

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, ὄμνῶμι (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 (*hypódeigma*), 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 (*hypódeigma*)], 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 (*hypódeigma*)], 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.)

