

1 The Basic Concept of Sin

Sin is a violation or transgression of the divine law and standards of God as revealed in His Word. The sinfulness of a wrongdoing lies in the fact that it is done against God even when it is an offense done to others, or to ourselves. A known sin is a transgression, or a violation of divine law. Since God's character and standards are perfect, anything that violates them is defined in the Bible as sin. Therefore, sin is an act of volition against God. Sin is a thought, a motive, or an act of wrongdoing that results in a state of alienation from God. It is also a failure to do what is commanded in God's Word (sins of omission).

Sin originated in the Garden of Eden when Adam violated a direct command of God. As a result, Adam became spiritually dead, and took on a sin nature. We, as the progeny of Adam, are born with his sin nature, in other words, his original sin is imputed to us. However, as a result of this condemnation we become eligible for the greatest position that man could attain; Salvation through faith in the Lord Jesus Christ, and all of the resulting blessings.

Spiritual death means we are born in a state of total depravity, and entirely helpless to do anything about it. Because of this status into which we are born, we are already prone to sin. It is interesting to note that the imputation of Adam's original sin was imputed to each member of the human race at birth. We are spiritually dead before we commit our first sin, this is the result of our position in Adam. Sinning is the result of our spiritual depravity; we do not become spiritually dead as result of sinning, we are born spiritually dead.

There are two categories of sin that come from human volition:

1. **Sins of Cognizance.** A known sin is a transgression involving human perception and knowledge. An individual, recognizing the temptation to sin, acquiesces and succumbs to the temptation. In this case, the sinner knows what he is doing; in fact he wants to do it, and he does it.
2. **Sins of Ignorance.** In this case the person is not aware that what his sin nature is tempting him to do is sinful. However, that is not the issue; the issue is volition. The person desires to do a sinful act and does it; even though it is an unknown sin, it is still a sin. It is an act that is a sinful violation, even though it is committed without human perception or knowledge.

In both of these situations, believers are equally guilty, and God does not excuse them. Because all sin is based on the function of human volition, the believer is responsible for both categories of sin in life. Volition is involved in both known and unknown sins, for

volition is the issue in the angelic conflict¹.

The Essence of the Sin Nature

There are four categories to the sin nature:

1. **Area of weakness.** This is the source of all temptation to sin. When combined with negative volition toward God's Word, the area of weakness results in personal sin. It is not sinful to be tempted, but it is sinful to give in to the temptation.
2. **Area of strength.** This produces a negative form of good; human good. This is also called "dead works" and "wood, hay, and straw" (1Co 3:11-15).
3. **Trends.** Legalism² results in moral degeneracy; antinomianism³ results in immoral degeneracy.
4. **Lust pattern.** This 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 affects the believer in many ways:

- The lust pattern of the sin nature eliminates or destroys Bible doctrine as the number one priority in life.
- Lust destroys the motivation of the believer to execute the Pre-designed Plan of God, and causes him to neglect the principle of perception, metabolization, and application of Bible Doctrine.
- Lust is a distraction to the normal operation of the Christian way of life.
- Lust divorces the believer from reality and nullifies the understanding and use of the problem-solving devices of the Pre-designed Plan of God.
- Lust turns the believer into a tricky and deceitful person.
- Lust destroys the believer's motivation to glorify God, and turns the believer's motivation into self-promoting motivation. If allowed to go unchecked, the lust pattern of the sin nature will destroy the believer's priorities and positive motivation. Bible doctrine will no longer be his main concern and will be replaced by distractions that hinder the normal operation of the Christian way of life.

The Four Categories of Personal Sins:

1. **Emotional sins.** Examples include sins related to fear, such as worry and anxiety. Sins related to hatred include anger, violence, and murder. Others include sins related to self-pity and guilt.
2. **Mental attitude sins.** These include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts.
3. **Verbal sins.** Verbal sins include gossip, maligning, slander, judging, lying, and verbal deception.
4. **Overt sins.** These include chemical sins, sexual sins, and criminal sins. For the remainder of this study, we will concentrate on the category of verbal sins.

2 The Source and Categories of Verbal Sins

All verbal sins originate from the sinful mental attitude that preceded it. First our thinking becomes errant leading to inappropriate motivation. Eventually this leads to sins of the tongue. No one ever slanders, maligns, judges, or gossips about another without the motivation of some mental attitude sin. Verbal sins are motivated by self righteous arrogance or self-pity. Verbal sins include the character assassination of others, and the blasphemy of assuming the prerogative of God in judging others.

