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STOP CRITICIZING OTHERS AND GROW UP

A STUDY OF THE BOOK OF JAMES
NUMBER 41
JAMES 5:9-11

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JAMES 5:9-11 "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

In the last few weeks we have studied how monetary reversionism can bring the sin unto death to a believer. The proper handling of money is very important for every Christian. The subject in James now turns from money to verbal reversionism.

JAMES 5:9 "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." "Grudge Not" is a present, active, imperative of "stenazo" plus the negative "me." It means to complain, to malign, to criticize, to slander. In other words, "stenazo" introduces to us again the sins of the tongue. So these words actually say "stop criticizing." The present tense is a customary present and it means something that was occurring habitually. It had become a daily practice of these people to criticize. The active voice means that this was actually being done by these people and the imperative mood is a command from God for them to stop such activity. The preposition "kata" plus the pronoun "allos" means another of the same kind. "Kata" means against. So this says, "Stop criticizing against one of the same kind." So this means that one believer was criticizing another believer. "Brethren" is from "adelphos" and this means stop criticizing a brother believer. So these are members of the family of God who were involved in criticism.

THE DOCTRINE OF THE SINS OF THE TONGUE

1. THE OLD SIN NATURE SPONSORS THREE CATEGORIES OF PERSONAL SINS.
 - a. Mental Attitude Sins. These are pride, jealousy, hatred, bitterness, and anger.
 - b. Sins of the tongue. Gossip, slander, maligning, judging with bitter words--all of this is summarized in our verse before us in the word "stenazo."
 - c. Overt sins. Murder, adultery, and drunkenness are illustrations of overt sins.
Sins of the tongue are in focus here in James 5:9 and they originate from the Old Sin Nature.
PSALM 34:13 "Keep thy tongue from evil, and thy lips from speaking guile."

2. OUT OF THE LIST OF THE SEVEN WORST SINS (Proverbs 6:16-19) THREE OUT OF THE SEVEN ARE SINS OF THE TONGUE.
Therefore, almost half of the worst sins listed in the Bible are sins of the tongue. Verbal sins always indicate that the mind is in neutral and the old sin nature is in gear. Many people actually build their compatibility and companionships on this

basis. One who is guilty of sins of the tongue likes to buddy up with someone else who is guilty of the same thing. The easiest way to ruin your social life is to get with others who play your same critical game. You may agree with each other in your critical thrusts, but no abiding friendships are ever built on such activity. Don't show up the next time the group meets and before the meeting is over you have become the object of criticism. This pseudo compatibility leads to a psychopathic social life. And remember this, you can very quickly move under the sin unto death through the sins of the tongue. Murder is the only overt sin mentioned in the list of the seven worst sins, but murder can be committed with the tongue.

3. SINS OF THE TONGUE ARE MOTIVATED AND SPONSORED BY MENTAL ATTITUDE SINS.

Pride and jealousy are two sides of the same coin. Bitterness, anger, hatred and jealousy are the mental attitude sins that stimulate sins of the tongue.

PSALM 5:9 "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

4. PERPETUATION OF SINS OF THE TONGUE INDICATE VERBAL REVERSIONISM.

Verbal reversionism, which is spoken about here in James 5:9 and 5:12 result in the sin unto death, spoken of in PSALM 12:3 "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:"

5. SINS OF THE TONGUE PRODUCE TRIPLE COMPOUND DISCIPLINE.

We learn of this triple discipline from Psalm 64:8 and Matthew 7:1-2. Here is the triple discipline.

- a. The mental attitude sin that sponsors the sins of the tongue.
- b. The sins of the tongue which bring divine discipline.
- c. When we gossip about someone's sin, even though we don't commit that sin ourselves, God judges us for that sin, not because we did it, but because we gossiped about it.

Therefore, look at the one who really gets hurt for criticism. Not the one being criticized, but the one dishing it out. This is what we call operation boomerang and it comes back and hits you every time. In operation boomerang, the person criticized gets blessings from God.

MATTHEW 7:1-2 "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." So very good advise from this verse is this--"Zip up your lips!"

6. THE TRUTH IS THIS--GOD PROTECTS THE ONE WHO IS VICTIMIZED BY SINS OF THE TONGUE.

JOB 5:19-21 "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."

I am glad that God has a good sense of humor and a good sense of justice. He always makes the punishment fit the crime. If you will just stay out of it, God will discipline that person and God can do a lot better job than you can. God protects the believer who is victimized by sins of the tongue, by making him a blessing to the one who has criticized him. This is grace turning cursing into blessing.

JAMES 5:16 "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

The curse is mentioned in James 3:9.

