

27. Yet, there are those in James' church in Jerusalem who, although saved, have chosen the road "most traveled by," portrayed by James in his Letter and because of this he constantly berates the parishioners.
28. James is teaching them about how to live on the road "less traveled by" while their road "leads on to way" in the throes of reversionism.
29. Frost's poem is an excellent dossier on those whose "way leads on to way" in James' church. He wants them to take the road "less traveled by" while they want to keep on doing what they have always done, and with no letup.
30. Thus, James 5:1 works out a title for "more of the same" from James. He wants them to travel the road to spiritual maturity while they are determined to continue on the road to ruin.
31. He doesn't rip them up at first, but yet he scolds them. The verse begins with the present active imperative of the singular verb, ἄγω (*ágō*): "to lead forth," is the basic idea, but James' approach is to use the verb idiomatically.
32. He follows it with the temporal adverb, νῦν (*nún*): "now." Together it functions as an exhortation implying that which should be "done now, at once, or on the spot."
33. James is scolding these men with the command, "Aw, come on now!" This is followed by his identification of those he is addressing with the masculine plural of πλούσιος (*plousios*): "you rich, wealthy men."
34. They are rich, wealthy, well-fixed, and prosperous. I once encountered a certain rich man in Troy, Alabama. My father was not one of them, but he wasn't poor either. He made a good living because we wanted for no necessity.

There were some locals who did have a lot of money. One lived in a big house on North 3-Notch Street which was between Court Square to the south and where my grandparents lived to its north on Orange Street. When a child, if my dad wanted to go somewhere, he walked and, on occasion, his route took him past this rich man's house. One day, as he was walking by, the rich man was sitting on his front porch eating a peach with a basket of peaches by his side. He said to my Dad, "If you can pick up this basket of peaches and carry it home, you can have the peaches." Of course, my Dad could not do that so the man responded, "Maybe when your older you could give it a try," as he continued to eat his peach. My Dad had a term for that man and others like him. He called them, Mr. Got Rocks. This man had many rocks, and it wasn't just for bragging. He was super rich and thus had numerous "rocks".



35. But was he happy? I have no way of knowing. But to badger a child to try something he could not accomplish was cruel which earned from my Dad the moniker, Mr. Got Rocks.
36. This example indicates that this man was not happy. No adult should ever be cruel to children. James's parishioners may not have been such men, but they were clearly involved in many cosmic applications.
37. They were missing out on the advantages afforded by a grace mental attitude and the benefits a doctrinal inventory provides.
38. Doctrine produces a relaxed mental attitude and is the pathway to supergrace. Without doctrine, cosmic believers become enmeshed in the lifestyle of reversionism. This mentality is the bane of those who are saved but have no functional doctrinal inventory of ideas.
39. We have just completed the Doctrine of Fragmentation. The people who are among this ilk are described throughout The Letter of James. Chapter Five, verses one through six, introduces two doctrines that are diametrically opposed to each other.
40. First is the Doctrine of Capacity Righteousness and second is the Doctrine of Reversionism. God wants to provide the former while the believer wants to acquire happiness through his own human efforts.
41. James 5, Chapters 1–6 reveal the system that the reversionist assumes will bring him happiness, but which is pursued by human viewpoint. This man's happiness is based on human viewpoint, not doctrinal absolutes.
42. Conversely, "to use or adopt measures to obtain with a view to some end, as to reach, accomplish, obtain; to follow, as a wise course."
43. These pursuits may be exercised to the fullest by the believer who has advanced to the level of supergrace which is defined as follows:

Supergrace. The mature status by the believer who is grace oriented to the maximum, who appropriates and utilizes all of God's grace provisions for life on earth. In this advanced stage, the believer experiences the "greater grace" of James 4:5–6:⁴

James 4:5 Do you presume that Scripture speaks to us to no purpose with regard to jealousy? **(The Holy Spirit, Who dwells permanently within us, deeply loves [ἐπιποθέω (epipothéō): "To desire earnestly ... to long after, to love] us."**

⁴ R. B. Thieme, Jr., *Thieme's Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries, 2022), 261.



