The Case of Cussing Christians

An unapologetic look into God's opinion of what constitutes vile language.
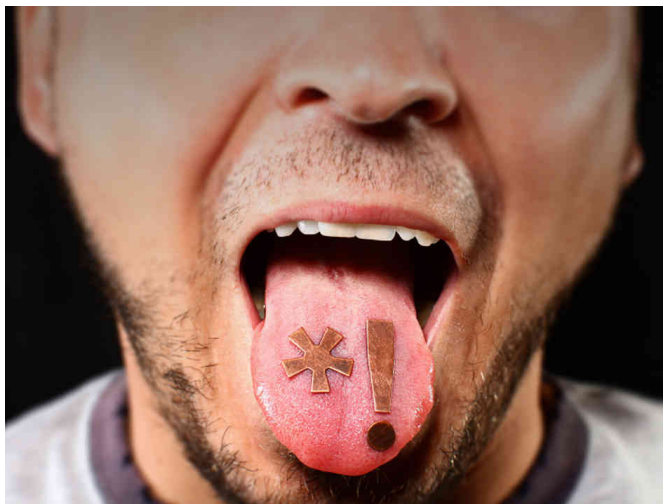
In light of the dreaded "f" word being used by Cyndi M. in the last Crack O' Dawn Report ("Fake Jesus"), and in light of some of you noticing my seeming fondness for this and certain other four-letter wonderments, I will address the matter of colorful vocabulary in this issue of the ZWTF.

Someone wrote in the comment section of "The Making of Fake Jesus" on YouTube:

"Not used to Christian cussing yet."

My response:

I understand. But that is because we are not Christians. We are believers in Jesus Christ. I suspect many are also not used to Christian belief in the successful saviorhood of Jesus Christ. The reason is the same: we are not Christians. If you are referring to Cyndi's use of the fabled "f" word after Jesus has

relegated her father to eternal torment, there is no word strong enough with which to hate and reject that teaching.

Here is a letter I have just received from a thoughtful woman whose quest is the truth:

Martin, I was just wondering why you use profanity so much in your videos. I really am wondering if you think this is not sin or what your thoughts are on the matter. What about these Scriptures: Ephesians 4:29 and 5:4; Colossians 3:8-10, and 4:6. Maybe you feel these words are not really sinning? I just wonder though, when I am listening to your videos and I hear these words it somewhat shocks me. I have never been a person to use foul language but I surely have other sins which makes us all in the same boat as far as sin goes, we are all sinners! But should we be careful to use language that doesn't really edify but shocks people? I just want to know your thoughts on the matter. I believe very much as you do and thank you for your diligence in teaching others the truth. Thank you.

I first of all appreciate the kind spirit behind this letter, and that this woman has decided not to shun me. I love not being shunned; it is such refreshment for me. To the writer of the letter: *Thank you for writing, dear friend, and for querying me directly rather than talking behind my back. And thank you for not shunning me.*

First of all, Cyndi did not use the "f" word of her

own accord; I had written it into the script. Cyndi did take naturally to it, however; I did not have to coach her much. Cyndi is refreshingly unreligious and, as you know, a despiser of Christianese.

The script called for Cyndi to say a worse thing than what she did say, but I modified it. We actually did several takes of her saying, "shut the hell up," rather than what you heard on the video, but the "f" takes were much better—far more powerful. Friends, there is no word strong enough with which to renounce or be shocked at the doctrine of eternal torment. *Any* word would be tame in comparison. In fact, if I knew of a word stronger than the one starting with "f," I would have used it.

Shocking revelation/shocking response

Consider what Cyndi, in the movie, had just heard. She had just been informed by Jesus Christ (the so-called Savior) that her father was being tortured in hell, and would be suffering in flames forever. I think we have lost the shock of that. The Jesus in the movie—

the pop-icon Jesus—seemed terribly unmoved by it. If someone told you your six year-old daughter had been kidnapped and was being raped at knife point by gang members, your language might instantly deteriorate. What if— in the wake of this revelation—you uttered a string of "bad words"? Would anyone criticize your suddenly degraded vocabulary? And yet the concept of eternal torment is far worse than the rape scenario.

