

GRACE BIBLE CHURCH

Robert R. McLaughlin Bible Ministries

THE DOCTRINE OF THE SINS OF THE TONGUE

Definition and Classification:

Sin is defined as a "violation of the law or standards of God." These divine laws and standards are revealed in the Word of God. The very sinfulness of sin lies in the fact that it is against God, even if it is committed against others or done to ourselves. Therefore, since God's character and standards are perfect, anything that violates this is defined in the scripture as sin. So sin is an act of volition against God.

Sin originates from Adam's violation of a direct command from God. This is why God imputes Adam's original sin to the old sin nature, when He gives soul-life at birth. It is important to note that sin preceded human good and evil. Adam had to first sin in the garden before he produced good or evil in the garden.

Though temptation comes from the old sin nature, sin itself always comes from our own free will, i.e. human volition. Sin can be a thought, a motive, or an act of wrongdoing, all of which is a state of alienation from God. As already noted, sin comes from human volition. At the point of physical birth we are born physically alive and spiritually dead. This spiritual death means total depravity, therefore, we are prone to sin. We are spiritually dead before we commit our first sin. Furthermore we are totally helpless to do anything about our status of total depravity, totally helpless to understand any spiritual phenomena, because we are dichotomous. That is, we have a body and soul but no human spirit. In order for us to understand any spiritual phenomena such as the Gospel, God the Holy Spirit must act as a human spirit, on our behalf.

So the twofold source of sin is spiritual death at birth, and then the

function of human volition. We start sinning because we are already spiritually dead. All sin is the result of human volition. No sins are forgiven the unbeliever in spiritual death until he believes in Jesus Christ. For the believer, all sins prior to salvation are blotted out at the moment of salvation.

The two categories of sin come from human volition. Sins of Cognizance occur when a person recognizes a temptation as a sin and willingly does it. The person knows he is doing it and probably even enjoys doing it. This sin is a transgression involving human perception and or cognizance. Temptation, however, in and of itself, is not sin. It is not until we act on that temptation that it becomes sin. The second category is the Sins of Ignorance. In this category a person is not aware that the old sin nature is tempting him to sin; but nonetheless, he or she desires to commit the sin and does so. An unknown sin is still sin. This is because divine knowledge is available to all. It is still a volitional decision, so it does not matter that the act is committed without human perception or cognizance.

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 of these categories the believer is equally guilty. God doesn't excuse anyone. What a believer thinks about his sins doesn't matter, because God is not impressed by what anyone thinks about his sins. So volition is involved in both known and unknown sins, for volition is the issue in [the Angelic Conflict](#), which is an interrelated doctrine.

Since we are totally helpless to solve it, and responsible to God even for sins we are unaware of, how does a believer handle the sin problem? First of all the believer must understand that Jesus Christ was judged on the cross for both sins of ignorance and sins of cognizance. When the believer acknowledges or names a sin of cognizance in recovery or rebound (1 Jo 1:9), he is simultaneously forgiven the sins of ignorance committed during the time of being out of fellowship. This is why we begin our studies with 1Jo 1:9, *"If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."*

Beginning our study in this manner ensures our fellowship with

God. The sins of cognizance and the sins of ignorance cause the believer to get out of fellowship with God, because the free will of the believer was used. Ignorance is no excuse, because both the sin nature and human volition are involved in the commission of sin.

Note the four categories of the essence of the sin nature.

1) The area of weakness. This is the source of all temptation to sin. When linked with negative volition, this area of weakness results in personal sin. Remember, it is not sinful to be tempted, but it is sinful to succumb to that temptation.

2) The area of strength. This produces a negative type good, called human good. This is also called "dead works" and "wood, hay, and stubble."

3) The trends of the sin nature. These trends are legalism, which results in moral degeneracy, and antinomianism, which results in immoral degeneracy.

4) The lust pattern of the old sin nature. This 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. Lust refers to any area in life where your normal desires control you, thereby destroying your Christian walk.

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 PPOG (Predesigned Plan of God), neglecting the principle of Perception, Metabolization, and Application of Bible doctrine.

3) Lust is a distraction to the normal operation 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 PPOG.

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.

