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A Word Spoken at the Right Time: A Hermeneutic Analysis of Proverbs 25:11

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Abstract

One of the critical points in communication is choosing appropriate diction and words that suit the situation. If it is inappropriate and conveyed out of context, miscommunication can trigger arguments or misunderstandings. The root of the problem is using inappropriate sentences when verbal communication occurs. Among several Bible verses that provide advice about good words, this research will formulate the meaning in the Book of Proverbs 25:11 regarding the concept of timely words in communication. With this study, it is hoped that conceptual indicators will emerge as to what the Bible means by these good words. The approach used in extracting the text is the exegesis of the verse Proverbs 25:11. Based on research, it can be concluded that good speech, apart from being a communication skill, is also formed by the presence of wisdom in the communicant and communicator. This is a sign that someone has spiritual maturity, visible credibility, and integrity in relationships with fellow humans. It was also concluded that to suppress bad habits in speaking, good education and correct understanding of the truth of God's word is needed on the one hand, and awareness that every word that comes out of the mouth cannot be revoked and has consequences, on the other hand.

Keywords:

Words, Proverbs, hermeneutics, power of word, communication

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Introduction

Using words to communicate is necessary because human nature is a social creature that always needs each other. Speaking or saying words is a form of communication that cannot be avoided. Having conversations or speaking words is one of the ways humans can communicate and interact with each other in society.¹ In this interaction, a person can connect with others and their environment.² Mulachela defines communication as transferring a message from the speaker to the receiver, but elements, concepts, and goals must be understood.³ When the message is understood, and a specific meaning is obtained, the words can influence others.⁴ Words can make others hurt, and vice versa can make others motivated.

In its development, it conveys ideas to others not only by saying words but also by pouring them into the form of writing. In conversation activities, two-way communication occurs, at which time gestures and cues (non-verbal communication) can be seen as a reaction to the conversation so that something terrible from the interaction can be quickly suppressed or controlled. However, it is different with communication in writing; the reader often feels the reaction from reading writing according to the emotional state and conditions experienced by the reader himself.⁵ Entering the digital era, there is a massive change in people's behavior towards communication habits—this change in communication results from the use of the internet and freedom of speech on social media. People prefer to comment and express their aspirations on Facebook, YouTube, and other social media platforms. All information

can be accessed through online and digital media. Every article published in the mass media and social media can influence the readers. Likewise, every word broadcast on YouTube or TV broadcasts can affect the emotions of its viewers.

Just as every spoken word, every written word demands accountability because every meaningful word deserves accountability. Some examples of situations where words can be legally prosecuted are when they are defamatory, intentionally libelous, intentionally verbally abusive, or inappropriate words that can harm others. Vega argues that inappropriate words can be categorized as verbal violence that will affect a person's psychology because verbal violence has a more powerful effect when compared to physical violence.⁶ Words that are inappropriate to say, such as demeaning others, insulting, and talking about the badness of others, are toxic because they will hurt the psychology of others. For example, often humiliated people will be easily discouraged, not confident, and not brave enough to try new things. If these words are addressed to children, they will become an obstacle to the growth and development of their personality. Inappropriate words said by parents to children directly affect the formation of children's self-confidence.

Inappropriate written words will harm themselves and the reader, primarily if broadcast on social media. The impact of words broadcast on social media that are interpreted to harm others will become uncontrollable. Kardiyasa said that inappropriate words tend to lead to hate speech, and acts of hate speech in the form of incitement, provocation, and insults can be contained in the form of speeches, spreading banners, and spreading fake news on social media to defame other parties in public.⁷ Therefore, Subekti

¹ Mai Simarmata Yuliasri and Qoriyanti, "Keterampilan Berbicara Menjadi Sebuah Profesi," *Jurnal Pendidikan Bahasa* 6, no. 1 (2017): 1–9.

² Harianto GP, *Komunikasi Dalam Pemberitaan Injil* (Yogyakarta: Andi, 2012), 1.