We have become immune to the shock and horror of eternal torment.

This broaches a key point. Notice that the woman asking this question did not mention the hideousness of Jesus Christ telling this poor grieving woman that her father was being tortured by divine decree. This is the true horror, the real offense. But who cares? *Cyndi*

said a bad word. Alas, Christians are more offended at the word than the abhorrent concept inspiring it. In other words, it's fine to believe

> "Christians can say 'hell' as long as they are sending human beings there to be tortured for eternity."

the Creator of the universe sends the majority of His creation into an eternity of fiery torture, just "watch your mouth."

Oh, wait a minute. You can say "hell," as long as you are sending a human being there to be tortured for eternity. As a Christian, it is fine to say, "Uncle Matt is burning in hell right now; please pass the mashed potatoes." That is fine, pure, holy. It is solidly theological. But you cannot say, "Where the hell are the mashed potatoes?" or the other diners will think you've lost your moral compass.

Doesn't this testify to how screwed up Christians really are? They're a pack of hypocrites. (I am not speaking of the woman asking the question; she is an honest seeker.) As always, Christians are straining out gnats and swallowing camels (Matthew 23:24). Like the Pharisees, they are concerned about all the wrong things. They are ceremoniously washing their hands before meals, then killing God's Son. They are whitewashing the outside of their tombs ("no naughty words here"), while happily tolerating the rotting carcasses (they believe in eternal torment) within.

What's in a word?

What is the true evil? Is it the concept of hell, or the word hell? Obviously, it's the concept. But I guess it's not so obvious. The word "hell" is nothing. *Nothing*. Few people grasp this, but here is the key to understanding why God excuses words, but why hideous concepts grieve His spirit.

What is the difference between "fuck" and "duck?" One consonant. Cyndi could have said, "Shut the duck up," and no one would have been offended. That line would have been stupid, but I wouldn't have fielded the "cussing" question. One consonant, that's the only difference. It's the difference between starting the word with the teeth against the bottom lip to form an "f," or with the tongue against the roof of the mouth to form a "d." Do you really think this

is what grieves God's spirit? Do you really think this is what God means in Ephesians 4:29 when He says, "Let no tainted word at all be issuing out of your mouth"? Do you suppose He's so worried about where your tongue goes when you start a sentence?

Same with "shit." What is the difference between "shit" and "shot?" Or "shit" and "shoot"? A vowel. Two vowels. Is it words themselves that matter to God, or the evil intent behind words? I can destroy a person without using a four-letter so-called "cuss word." I can tell one of my sons, for instance: "You are a loser and don't deserve to live." The sentence contains not a single tainted word; it passes the standard Christian cussing test. Or I can tell my son: "You did a hell of a job on that exam. You kicked the other kids' asses." This sentence fails the "cuss" test—but does it pass the love test?

Ephesians 4:29

Let no tainted word at all be issuing out of your mouth, but if any is good toward needful edification, that it may be giving grace to those hearing.

"Edification" means to build up. The opposite of building up is tearing down. In my example above, the sentence containing the "morally questionable" words is the sentence that builds up, while the clean sentence tears down. Which sentence does God hate? In Ephesians 4:29, then, the phrase "tainted word" has nothing to do with an arrangement of consonants and vowels or the position one's tongue assumes in the pronunciation process—nothing. It has everything to do with the sentiment behind the words, whether that sentiment is meant to edify or destroy.

Ephesians 5:3-4

Now all prostitution and uncleanness or greed—let it not even be named among you, according as is becoming in saints—and vileness and stupid speaking or insinuendo, which are not proper, but rather thanksgiving.

The opposite of the vile and stupid speaking, in this context, is thanksgiving. Therefore, the vile and stupid speaking has nothing to do with an arrangement of vowels and consonants or the position of the tongue, but rather with failing to give thanks. I am thinking of Romans 1:21-22—

Knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and darkened is their unintelligent heart. Alleging themselves to be wise, they are made stupid.

