I Paul myself beseech you by the meekness and gentleness of Christ...”. And at **Philippians 2:7-9** “*But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*” And Peter also reminds us of Christ’s meekness at **1 Peter 2:21-23**: “*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.*”) And meekness, as it respects injuries received from men, is called long-suffering in the Scriptures, and is often mentioned as an exercise, or fruit of the Christian spirit. **Galatians 5:22** — “*The fruit of the Spirit is love, joy, peace, long-suffering;*” and **Ephesians 4:1-2**: “*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering,*” etc.; and **Colossians. 3:12-13** — “*Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*”

In expanding more fully on this point, I would — I. Take notice of some of the various kinds of injuries that we may receive from others; II. Show what is meant by meekly bearing such injuries; and in the second in this series on this verse in the future, III. Show how that charity or love, which is the sum of the Christian spirit, will create and cause in us the proper frame of mind for us to do this.

I. Some injure others in their estates by unfairness and dishonesty in their dealings, by being fraudulent and deceitful with them, or at least by leading them to act in the dark, and taking advantage of their ignorance; or by oppressing them, taking advantage of their necessities; or by unfaithfulness towards them, not fulfilling their promises and engagements, and being slack and slighting in any business they are employed in by their neighbors, aiming at nothing but just to meet the letter of their

engagements, and not being careful to make better use of their time and performance to the utmost in accomplishing that which they are engaged to do; or by asking unreasonable prices for what they do; or by withholding what is due, from their neighbors, unjustly, neglecting to pay their debts, or unnecessarily putting their neighbors to trouble and difficulty to get what is due from them. And besides these, there are many other methods in which men injure one another in their dealings, by an abundance of crooked and perverse ways, in which they are far from doing to others as they would have them do to themselves, and by which they provoke and irritate and injure one another. **Matthew 7:12:** “*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets*”. **Luke 6:31:** “*And as ye would that men should do to you, do ye also to them likewise.*”

Some injure others in their good name, by reproaching or speaking evil of them behind their backs. No injury is more common, and no iniquity more frequent or base, than this. Other ways of injury are abundant, but the amount of injury by evil-speaking of this kind, is beyond account. Some injure others by making or spreading false reports about them, and so cruelly slandering them. Others, without saying that which is directly false, greatly misrepresent things, picturing out everything respecting their neighbors in the worst colors, exaggerating their faults, and setting them forth as far greater than they really are, always speaking of them in an unfair and unjust manner. A great deal of injury is done among neighbors by thus uncharitably judging one another, and putting injurious and evil constructions on one another's words and actions. Do a word search using “tongue” in a Bible program and you will find dozens of verses warning against the evil which the tongue manufactures. Some prime examples: **James 1:26:** “*If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.*” **James 3:5-6,8:** “*Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell... But the tongue can no man tame; it is an unruly evil, full of deadly poison.*” **Psalm 15:1, 3:** “*LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? ... He that backbiteth not with his tongue, nor doeth evil to his*

neighbour, nor taketh up a reproach against his neighbour.” What I hear the Holy Spirit saying is that you are no part of the fellowship on earth with God and His people and excluded from heaven for the evil of your tongue. **Psalm 94:9:** “**He that planted the ear, shall he not hear? he that formed the eye, shall he not see?**”

This sermon is not about the Lord’s avenging his people but let me point out two important verses concerning these slanders, reproaches and injuries; **Matthew 18:7** “*Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*” **Matthew 18:10** “*Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*” An almighty, eternal, omniscient God does not make idle threats/promises.

The tongue can be a very evil thing. But it really is just the end of the business which starts in the heart. Persons may greatly injure others in their thoughts, by unjustly entertaining mean thoughts, or a low esteem of them. Some are deeply and continually injurious to others, by the contempt they habitually have of them in their hearts, and by their willingness to think the worst about them. And, as the outflowing of the thoughts, a great deal is done to the injury of others by their words; for the tongue is but too ready to be the wicked instrument of expressing the evil thoughts and feelings of the soul, and hence, in the Scriptures it is called a scourge (**Job 5:21** “*Thou shalt be hid from the scourge of the tongue*”), and is compared to the fangs of some very poisonous kinds of serpents, whose bite is supposed to cause death (**Psalm 140:3:** “*They have sharpened their tongues like a serpent; adders’ poison is under their lips. Selah.*”).