There are also four categories of personal sin. The first category is emotional sins. For instance, sins related to fear, including worry and anxiety, and sins related to hatred, including anger, violence, and murder, are emotional sins. This category also includes sins related to self-pity, and sins related to guilt. The second category of sins is mental attitude sins. These include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts. The third category is our subject of verbal sins. These verbal sins include gossip, maligning, slander, judging, lying, and verbal deception. The fourth category is overt sins. They include chemical sins, sexual sins, criminal sins.

Let's take a closer look at verbal sins. Simply put, they originate from mental attitude sins, which lead to motivational sins, which lead to the sins of the tongue. Verbal sins are designed to destroy your life.

Jam 3:5-10 "...So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set on fire by a very small spark! And the tongue is a fire, the very world of iniquity; the tongue is so placed in our anatomy so that it contaminates the entire body, and sets on fire the course of our life and is set on fire by the agency of hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by mankind. But no one can tame [control] the tongue; it is a restless evil full of deadly poison. With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing. My brethren these things ought not to be this way."

Three of the seven worst sins, from God's viewpoint, are related to

our subject of verbal sins:

Pro 6:16-19 *"There are six things which the Lord hates, in fact, seven are an abomination to him: (1) Arrogant eyes, (2) a lying tongue, and (3) hands that shed innocent blood, (4) A right lobe that devises evil plans [anti-authority sins, conspiracy, and revolution], (5) feet which run rapidly to evil [a trouble-maker], (6) A false witness who utters lies [perjury], and (7) a person who spreads strife among the brethren [gossip, slander, maligning, judging]."*

"A lying tongue, A false witness who utters lies, and A person who spreads strife."

There is a double standard related to the sins of the tongue. Psa 12:2 *"They speak emptiness one to another with flattering lips; and with a double standard they speak."*

The *"emptiness"* here is gossip, slander, maligning, and judging from self-righteous arrogance; this is the conversation of the believer involved in legalism and moral degeneracy. They flatter the one who is listening to the maligning and slander of another. It is amazing how many friendships are based solely on this foundation. The legalism of self-righteous arrogance rejects the grace standards of Bible doctrine, resulting in the double standard of the sins of the tongue. The tongue is used to flatter those who a person is trying to persuade with regard to his slander, while at the same time slandering the victim. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other hand. While justifying their sins of arrogance, these believers are guilty of the sins of the tongue.

There are two Sins of the Tongue involved here.

- 1) Flattery and hypocrisy toward those that the believer is communicating his evil to.
- 2) The gossip and maligning that the believer directs toward the one that he is speaking evil against.

The double standard also means that in arrogance the carnal

believer ignores his own sins, while slandering, maligning, and judging the sins of others. The Lord spoke of this in Mat 7:1-4. *"Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. 'Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye?'"*

The carnal believer is distracted in two ways. First, through subjective arrogance he creates a role-model and then destroys it through gossip, slander, maligning, and judging. He becomes a distraction to others through the function of legalism. Secondly, by the slander, maligning, and judging of another believer, his self-righteous arrogance does not vindicate self, but condemns self, without his knowing it.

A key word used by the self-righteous is "duty" or "responsibility." The self-righteous Pharisees thought it was their "duty" to destroy the perfect Son of God. The legalistic Judaizers also thought it was their "duty" to discredit the grace ministry of Paul and stone him. So be careful of these individuals who consider it their duty to speak evil and discredit other people.

The sins of the tongue are mentioned in several passages.

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

In the blindness of arrogance, the carnal believer commits the worst of sins of all when he maligns, slanders, or judges someone else for committing a certain 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 evil self-righteous people who create false standards.

A legalistic believer judges the sins of other believers, real or imagined, which are different from his own sins. Usually those who

judge with the tongue are what society calls respectable persons. Respectability for maligning others is one of the most evil functions in the Christian Way of Life. The legalistic judge not only blasphemes, but he ignores the fact that he is using his own sin nature to the maximum.

It is a double standard of arrogance for a believer to judge, slander, malign, or condemn the sins of others, while at the same time ignoring or being blind to his own sins.

So this passage teaches that in the slander, maligning, and judging of other believers, the self-righteous arrogant believer is not vindicating himself, but he is actually condemning himself. Those with such self-vindication and self-righteousness regard it as their duty to gossip, slander, malign, and judge others.

It is not the duty, responsibility, or prerogative of the believer to assume the role and function of Jesus Christ as the Supreme Court Judge.

