

He sees the problem as a psychological rather than a religious one, though it affects Protestants more than Catholics.

Tournier writes, “At the heart of all churches there are moralistically minded men who wish to impose upon others conditions for salvation. It is a psychological matter because it concerns a tendency inherent in the human mind, the mechanism, in fact, for covering up guilt ... which makes a show of one’s merits, virtues and abstinences for self-justification, and eagerly presents them to others as the conditions for grace.”

Tournier’s observation is important in that it suggests the assumption that social controls especially those with ascetic undertones which many declare to be universally binding—might primarily have originated in uncontrolled feelings of guilt, however much they may seem to be motives inspired by envy. Our inability really to shake off a sense of guilt although we have been forgiven might, however, have some connection with assumed or known envy of ourselves by others who begrudge us the state of innocence.

In promising the same degree of grace to all without exception, irrespective of previous deserts, it would seem to me that the New Testament preaches an unenvying mental attitude. On occasion it almost seems to throw out a challenge to the ‘sense of justice,’ which is unmasked as envy, as in the parables of the prodigal son (Luke 15:25–32) and the laborers in the vineyard (Matthew 20:1–16). (316)

The depth and primitive nature of the human fear of envy in others is seen not least in the inability of even the Christian doctrine of salvation to furnish its own believers with a clear conscience, or bring them to accept without guilt what appears to be divine injustice.



**The problem here is not the believer, cruelly smitten by fate, arrainging his God, but the man favored by good luck, like the sole survivor of a catastrophe, who can never stop asking himself the guilty question, “Why was I saved? Weren’t many of those who died better than myself?” Only by studying the whole personality in all its aspects would it be possible to distinguish, in each case, between genuine and less genuine feelings of guilt.<sup>1</sup> (317)**

#### **D. Summary:**

The reason for observing these excerpts from Schoeck’s book is the combat that typically occurs in the souls of men. The key concept which presently fuels the mental attitude struggles among us is the false notion of equality.

It is true that in our nation’s Declaration of Independence, following its Exordium, Jefferson’s first Statement reads, “We hold these Truths to be self-evident, that all Men are created equal.”

But how this equality is defined is important to note for context, “they are designed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.”

What makes these Men equal are “Rights” that support independent possession of Life itself which functions within the environment of Liberty that enables them to accomplish whatever course of life they wish to pursue to accrue personal Happiness.

Some will utilize these assets to become more successful than others while on the other hand some will not utilize their equal station in life to accomplish much of anything.

Those who accomplish nothing of sustenance look upon the successful with envy, not necessarily to join them in their happiness but to prevent them from enjoying it.

Those who have accomplished much and, as a result enjoy the happiness their efforts have produced, are browbeaten from those down below whose efforts were not as successful.

There are many reasons why one individual is able to accomplish much while others are not able to do so. All Men are created equal but some Men who make poor decisions are not willing to live with the results.

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<sup>1</sup> Helmut Schoeck, “The Guilt of Being Unequal,” in *Envy: A Theory of Social Behaviour* (Indianapolis: Liberty Fund, 1987), 308-317.



However, Luciferian propaganda, as is its propensity, intrudes with its strategies against principles of establishment. Those who did not invest the energy, time, and devotion to use their Law of Freedom in pursuit of happiness become envious of those who did do so.

They are propagandized by the emissaries of the lie to take umbrage against those who did achieve much and demand that they be penalized by legal, personal, or cultural assaults.

This is envy. The losers know they could not function on their chosen target's level of achievement, but they do not want them to enjoy the benefits of their work and effort.

When a person's efforts prove successful, he is often met with a what-to-do-now dilemma. Some choose to ignore the envious backlash while others attempt to ameliorate the situation motivated by guilt.

Guilt may or may not be warranted. For example, some may have achieved much through nefarious means—cheating, lying, stealing, or taking advantage of those on their way to success.

However, many who were smart enough to function within the system, take advantage of opportunities, and invest their time, effort, and capital deserve their successes.

Regardless of the person's ability to acquire advantages, his adversaries are envious of him. Their envy has a predictable response from many successful individuals and that is guilt.

