

James, chapter five, verse twelve, continues our study of verbal reversionism. In verses one through six, we had a study of monetary reversionism. Verses seven and eight, the solution to it. Verses nine through twelve, verbal reversionism. Beginning in verse thirteen we will see the solutions. Before going there we must wrap up the analysis of James Chapter 5, verse 12:

**James 5:12a** ) **But** [ **continuative conjunction closing the parenthesi: δέ (dé)** ] **most importantly before all things, members of the family of God, stop lying** [ **present active imperative #47 of the verb ὀμνῶμι (ómnumi)** ], **or making promises with a solemn oath** [ **Operation Subterfuge<sup>1</sup>** ], **neither by heaven—using God as a front, neither by earth, using something regarded as sacred or honest, or respectable, neither a solemn oath, which is perjury when this is violated; ... (EXT)**

1. The word, “but,” which begins verse twelve, is a continuative conjunction intended to resume a discourse from verse 9. This particle actually closes the parenthesis. In verse nine, we began verbal reversionism with the principle of criticizing. In verses ten and eleven, we have the completion of a dissertation on studying adversity for blessing.
2. And, then, in verse twelve, we resume with verbal reversionism. Verse nine emphasizes the slander, criticism, maligning, and judging of others, especially the pastor-teacher. Now, verse twelve indicates Operation Subterfuge. The particle **δέ (dé): “But,”** is used to resume the discourse; and, in effect, closes the parenthesis. **Δέ** is the particle, used here in the Greek. It indicates that verses ten and eleven are a slight interruption. The purpose for that interruption was to take a discourse on the fact that there is suffering for blessing. That doesn't happen to be the type of suffering in this passage; but, there is suffering for blessing.
3. The translation is, “before all things.” The discourse started out indicating the fact that, in verse nine, verbal reversionism results in suffering for discipline. Just because a person may be a verbal reversionist and suffer from it, there are other types of suffering, which are designed for blessing.
4. Now, back on verbal reversionism, and suffering for discipline. James 5:9 reads:

**James 5:9** **Stop criticizing** [ **present active imperative mood #45 of prohibition of the verb, μή στενάζω (mḗ stenázō)** ] **members of the royal family of God, against others, fellow believers, so that you yourselves will not be judged. See, the Judge keeps standing in the past with the result that He keeps standing before the doors.** { **Opens the parenthesis at verse 10** }

<sup>1</sup> Philip Babcock Gove, ed. in chief, “Subterfuge: A deception by artifice or stratagem to conceal, escape, avoid, or evade; deception,” in *Webster’s Third New International Dictionary of the English Language Unabridged* (Springfield: Merriam-Webster’s, Inc., 2002), 2281.



5. Now, in verse twelve, we resume the discourse with another negative. Again, we're going to have the present active imperative with the phrase, “do not swear,” the present active imperative mood #47 of prohibition of the verb,

**James 5:12** But above all [ **The preposition δέ (dé)** ], my brethren, do not swear [ **μη̅ (mḗ) ὄμνυμι (ómnumi)** ], **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)

6. Ὅμνυμι (*ómnumi*) is the way it looks in the Greek. *Ómnumi* means to “promise with an oath,” to cover a lie by making an oath in the name of something that will act as a “front” for Operation Subterfuge. *Ómnumi* indicates that the content of what is said, is a lie. But, in order to make it appear as the truth, is to make some kind of a solemn oath with it. A typical solemn oath is, “As God is my witness, 'thus and thus' is true,” when it is not true at all. This is using God to “front” for a lie. This is called, Operation Subterfuge.
7. This subterfuge is addressed to fellow believers indicated by the term, “my brethren.” The slick-tongued rascal is lying to those with whom he associates in the local church: members of the royal family of God.
8. The negative [ **μη̅ (mḗ)** ] with the imperative mood indicates that the believers to whom this was originally addressed were doing it. In fact, they were actually believers involved in verbal reversionism. The present tense is a present tense of duration, which is called “retroactive linear aktionsart” and indicates these believers have been doing this since they got into verbal reversionism.
9. The active voice: the reversionistic believer uses a front for his lies to try to make them appear as the truth. Again, Operation Subterfuge. So, the passage begins:

**James 5:12a** But above all [ **The preposition δέ (dé)** ], my brethren, do not swear [ **μη̅ (mḗ) + present active imperative mood #47 of the verb, ὄμνυμι (ómnumi)** ], **either by heaven or by earth or “with any other oath” [ ἄλλος (állos) ὄρκος (hórkos) ]; ... [ prohibition of engaging in Operation Subterfuge ]**

1. We have already introduced the technique of including a “front” to back up the Subterfuge with an oath of which James provides examples: (1) “by heaven,” (2) “by earth,” or (3) “with any other oath.”
2. These “fronts” in the context of verse 12 are being used to attack a pastor-teacher by using one or more of these “fronts.” However, anyone may be the victim but in this passage the issue is an attack on the authority of the pastor-teacher and this has led to the loss of his authority over the congregation.
3. In the function of Operation Subterfuge, we have here the reversionist, who is doing it, and his victim; just as in verse nine.



4. “Grudge not” means, “stop judging, stop criticizing, stop maligning.” The victim of verse nine is the pastor-teacher. The victim in verse twelve is the pastor-teacher, again. The victim can be anyone in verbal reversionism. But, in this context, it is the pastor-teacher.
5. The authority of the pastor-teacher has been rejected. Since his authority is rejected, he has become the object and the target for criticism in verse nine. In verse twelve, he has become the object of “Operation Subterfuges”.
6. This is using something, ordinarily associated with the truth, to cover up for a lie. This indicates both instability and dishonesty in verbal reversionism.
7. What is used as a “front”? Our first phrase says: “Neither by heaven.” This refers to using God as a “front.” “As God is my witness”, some will say to cover up a lie. God is used as the “front.” God is associated with truth; and, therefore, if you want to make a lie more impressive, then mention the fact that God is the Witness that you are telling the truth.
8. Another offshoot of this is to stand up in a congregational meeting and say, “It's God's will that we do it this way.” That is merely an opinion. When an opinion is expressed as an absolute, it becomes a lie. To use God to “front” for the lie is, again, Operation Subterfuge, using something associated with truth in order to “front” for either an opinion set up as an absolute, or a lie set up as the truth.
9. Under Operation Subterfuge you take something verbally, like a lie, and say, in effect, “It is truth!” Or, you take an opinion, and make it an absolute. Doctrine *is* absolute. In either case you must have a “front” for acceptability. The phrase, “neither by heaven” refers to God, setting up God as the “front”.
10. Now, there are other ways, also, of covering a lie by setting up something that appears true, “neither by the earth!” This refers to a person using another person to cover for his lies. In this example, someone who is usually recognized as being truthful.
11. Therefore, the next phrase: “or with any other oath! These oaths vary: “I swear on my mother's grave.” “I swear on a stack of Bibles.” “I cross my heart and hope to die.” I don't know who's impressed by this; because, obviously, the individual involved who has used it, has no concept of death at all. All of these are fabrications. All of these are designed to function as “fronts.”
12. Now, what this verse does not mean and what it appears to mean because of a poor translation, has to do with profanity. This verse does not refer to profanity. This verse does not refer to taking the Lord's name in vain, except as it applies to using the Lord as a “front” for a lie.
13. This verse has nothing to do with using expletives, or even profanity. It does refer to honesty of soul expressed in human language.



14. When a believer enters into reversionism, one of the signs of his reversionism is dishonesty, fabricating lies and using something for a “front”. Reversionism is a life of deception, of pretense, of fabrication, of mendacity, and of dissimulation. The whole concept of reversionism is a fraud and will express itself in a verbal way. This deception is used in pious assaults in the name of God.
15. An institution that stands for the truth is the court of law. It is absolutely necessary that whatever is bona fide evidence may be presented. The person who presents the evidence must tell the truth, in so far as he has witnessed whatever is involved.
16. Perjury is “swearing by another oath.” See, it says in this passage:

**James 5:12a** **But above all** [ **The preposition δέ (dé)** ], **my brethren, do not swear** [ **μη̄ (mḗ) ὄμνυμι (ómnumi)** ], **either by heaven or by earth or “with any other oath”** [ **ἄλλος (állos) ὄρκος (hórkos)** ]; ... [ **prohibition of engaging in Operation Subterfuge** ]

17. This is a reference to the fact that believers under reversionism, entering into verbal reversionism, always function under Operation Subterfuge; and, they always have a “front.”