It is however, the responsibility of believers to self-evaluate or judge their own lives in light of the standards of Bible doctrine.

- 1) Bible doctrine in the soul produces true standards of grace righteousness.
- 2) Grace-righteousness and self-righteousness are mutually exclusive.
- 3) Grace-righteousness avoids verbal sins.

Two verses are pertinent to the self-righteous arrogance of the legalistic believer.

Rom 14:4 *"Who are you to judge the servant of another? To his own Lord he stands or falls. And stand he will; for the Lord is able to make him stand."*

Rom 14:10 *"But you, why do you judge your fellow-believer? Or you again, why do you regard your fellow-believer with contempt? For*

we shall all stand before the judgment seat of Christ."

So, it is important to remember that all of us are the servants of our Lord Jesus Christ. We are members of the body of Christ, the Royal Family of God. 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 the government.

Regarding another believer with contempt indicates a tremendous function of arrogance in one's life. Why? Because no one knows the exact stage of another believer's spiritual growth. If one believer exercises contempt for another, it is inevitable that he will find some way to malign, slander, or judge him. After the resurrection of the Church all believers will be evaluated by our Lord Jesus Christ. This evaluation will have two aspects:

1. The condemnation of all of the things we have done apart from the Filling of the Spirit. This is the shame which is described as related to the judgment seat of Christ.
2. The rewards and blessing for all the things we have done to execute God's plan via proper motivation.

Principles concerning sins of the tongue:

- 1) It is the embodiment of human arrogance and the epitome of blasphemy to slander, gossip, malign, and judge other believers. You are assuming the prerogative of our Lord Jesus Christ as the God-Man.
- 2) It is not our duty to judge other believers. An exception is the evaluation a board of deacons and pastor must make of believers who are violating the privacy of others in a congregation.
- 3) Under the privacy of the priesthood the principle is always: live and let live. Therefore, we must conclude from the Scripture that the Lord Jesus Christ doesn't need our help or council in evaluating the lives of others.

4) Verbal sins are a sign of weakness, arrogance, blasphemy, and presumption. And the Lord has not called on us to act as judges of our fellow believers. We would have to know all the facts, which is impossible. The Lord knows all the facts, therefore He says, in effect, "I'll do all the judging," Rom 11:33-34.

5) The sins of the tongue as taught in the book of James. James emphasizes the fact that verbal sins are always motivated by mental attitude sins in the arrogance or emotional complex of sins. Jam 3:14. *"But if you have bitter jealousy and selfish ambition in your right lobe [and you do], stop being arrogant, and stop lying against the truth."* Gossip or slander, here, is called *"lying against the truth."* In Jam 3:15 *"This wisdom is not that which comes down from heaven", "this wisdom" is a system of thinking which includes gossip and slander, the sins of the tongue.*

Remember not to take the Scriptures out of context! In this context we are talking about speaking evil and judging from bitterness in the soul, and this so-called wisdom is cosmic viewpoint, not divine viewpoint. Many legalistic, self-righteous individuals think that it is their duty or responsibility to bring up other people's sins.

Jam 3:15 *"this wisdom is not that which comes down from above, but is earthly, natural, demonic"*

Jam 3:16 *"for where jealousy and selfish ambition exist, there is dissension and every evil [worthless] deed."*

These evil or worthless deeds include the sins of the tongue.

Jam 4:11 *"do not speak against one another, brethren, he who speaks against or slanders or maligns a fellow-believer or judges a fellow-believer, slanders and judges Bible doctrine [the Law of God]."*

Jam 5:9 *"do not complain, brethren, against one another that you yourselves may not be judged. Behold, the judge is standing right at the door."*

When you start judging others, the judge (Jesus Christ) is standing

at the door of your life. The reason He does not come in is because you are out of fellowship.

Just as in Revelation 2, "*behold, I stand at the door and knock.*"

This verse anticipates the function of our Lord in the judgment of those believers who are out of fellowship.

6) There is intensified divine discipline against the sins of the tongue.

Except for the maximum discipline of the sin unto death, there is no category of sins which bring such concentrated divine discipline as the believer involved in the sins of the tongue.

Three categories of sins of the tongue:

1) The slander category. This includes gossip, maligning, judging, and complaining against others.

2) The falsehood category. This includes untruth, deception, misrepresentation, perjury, fabrication, pathological lying, distortion, equivocation, puzzling and unclear expressions designed to mislead, verbal deception, and hypocrisy.