Note how "stupid" appears in both Romans 1:22, and in Ephesians 5:4. Does the stupidity of Romans 1:22 have anything to do with saying four-letter words? No. It pertains to saying untrue things about God. It pertains to glorifying the human above the Deity. If one glorifies the human above the Deity, one cannot properly thank the Deity. In both these passages, the context is lack of thanksgiving. It is stupid and vile to consider oneself more powerful than God. It is stupid and vile to suppose one offers Him things He doesn't have.

HUMAN FREE WILL IS VILE

I am thinking of human free will here, a doctrine nearly as terrible as eternal torment. Christians will hear me saying what they consider to be a bad word, and they will rub my nose in Ephesians 5:3-4. They imagine me to be vile. But I am not at all vile, as God defines it, because I revere God as God and honestly thank Him for my salvation. They, however, believe they chose Christ. They, on the other hand, believe their own personal will power can either accept or reject the love of God and the

sacrifice of His Son. The Christians, therefore, are stupid and vile. This is so—in spite of what words they use or don't—because the doctrine of human free will is stupid and vile. Even things that hint of it ("insinuendo") are stupid and vile.

God looks at the inside, not the outside. Christians look at the outside. Christians do the opposite of what God does.

Christians miss all the important things, while criticizing the trivial. The Pharisees did the same thing. Christians analyze gnats with magnifying glasses while swallowing camels whole.

Colossians 3:8

Yet now you also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth.

The Greek word translated "obscenity" here is *aischrologia*. The English elements of that Greek word are "vile-say." This is the same "vile" of Ephesians 5:4, which means "filthy."

The doctrine of eternal torment is obscene; "fuck," on the other hand, is merely a word.

The doctrine of human free will is true filth; "shit," on the other hand, is another name for poop.

POOP a pure and holy word

Colossians 4:5-6

In wisdom be walking toward those outside, reclaiming the era, your word being always with grace, seasoned with salt, perceiving how you must answer each one.

In most of these Scriptural examples, "word" means a saying, not a literal word. For instance, "the word of the cross" is not the word "cross," but rather the message of what the cross accomplished. When the Circumcision disciples were "speaking the word to no one except to Jews only" (Acts 11:19), they weren't just saying one word, repeatedly, to the Jews. The word was the message. I'm sorry to have to point out something as simple as this, but millions aren't getting it. This is the mistake people make with phrases such as "tainted word" in Ephesians 4:29. It's not single words that are the problem, but the saying of destructive things.

One can utter a gracious word, seasoned with salt, and have it contain all manner of four-letter dandies. On the other hand, one can utter speech free of any single offensive term, and yet at the same time destroy another human being. Which would a beggar on the street rather hear from you:

a) "Sir, the Lord has put it on my heart to unload my entire *&$# paycheck into your %$@! coffee tin!"

or,

b) "Someone should sweep your worthless carcass off the street and replace it with a trash receptacle; it would improve the scenery."

1 Corinthians 15:33

Be not deceived: evil conversations are corrupting kind characters. Sober up justly and do not be sinning, for some have an ignorance of God.

Some people actually think that the "evil conversations" of this context have to do with saying bad words like "ass." Um, no. The context concerns denying the resurrection, which is far worse than using the street term for buttocks.

To see this for yourself, start with verse 12 of this chapter: "How are some of you saying that there is no resurrection of the dead?" The immediate context (verse 32) reads this way: "If the dead are not being roused, we

may be eating and drinking, for tomorrow we are dying." Paul's concern here is the biggest concern imaginable: the reality of the resurrection.

The "evil conversations" of the context, therefore, are those conversations beginning with the statement, "There is no resurrection of the dead." That is the corrupting influence that kinder, more reasonable characters would be dangerously susceptible to.

In previous passages, we contrasted vileness with thanksgiving. This clued us as to what comprised the vileness of the context. Here the contrast is between evil conversations and a knowledge of God. It is the evil conversationalists who "have an ignorance of God." The context, therefore, is vital knowledge versus killing ignorance—of the resurrection. Paul has not dived head-long into a discussion of resurrection, only to pause in verse 33 to suddenly warn people about using so-called swear words.

