

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.”³
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:

³ “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 (*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)

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 arrogance³ and emotional reaction, the sinful tongue becomes a most devastating weapon. (James 3:5–8)⁴

⁴ 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.

