

# OUR SPEECH



**Yunus Ciptawilangga, M.B.A.**

## OUR SPEECH

It was Dr. Louann Brizendine, a professor of psychiatry at the University of California, San Francisco, who stated that every day the male would utter 7,000 words, while the female 13,000 words. This statement indicates at least two things, namely that human beings love to talk, and the women talk more than men, even almost twice as much. Although the Bible does not explicitly state that women are more talkative than men, yet there are some verses which implicitly state that people do not like talkative (garrulous) women; however nothing is said about talkative men. For example, Proverbs 27:15 says, "*A continual dropping in a very rainy day and a contentious woman are alike.*" (KJV)

Or "*A quarrelsome wife is like a constant dripping on a rainy day.*" (NIV)

But what are actually the Biblical principles of speech or manner of speaking?

God is the Great Communicator, and He has revealed many important communication principles in the Bible. By following these

principles, we are able to strengthen our relationships with our neighbours and learn to think and act like our compassionate and loving Creator. We can not live without communicating with others. However, Proverbs 10:19 explains that *"the multitude of words"*, or many words, are generally known to cause problems, *"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."* (KJV)

Or *"When words are many, sin is not absent, but he who holds his tongue is wise."* (NIV)

Therefore we must think before we speak and choose our words carefully. Even David himself asked God to help him communicating in the right way. He said in Psalm 141:3, *"Set a watch, O LORD, before my mouth; keep the door of my lips."*

And in Psalm 19:14 he said, *"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."*

Just like David, we all want to please God with the words we utter. God wants us to choose our words wisely. Blessings and informations commendable should dominate our conversations. Colossians 4:6 declares, *"Let*

*your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”*

Philippians 4:8 also says, *“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”*

So, think before uttering an opinion, speak gently, kindly, wisely, honestly and lovingly, so that we can soothe or ease negative feelings and promote positive relationships and, most importantly, do not talk too much.

### **Talk Less Is Best**

Modern culture offers various channels through which we can express ourselves verbally. Gatherings, video, teleconference, and mobile phones enable us to continue making long talks. But how much of our conversations are really edifying or important?

Ephesians 4:29 *“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.”* (KJV)

Or *“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”* (NIV)

In other words, we speak only as needed. It is necessary to say what is important, but to talk too much would easily make us say what should not be said.

The Bible teaches us to be selective in uttering any word so as not to sin, written in 2 Timotius 2:16, *“But shun profane and vain babblings: for they will increase unto more ungodliness.”*

In the New Testament, 1 Petrus 3:10 says, *“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.”* This verse tells us that if we want to live well, we must restrain or guard our tongues, do not talk too much. And in James 3:5-10, the tongue is discussed even more broadly:

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

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.*

7 *For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:*

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

9 *Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God.*

10 *Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."*

James clearly states that the tongue is incredible, it can declare or inform something, glorify great things, but at the same time the tongue can also do the opposite, it can curse human beings who are made in the image of God. The tongue is something dreadful and we are not able to tame it. What those verses want to declare is this, "Well, let's not talk too much, instead, we should be more careful when we're talking."

Controlling or bridling our tongue is an indication of wisdom and humility. People who talk much, often do not take time to choose their words carefully. We must be aware that too much talking will destroy our witness in

this world, as James warns us, *“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 1:26)

Or *“If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.”* (NIV)

Indeed, to control the tongue is most difficult, *“the tongue can no man tame”*. (Jas 3:8a)  
Praise the LORD, we have the Holy Spirit who is able to help us, we can pray, *“Set a watch, O LORD, before my mouth!”* (Ps 141:3).

In fact, the caution about not to talk too much also apply in uttering our prayers.