The believer building an Edification Complex and entering into supergrace is honest in his soul. Supergrace is characterized by a number of things. For example, doctrine goes 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.

18. Doctrine forming the structure of the Edification Complex; and then, entrance into the supergrace life. In the supergrace life, the believer has capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for prosperity, capacity for grace, and so on. In addition to that, the super-grace believer has nobility. In fact, supergrace is characterized by nobility. True human nobility is found in the soul of the super-grace hero. In fact, James will refer to one of these heroes in James 5:17 when he cites refers to Elias we will study at the end of this passage. He real name is Elijah.
19. Alright, if the super-grace hero is a noble person, nobility must always be related to the truth. Nobility cannot be related to lies.
20. It was the devil who fell from a high position, the highest any creature has ever occupied. Satan fell through lying and deceit. When he came to the woman in the Garden in Genesis 3:4-6, he said to her as indicated in:

**Genesis 3:4** **The serpent** [ **שָׁרָף (nahash): Satan** ] **said to the woman, “Surely you will not die!**

**v. 5** **“For God knows that when you eat from it your eyes will open and you will be like divine beings who know good and evil!”**



21. This cosmic rationale from Satan deluded the woman: "The wages of sin is not death. You will not die. God is just trying to project His power over you. Satan is afraid that you will lose, that you will take it from him. He's afraid that you will become as smart as He is."
22. This cosmic rationale appealed to Ishshah. Wanting to be as smart as God; 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 is. Yet his did not work out for her.
23. However, man can, under grace, be a noble creature. He can be honest and forthright. He can have nobility of soul. But nobility of soul is in the super-grace area. Satan's cosmic deployment of Operation Subterfuge is a part of that lack of nobility that comes to the believer in reversionism.
24. The believer, then, building 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. And, this reveals his nobility of soul. 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.
25. Now, we have a second use of the preposition **δέ (dé): "but"** in James 5:12. This is the adversative use to set up as a contrast. This time it shows the contrast between reversionism and supergrace. But in supergrace, LET BE is a present active imperative mood #48 of the verb, **ἐμῖ (eimí)**. This means, "keep on being," and is an absolute status quo verb.
26. The present tense and the imperative mood is a command to perpetuate something. It should always be that way and, there should be no exception. The absolute nature of this imperative mood is that you're your "yes" should always be "yes" and your "no" should always be "no"!
27. This is an idiom which demands honesty and straightforwardness of soul. It demands nobility and integrity of soul. It demands an expression of the soul's content in speech: honest, noble, related to doctrine, related to establishment. People often obscure the truth, or change the meaning of someone's actions, by leaving out something, or by adding something.
28. Therefore, the phrase in James 5:12, "Let your "Yes be yes," and your "no, be no," demands honesty for the individual, for groups of individuals, for governments, for, in effect, everything that is related to a divine institution. The honesty must apply to every divine institution. It must apply in every field of function of life, not just in one or two.



29. Therefore, your “yes” is to be “yes” and your “no” is to be “no.” What does that mean? Does it mean that you can only answer in mono-syllables, and say, “yes” or “no?” Not at all. It is an idiom to “be honest.” It is an idiom to penetrate the superficialities of life and get down to what is really important. It is an idiom to express supergrace. A supergrace believer has nobility of soul.
30. A supergrace believer is a believer who has maximum doctrine in his soul. He has doctrine as **γνώσις** (*gnōsis*) in his left lobe. He has cycled it through **πίστις** *leu*(*epígnōsis*). He has transferred it into his right lobe as **σοφία** (*sophía*), as *epístamai*: comprehension. He has constructed an Edification Complex from *epígnōsis* doctrine. He is now in the supergrace life with capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for prosperity.
31. He is now in the bracket of nobility. The superficialities of his life have been destroyed by Bible doctrine. Therefore, “yes” being “yes” and “no” being “no,” is a reference to the principle, now, that this person is an honest, not a superficial, person.
32. It is impossible, in certain areas of life, to be honest when you are ignorant. You can tell a lie. You can tell a deliberate lie, and that's dishonesty. But, to be honest sometimes demands knowledge. For example, politicians today, overall, are very dishonest, because they are stupid, because they are ignorant of what the establishment really means, and how it is related to God and how God has provided these things for our blessing as a group of people living together under the name of The United States.
33. All of these things require understanding. Therefore, the apostle John implored this to the Jews to whom he spoke the following in the Koinē Greek of:
- John 8:32** καὶ γνώσκω τὴν ἀλήθεια καὶ ἡ ἀλήθεια ἐλευθερώ  
ὑμᾶς: “you will know the truth, and truth will make you free.”
34. This proclamation has nothing to do with academic institutions. It has everything to do with Bible doctrine. What really frees the individual is Bible doctrine transferred from the Bible into his soul.
- “... your yes be yes and your no, no” becomes an idiom for honesty. Bible doctrine in your soul puts words in your mouth. God is not trying to tell you to answer in monosyllables. He is trying to portray the principle, through His apostle, James; that we, as believers in the Lord Jesus Christ, must have nobility of soul. An expression of nobility of soul is honesty. Whereas, the reversionistic believer, who is canaille in his soul, this individual expresses himself through dishonesty, through verbal reversionism.