3) The whining and complaining category. This category refers to complaining when you are blessed by God and are the beneficiary of his grace. It is disorientation to the grace of God. This is whimpering, whining, grumbling, or complaining by the believer. This is experientially contradictory to the predesigned plan of God. In the sniveling of arrogance, the individual frets and complains in a whining and tearful manner. However, there is a legitimate expression of pain which is not related to the sins of the tongue.

Please note that the sins of the tongue carry liability for triple compound divine discipline. Mat 7:1 "*Stop judging, so that you will*

not be judged." Believers are ordered by God to stop slandering, maligning, or judging others.

The sins of the tongue involve two categories of sinfulness related to Christian degeneracy:

- 1) Mental attitude sins which motivate the verbal sinning;
- 2) Actual verbal sins which result.

No one ever slanders, maligns, judges, or gossips about another without the motivation of some mental attitude sin. Verbal sins are motivated by fluctuating between self-righteous arrogance and self-pity in emotion. Verbal sins involve verbal murder, which is character assassination of others, plus the blasphemy of assuming the prerogative of God in judging others.

1Jo 3:15 *"everyone who hates his brother is a murderer."*

The sins of the tongue carry three categories of liability for disciplinary action from God (Triple Compound Discipline).

- A) Divine discipline for the mental attitudes that motivate sins of the tongue.
- B) Divine discipline for the verbal sin itself.
- C) Divine discipline for the sins that you mention.

Here is the scenario: you name certain sins, real or imagined, which you assign to another believer. The sins that you name have penalties attached to them. If the person is guilty, his discipline is removed, because the judgment didn't come from Heaven, and the punishment is transferred to the one who maligns. If the person is innocent and the sins are imagined, then the victim gets blessing comparable to the intensity of the discipline. However, this is only as long as he (the victim) puts the matter in the Lord's hands and does not attempt to vindicate himself.

So the victim of your slander doesn't receive these penalties, but

you do! You are mentioning sins which you didn't commit, but you assign them to your victim by slandering him. You get the punishment for the mental attitude sins which motivated the verbal sins, and for the sins which you named. Therefore, while not committing those sins, you get judged for those sins as if you had committed them. This is the perfect justice of God in which he reminds you to mind your own business and live your own life as unto the Lord.

Mat 7:2 "For in the way that you judge, you will be judged. And by your standard of measure, it will be measured against you."

The first sentence in this verse is the law of liability regarding verbal sins. There is no stronger law in the supreme court of heaven.

Two categories of sins are involved in this liability: the mental attitude sins which motivate the verbal sins of judging and the verbal sins which result. However, you are also liable for the content of the sins you name. *Remember that the Royal Priesthood demands privacy to live your own life as unto the Lord.* Therefore the believer has no right to destroy this freedom by intruding on the privacy of others. Before you become concerned with the lives of others, remember that no one ever gets away with anything.

The second sentence in Mat 7:2 refers to the law of the reversal of disciplinary action. The believer who is guilty of verbal sins will always receive the reversal of divine disciplinary action. You will always receive the discipline for the other person's sins which you name, for your verbal sins, and for your sinful motivation in committing the verbal sin.

The sins you name carry punitive liability from God. The victim of your slander and judging does not receive that punitive liability from God. Instead, God transfers to you the gossip, the slander, and the judgment.

So the judgment or penalty for sins verbalized in slander is transferred by God from the victim to the guilty believer. The victim you judge and slander is not punished for those sins, but you are. No

believer has the right to destroy the privacy of the priesthood of another believer by the sins of the tongue. Verbal sins contradict the principle of live and let live. So even though you are not committing the sins that you mention in slandering someone else, the punishment of those sins is assigned to you.

There are two categories of sins mentioned in gossip and maligning:

- 1) Sins the believer did commit (gossip).
- 2) Sins the believer did not commit (maligning).

If a believer actually did commit the sins mentioned in slander, then the punishment is removed from him immediately.

If a believer did not commit the sins, then there is great blessing given to him as a result of receiving unfair slander.

Triple compound discipline includes:

- 1) Divine discipline for the mental attitude sins that motivate the verbal sins.
- 2) Divine discipline for the actual verbal sins. There are at least five verbal sins for which there is discipline: gossip, slander, maligning, judging, and dishonest or distorted complaint against another person.
- 3) Divine discipline for the sins which are mentioned (the law of the reversal of divine disciplinary action).