James 4:6 Moreover, He gives amazing [or greater] grace. Therefore, Scripture says], “God is opposed [the static present middle indicative of the verb, ἀντιτάσσω (*antitássō*): a military term describing the battle order of divine deployment in the Invisible War] to the arrogant,” [ὑπερήφανος (*hyperēphanos*)] but gives grace to the humble [ταπεινός (*tapeinós*): a devout reverence toward God].” { See Proverbs 3:34 } (EXT)

44. James, chapter 5, verse one, begins with an idiom, the present active imperative of the interjection, ἄγω (*ágō*): “to lead forth,” followed by the temporal adverb, νῦν (*nún*): an exhortation implying that what is to be done or should be done right now and on the spot: “Come on now!”
45. James follows this command by identifying the men he addresses with the vocative masculine plural of the adjective, πλούσιος (*plousios*): “rich men.”
46. We are now in the fifth chapter of the Letter of James. He has been on a diatribe for 88 verses and now he’s got these wealthy reversionists to deal with.
47. The issue James addresses is not the fact these men are wealthy, but that they are reversionists. They have taken advantage of the free enterprise system. They have invested in farming. They have hired men to plant and raise crops, and finally to harvest the produce.
48. This is free enterprise, which is not only an honorable profession, but one necessary to provide food for the people of Israel.
49. To raise their crops and harvest them, the owners hired men to do the various tasks necessary to get the crops to the distributors, i.e., local grocers.
50. The laborers did the work, but these men did not pay them at all. We will learn about that problem later in the chapter.
51. Right now, we have some rich guys which means they have the capital to invest in agriculture, get the crops harvested, sell it to dealers, and take the proceeds to the bank.
52. That’s all well and good. However, they were not honorable to the people they hired to do the work. Although the harvest was sold to grocers, those laborers will likely not sign on with these men next season.
53. Once the word gets around, the rich men will not have workers to hire, harvest, and bring in the crops. This is where the citizens will get into the act once they learn how the investors treated the laborers unfairly.
54. End result: people will go hungry which will cause a recession in the land of Israel, provided the same men are back to do more harm.



55. This would result in the investors not being able to hire workers for harvest the next season. These men were happy last year after they sold their bumper crop. But because they cheated the harvesters last year, they will not be able to gather a harvest the following year.
56. So, what's the bottom line the next year? Unhappiness!
57. What's the result? Weeping and howling!
58. The word “weep” is the ingressive aorist active imperative of the verb, **κλαίω (klaiō)**. The ingressive aorist indicates the beginning of the action of crying. To dramatize this action, the verb should be translated, “You rich men, break out crying!” This command is verbalized by James.
59. The crying is initiated by his status quo of reversionism and thus is commanded by James to start the process of crying and the imperative mood is a command to do so.
60. Next, James orders the men to “howl,” the plural present, active participle of the verb, **ὀλολύζω (ololúzō)**: “to scream, shriek, or howl.” Here are two emotional outbursts. First these men start crying, but then the crying intensifies into howling.
61. The realization of the ramifications of their predicament results in a complete emotional breakdown. These men are rich, but at the same time they have nothing.
62. There really is nothing wrong with money or having it. It is the medium of exchange in a capitalistic economy. Thus, money is an innocent asset in denominations generally of coin or paper or the current threat of “bitcoin.”
63. Therefore, there is nothing inherently wrong with money and having it is not the issue. The real issue is the capacity for money in the soul of its possessor.
64. Money is a necessary medium of exchange for goods, services, and properties. It is however the innocent cause of both its misuse and lack of capacity.
65. The problem with our guys in James: Chapter Five is that they do not have the capacity to use money properly. They cheated the workers who harvested the crops. By keeping the money, they demonstrated the fact they had no capacity to own a lot of money, a fact that comes out later in the passage.
66. The capacity for money must be understood or the cosmic believer will not use it wisely. They have lots of money, but owning it presented the problem of not having no capacity.

