

James 5:9 Stop criticizing [present active imperative mood #45 of prohibition of the verb, μή στενάζω (*mē stenázō*)] members of the royal family of God, against others, fellow believers, so that [ἵνα (*hína*)] you yourselves will not be judged [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)], (EXT)

5. Next, you have the word “condemned,” the constative aorist passive subjunctive of the verb, κρίνω (*krínō*), which means, “to be judged” or “disciplined.”
6. The constative aorist collectively addresses every time you will be judged for sins of the tongue. Sometimes the sin will be doubled. Sometimes it will be tripled. If you are a reversionistic believer, and persist in reversionism, it could result in the “sin unto death.”
7. The passive voice applies to the reversionistic believer receiving discipline from God. The subjunctive mood goes with the purpose clause: ἵνα (*hína*): “that.”
8. There are three types of discipline, which will be found in this context, both from monetary reversionism, and verbal reversionism.

First: the sin unto death. Maximum discipline: verses fourteen, fifteen, and twenty. We will study, later, great details on the sin unto death.

Secondly: illness for reversionism; verse sixteen.

Thirdly: national catastrophe, the fifth cycle of discipline from reversionism.

9. You get enough reversionists together, you get the antithesis of the “edification complexes of souls.” If you have enough believers with edification complexes in their souls, the nation is delivered. If you have the former, then the nation goes down under the fifth cycle. This is found in James 5, verses 17 and 18.
10. Now, I want you to notice this passage. We have the sin, the discipline, and the principle. In the recovery from the sin unto death you will have the same concept. Verse sixteen: what do you do? The opposite of the sin: confess your faults. And, then someone prays for you. And, then you have a principle. Same concept. Only this time the principle fits the situation. Same structure, exactly. You have a sin: a sin of the tongue. You have discipline. And then you have a principle: This is found in verse nine. In verse sixteen is the same principle but the positive because you confess a sin. You get out from discipline, based on another principle. This is a judicial principle. This is a grace principle. In getting out of a jam it is always grace. In getting in you do it all yourself. You open your mouth and say it. Then, there’s verse sixteen and verse nine which is cited below:



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11. The word, “See,” [ἰδοῦ (*idoú*): “Concentrate; Observe”] in verse 9, is used to introduce illustrations. Here, it is used to introduce a principle. Ἴδοῦ, a demonstrative particle, is derived from the aorist middle imperative of ὁράω *horáō*, used to emphasize the importance of this doctrine in phase two. The Judge [Κριτής]: is Jesus Himself. It is where we get the English word, “critic.” You are critical of others, now face “the Critic.”
12. This is a paronomasia in the Greek. The Critic refers to Jesus in the role of Judge, against the reversionistic believer. This is not God judging carnality. Learn to distinguish between carnality and reversionism.
13. Carnality is a believer getting out of fellowship. And, under a carnal state, the solution is rebound. He gets back in fellowship, under the filling of the Spirit.
14. But, when a believer is in reversionism, he hits an area of persistent carnality, which results in, first: sickness. That is God knocking at the door.
15. And then: dying. This is God knocking harder at the door: The Critic stands at the door. The idea being: if someone is at the door, and they knock, you hear it.
16. If you are in reversionism and you get sick, that is like God knocking on the door of your life and you hear it. You understand, something is wrong with you.
17. And, if you are dying. You have just left the doctor, or the doctor has just left you; and, he says; “Terminal.” Then, you know there is no hope from medicine.
18. Your only hope lies in the fact of recovery from reversionism, recovery from the sin unto death, and the forgiveness of your sins apart from the rebound technique.
19. Once you hit the area of persistent carnality and stop rebounding in reversionism, you can no longer rebound. This is called “strong delusion.”



20. You finally come to the place where you cannot rebound. And then, when you are dying, it is impossible.
21. You are either very sick, or you're dying, or both, and that is the last stage of reversionism on this earth. And, in that stage, you cannot rebound. All you can do is repent, which means to go from negative to positive.

