

## ~ABUSIVE SPEECH (221)

[Greek, *bla-sphe-mi'a*, Hebrew *ga-dhaph'*, meaning abusive speech, *na-qav'*, meaning, pierce, bore]

- The original Greek word *bla-sphe-mi'a* and the verb *bla-sphe-me'* Basically it indicates defamatory, calumnious, abusive language. As noted under the heading **BLASPHEMY**, the Greek word *bla-sphe-mi'a* has a broader meaning than the present English word blasphemy. In English, only when such speech is directed against God, not against his creatures, is it properly termed blasphemy.
- On this account I say to you; Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. (**Matthew 12:31**)
- Concerning this, **The Popular and Critical Bible Encyclopaedia and Scriptural Dictionary** says: Our English translators that is, primarily those of the **KJ** have not adhered to the right use of the term. They employ it with the same latitude as the Greek, but it is generally easy to perceive, from the connection and subject of a passage, whether *blasphemy*, properly so called, be meant, or only defamation. (Edited by S. Fallows, 1912, Vol. I, p. 291)

## See Also **BLASPHEMY**

- Thus, while the **King James Version** uses blasphemy and blasphemed in;
- But after they kept on opposing and speaking **abusively**, he shook out his garments and said to them; Let your blood be upon your own heads. I am clean. From now on I will go to people of the nations. (**Acts of Apostles 18:6**)
- But now really put them all away from you, wrath, anger, badness, **abusive** speech, and obscene talk out of your mouth. (**Colossians 3:8**)
- Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. (**1 Timothy 6:1**)
- To be sound in mind, chaste, workers at home, good, subjecting

themselves to their own husbands, so that the word of God may not be spoken of **abusively**. (**Titus 2:5**)

- Later translations say slander, **abusive** talk, or speech, reviled, defamed, **abused**, **spoken of abusively**, and similar expressions. However, the **King James Version** does recognize this distinction elsewhere in the Greek Scriptures.
- As the following texts and surrounding verses show, at the time of his impalement **abusive** speech was directed against Christ by passersby, who said; Bah! You would-be thrower-down of the temple and builder of it in three days time, save yourself by coming down off the torture stake. Similar words came from one of the evildoers alongside.
- And those going by would speak **abusively** to him, wagging their heads and saying; Bah! You would-be thrower-down of the temple and builder of it in three days time. (**Mark 15:29**)
- Save yourself by coming down off the torture stake. (**Mark 15:30**)
- So the passersby began speaking **abusively** of him, wagging their heads (**Matthew 27:39**)
- And saying; O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake! (**Matthew 27:40**)
- But one of the hung evildoers began to say **abusively** to him; You are the Christ, are you not? Save yourself and us. (**Luke 23:39**)
- Paul and his fellow Christians were objects of such speech by those who falsely construed their purpose, message, and Christian conscience
- But after they kept on opposing and speaking **abusively**, he shook out his garments and said to them; Let your blood be upon your own heads. I am clean. From now on I will go to people of the nations. (**Acts of Apostles 18:6**)
- And why not say; Just as it is falsely charged to us and just as some men state that we say; Let us do the bad things that the good things may come? The judgment against those men is in

harmony with justice. (**Romans 3:8**)

- Do not, therefore, let the good you people do be spoken of with injury to you. (**Romans 14:16**)
- If I am partaking with thanks, why am I to be spoken of **abusively** over that for which I give thanks? (**1 Corinthians 10:30**)
- Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking **abusively** of you. (**1 Peter 4:4**)
- Yet they themselves were to speak injuriously of no one, and by their conduct gave no true grounds for their work or message to be spoken of **abusively**.
- Let all malicious bitterness and anger and wrath and screaming and **abusive** speech be taken away from you along with all badness. (**Ephesians 4:31**)
- But now really put them all away from you, wrath, anger, badness, **abusive** speech, and obscene talk out of your mouth. (**Colossians 3:8**)
- Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be **spoken of injuriously**. (**1 Timothy 6:1**)
- To be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of **abusively**. (**Titus 2:5**)
- To **speak injuriously** of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. (**Titus 3:2**)
- Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be **spoken of abusively**. (**2 Peter 2:2**)
- Even the angels do not bring an accusation in **abusive** terms, not doing so out of respect for Yehowah.
- Whereas angels, although they are greater in strength and

power, do not bring against them an accusation in **abusive** terms, not doing so out of respect for Yehowah. (2 Peter 2:11)

- But such talk **can** be expected from those who indulge in loose conduct, those who are proud and mentally diseased over questionings and debates, and those who disregard or disrespect God's appointments.
- He is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, **abusive speeches**, wicked suspicions. (1 Timothy 6:4)
- Especially, however, those who go on after flesh with the desire to defile it and who look down on lordship. Daring, self-willed, they do not tremble at glorious one's but **speak abusively**. (2 Peter 2:10)
- Whereas angels, although they are greater in strength and power, do not bring against them an accusation in **abusive terms**, not doing so out of respect for Yehowah. (2 Peter 2:11)
- But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and **speak abusively**, even suffer destruction in their own course of destruction. (2 Peter 2:12)
- The word **Hebrew *ga-dhaph'*** is used in a corresponding way in the Hebrew Scriptures. Evidently originally referring to inflicting violent physical injury, it is used figuratively to mean **speak abusively**, that is, harm with reproachful words.
- But the soul that does something deliberately, whether he is a native or an alien resident, he **speaking abusively** of Yehowah, in that case that soul must be cut off from among his people. (Numbers 15:30)
- Then Isaiah said to them; This is what you should say to your lord, This is what Yehowah has said; Do not be afraid because of the words that you have heard with which the attendants of the king of Assyria **spoke abusively** of me. (2 Kings 19:6)
- Therefore speak to the house of Israel, O son of man, and you must say to them; This is what the Sovereign Lord Yehowah has

- said, Yet in this respect, your forefathers **spoke abusively** of me, in their acting against me with unfaithfulness. (**Ezekiel 20:27**)
- The Hebrew word **Hebrew** *na-qav'*, basically meaning pierce, bore.
  - Jehoiada the priest now took a chest and bored a hole in its lid and put it beside the altar on the right as a person comes into the house of Yehowah, and there the priests, the doorkeepers, put all the money that was being brought into the house of Yehowah. (**2 Kings 12:9**)
  - Now, look! You have put your trust in the support of this crushed reed, Egypt, which, if a man should brace himself upon it, would certainly enter into his palm and pierce it. That is the way Pharaoh the king of Egypt is to all those putting their trust in him. (**2 Kings 18:21**)
  - Has the sense of blaspheming in the account where the son of an Israelite woman was said to have **abused** Yehowah's name.
  - And the son of the Israelite woman began to **abuse** the Name and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan. (**Leviticus 24:11**)
  - So the **abuser** of Yehowah's name should be put to death without fail. The entire assembly should without fail pelt him with stones. The alien resident the same as the native should be put to death for his abusing the Name. (**Leviticus 24:16**)
  - In these cases harsh or coarse speech is indicated, directed against either Yehowah God himself or his people. A study of the context makes clear the nature of such **abusive speech**.

**See Also EXECRATION**

**See Also MALEDICTION**

**See Also REVILING**