There is great blessing in avoidance of sins of the tongue.

Psa 34:12-13 "Who is the person who desires long life, and loves length of days that he may see prosperity? Keep your tongue from evil, and your lips from speaking slander."

The pattern and punishment for the sins of the tongue is mentioned in Psa 52:1-5 *"Why do you boast in evil, o mighty man? The grace of God endures all day long. Your tongue devises destruction, like a sharp razor, o worker of deceit. You love evil more than good, falsehood more than speaking what is right. You love all words that devour or destroy, o deceitful tongue. But God will break you down forever. He will snatch you up and tear you away from your tent [human body], and uproot you from the land of the living."*

Principles regarding verbal sins and their consequences:

1) Believers have deliverance from the sins of the tongue, Job 5:19 *"In six troubles He will deliver you. Even in seven, evil will not touch you. In famine He will deliver you from death, and in war from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of death when it comes."*

2) God protects the pastor from verbal sins, Isa 54:17 *"No weapon that is formed against you will prosper, and every tongue that accuses you in judgment, You [Jesus Christ] will condemn. This is the heritage of the servant of the Lord and their vindication is from Me,' decrees the Lord."*

3) It is important to recognize the sins of the tongue and separate yourself from those who are habitually involved in them. Rom 16:17-18. *"I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people."*

4) Apostasy is related to the sins of the tongue, Psa 5:9 *"Not a word from their mouth can be trusted; their heart is filled with destruction. Their throat is an open grave; with their tongue they speak deceit."* Notice that it says that their throat and tongue are the opening of the grave.

5) In the congregation, control of the tongue plus avoidance of the

sins of the tongue is a sign of spiritual maturity.

Jam 3:2 *"If anyone does not stumble in what he says, he is a mature man."*

Verbal sins can destroy an entire congregation.

Jam 3:5 *"The tongue is a small part of the body and yet it boasts of great things; behold how great a forest is set aflame by such a small fire, and the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and it sets on fire the course of our life and it set on fire by hell."*

Since the sins of the tongue can destroy a congregation, it is the solemn duty of the pastor to warn and guard against this evil.

Those who commit the sins of the tongue are identified as mischief makers.

Job 15:35 *"They conceive mischief and bring forth iniquity, therefore their mind prepares deception."*

Mischief is defined as the conduct or action resulting in harm, trouble, or schism, especially against legitimate authority. A mischief maker is against legitimate authority. Mischief makers in the local church use attractiveness and personality resources to acquire power and approbation.

Then they use this power to attract others, to discriminate, to distract others, and to reject others and Bible doctrine. Mischief makers can also perform good deeds, and this results in schism, control, and manipulation of others. The end result is that authority is attacked in three areas of the local church: husbands, parents, and pastors.

Mischief makers stand between people who are attracted to them and the teaching of the word of God from the pulpit. Mischief makers are believers who use their abilities to stir up trouble and discord. They cause peer pressure, heartache, and rejection in the local church, which inevitably undermines the authority of the pastor

in the teaching of the word of God.

Psa 7:14. "Behold, he [or she] is pregnant with evil, and he [or she] conceives mischief, and gives birth to disillusion."

Psa 7:16 "The mischief he causes returns on himself, and his violence comes down on his own head."

Here, under the law of volitional responsibility, the believer as a mischief maker inflicts on himself or herself unbearable suffering from bad decisions from a position of weakness. Then out of these bad decisions come the sins of the tongue. Mischief makers also hallucinate; they dream and fantasize. They use doctrinal vocabulary to hallucinate about their own spiritual status, because they believe that they are more spiritually advanced than they really are. By mischief making, they slip into the early stages of mental illness.

In their blind arrogance they hallucinate about their spiritual status, so they fail to use recovery, and so compound their problem. Mischief making generally originates in a believer, suffering from environmental handicaps developed in childhood or adolescence, who has a sincere desire to straighten out the world in the spheres where he has personally been hurt. Mischief makers do not forget those things which are behind; they want to right the wrongs of the world where they have personally been victims. They start out by helping others, but genuine expressions of gratitude often stimulate their own desire to go farther and farther with straightening out the world.

