

- (6) The essence of the sin nature includes four categories to the sin nature.
 - (7) The area of weakness. This is the source of all temptation to sin. When linked with negative volition, the area of weakness results in personal sin. It is not sinful to be tempted; it is sinful to succumb to the temptation.
 - (8) The area of strength. This produces a negative type good called human good. This is also called “dead works” and “wood, hay, and stubble.”
 - (9) The trends of the sin nature: legalism, which results in moral degeneracy; antinomianism, which results in immoral degeneracy.
 - (10) The lust pattern includes power lust, approbation lust, social lust, sexual lust, chemical lust, monetary lust, crusader lust, inordinate ambition resulting in inordinate competition, lust for revenge, criminal lust, and pleasure lust.
- h. There are six principles related to lust.
- (1) The lust pattern of the sin nature eliminates or destroys Bible doctrine as the number one priority in life.
 - (2) Lust destroys the motivation of the believer to execute the protocol plan. He neglects the principle of post-salvation epistemological rehabilitation.
 - (3) Lust is a distraction to the modus operandi of the Christian way of life.
 - (4) Lust divorces the believer from reality, which nullifies the understanding and use of the problem-solving devices of the protocol plan of God.
 - (5) Lust turns the believer into a tricky and deceitful person.
 - (6) Lust destroys the believer’s motivation to glorify God and turns the believer’s motivation into self-promoting motivation.
 - (7) Guilt is the same regardless of punitive action taken by God. God may give a lighter sentence to a sin of ignorance, but the person still has something coming by way of discipline.
5. There are four categories of personal sin.
- a. Emotional sins. There are four categories of emotional sins:
 - (1) Sins related to fear, which includes worry and anxiety.



- (2) Sins related to hatred, which includes anger, violence, and murder.
 - (3) Sins related to self-pity.
 - (4) Sins related to guilt.
 - b. Mental sins. These include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts.
 - c. Verbal sins include gossip, maligning, slander, judging, lying, and verbal deception.
 - d. Overt sins include chemical sins, sexual sins, criminal sins.
6. The Source of Verbal Sins:
- a. All verbal sins originate from mental attitude sins, which lead to motivational sins, which lead to the sins of the tongue, which are designed to destroy your target.

James 3:5 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. See [aorist active imperative mood #24 of the verb, ὁράω *horáō*] how a great forest is kindled by a single flame!

v. 6 The tongue is a fire, functioning from the cosmic systems of arrogance and hatred; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire the course of life from facilitated wheel-tracks of wickedness, set on fire by the influence of *Géhenna*.

Paragraph 2: Rebellion of the Tongue

James 2:7 For the taxonomy of every species of beasts [θηρίον (*thērion*)], and birds [πετεινόν (*peteinón*)], of reptiles [ἑρπετόν (*herpetón*)], and creatures of the sea [ἐνάλιος (*enάλιος*)], is tamed [customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control] and has been tamed by *Homo sapiens*.

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)

B. Out of the seven worst sins from God’s viewpoint, three are related to the tongue as verbal sins,

Proverbs 6:16 There are six things which the Lord hates, Yes, seven are an abomination to Him:

v. 17 Haughty eyes, a lying tongue, And hands that shed innocent blood,

v. 18 A heart that devises wicked plans [anti-authority sins, conspiracy, and revolution], Feet that run rapidly to evil [a troublemaker],

v. 19 A false witness who utters lies [perjury], And one who spreads strife among brothers [gossip, slander, maligning, judging]. (NASB)

C. The double standard related to the sins of the tongue.

Psalms 12:2 They speak falsehood to one another; With flattering lips and with a double heart they speak. (NASB)

- a. The “emptiness” here is gossip, slander, maligning, judging from self-righteous arrogance; hence, the conversation of the believer involved in polarized legalism and immoral degeneracy.
 - b. They flatter the one who is listening to your maligning and slander of another.
1. The legalism of self-righteous arrogance has rejected the grace standards of doctrine; therefore, the double standard of the sins of the tongue. The tongue is used to flatter those you are trying to persuade regarding your slander, while at the same time slandering someone else.
 2. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other hand. While justifying the sins of arrogance, these believers are guilty of the sins of the tongue. There are two sins of the tongue involved:
 - a. Flattery of a role-model followed by the feet-of-clay syndrome.
 - b. Role-model or iconoclastic arrogance destroys the role-model through slander.
- (1) You cannot possess a double standard by creating a role-model out of any believer, and then try to destroy them through gossip and slander when you are disappointed in or by them. When we start setting up role-models, we are ignoring that our Lord Jesus Christ is the only perfect role-model for the Christian.