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- a. “Behold the Judge stands.” This the perfect active indicative of the verb, ἵστημι *hístēmi*. “The Judge stands in the past, from the time the person goes into reversionism.” Formally he was advancing toward spiritual maturity. Now he is in reversionism. Remember, he and God agree on one thing: you want to be happy; God wants him to be happy. The only disagreement is how to do it, and capacity to acquire it.
- b. God wants him to advance spiritually to have the capacity for life, for freedom, for love, for happiness, for grace, for prosperity. Reversionism is just like legalism: you try to do it yourself. You go for what makes you happy. Like we saw in monetary reversionism.
- c. You go all out for money, neglecting doctrine. There is nothing wrong with money, except where money causes you to neglect doctrine.
- d. If you are ambitious, there is nothing wrong with succeeding in your profession, or your job, or your business, provided you do not neglect doctrine.
- e. Doctrine is the key to happiness. It is the only source of happiness since doctrine in supergrace gives you the capacity. So, you and God are both in agreement on one thing at least. But it is how it should be accomplished, that is where the disagreement occurs.
- f. If you try to get happiness on your own and neglect doctrine, you will never make it. And, once you get into reversionism, God very graciously warns you in:

Revelation 3:20 Listen! I am standing at the door and knocking! If anyone hears My voice and opens the door I will come into his home and share a meal with him, and he with Me. (NET)



22. He stands at the door and knocks, as it says in Revelation 3:20, another reversionism passage. And, when you finally open the door, that means you have repented.
23. If you remain in reversionism and try to get happiness on your own and neglect doctrine, you will never recover fellowship with God. And, once you get into reversionism, God very graciously warns you: “I am standing at the door and knocking!”
24. When you finally open up, that means you have repented. In this context, we will see later, you are just commanded to repent. Yet, you are too weak to open the door, because your reversionism is still holding you in its power and you are still in jeopardy of dying the sin unto death.
25. You see, over in Revelation 3:16, a person is “lukewarm,”. When you are moving toward spiritual maturity, you are “hot.” When you are “lukewarm,” it means you are always cooled off and headed into advanced reversionism. “Cold” is an unbeliever. He has not come to the cross, yet.
26. If a person is hot or cold, there is an answer immediately. If a person is reversionistic, then Jesus Christ must stand at the door of your life and keep on *knocking* at the door of your life and without response starts *beating* on the door of your life. “Beating on the door” is divine discipline.
27. Every time you hurt, then you will begin to pay attention. If you will not take in Bible doctrine and get it that way, then you are like the mule. You must hit the mule over the head with a 2-by-4. Then, he will pay attention. God must put knots on your soul before you will wake up.
28. So, that “knocking on the door” is simple. It is just God spanking to tell you: “Wake up! Get your volition organized!” It is an expression of God’s love. To apply the pressure to get you back in fellowship to resume your spiritual advance.

Revelation 3:20

Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me.
(NET)



29. In Revelation 3:20, the “knocking on the door” is a disciplinary warning of reversionism. If you do not pay any attention any other way, you will pay attention when you hurt badly enough. This is why God must, sometimes, take very stringent steps, which we recall from:

Hebrews 12:6 “For those whom the Lord loves He disciplines, and He scourges every son whom He receives.”
(NASB)

Summary:

1. Constant criticism, slander, maligning, judging, is a sign of reversionism. Habitual, unrestrained verbal sin is a sign of reversionism.
2. The believer in reversionism cannot redeem time, which is really what this book is all about: “how to redeem time.” In the first chapter it was: “Do not just be a hearer of the word, be a doer is a believer who applies doctrine. Two: a believer in reversionism cannot redeem time.”

James 1:22 But keep on becoming [present middle imperative of imperative mood #13: γίνομαι (*gínomai*)] : doers of the implanted Word, and not only hearers who deceive themselves due to self-induced stupidity. (EXT)

3. For the reversionistic believer, God has a system of disciplinary warnings. When He stands at the door of his soul and knocks is the actual discipline.
4. In Revelation 3:16, a person is described as “lukewarm,” is in reversionism. “Hot” is moving toward supergrace. “Cold” is an unbeliever. He has not come to the cross, yet.
5. If a person is reversionistic, then Jesus Christ “Stands at the door and beats on it.” “Beating on the door,” is discipline. Every time you hurt you will pay attention. If you will not take in Bible doctrine, then you are like the mule.
6. Not only is the believer under divine discipline miserable, not redeeming time, not fulfilling the purpose for which he remains in this life; but this is the way God seeks to get his attention.
7. In other words: you have a choice of two kinds of authority in this world. You can come to Bible class and get it from your pastor and be under his authority. Or you can go negative toward doctrine and the authority of the pastor.
8. The only way you can recognize the authority of the pastor is through his teaching of doctrine. If you go negative toward the doctrine he teaches, you come directly under God’s authority. You have wandered out of the local church. You are directly under God. God takes his wandering sheep, and He hits them with divine discipline.