³ Husen Mulachela, "Komunikasi Adalah: Definisi, Unsur, Dan Tujuannya."

⁴ Jeff Sinaga, "Dahsyatnya Pengaruh Perkataan," *Kompasiana.Com*, 2017, https://www.kompasiana.com/jef_wthsn/586e7ea7f57a6

1860ae29cef/dahsyatnya-pengaruh-perkataan diakses, 13 September 2023.

⁵ Khomsahrial Romli, "Komunikasi Massa" 11, no. 1 (2017): 1–9.

⁶ Asla De Vega, Hapidin Hapidin, and Karnadi Karnadi, "Pengaruh Pola Asuh Dan Kekerasan Verbal Terhadap Kepercayaan Diri (Self-Confidence)," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 3, no. 2 (2019): 433.

⁷ I Made Kardiyasa, Anak Agung Sagung Laksmi Dewi, and Ni Made Sukaryati Karma, "Sanksi Pidana

emphasized that a person and even the government must be responsible for the words spoken to someone.⁸ Everyone can be protected from inappropriate speech. When broadcast in the mass media, provocative speech will have an uncontrollable impact. Words demand accountability due to the impact caused by these words. This research is necessary because seeing the rampant use of inappropriate words gets the attention of various parties, including the government and church institutions. If the government has issued the ITE Law, then the leaders of church institutions should teach the right words at the right time. This study will specifically discuss the importance of saying the right words at the right time because the right words are likened to a beautiful gift as beautiful as a golden apple in a silver dish, as stated in Proverbs 25:11.

Method

The research report is made in qualitative form with a hermeneutic approach to Proverbs 25:11. Zaluchu explains that through this method, the author followed the steps of hermeneutics with some analysis.⁹ The hermeneutic method requires the writer to scrutinize the data sources, enter a dialog with them, understand their meaning to the author, and integrate them into the research objectives.¹⁰ The three steps of analysis that will be carried out to answer the research question are first to exegete the word of the word that is rightly said in time. The explanation results are contracted with the theoretical meaning of various interpretations and interpretation books related to the text, which is the primary reference in the research until the true meaning and theological meaning are found. The final

step is to apply the meaning of the word in the practical actions of believers as part of behavior.

Result & Discussion

The book of Proverbs is problematic to interpret because it consists of a collection of commands packaged as proverbs that aim to educate people to a better life. Melchert says that the book of Proverbs is a book that is not easy to read to completion because the book of Proverbs consists of the oldest collection of wisdom writings, in which there is a collection of sayings that have no story or plot, structural unity, and integrated themes are also very few.¹¹ Another difficulty in finding the meaning of each written proverb relates to the use of figurative or metaphorical language. Figurative language is language presented in literary works that encourage readers to appreciate the values presented, such as human values, spirituality, culture, and ethical values, and capture the message conveyed by the author.¹² Similarly, Melchert states that the literary style of wisdom writing is often designed to evoke the author's intended understanding in the reader, characterized by a combination of dramatic and poetic literature with theological, historical, ethical, cultural, and educational issues.¹³ The difficulty in uncovering the meaning of the proverbs has forced interpreters to conduct hermeneutic studies using strict principles and procedures for

Terhadap Ujaran Kebencian (Hate Speech),” *Jurnal Analogi Hukum* 2, no. 1 (2020): 78–82.

⁸ Arif Satria Subekti et al., “Tindak Pidana Pencemaran Nama Baik Melalui Facebook Menurut KuHP Dan Undang-Undang Nomor 11 Tahun 2008 Tentang ITE,” *Jurnal Hukum & Pembangunan* 50, no. 3 (2021): 738.

⁹ Sonny Eli Zaluchu, “Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama,” *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 28.

¹⁰ Andreas B. Subagyo, *Pengantar Riset Kuantitatif & Kualitatif: Termasuk Riset Teologi Dan Keagamaan* (Bandung: Yayasan Kalam Hidup, 2004), 118.