35. Therefore, we have Operation Subterfuge. We have, in reversionism, the principle of using someone else as a patsy. We have violations, which come from Operation Over-think. This verse in its prohibition, is saying: "Avoid Operation Subterfuge." These things produce subjectivity. For, a believer in reversionism it is the antithesis of a believer in the supergrace. There is only one Celebrity in the Church Age, and that is the Lord Jesus Christ. Yet, there are many heroes—supergrace heroes. However, any supergrace hero can, almost overnight, become the lowest of low; and that comes in reversionism.
36. Next, we have a negative purpose clause: ἵνα μὴ (*hína mē*): “that not,” Followed by the verb, the aorist active subjunctive of πίπτω (*πίπτω*): “that you do not fall.” The word “fall” refers to a reversionist coming under divine discipline.
37. This sentence is called a culminative aorist. This is how this passage works:
- a. So far, we've had a series of aorist tenses, which have been constative. They tell you what not to do; but if you go ahead and do it, for example, you go negative toward doctrine.
  - b. That's one point of time. You continue negative toward doctrine until you build scar tissue on the soul. This builds up scar tissue on the right bank of the soul by a frantic search for happiness. False doctrine comes through the vacuum and attacks the right lobe.
  - c. You have emotional revolt of the soul. The practice of reverse process reversionism. While you are doing this, you come into a new issue called “divine discipline” which is an ongoing process in the soul.
  - d. The aorist tense is a culminative aorist. After entering into reversionism, you will not have just the occasional divine discipline from getting out of fellowship, which is often neutralized by rebound; but, you get into an area where rebound won't even help. It is called, in Second Thessalonians, “a deluding influence”:

**2 Thessalonians 2:9** The arrival of the lawless one [ **the anti-Christ** ] will be by Satan’s working with all kinds of miracles and signs and false wonders,

**v. 10** and with every kind of evil deception directed against those who are perishing because they found no place in their hearts for the truth so as to be saved.

**v. 11** Consequently, God sends on them a deluding influence so that they will believe what is false. (NET)



The word, “falling,” is repeated in this area of the Scripture. So, you find yourself under divine discipline, and things become progressively worse, until you reach the point of the sin unto death.

You can do nothing, except to confess your sins in rebound, which is a change of attitude from negative to positive. When you do, God provides a grace way, a grace procedure to recover.

- e. So, here is that area, now. “Falling” means “to fall into divine discipline,” to fall into a life of complete misery, to fall into the worst kind of a life, where suffering is not a blessing.
- f. God has designed, for the Christian life, all suffering for blessing. And, when you fall into divine discipline perpetuated in reversionism, there is no blessing, it is only cursing. Cursing can only be turned to blessing through some principles that are involved in reversion recovery when it is an extreme case.
- g. The last phrase in James 5:12 is the phrase “judgment”: “You may not fall under judgment, ὑπό κρίσις (*hupó krísis*).
- h. This refers to divine discipline of the reversionistic believer; and, especially, in the area where he begins to practice reverse process reversionism.
- i. What types of reverse process reversionism have been practiced? This takes us back to James 5:1-6, where we saw the practice of monetary reversionism.
- j. Previously we noted that money is a blessing in life. But, it becomes a blessing to the believer only when doctrine is first. When the believer goes negative and gives doctrine the shaft, and then goes simply for money in a frantic search for happiness, then, that's the practice of reverse process reversionism, monetary type.
- k. When doctrine is rejected, often the pastor-teacher is rejected and criticized. Red Alert: The man with the gift of pastor-teacher who is doing his job accurately from the pulpit, he has a wall of fire that protects him.
  - i. It does not matter how many parishioners attend, the issue is the accurate teaching of doctrine for those who do attend and metabolize the teaching and continue the process of growing in grace.
  - j. We have also seen, doctrine is rejected, and in this case, the pastor-teacher is rejected, he is criticized. He is maligned. He is judged. He's the victim of Operation Subterfuge. In association with that is the addition of verbal reversionism.





- k. Verbal reversionism means there are those, who have become the subject of divine discipline which becomes progressively worse.
- l. It all started in James 5:9 where we first encountered the scene where “the Judge is standing right at the door.” He is the One who unleashes the forms of discipline that include forms of divine discipline.
- m. If uncorrected, eventually, there is the dying stage. Soon we will study in this regard the Doctrine of the Sin unto Death where we going to see that dying precludes dying grace. Where dying grace is not available then there is instead a miserable death under the sin unto death.
- n. This is eliminated at the moment of physical death when the believer enters into the presence of the Lord. '

**Revelation 21:4** “He will wipe away every tear from their eyes; and there will no longer be any death; there will be any mourning, or crying, or pain; the first things have passed away.

- o. That doctrine occurs after physical death, but in time there is still the issue of the Judge standing at the door and knocking.

**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. (EXT)

- p. When the Lord stands at this door and knocks it is a warning for the administration of divine discipline. First there is a loss of health followed by the warning of the sin unto death.
- q. This is the introduction of a process that warns the believer to orient and adjust to his spiritual status quo. This is a grace process that warns the believer through intensified levels of discipline to get his spiritual life back in order.
- r. These warning come in three levels and at any level the believer could orient and adjust, rebound, and reorient.
- s. The first stage has to do with rebound: confession alone to God alone. Failure to do this results in the first stage of discipline which is a loss of health. That will be the subject in verse 16.



- t. The second stage is dying that includes loss of health, vv. 14–15.
- u. The third stage is national crisis and the Fifty Cycle of Discipline for the client nation, vv.16–18.

### Details on the Sin unto Death:

1. There are three stages in the process of a believer's spiritual decline being documented ending in the sin unto death.
2. During any one of these three stages a believer through rebound can recover.
3. The issue post recovery is to continue one's consistent study of doctrine, either face-to-face or by means of an electronic contrivance.
4. Recovery could occur in any of the three stages but one's physical health is endangered as the process continues unabated.
5. Yet, recovery of one's spiritual life would enable the believer to recover and resume his spiritual life.
6. In each stage there is a loss of health. Stage 1 is halted by rebound recovery which is covered in verse 16.
7. Failure to recover in Stage 1 moves the believer into stage 2 where physical health further declines leading to the sin unto death. This is documented in verses 14 and 15.
8. Failure to recover in stage three results in the physical death of the individual.
9. When enough believers move through these two stages the spiritual impact of the client nation creates a vacuum into which rushes the lie augmented by the corrupt and caustic souls of those who rush in to replace the dislodged believers who vacate the spiritual battlefield or die the sin unto death.
10. It is during these last two periods that a vacuum is created that sucks the cosmic lie into the body politic and chaos emerges into the client nation's system of economy, establishment principles, public order, and common sense.
11. Into this vacuum rushes the cosmic lie which is documented as stage 3 in James 5:16–18.
12. The United States of America has for almost 4 years carried out these four stages of national suicide. Its collective recovery hand in the balance come the elections in November 2024. Include the USA in your prayers.
13. God directs and controls historical activity on the basis of client nations and each is responsible for (1) evangelism, (2) teaching of doctrine, (3) protection and communication of Bible doctrine, (4) provide a haven of Jews in the nation, and (5) send out missionaries to evangelize other nations.

**(JAS-20. See JAS-21 for continuation of study at p. 201.)**