9. The only way God can get his attention in phase two is when he is out from under his right pastor. And, sooner or later, it hurts long enough for him to pull-up and realize his is out of fellowship.
10. As long as God has a purpose for your life, as long as you hang in there with doctrine, there's no reason for you to get under reversionism and go out under the "sin unto death." No one ever died the sin unto death unless he was a reversionist. Reversionism is the great problem we face today.
11. Now, here's another problem in the text: this sentence is not completed. It is postponed by a parenthesis. The sentence is continued in verse twelve.
12. "Behold, the Judge is standing right at the door." Then, on to verse twelve:

James 5:12 Above all, my brothers and sisters, do not swear [**present active imperative of prohibition of the verb, ὅμνῳμι (ómnumi)**], either by heaven or by earth or by any other oath. But let your "Yes" be yes and your "No" be no, so that you may not fall into judgment. (NET)

13. The verbal reversionism is interrupted by verse 12 and we have a parenthesis. In the parenthesis, we see that not all suffering is for discipline. Not all suffering is punitive. In this particular passage, we have a short dissertation on the fact:

If you are suffering, it doesn't mean that you wake up and go positive for doctrine. It may be that you are growing up and you need some suffering for blessing for growth."

14. In verses ten and eleven, we have parentheses to set up a contrast. Contrast between suffering for discipline, the super-grace believer's suffering, the growing believer's suffering, on the one hand; and the reversionist's suffering on the other.
15. You see, in verse nine, we have the reversionists' suffering. **Verse nine:** reversionists' divine discipline. **Verses ten and eleven:** suffering for blessing, which is the super-grace suffering, or the growing believer's suffering. These two verses are best understood by considering them within parentheses.
16. And then, we go on to verse twelve and pick up, again, reversionism and divine discipline for verbal reversionism, leading to divine discipline.
17. Here are how the printouts look for James 5:9 in three English versions followed by an expanded translation:

King James Version: [KJV]

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

New American Standard Bible: [NASB]



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

New International Version: [NIV]

James 5:9 Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

New English Translation: [NET]

James 5:9 Do not grumble against one another, brothers and sisters, so that you may not be judged. See, the Judge stands before the gates!

Expanded Translation: [EXT]

James 5:9 Stop criticizing [present active imperative mood #45 of prohibition of the verb, μή στενάζω (*mē stenázō*)] members of the royal family of God, against others, fellow believers, so that [ἵνα (*hína*)] you yourselves will not be judged [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)]. The Judge [Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors.

18. At this point, verse 10 begins with the disordering of the text. The translations by the *New American Standard Bible*, *New International Version*, and *New English Translation* correct this problem. The word order in the English of the *King James Version* is not correct in this passage. In verse 10, we see how it is changed. The *New American Standard* is cited first followed by the *King James Version*:

James 5:10 (As an example [ὑπόδειγμα (*hupódeigma*)], brethren, of suffering [κακοπάθεια (*kakopátheia*)] and exercising patience [μακροθυμέω (*makrothuméō*)], take [aorist active imperative mood #46 of the verb λαμβάνω (*lambánō*)] the prophets who spoke in the name of the Lord. (NASB)

James 5:10 (Take [aorist active imperative mood #46 of the verb λαμβάνω (*lambánō*)], my brethren, the prophets, who have spoken in the name of the Lord, for an example [ὑπόδειγμα (*hupódeigma*)] of suffering [aorist active imperative mood #46 of the verb, λαμβάνω (*lambánō*)] affliction, and of patience. (KJV)



1. This verse's English translation begins in verse ten where things change. “**Take**” means, “to receive,” the aorist active imperative of the verb, **λαμβάνω (lambánō)**: “to receive something.”
2. This refers to the believer who is positive toward doctrine, who is growing spiritually while constructing the Edification Complex of the Soul and advancing into supergrace.
3. This verb begins the verse. It is the aorist active **imperative mood #46** of the verb, **λαμβάνω (lambánō)**: “to “receive something,” which refers to the prophets.
4. He is commanded, here, “to take; to receive an example.” This is where this sentence begins with the word **ὑπόδειγμα (hupódeigma)**, which means “an example,” here in the middle of verse ten. It is at the beginning of the sentence in the New American Standard's translation that begins with this translation in:

James 5:10 (As an example [ὑπόδειγμα (hupódeigma)], brethren, of suffering [κακοπάθεια (kakopátheia)] and patience, [μακροθυμία (makrothumía)], take [aorist active imperative mood #46 of the verb, λαμβάνω (lambánō)] the prophets who spoke in the name of the Lord. (NASB) [See the two NASB & KJV translations above.]

