



Communication of Bible Doctrine Using Strong Language

The communication of Bible doctrine by the pastor-teacher is typically done with language and illustrations considered honorable or socially acceptable to those hearing the Word. Even in normal communication of the Word, stronger and more direct words may be required to teach Bible doctrine so the congregation “gets it.” Titus 2:15.

"These things speak and exhort and reprove with all authority. Let no one disregard you." (Titus 2:15, NASB)

Sometimes, strong language and more direct illustrations are needed to make the message crystal clear to those needing such language. 2 Cor. 10:10; 2 Cor. 11:21; Matt. 23:15; Ezek. 16.

"For they say, 'His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible.'" (2 Corinthians 10:10, NASB)

"To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold—I speak in foolishness—I am just as bold myself." (2 Corinthians 11:21, NASB)

""Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves." (Matthew 23:15, NASB)

Do not confuse use of strong and direct language with communication of Bible doctrine while out of fellowship. Phil. 1:15-17.

"Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; the latter do it out of love, knowing that I am appointed for the defense of the gospel; the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment." (Philippians 1:15-17, NASB)

The use of strong and direct language in communicating Bible doctrine can include sarcasm. Some call this sanctified sarcasm and can be directed to the unbeliever and to the believer. Using their type of language in sarcasm shocks them into seeing the folly of their ways as well as not letting the authority of the bona fide pastor-teacher be trampled underfoot. Rom. 2:17-25; 2 Cor. 10:11-13.

"But if you bear the name 'Jew' and rely upon the Law and boast in God, and know His will and approve the things that are essential, being instructed out of the Law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal? You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the Law, through your breaking the Law, do you dishonor God? For 'THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,' just as it is written. For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision." (Romans 2:17-25, NASB)

"Let such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present. For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with



themselves, they are without understanding. But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you." (2 Corinthians 10:11-13, NASB)

The use of strong, direct and descriptive language in communicating Bible doctrine can include “street” vocabulary and advice. Isaiah 64:6; Isaiah 36:12; Heb. 12:8; 2 Cor. 8:10.

"For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away." (Isaiah 64:6, NASB)

"But Rabshakeh said, "Has my master sent me only to your master and to you to speak these words, and not to the men who sit on the wall, doomed to eat their own dung and drink their own urine with you?" (Isaiah 36:12, NASB)

"But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons." (Hebrews 12:8, NASB)

"I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it." (2 Corinthians 8:10, NASB)

Communication of Bible doctrine can include a type of direct speech that may seem that of an uneducated person when compared with a scholar or college graduate. 2 Cor. 11:6.

"But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things." (2 Corinthians 11:6, NASB)

Some speech may seem self-effacing. 2 Cor. 11:7.

"Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?" (2 Corinthians 11:7, NASB)

Some speech may be seen as foolish to some and even boastful. 2 Cor. 11:16.

"Again I say, let no one think me foolish; but if you do, receive me even as foolish, so that I also may boast a little." (2 Corinthians 11:16, NASB)

Some speech may involve reproach. 2 Cor. 11:21.

"To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold—I speak in foolishness—I am just as bold myself." (2 Corinthians 11:21, NASB)

Some speech may bring warnings of divine discipline. 2 Cor. 12:19-21.

"For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there will be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced." (2 Corinthians 12:20-21, NASB)

Communication of this type is only used when reversionistic and negative believers are in the audience or have spoken in the area. Strong and direct communication is used in fellowship is a part of Romans 8:28. Descriptions of the torture and the crucifixion of Christ used direct and strong words, yet it was the centerpiece of God's plan for mankind. The crucifixion of Jesus Christ was the lot of thieves, murderers and rapists. But the message of salvation could only be portrayed in this way. It was not good to hang on



a cross, but it worked together for good. 2 Cor. 10; 2 Cor. 11.

"And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." (Romans 8:28, NASB)

Some direct and strong words are ways of communicating Bible doctrine to get through to a generation that has maximum scar tissue on their souls. Isaiah 6:9-12; Rom. 6:2; Rom. 6:15; entire book of Jeremiah; Heb. 12:8.

"May it never be! How shall we who died to sin still live in it?" (Romans 6:2, NASB)

"What then? Shall we sin because we are not under law but under grace? May it never be!" (Romans 6:15, NASB)

"But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons." (Hebrews 12:8, NASB)

Some direct and strong words are ways of communicating Bible doctrine that allow the use of advice, opinions, and statistics. It is called boasting in 2 Corinthians 10 and 2 Corinthians 11. It is used to put the slanderers in place, the ones who are program types, the reversionists. 2 Cor. 11:22-23; 2 Cor. 11:24-25.

"Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death." (2 Corinthians 11:22-23, NASB)

"Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep." (2 Corinthians 11:24-25, NASB)

Strong communication is often the only way for an evangelist to get the Gospel across the crowd he is speaking to. In 2 Corinthians 13:5-6, Paul used strong language but he was doing so to get the message across to the Corinthians. In Ephesians 5:12, "it is disgraceful even to speak of the things which are done by them in secret" means it is not forbidden, but it is disgraceful to have to use such strong and direct language to get the truth of Bible doctrine communicated.

"Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? But I trust that you will realize that we ourselves do not fail the test." (2 Corinthians 13:5-6, NASB)

"for it is disgraceful even to speak of the things which are done by them in secret." (Ephesians 5:12, NASB)

Our Lord used direct and strong language in His indirect reference to Judas Iscariot in Luke 22:21-23. Judas Iscariot even though an unbeliever was in the inner circle of Christ and was betraying him and our Lord knew it.

"But behold, the hand of the one betraying Me is with Mine on the table. For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" And they began to discuss among themselves which one of them it might be who was going to do this thing." (Luke 22:21-23, NASB)

Isaiah was told by the Lord to go naked and barefoot for three years as a sign and token against Egypt



and Cush in Isaiah 20:2 and Isaiah 20:3-4.

"at that time the LORD spoke through Isaiah the son of Amoz, saying, "Go and loosen the sackcloth from your hips and take your shoes off your feet." And he did so, going naked and barefoot." (Isaiah 20:2, NASB)

"And the LORD said, "Even as My servant Isaiah has gone naked and barefoot three years as a sign and token against Egypt and Cush, so the king of Assyria will lead away the captives of Egypt and the exiles of Cush, young and old, naked and barefoot with buttocks uncovered, to the shame of Egypt." (Isaiah 20:3-4, NASB)

Hosea's marriage ordered by the Lord and their children to be testimonies against Israel regarding their apostacy and negative volition. Hosea 1:2-3

"When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD." So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son." (Hosea 1:2-3, NASB)