¹¹ Charles F Melchert, *Ajaran Bijak: Hikmat Alkitab Untuk Pendidikan Bermasyarakat*, 2nd ed. (Jakarta: BPK Gunung Mulia, n.d.), 31.

¹² Imelda Oliva Wissang et al., “Bahasa Figuratif Sebagai Spirit Solidaritas Dalam Kitab Amsal,” *Syntax Literate ; Jurnal Ilmiah Indonesia* 6, no. 6 (2021): 2813.

¹³ Melchert, *Ajaran Bijak: Hikmat Alkitab Untuk Pendidikan Bermasyarakat*.

interpreting the book of Proverbs.¹⁴ This is done so that interpreters understand the author's true meaning.

Eksegese Proverb 25:11

LAI translation: "A word spoken in due season is like apples of gold in a silver dish." KJV translation: "A word fitly spoken [is like] apples of gold in pictures of silver." Hebrew translation: "tappuwach zahab bemaskiyth keceph dabar al-ophen"

על־אֶפְנֵי: דָּבָר דְּבַר דָּבָר כֶּסֶף בְּמַשְׁכֵּיזוֹת זָהָב תַּפּוּוּחַי

Translation Analysis Table of Proverbs 25:11

No	LAI Version	KJV Version	Hebrew Translation with commentary
1	Word Spoken at the right time	A word fitly spoken	<p>"dabar dabur al-ophen" יוֹעֵל־אֶפְנֵי דְבַר דָּבָר</p> <p>Word דָּבָר (<i>dabar</i>) spoken דָּבַר (<i>dabur</i>) translated from Hebrew from the root word <i>dbr</i> (<i>dabar</i>) which means words, verbal words can be spoken or written.</p> <p>The word timely or by the KJV is translated as <i>fitly</i> translated from the word על־ (al-) אֶפְנֵי (<i>al-open</i>), which means in the suitable condition or circumstances. LAI translates it as just in time. <i>Fitly</i> (<i>tepat, pas</i>) followed by the word <i>spoken</i> can be translated as appropriate speech. Thus, a timely word is also related to a</p>

			proper word spoken at the right time.
2	is like a golden apple in a silver dish	[is like] apples of gold in pictures of silver	<p>תַּפּוּוּחַי (<i>tappuwach</i>), a masculine noun meaning like an apple tree or like apples, in the KJV, is translated into plural (several apples), while the word gold is translated from זָהָב (<i>zahab</i>). This word comes from the root meaning of unused to be lustrous. Gold here can be an object that is golden in color (golden yellow). Thus, "golden apples" can be considered golden yellow apples. "Golden apples" can also be considered craft objects made of gold that are apple-shaped, three-dimensional, or two-dimensional fruits.</p> <p>מַשְׁכֵּיזוֹת (<i>bemaskiyth</i>) The LAI (TB) word can be translated as carved stone, engravings, carved, dish, supposition, and presumption. In Proverbs 25:11, <i>bemaskiyth</i> is translated as dish. A dish is an object intended to hold food or fruit, or a dish also serves as an ornament to display artwork. In this verse, the material of the dish is silver. Silver as the primary material for making this dish is translated from the word כֶּסֶף (<i>keceph</i>). In the book of Proverbs, the word</p>

¹⁴ Farel Y Sualang and Sekolah Tinggi Teologi Injili Indonesia, "Prinsip-Prinsip Hermeneutika Genre Hikmat Dalam Kitab Amsal: Suatu Pedoman Eksegesis," *Jurnal*

PISTIS 50, no. Old Testament, Genre of Wisdom, Hermeneutics (2017): 93–112.