5. In this context, we have believers growing in the status of suffering for blessing. We have the noun, **κακοπάθεια (kakopátheia)**: The prefix, ***Kakós*** means, “evil,” but it doesn't mean to “suffer evil.” Here it means, “to endure affliction.”
6. The suffix, ***Páthos***, refers to “suffering.” In this context. ***Kakós*** doesn't mean to “suffer evil,” here; it means “to endure affliction.”
7. Therefore, those in this context are members of the royal family of God who are enduring evidence testing.
8. In studying this verse, we're going to follow the word order of the Greek text, rather than the *King James Version's*, whose word order of verse 10 above is actually inverted.

James 5:10a (As an example [ὑπόδειγμα (hupódeigma)], brethren, of suffering [κακοπάθεια (kakopátheia)] and exercising patience [μακροθυμία (makrothumía)], ...



9. ***Makrothuméō*** also refers to “spending doctrine.” Doctrine in your soul is your capital. Just like money in the bank, doctrine in the soul is capital for the Christian way of life. Notice there are two things, here: **(1)** There is a situation of suffering and **(2)** there is doctrine so you can cope with it.
10. Take the example that it isn't suffering for discipline in verse nine. That is a reversionist. But now we go to a person who has doctrine. What does he do when he suffers? He spends doctrine.
11. The first person is minus doctrine. Divine discipline minus doctrine means suffering for discipline which is punitive suffering. The second is blessing in suffering. So, we have blessing suffering here but punitive suffering there (v. 10).
12. Now, we just had, in verse nine, punitive suffering. Now, we switch. When a person has money in the bank, he can meet the situation. When a person has doctrine in the soul, he can meet the situation in suffering. By spending his doctrinal inventory.

PRINCIPLE: Members of the Royal Family of God with doctrinal capital, take advantage of endurance in suffering and spend your doctrinal capital in the spiritual life.

13. Then, in verse 10, James mentions the Old Testament prophets, the communicators comparable to the gift of pastor-teacher in the Church Age.
14. The text identifies these communicators by the nominative, masculine plural from the relative pronoun, **ὅς (*hós*)**, indicating, once again, that God provides the gift of communication to men.
15. These men are said to “have spoken,” the aorist active indicative of the verb, **λαλέω (*laleō*)**. It means, “to communicate” and “to teach” and have done so in the name of the Lord.
16. Why does James use these Old Testament prophets as his illustration? They were communicators. They knew doctrine. They had earned the respect of the Jewish people. If they didn't have doctrine, they could not communicate truth.
17. Therefore, the newly introduced communicators had the spiritual gifts of either evangelist or pastor-teacher.
18. These new communicators had become fast learners. They had quickly developed an edification complex of the soul. They had accrued plus happiness in its mentality. And they had the gift.



19. Most importantly, they had facilitated doctrine in their streams of consciousness. This is why they make such a good illustration. Out on the stump, they often faced great adversity. But this adversity was not hitting the mule over the head with the board; this adversity was not discipline.
20. This adversity gave them a chance to spend some of that doctrine they were communicating. With their communication gift, they could spend doctrine on behalf of fellow Jews and even Gentiles by which they could apply in their adversarial challenges.
21. When you spend doctrine in adversity, you are undergirded by happiness in the soul. This problem-solving device comes up next in James 5:11. But we must first close the parenthesis in the *King James Version*:

James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of the **Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.) (KJV)

James 5:11 We count those blessed who endured. You have heard of the endurance of **Job** and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.) (NASB)

22. Job in James 5:11 and Elijah in James 5:17, there is doctrine in their souls. They were spiritual millionaires. They had a lot of doctrine to spend. They used it in various applications.
23. We continue now with (1) "the prophets" which was the coin of the realm for phase two. (2) They used doctrine, which is the coin of the realm for phase two. (3) The "Blood of Christ," is the coin of the realm in phase one which refers to "redemption. Secondly, they used it for capacity in supergrace.
24. Super-grace capacity means: capacity (1) for freedom, capacity (2) for life, capacity (3) for love, capacity (4) for +H, capacity for (5) grace, capacity for (6) prosperity. So, they used it in the capacity bracket. They also used it in time of suffering, adversity, and tragedy.
25. In James 5, there are only two of these prophets mentioned: **Job** and **Elijah**. Both started out as super-grace believers; both of them went into reversionism. Both of them recovered.

(End JAS5-17. See JAS5-18 for continuation of study at p. 171.)

