



## Verbal Reversionism

The devastation of verbal reversionism results from general gossip and maligning, but the worst is when it tries to destroy the pastor-teacher.

In James 5:9, “Do not complain” is the present active imperative of στενάζω (stenazō) and means to ventilate, to complain, to murmur, to criticize, to malign, to slander. The present tense is a customary present and means something that occurs habitually, it is a manner of life to do this. The active voice means the action is produced by a reversionistic believer, whose frantic search for happiness involves putting down others. This is accomplished by sins of the tongue and specifically, putting down the pastor-teacher. The imperative mood plus the negative means to stop doing something that is already in process.

*“Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.” (James 5:9, NASB)*

In the phrase “against one another,” we have the preposition *kata* plus a reciprocal pronoun taken from *allos* and means “against one another of the same kind.” Stop criticizing against others of the same kind or other believers that are members of the family of God. See category on [Sins of the Tongue](#).

“May not be judged” is the aorist passive subjunctive of κρίνω (krinō) and means to be judged or disciplined. The constantive aorist gathers all into one every time you are disciplined. The passive voice means the reversionistic believer receives discipline from God. The subjunctive mood goes with the purpose clause.

In James 5:9, “behold” is ἰδοῦ (idou) the demonstrative particle derived from the aorist middle imperative of *horao* and is used for emphasis or to concentrate on this doctrine. “The Judge” is κριτής (kritēs) in the Greek. You are critical of others, now you face the ultimate Judge – Jesus Christ. “Standing right at the door” is the perfect active indicative of ἵστημι (histēmi). He stands in the past from the time you go into reversionism and continues to stand up to the present.

When the believer gets out of fellowship, the answer is always confession of sin to God the Father. For the believer in reversionism, the believer gets divine discipline that may include illness. This is Christ knocking at the door. If it continues long enough, then it may become terminal, that is the sin unto death. First they won’t confess their sins, second they can’t confess them, third their strong delusions prevents them from confessing or naming their sins to God.

A corrected translation of James 5:9 is, “Stop criticizing members of the family of God against others of the same kind that you not be disciplined, behold the Judge stands at the door in the past with the result that He keeps on standing now before the door.” The knocking on the door is the disciplinary knocking of the Lord against reversionism. If you won’t pay attention any other way, you’ll pay attention when you hurt bad enough!

There are three types of divine discipline in reversionism. There is maximum discipline including the sin unto death, divine discipline that includes illness, and national catastrophe or the fifth cycle of discipline. Note the principle that continued sinning without confession of sin to God the Father leads to ever intensifying divine discipline that effects the believer and the nation. Recovery from reversionism is always the same – decide to name your known sins to God the Father thus returning to fellowship with God and get back to the intake and application of the Word of God. James 5:14-20.



*“Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. 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. Then he prayed again, and the sky poured rain and the earth produced its fruit. My brethren, if any among you strays from the truth and one turns him back, let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.” (James 5:14-20, NASB)*

In Revelation 3:16, “hot” refers to the spiritually mature believer and “cold” refers to the unbeliever. “Lukewarm” refers to the reversionistic believer. The Judge stands before the door to wake you up, to get you to come out of it and get with Bible doctrine, His thinking. It is an expression of His love, His essence.

*“So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.” (Revelation 3:16, NASB)*

Constant criticism, slander, maligning, and judging are signs of reversionism. Habitual and unrestrained verbal sins are signs of reversionism. The believer in reversionism cannot redeem the time. This is what the book is all about. Don’t be a hearer of the Word only. Be a doer of the Word.

For the critical reversionistic believer, God has a system of disciplinary warnings - the knocking on the door. Not only is the believer under divine discipline miserable, they are not even fulfilling the purpose for which they remain in this life, but this is a manner in which God seeks to get their attention. You can come to Bible class and get Bible doctrine under your pastor-teacher when you orient to his authority. Conversely, you can go negative to your pastor-teacher and thus come directly under God’s disciplinary authority. You have wandered out from the local church and God hits you with divine discipline. The only way you can recognize the pastor-teacher’s authority is in his teaching of Bible doctrine.