7. CONTROL OF THE TONGUE IS A SIGN OF A MATURE BELIEVER.
This shows that you have an edification complex in the soul. This is a sign of the super grace life.
8. HABITUAL SINS OF THE TONGUE INDICATE REVERSIONISM.
JAMES 4:11 "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."
9. VERBAL REVERSIONISM PRODUCES ENOUGH GOSSIP, SLANDER, AND MALIGNING TO DESTROY AN ENTIRE CONGREGATION.
JAMES 3:5-6 "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."
10. SINS OF THE TONGUE DESTROY A CONGREGATION, THEREFORE, IT IS THE DUTY OF THE PASTOR-TEACHER TO WARN THE PEOPLE ABOUT THEM.
2 TIMOTHY 2:14-17 "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;"
Where people have been properly reared, there are certain things they just do not do and that is criticize others. Well reared people realize it is better to keep your mouth shut than to run around and put other people down.
11. TROUBLEMAKERS ARE CHARACTERIZED BY SINS OF THE TONGUE.
PSALM 52:2 "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully."
They always are analyzing someone, always trying to put someone in his place. Since it is quite easy to spot people like this, believers are warned to separate themselves from them.
Romans 16:17-18.

12. BY AVOIDING SINS OF THE TONGUE, THE BELIEVER CAN LENGTHEN HIS LIFE.

Just think of that, you can actually lengthen your life in this way. Let up on the critical vocal cords and find great happiness. PSALM 34:12-13 "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile."

This verse goes on to say "lest" from "hina" plus the negative "me." It really means "That you not be." Then we have the aorist, passive, subjunctive of "Krino" which means to be judged or criticized. The passive voice means that you receive this discipline from God. The subjunctive mood goes with the purpose clause. There are three kinds of discipline in focus here.

- a. The sin unto death. This is maximum discipline. This is in verses 14, 15 and 20 coming up in this chapter and we will study it a bit later.
- b. Illness from reversionism. JAMES 5:16 "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
- c. National catastrophe. This is illustrated by God's dealing with Israel when the 5th cycle of discipline fell upon them twice, in 586 B.C. and in 70 A.D.

The word "behold" is from "idou" and is a demonstrative particle derived from the aorist, middle, imperative of "horao." The word judge is from "krites" and from this word, we derive critic. This refers to God himself. This is not God judging carnality, this is God disciplining reversionism. You need to learn to distinguish between carnality and reversionism. The solution is confession and rebound.

Sometimes the reversionist has sickness come, and that may be likened to God knocking at the door. If he doesn't listen then, quite often the sin unto death will follow.

The word "standing" here is the perfect tense of "histemi" and it means the minute you sin he starts standing there and he just keeps standing there. This phrase and Revelation 3:20 go together. Revelation 3:20 was written to the lukewarm Laodicean Church. Lukewarm means you once were hot but have cooled off, so Revelation 3:20 was written to lukewarm reversionists. Now suppose the lukewarm reversionist doesn't listen, what then? All we can say is this--"The judge standeth before the door." In Revelation 3:20 it was Christ standing there ready to enter for fellowship, but here in James 5:9 that time is past and he is now ready to judge.

The words "pro thura" indicates a big door. (The Romans carried a big shield that almost covered them and they called it a "thura" and it looked like a big door moving toward you.)

So this verse says literally--"Stop criticizing, brethren, against others of the same kind; that you not be judged. Behold the judge stood in the past and keeps standing before the door."

Summary

1. Constant criticism and maligning is a sign of reversionism.
2. The believer in criticism is in reversionism and can't redeem the time.

3. God always gives ample warning to the critical believer.
4. God always gives fair warning before he lets the discipline fall, just like he is warning you through me tonight.

Now in verses 10 and 11 we have a parenthesis, then in verse 12 he will come back to this same subject. In verses 10 and 11 we see that all suffering is not from discipline, but is rather designed to help us to grow into the likeness of Christ. This is a parenthesis to talk about discipline for spiritual growth, as compared to suffering from discipline, and these verses talk about suffering for blessings.

JAMES 5:10 "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." The word order is not correct in this sentence. The word "take" is an aorist, active, imperative of "lambano" and it means to receive something. This is the believer who is positive toward doctrine. This means to receive something as an example. The sentence actually begins with the words "hupo deigmai" which means an example. So it should read like this "Receive an example, members of the family of God, from suffering affliction." The word "kakopatheia" means to endure affliction. And of patience, and this is from "makrothumia." This means the spending of your spiritual capital, which is the doctrine you know. The word prophets come from "prophetes" and this refers to the Old Testament Pastor-teachers. The word for spoken is the aorist, active, indicative of "laleo" and the speaking is in the name of the Lord.

So look what we have thus far in this mixed up verse--"Members of the family of God, take a lesson in suffering and patience from the prophet who have communicated doctrine in the name of the Lord."

JAMES 5:11 "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." We have the same demonstrative particle "idou" meaning "Behold." "We count them happy" is the present, active, indicative of "makarizo" and it means to congratulate. You do this to people who are successful and happy. "Which endure" is the aorist, active, participle of "hupomeno" and really means "the one having endured."

So thus far, we have this--"Look here--we congratulate those who have endured."

Now we have an illustration from Job. Job had three friends, and they all failed him in time of need. He lost everything he had and his wife became his chief critic.

"Ye have heard" is the aorist, active, indicative of "akouo." "The patience of Job is from "ten hupo men Job." "Hupo meno" means to stand under, so Job was standing under doctrine and these adverse circumstances didn't shake him. The word "end" is from "Telos" and it means "the end wrought by the Lord."

This last phrase is rather pitiful. Instead of "The Lord is very pitiful" it means "The Lord is full of compassion and tender mercy." It says, "The Lord keeps on being full of compassion and tender mercy."