Before I leave this, I want to direct your attention to the attached four pages on what the Bible says about the tongue—good and bad. This is a very serious matter, and I hope that you will spend time in these verses, reading, studying, and meditating upon them. Read the expositors, too. When you deal with this vital issue, I suggest this verse as your starting place: **Psalm 141:3:** “*Set a watch, O LORD, before my mouth; keep the door of my lips.*”

Sometimes men injure others in their treatment and actions towards them, and in the injurious deeds they do them. If clothed with authority, they sometimes carry themselves very injuriously toward those over whom their authority extends, by

expecting too much and in overbearing manner and unjustly cruel, harsh and severe. (May we legitimately offer up as prayer, that the Judge of all the earth restrain this abuse? Thank God, we can and should. I find in **1 Timothy 2:1-2**: “*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*” And, I also find in **1 Peter 3:12**: “*For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*”) Sometimes those who are under authority, carry themselves very slanderously toward those who are over them, by denying them that respect and honor which are due to their places, and thus to themselves while they occupy that place. Some carry themselves very injuriously toward others by the exercise of a very selfish spirit, seeming to be all for themselves, and apparently having no regard to the good or benefit of their neighbor, but all their scheming is only to better their own interests. Some carry themselves injuriously in the open show of a very haughty and proud spirit, as though they thought they were more excellent than all others, and that nobody was at all to be regarded except them. **Romans 13:1**: “*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*” **Romans 13:7**: “*Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*” **1 Peter 2:18**: “*Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*” **1 Corinthians 4:7**: “*For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*”

Many injure others from a spirit of revenge, deliberately returning evil for evil, for real or imaginary injuries received from them. Some, as long as they live, will keep up a grudge in their hearts against their neighbor, and whenever an opportunity offers, will act it out in injury to him in the spirit of malice. **Romans 12:17**: “*Recompense to no man evil for evil.*” **1 Thessalonians 5:15**: “*See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*” **1 Peter 3:9**: “*Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit*

a blessing.” James: 5:9: “Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.”

And in innumerable other particular ways which might be mentioned, do men injure one another. So, we are fully aware of these realities, including having witnessed them and been the recipients of these types of evils and injuries for the cause of God and truth in the earth, it is necessary to talk about meekly bearing such injuries. We need a lot of help from the Holy Spirit with this because we have this treasure in earthen vessels (**2 Corinthians 4:7**) and because we have good reason to believe that we will see a lot more of this. **1Thesslonians 3:4**: *“For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.”* **2 Timothy 3:12**: *“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”*

II. I would go on to show what is meant by meekly bearing such injuries, or how they ought meekly to be borne. — And here I would show, first, the nature of the duty of meekly bearing the injuries we suffer; and then why it is called long-suffering or suffering long.

First, it implies that injuries suffered should be borne without doing anything to revenge them. *“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”*— There are many ways in which men do that which is revengeful: not merely by actually bringing some immediate suffering on the one that may have injured them, but by anything, either in speech or behavior, which shows a bitterness of spirit against him for what he has done. Thus, if after we are offended or injured, we speak reproachfully to our neighbor, or of him to others, with a design to lower or injure him, and that we may gratify the bitter spirit we feel in our hearts for the injury that neighbor has done us, this is revenge. He, therefore, that exercises a Christian long-suffering toward his neighbor, will bear the injuries received from him without revenging or retaliating, either by injurious deeds or bitter words. He will bear it without doing anything against his neighbor that shall manifest the spirit of resentment, without speaking to him, or of him, with revengeful words, and without allowing a revengeful spirit in his heart, or manifesting it in his behavior. He will receive all with a calm, undisturbed countenance, and with a soul full of meekness,

