

- b. *Stenázō* plus *mĕ* is a mental status pressed by circumstances that result in complaint, distress, impatience, or ill-humor that result in sins of the tongue therefore to complain, criticize, malign, judge, or slander.
- c. The present tense is customary which means it occurs habitually under such circumstances within the mind-set of reversionism.
- d. The targets of this reversionism are broad and sundried by which no one is spared: friends, coworkers, employees, teachers, and worst, parents, siblings, and, dangerously, includes fellow believers and even worse, pastors. The imperative mood of *stenázō* is a command to stop committing the sins associated with verbal sinning.
- e. At this point, we are encouraged to again pause to study for our edification the very destructive doctrine of verbal sinning:

The Doctrine of Sins of the Tongue

A. Definition and Classification.

1. Sin is a violation of the law or standards of God. These divine standards are revealed in the Word of God. Sin is also transgression against divine law.
2. The Westminster Catechism's definition of sin: "Sin is any want of conformity unto or transgression of any law of God given as a rule to a reasonable creature."
3. The sinfulness of sin lies in the fact that it is against God even when the wrong we do is to others or ourselves. The essence and law of God are perfectly harmonious. Therefore, since God's character and standards are perfect, anything that violates them have been defined in Scripture as sin.
 - a. Sin is a volitional act against God. Sin originates from Adam's violation of a direct mandate from God, so that when God gives soul-life at birth, He also imputes Adam's original sin to the genetically formed old sin nature. Sin preceded human good and evil. Adam could only sin in the Garden; he could not produce good or evil. Temptation comes from the old sin nature, but sin always comes from human volition.
 - b. Sin is both a thought, a motive, an act of wrongdoing, plus a state of alienation from God. The source of sin is twofold.
 - (1) Spiritual death at birth. At the point of physical birth, we are born physically alive and spiritually dead. Spiritual death means total depravity. Therefore, we are prone to sin. We are spiritually dead before we commit our first sin.

- c. We are totally helpless to do anything about our state of total depravity.
 - d. We are totally helpless to understand spiritual phenomena because we are dichotomous, having a body and soul but no human spirit. God the Holy Spirit must act as a human spirit so that we can understand spiritual phenomena such as the gospel.
 - (2) The function of human volition. We start sinning because we are spiritually dead. No sins are forgiven the unbeliever in spiritual death until he believes in Jesus Christ. All sins prior to salvation are blotted out at the moment of salvation.
 - e. Two categories of sin come from human volition.
 - (3) Sins of cognizance, in which a person, recognizing the temptation as a sin, wants to do it, and he does it. A known sin is a transgression involving human perception and/or cognizance. You know you are doing it. Temptation is not sin.
 - (4) Sins of ignorance, in which a person is not aware that the old sin nature is tempting him to sin; but he desires to do the sin, and he does it. An unknown sin is a violation in which the act is committed without human perception or cognizance.
 - f. Because all sin is related to the function of human volition, the believer is responsible for both categories of sin in his life. In both categories you are equally guilty. God does not excuse you. It does not matter what you think about your sins, God is not impressed.
4. Volition is involved in both known and unknown sins, for volition is the issue in the angelic conflict.
- (1) Jesus Christ was judged on the cross for both sins of ignorance and sins of cognizance.
 - (2) When the believer acknowledges or names a sin of cognizance in rebound, he is simultaneously forgiven the sins of ignorance committed during the time of being out of fellowship.
 - (3) The sins of cognizance and the sins of ignorance cause the believer to be out of fellowship because volition was used.
 - (4) With volitional involvement, ignorance is no excuse, because both the sin nature and human volition are involved in the sinful modus operandi.
 - (5) The source of temptation is the sin nature, which is perpetuated genetically through twenty-three male chromosomes which fertilize the female ovum. The male is the source of the sin nature.



- (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.