

9. James gives further clarification against whom and how these believers are complaining with the prepositional phrase, **κατά (katá)**: “toward; against; down upon,” plus the genitive plural noun of **ἀλλήλων (allélōn)**: “one another, reciprocally, mutually.”
10. At this point, we paused our study again to consider the characteristics and destruction of this verbal sinning with a review of the Doctrine of the Sins of the Tongue.

*See more on **The Doctrine of Sins of the Tongue** beginning with lesson [JAS5-55](#) which began on 11 February 2024.*

11. In this imperative mood #45, James is calling out fellow members of the Royal Family of God for grumbling and complaining against one another and telling them to STOP.
12. Our expanded translation of verse 9 thus far follows:
James 5:9a Stop criticizing [the primary particle of qualified negation, μή (*mḗ*), plus the present active imperative mood of prohibition of the verb, στενάζω (*stenádzō*): “stop” e.g., “groaning, sighing, murmuring, grumbling, complaining”], brethren, [plural noun, ἀδελφός (*adelphós*), referring to the members of the family of God] against one another [prepositional phrase, κατά (*katá*): “toward; against; down upon,” plus the genitive plural noun of ἀλλήλων (*allélōn*): “one another, reciprocally, mutually”], so that you yourselves may not be judged. ... (EXT)
13. Next, we have the purpose clause associated with the imperative mood to “stop criticizing” introduced by the English phrase: “so that you yourselves may not be judged.”
14. This starts with the conjunction **ἵνα (hína)**: “that,” or “so that,” in context, and is followed by the phrase “may not be judged,” which is the constative aorist passive subjunctive of the verb, κρίνω (*krínō*), which means, “to be judged” or “disciplined,” plus the negative, μή (*mḗ*): “not.”
15. The **passive voice** of the verb κρίνω (*krínō*) indicates that the reversionistic believer who ignores James’s imperative mood here will become the recipient of discipline from God.



16. The **subjunctive mood** goes with this negative purpose clause identified above, and the **constative aorist** collectively addresses every time you will be judged for sins of the tongue.
17. 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.”
18. There are three types of discipline found in the context of James Chapter 5, from both monetary reversionism (pervious verses), and verbal reversionism (v. 9 and following).
 - a. **First:** the sin unto death. Maximum discipline: verses fourteen, fifteen, and twenty.
 - b. **Secondly:** Illness for reversionism; verse sixteen.
 - c. **Thirdly:** national catastrophe, the fifth cycle of discipline from reversionism.
19. In verse 9, we have the command to the reversionistic believer to stop committing the sin of the tongue. Then we have the warning of discipline if the reversionism continues. And then finally, we will see the principle of grace. The principle is this: Getting into a jam is what we do ourselves. Getting out of a jam is always by means of grace.
20. James introduces this principle of grace with the phrase, “Behold, the Judge is standing right at the door,” in English of the *New American Standard Bible*.
21. The word, “Behold,” is **ἰδοὺ (*idouí*)**, **Concentrate; Observe**, in verse 9 is the demonstrative particle, which is derived from the aorist middle imperative of **ὁράω (*horáō*)** and is best translated in context as “Behold!” and is used to emphasize the importance of what comes next in the verse: The Judge [**Κριτής (*Kritēs*)**].
22. The Judge is the reference to Jesus Himself. It is where we get the English word, “critic.” Essentially James is saying, *You are critical of others, now face “the Critic.”*

(End JAS5-44.REV. See JAS5-45.REV for continuation of study at p. 441.)



23. This is a paronomasia in the Greek. **The Critic** refers to Jesus in the role of Judge, against the reversionistic believer.
24. “Behold the Judge stands.” This the perfect active indicative of the verb, **ἵστημι** *hístēmi*. It means, “He stands in the past, from the time you go into reversionism.”
25. Once you get into reversionism, God very graciously warns you. You have the opportunity to “answer the door” and get back in the bubble. John makes this is clear 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)

26. He stands at the door and knocks, and, when you finally open the door, it means you have rebounded.
27. In this context, this is God graciously warning you as He stands “at the door and knocking!” He is calling you to recover through confession alone to God alone according to 1 John 1:9. If you continue to reject Him and remain in your reversionism, you are still in jeopardy of dying the sin unto death.
28. When Jesus Christ stands at the door of your life and gets no response, He starts *beating* on the door of your life. “Beating on the door” is divine discipline. The concept here is that when you experience pain, you might start paying attention.
29. If you keep on refusing Him, then you are like the mule.