quietness, and goodness. This he will manifest in all his behavior to the one that has injured him, whether to his face or behind his back. Hence it is, that this virtue is recommended in the Scriptures under the name of gentleness, or as always connected with it, as may be seen in **James 3:17**: “*But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*” And, **Galatians 5:22-23**: “*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*” In him that exercises the Christian spirit as he ought, there will not be a passionate, rash, or hasty expression, or a bitter, infuriated countenance, or an air of violence in the talk or behavior. But, on the contrary, the demeanor and words will all show peaceableness and calmness and gentleness. He may perhaps reprove his neighbor. This may clearly be his duty. But if he does, it will be without impoliteness, and without that severity that can tend only to antagonize. Though it may be with strength of reason and argument, it will still be without angry reflections or contemptuous language. He may show a disapproval of what has been done, but it will be not with an appearance of high resentment, but as reproofing the offender for a sin against God, rather than as for the offense against himself: as grieving his distress, more than resenting his injury, as seeking his good, not his hurt, and as one that more desires to deliver the offender out of the error into which he has fallen, than to get even with him for the injury done to himself. **2 Timothy 2:24-26** “*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*”

The duty urged also implies, secondly, that injuries be borne with the continuance of love in the heart, and without those inward emotions and passions that tend to interrupt and destroy it. — Injuries should be borne, where we are called to suffer them, not only without manifesting an evil and revengeful spirit in our words and actions, but also without such a spirit in the heart. We should not only control our passions when we are injured, and refrain from giving vent to outward revenge, but the injury should be borne without the spirit of revenge in the heart. Not only a smooth external behavior should be continued, but also a sincere love with it. We should not

cease to love our neighbor because he has injured us. We may pity, but not hate him for it.

The duty ordered and required also implies, thirdly, that injuries be borne without our losing the quietness and repose of our own minds and hearts. They should not only be borne without a rough behavior, but with a continuance of inward calmness and repose of spirit. When the injuries we suffer are allowed to disturb our calmness of mind, and put us into an excitement and tumult, then we cease to bear them in the true spirit of long-suffering. If the injury is permitted to discompose and disquiet us, and to break up our inward rest, we cannot enjoy ourselves, and are not in a state to engage properly in our various duties, and especially we are not in a state for religious duties — for prayer and meditation. And such a state of mind is the contrary of the spirit of long-suffering and meekly bearing of injuries that is spoken of in the text. Christians ought still to keep the calmness and serenity of their minds undisturbed, whatever injuries they may suffer. Their souls should be serene, and not like the unstable surface of the water, disturbed by every wind that blows. No matter what evils they may suffer, or what injuries may be inflicted on them, they should still act on the principle of the words of the Savior to his disciples at **Luke 21:19** — "*In your patience possess ye your souls.*" The context of that admonition is instructive.

The duty we are speaking of also implies, once more, fourthly, that in many cases, when we are injured, we should be willing to suffer much in our interests and feelings for the sake of peace, rather than do what we have opportunity, and perhaps the right, to do in defending ourselves. — When we suffer injuries from others, the case is often such that a Christian spirit, if we did but exercise it as we ought, would dispose us to forbear taking the advantage we may have to vindicate and right ourselves. For by doing otherwise, we may be the means of bring injury on him that has injured us, and tenderness toward him may and ought to cause us to be of the mind to exercise a great deal of forbearance. And besides, such a course would probably lead to a violation of peace, and to an established hostility, whereas in this way there may be hope of gaining our neighbor, and from an enemy making him a friend. These things are clear from what the apostle says to the Corinthians concerning going to law one with another — "*Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?*" (1 Corinthians 6:7) Not that all endeavors in men to

defend and right themselves, when they are injured by others, are objectionable, or that they should suffer all the injuries that their enemies wish to bring upon them, rather than use an opportunity they have to defend and vindicate themselves, even though it be to the damage of him that injures them. But in many, and probably in most cases, men ought to suffer long first, in the spirit of the long-suffering charity of the text. And the case may often be such that they may be called to suffer considerably, as charity and prudence shall direct, for the sake of peace, and from a sincere Christian love to the one that injures them.