So also the tongue is a small part of the body, and yet it boasts of great things. See 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 sets on fire the course of our life, and is set on fire by hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. But no one can tame [control] the tongue; it is a restless evil and 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. (Jam 3:5-10)

Of the seven most grievous sins mentioned in in the book of Proverbs, three can be described as verbal sins. **“There are six things which the LORD hates, yes, seven which are an abomination to Him: arrogant eyes, a lying tongue, and hands that shed innocent blood, a right lobe [heart] that devises evil plans [anti-authority sins, conspiracy, and revolution], feet that run rapidly to evil [a trouble-maker], a false witness who utters lies [perjury], and one who spreads strife among brothers [gossip, slander, maligning, judging] (Pro 6:16-19).**

The three verbal sins are:

1. A lying tongue.
2. A false witness who utters lies.
3. One who spreads strife among the Royal Family⁴

Strife is spread through gossip, slander, maligning, and judging from self righteous

arrogance. These types of sins are evidence of a believer involved in legalism, and immoral degeneracy; they flatter the one who is listening, while at the same time maligning and slandering the one being discussed. This results in a double standard of self-vindication on the one hand, with judging and criticizing on the other hand. A believer involved in such behavior has rejected the grace standards of Bible doctrine. While ignoring his own sins, he judges the sins of others. Paul warns us of this in the book of Romans.

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. (Rom 2:1)

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 is called “lying against the truth.”] **This wisdom** [a system of thinking that includes gossip, slandering, and the sins of the tongue] **is not that which comes down from heaven, but is earthly, natural, demonic, for where jealousy and selfish ambition exist, there is dissension and every evil** [worthless] deed. (Jam 3:14-16)

In this context we are talking about speaking evil, judging, and being bitter. Many legalistic, self-righteous individuals think that it is their duty, or responsibility, to bring up other people’s sins, therefore James says, **This wisdom is not that which comes down from above.** These evil (worthless) deeds include the sins of the tongue. Be careful of these individuals who consider it their duty to speak evil of, and discredit other people. 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 so they stoned him. These people apply a double standard of arrogance without even knowing it.

They judge, slander, malign, and condemn others for their sins, while at the same time they turn a blind eye to their own sins. In Jam 4:11 we are taught that such attacks are an affront to Bible doctrine itself. **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 4:11).**

It is not the duty, responsibility, or even the prerogative of one believer to assume the role and function of Jesus Christ as the Supreme Court Judge in judging other believers. No one knows all there is to know about another believer; only God has that intimate knowledge of everyone. Therefore, He is the only One qualified to judge and evaluate anyone. The responsibility of believers is to evaluate their own lives in the light of the standards of Bible doctrine. Doctrine in the soul produces true standards of grace righteousness. Grace righteousness and self-righteousness are mutually exclusive, and grace avoids verbal sins.

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. (Rom 14:4)

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. (Rom 14:10)

The blindness of arrogance is in the fact that you are committing the worst of sins when you malign, slander, gossip about, or judge someone else for committing 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 those that they are maligning. The legalistic believer that judges not only blasphemes, but is not even aware that he is indulging his own sin nature to the maximum. It is a double standard of arrogance to judge, slander, malign, and condemn others for their sins, while at the same time being blind to, or ignorant of, your own sins. All believers are servants of our Lord Jesus Christ; we are members of the body of Christ and the Royal Family of God. The evaluation of our lives is the responsibility of our Lord and no one else.

Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. (Jam 5:9)

When you start judging others, the True Judge, the Lord Jesus Christ, is standing at the door of your life. Because you are out of fellowship He does not come in. **“Behold, I stand at the door and knock” (Rev 3:20)**. This verse anticipates the action of our Lord in the discipline of those believers who slander, malign, and gossip.

“They speak emptiness one to another with flattering lips; and with a double standard they speak.” (Psa 12:2)

The “emptiness” is gossip, slander, maligning, and judging from self-righteous arrogance. It is the conversation of believers involved in legalism and immoral degeneracy. They slander others, while they flatter the ones who are listening to them. The legalism of self-righteous arrogance has rejected the grace standards of doctrine, and resulted in the double standard of the sins of the tongue. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other. While justifying the sins of arrogance, these believers are guilty of the sins of the tongue. Flattery and hypocrisy are directed toward the people you are speaking to, while gossip and maligning are directed toward the ones you are speaking evil against. Under this double standard, the arrogant, carnal believer ignores his own sins, while continuing to slander, malign, and judge the sins of others.