Psalms 32:9 Do not be like an unintelligent horse or mule, which will not obey you unless they are controlled by a bridle and bit. (NET)

30. Because of His great love for you, God keeps on “turning the screws” in your life so you will wake up.

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

31. So, God “knocking on the door” is simple. It is God telling you to, “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.



32. To summarize verse 9, habitual and unrestrained verbal sin in the form of constant criticism, slander, maligning, and judging is a sign of reversionism. For the reversionistic believer, God has a system of disciplinary warnings. When He stands at the door of his soul and knocks, this is the actual discipline.
33. 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 fall into reversionism and end up under the "sin unto death." God will be knocking at the door.
34. We have the following expanded translation of verse 9.

James 5:9 Stop criticizing [IM #45] [the primary particle of qualified negation, μή (*mē*), plus the present active imperative mood of prohibition of the verb, στενάζω (*stenádzō*): "stop" plus "groaning, sighing, murmuring, grumbling, complaining"], brethren, [plural noun, ἀδελφός (*adelphós*), referring to the members of the family of God] against one another [prepositional phrase, κατά (*katá*): "toward; against; down upon", plus the genitive plural noun of ἀλλήλων (*allēlōn*): "one another, reciprocally, mutually"], so that you yourselves may not be judged [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)]. See [ἰδοῦ (*idou*): "Concentrate; Observe"], the Judge [κριτής (*kritēs*): Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors. (EXT)

1. Moving on to verse 10, James interrupts his address on verbal reversionism with a parenthesis that opens the verse and continues to the end of verse eleven. James uses this parenthesis to communicate the idea that not all suffering is for discipline.
2. In verses ten and eleven, we have a parenthesis to set up a contrast between suffering for discipline and suffering for blessing; the former is for the reversionist where the latter is for the advancing believer.
3. James is using this parenthesis to remind advancing believers to keep being patient because the *Lord is full of compassion and mercy*.



- Up through verse **nine**, James is addressing monetary and verbal reversionism and the associated suffering of divine discipline. In **verses ten and eleven**, James notes suffering for blessing that is sometimes experienced by advancing believers. And then, James goes back to reversionism and divine discipline again in verse **twelve**.
- Here are these four verses from the *New English Translation*, with parenthesis added for clarification:

James 5:9 Do not grumble [IM #45] against one another, brothers and sisters, so that you may not be judged. See, the judge stands before the gates¹!

v. 10 (As an example of suffering and patience, brothers and sisters, take [IM #46] the prophets who spoke in the Lord's name.

v. 11 Think of how we regard as blessed those who have endured. You have heard of Job's endurance and you have seen the Lord's purpose, that *the Lord is full of compassion and mercy*.

v. 12) And above all, my brothers and sisters, do not swear [IM #47], 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)

- In studying verse 10, we're going to follow the word order of the Greek text, rather than the *King James Version*'s, whose word order for this verse is actually inverted.

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

- James sets up this parenthesis beginning at verse ten with his use of the noun **ὑπόδειγμα (*hupódeigma*)**, which means “an example,” showing the pause in logic from the end of verse nine.

¹ “The term *gates* is used metaphorically here. The physical referent would be the entrances to the city, but the author uses the term to emphasize the imminence of the judge’s approach” (*The Net Bible* [Dallas: Biblical Studies Press, 1996], 2356, sn. 26).

8. A clarification of the example James is about to give comes next with his use of two familiar terms already studied in chapter 5: **κακοπάθεια (kakorátheia)** and **μακροθυμέω (makrothuméō)**.
 9. We know James is commanding all the believers in his congregation with his use of the now-familiar noun **ἀδελφός (adelphós)**, “brethren.”
 10. In this context, we have believers growing in the status of suffering for blessing. We have the noun, **κακοπάθεια (kakorátheia)**: The prefix, **Kakós** means, “evil,” but it doesn't mean to “suffer evil.” Here it means, “to endure affliction.”
 11. The suffix, **Páthos**, refers to “suffering.” In this context. **Kakós** doesn't mean to “suffer evil,” here; it means “to endure affliction.”
 12. Next, James gives us imperative mood #46 here in verse ten with the aorist active imperative, **λαμβάνω (lambánō)**: “to receive something,” which refers to the example of the prophets. We are commanded, here, “to take; to receive an example.”
- James 5:10** As an example of suffering and patience, brothers and sisters, **take** [IM # 46] [**λαμβάνω (lambánō)**] the prophets who **spoke** [**λαλέω (laléō)**] in the Lord's name. (NET)
13. This is a command to the believer who is positive toward doctrine, who is growing spiritually while constructing the Edification Complex of the Soul and advancing to spiritual maturity.

