

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 *kardia*. He has cycled it through *pistis*: “faith.” He has brought it into his human spirit as *epignōsis*. He has mnumimnumitransferred it into his *kardia* as *sophia*, as *epistamai*, to know thoroughly.
22. He has constructed an Edification Complex from *epignōsis* 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 [μὴ ὀμνῶμι (*mē omnumi*) 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.)