"Shit" versus "shoot"

I have heard some nice and very proper people say "Shoot!" very loudly when they are upset. The funny thing is, these people think they are pure and holy because they did not say, "Shit!" What these people don't

Shoot.

realize is that, if God were prone to note sin, it's the anger that would grieve Him, not the word. The sin is the anger; the word is just an outlet with which to vent it. What difference does the word make? None. People throughout the globe express anger with all sorts of different words. God doesn't care in the least which words each particular culture uses to express the anger. The sin is the anger.

Religious people pride themselves in never using what their present society deems to be an offensive word. These same people are still angry, jealous, proud, whisperers, gossips, judgers of others—every sin in the book. It's the classic Pharisee syndrome; it's the classic cleaning of the outside of the cup, washing the hands, whitewashing the tomb, straining out the gnat, while ignoring the important things. In the meantime, a mutant camel wrecks Tokyo in these peoples' hearts.

Peter denies Christ

To hear Christians talk about how terrible cussing is, you would think Jesus had told Peter on the night of His betrayal: "Verily, I am saying to you that in this night, ere a cock crows, thrice will you be saying a huge string of bad words" (Matthew 26:34). The reason I say this is that we know Peter denied our Lord with cursing. Matthew 26:74—"Then he begins to be damning and swearing, saying that 'I am not acquainted with the man!'"

My point is, this is not what the Lord said. Peter's swear words were the least of the problem; they were not *even* a problem. We have no evidence that the Lord ever tried to clean up poor Peter's stress-induced vocabulary. If He did, it was a dismal failure. The issue on the night of Christ's arrest, of course, was Peter's renunciation of Him: "Verily, I am saying to you that in this night, ere a cock crows, thrice will you be renouncing Me."

Get the goddamn translation right

You shall not take up the name of Yahweh your Elohim for futility, for Yahweh shall not hold innocent him who takes up His name for futility.
—*Exodus 20:7*

This is Commandment #3 from the *Concordant Version of the Old Testament*. It is a sound translation. But this isn't what the NIV says, is it? Of course not. I don't call the NIV the *New Inconsistent Version* for nothing:

You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.

The KJV has:

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.

The Hebrew word translated "for futility" by the *Concordant Version*, "misuse" by the NIV, and "in vain" by the KJV, is the Hebrew word, *shav*. According to *Young's Analytical Concordance* (page 1020), the word

means, "empty; falsehood." You can see that the Concordant's "futile" comes closest to the proper definition than either of the other translations. Futility means, "ineffective, useless."

This commandment has nothing to do with using God's name to damn something, as in the following sentence: "God damn those evil translations." Because in fact, God *is* going to damn the evil translations. "Damn" simply means, "down-judge." God is going to judge them, find them wanting, and eventually down-judge them, or damn them. God damns things all the time; I ask Him to damn things all the time. This is not using his name in an empty, false, or futile fashion. It is actually quite productive.

God does not down-judge forever. His down-judging (damning) has a good purpose.

Some people call on the name of Jesus Christ when they stub their toe, or when something bad happens to their computer. What is wrong with that? I doubt Jesus minds much. When I do it, I am literally calling on the name of my Lord and Savior: "Jesus Christ, this is ridiculous." Who else am I supposed to tell? Why wouldn't He want to know about my wrecked computer? My injured toe?

> "Why wouldn't Jesus want to know about my wrecked computer? My injured toe?"

Here is what taking the name of the Lord for futility really means: it means taking His name to yourself (calling yourself a Christian, or a child of God), while at the same time denying His power. Christians do it all the time. They take Jesus Christ's name (that is, they call themselves "Christians"), at the same time denying every single critical doctrine concerning Him, whether it's His sovereignty, His saving power, or His death. They say they are of God, but they're not. Their taking of His name is useless; they do not belong to Him. Thus, they have taken His name (they apply it to themselves) in vain, or for futility. (This is where the term "nominal Christian" comes from.) They are only Christians because it affords them some temporal advantage, such as popularity, or an emotional high. They don't really love God. They say they do, but it's emotional, not spiritual.