*Review the study of **The Edification Complex of the Soul**, beginning in lesson [JAS5-24](#), 27 September 2023.*

14. James mentions the Old Testament prophets, **προφήτης (prophētēs)**, the communicators comparable to the gift of pastor-teacher in the Church Age.
15. 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.
16. These men are said to “have spoken,” the aorist active indicative of the verb, **λαλέω (laléō)**. It means, “to communicate” and “to teach” and have done so in the name of the Lord.



17. This analysis gives us the following expanded translation of verse 10:

James 5:10 ([open parenthesis] As an example [ὑπόδειγμα (*hypódeigma*)], brethren, of suffering [κακοπάθεια (*kakopátheia*)] and patience, [μακροθυμία (*makrothumía*)], take [IM #46] [aorist active imperative mood of the verb, λαμβάνω (*lambánō*)] the prophets who spoke in the name of the Lord. (EXT)

18. Why does James use these Old Testament prophets as his illustration? They were communicators. They had facilitated doctrine in their streams of consciousness. If they didn't have doctrine, they could not communicate truth.
19. This is why they make such a good illustration. These communicators often faced great adversity. But this adversity was not discipline.
20. This adversity was suffering for blessing and gave them a chance to use some of the very doctrine they were communicating to overcome the circumstances they face.
21. When you spend doctrine in adversity, you are undergirded by happiness in the soul. You have stability and tranquility of soul. This problem-solving device comes up next in:

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 [close parenthesis]]. (NASB)

1. The *King James Version* James 5:11 begins with, "Behold we count them happy."
2. The phrase "we count them happy" is the present active indicative of the verb, **μακαρίζω** (*makarízō*), which means, "to pronounce blessed, to congratulate." This verb means to recognize someone else's accomplishment, or happiness.
3. We congratulate people, who have succeeded in some way, who are happy. It may not always work out that way; but that is the general idea in society. When you, "congratulate" someone, it is because they have achieved something.

4. Spiritually speaking, we recognize the happiness of those believers whose souls are saturated with Bible doctrine. We recognize their happiness in prosperity, and even more so when they are happy in adversity.
5. James is one of the earlier books in the New Testament of which none were complete yet. James's congregation is made up of Jews; they understand the Old Testament Scriptures. So, to illustrate his point about happiness even in adversity, James goes to the Old Testament.
6. Who is James suggesting we congratulate in this illustration? The Old Testament prophets, "Congratulations, prophets," and more specifically Job. "Congratulations, Job."
7. For what are we to be congratulating the prophets and Job? James suggests they congratulate them for "enduring" and for "steadfastness to doctrine" under adversity.
8. Do you remember what happened to Job? Job was a mature believer. Job had doctrine and with doctrine he had prosperity of all kinds. He had seven children. He had great wealth. He was a great leader. He had success. He had everything going for him. And then adversity hit and hit hard.
9. When, the news came in, it did so a very dramatic way: the Chaldeans have taken your camels, your sheep. He lost his food. He lost all his wealthy holdings within a very short time. One announcement, then another, then another. Then, the announcement came: his children were all killed.
10. However, Job stuck with doctrine when the adversity hit, which get from James's use of **ὑπομονή** (*hypomonē*) when referring to Job in verse 11. This is the compound **ὑπό** (*hupó*): "under" and **μονή** (*monē*): "abide." Job endured the adversity by "staying under doctrine."
11. Job's mental attitude is made clear in his response to all the bad news:
Job 1:21 He said, "Naked I came from my mother's womb, and naked I will return there. The Lord gives and the Lord takes away. May the name of the Lord be blessed!" (NET)