			<p>silver is often paired with gold.</p> <p><i>“tappuwach zahab bemaskiyth keceph”</i> כֶּסֶף בְּמַשְׁכֵּיזוֹת זָהָב תַּפּוּוּחַי</p> <p>It is a Hebrew translation phrase translated by LAI, "is like apples of gold in pictures of silver." in the KJV translation, it is translated as [is like] apples of gold in pictures of silver. Based on this analysis, "apples of gold in silver dishes" can be interpreted as golden yellow apples served on silver dishes. Another meaning is that it is a silver dish with apples made of golden material. It is a beautiful and precious decoration.</p>
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at the right time will make others get freshness, and be restored from a bad situation to a better situation.

From the explanation of the meaning in the verse, two literal meanings of Proverbs 25:11 can be drawn: Firstly, the word spoken at the right time is compared to a literal apple served on a silver platter. People who accept and eat a particular apple will benefit from it. Only by accepting and applying the right words can one rise from adversity. The second meaning is that words spoken promptly are likened to a work of art in the form of a golden apple carved on a silver platter. It is a beautiful and precious display, where looking at the beautiful work can awaken the spirit to achieve the best things in one's life. The exact meaning of the word a work of art is reinforced by analyzing the structure and pattern of Proverbs 25:11-12. Proverbs 25: 11-12 are two sayings with parallel patterns of structure and meaning. The word spoken promptly parallels the wise man's rebuke. The phrase "is like a golden apple on a silver platter" is paralleled with "is like a golden ring and ornament for the ear that hears." From these two meanings, it can be understood that speaking the right words to others means giving the best gift to others. Therefore, the theological meaning of Proverbs 25:11 can be drawn in the Christian life. Namely, words spoken at the right time are a precious gift for oneself and those who listen to them, words full of wisdom from God that can give strength and change the situation for the better.

The apple's good shape features a perfectly symmetrical shape, which is very appropriate to apply to two-dimensional and three-dimensional works of art. In addition to the beautiful shape of the apple, apples have a high antioxidant content that can fight free radicals and premature aging. People who eat the apple will enjoy the fresh, sweet taste of the fruit and even receive the benefits of apples, which help counteract toxic free radicals.¹⁵ The beauty of a golden apple carved on a silver platter would be very appropriate to describe the words spoken at the right time as a beautiful and precious gift. The fresh, sweet taste of the golden apple arranged on the special silver plate will make the person who eats it get freshness and benefits from the apple, and this will be very appropriate if it is equated with words spoken

Words Spoken at the Right Time

When adequately using words, one can only speak the right words at the right time if guided by wisdom and knowledge based on a God-fearing spirit. Lasor says that proverbs or words of wisdom are meant to be applied in certain circumstances, not for all; knowing the right time to use a proverb is part of wisdom.¹⁶ On the other hand, Henry says a valuable word

¹⁵Adek Chan, "Formulasi Sediaan Sabun Mandi Padat Dari Ekstrak Buah Apel (*Malus Domestica*) Sebagai Sabun Kecantikan Kulit," *Jurnal Ilmiah Manuntung* 2, no. 1 (2017): 51.

¹⁶WS Lasor, *Pengantar Perjanjian Lama 2: Sastra Dan Nubuat*, 8th ed. (Jakarta: BPK Gunung Mulia, 2008), 103.

is a timely word of instruction, advice, or comfort.¹⁷ By advising with consideration of the situation and conditions, the advice is received happily, and the happiness felt is the same as when receiving an excellent and valuable gift. God's wisdom influences the accuracy of choosing words that suit a particular situation. Wisdom is obtained from a personal relationship with God, the giver of wisdom, as is the purpose of studying proverbs as written by Samolo in Proverbs 1:1-7 and the key to being able to realize the purpose of proverbs written and studied so that people live in fear of God as stated in Proverbs 1:7.

