

**James 4:8** Come near [ aorist active imperative of ἐγγίζω (*engízō*) ] to God and He will come near to you. Wash your hands [ aorist active imperative of καθαρίζω (*katharízō*) ], you sinners, and cleanse [ aorist active imperative of ἁγνίζω (*hagnízō*) ] your *kardías* from pollution, you double-souled.

**v. 9** Begin the processes of becoming miserable [ aorist active imperative of ταλαιπωρέω (*talaipōréō*) ] and personally lachrymose [ aorist active imperative of πενθέω (*penthéō*) ] accompanied by weeping [ aorist active imperative of κλαίω (*klaíō*) ]; keep converting [ aorist passive imperative of μεταστρέφω (*metastréphō*) ] your pseudo happiness into gloom and depression.

**v. 10** Consistently maintain your humility in the presence of the Lord, and He will promote you with honors. (EXT)

This concludes our study of the Doctrine of Reversionism which was inspired by the context of James: Chapter Four, verses 1–10, but with emphasis on verses 7–10. We now resume our study in James: Chapter 4 at verse 11:

**James 4:11** Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. (NASB)

1. This verse obviously addresses the problem of sins of the tongue. The first word is the imperative conjunction of prohibition, **μή** (*mē*): “stop.” This is followed by the present active imperative of prohibition of the verb, **καταλαλέω** (*katalaléō*): “to speak.”
2. The prefix, **κατά** (*katá*) means, “down from a higher to a lower place,” while **λαλέω** (*laléō*) means “to communicate.” Merging the two, it means to “slander, defame, malign, gossip.” Therefore, the imperative of prohibition is a command to “stop slandering one another.”
3. There are several applications of this verb which include: “speak ill of, speak degradingly of, speak evil of, defame, slander,” a fellow believer, and in this context, to “speak against, condemn, or criticize.”<sup>2</sup> Pick your poison.
4. Let’s start with those most closely associated with the culprits and in the Jerusalem church. It is pretty much a verbal donnybrook. To get the idea, here is the description and background on a donnybrook:

<sup>2</sup> Walter Bauer, “καταλαλέω,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev and ed, Frederick William Danker (Chicago: The University of Chicago Press, 2000), 519.



**Donnybrook.** A true *donnybrook* consists of a knock-down-drag-out brawl with anywhere from a handful to a mob of participants. It takes its name from the town of Donnybrook, a suburb southeast of Dublin. There, from medieval times up to the middle of the nineteenth century, were held annual fairs which for riotous debauchery rivaled the Saturnalian revels of Caesar's time. They always wound up in fisticuffs and worse—much worse.

Over the centuries the Irish have displayed a notable disinclination to avoid a good fight. Indeed, their hankering for a brawl is as legendary as their ability at handling their traditional weapon, the shillelagh.

So it's hardly to be wondered at that the annual spectacle of thousands of Irishmen flailing lightheartedly about with splendid disregard for Marquis of Queensberry rules should have made the name *donnybrook* synonymous with riotous brawling.<sup>3</sup>

5. James: Chapter Four, verse 2, was a full-blown Donnybrook. In verse 11, it is a verbal Donnybrook. In verse 2, the weapons swung were shillelaghs, but in verse 11 they are unsheathed tongues.
6. The targets of these slanders are further identified by the adjective, ἄλλος (*állos*): “others of the same kind.” This means that these verbal sins were directed toward other believers. Therefore, the first sentence in verse 11 reads, “Stop slandering, maligning, or criticizing fellow believers.”
7. Those involved in committing these verbal sins are not new believers ignorant of their wrongdoing, but those who were, at a previous time, well-familiar with restrictions against cosmic indoctrination.
8. These are believers who have gone into reversionism. They have exchanged their inventory of doctrinal principles that previously provided divine guidance for the vacillations typical of those who have joined forces with the Dark Side.
9. There are numerous reasons for this spiritual decline. We have studied the impact that witnesses for the defense can propagandize witnesses for the Prosecution. These forces accrue power gradually so that over time it wears down their souls' doctrinal defenses against the enemy's slander of the truth.

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<sup>3</sup> William Morris and Mary Morris, *Morris Dictionary of Word and Phrase Origins*, 2d ed. (New York: Harper & Row, Publishers, 1988), s.v. “donnybrook.”



10. Believers may well go to church, sing hymns, study the Word, and go to prayer meetings very loyally on Sunday's. However, the forces of *cosmos diabolicus* are propagandizing their souls during the following six days.
11. They innocently send their children to public schools for the purpose of acquiring academic instruction only to shockingly discover, much too late, that they have been propagandized by Lucifer's faculty in his Satanic Academy of Cosmic Didactics, i.e., public education.
12. How do believers with advanced doctrine decline to such a degree they betray the Savior Who died on the cross to provide for them eternal life?
13. Simply put, it is the Loss of Thought!
14. The thought which I assert is lost is the doctrine believers had accumulated over time but due to some of the influences, cited above, resulted in being pulling away from biblical absolutes. They bought into the propaganda common to the devil's world. Such a situation is clearly evident in the present hour of our discontent.
15. James: Chapter Four is a dossier that provides examples of believer reversionism. And it is not as though Scripture underplays this issue. Paul rails against the behavior patterns of those whose souls drift downward into the morass of *cosmos diabolicus*.
16. Here's an idea. Have the family gather around, say on Sunday afternoons, to read the Bible in hopes of influencing them to hear its teachings on the subject of believer reversionism.
17. I suggest that you select three passages that describe the current Zeitgeist and negative impact they are having on not only the country, but also on believer reversionists who matriculate in the Satanic Academy.

**Warning:** Have small children leave the room and sequestered far out of earshot.

Example A: Read Romans 1:18 through 32. Don't be shy. Read all 15 verses.

Example B. Read Ephesians 4:17 through 20.

Example C. Read 2 Peter 2:1 through 9.

What may be added to this is:

Example D: Pretty much anywhere in the Letter of James.

18. These are examples of the behavior patterns believers practice when in reversionism. The Ephesians 4 passage cited above provides a thorough description of the spiritual decline of a believer in reversionism:

