

26. Although these are perfect illustrations, but here they are suffering. What do you do when you suffer? You spend doctrine. What is the result? Pure happiness. So, you have capacity for suffering, in the supergrace bracket.

**Supergrace.** The mature status attained by the believer who is grace oriented to the maximum, who appropriates and utilizes all of God's grace provisions for life on earth. In this advanced stage, the believer experiences the "greater grace" of James 4:6:

**James 4:6** Moreover, He gives amazing [ μακάριος (*makários*) or greater ] grace. Therefore, Scripture says, "God is opposed [ the static present middle indicative of the verb, ἀντιτάσσω (*antitássō*): a military term describing the battle order of divine deployment in the Invisible War ] to the arrogant, [ ὑπερήφανος (*hyperéphanos*) ] but gives grace to the humble [ ταπεινός (*tapeinós*): a devout reverence toward God ]." { See Proverbs 3:34 } (EXT)

**Synonym: spiritual maturity.**

As a believer grows in Bible doctrine, he eventually breaks through the maturity barrier and reaches supergrace status. Doctrine has built tremendous capacity in his soul, so the point where God can now entrust him with a surplus of grace blessings contentment and confidence for all circumstances, wisdom, to evaluate and adapt to the events of life, and concentration on Christ above all else.

Accompanying material blessings may take the form of wealth, professional achievement, or social and romantic relationships. The blessings are uniquely designed for each individual and given by God in His perfect timing. And in yet another grace privilege, the supergrace hero has dynamic invisible impact upon his personal surroundings, nation, or international mission field.

Progressing beyond supergrace, the believer intensifies his doctrinal intake and presses on through periods of underserved suffering—rigorous testing, pressure, and satanic opposition—to reach the crest of ultrasupergrace.



The ultrasupergrace believer is fully occupied with Christ, and hardships merely serve to heighten his contentment through increased reliance upon the Lord (Phil. 1:20–21; 3:8–14; Heb. 10:32–33; James 5:10–11).

In heaven, the fantastic dividends of supergrace and ultrasupergrace are parlayed into still greater rewards, called “surpassing riches,” which will glorify the Lord to the maximum throughout all eternity (Eph. 2:7).<sup>1</sup>

**James 5:11** We count those blessed [ present active indicative of the verb, μακαρίζω (*makarízō*) ] who endured. You have heard of the endurance of Job [ 'Iób (*Iób*); אִיּוֹב (*'iyyôv*) ] and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful.) (NASB)

1. You have several areas where you utilize spiritual capital. And, therefore, the big issue is: what if tomorrow, you have adversity, are you going to wake up with a day that God gives you, and have anything for adversity? If you do not, if you are minus doctrine, then you are going to be miserable. But, if you are plus doctrine, then you are ready for whatever tomorrow brings: happy times, or sad times. This is what you need.
2. The *King James Version* James 5:11 begins with, “Behold we count them happy.” This is a bit of a problem because some believers do not really know what true happiness is. What does the word mean?
3. In James it refers to understanding or patience, the present active indicative of the verb, μακαρίζω (*makarízō*). *Makarízō* means, “to congratulate.”
4. 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.
5. This verb means to recognize someone else's happiness. We recognize the happiness of those believers who are saturated with Bible doctrine. We recognize their happiness in prosperity. We recognize their happiness in adversity. We always recognize their happiness. "Congratulations, prophets." "Congratulations, Job," is what he is going to say. Later, he is going to say; "Congratulations, Elijah."

<sup>1</sup> “Supergrace” in *Thieme’s Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries. 2022), 261-62.



6. Do you know what happened to Job? Job had three real friends who flopped miserably. 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.
7. When adversity came and his sons and his daughters died, he lost all his wealth because great disasters, and his wife began to nag him. He did not lose his wife, because part of the disaster was for her to start nagging him.
8. When all these things hit, Job's three friends should have come and said, "Congratulations, Job." At that time, he was saying, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord," his wife said in Job 2:9, "Curse God and die!" Job responded to her in:

**Job 2:10** "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips. (NASB)

9. This is when his friends should have come in and said, "Congratulations, Job, I recognize your happiness sitting here on an ash heap." Job was also covered with ulcers.
10. But his friends should have come up and said, "Job, I can see that you've had it. You have lost all these loved ones. Your wife is now on your back. You have lost all your wealth and your influence. "Congratulations, Job," is what they should have said to him; but they picked away at him; until he became bitter.
11. When they kept repeatedly picking at him, he went into reversionism. He took a nosedive. But, you see, they failed to recognize his happiness.
12. On what was his happiness based? Children dying? No, that is not happiness, which is a great tragedy. Loss of money? No, he lost everything and was broke? No, that is nothing, and is not funny. It is tragic. This terrible illness plus this pain he endured is not funny either. But, with everything going against him, Job did have one thing going for him: Bible doctrine in his soul.
13. The Book of Job would be about four chapters long, instead of forty-two chapters; but their talking got out of line. Later, Job prayed for them. They were so deep in verbal reversionism that Job had to pray for them to get them to confess their sins.
14. Now, it is all here:



**James 5:11a** We congratulate [ aorist active participle of the verb, μακαρίζω (*makarízō*) ] them who have endured [ the aorist active participle of the verb, ὑπομένω (*hupoménō*) ] ...

15. What does this mean? Doctrine in the soul, plus suffering; and they continued “to endure” under the suffering, because they had doctrine in the soul. We congratulate them. Out of this comes true happiness.

16. These people endured and had happiness. James gives this illustration:

**They are Jews; they understand the Old Testament Scriptures. [ James is writing the first epistle in the New Testament, c. A.D. 45 ]** Yet, he must illustrate from Old-Testament passages. ] **James is one of the earlier books in the New Testament of which none were complete yet, so he must go to the Old Testament.**<sup>2</sup>

17. You have heard, aorist active indicative of ἀκούω (*akoúō*). This is written to the Jews of the twelve tribes, scattered. *Akoúō*: “You have heard and understood.” In the past you have learned some doctrine. You have studied the Book of Job [ Ιὼβ (*Iōv*); עִיּוֹב (*’Iyob*) ]. This refers to the patience ὑπομονή (*hupomonē*) of Job.

18. This is the noun. “Job stayed under doctrine”: *hupomonē* (ὑπό): “under” and *μονή*: “abide.” He stayed under doctrine. When, the news came in, in a very dramatic way: the Chaldeans have taken your camels. He lost all his transportation, all his 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.

**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)

19. Job had doctrine on his FLOT Line and spent it to adjust to the circumstances and adversities of his life. Under adversity, he had the capacity to spend doctrine from his inventory of biblical absolutes.

20. What follows in James 5:11 is the culminative aorist active indicative of the verb, ὁράω (*horáō*), in which he does not mention Job’s reversionism. That would anticipate what follows. Job did go into reversionism, but he recovered. His friends went into reversionism, he prayed for their recovery, and they did.

<sup>2</sup> James is still in the process of writing the first volume for the New Testament Scriptures.



21. This is followed by the phrase, “and have seen, this is: ὁράω (*horáō*) “a panoramic view”: Aorist tense points to when they studied Job from some teacher. The active voice: they sat and listened to the teaching of Job and understood it. The indicative mood: the reality of the fact that, when they did understand the teaching of Job, they were growing up and moving toward spiritual maturity.
22. This is followed by the phrase, “and have seen the end from the Lord.” This refers to the end of the Lord’s reference of Job’s suffering. The noun, τέλος (*télos*): “from the Lord,” is the ablative of Κύριος (*Kúrios*).
23. Also referencing events in the Old Testament, James refers to the grace application by Elijah showed divine mercy on the people of Israel. Their crops were being threatened by a drought which he appeals to the Father for his mercy in:

**James 5:17** Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

**v. 18** Then he prayed again , and the sky poured rain and the earth produced its fruit. (NASB)

24. Elijah prayed for a reversionistic nation, in James 5:17–18, Job prayed for his friends, and the Lord restored them. When Job went into great adversity, he had just three friends. He applied doctrine, and, as long as he did, even in suffering, everything was great. He was happy. He had +H: “... the enduring state of happiness, called ‘sharing the happiness of God,’ enjoyed by the mature believer.”<sup>3</sup>
25. However, his three friends began to work on him; and he phased-out doctrine and listened to these reversionists; and finally produced minus-H (-H) and fell into reversionism, from which he recovered, while his friends continued to harass him.
26. Then, after Job got straightened out, he finally recovered his three friends, who were down in reversionism. At that point, God told them, "You better listen to Job, and get him to pray for you." And then, He said; "Job, you pray for these people; and I'll forgive them."
27. After he did, they were restored, and God poured out fantastic prosperity on Job that was fantastic. All based on Operation Grace. This ends the parenthesis found in James 5:10–11 and brings us back to verse twelve. Below is the expanded translation of James 5:9–12 which both introduces and includes the two-verse parenthesis:

<sup>3</sup> “plus H (+H)” in *Thieme’s Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries, 2022), 198.



**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*) ]. See [ ἰδοῦ (*idoú*) ]: “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.

**v. 10** (Open parenthesis: 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.

**v. 11** Behold [ customary present active indicative of the verb, μακαρίζω (*makarízō*) ]! We count blessed [ aorist active participle of the verb, ὑπομένω (*hupoménō*) ] those having endured [ culminative aorist active indicative of the verb, ὁράω (*horáō*) ]. You have heard of the endurance of Job and you have seen the outcome of the Lord’s dealings, that He is full of compassion and is merciful. Close parenthesis] (EXT)

28. Today we resume our study following the parenthesis in James 5:10-11 at James 5:12. Following is the text of the verse in the New American Standard Bible:

**James 5:12** But above all [ The preposition δέ (*dé*) ], my brethren, do not swear (μή (*mē*) ὄμνυμι (*ómmumi*), either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment. (NASB)

1. The word which begins verse 12 is the particle, δέ (*dé*), that closes the parenthesis in verses 10 and 11. In verse 9, we began verbal reversionism with the principle of criticizing.
2. In verses 10 and 11, we have the completion of a dissertation on studying adversity for blessing. In verse 12, we resume verbal reversionism.



3. Verse 9 emphasizes the slander, criticism, maligning, and judging of others, especially of the pastor-teacher. Now verse 12 resumes the discourse with another negative. It begins with the present active imperative of prohibition of the verb, ὄμνυμι (*ómnymi*) preceded by the negative conjunction, μή (*mē*): “do not.”
4. The verb, *ómnymi* means to “make a promise or an oath.” Here the negative means to cover a lie by making an oath in the name of something allegedly trustworthy e.g., “As God is my witness.” But this is a means of covering a lie with an oath assigned to God to confirm the validity of one’s stated opinion as if it were divine writ.
5. Ergo: “I’d swear on my mother’s grave!” “I’ll swear on a stack of King James Version Bibles.” However, what this verse does not mean is due to the poor exegesis by the translators the King James Version.
6. The whole concept of reversionism is a fraud, this, obviously, will express itself in a verbal way. This deception of life is wrapped up in pious assaults in the name of God. It is often used in the way of honest, or respectable people to front a lie. Or, to institutions, which stand for the truth.
7. For an institution that stands for the truth in the court of law, it is necessary that whatever is bona fide evidence be presented. The person who presents the evidence must tell the truth, as far as he has observed whatever is involved; to put his hand upon the Bible, and to swear that he will “tell the truth, the whole truth, and nothing but the truth.”
8. Perjury is “swearing by another oath.” It is a reference to the fact that believers under reversionism, enter into verbal reversionism:

**Verbal sins (Sins of the tongue). Sins committed in speech, including lying, complaining, boasting, maligning, judging, vilification, vituperation, and gossip (James 5:9, 12). Fueled by mental attitude sins of arrogance and emotional reaction, the sinful tongue becomes a most devastating weapon. Fueled by mental attitude sins of arrogance<sup>3</sup> and emotional reaction, the sinful tongue becomes a most devastating weapon. (James 3:5–8)<sup>4</sup>**

<sup>4</sup> Verbal sins (sins of the tongue) in *Theme’s Bible Doctrine Dictionary* (2022), 196 (2).



**Summary:**

1. The believer building an Edification Complex and entering supergrace is honest in his soul. Supergrace is characterized by a number of things. For example, doctrine going into the left lobe; doctrine going into the human spirit. Doctrine cycling into the right lobe or the heart, going into the frame of reference, memory center, vocabulary, categories, norms and standards, launching pad. Doctrine forming the structure of the Edification Complex; and then, entrance into the super-grace life. **[See visual: Operation Double Z]**
2. In the super-grace life, the believer has capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for prosperity, capacity for grace. In addition to that, the super-grace believer has nobility. Supergrace is characterized by nobility. True human nobility is found in the super-grace hero. One of these heroes we will study at the end of this passage. He is Elijah.
3. Principle: If the super-grace hero is a noble person, nobility must always be related to the truth. Nobility cannot be related to lies.
4. Principle: It was the devil who fell from a high position, the highest any creature has ever occupied. He fell through lying and deceit. And, when he came to the woman in the Garden, he said, "The wages of sin is not death. You will not die. God is just trying to protect His power over you. He's afraid that you will become as smart as He is."
5. That really appealed to the woman. She wanted to be as smart as God was; so, she partook of the forbidden fruit to find out, not that she was as smart as God, but to find out how brilliant God really was. So, it did not work out for her at all. (See Genesis 3:1–7)
6. Now, man can, under grace, be a noble creature. He can be honest and forthright. He can have nobility of soul. The nobility of soul is in the super-grace area. Verbal reversionism displays the lack of nobility that comes to the believer in reversionism.
7. The believer that builds an Edification Complex of the Soul, or a super-grace believer, has nobility of soul, and therefore, honesty. He is honest, therefore, in the content of his speech. He is candid. He is frank. He is open, without fraud, without deceit, without deception. This reveals his nobility of soul.





8. This is also why the pastor-teacher must get to supergrace as quickly as possible: because, he is dealing with the truth, and he must always present the truth as it stands, without equivocation, and without compromise, no matter who it hurts, himself, or anyone else.
9. Now, we have a second **δέ** (*dé*) in this verse. This is its adversative use which is used to set up a contrast. This time used to show contrast between reversionism and supergrace.
10. The last principle in James 5:12 reads as follows:

**James 5:12b** but [ **δέ** (*dé*) ] **your yes is to be yes, and your no, no, so that you may not fall under judgment.** (NASB)
11. This summary appeal demands honesty for the individual, for groups of individuals, for governments, for everything that is related to a divine institution.
12. The appeals for consistency within the divine institutions with emphasis on individuals who are elected to service in the public weal. The core principle in such a category, places its emphasis on the individual to possess an inventory of establishment absolutes.
13. This also may be directed toward those who have authority in other areas of various institutions: medicine, commerce, theology, press, business, education, and research, each dedicated to the possession of personal integrity and honesty to make consistently honest daily decisions.
14. Presently, great focus should be on those who hold public office in which presently is destitute of those in charge who possess serious dearth of honesty, integrity, principles, standards, and common sense.
15. The verse is structured to give a wild vista of applications which are noted above. The personal yes or personal no for the individual must be informed by a high inventory of various categories of standards certified primarily by Scripture, the divine institutions, and those who practice the absolutes common to all areas of human functions that exist within the body politic.
16. From this broad spectrum of human interactions there is a broad inventory of what works and what does not in any given discipline. None of which are as refined as the sixty-six texts of the Holy Bible which provides for the reader the immutable absolutes of James 5, verse 12's admonitions: **“your yes is to be yes, and your no, no, so that you may not fall under judgment.”**



17. This final admonition in verse 12 demands honesty for the individual, for groups of individuals, for governments, for, in effect, everything that is related to a divine institution and most certainly for others who strive to attain and maintain personal integrity.
18. The honesty must apply to every divine institution. It must apply in every field of function in life, not just in one or two.
19. So, James admonishes us with his, “your yes, be yes and your no, no.” What does that mean? Does it mean that you can only answer in monosyllables, and say “Yes” or “No”? Not at all.
20. It is an idiom to “be honest.” It is an idiom to penetrate the superficialities of life and get down to what is most important. It is an idiom to express supergrace.
21. A super-grace believer possesses nobility of soul. A super-grace believer is a believer who has maximum doctrine in his soul. He has doctrine as *gnōsis* in his *kardía*. He has cycled it through *pístis*: “faith.” He has brought it into his human spirit as *epígnōsis*. He has mnumimnumitransferred it into his *kardía* as *sophía*, as *epístamai*, to know thoroughly.
22. He has constructed an Edification Complex from *epígnōsis* doctrine. He is now in the super-grace life with capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, and capacity for prosperity. He is now in the bracket of nobility.
23. In that process we have studied James 5:12. What follows is the context of James 5, beginning at James 5:1–6, where we noted monetary reversionism. James 5:7–8 took up the solution to it. James 5:9–12 deals with verbal reversionism.
24. We now resume our study with:

**James 5:12** But above all, my brethren, do not swear [ μή ὀμνῶμι (*mḗ ómnumi*) IM # 47 ], either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment. (NASB)

1. The verse opens with the phrase, “But above all, my brethren, do not swear.” “My brethren” refers to members of the royal family of God which occurs the moment each places his personal faith in Jesus Christ for salvation.

(End: JAS-18. See JAS-19 for continuation of study at p. 181.)