The only way God can get your attention when you have left the local church, out from your right pastor, is to knock on the door. If it hurts enough that you pull up, then He has gotten your attention. Not one ever died under the sin unto death unless they were into reversionism for a good while.

From the end of James 5:9 to the beginning of James 5:12, there is a parenthesis. This parenthesis answers a question concerning undeserved suffering. The reversionist suffers for discipline. The growing believer suffers with undeserved suffering for blessing and identification with Jesus Christ. See category on [Undeserved Suffering From Testing](#).

### **The Solution to Verbal Reversionism**

In James 5:12, “do not swear” is the present active imperative of ὀμνῶω (omnuō) with a negative and means to make a promise with an oath, to make a lie by using a respected front, to bolster a statement that is untrue by calling upon deity. Stop lying and using something or someone else to cover for your lie. This is the speech of the reversionistic believer. The victim turns out to be the pastor-teacher in James 5:9 and again in James 5:12. The authority of the pastor-teacher has been rejected. Stop making promises with an oath which is a sign of instability and dishonesty.

*“But above all, my brethren, do not swear, 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.” (James 5:12, NASB)*



Here, God is used as a front. God is associated with truth and therefore if you want to make a lie more impressive, mention the fact that God is the witness that you are telling the truth. 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 and when an opinion is expressed as an absolute, it becomes a lie. To use God to front for the lie is nothing more than an evil deception.

“Either by heaven or by earth or with any other oath” refers to either God, angels, etc. This is a person using another person recognized as being truthful to front for their lies or swearing by an institution that is recognized as being truthful. Examples are; “I swear by my mother’s grave, I swear on a stack of Bibles, I swear so help me God, and I cross my heart and hope to die.”

This verse does not refer to profanity. It has nothing to do with damn or hell. It refers to honesty of soul expressed in human language. Reversionism is a sham of life, a life of pretense, of provocation, of mendacity, and of hypocrisy.

The believer building an edification complex of the soul and entering into spiritual maturity is honest in their soul with capacity for freedom, life, love, happiness, prosperity, grace, status symbols, and nobility. True nobility is found in the spiritually mature believer. They are honest in their speech, candid, frank, and open, without fraud, without deceit, without deception. This reveals the mature believer’s nobility. The speech and consistency of the individual go together.

In James 5:12, “but your yes is to be yes, and your no, no” is an idiom for honesty and objectivity, not superficiality. Superficiality is building a ministry on another person like a pastor, a friend, others wives, etc. so as to blame the course of action in your life on someone else. Many times politicians know better, but it is, “What do people want me to do” with a twist. “Will it get votes?” “So that you may not fall under judgment” is the aorist active subjunctive of πίπτω (piptō) plus ὑπό κρίσις (hupo krisis) and refers to reversionism falling under divine discipline or judgment.

A corrected translation of James 5:12 is, “And more important before all things, members of the family of God, stop making promises with an oath, neither by heaven, neither by earth, neither by any other oath, but your yes keep on being yes, and your no, no that you fall not under judgment.”

### **Pray For Those in Reversionism**

The spiritually mature believer can pray for themselves during a time of personal pressure or adversity and the answer will be phenomenal. The prayer of a mature believer can even change the destiny of an entire nation. James 5:13.

*“Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises.” (James 5:13, NASB)*

The spiritually mature believer can pray for a reversionistic believer under the sin unto death. James 5:14-15.

*“Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.” (James 5:14-15, NASB)*

The spiritually mature believer can pray for a reversionistic believer under divine discipline and is very ill. God has been knocking on the door more strongly. James 5:16.

*“Therefore, confess your sins to one another, and pray for one another so that you may be healed. The*



*effective prayer of a righteous man can accomplish much.” (James 5:16, NASB)*

The spiritually mature believer can pray for a nation in reversionism to avoid the fifth cycle of discipline. James 5:17-18.

*“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. Then he prayed again, and the sky poured rain and the earth produced its fruit.” (James 5:17-18, NASB)*