### **Do Not Use Vain Repetitions in Prayer**

In Matthew 6:7-8, the Lord Jesus Himself states, *“But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”*

Hence the Lord Jesus Himself warns us against talking or speaking too much, not just

to our fellow man, but also when we are praying to God. We do not need to talk too much or wordy, because God the Father knows already all our thoughts and struggles. Whether our prayers would be granted or not, does not depend on how many words we use, or how beautiful the words we choose, but how much faith we have. Matthew 21:22 says, "*And all things, whatsoever ye shall ask in prayer, **believing**, ye shall receive.*"

### **Justified And Condemned by Our Words**

In Matthew 12:36 Jesus even said, "*But I say unto you, That **every idle word** that men shall speak, **they shall give account thereof in the day of judgment.***" (KJV)

Or "*But I tell you that men will have to give account on the day of judgment for every careless word they have spoken.*" (NIV)

These words by the Lord Jesus emphatically show that we should absolutely **control every word we utter or speak.**

Then the Lord Jesus continues, in verse 37, "*For **by thy words thou shalt be justified, and by thy words, thou shalt be condemned.***"



The Lord Jesus reminds us that the gift of salvation we get is attributed to our confession or the words we utter, because Romans 10:9 says, *“That if thou shalt **confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raiseth him from the dead, thou shalt be saved.**”*

Hence, why is it said, *“**by thy words, thou shalt be condemned?**”* Because we can deny our belief or turn away from our faith, and denying is also related to speech. Thus apostasy or denying our belief does not have to always be connected with actions, such as burning the Bibles or killing the pastors. Apostasy can also happen just by words, even in this End of the Age, as we read in Matthew 24:9-10, *“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then **shall many be offended, and shall betray one another, and shall hate one another.**”*

(KJV)

Or *“And you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many **will turn away from the faith and will betray and hate each other.**”*

(NIV)

We are soon to enter that period, while we must know that apostasy is not necessarily in

the form of "actions" -- some deeds -- but can simply be an utterance of words, just as salvation is obtained among others by an utterance of words, our confession.

### **Flatteries to Persuade God's Children to Deny Their Faith**

Let us take notice of Matthew 24:24, which says, *“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”* Thus the targets that the false prophets and false Christs try to deceive are not only those who do not know God yet, but also the elect, those who have received the Lord Jesus.

However, the more dangerous is the one written in Daniel 11:32, *“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits”* (KJV).

Or *“With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.”*  
(NIV)

So, a lot of people would be persuaded by flatteries and beguiling words to abandon or turn away from their faith. They would become apostates without realizing it, because unconsciously they uttered words that made them deny their belief.

Discussing about speech, we know that speech is not just oral communication or utterance of words verbally, since now in our present age the social media already belong to the area or domain of vocal expressions or communications by speech.

### **Social Media Trap**

We should also be careful and watchful concerning the social media. Although the author himself uses smart phone, he restricts himself as not to join this or that group. So in the author's mobile there are only notes or messages of groups related to the company, the family, and two or three other particular groups.

Why?

Because the author has had a bad experience when he once joined in some groups. Several years ago the author had joined in the Blackberry group of diving enthusiasts. Members of the group very often sent pictures or photos and writings which were so inappropriate that the author chose to leave that group. Then the author was invited to join in the Blackberry group of high school friends. The author relented, but lately the author saw that the members tended more towards having *fun*, so some of their writings and comments unwittingly often sounded to making fun of God. After giving some comments the author then decided to quit this group. The author is now better off by leaving the group, because it is not necessary. And he does not want to add more mistakes by getting involved in watching and reading inappropriate matters. The author was determined to restrain resolutely from talking too much, giving any comments in social media, joining some groups or *chatting* which is not important, because just as talking or speaking, each writing will be held accountable in God's sight.

## **The Secret behind Spells**

The author was fortunate to have attended the sermon delivered by Mr. Harun Yusuf. He was a hong (feng) sui seer who has repented, and is also the author of the book "**PERTOBATAN MANTAN PERAMAN dan HONG SUI**", Repentance of A Former Fortuneteller and Hong (Feng) Sui Seer. In his sermon he said that as a former spiritist or fortuneteller he knew the details of such spirit realm.

He said, "You know what a spell is?" When someone goes to a witchdoctor or shaman -- who is considered knowledgable and wise, and has access into supernatural realm -- to ask for wealth, health or other requests, that person usually would be told to recite a magic formula, a spell, or an incantation. Mr. Harun said that most spells contain a promise or vow. For example, "If I were granted wealth, then later, at such and such a time I would bring as an offering A, B, C, D, and so on. Or, if I were granted healing from my illness, I would come back here and would bring this or that as an offering."