The proper use of words demonstrates one's integrity, whereas words spoken inappropriately require accountability. Murdock portrays Solomon as a person who deeply understands the effect of speaking words on others. So Solomon's words were a magnet that brought people around to come to talk and get an impartation of spirit from Solomon's positive words.¹⁸ Solomon, the author of Proverbs 25, was a man of integrity; his every word always influenced others, and his words would bring him good fortune. Bullock says that Proverbs 25 as a whole contains wise advice for communication, as well as the consequences of verbal communication itself.¹⁹ The effect of verbal communication means that every word has an effect or impact, both positive and negative. In the context of Proverbs 25, Solomon advises his readers on good behavior and how to speak before kings because kings will investigate all matters before them and give a verdict based on

the results of the investigation (Proverbs 25:1-7). Solomon also advises on how to speak and behave in court, as every word spoken has consequences that can be legally accounted for (Proverbs 25:8-10), and verses 11-12 are the conclusion stating that the right word is likened to a precious gift that has an emotional impact on the other person.

A speech or writing is always related to the credibility of the speaker or writer; the speech or writing can always be held accountable. Credibility is a matter of being trustworthy.²⁰ Meanwhile, Lilo said that words can be accounted for if they fulfill three elements, namely ethos (character or credibility of the speaker), logos (ratio or logic), and pathos (emotion or feeling).²¹ A trustworthy speaker can make well-intentioned word choices for the common good. He has a good character that shows that his life is virtuous. A good speaker has goodwill that results in good actions. If the speaker does not fulfill all or some of these elements, then the speaker cannot take responsibility for what has been said.²² Thus, a good speaker can show good character; his words must be clear and acceptable to logic, and he must be sensitive to observing the situation and emotional conditions experienced by the interlocutor. Meanwhile, Sitoresmi said that rules must be considered in a conversation between two or more people: semantic (interpreting meaning) and pragmatic (how the message is conveyed clearly and effectively and respects applicable norms).²³ If others can interpret a speech or writing to mean insult, harassment, and other

¹⁷Matthew Hendry, *Tafsiran Matthew Hendry Kitab Amsal*, ed. Johnny Tjia (Surabaya: Momentum, 2013), 533–534.

¹⁸Mike Murdock, *Rahasia Orang Terkaya Yang Pernah Hidup* (Bethlehem Publisher, 2002), 166.

¹⁹ C. Hassell Bullock, *Kitab-Kitab Puisi Dalam Perjanjian Lama*, ed. Sumarah (Malang: Gandum Mas, 2003), 239.

²⁰“Kamus Besar Bahasa Indonesia,” <https://www.kbbi.web.id>.

²¹ Deflit Dujerslaim Lilo, “Presuposisi Dan Metode Yesus Dalam Menyampaikan Pendapat: Sebuah Pedoman Bagi Para Akademisi, Kristen Negeri Toraja, Tana Toraja, Sulawesi Selatan

Ddujerslilo@gmail.Com,” *Jurnal Teologi dan Pendidikan Kristen Kontekstual* ISSN 2655-4666 (print), 2655-4682 (online) Volume 2, No 1, Juni 2019; (121-138) Available at: *Sekolah Tinggi Agama* (n.d.).

²²Deflit Dujerslaim Lilo, “Presuposisi Dan Metode Yesus Dalam Menyampaikan Pendapat: Sebuah Pedoman Bagi Para Akademisi,” *BIA': Jurnal Teologi dan Pendidikan Kristen Kontekstual* 2, no. 1 (2019): 121–138.

²³Ayu Rifka Sitoresmi, “Dialog Adalah Percakapan Lebih Dari Dua Orang, Ketahui Aturan Dan Karakteristiknya” (Jakarta, April 2021) diakses, 16 Juni 2023.

wrong meanings, it can be prosecuted. Thus, it is imperative to pay attention to ethics in speaking, prioritizing the value of politeness and appropriateness in speech.

Besides reflecting one's credibility, words also reflect one's integrity. Integrity represents the consistency between words expressed through daily actions.²⁴ Integrity is a concept related to consistent action. This consistency is reflected in actions: values lived, methods implemented, measures applied, principles used, expectations, and things produced. A person of integrity means having an honest personality and strong character in carrying out ethical standards based on the Word of God. Meanwhile, according to KBBI, Integrity implies honesty, a trait, character, or condition that shows a unified whole so that it can radiate authority.²⁵ Suriyanti said that ethics and integrity are inseparable. Ethical people will do what they say with all their hearts and are indeed people of integrity.²⁶ The right words will be spoken by someone who has integrity in what he says and does, a unity that exudes the authority of God in his words. Thus, Christians should be able to radiate the glory of God in their words.

Proverbs 25:11 and The Christian Life

Based on the meaning and discussion of Proverbs 25:11, it can be implied that first, as Christian leaders, we must take part in teaching the values of speaking politely and being a blessing in every word. Secondly, Christians today should make it a habit to talk wisely, including making wise comments. Thirdly, Christians make it a habit to speak with Christian ethics in mind so that everyone who hears their words can grasp the Christian values in them, reflecting Christ in their words.

The church plays an active role in fostering healthy communication. Sin has contaminated man's ability to communicate positively; only the cross of Christ, through His saving work, can restore man to communicate effectively and harmoniously in himself and his life.²⁷ How a person communicates depends on a person's character; if the person has a good character, his words are also good. Words that strengthen, comfort, bring peace to the heart, and calm the atmosphere are needed by anyone. Otherwise, toxic words must be avoided. For this reason, churches and Christian leaders must participate in suppressing the negative impact caused by inappropriate and potentially unlawful speech. Christian leaders can equip their congregations to speak politely and be careful in their comments. The church actively teaches the values of civility and respect for one another.

Churches and Christian leaders should teach proverbs so that people become wise. The church has an essential role in teaching the congregation to speak wisely so that the congregation can have a better life in society and their relationship with God. The purpose of studying the book of Proverbs is to make people wise about relationships with others and their relationship with God because Proverbs are instructions to gain personal happiness and well-being.²⁸ Zaluchu mentions that wisdom writing in proverbs is contained in stories of examples and reflections in the form of sayings, appeals, and advice.²⁹ Therefore, the church must be able to give advice, appeal, and tell a reflection of life to the congregation so that the congregation becomes wiser and gets good from what the church has taught. Wisdom in proverbs is characterized by its concise content, the truth is generally accepted, and the writing

²⁴Intan Suriyanti, "Etika Kristen Menjadikan Umat Yang Berintegritas" 3, no. 2 (2022).

²⁵ Tim Prima Pena, "Integritas," dalam *Kamus Besar Bahasa Indonesia*, "KBBI (Gitamedia Press, n.d.), 348.

²⁶Suriyanti, "Etika Kristen Menjadikan Umat Yang Berintegritas."

²⁷Asmat Purba, "Pendekatan Hukum Komunikasi Menurut Howard G.Hendricks Dan Implikasinya Dalam

Pendidikan Agama Kristen Di Bandung," *Jurnal Tedc* 11, no. 2 (2019): 113–120.

²⁸ Douglas, "Hikmat, sastra hikmat", *Ensiklopedi Alkitab Masa Kini Jilid 1 A-L*, " 393.

²⁹Sonny Eli Zaluchu, "Pola Hermetik Sastra Hikmat Orang Ibrani," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 3, no. 1 (2019): 21.

is easy to remember.³⁰ The grammar of proverbs is written in command sentences, simple and direct statements about life. The most important thing here is the theological point of the book of Proverbs, which is the knowledge and fear of the Lord.³¹ Based on this, church leaders must be able to teach the values taught by the book of Proverbs and convince the congregation of the importance of implementing the sayings contained in the Bible solely for personal success. By learning from the book of Proverbs, a person will benefit from wisdom to change their life for the better only if they are willing to implement what is taught in it. If one wants to succeed in his community life and his relationship with God, he must follow the instructions in the book of Proverbs.