Why it is called long-suffering, or suffering long? First, because we ought meekly to bear not only a small injury, but also a good deal of injurious treatment from others. We should persevere and continue in a quiet frame, without ceasing still to love our neighbor, not only when he injures us a little, but when he injures us much, and the injuries he does us are great. And we should not only thus bear a few injuries, but a great many, and though our neighbor continues his injurious treatment to us for a long time. When it is said that charity suffers long, we cannot infer from this that we are to bear injuries meekly for a season, and that after that season we may cease thus to bear them. The meaning is not, that we must indeed bear injuries for a long time but may cease to bear them at last. But it is, that we should meekly continue to bear them though they are long continued, even to the end. The spirit of long-suffering should never cease. It is called **long**-suffering, not short-suffering. Secondly, because in some cases we should be willing to suffer a great while in our interests, before we take advantage of opportunities of righting ourselves. — Though we may defend ourselves at last, when we are driven, as it were, by necessity to it, yet we are not to do it out of revenge, or to injure him that has injured us, but only for needful self-defense. Even this, in many cases, is to be given up for peace, and out of a Christian spirit toward him that has injured us, and lest we should do injury to him.

Having thus shown in what ways we are often injured by others, and what is implied in meekly bearing the injuries thus inflicted, I hope to explore next time how we bear up under these injuries by the charity with which we have been gifted, and the specifics of why. The why is gold.

For 28 years we have been swimming in seas of lies about our street ministry and specifically as it relates to this sermon, it is universally reported that we sue people

when they injure us when we engage in preaching the gospel. These are universally lies. We trust in the Lord in this work of which he is the author and finisher and therefore Protector and Avenger. These are His words which we publish--not ours. As he promises in **Psalm 126:6**: “*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*” **1 Samuel 3:19**: “*And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.*” **Isaiah 55:10-13**: “*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*”

The Holy Spirit, by Paul at **Romans 15:4** reminds us: “*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*” So I finish with the context of the Lord’s encouragement to his disciples: “*in your patience possess ye your souls,*” at Luke 21:

“*But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls.*” (Luke 21:12-19).

I love you. Amen.

TONGUE

2Sa 23:2 The Spirit of the LORD spake by me, and his word was in my tongue.

Job 5:21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

Job 15:5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

Job 20:16 He shall suck the poison of asps: the viper's tongue shall slay him.

Job 27:4 My lips shall not speak wickedness, nor my tongue utter deceit.

Ps 5:9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Ps 10:7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

Ps 12:3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

Ps 12:4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

Ps 15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Ps 31:20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Ps 34:13 Keep thy tongue from evil, and thy lips from speaking guile.

Ps 35:28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

Ps 37:30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Ps 39:1 I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Ps 45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Ps 50:19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

Ps 51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

Ps 52:2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

Ps 52:4 Thou lovest all devouring words, O thou deceitful tongue.

Ps 57:4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Ps 64:3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

Ps 64:8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

Ps 66:17 I cried unto him with my mouth, and he was extolled with my tongue.

Ps 71:24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Ps 78:36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

Ps 109:2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Ps 119:172 My tongue shall speak of thy word: for all thy commandments are righteousness.

Ps 120:2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

Ps 120:3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Ps 139:4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

Ps 140:3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

Pr 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

Pr 10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

Pr 10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

Pr 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

Pr 12:19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Pr 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Pr 15:4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

Pr 16:1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

Pr 17:4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Pr 17:20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

Pr 18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Pr 21:6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

Pr 21:23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Pr 25:23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

Pr 26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Pr 31:26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

So 4:11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

Isa 3:8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

Isa 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Isa 59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

Jer 9:3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

Jer 9:5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Jer 9:8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

Jer 18:18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Jer 23:31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

Ho 7:16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Mic 6:12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

Zep 3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Ro 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Jas 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Jas 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

Jas 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Jas 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: