

## “One Anothering”

*If You Know These Things, You are Blessed If You Do Them* John 13:17

- **Introduction**

- The Golden Rule.

- *In everything, treat people the same way you want them to treat you* (Matt 7:12), OR *do unto others as you would have them do unto you.*

- a **universally adopted**, encouraged principle
      - by **most, if not all, religions and cultures**
      - seems common sensical
      - it's broad – **without making distinctions**

- believer to believer, vise versa, etc...

- Yet, Christians know God's **standard for his people goes beyond a general principle** or the Ethic of Reciprocity

- What's the **problem with the world's perception** of the Golden Rule?

- the **acceptable standard is typically set by man** (you, me, others)

- but Scripture clearly indicates that man is not to be the standard
    - Therein lies the problem

- It's **like the world telling Christians how to love their neighbors**

- the command has been removed from its context

- resulting in a worldly distortion

- **Matthew 7** provides **CONTEXT**
  - v. 12 *In everything, **therefore**, (based on all that I've just finished saying to you), do so for them (literally!) the same way you want people to treat you, for this is the Law and the Prophets.*
- 2 conclusions
  - 1<sup>st</sup>: the *therefore* aligns our sights squarely on our heavenly Father
  - 2<sup>nd</sup>: do this because it's been commanded & demonstrated already in the Scriptures (Jesus tells His audience)
    - a proper response is obedience fashioned in godliness
- v.12 parallels Leviticus 19:18
  - this – at the end of a list of laws involving human relationships and proper conduct within a covenant community
  - v. 18 says *You shall not take vengeance, nor bear any grudge against the sons of your people, **but you shall love your neighbor as yourself;** I am Yahweh*
- But this **leaves a question** in our minds
  - **how exactly are we then to treat others?**
    - HENCE – this class

## **Background**

- word search – Greek term ἀλλήλων...*one another*
  - 100 NT verses use the term
  - 50-60 usages – **direct instructions** to Christians
- clear starting – John 13 – Upper Room Discourse

- we pattern our godly behavior after Christ – the exact representation of God
- we *one another* out of obedience to commands about conduct
- the hope
  - 2 Tim 3:16-17 **profitable** for teaching, for reproof, for correction, and for training in righteousness, so that the man of God may be adequate, equipped for every good work
  - we **like Bereans** – search the Scriptures
  - we **like Josiah** – who upon hearing from the Scriptures, went throughout his kingdom tearing down everything that was offensive to God
- we desire to know the full significance of *one another*

### What Can You Expect?

- as a former Gr. 8 teacher
  - appreciate the importance of **routine**
    - lectures with welcomed interaction, discussion
      - post my notes
- the study format
  - **1. Exposition – exegesis w context** (mind)
  - **2. Implications** (mind)
  - **3. Applications/Exhortations** (heart)
    - **Confess and put off**
    - **Put on**
    - **Blessedness of putting on**
    - **Result of not putting off**

- **FIRST: What does the verse/passage mean in context?**

- use the literal, grammatico-historical hermeneutic

- HERMENEUTIC – the method of interpretation used to find the single meaning of any given text
- LITERAL – reading & understanding the passage at face-value
- GRAMMATICAL – studying/defining words, and relationships between words in the phrases and clauses in the verse(s)
  - God has chosen to communicate to us through human language
  - it's our responsibility to know how language works so that we can clearly understand what He has given us in His word
  - address erroneous & misconceptions
- HISTORICAL – consider the context
  - Who is writing and/or speaking?
    - Where is it in the book? Genre?
  - What's happening?
  - Who is the audience?
  - When did this occur?
  - How would the audience have received or understood the text at the time it was written?
  - desire is to faithfully exegete the text together with you, to literally draw out the meaning from the text, rather than force my preconceived notions onto a text when that's not what the author intended at all

- **SECOND: What are the implications?**

- *implications?*

- conclusions that can be drawn from a text although not explicitly stated

- if this is what the text means, then what does that indicate to us about God?
  - What conclusions can be drawn about ourselves, man, sin, salvation, the church, conduct in the church, etc....
- understanding the meaning & implications **engage our minds**
  - They bring things to bear on the spiritual battlefield of our mind.
  - BUT KNOW that because it's the word of God, living and active (Heb 4:12), these first two steps could easily come as hammer blows to the heart as well.
  - That's what theology (studying God) and sound doctrine (what the Bible teaches) do
  - That's what studying God and understanding what the Bible teaches does to the mind and heart
- **THIRD: How can the biblical principles be put to practice, and biblical commands be obeyed?**
  - We want to bridge the gap spanning between the head and the heart
    - from the meaning of Scripture across to applying these ideas, principles, commands directly into one's daily life.
    - We desire to live in a way that the pattern of our life aligns with the example made manifest in the life of Christ and the instructions He and the apostles provided us.
    - With the one another passages, our speech, our thoughts, our actions and behaviors become, in part, our confession of the Christian faith.
    - roughly 60 passages
      - you'll notice overlap and ideas repeated

- ultimately we want to be petitioning God daily to use this time and this study for His glory in our lives, that our lives would serve as an accurate representation of Christ-likeness to all who observe us.

## The Greek Term – a word study

- reciprocal pronoun ἀλλήλων or *one another*
  - derived from αλλος (adjective) meaning other or another
- pronouns: words that stand in place of nouns, singular or plural
- Reciprocal pronouns
  - bring into view a relationship that's reciprocating in nature
  - where two or more participants are in mutual relationship
  - the reader understands that 2 or more people are carrying out or have carried out an action of some type, with both receiving benefits or consequences of that action simultaneously
  - NT displays 3 uses for the term, always plural

### 1. ἀλλήλων (genitive)

- a. generally translated *of one another*
- b. expresses a limitation as to quality, kind, function
- c. **John 13:14** So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's ἀλλήλων feet.
  - i. what kind of washing of feet? not hand washing
  - ii. properly understood: wash the feet ἀλλήλων of one another
- d. **Galatians 5:15** But if you bite and devour one another, take care that you are not consumed ἀλλήλων by one another.
  - i. what kind of consuming? a by one another type of consuming

2. ἀλλήλοις (dative)

- a. translated *to one another*
- b. expresses personal interest, reference or respect, location, means
  - i. He gave the book to the boy. (personal interest, reference)
  - ii. Jesus went to Galilee. (location)
  - iii. We are saved by hope. (means)
- c. **John 13:35** By this all people will know that you are My disciples: if you have love ἀλλήλοις for one another.”
- d. **Romans 15:5** Now may the God who gives perseverance and encouragement grant you to be of the same mind ἀλλήλοις with one another, according to Christ Jesus,

3. ἀλλήλους (accusative)

- a. receives the verbal action, object
- b. limits the extent and/or scope of the verbal action
  - i. The young girl hugged the woman.
    1. the verbal action was limited to the woman
    2. she was the scope or recipient of the hugging action
- c. **John 13:34** I am giving you a new commandment, that you love ἀλλήλους one another; just as I have loved you, that you also love ἀλλήλους one another.
  - i. serves as the direct object or recipient of the action of love, who are the disciples to love? each other, one another
- d. **1 John 3:11** For this is the message which you have heard from the beginning, that we are to love ἀλλήλους one another;
- e. **1 Thessalonians 4:9** Now as to the love of the brothers *and* sisters, you have no need for *anyone* to write to you, for you yourselves are taught by God to love ἀλλήλους one another

# James 4:11

**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.**

**12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?**

## INTRODUCTION & CONTEXT

- *“Man finds himself the hardest of all idols to abandon.”*
  - Nowhere is this **exposed** more than **in our speech**
  - James has a lot to say about the tongue
    - 3:1–5
      - boasts – trying to elevate oneself in some way
    - 3:6–12
      - Christians insensitively speaking out against others
- the Letter of James
  - 1<sup>st</sup> NT book AD 45–49
  - the Proverbs of the NT
  - author – James (half–brother of Jesus)
    - pillar of the Jerusalem church – Gal 2:9
      - recognized spiritual leader
  - purpose



- **to emphasize that saving faith expresses itself through tangible good works of righteousness**
  - James complements Paul's emphasis on justification by faith alone by **adding that such saving faith is never seen alone**
- v. 11 context
  - section – faith works . . . against worldliness (4:1-12)
- James provides a framework in 4:1
  - *What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?*
    - Root cause of problems is our very nature,
      - the war raging within described vv. 2–6
        - God opposes the proud v. 6 **KEY PASSAGE**
      - our necessary response vv. 7–10
        - Humble yourselves v. 10

**EXEGESIS & EXPOSITION** – What does the text mean?

**11 Do not speak against one another, brethren.**

- the imperative **here** – literally – to speak against, speak down
  - *to speak evil/ill of*
  - *degrade*
  - *defame*
  - *slander*
  - *criminate*
    - putting another in a bad light

- **sharing a truth harmful to a person's reputation**
    - gossip – although usually not confirmed true
    - Paul uses another Greek term for gossip
    - news article yesterday regarding a Dr.'s contempt towards an unvaccinated intubated patient
  - **spreading falsehood to damage/destroy reputation**
    - one's reputation is of great value
- a prohibition
  - implied – James addressing ongoing behavior among the brethren – one another – reciprocating
- **WHAT DOES THE BIBLE SAY ABOUT SPEAKING IN THIS WAY?**
  - Speaking evil of another is **forbidden in Mosaic Law**
    - **commanded for the purpose living in holiness** before God
      - *You shall not go about as a slanderer among your people, ...Leviticus 19:16*
  - Jeremiah (announcing judgment on Judah) referred to the people as talebearers, slanderers
  - in Proverbs a *talebearer* is contrasted with being trustworthy and concealing a matter.
  - In Psalm 15, the godly man of integrity is characterized as *not slandering with his tongue*
    - a defining trait of the wicked
      - the gravity of slander – results in destruction
  - we are warned not to associate with slanderers/gossips

- Jesus pinpointed the **source of slander is the heart**
  - *For out of the heart come evil thoughts, false witness, slanders.*  
Matthew 15:19
- & Peter described slander as a primary weapon of those persecuting Christians 1 Peter 2, 3
  - It's a worldly tactic
  - Christians are not immune to participating
  - we can easily find ourselves attempting to prop ourselves up at the expense of another's reputation
- ἀλλήλων of one another
  - James is prohibiting something here that is ongoing mutually in the church
    - ἀδελφοί
      - exclusively the Christian community in view
        - for emphasis – used 3x

**11 He who speaks against a brother or judges his brother, speaks against the law and judges the law;**

- **WHY SHOULD YOU NOT SPEAK AGAINST AND JUDGE A BROTHER?**
  - Notice the parallelism here
    - To speak against is to judge
  - κρίνων – **to pass an unfavorable judgment upon, criticize, find fault with, condemn**
    - while employing malicious speech
- especially since it's contrary to loving – being determined to give freely of oneself to others and of the affections,
  - & sacrificially – addressing the needs of the other

- given the close bond of fellowship which should exist as brethren
  - **b/c James here is warning against worldliness**
    - it's a heart issue
    - James exposes the heart issue through the law
      - speaking against the brother is speaking against the law
  
- **WHICH LAW?**
  - The law **governing the Christian life**
    - already expressed in
      - James 2:8 *If, however, you are fulfilling the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well*
    - In fact, it is he that is judged by the law
      - 2:12 *So speak and so act as those who are to be judged by the law of liberty.*

**11 but if you judge the law, you are not a doer of the law but a judge of it.**

- **WHY DOES A SLANDERER SPEAK IN THIS WAY, AGAINST THE LAW?**
  - Obeying the law is not in his self-interest
    - Twisting, distorting it is more advantageous
- **IS THE SLANDERER THE MAKER OF THE LAW?**
  - **DOES HE POSSESS THE AUTHORITY TO RESCIND THE LAW?**
    - **CAN HE MAKE THE LAW POWERLESS? NO**

- Then by speaking against the law, he can only judge the law
  - Remember **judging means**
    - passing an unfavorable judgment upon, criticize, find fault with, condemn
- yet the law exists outside of you
- Judging the brother is judging the law
  
- **IS THE SLANDERER IN THE POSITION OF JUDGE?**
  - **If so would there be need for slander?**
    - **He'd be slandering self**
  - The slanderer is, in reality, guilty of breaking the law
  
- **The slanderer, by speaking against and judging the law, in fact, speaks against the One who has gave the law and is in position to judge according to His law**
  - Alexander Strauch in his book, *If You Bite and Devour One Another* writes, *The Holy Spirit does not lead believers to speak evil of others, or to be self-righteous faultfinders or harsh critics. Scripture teaches that believers are to “outdo one another in showing honor” (Romans 12:10). By choosing to show honor rather than to slander or criticize, we promote love and harmony among brothers and sisters.*
  
- **WHAT IS THE CAUSE OF LOVE AND HARMONY BREAKING DOWN?**
  
- using a 1<sup>st</sup> class condition
  - assumed true for the sake of argument
  - *if you judge the law, you are not a doer of the law but a judge of it.*



- *Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God rightly falls upon those who practice such things. 3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?*

Romans 2:1–3

- **Our words indict us**

- Indicates our lack of godliness,
  - specifically in terms of impartiality,
  - we are **picking and choosing who to apply love and humility to**
    - **and who to withhold** these from

- Romans 2 describes the **character of the one judging** as
  - *4 thinking lightly of the riches of His kindness and tolerance and patience*
  - *not knowing that the kindness of God leads you to repentance*
  - *5 stubbornness and unrepentant heart*
  - *storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God*
  - *8 selfishly ambitious*
  - *do not obey the truth, but obey unrighteousness, wrath and indignation.*
  - *9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,*
    - *11 For there is no partiality with God.*
- *Rom 14:4 - Who are you to **judge** the servant of another?*