- (2) It is inevitable that the carnal believer involved in moral degeneracy, whose trend is toward self-righteous arrogance, will create role-models. Legalism is always creating role-models out of people, just as legalism is always creating its own standards out of arrogance.
- (3) The double standard means that in arrogance the carnal believer ignores his own sins, while slandering, maligning, and judging the sins of others.
- (4) The carnal believer is distracted in two ways.
 - a. Through subjective arrogance by creating a role-model and then destroying it through gossip, slander, maligning, and judging.
 - b. He becomes a distraction to others through the function of legalism.
3. In the slander, maligning, and judging of another believer, the self-righteous arrogance does not vindicate self, but condemns self without knowing it.
4. A key word used by self-righteous evil is “duty or responsibility.” The self-righteous Pharisees thought it was their duty to destroy the perfect Son of God. The legalistic Judaizers thought it was their duty to discredit the grace ministry of Paul and stone him.

D. The sins of the tongue are mentioned in several passages.

Romans 2:1 Therefore, you are without excuse, when you judge someone else. For on whatever grounds you judge another, you condemn yourself, because you who judge practice the same things. (NET)

- a. The blindness of arrogance is that you are committing the worst of sins when you malign, slander, or judge someone else of committing some sin. The self-righteous arrogance of the evil believer assumes the prerogative of replacing our Lord Jesus Christ as the presiding judge of the supreme court of heaven. We are not responsible to self-righteous people who create false standards, and who are evil compared to the persons they are maligning.
- b. Legalism judges the sins of other believers, real or imagined, which are different from his own sins. Respectability maligning others is one of the eviler functions in the Christian way of life.
- c. The legalistic judge not only blasphemes but ignores the fact that he is using his own sin nature to the maximum.
- d. It is a double standard of arrogance to judge, slander, malign, condemn the sins of others, while at the same time being blind to or ignoring your own sins.

- e. In the slander, maligning, and judging of other believers, the arrogant, self-righteous believer is not vindicating himself, but he is condemning himself. Such self-vindication and self-righteousness regard it as their duty to gossip, slander, malign, and judge others.
 - f. It is neither the duty, responsibility, or prerogative of the believer to assume the role and function of Jesus Christ as the supreme court judge. It is the responsibility of every believer to judge his own life in the light of Bible doctrine.
 - g. It is the responsibility of believers to self-evaluate or judge their own lives in the light of the standards of Bible doctrine. Bible doctrine in the soul produces true standards of grace righteousness. Grace-righteousness and self-righteousness are mutually exclusive. Grace-righteousness avoids verbal sins.
1. Two verses are pertinent to the self-righteous arrogance of the legalistic believer:

Romans 14:4 You, who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. (NASB)

- (1) All of us are the servants of our Lord Jesus Christ. We are members of the body of Christ, the royal family of God.
- (2) The evaluation of our lives is the responsibility of our Lord. In the case of criminality, that responsibility has been delegated by our Lord to government.

Romans 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother fellow-believer with contempt? For we shall all stand before the judgment seat of Christ. (NASB)

- (3) Regarding another believer with contempt indicates a tremendous function of arrogance in your life. Why? Because you do not know the exact stage of that believer's spiritual growth.
- (4) If you exercise contempt for another believer, it is inevitable that you will find some way to malign, slander, or judge them.
- (5) After the resurrection of the Church all believers will be evaluated by our Lord Jesus Christ. This evaluation will have two aspects.
 - (a) The condemnation of all the wrong things we have done. This is the ashamedness which is described as related to the judgment seat of Christ.

(End JAS5-16. See JAS5-17 for continuation of study at p. 161.)