Propaganda from the less achieved population coordinates with socialist doctrines to admonish those in power to punish the "rich." These subsequent crusades ultimately have their impact upon the "rich." Motivated by guilt, the "rich" contribute to nonprofits that donate to the malcontents while at the same time enjoy a tax write-off.

In this system, the "rich" are assuaged for a time while the envious are only temporarily mollified while they organize their next crusade.

This same system also works well in religion, but as pointed out in Schoeck's book, the false doctrine of salvation by works causes guilt in their souls as well. Here's how that works.

"Christian" religions, i.e., those who profess to be Christian but are not because they buy into the lie that salvation is the result of predetermined works that are administered by some "denominational authority." This is salvation by works.



Those believers whose salvation was received by means of faith alone in Christ alone, become the targets of envy from the “Works Crowd.” This Luciferian tactic insists that the “no works” Christians are involved in “easy grace” since they reject the responsibility to perform good works for salvation.

The Heathen develop envy and browbeat believers about not doing enough works. Believers who are without enough doctrine to defend themselves easily become guilt-ridden. Their solution to this envy is to start doing visible acts of “works” designed to assuage the Heathen’s erroneous criticisms.

This can never work out for the Heathen since they are convinced that salvation can only be the result of “trust alone in works alone.” Therefore, the true believer can never do enough works to assuage the Heathen while God’s justice must constantly discipline the believer for being influenced by false doctrine to produce human good and even, and in some cases, evil.

The tug-of-war between works and grace is nicely summed up by Paul Tournier in the excerpts we have noted above:

**“At the heart of all churches there are moralistically minded men who wish to impose upon others conditions for salvation.”**

**The depth and primitive nature of the human fear of envy in others is seen not least in the inability of even the Christian doctrine of salvation to furnish its own believers with a clear conscience, or bring them to accept without guilt what appears to be divine injustice.**

The reason some works-oriented people criticize salvation by grace as “easy,” have lost the underlying principle and policy of divine integrity. We are born lost and in need of a Savior which we are not, as fallen individuals, qualified to produce.

Those who insist human energy, human works, and human good can earn salvation from God have lost touch with His matchless grace.

It is only God Himself that can provide us such an Individual. He is the perfect Person known as Jesus. Those who place their faith in Him will receive eternal life and they will go to heaven when they die.

**John 18:28** “I give eternal life to them, and they will never perish; and no one will snatch them out of the Father’s hand.



This takes us back to our verse, James 3:14, which, in the English translation, reads, “But if you have bitter jealousy.” The word “bitter” is the adjective **πικρός (pikrós)**, which modifies the noun, **ζήλος (zēlos)**: “envy.”

### E. Review of James’s Modifiers of the Tongue:

In James 3, the apostle excoriates the tongue with several descriptive terms. In verse 5, it is said to “boast.” James deviates from the Koiné Greek over to Classical:

With such a small and slight member of the entire body, James continues with his putdown, “yet it boasts.” He does not use the Koiné Greek word for boasting here: **καυχάομαι (kaucháomai)**: “to boast, glory, exult”, which can be used in both a good and bad sense.

Instead, James goes to the Classical Greek and uses the present active indicative of the verb, **αὔχέω (auchéō)**: “to boast or declare loudly; to be proudly confident.”

The key word here is “boasting.” *Kaucháomai* includes this definition, but it can be used in a positive sense. James did not want this idea to intrude on his point so he opted for the fixed idea in the Classical Greek.

To amplify James’s choice of the verb, αὔχέω, we observe its cognates: (1) **αὔχη (aúchē)**: “boasting, pride,” (2) **αὔχης (auchēis)**: “a person who brags to impress someone,” (3) **αὔχημα (auchēma)**: “the content of one’s boast,” and (4) **αὔχηματίας (auchēmatías)**: “to boast loudly.”<sup>2</sup>

James’s example fulfills all of these Classical Greek words and definitions of a tongue “boasting great things.” The verb is the customary present active indicative of *auchéō* which denotes that which habitually occurs or may be reasonably expected to occur.”<sup>3</sup>

**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 [ **αὔχέω (auchéō)** ] about great things. Perceive [ **IM #24, aorist active imperative of ὁράω (horáō)** ] how a great forest is kindled by a single flame! (EXT)

In James 3:6, he refers to the tongue as **“the world of iniquity,”** which is the noun, **ἀδικία (adikía)**, referring to the cosmic systems of “arrogance and hatred.”