Therefore, if some people say that once a person asked for wealth to the Devil or the spirits, and then after several years his child was taken by the Devil, Mr. Harun explained that the case was not so. Actually, when the appointed time arrived, the very person himself must bring his child to the Devil as the offering he had promised. Indeed, the child was not taken by the Devil, but the father himself brought him to the Devil. Why should the person bring the offering? Because he had promised the Devil. When was the promise made? At the moment he recited the spell, since in that spell or incantation there was the promise the reader uttered. When that person recited the spell -- which was usually in an uncommon language he most probably did not understand -- then later he could not deny that promise by saying, "Sorry, I did not understand the contents of that spell." No, he could not, since he had uttered it.

So Mr. Harun warned us cautiously not to utter words we are not sure of their meanings.

## **Do You Understand The Meaning of The Gift of Tongues You Uttered?**

The author does not belong to those who oppose the gift of speaking in an unknown tongue. No, the author believes that this gift of tongues is true, but let us study this thoroughly.

1 Corinthians 14:2 we read, *“For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.”* Here it is clearly said that the gift of speaking in an unknown tongue is true, and indeed no one can understand the language. But in 1 Corinthians 14:13 we read, *“Wherefore let him that speaketh in an unknown tongue pray that he may interpret.”*

Then further in 1 Corinthians 14:27 we read, *“If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.”* Thus those with the gift of speaking in an unknown tongue should not speak altogether, but one by one, or at the most three people, and there must be someone else who interprets. In 1 Co

14:14 we read, *“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.”*

This verse explains that if a person speaks in an unknown tongue his mind/reasoning stops, meaning that he uttered the words beyond his awareness. So if speaking in an unknown tongue needs some reasoning, even the slightest, then the words spoken are not the gift of tongues, since this spiritual gift is uttered completely beyond our reasoning, devoid of our awareness.

Therefore, Mr. Harun Yusuf said, you may speak out, if you are convinced it is right. But if you are not sure, you better say just the words you are sure of their meanings. If we want to say "Praise the Lord" or "Thank God", then simply say "Praise the Lord" or "Thank God". Do not use any word we do not know or we are not sure of its meaning.

When we utter words we do not understand, which might contain meanings of blasphemy, then just like a spell or an incantation, we can not say, *"I'm sorry I do not understand"*. No, since we have uttered the words, so we



would be accountable for them before the LORD someday.

Therefore, let us follow the example of the Apostle Paul who said in 1 Corinthians 14:19, *“Yet in the church I had rather **speak five words with my understanding**, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”*

Although the Apostle Paul received the gift of tongues, he preferred to use words that could be understood by the Church in every meeting.

Speaking in an unknown tongue is a gift, which means that it is something we can not learn. It is given by God to certain people only, *“To another the working of miracles; to another prophecy; to another discerning of spirits; to another **divers kinds of tongues**; to another the interpretation of tongues.”* (1 Co 12:10, KJV)

Or *“To another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.”* (NIV)

## Command to Sing and Praise God

Colossians 3:16 says, *“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”*

The above verse explains that praise serves as a reminder of Christ's Word and also as an expression of our thankfulness to Him.

## Appropriate Words of Praise

Since the Old Testament times, praising the LORD was part of the Israelite's life.

Deuteronomy 32:44 recorded, *“And Moses came and spake all **the words of this song** in the ears of the people, he, and Hoshea, the son of Nun.”*

In 2 Samuel 22:1, *“And David spake unto the LORD **the words of this song** in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul!”*

Actually songs are words, yet melodious or tuneful words. However, we have to know that a song is not just an utterance of words flowing out of our mouths, but we have to pay attention to the words too. There are songs

which theologically are questionable of their appropriateness, though they somehow have already become popular. Now, let us pay attention to this following song of praise:

*Jesus, our Lord and God*

***Thou art worthy, O Lord, to receive glory,***

*and honour, and power,*

*For thou hast created all things*

*And for thy pleasure they are and were created*

*Praised be the LORD*

*O ...o Hosana, praised be the LORD*

Truthfully, is this song biblically right, or not? This song is taken from Revelation 4:10-11, which reads, ***“The four and twenty elders **fall down** before him that sat on the throne, and **worship** him that liveth for ever and ever, and **cast their crowns** before the throne, saying, **Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.**”***

When we observe closely, these words were uttered by the twenty-four elders who seemed to have a very high position in heaven as written in Rev 4:4, ***“And round about the throne were **four*****

*and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."*

However, these words were spoken by the twenty-four elders as they fall down before Him who sat on the throne while casting their crowns. What does that mean? This is not just any ordinary occurrence.

