

**The second cycle:** Economic recession and depression, increased personal and individual discipline for continued negative volition in spite of the first warning (Leviticus 26:18–20).

**The third cycle:** Violence and breakdown of law and order; severe restriction of travel and commerce (Leviticus 26:21–22).

**The fourth cycle:** Military conquest and/or foreign occupation, scarcity of food (reduced to one-tenth the normal supply), separation of families (Leviticus 26:23–26).

The fifth cycle: Destruction of the nation due to maximum rejection of biblical principles (Leviticus 26:27–39).<sup>1</sup>

30. Reversion recovery cannot be reversed without a significant return to serious study of the Word of God. (Hebrews 6:1–6)

**James 3:8** But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil full of death-dealing, serpent-ejected venom. (EXT)

**James 3:9** With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; (NASB)

1. James continues to build his case in verse 9 by exposing the incongruous contrast that occurs when the believer uses his tongue to “bless our Lord and Father” and then “with it we curse men.”
2. The verse begins with the instrumental of means of the prepositional phrase, **ἐν αὐτῷς (en autós)**: “By means of this.”
3. To what does the pronoun “this” refer? James 3:8. (See its expanded translation above.)
4. The believer being discussed in verse 8 is a reversionist who is an active agent dispensing “death-dealing, serpent-ejected venom.”
5. In verse 9, James continues with the indictment: “By means of this believer’s enunciations of “death-dealing, serpent-ejected venom” we also bless our Lord and Father.”

<sup>1</sup> R. B. Thieme, Jr., *Freedom through Military Victory*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 16.



6. The word “bless” is the present active indicative of the verb **εὐλογέω (*eulogéō*)**: “Praise: to express approbation of; extol. To glorify God.”
7. “The customary present tense of *eulogéō* may be used to denote that which habitually occurs or may be reasonably expected to occur.”<sup>2</sup> This person repeatedly glorifies God—with his tongue.
8. Without realizing the incongruous juxtaposition, the reversionist does a one-eighty and “by means of the tongue keeps on execrating other people.”
9. The text of the New American Standard uses the word “curse,” which is the customary present middle indicative of the verb **καταράομαι (*kataráomai*)**. The best English word to translate this verb is “execrate,” whose definition is:

**To imprecate evil upon; to curse; hence, to detest utterly; to abhor. Execrate implies intense loathing and, usually, a fury of passion; curse, damn, and ban once implied an opposition to *bless*, but now *curse* and *damn* imply angry denunciation by blasphemous oaths or profane imprecations.**<sup>3</sup>

Here is another collection of definitions for the word:

**To declare accursed. To express or feel intense loathing or abhorrence for; to detest.; to imprecate. To utter detestation.**<sup>4</sup>

10. This execrating is done by the tongue which includes the middle voice. We do this from our own volition and continue to do so, that is, we do it so often it is habitual so that it may be reasonably expected to occur.
11. This verbal sin is a product of the *kardía*. It comes from its stream of consciousness which has the execration ordinance facilitated in the vocabulary of the soul ready to deploy on a moment’s notice.
12. Once the individual becomes comfortable with this form of attack, he doesn’t even try to restrain it, but quite contrarily, assume it is warranted.
13. This is a prime example of James 3:9. Their two statements may be characterized as self-contradiction defined as “a self-contradictory statement or proposition.”
14. The first half of the verse reads this way:

<sup>2</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 183.

<sup>3</sup> *Webster’s New Collegiate Dictionary*, 2d ed. (Springfield: Mass.: G & C Merriam Co., 1953), s.v. “execrate.”

<sup>4</sup> *The Oxford English Dictionary* (New York: Oxford University Press, 1971), s.v. “execrate.”



**James 3:9a** With it—"the tongue ... by means of death—dealing, serpent-ejected venom"—we praise our Lord and Father, and with this same tongue we execrate others ...

1. Again, we find the tongue identifying an individual or groups of people being in the throes of advanced reversionism. This indicates the dichotomy displayed by those who are filled with personal animosity. They attack the innocent to promote the lie while befuddling the ignorant that they are the righteous safeguards of freedom.
2. Because pretty much half the country has been brainwashed to believe the lie, they, for a moment, feign religiosity in order to freely execrate the innocent.
3. Those who speak the lie and those who buy it participate in the dichotomy of what the Soviets describe as disinformation:

**Deliberately misleading information announced publicly or leaked by a government or especially by an intelligence agency in order to influence public opinion.<sup>5</sup>**