<sup>2</sup> Henry George Liddell and Robert Scott, “αὔχέω,” in *A Greek-English Lexicon*, rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 285.

<sup>3</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 183.



**James 3:6** The tongue is a fire, functioning from the cosmic systems of arrogance and hatred [ ἁδικία (*adikía*) ]; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire [ φλογίζω (*phlogízō*): “to set on fire” ] the course of life [ τροχός (*trochós*): illustration of a race ] from facilitated wheel-tracks of wickedness, set on fire by the influence of Géhenna [ Γέεννα (*Géhenna*): the lake of fire ]. (EXT)

This expanded translation reads, “and ignites on fire the course of our life” from an inventory drawn from “facilitated wheel-tracks of wickedness.” And what sets this on fire is said to be influenced from the Dark Side illustrated by *Géhenna* or the Lake of Fire.

In verse 7, James illustrates how the four Genera of “living creatures,” referred to in Genesis as “beasts, birds, reptiles, and fish,” have all been tamed by man:

**James 3:7** For the taxonomy of every species of beasts [ θηρίον (*thēríon*) ], and birds [ πετεινόν (*peteinón*) ], of reptiles [ ἑρπετόν (*herpetón*) ], and creatures of the sea [ ἐνάλιος (*enálíos*) ], is tamed [ customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control” ] and has been tamed by *Homo sapiens*. (EXT)

After making the point that “dumb animals,” etc., can be tamed, the one thing that man simply cannot tame is, “the tongue,” indicated by James in:

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

The untamed tongue can inflict an incredible amount of grief on others. Verbal diatribes, castigations, gossip, backbiting, and lies can be so hurtful and become so widespread by tattletales that a person’s reputation is forever ruined.

These gossips are so vile and hurtful that James associates them with venomous snakes who expectorate “death-dealing, serpent-ejected venom.”

Then James denounces some who use their tongues for subterfuge who first praise God with blessings and then with the same tongue curse men. He then points out that we are so designed by God to think rationally with integrity because we “have been made in the likeness of God.”





**James 3:9** By means of the tongue we praise the Lord, and our Father; and by means of the tongue we keep on envying [ καταράομαι (*kataráomai*): “to wish evil upon” ] mankind, who have come into being according to the similitude [ ὁμοίωσις (*homoiōsis*) ] of God; (EXT)

This verse illustrates the dichotomy of visions that is illogically mangled in the soul of the reversionist. He recognizes the expectations of the both the “religious crowd” and his assumed superior ability to arrogantly analyze others, all almost in the same breath.

The first half of his breath praises Jesus and God, projecting erroneously their support of his subsequent critique which follows in the last half of his breath he expresses his envy of other believers.

Those he chooses to publicly castigate are described by James as those who are made in the likeness of God, i.e., the “similitude of God.”

The noun, similitude, is used in verse 9 by the translators of the King James Bible and is an allusion to Genesis 1:26.

**Genesis 1:26a** And the Trinity decreed, “Let Us manufacture out of existing materials, mankind in Our image [ לְמִצְלַת (*selem*): “likeness” ] ...” (EXT)

In the Scofield Study Bibles, the word “*selem*” in Genesis 1:26 is discussed as follows:

**Man was created, not evolved. This is expressly declared, and confirmed by Christ (Matthew 19:4; Mark 10:6); it is also confirmed by the unbridgeable chasm between man and beast; the highest beast has no God-consciousness (religious nature).**

**Man was made in the “image [and] likeness’ of God. This image is found chiefly in the fact that man is a personal, rational, and moral being. While God is infinite and man finite, man possesses the elements of personality similar to those of the divine Person: thinking (Genesis 2:19–20; 3:8); feeling (Genesis 3:6); willing (Genesis 3:6–7). That man has a moral nature is implicit in the record and is further attested by New Testament usage (Ephesians 4:23–24; Colossians 3:10).**