- *SO* a person's disobedience and hypocrisy does not exempt one from obeying the royal law

## **12 There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?**

- Notice the contrast – b/t God and man
  - God has the unique right to make law and judge according to that law
- So it's time for a necessary reality check
  - judging the law is infringing on a task uniquely belonging to the Lawgiver
  - It's **not mans business**
    - We are to exercise discernment and make judgment calls
- Peter writes
  - If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth 1 Peter 1:17
- δυνάμενος ability or power
  - participle modified by two infinitives
- σῶσαι καὶ ἀπολέσαι aorist tense indicates finality of God's judgment in these two infinitives
  - *Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell. Matt 10:28*
  - Phil 1:28 – a sign of salvation or destruction

## **but who are you who judge your neighbor?**

- INDIGNANT? SARCASTIC?



- like setting someone in their place
- who do you think you are?
- intensely personal, under the spotlight
  - contrast between the wisdom of God and the foolish man
    - **our judgment is tainted** by the pervasive effect of sin
- HAS GOD COMMANDED YOU TO JUDGE YOUR NEIGHBOR?
  - Or to love his neighbor?
    - the one is clearly not fulfilling the royal law of loving his neighbor (2:8), but is condemning the neighbor
    - not loving the neighbor is disobedience to God's command and displays a presumptuous (failing to observe limits) heart toward what God has commanded
  - the slanderer lacks restraint in the use of his/her tongue
    - denunciations are manifestations of a worldly spirit
      - its boasting 2:5
      - its evil 2:8
      - its cursing 2:9
      - displays self-deception,
        - oblivious or indifferent to their own spiritual condition,
          - it's a blind spot, so James addresses it
            - *If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. 1:26*
            - *Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of*

*one another. 26 Be angry, and yet do not sin; do not let the sun go down on your anger, 27 and do not give the devil an opportunity*  
Ephesians 4:25–27

- the one is clearly not fulfilling the royal law of loving his neighbor (2:8), but is condemning the neighbor
  
- **HOW DO THE JUDGMENTS OF GOD AND THE JUDGMENTS OF MAN DIFFER?**
  - God's is **effectual**, it has results
    - man is powerless to save and destroy
  - God's is **eternal**
    - man – temporary, insignificant
  - God's judgment is **perfect**, He knows the facts, the evidence, distinguishes obedience from disobedience, we are flawed so how could we possibly
    - **Judging is presumption as to others motives, works, and even destiny**
  - We **have not been asked to participate in the judgment** of others
    - We've not been asked to establish the measure by which others are judged
  - Considering God has been merciful with our brothers and sisters
    - our judging them then **displays a lack of mercy**, its ungodly behavior

## IMPLICATIONS

1. **Slander implies a low view of others** (v. 11a)

- a. unqualified to judge others
- 2. **Slander implies a low view of God's law** (v. 11b)
  - a. unqualified to judge God's law, can't even keep it
- 3. **Slander implies a low view of God** (v. 12a)
  - a. unqualified to judge the uniquely qualified Judge/also Lawgiver
  - b. qualified Judge able to effectually carry out justice
- 4. **Slander implies a high view of ourselves** (v. 12b)
  - a. pride

## APPLICATION – EXHORTATION

1. What must the Christian must **confess and put off**?
  - a. **worldliness**
    - i. James 4:7 Therefore, submit to God. But resist the Devil, and he will flee from you.
      1. διαβόλω one who engages in slander, the adversary, devil
        - a. James teaches that when our speech is motivated by the devil
          - i. It is full of
            1. Bitter jealousy & selfish ambition 3:14
            2. Earthly concerns & desires 3:15
            3. Unspiritual thoughts 3:15
            4. Disorder & evil 3:16
  - b. **lying**
    - i. *Do not lie to one another, since you laid aside the old self with its evil practices*, Colossians 3:9
  - c. **careless talk**
    - i. *There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing.* Proverbs 12:18

- ii. *and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. Ephesians 5:4*

**d. being critical/finding fault**

- i. self-exaltation & indifference to mercy nourishes evil
  - 1. *“Do not judge so that you will not be judged. 2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Matthew 7:1–2*

**e. biting & devouring, consuming**

- i. *14 For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself.” 15 **But if you bite and devour one another, take care that you are not consumed by one another.** Gal 5:14–15*
  - 1. To bite, to cause discomfort, harm, harm by biting
  - 2. to eat up ravenously, eat up, consume, devour, swallow, to tear up into pieces, carries nuance of destroying
    - a. like the birds eating up the seed which fell by the side of the road Matt 13:4
    - b. the dragon seeking to devour the new child Rev 12:4
    - c. Woe – scribes and Pharisees devouring widow’s houses Matt 23:14
      - i. Consumed NASB = destroyed

