

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**,” which is 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 found in this context, from both monetary reversionism (pervious verses), and verbal reversionism (v. 9).
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. When you get enough reversionists in a Client Nation, you get the antithesis of the “edification complexes of souls.” When a Client Nation has enough believers with edification complexes in their souls, the nation is delivered. However, if you have the former, then the nation goes down under the fifth cycle, as we see later in James 5.
10. In verse 9, you have a sin: a sin of the tongue. You have discipline. And then you have a principle: This is a grace principle. Getting into a jam, we do ourselves. Getting out of a jam is always grace.



11. Moving on with our expanded translation of verse 9, we have:

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12. 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.”
13. 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.
14. Carnality is a believer getting out of fellowship. In a carnal state, the solution is always rebound to get back into fellowship and under the filling of the Spirit.
15. 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. 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. You rebound and recover.
17. But if you are dying. You have stop seeing the doctor - he says you’re “Terminal.”
18. Your only hope lies in the fact of recovery from reversionism, recovery from the sin unto death, and the forgiveness of your sins through the rebound technique.
19. Once you hit the area of persistent carnality and stop rebounding in reversionism, you are under strong delusion and find it nearly impossible to rebound.

20. Under the sin unto death, you are either very sick, or you're dying, and that is the last stage of reversionism on this earth.
21. In that stage, all you can do is rebound, 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*. It means, “He stands in the past, from the time you go into reversionism.” Here you are going towards spiritual maturity. Here you are going toward reversionism. Remember, you and God agree on one thing: you want to be happy; God wants you to be happy. The only disagreement is how to do it, and capacity for it.
- b. God wants you to move toward spiritual maturity, so you 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 spiritual maturity 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)

