

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.

