

5. If ever present-day believers need to focus on the inculcation, facilitation, and application of the Word of God, it is the present hour. Interestingly enough, the doctrinal diatribe by which James scolds the members of his Jerusalem church and the remote Diaspora is no different than others delivered by pastors over the course of biblical history and which have continued throughout the two-millennia of the Church Age.
6. Therefore, out of humility, consider yourselves to be the targets of James' ongoing dressing down in the present hour. His live audience in the first century A.D. are long-time gone.
7. **PRINCIPLE:** You are his current parishioners. Therefore, respond to what he keeps on communicating to you. For the sins about which he chastises his former flock are the same ones being committed today.

So far in James 4:11, we have advanced this far:

James 4:11 Do not speak [μή (*mē*) καταλαλέω (*katalalēō*)] against one another, brethren. (NASB)

1. Our study of the doctrine of Reversionism delayed our return to this verse, but it is obvious that James is not letting up from his criticism of his parishioners' sins of the tongue.
2. The verb, *katalalēō* means to communicate. *Katá* means "down or against" while *lalēō* means "to speak." Together they refer to slandering, maligning, judging, gossiping, or vilifying.
3. The negative conjunction, μή (*mē*) plus the verb, *katalalēō*, with the imperative mood is a command for them to stop what they are now doing which is slandering "one another," i.e., fellow believers.
4. It is bad enough to slander or vilify others with whom you have no close association, but to do so toward fellow believers is to do so against fellow members of the royal family of God.
5. It does not matter what these fellow believers' spiritual status happens to be. They can be in reversionism, they can be new believers with not much doctrine, or those who are just out of fellowship.
6. Virtually everyone involved is out of fellowship to some degree. The only common factor is they all are believers, but in various stages of spiritual decline. James is commanding them to enter into reversion recovery.
7. Regardless of the current spiritual decline of each person, in the past they were positive toward serious study of Scripture. Each was positive, making the advance in the edification complex of the soul, but influences from the Dark Side resulted in reversionism.

8. This inversion of thought was caused by propaganda spread by the faculty of the Satanic Academy of Cosmic Didactics.
9. When truth is replaced by the lie, then standards and doctrines once facilitated from Bible study are gradually inhibited to be replaced by this cosmic propaganda.
10. The things that replace biblical absolutes vary but the world provides a wide variety of options from which to choose.
11. James's imperative to stop committing sins of the tongue is surely pertinent to the problem but that problem has been pertinent throughout his writings so far. The emphasis here is the degree to which sins of the tongue have amplified with regard to fellow believers.

James 4:11a Stop slandering one another, fellow members of the royal family of God.

12. What follows next is not actually found in the original text of James if you consult the King James Version which reads, "He that speaketh evil of his brother" This phrase was also used starting off the verse and here it is again.
13. The Greek words for "evil" include, (1) the adjective, **κακός (kakós)**: "in the moral sense: wicked, vicious," or (2) the noun, **θαύλος (tháulos)**: "evil, wicked, depraved, or evil deeds."
14. In James 4:11, these words are not found, but rather the repetition of the verse's opening word, "slandering": **καταλαλέω (katalaléō)**. This may be considered evil, but its inclusion is not found in the Greek text and thus the translator's commentary rather than a translation.
15. The verb, **καταλαλέω (katalaléō)**, which opens the verse, is the present active imperative plus the negative **μή (mé)**: "Speak not." Its second use is a present active participle which indicates a series of sins of the tongue.
16. The inherent problem with mental attitude sins is their propensity to morph into sins of the tongue and all the various verbs from which one's cosmic vocabulary may select.
17. The word "slander" is the one James uses to describe the problem. It might be instructive to take a brief look at how English dictionaries define the word: **Slander:**

The Oxford English Dictionary: To bring into discredit, disgrace, disrepute. To defame; to accuse unjustly. To speak or write evil of, to misrepresent or vilify.

Webster's New Twentieth Century Dictionary: Unabridged:

The utterance or spreading of a false statement, harmful to another's character or reputation. Disgrace; reproach, disparage, discredit, defame, vilify.

Merriam-Webster's Collegiate Dictionary, 11th ed.: The utterance of false charges or misrepresentations which defame and damage another's reputation; a false and defamatory oral statement about a person; defame, malign, vilify.