The principle of Christian communication is not to use vulgar words to hurt others in daily conversation, as stated in Ephesians 4:29, which contains the command not to speak filthy words but to use good words to build up others who hear the words so that the person gets grace. The words of a Christian should build others up by using appropriate and meaningful words. For this reason, Christians need to be careful with their words, considering whether their words will build others up or damage the lives of those who hear them. Therefore, Christians must be cautious in what they say because in words, there is a prayer; in words, there is a hope, and in words, there is a personality. It is equally essential to expend energy to speak, making sure that the words that come out of the mouth are words that bless and not words that are toxic to others. Speaking politely, putting yourself in order, and knowing how to talk to whom is the result of wisdom; therefore, as a good Christian, it is appropriate to use God's wisdom in every conversation.

Implementing a culture of polite speech is not only in church society but also on social media. Social media is likened to a double-edged sword; on the one hand, it has many benefits, such as getting information more quickly, but on the other hand, it creates many problems.³² Problems that occur on social media arise because the principles of healthy communication are ignored. The freedom of comment allows for widespread unlawful acts such as defamation, hate speech, and verbal violence. Kusumasari said that social media, which functions to build public opinion and democratic solidarity, is instead used as a tool to spread hate speech texts to influence public opinion, even to the point of attacking "opponents" because "conservative" groups have different views and ideologies.³³ The phenomenon of bullying, hate speech, the spread of hoaxes, and violations of the ITE Law are concrete examples of unhealthy communication in social media.³⁴ Just as the government has created the ITE law to protect people from harmful actions from using words, the church must also be able to show its role in providing teachings, values, and habits of speaking well and commenting well. Especially Christians should be able to write excellent and thoughtful comments on social media that reflect Christ's character.

Choosing the right words is very important in a conversation. Choosing the wrong words will result in dire consequences; for example, words that mean or demean someone will cause the person to be demeaned and be insecure, anxious, and even depressed. Verbal violence can also be done with writings published on social media; for this reason, we need Christian leaders who dare to teach the importance of commenting wisely on social media and speaking by prioritizing divine wisdom as taught in the Bible on social media.

³⁰ Sualang and Tinggi Teologi Injili Indonesia, "Prinsip-Prinsip Hermeneutika Genre Hikmat Dalam Kitab Amsal: Suatu Pedoman Eksegesis."

³¹ Barnabas Ludji, *Pemahaman Dasar Perjanjian Lama 2* (Bandung: Bina Media Informasi, 2009), 193–200.

³² Fahmi Anwar, "Perubahan Dan Permasalahan Media Sosial," no. 2013 (2016): 137–144.

³³ Dita Kusumasari and S. Arifianto, "Makna Teks Ujaran Kebencian Pada Media Sosial," *Jurnal Komunikasi* 12, no. 1 (2020): 1.

³⁴ Irfandi Samosir and Universitas Kristen Imanuel, "Bijak Bermedia Sosial: Aspek-Aspek Komunikasi Digital Di Dalam Yakobus 3 : 1-12" 11, no. 2 (2022): 151–170.

Thus, the church has a significant role in shaping the character of the congregation, nation, and state. The church must be able to teach values related to politeness, integrity, saying good things, and respecting each other. It is essential to be built in the church and the community contained in the church.

Conclusion

The meaning of Proverbs 25:11 is that the right words spoken at the right time are like a beautiful and precious gift for oneself and others. Meanwhile, the theological meaning of Proverbs 25:11 is that the right words at the right time are always influenced by God's wisdom, which can give strength to do more because these words have become a turning point to achieve the best life. The implementation of Proverbs 25:11 is that first, the church must be able to build the congregation by creating a culture of speaking wisely that aims to build themselves and others; second, by building a culture of good comments; and third, by being wise in social media. So, as an impactful Christian leader, you must be able to say the right words at the right time, avoid using toxic speech, and make a habit of saying words that build others. In this way, the church has taught wisdom to the congregation so that the congregation can be educated and successful in society and their relationship with God, according to the direction of the wisdom proverbs in the Bible. For this reason, every Christian is required to know, study and apply the inner values of God's word which provides guidance regarding good and constructive words.

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