

11. The intended objective in the believer's life is to advance to spiritual maturity at which point the person's soul has capacity for numerous blessings including freedom, life, love, happiness, prosperity.
12. The word "brethren" in verse 7 is a collective of the plural noun, **ἀδελφός** (*adelphós*), referring to the members of the family of God, but it is vocative plural masculine and is also translated, "brothers."
13. Next, we note the word, "therefore," the inferential conjunction, **οὖν** (*oín*), translated in reference to what preceded and introduces a conclusion which in context refers to the option that they do not have to die in reversionism.
14. All that is required is confession alone to God alone. "Be patient"—*makrothuméō* — is in the present tense. The tense is aorist and should be translated "have patience" which requires these believers to volitionally get back inside the bubble.
15. This imperative is a command along with the aorist tense which is constative thus requiring these believers to use their doctrine to confess their sins and get back in fellowship.
16. What follows is a formula. The first responsibility is to have patience. As farmers they must have a relaxed mental attitude, depend upon the grace of God, and recognize that in the devil's world their crops will have productive and lean years for produce.
17. There are methods on how to prepare for the lean harvest. Store up in the good times on which you may rely during the lean. This enables these farmers to enjoy a relaxed mental attitude.
18. This requires ongoing patience year after year which is to remain "company policy" until they retire, sell out, or die. But this mindset is to remain as their standard strategy for how long? What James writes next is the phrase, "... until the coming of the Lord."
19. James mentions in his Letter, c. 45 A.D., about the Rapture of the church in James 5:7–8. Later Paul made similar statements in his texts including: 1 Corinthians 15:51–55 and 1 Thessalonians 4:13–18.
20. Here we are in 2023, almost two millennia later, as we anxiously await the Rapture of the church. Well, it is the next event on the prophetic agenda and its occurrence remains imminent.
21. Client Nation America is presently under siege by Lucifer's no-holds-barred assaults on its institutions, most significantly its Constitution, which is being ignored by the present majority and doubted by many of its citizens. The Supreme Court has been primarily mute about the violations of its original text and subsequent Amendments.



22. In concert with this is the shrinkage in the number of positive believers who are distracted by the machinations of fearmongers, propagandists, and political blowhards.
23. Therefore, why, in the face of evident Dark-Side strategists' open deconstruction of establishment laws and standards, do Christians cower as if whipped into line by these revolutionaries?
24. Believers have the leverage to stand fast with doctrine, especially under the principle that the Rapture is daily drawing nearer in concert with Lucifer's ongoing strategy to seize total control of the planet.
25. With these circumstances in mind, let's continue with verse 7 and the phrase, "Be patient, members of the royal family of God, until the coming of the Lord,"
26. The word "coming" is the description of time: **παρουσία (parousía)**: which in this context is prophetic of the Rapture of the church at which time believers who are alive will be removed from the earth and ushered into the Third Heaven with Jesus Christ.
27. This event removes all believers from the earth which is then populated only by unbelievers. The Tribulation is a seven-year period of galactic chaos until Jesus Christ returns to restore order with His Second Advent.
28. This dispensation is referred to as the Millennial Kingdom of Christ which obviously will last for one thousand years.
29. Verse 7 continues with a second topic. The historical context for the Letter of James is the dispensation of the Church Age which began following the resurrection and ascension of Jesus Christ in c. A.D. 30. The Letter of James was written c. A.D. 45.
29. In verse 7, we have the introduction of a **γεωργός (geōrgós)**: Literally: ground, earth, land, but in context refers to "a farmer: a man whose profession is to plant, cultivate, and harvest crops."
30. This is singular which describes the profession of those mentioned by James in Chapter 5, verse 1, as "rich men." There are at least two of them. They possess a lot of land: real estate. They have become successful farmers: agronomists or experts in land management.
31. To acquire a return on their money, they decided to plant crops. Their previous successes gave them respect for being successful entrepreneurs. This gave them a track record to convince others of their expertise.
32. With their established reputations, the men wait for the "precious produce of the soil: "precious" is the adjective, **τίμιος (tímois)**, plus the noun, **καρπός (karpós)**: the resultant "produce" from the "soil": **γῆ (gē)** i.e., the "Earth."



33. For this harvest to materialize, the workers and the investors must keep on being “patient,” the present active participle of the verb, **μακροθυμέω** (*makrothuméō*).
34. This verse begins with the aorist active imperative of *makrothuméō*): “you must keep on being patient.”
35. It has been said that patience is a virtue. If this is true, then how is this word defined? Let’s see from the definitions contained in: *Webster’s New Twentieth Century Dictionary: Unabridged*, second edition (1962), 2042:
- Virtue. 1. right action and thinking, uprightness; rectitude, morality. 2. a particular moral quality regarded as good or meritorious; as, the virtue of generosity; specifically, in philosophy and theology or theological virtues. 7. Bravery; valor; courage. 8. Theological virtues; the three virtues of faith, hope, and charity. To do what one has to do as if from inclination or a sense of duty. Synonyms: chastity, efficacy, goodness, faithfulness, honesty, integrity, justice.**
36. To possess these virtues requires the believer to have their meanings facilitated within his soul’s stream of consciousness. The above meanings for “virtue” in their context include the functions of free enterprise: capitalism, finances, investments, production, distribution, income, and profit.
37. To accomplish these things there is a need for personnel, those who are necessary to produce the work of planting, maintaining, harvesting, and distributing the products to grocers.
38. In the economy of the context in James, the custom was to pay the workers on the day the harvest was accomplished. This did not occur at that time nor on any subsequent occasion.
39. Yet, when the harvest is delivered to the markets, the grocers acquire ownership of the vegetables. The financiers now have the grocers’ money. Yet, as we have already established, in Israel of the first century the workforce was the first group to get paid by the financiers.
40. The financiers have not yet paid the workers who gathered the harvest, leaving them bereft. This situation was also the subject of this expanded translation:
- James 5:4** Observe this, the wages of the workers who have harvested your fields, the ones having been defrauded of wages by you rich reversionists, keep screaming; and the outcries of the ones having harvested has reached the ears of the Lord of the Armies.

(End JAS5-09. See JAS5-10 for continuation of study at p. 91.)

