

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 transferred it into his *kardia* as *sophia*, as *epístamai*, 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 [ μή ὀμνῶμι (*mē 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.)



2. “Do not swear” is introduced by the negative conjunction of prohibition of, **μὴ (mḗ)**. This is followed by the present active imperative of prohibition of the verb, **ὄμνυμι (ómnumi)**: “To take or make an oath: (**ὄρκος [hórkos]**).”
3. This negative mandate refers to a total prohibition of swearing whether in heaven or on earth.
4. James goes on to include any other oath one might have in his vocabulary and referred to as “any other oath.” The restrictions are considered to cover all aspects of swearing which are prohibited by the imperative mood.
5. The targets of this imperative are in the context of James 5:9 through 12 which are pastors-teachers or evangelists. These men were imputed one of these spiritual gifts at the moment of salvation. Some of these men pursue a communication gift while others do not.
6. It never crossed my mind until the 1970s, but the nuances had already begun to reveal themselves since I was inspired to pursue broadcasting. I earned a Bachelor of Arts degree with a major in broadcast communications and a minor in print journalism at The University of Alabama. Post graduation, I worked in television at Montgomery’s WSFA Television, the **Alabama** ETV studios on the **Auburn** campus, and developed the studios on the **Troy** University campus.
7. I mention all this because from childhood I was very willing to communicate verbally while relaxed before classmates and from public venues which ultimately led me to pursue a major in communications at Alabama.
8. Having an early career in electronic communications and some print, were the underpinnings of what would eventually be revealed to me that the trends to communicate verbally could just as well be expressed from a pulpit, provided I would prepare myself for the ministry.
9. Having the “gift of gab,” as my dad referred to it, this may also have been indicators that, of all the assets I had been provided, believe it or not, one was the spiritual gift of pastor-teacher. If I am not fired by Grace Doctrine before February of 2025, I will have logged 40 years as the pastor of this local church. My first sermon at GDC occurred in mid-January 1985.
10. Numerous men, of both Old and New Testaments, became communicators of divine truth both written, oral, or both. God the Father knew who these men were and at the right time in history, led them to either write, teach, or do both.



11. With a wife and three children, for whom I was responsible, I nevertheless made the decision to pull up stakes in south Alabama and move from a town of 12-thousand Trojans to the multi-million souls living in Houston, Texas, and placed my family into the congregation of Berachah Church, 2815 Sage Road, pastored by Rev. Robert B. Thieme, Jr.
12. For over seven years we attended Bible classes every day, Sunday through Friday. Doctrine was taught seven hours a week. I volunteered to teach the students of Berachah Prep School until I left Houston for the environs of St. Louis County, Missouri, in January 1985.
13. Presently, we are studying the *Letter of James* and have advanced in our studies to chapter 5, verse 12 which reads as follows:

**James 5:12** **But** [ δέ (*dé*): the parenthesis is closed following verse 11. This resumes the context that began at James 5:9 ] **above all fellow believers, do not swear** [ μή (*mé*) + the present active imperative of prohibition of imperative mood # 47 of the verb, ὄμνῶμι [ *ómnumi* ]: **do not engage in Operation Subterfuge .... (EXT)**

14. 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 see the solution.
15. The word, which begins verse twelve is a particle to resume a discourse and which closes the parenthesis which occurred in verses 10 and 11. James 5:9 addresses verbal reversionism with a criticism. Verses ten and eleven, are a dissertation on studying adversity for blessing.
16. In verse twelve, the text resumes with the issue of verbal reversionism. Verse nine emphasizes the slander, criticism, maligning, and judging of others, especially of the pastor-teacher. The particle, δέ (*dé*) is used to resume the discourse in verse 12 and, in effect, closes the parenthesis.
17. The particle indicates that verses ten and eleven was an interruption. The purpose for that interruption was to take a discourse on the fact that there is suffering for blessing. This doesn't happen to be the type of suffering in this passage; but there is suffering for blessing.
18. The translation should be, "before all things." The discourse started out with, indicating the fact that, in verse nine, verbal reversionism results in suffering for discipline. Now, however, just because a person may be a verbal reversionist and suffer from it, there is other type of suffering, which is designed for blessing.
19. Now, back to verbal reversionism, and suffering for discipline in James 5:12:



**James 5:12a** { This resumes the context from James 5:9 } But above all fellow believers, do not swear [ μή (*mḗ*) + the present active of prohibition of imperative mood #47 of the verb, ὀμνῶ (*omnúō*) ] ...

20. Ὀμνῶ means to, “make a promise with an oath;” “to cover a lie by making an oath in the name of something that will function as a subterfuge.” Always, *omnúō* indicates that the content of what is said, is a lie. But, in order to make it appear as the truth, make some kind of a solemn oath with it: “Subterfuge: Deception is a general term for any sort of deceiving by whatever methods or for whatever motive.”<sup>1</sup> And, in that solemn oath, precede it with prefixes: “As God is my witness, thus and thus is true,” when in reality it is not true at all. This is using God to confirm a lie. This also may be called, “Operation Subterfuge.”
21. “But above all, my brethren (fellow believers).” This refers to members of the family of God. Man enters the family of God by personal faith in the Lord Jesus Christ. These believers are presented as fellow believers: “brothers and sisters.”

**James 5:12a** { This resumes the context from James 5:9 } But above all fellow believers, do not swear [ μή (*mḗ*) + the present active of prohibition of imperative mood # 47 of the verb, ὀμνῶμι [ *ómnumi* ]: do not engage in Operation Subterfuge ...

22. The negative μή (*mḗ*) plus the imperative mood indicates that the believers to whom this was originally addressed were doing it. In fact, they were believers involved in verbal reversionism through speech. The present tense is a durative application which is called “retroactive linear aktionsart”<sup>2</sup>; and it indicates that these believers have been doing this ever since they got into verbal reversionism.
23. The active voice: the reversionistic believer uses a front for his lies to try to make them appear as the truth. Ergo: “Operation Subterfuge.”
24. The victim of verse nine, according to what's coming up, 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 authority pastor-teacher has been rejected.

<sup>1</sup> “Deception”: Subterfuge: Deception is a general term for any sort of deceiving, by whatever methods or for whatever motive,” ed. Philip Babcock Gove, *Webster’s Third New International Dictionary of the English Language: Unabridged* (Springfield: Merriam-Webster, Inc., 2002), 585.

<sup>2</sup> “Aktionsart,” *Aktionsart* is a more objective statement of the *actual nature* of the action or situation. This is based not on the tense-form of the verb which specifies action, but on a combination of lexis (what the word means in context, this is what many intermediate and advanced Greek grammars and some commentaries are discussing when they talk about such categories as iterative, customary, tendential, gnomic, and so on. (Rodney J. Decker, *Reading Koine Greek* [ Grand Rapids: Baker Academic, 2014) ], 226).