4. There is no way getting around a summary of the first half of James 3:8–9. Let's do a brief study in the:

### **Doctrine of Sins of the Tongue**

#### **A. Definition:**

1. At physical birth, God imputes soul life to biological life creating human life.
2. Simultaneously, God also imputes Adam's original sin to the genetically formed sin nature. Therefore, sin preceded human good and evil.
3. Temptation comes from the agent provocateurs of the sin nature, but sin always comes from the volition of the individual.
4. This means that at physical birth we are born physically alive but spiritually dead.
5. This circumstance results in every person being born into the status quo of total depravity which refers to its tendency toward moral and immoral degeneracy.
6. We all arrive at physical life totally separated from God and totally helpless to attain a relationship with God through any human function.
7. In this circumstance a person's stream of consciousness can only focus on human viewpoint which is completely self-centered, motivated by self-aggrandizement, and a lust for self-approbation.

<sup>5</sup> *The American Heritage Dictionary of the English Language*, 5th ed. (New York: Houghton Mifflin Harcourt, (2016), s.v. "disinformation."



8. Parental guidance and direction accompanied by discipline and punishment organize the soul to acquire restraints against them. These guidelines are not to be dictatorial but accompanied by encouragements to think, say, or do things that are honorable before God.
9. God honors His Word wherever it is found, especially in the souls of the believer and He defends His Word when a believer introduces it into the scrum of the Angelic Conflict—even though those who hear it may stridently disagree.
10. However, there are those believers who use their tongues to communicate the lie, spread false doctrine, gossip, and malign others, criticize the decisions of others over whom they have no responsibility.
11. Often this is done less obviously by spite which implies petty feelings of envy and resentment that are often expressed by small harassments.
12. So, the tongue is a small part of the body, but according to James, it boasts of great things:

**James 3:1** Fellow members of the royal family of God, stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment.

**v. 2** We all commit many sins. If anyone does not sin in what he says, that same person is a mature nobleman, able because of doctrine to control the entire body with his volition.

**v. 3** Now if we push the bits into the horses' mouths so that they may obey us, we change the direction of their entire body.

**v. 4** Consider the example of ships which are quite large and are propelled under the influence of fierce winds upon its sails, yet it is guided by the positioning of a very small rudder toward whatever direction the volition of the ship's pilot determines.

**v. 5** So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. Perceive [ IM# 24 ] how a great forest is kindled by a single flame! (EXT)

## B. Sins of the Tongue Are Exposed throughout Scripture

**Romans 2:1** Therefore you are without excuse, every person who keeps on judging others; for in that you judge another person you actually condemn yourself, because you who are judging actually practice the same things. (EXT)



1. This is a form of blind arrogance. You are committing the worst of sins when you judge someone else for committing a sin. It is self-righteous arrogance to intervene in the affairs of Jesus Christ who is the Chief Justice of the Supreme Court of Heaven. He is the One Who judges. You do not have that prerogative.
2. He who judges another person is committing multiple levels of sinning. The sin of judging another person is for starters. That sin mentioned is now removed from him and placed on you. The process started with a mental attitude sin that was shifted to the tongue for broadcast.
3. This is an around-the-horn—third, to second, to first—triple play!
4. To judge means to gossip, to malign, to try to run someone else's life and to do so verbally. Those who are self-motivated to handle the affairs of other people guarantee they will be miserable as long as they live.
5. The most miserable people are those who are always trying to run someone else's life. This phrase, "keep on judging," has to do with verbal criticism, maligning, bullying.
6. Romans 1:18–32 is a Pauline exposé of a divine diatribe against the perversions of mankind. The Holy Spirit does not soft sell His wrath.
7. In Romans 2:1, he turns his sights on those who criticize those in the last 4 paragraphs of chapter 1 for their naughty lifestyles. Those in chapter 2 who take it upon themselves to judge those sinners find they are going to be judged themselves.
8. The verb, "keeps on judging" is the present active participle of κρίνω (*krínō*). Their problem is self-righteousness which puts them in the cosmic system. The chapter continues in much the same way that the Lord did in Matthew 7:1–2 described above in points 1 and 2. Same thing here.
9. This triple play, this Operation Ricochet, this getting a "dose of one's own medicine" is also the subject of this passage which addresses self-righteous unbelievers. We pick up the flow beginning with:

**Romans 2:2** But we have come to know that the judicial verdict from God keeps on being in accordance against those who practice such things.

**v. 3** But do you conclude this, O man, who judges those who practice similar things and yet do them yourself, that you will escape the judicial verdict from God?

**v. 4** Or do you treat with contempt the riches of His gracious generosity and clemency and patience, not knowing that the graciousness of God brings you to conversion—a change of attitude toward Christ?

