

NEGATIVE PREACHING

- I. If one preaches the Bible, he will preach a lot of negatives. His ministry will be characterized by liberal doses of Vitamin "N."
 - A. Note the negatives in the Ten Commandments. **EXO 20:3-17.**
 - B. Note the negatives in Christ's preaching. **MAT 6:1-2, 5, 7-8.**
 - C. Note the negatives in Paul's preaching. **EPH 4:17, 25-30; 5:3-7.**

- II. Christianity is a religion of controversy.
 - A. Jesus did not come to send peace on earth, but a divisive sword. **MAT 10:34-37; LUK 12:51.**
 - B. It is Christian to dispute. **ACT 9:29; 17:17; 19:8-9.**
 - C. Christians are commanded to FIGHT and CONTEND for the faith. **1TI 6:12; JUDE 1:3 ct/w JER 9:3.**
 1. Contend: "To strive earnestly; to strive in opposition; to fight; to strive in argument or debate."
 2. Earnest: "(Of feelings, convictions, etc.) Intense, ardent."
 3. Ardent: "Burning, on fire, red-hot; fiery, hot, parching."
 - D. Contending AGAINST the truth is wrong (**ROM 2:8**); contending FOR the truth is commanded.

- III. All religions are not equally acceptable.
 - A. All men are not seeking truth. **ROM 3:11-12; JOH 3:19-21.**
 - B. There is only ONE right way. **1KI 18:21; JOH 14:6; EPH 4:4-6.**
 - C. All that poses as Christianity is not actually so. **2CO 11:4, 13-15.**
 - D. We must discern the true from the false. **1TH 5:21 ct/w EZE 22:26.**
 - E. Preaching should expose error and turn souls to the truth. **EPH 4:11-15.**

- IV. Consider the elements of Bible preaching found in these verses.
 - A. **1TI 5:20; 2TI 4:2; TIT 1:13; 2:15.**
 1. Rebuke: "To beat down or force back; to repress or check (a person); to repulse; to reprove, reprimand, chide severely."
 2. Reprove: "To reject; to express disapproval of (conduct, actions, beliefs, etc.); to censure, condemn; to reprehend, rebuke, blame, chide, or find fault with (a person)."
 3. Chide: "To give loud or impassioned utterance to anger, displeasure, disapprobation, reproof." See **ISA 58:1; MAR 3:17.**
 4. Sharply: "Of speech, rebuke, command: sternly, severely, harshly; in cutting terms; in stern or angry tones." See **HOS 6:5.**
 - B. **1KI 18:27-28; MAL 2:3; MAT 3:7-8; 23:13-17, 33; ACT 2:23; 7:51-52; 17:22-23; GAL 1:8-9; 3:1; PHIL 3:2; 2PE 2:2, 22.**
 1. Sarcasm: "A sharp, bitter, or cutting expression or remark; a bitter gibe or taunt."
 2. Gibe: "A scoffing or sneering speech; a taunt, flout or jeer."
 3. Name-calling is Biblical, providing it is justified.
 4. Harsh language is Biblical.
 5. Where justified, salty language is Biblical. **PHIL 3:8; COL 4:6.**
 - C. **MAT 16:6; LUK 13:31-32; 1TI 1:20; 2TI 1:15; 2:17; 4:10, 14-15; TIT 1:12-13; 3JO 1:9-10; REV 2:6; 15, 20.**
 1. It is Biblical to warn against specific persons and groups BY NAME.
 2. Warnings against wrong must be specific as well as general.

3. Exposing the errors of a person or group does not necessarily imply that everything the person or group believes is wrong.
- V. Consider the nature of God's word.
 - A. It is like a fire and a hammer. **JER 23:29.**
 - B. It is like a sword. **EPH 6:17 c/w HOS 6:5.**
 - C. It is given to reprove and correct. **2TI 3:16-17.**
 - VI. Such negative, harsh preaching is correct if:
 - A. the names are correct and apply to persons actually guilty of the error being exposed. **EPH 4:25.**
 - B. the language accords with Scripture. **1PE 4:11.**
 - VII. Such negative, harsh preaching is an act of love and kindness. **LEV 19:17; PSA 141:5; REV 3:19; ROM 13:8-10.**
 - VIII. Scripture warns against smooth/syrupy talkers and preachers. **PSA 55:21; 62:4; ISA 30:9-10; JER 23:32; ZEP 3:4; ROM 16:17-18.**
 - A. Preaching should be born of passion. **JER 20:9.**
 - B. Preaching should be authoritative. **MAT 7:29.**
 - C. Preaching should be done boldly. **ACT 4:13; 13:45-46.**
 - D. Preaching should not avoid "naked wires." **ACT 20:20, 27; 2TI 4:2.**
 - E. Preaching and contending for the truth should leave no middle ground. **MAT 12:30.**
 - F. Preaching should stop the mouths of gainsayers. **TIT 1:9-11.**
 - IX. Negative harsh preaching leaves no room for compromise; it forces the hearer to one of two reactions.
 - A. It convicts the hearer and brings him to repentance thus manifesting that the hearer is of God. **JOH 8:47; ACT 2:37; TIT 1:13.**
 - B. Or it exposes the hearer to be stupid and in rebellion against God. **PRO 12:1; 13:1; 15:10.**