Remember there is a danger in helping others, if it creates in you approbation lust. If you are using the gift of helps, are you doing it as unto the Lord, or because of the gratitude of others? The secret to the gift of helps is to create dependency on God's word. The gift of helps was never designed to create dependency on people, but only on Bible doctrine. Another danger is that mischief makers find it stimulating if people become dependent on them. If dependencies are created, then the believer has to be strong enough from spiritual skills to avoid arrogance, power, and approbation lust. In his arrogance the mischief maker begins telling others how to run their

lives, and tries to establish himself as the authority in spiritual matters and life-in-general.

In this way, mischief makers are always involved in the sins of the tongue. They are either judging others, or telling others how to run their lives.

Mischief making is related to two categories of the sins of the tongue:

- 1) Judging the life and production of others.
- 2) Bullying others into producing dead works.

This bullying is accomplished through clever phrases which indicate that you are not doing enough for God. For example:

- A) "You are hiding in doctrine."
- B) "We need less doctrine and more works."
- C) "Forget doctrine and get involved."
- D) "We need less preaching and more working."

This causes spiritually immature believers to become distracted from doctrine and involved in dead works.

Five categories of mischief makers:

- 1) The sincere but ignorant believer, who is both self-righteous and a crusader by nature, becomes compulsive and obsessive in his desire to straighten out the lives of others. This is the interfering or bullying mischief maker.
- 2) Believers who establish themselves as role-models and experts on how others should live are classified as control mischief makers. They superimpose their own personal judgment over Bible Doctrine. They establish their own authority, while rejecting the authority of the pastor-teacher. They reject the right of self-determination in others. They are quick to criticize other people, but when they are

criticized, they never face the issue, but switch to self-justification.

3) The motivational mischief maker combines self-righteous arrogance with crusader arrogance to promote legalism and dead works.

4) The flawed mischief maker is the one who bypasses the infrastructure of the local church, and forms a control group, which erodes the authority of the Pastor-Teacher, thus creating a church within a church.

5) The weak conscience mischief maker is inconsistent in exposure to Bible Doctrine, or is so out of fellowship that doctrinal norms and standards are ignored.

Lets look at the Hebrew vocabulary for the mischief maker. The word awwen means mischief or trouble that moves to evil.

Psa 36:4 "He plans mischief (awwen) on his bed; he sets himself on a path that is not good, and he does not despise evil."

Eze 11:2 "Then he said to me, son of man, these are the men who devise mischief and give evil advice in the city."

The word hawwah means mischief related to lust.

Psa 52:2 "Your tongue devises mischief like a sharp razor, o worker of deceit."

The word zimmah means mischief in the sense of arrogant thinking or motivation for evil planning.

Psa 26:10 "In whose hand is mischief and whose right hand is full of bribes."

The word amal means mischief in the sense of causing pain or misery.

Psa 10:7 "His mouth is full of curses, deceit, and oppression; under his tongue is mischief and wickedness."

The word ra means mischief in the sense of causing or producing evil.

Pro 6:14 *"The person who with persistence with what is wrong in his right lobe devises mischief continually, who therefore spreads strife."*

- Conclusion -

- 11 principles on the verbal sin of slander as described in the Bible -

1) Slander comes from the evil heart.

Luk 6:45 *"The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."*

2) It often arises from hatred.

Psa 109:3 *"They have also surrounded me with words of hatred, and fought against me without cause."*

3) It can result from idleness.

1Ti 5:13 *"And at the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention."*

4) The wicked are addicted to it.

Psa 50:20 *"You sit and speak against your brother; you slander your own mother's son."*

5) Hypocrites are addicted to it.

Pro 11:9 *"With his mouth the godless man destroys his neighbor, but through knowledge the righteous will be delivered."*

6) Slander is a characteristic of the devil.

Rev 12:10 *"Then I heard a loud voice in heaven say: 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.'"*

7) They who indulge in it are fools.

Pro 10:18 *"He who conceals hatred has lying lips, and he who spreads slander is a fool."*

8) Women are especially warned against it.

Tit 2:3 *"Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good."*

9) Christ was exposed to it.

Mat 26:60 *"And they did not find any, even though many false witnesses came forward. But later on two came forward,"*

10) Rulers are exposed to it.

Jud 8 *"Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties."*

11) Ministers are exposed to it.