18. This process is presently going on in the United States. Broadly throughout the nation, people in authority are slandering citizens in general and opponents specifically with accusations right out of the heart of hell.
19. The laboratory for these accusations is an inventory of ideas that has been developed over time and now referenced to attack others verbally. Individuals, groups, races, and opponents are the targets of their vitriol.
20. The next sentence in the verse reads, "He who speaks against a brother or judges his brother, speaks against the law and judges the law."
21. This sentence opens with the second use of the word for "slander," this time the present active participle of **καταλαλέω (katalaléō)**: "He who speaks against his brother" The word, "brother" is the masculine noun, **ἀδελφός (adelphós)** which refers to one's fellow believer.
22. This word is the objective genitive and indicates a person he knows personally. Today, in some churches, people refer to fellow members as "Brother Fred or Sister Maureen." In this case it's Brother Fred.
23. Brother Fred is being slandered by someone he knows. Slandering someone means to malign another believer but without a basis for the accusation. If instead you judge the person because you think you have some information on him, yet without certainty, you go ahead and judge him anyway. Both are evil.
24. When calling out another believer, regardless of what you know, you commit a verbal sin. His issue is between him and the Lord. To spread information about another believer is slander.
25. So far, we have a reversionistic believer judging another believer. He communicates that person's behavior to another fellow believer which results in gossip.
26. So far, our sequence of events has progressed this way. The verse begins with the prohibition against slander:

μή (mē) καταλαλέω (katalaléō): "Stop slandering, followed by the plural noun, **ἀδελφός (adelphós)**: "fellow members" of the Royal Family of God!"



27. The next sentence reads this way in the NASB: “He who speaks against a brother or judges his brother, and judges the law.”
28. We have established that the verb “to speak” is **καταλαλέω (katalaléō)** and is best translated, “slander.” Now by slandering his fellow believer he increases the problem by adding the sin of judging his fellow believer.
29. The word “judges” is the plural of the noun, **κρίνω (krínō)**. This word does mean, “to judge,” but it has other meanings dependent on the context. Here it is intensified and best translated, “condemn.”
30. Slander refers to maligning someone without a basis to do so. Judging means to have some information, erroneous or not, yet to use it.
31. Thus, we have two verbal sins. First is **καταλαλέω (katalaléō)**: “to slander,” and second is **κρίνω (krínō)**: “to judge.” Slander refers to speaking against another believer while judging him carries with it the idea of condemnation.
32. When these two sins of the tongue are directed toward another believer, they are considered to speak “against the law.”
33. So far we have the following sequence of events associated with the verb, **katalaléō**:
 1. present active **imperative** plus the negative **μή**: “stop slandering your fellow believers.”
 2. present active **participle** means they have been repeatedly verbalizing this slander thus establishing a standard of behavior.
 3. present active **indicative** means the habit continues regarding the law.
34. The repetitions of three words in James’s verse is building a case. He uses the verbal sin, **καταλαλέω (katalaléō)**: “slander (speaks)” three times. The word “law” is the noun, **νόμος (nómos)** used four times. The words **κρίνω (krínō)/κριτής (kritēs)**: “judge/judges” are used four times. Let’s note the use of each individually.
35. **καταλαλέω (katalaléō)**: “slander.” (1) present active imperative, plus the negative **μή (mē)**: “stop slandering.” (2) present active participle: they have been doing this habitually from reversionism. (3) present active indicative: this is real situation presently going on.

36. In the sequence of the verse the next word used is: **κριτής (krités)**: “judges” and (1) it is directed toward a fellow believer, referred to as “his brother,” (2) then he “speaks against **νόμος (nómos)**,” the law.” (3) next he “judges” **νόμος (nómos)**; “the law.” James then introduces a contingency in (4) “but if you **κρίνω (krínō)**: “judge” the **νόμος (nómos)**: “law,” then (5) “you are not a doer of the law but a judge of it (the law).
37. This verse could be properly described as an indictment of these people before the Devine Court of Appeals.
38. This verse clearly charges these people as being in opposition to the law. However, it is not immediately clear in the context which law is being violated: civil law, criminal law, or Mosaic Law?
39. This requires us to conduct some research into what’s what about this “law.”

Doctrine of the Law in James 4:11

1. To determine the meaning of **νόμος (nómos)** we must recognize its exegetical setting; which is: a noun without a definite article. The noun without the definite article in the Greek, calls attention to the quality of the noun.
2. Therefore, whatever this noun is by definition, is something of high quality.
3. The meaning of a word is determined by its usage in context. The first usage of **νόμος (nómos)**, in context, takes us back to James 1:25 and James 2:12.
4. James 2:12 ends with the phrase “the law of freedom.” The context of this chapter refers to the capacity for freedom, capacity for life, and capacity for love.
5. Slander is maligning and judging the principle of the sophisticated spiritual life. The principle associated with spiritual maturity is the freedom to love God, to serve Him, and to have the freedom to enjoy life.
6. James 1:25, James 2:8, and James 2:12 have three uses of **νόμος (nómos)** in context. In these three verses, it refers to Bible doctrine.
7. Sin comes in several categories. Mental attitude sins result in sins of the tongue. They malign and judge others, but every believer has a right, as a believer priest, to live his life as unto the Lord without interference from others.
8. Every believer has a right to his privacy, a right to live his life as unto the Lord. Therefore, slandering and maligning others is a sin.
9. If you are such a person, then you are an illustration of the person we are noting in James 4:11.