Let us observe Revelation 4:11, "*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*" The word "worthy" here actually has two meanings,

1. deserving, fitting
2. meritorious, excellent, or highly esteemed.

Now, if we search the Bible, particularly, if we compare the King James Version of the English Bible with the LAI Version of the Indonesian Bible, we will find differences in the translations or the meaning of the word "worthy":

1. "Worthy" referring to human beings.

2. "Worthy" referring to God in heaven.
3. "Worthy" as uttered by the angels in heaven to human beings concerning God.
4. "Worthy" as uttered by human beings towards God.

### 1. "Worthy" Referring to Human Beings

The word "worthy" referring to human beings, such as written in Genesis 32:10, *"I am not **worthy** of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."*

This word "worthy" in KJV, is translated "layak" in LAI, meaning "deserve".

In Dt 21:22, *"And if a man have committed a sin **worthy of death**".* For the phrase "**worthy of death**" in KJV, LAI uses the phrase "*sepadan dengan hukuman mati*", meaning "*suitable for or proportional to the death penalty*".

In 1 Sa 1:5, *"But unto Hannah he gave a **worthy** portion; for he loved Hannah: but the LORD had shut up her womb"*.

For the phrase "a **worthy** portion" in KJV, LAI uses the phrase "*hanya satu bagian*", meaning "*only one part*".

## 2. "Worthy" Referring to God in Heaven

In Rev 4:11, *"Thou art **worthy**, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."* For the phrase *"Thou art **worthy**"* in KJV, LAI uses the phrase *"Engkau **layak**"*, meaning *"deserve"*.

In Rev 5:2, *"And I saw a strong angel proclaiming with a loud voice, Who is **worthy** to open the book, and to loose the seals thereof?"* In this verse LAI uses the word *"**layak**"* which is of the same meaning as the word *"**deserve**"* in KJV.

## 3. Uttered by the Angels in Heaven to Human Beings Concerning God

If we study Revelation 5:1-5, we read in verse 2 about an **angel in heaven** proclaiming with a loud voice, *"Who is **worthy** to open the book, and to loose the seals thereof?"*

But in verse 5, when one of the elders spoke to John, **who was a man (a human being)**, about who would be worthy to open the scroll, the elder did not say, "He/The Lord Jesus is worthy", but "He/The Lord Jesus ***hath prevailed***" (KJV) or *"**is able**"* (NIV).

Rev 5:5 *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, **hath prevailed** to open the book, and to loose the seven seals thereof.* (KJV)

Or *“Then one of the elders said to me, ‘Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He **is able** to open the scroll and its seven seals.’”* (NIV)

But further in the same chapter, still in that particular situation, the word "worthy" is used again in KJV, and "layak" in LAI.

Rev 5:12 *Saying with a loud voice, “**Worthy** is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!”*.

#### **4. “Worthy” Uttered by Human Beings towards God**

In 2 Sa 22:4, *“I will call on the LORD, who is **worthy to be praised**: so shall I be saved from mine enemies.”* KJV uses the phrase *“worthy to be praised”*, whereas LAI simply *“Puji Tuhan, Praise the Lord”* -- not *“layak dipuji, deserved of praise”*.

What does this mean?

There are circumstances in which the word "worthy" can be translated "layak", but

sometimes it also needs to be translated differently.

### **Be Careful with Our Speech towards God**

Indeed, we have to be careful with our human speech or expression towards the LORD, such as "God, You are worthy". The translation in Indonesian is not, "Tuhan, Engkau layak, God, You are deserved", but perhaps "Tuhan, Engkau agung, Engkau maha besar" ("LORD, You are Majestic, You are Almighty"), or "Terpujilah Tuhan" ("Praise the Lord"). Why? Since we do not have the right or decency (proper condition) to make comment whether God is deserved or undeserved. We are only human beings, so by what right and what proper condition can we give an evaluation or assessment on God, whether He is deserved or not deserved? Because when a person has the right or authority to judge something as being appropriate or deserved, that person has also the right or authority to judge something as being inappropriate or undeserved. Likewise, when we say, "God, You are deserved," then we



also put ourselves as one who can say "God, you are not deserved".

Hence we read in Ephesians 5:4, "*Neither filthiness, nor foolish talking, nor **jesting**, which are not convenient: but rather giving of thanks.*" (KJV)

Or "*Nor should there be obscenity, foolish talk or **coarse joking**, which are out of place, but rather thanksgiving.*" (NIV)

We should not say things such as, "Lord, You are deserved." According to the author such utterance is coarse joking, even insult God.

### **Unspeakable Words**

#### **Not to be Uttered by Man**

In 2 Corinthians 12:3-4 the Apostle Paul explains that there are words spoken in heaven (paradise) that should not be uttered by man: "*And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into **paradise**, and heard unspeakable words, **which it is not lawful for a man to utter.***"

The Apostle Paul told that when he was caught up into Paradise, he heard unspeakable

words that should never be uttered by man. This means, there are words spoken in heaven that must not or could not be said by human beings.

### **What Is the Difference between God and the LORD?**

Our world is filled with all sorts of objects and living creatures of different kinds. For example, human beings, animals, stars, planets, moon, sun, angels, even God, all belong to some category of types. Human being is a type, but because there are many that belong to this type so each human being should be given a name so as not to confuse one with another. The author's name is Yunus, but since there are many whose name is Yunus, so behind the personal name should be added the family name, or a different name, so as not to cause confusion. Likewise with the stars. Since there are many, each is given a name, such as the Morning Star, the Kartika, and so on. But either the moon or the sun does

not need to be given any name, for there is only one moon and one sun.

So too it is with God. There is only one God. Hence, no need to give Him any name. That is why in Exodus 3:13-14, when Moses was commanded to bring the Israelites out of Egypt, and Moses asked what God's name was, God replied, "I AM THAT I AM."

*13 And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"*

*14 And God said unto Moses, "I AM THAT I AM": and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."*

Why "I AM THAT I AM"? Because I AM is single, only one, so God does not need to be given any name, just like the sun or the moon. The sun is the only sun, the moon is the only moon, a single one, no other. However, since Egypt has many gods or so they are claimed (by the people), though they are no gods, unlike the Divine God, thus God gave Himself a name, such as we read in Exodus 3:15, *"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel,*

*the **LORD (YHWH)** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations.***”

Thus finally God named Himself the **LORD (YHWH)**, and we know that the people of Israel did not dare to mention the name of the LORD for fear of mentioning it wrongly and be found guilty. Hence they eventually called Him **Adonai**, meaning "**my Lord**". In the Ten Commandments, Exodus 20:7, it is said, "*Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*"

Why did not the people of Israel dare to call out the name of the LORD? Because like people in court, no one dares to call out the judge's name, do not they? Though a person knows the judge quite close, or even if the judge is his subordinate, at the trial the judge should be called or addressed with "Your Excellency" and not, for example, simply "Mr. A." For to call out the name of the judge in a trial is considered impolite as a judge represents God when he is presiding.

Hence also towards our president, Pak (Mr.) Jokowi. When people see him, they do not address him, "Pak Jokowi," but "Pak Presiden," out of respect.

Likewise, to call or to address God as LORD should be with a proper attitude and choice of words, not mentioning His name regardlessly.

### **Improper Speech towards the LORD**

When someone praises the LORD, is he allowed to use any words? No, he is not.

There is a song of praise with a remarkable chorus or refrain as below, which is really improper to be uttered by us, human beings.

*How great is your love, Oh my God*

*That you have given me Jesus*

*So that I shall not perish*

*But receive eternal life*

***Chorus***

*I worship You, I worship You*

***You are deserved to be worshipped***

*I worship You, I worship You*

## ***You are deserved to be worshipped***

"You are deserved to be worshipped" -- what does it mean? I am decent to worship, to choose which one or who is deserved for me to worship. In the above song of praise, "You are deserved to be worshipped" means that I myself am appropriate to worship, and after making my evaluation/assessment, I find God is deserved for me to worship. To the author this song of praise is very impertinent due to regarding ourselves higher than the LORD. In fact, let us examine who really the deserved one should be.

