

I. Innuendos

1. An innuendo is defined as “an oblique allusion: hint, insinuation *especially*: a veiled or equivocal reflection on character or reputation” (Merriam-Webster).
2. Some innuendos are sexual in nature which is speech unbecoming of a Christian ([Heb. 13:4](#)).
3. There are several sub-types or sub-categories of innuendos including:
 - a. Euphemisms.
 - b. Double entendres.

II. Euphemisms

1. Euphemism is defined as “the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant *also*: the expression so substituted” (Merriam-Webster).
 - a. Not all euphemisms are wrong or evil.
 - b. Jesus used euphemism “sleep” for death with the case of Lazarus ([Jn. 11:11-14](#)).
2. There are euphemisms, however, that are wrong because they result in taking God’s name in vain, swearing, or cursing.
3. Euphemisms of this type should be struck from the Christian’s vocabulary ([Eph. 4:29](#); [Col. 4:6](#)).
 - a. Just because a substitute is used does not lessen the impact of the word as God or others hear it.
 - b. Remember, God knows our heart and we will be judged by our words ([Jer. 17:10](#)).
 - c. Just because these words are culturally acceptable does not mean they are morally acceptable or accepted by God.
 - d. The reason these words are masked in the first place is because someone knew they were wrong or unacceptable to say.
 - e. Ignorance of their meaning is inexcusable and does not provide license to use them ([Mt. 12:36-37](#)).

III. Double Entendres

1. A double entendre is defined as “a word or expression capable of two interpretations with one usually risqué” (Merriam-Webster).
 - a. Risqué is that which is “verging on impropriety or indecency: off-color” (Merriam-Webster).
2. This language is not for use by the Christian ([Eph. 4:29](#); [Col. 4:6](#)).

IV. Let Our Words Be Pure

1. Our words must always be with grace ([Col. 4:6](#); cf. [Eph. 4:29](#)).
 - a. This word means “that which affords joy, pleasure, delight *sweetness, charm, loveliness*: grace of speech” (Thayer 665).
 - b. Jesus spoke with grace ([Lk. 4:22](#)).
 - c. The Word of God supplies grace ([Ac. 20:32](#)).
2. Our words must be seasoned with salt ([Col. 4:6](#)).
 - a. Salt is good ([Mk. 9:50](#)).
 - b. We season food with salt to make it more palatable and enjoyable and so it is with our words.
 - c. “metaphorically, full of wisdom and grace and hence pleasant and wholesome” (Thayer 76).
3. When our words are always with grace and seasoned with salt it is for the purpose that we may know how to answer every man ([Col. 4:6](#)).
 - a. to answer (*apokrinomai* G611 verb) ...signifies either “to give an answer to a question” (its more frequent use) or “to begin to speak,” but always where something has preceded, either statement or act to which the remarks refer... (Vine vol. 2 p. 29).
 - b. The heart of the righteous studies how to answer ([Pr. 15:28](#)).
 - c. We must be ready to give a defense ([1 Pt. 3:15](#)).
4. Edification ([Eph. 4:29](#)).
 - a. The concept with this word is “metaphorically...*the act of one who promotes another’s growth in Christian wisdom, piety, holiness, happiness*” (Thayer 440).
 - b. The whole church should be involved in edification ([Eph. 4:16](#)).
5. Some other ways our words can be pure:
 - a. Keep our word ([Mt. 5:37](#)).
 - b. Blessing ([Mt. 5:44](#); [Rm. 12:14](#)).
 - c. Prayer ([1 Th. 5:17](#); [Rm. 12:12](#)).
 - d. Thanksgiving ([1 Th. 5:18](#); [Eph. 5:20](#)).