Here are four Scriptural examples of what it really means to take the Lord's name in vain. Note the lack of what we would call cursing:

► "Knowing God, not as God do they glorify or thank Him." —Romans 1:21

► "Having a form of devoutness, yet denying its power." —2 Timothy 3:5

► "Many will be declaring to Me in that day, 'Lord! Lord! Was it not in Your name that we prophesy, and in Your name cast out demons, and in Your name do many powerful deeds?' And then shall I be avowing to them that 'I never knew you! Depart from Me, workers of lawlessness.'" —Matthew 7:22-23

► "They [the Pharisees] say to Him, 'We were not born of prostitution! One Father have we, God!' Jesus, then, said to them, 'If God were your Father, you would have loved Me. For out of God I came forth and am arriving ... you are of your father, the Adversary.'" —John 8:41-42, 44.

Christians, therefore, who would never, ever say, "God damn" or "Jesus Christ" in reference to a crashed computer, take His name in vain every minute of every day, seeing as they have no qualms calling themselves by His name, even while believing nothing He accomplished. They claim God as their Father, but like the Pharisees, their father is Satan. We are dealing with a pathetic gaggle of hypocrites concerned about all the wrong things. They are headed down the wide way of destruction (they belong to the world's most popular religion) while falsely believing themselves to be on the narrow path. (At least they don't say bad words.) They successfully strain harmless gnats from their lives, while killer camels devour them.

We can choose to refrain

Religious people are offended by thousands of things. Some people think dancing is a sin. I like to dance, but if I am in the living room of a person who thinks dancing is a sin, I will not flaunt my freedom by jitterbugging to "Car Wash." But neither will I refrain from my freedom in a general setting. If I feel like saying a so-called cuss word in a general setting (a newsletter, a book, and a video are all general settings), I will. Why? Because I love the well-placed expletive. It feels beauteous to me as it rolls from my golden lips. I realize this disclosure sits poorly with some of you, but I am not asking you to use these words yourselves, am I? No. I respect your sensibilities.

Well-placed expletive, doll.
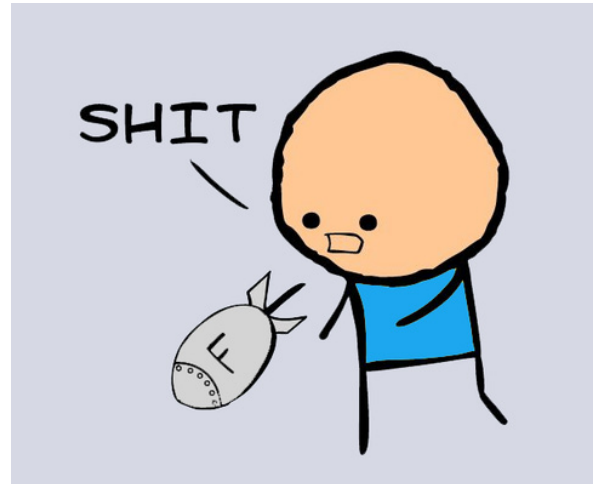
Please respect my freedom. I am not slamming it down your throat. I promise: no four-letter words in the next newsletter. I have strained you enough.

Bombs away

The beauty and effectiveness of four-letter words depends on their sparing use. The "f-bomb" is called the "f-bomb" because of its impact. When overused, impact is lost. My upcoming book, *The Lie of Every Man's Battle*, contains 76,000 words, only one of which is the "f" word. No one can accuse me of excessive use. Why did I use it even once? The context was perfect, the application sublime. No other word fit. Did I exploit shock value? Of course. My readers get a wake-up call, right where they need one. I'm a communicator in a war of words, and this sparkling arrangement of consonants and a single vowel is a fine arrow in my verbal quiver.

Don't try this at home; I am a seasoned professional.

Chronic cursers

Chronic cursers are unimaginative bores. I quickly remove myself from their company. Where is the artistry? These sorry saps water down the wonder of wascally words, ruining the reputation of creative cussers everywhere. I therefore disassociate myself from their dismal displays of diabolical diatribes.

Cyndi reacted to the pop-icon Jesus damning her father to hell. The context was right, the timing was perfect—I opened the bomb-bay. If I offended some people, I do feel bad about it. Maybe I ducked up. ∎