There are at least three categories of the sins of the tongue:

1. **Slander.** This is gossip, maligning, judging, and complaining against others.
2. **Falsehood.** This includes untruth, deception, misrepresentation, perjury, fabrication, pathological lying, distortion, equivocation, verbal deception, and hypocrisy.
3. **Whining and Complaining.** This is complaining even when you are blessed by God,

and are the beneficiary of His grace. It includes whimpering, whining, grumbling, or complaining on the part of the believer. Such behavior is experientially opposed to the Pre-designed Plan of God because the believer loses sight of his position and privilege in Christ.

“Do not judge so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.” (Mat 7:1-2)

As we have noted, 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. However it is the responsibility of believers to self-evaluate, or to judge their own lives in the light of the standards of Bible Doctrine (1Jo 1:9; 1Co 11:31). We will note this later in this study. No one ever slanders, maligns, judges, or gossips about another without the motivation of some mental attitude sin. Verbal sins are motivated by fluctuation 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.

Everyone who hates his brother is a murderer. (1Jo 3:15a)

3 The Consequences of Verbal Sins

There are many verbal sins for which God will discipline us. These include gossip, slander, maligning, judging, dishonest or distorted complaints against another person. These sins bring on the three categories of **triple compound discipline**:

1. Divine discipline for the mental attitudes that motivate sins of the tongue.
2. Divine discipline for the verbal sin itself.
3. Divine discipline for the sins that which you accuse others of. Under this category, the believer mentions certain sins, real or imagined, and assigns them to another.

These sins that are named have discipline attached to them. If the accused believer is guilty, his discipline is removed, and it is transferred to the one who maligns. If the accused is innocent, and the sins are imagined then the victim gets blessed, but only as long as the matter was placed in the Lord's hands. Therefore, the victim does not receive the penalties, but the accuser does. This is the perfect justice of God and His way of reminding us to mind our own business, and live our own lives as unto the Lord. Remember, the Royal Priesthood demands the privacy to let others live life as unto the Lord; the believer has no right to destroy this freedom. Verbal sins contradict the principle of live and let live. No one gets away with anything; the offending believer is sure to receive discipline for the sin that he attributes to another.

Therefore, the discipline for the sins spoken in slander is transferred by God from the victim to the slanderer. The victim that is judged by another for his sins escapes discipline, which is then transferred to the accuser. The pattern and punishment for the sins of the tongue is found in Psa 52. **Why do you boast in evil, O mighty man? The lovingkindness 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. Selah. You love all words that devour, 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” (Psa 52:1-5).** When you commit sins of the tongue it will only backfire; it can never make you prosper. Believers are protected from the sins of the tongue, especially those that teach God’s Word:

“From six troubles He will deliver you, even in seven evil will not touch you. In famine He will redeem 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 violence when it comes.” (Job 5:19-21)

“No weapon that is formed against you shall prosper; and every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, and their vindication is from Me,” declares the LORD. (Isa 54:17)

There is great blessing in avoiding the sins of the tongue (Psa 34:12-13), therefore it is important for the believer to recognize the sins of the tongue, and then separate from them.

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. (Rom 16:17-18)

Those who persist in the sins of the tongue on a continual basis are headed for apostasy and destruction. **There is nothing reliable in what they say; their inward part is destruction itself; their throat is an open grave; they flatter with their tongue. Hold them guilty, O God; by their own devices let them fall! (Psa 5:9-10a).**

4

The Congregation and the Sins of the Tongue

Control of the tongue and the avoidance of the sins of the tongue are a sign of spiritual maturity, **“For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect [mature, complete] man, able to bridle the whole body as well” (Jam 3:2)**. One of the reasons this is so important is that verbal sins can destroy an entire congregation, **“So also the tongue is a small part of the body, and yet it boasts of great things. See 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 sets on fire the course of our life, and is set on fire by hell” (Jam 3:5-6)**.

Since verbal sins can destroy a local assembly, it is the duty of the pastor to warn his congregation. Those who commit the sins of the tongue within the local assembly are Mischief-makers. These individuals are anti-authority, and they use attractiveness, and personality to acquire power. This can often lead to a schism in the congregation, and a revolt against legitimate leadership. They use their power to attract others and often distract others from the study of Bible doctrine. Through peer pressure, they cause heartache, and rejection in the local church, which inevitably undermines the authority of the pastor.

Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood. He has dug a pit and hollowed it out, And has fallen into the hole which he made. His mischief will return upon his own head, And his violence will descend upon his own pate. (Psa 7:14-16)

When this type of activity occurs, the law of volitional responsibility⁵ becomes a factor. Under this principle, the mischief-maker inflicts upon himself suffering and discipline through the negative decisions he has made. Out of these decisions come the

sins of the tongue. This eventually leads to the believer becoming distracted from doctrine, and becoming involved in dead works.

After a time this type of believer becomes confused about his spiritual status, and believes he is more spiritually advanced than he really is. Because of this spiritual confusion, there is a failure to utilize rebound and recovery, therefore compounding the problem. The origin of troublemaking often happens when believers have a sincere desire to straighten out the world in which they live. They want to right the wrongs of the world, especially those areas in which they have personally been victims. They start out by helping others, but soon their motivation becomes blurred, and they begin to perform works for the personal approbation they receive, and not for the glory of the Lord.

The danger in helping others is that it can create approbation lust. The question becomes, are you helping someone as unto the Lord, or is it to receive the gratitude of others? The secret to good works is a dependency on the Word of God, not on people. Works done with doctrinal motivation, under the filling of the Holy Spirit, glorify God and have eternal value. Works done to please people are simply wood, hay, and straw, and will be destroyed at the Judgment Seat of Christ⁶. Mischief-makers often become spiritual bullies, as they judge the life and works of others, and bully them into producing more dead works. They emphasize works over doctrine, and accuse others of not doing enough for God. They love to use religious phrases such as:

- "You are hiding in doctrine."
- "We need less doctrine and more works."
- "Forget doctrine and get involved."
- "We need less preaching and more working."

There are at least five categories of Mischief-making:

1. The interfering, or bullying, mischief-maker becomes compulsive, and obsessive, in his desire to straighten out the lives of others. He begins to tell others how to run their lives, judging their production, and bullying them into producing more dead works.
2. The controlling mischief-maker establishes himself as a role model, and expert, on how others should live, claiming to be an authority in spiritual matters. These believers superimpose their own judgment over Bible doctrine, establishing their own authority over and above that of the pastor-teacher.
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 that 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

so out of fellowship that doctrinal norms and standards are ignored.

Hebrew Vocabulary for the Mischief-maker.

The Hebrew word *awwen* means mischief, or trouble that moves to evil. **“He plans mischief on his bed; he sets himself on a path that is not good, and he does not despise evil” (Psa 36:4).**

Then he said to me, “Son of man, these are the men who devise mischief and give evil advice in the city.” (Eze 11:2)

The Hebrew word *hawwah* means mischief related to lust.

“Your tongue devises mischief like a sharp razor, O worker of deceit.” (Psa 52:2)

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

“In whose hand is mischief and whose right hand is full of bribes.” (Psa 26:10)

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

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

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

The Verbal Sin of Slander Described Biblically

1. Slander comes from the evil heart. **“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” (Luk 6:45).**

2. It often arises from hatred. **“They have also surrounded me with words of hatred, and fought against me without cause” (Psa 109:3).**

3. It can result from idleness. **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 (1Ti 5:13).**

4. The wicked are addicted to it; they even slander those who are closest to them. **“You sit and speak against your brother; you slander your own mother’s son” (Psa 50:20).**

5. Hypocrites are addicted to it; they slander those whom they pretend to love. **“With his mouth the godless man destroys his neighbor, but through knowledge the righteous will be delivered” (Pro 11:9).**

6. It is a characteristic of the devil. **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” (Rev 12:10).

7. They who indulge in it are fools. **“He who conceals hatred has lying lips, and he who spreads slander is a fool” (Pro 10:18).**

8. Women are especially warned against it. **Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved too much wine, teaching what is good (Tit 2:3).**

9. Christ was exposed to it. They did not find any, even though many false witnesses came forward. But later on two came forward, **(Mat 26:60)**

10. Rulers are exposed to it. **Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties (Jud 1:8).**

11. Ministers are exposed to it. **“Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds” (2Ti 4:14).**

12. Congregations are exposed to it. **Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation (1Pe 2:12).**

5

How to Handle the Problem of the Sins of the Tongue

You must understand that the Lord Jesus Christ died for all the sins of everyone who has ever lived. This includes all the sins of the tongue. When the believer acknowledges or names his sins to God (rebound), He is faithful and righteous to forgive us our sins.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. (1Jo 9-10)

But if we judged ourselves rightly [rebound], we should not be judged. (1Co 11:31)

After rebound, the believer is restored to fellowship, and can resume his spiritual walk with confidence. Rebound, or confessing one’s sins, gets us back into God’s plan enabling us to take advantage of divine power, so that we can grow spiritually. The word “rebound” is simply a technical way of describing the believer’s restoration to fellowship,

and his recovery of the filling of the Holy Spirit. This is necessary because no believer will ever live in sinless perfection; since we all have old sin natures, we will all sin. By confessing our sins we are agreeing with God that they have already been judged and His righteousness is satisfied. After rebound, the best way to deal with the sins of the tongue is to avoid them.