**f. hypocrisy – inconsistent obedience**

- i. *Then Paul said to him, “God is going to strike you, you whitewashed wall! **Do you sit to try (κρίνω) me according to the Law, and in violation of the Law order me to be struck?**” Acts 23:3*

**2. What must the Christian put on?**

**a. obedience**

- i. *“**You shall not bear false witness against your neighbor.** Exodus 20:16*

**b. humility**

- i. *Do nothing from selfishness or empty conceit, but **with humility of mind regard one another as more important than yourselves**; 4 do not merely look out for your own personal interests, but also for the interests of others.* Philippians 2:3–4

**c. grace**

- i. *Let your speech always be **with grace**, as though seasoned with salt, so that you will know how you should respond to each person.* Colossians 4:6

**d. love**

- i. *The second is like it, ‘You shall love your neighbor as yourself.’* Matthew 22:39

**e. speak truth**

- i. *Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.* Ephesians 4:25

**f. edifying words**

- i. *Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Yahweh, my rock and my Redeemer.* Psalm 19:14
- ii. *Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.* Ephesians 4:29

**g. think before speaking**

- i. *The heart of the righteous ponders how to answer, But the mouth of the wicked pours out evil things.* Proverbs 15:28
- ii. *Do you see a man who is hasty in his words? There is more hope for a fool than for him.* Proverbs 29:20
- iii. *But I tell you that **every careless word that people speak, they shall give an accounting for it in the day of judgment.*** Matt 12:36

**h. Self-restraint, guard your mouth, be slow to speak**

- i. *If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. James 1:26*
- ii. Set a guard, O Lord, over my mouth;  
Keep watch over the door of my lips. Psalm 141:3

**i. judge/examine self, search your own heart**

- i. Matt 7:1–5
- ii. *“Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. Luke 6:37*
- iii. *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. 11 For it is written, “As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God.” 12 So then each one of us will give an account of himself to God. 13 Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way. Romans 14:10–13*

**j. repent**

- i. *There are **six things which the Lord hates**,  
Yes, seven which are an abomination to Him:  
17 Haughty eyes, a lying tongue,  
And hands that shed innocent blood,  
18 A heart that devises wicked plans,  
Feet that run rapidly to evil,  
19 A false witness who utters lies,  
And one who spreads strife among brothers. Proverbs 6:16–19*
- ii. *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice Eph 4:31 but be kind, tender hearted, forgiving...*

**3. What is the blessedness of speaking truth?**

**a. edification**

- i. *but speaking the truth in love, we are **to grow up in all aspects into Him who is the head**, even Christ, 16 from whom the whole body, being fitted and held together by what every joint*

*supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. 29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear Eph 4:15-16, 29*

**b. unity**

- i. *with all humility and gentleness, with patience, showing tolerance for one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. Ephesians 4:2–3*
- ii. *So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; Colossians 3:12*

**c. the approval of God & therefore personal integrity**

- i. *He who walks with integrity, and works righteousness, And speaks truth in his heart. 3 He does not slander with his tongue, Nor does evil to his neighbor, He who does these things will never be shaken. Ps 15:2–5*
- ii. *Truthful lips will be established forever, But a lying tongue is only for a moment. Proverbs 12:19*

**4. What results from NOT putting on speaking the truth?**

**a. continues in sin/disobedience**

- i. *“You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness. Exodus 23:1*

**b. does not walk in truth, imitates Satan**

- i. *You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. John 8:44*

**c. hindered prayers**

- i. *But your iniquities have made a separation between you and your God,  
And your sins have hidden His face from you so that He does not hear.*

*3 For your hands are defiled with blood  
And your fingers with iniquity;  
Your lips have spoken falsehood,  
Your tongue mutters wickedness. Isaiah 59:2–3*

**d. practices foolishness**

- i. *He who conceals hatred has lying lips,  
And he who spreads slander is a fool. Prov 10:18*

**e. destroys others & relationships**

- i. *With his mouth the godless man destroys his neighbor,  
But through knowledge the righteous will be delivered. Prov 11:9*
- ii. *A perverse man spreads strife,  
And a slanderer separates intimate friends. Prov 16:28; 17:9*

**f. evidence of depraved mind**

- i. *And just as they did not see fit to acknowledge God any longer,  
God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. Romans 1:28–32*

**g. will suffer loss**

- i. *Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; 1 Peter 4:11*