For example, today is Mr. President Jokowi's anniversary. The author goes to the palace, and meets the protocol. Then the author says, "Sir, as today is Mr. President Jokowi's anniversary, please grant me the admission to sing 'Happy Birthday to you' before him. Would the author's wish be definitely granted? No, not so. The author is convinced that the protocol would first check on him, for example by asking, "Who are you? Are you well-known? What kind of awards have you gained, or have you ever won a Grammy

Award? Have you ever become champion in an Indonesian Idol, or American Idol?" The author then replies, "I have never won anything." And the protocol says, "Sorry, Sir, admission denied or you are not deserved."

However, even if we really have ever won a Grammy Award, would we be deserved to sing before the LORD? Let us assume that our voice belongs among the best, would our voice sound more melodious than the voice of the angels in heaven? Definitely not.

More so if we study Psalm 33:1 *Rejoice in the LORD, O ye righteous: for praise is comely for the upright.* (KJV)

Or "*Sing joyfully to the LORD, you righteous; it is fitting for the upright to praise him.*" (NIV)

By this standard, then those deserved or fitting to praise the LORD are only the upright or honest people. And in another version of the Bible, the New English Translation, the phrase used is "*appropriate for the morally upright.*"

Psalm 33:1 "*You godly ones, shout for joy because of the Lord! It is appropriate for the morally upright to offer him praise.*"

Not just honest, since *morally upright* means more than honest, namely they who are morally correct. People as such are indeed appropriate to praise the LORD.

### **Conclusion**

As God's children, we are taught not to talk much and not to utter vain words (coarse jest). Therefore, we should be able to control ourselves and think before speaking, not carelessly uttering idle words of which meanings we are not sure, because we would be accountable for every word we utter.

Our speech can be verbal, written or as song of praise. Although the purpose is to praise God, we still ought to consider carefully the words of our praise, because in some songs of praise nowadays the words are inappropriate, even the composer seems to say, "I am really somebody." ("I am really great and have the authority.") Let us compare them with one of the songs of the past,



*I was once far from God's way*

*I was lost and blind.*

*But because of His love*

*The LORD gives me light*

*Now my soul is safe and well*

***Chorus***

*Then the LORD helped me*

*Then the LORD helped me*

*I'd be lost when He wasn't there*

*Then the LORD helped me*

*(free translation)*

According to the author, several old hymns show more humility, reflect the true condition, "Now, this is my position, you see." "I am like this, truthfully." But in the previous song presented, it seems as if God is one's subordinate, and the composer authoritatively says, "Well, God, You are deserved to be praised by me." Thus, to the author that song uses very inappropriate words even impertinent, so that it is unworthy and improper to be sung.

As a conclusion the author would like to quote again three earlier verses as follows:

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.**” (KJV)*

Or *“If anyone considers himself religious and yet **does not keep a tight rein on his tongue**, he deceives himself and **his religion is worthless.**” (NIV)*

1 Peter 4:11a *“If any man speak, let him speak as **the oracles of God.**” (KJV)*

Or *“If anyone speaks, he should do it as one speaking **the very words of God.**” (NIV)*

Ephesians 5:3,4 *“But fornication, and all uncleanness, or covetousness, **let it not be once named among you**, as becometh saints; Neither **filthiness, nor foolish talking, nor jesting**, which are not convenient: but rather **giving of thanks.**” (KJV)*

Or *“But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.” (NIV)*

So we should keep a tight rein on our tongues, and when we speak let us speak as one who deliver the God’s Word which is the truth and not uttering dirty, vain, coarse, nor foolish words, but thanksgiving.

Just as very talkative people show their ignorance, people who are able to hold their

tongues should demonstrate wisdom and understanding.

*“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.” (Pr 17:27, KJV)*

Or *“A man of knowledge uses words with restraint and a man of understanding is even-tempered.” (NIV)*

We can not obtain wisdom if we keep talking, because understanding comes from the willingness to listen and to use our words carefully and in good control.

*“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.” (Jas.1:19, KJV)*

Or *“My dear brothers, take note of this: Everyone should be quick to listen, slow to speak, and slow to become angry.” (NIV)*