We must be careful to avoid engaging in verbal sins and listening to the verbal sins of others. It is good advice to think before we speak, and if we are thinking something evil, to rebound rather than verbalizing it. **Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person (Col 4:6).**

We should do our best to avoid hearsay stories and repeating what we have heard about others, unless it is complimentary. We must not make dogmatic statements about any situation, unless we have personal knowledge of it. Life is much easier when we avoid lies, as it is too confusing to remember all the different stories that come with one lie. We will continue to sin in many areas after our salvation, but as long as we rely on rebound, and the perception, metabolization, and application of Bible doctrine we will keep advancing in God's plan. **“For a righteous man falls seven times, and rises again” (Pro 24:16a).** As we continue to grow spiritually, our thinking and our speech will conform more and more to God's will (**Eph 4:23; Phi 2:5; 1Co 2:16**).

Overview of the Sins of the Tongue

1. **Slander** is the utterance of false charges or misrepresentations that defame and damage another's reputation.

Gossip is repeating idle talk and rumors about others.

3. **Meddling** is to concern oneself with, or take part in other people's affairs without being asked or needed—a busybody with the tongue.

4. **Vilification** means to use abusive or slanderous speech to defame or degrade someone else.

5. **Judging** is to criticize or censure someone else's life without having the authority and the facts to do so.

6. **Lying** is a false statement with the intention to willfully deceive the hearers.

7. **Verbal deception** is using words to purposely mislead and deceive others.

8. **Hearsay** is repeating anything that is based upon what someone else told you and not your personal knowledge of the situation.

9. **Defamation** is the uttering of slanderous or malicious words to try to destroy someone's reputation.

10. **Maligning** is harboring bitterness, hatred, and spitefulness against someone and expressing this by speaking evil of that individual.

11. **Complaining** means to utter expressions of annoyance or resentment, or to find fault with something or someone.

12. **Fabrication** means to invent and form stories and lies.

13. **Equivocation** is the use of words or expressions that are susceptible to a double signification, with a view to mislead.

14. **Whining** is complaining in a childish, undignified way.

15. **Whimpering** is complaining with a low, whining, broken voice.

16. **Murmuring** means to utter complaints in a low, half-articulate voice.

¹ The angelic conflict is the result of prehistoric creatures being in opposition to God, which began with the fall of Satan and continued until all angelic creatures had made a decision for or against God. It refers to the two trials of Satan and fallen angels, one in prehistoric times, the other during human history (Mat 25:41; Rev 20:10).

² Legalism is man's futile attempt to gain salvation or to continue in God's plan by way of some system of do's and don'ts, i.e., human good for the purpose of gaining God's approbation.

³ Antinomianism is the idea that under grace the believer has no responsibilities or standards to follow.

⁴ A royal family is the family of a king, and here the King is our Lord. Jesus Christ is divine royalty as God. He is a sovereign King as part of the Trinity, possessing all the attributes of divine essence. The Royal Family of God is defined as every Church-age believer, regardless of his antecedence, background, race, classification, etc. All distinctions are erased at the point of salvation and reconciliation.

⁵ Volitional responsibility is the first and most common cause for human suffering in general. The emphasis here is on believers. Every human being must take the responsibility for his own decisions and his own actions in life. You must understand that you can never blame others for your misery, your unhappiness, and your suffering. You take full responsibility yourself, based on your own wrong decisions related to your associations, your activities, your motives, and your functions in life.

⁶ The Judgment Seat of Christ is the evaluation of all Church-age believers. The Judgment Seat of Christ is a technical, theological term used to designate the evaluation of the Royal Family of God at the end of the Church-age after the Rapture or resurrection of the Church. The evaluation is determined on the basis of the execution of the Pre-designed Plan of God or the failure to do so. The purpose of the evaluation is to determine gain or loss of escrow blessings (rewards) for eternity. Gain comes from advance in the Pre-designed Plan of God. Loss comes from cosmic living and failing to execute the Christian way of life. It also means your escrow blessings remain on deposit forever as a memorial to lost opportunity.