

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 (kritēs)**: “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.

10. The source of true happiness is the sophisticated spiritual life. However, what is absolutely not allowed is for you to take up the task of slandering another believer.
11. Therefore, the way that one believer can get himself into major trouble with the Lord is to slander another believer.
12. When a believer attains the sophisticated spiritual life, his sins of the tongue are controlled. He, too, can have a bad day, but a mature believer can rectify his mistake through rebound and then keep moving.
13. It is consistent study, retention, facilitation, and application of doctrine to life and circumstances that enables the advancing believer to consistently apply the doctrine in his inventory of ideas to glorify God in his daily life.
14. Every believer has the right to privacy in order to live his life as unto the Lord. This principle is violated when one believer challenges another believer's spiritual life.
15. There is a logical reason for this. It may be stated that within any given congregation, each and every member is at a different level of spiritual growth.
16. Each member is more advanced in his spiritual growth than some, but less so with others. Each believer advances at his own pace. Thus, he should not be criticized or slandered by those more advanced in doctrine, conversely, he should not slander those less advanced than himself.
17. This situation is starkly evident in the military—everything from buck private up to a four-star general. Yet, in this example, there are human authorities along the way who must evaluate those below them and make sure they are moving forward consistently toward the stated objective.
18. In the spiritual life, the authority is the Word of God. There is one human authority assigned the duty to communicate divine policy to each individual believer: the pastor-teacher. Each member functions under the privacy of his royal priesthood.
19. The Holy Spirit is the Teacher. The individual student is under the authority of the Spirit's divine supervision. Sins by each individual parishioner are managed by God through divine discipline.
20. There are a few exceptions that do occur when an individual privately or publicly invades the privacy of another believer, violates church policy, or criticizes the doctrine communicated by the pastor.

(End JAS4-26. See JAS4-27 for continuation of study at p. 261.)