

James 5:5 You have lived [constative aorist active indicative of the verb: τρυφάω (*trupháō*): in luxury and in pleasure] in luxury [constative plural aorist active indicative of the verb: σπαταλάω (*spataláō*): luxury in eating and drinking; self-indulgent; “wanton”: being without check or limitation] and self-indulgence in the land, you have been a sensual hedonist on the earth and led a life of wanton [constative plural aorist active indicative of the verb: τρέφω (*tréphō*): to fatten yourselves by revelry, i.e., lascivious or promiscuous merrymaking] pleasure; you have nourished your souls as in a day of slaughter.

v. 6 You have condemned [aorist active indicative of the verb, καταδικάζω (*katadikázō*)] and murdered [constative active indicative of the verb, φονεύω (*phoneúō*)] the innocent [δίκαιος (*dikaíos*): those who consistently apply divine standards]; and he does not oppose [the negative οὐκ (*ouk*) plus the customary present middle indicative of the verb, ἀντιτάσσω (*antitássō*)] you. (EXT)

We now resume our study in *The Letter of James*: Chapter 5 at verse 7 which reads:

James 5:7 Therefore be patient [constative aorist active imperative (#42) of the verb, μακροθυμέω (*makrothuméō*)], brethren, until the coming [παρουσία (*parousía*): the Rapture of the Church] of the Lord. The farmer waits [customary present middle indicative of the verb, ἐκδέχομαι (*ekdéchomai*)] for the precious produce of the soil, being patient [present active participle of the verb, *makrothuméō*] about it, until the early and late rains. (NASB)

1. James 5, verse 7, begins with the **aorist active imperative mood** (#42) of the verb, μακροθυμέω (*makrothuméō*): “to have patience,” but within the context of the passage. In James, chapter five, these two entrepreneurs are obviously in monetary reversionism.
2. In verse 7, James now provides how their reversionism can be arrested by focusing on the prospects of divine intervention into the fallen environment of *cosmos diabolicus*.



3. Yet, the Church Age had only just begun with the resurrection of Christ in c. AD 30. The Jews still functioned in the time of the dominance of the Old Testament prior to the development of the New Testament canon which began with *The Letter of James* in the mid-40s, but not concluded until John finished *The Revelation* in 95.
4. The dispensation of Israel had its dramatic conclusion with the victory by Titus and the Roman legions on August 10, 70 in Jerusalem. Yet, the New Testament canon still had a quarter century to go before John finished *The Revelation* in A.D. 95.
5. We begin our analysis of verse 7 with a synopsis of the etymology of the verb, **μακροθυμέω (*makrothuméō*)**:
 1. Let's start with the etymology of the word. This is a compound verb formed from two words. The first word is **μακρός (*makrós*)**. And the second word is **θυμός (*thumós*)**. ***Makrós*** is a word connoting duration, or it means “long duration; ***thumós*** is one of those synonyms for “the soul,” with emphasis on the “mind.” So, it means “to have a long soul,” or “a long mind.” But the meaning of a word is determined by its usage in the original language. Eventually, this came to mean “to be longsuffering,” “to be patient,” “to be a long-enduring soul.”
 2. The principle in using this particular passage has to do with the fact that the soul is the solution to every problem and every facet of reversionism. Not only that since the soul was saved at the point of salvation.
 3. When you believed on the Lord Jesus Christ, it was your soul that was saved, not the body. You are going to have a new body in resurrection. But it will be the same old soul minus the old sin nature.
 4. The soul is the great issue. The soul is the battleground for the Christian way of life, or phase two, the believer in time. And, therefore, whatever solution exists in life, whatever blessing, whatever happiness comes to you, it must be related to the soul.
 5. That is why we notice the principle: Bible cycles into the soul as **ἐπίγνωσις (*epígnōsis*)**. It cycles into the heart called, in the Greek, **καρδία (*kardía*)**. It cycles into the frame of reference, with the memory center. Then, the memory center takes it and makes it a technical vocabulary.



6. Before we are through, **μακροθυμέω (*makrothuméō*)** will be, not just “patience,” but something very technical in the soul by setting up a category. The conscience is made up of norms and standards. The memory center feeds into these norms and standards so that we have doctrine, or **ἐπίσταμαι (*epístamai*)**, on the launching pad.
7. ***Makrothuméō***, actually, is referring to the steps by which the believer enters into supergrace, i.e., spiritual maturity. Under this principle, ***makrothuméō***, which is translated, “be patient,” means instead of pushing for money, push for doctrine. That is the principle of this aorist active imperative of ***makrothuméō***. Instead of money, have patience.
8. Remember, phase one is salvation: “Believe on the Lord Jesus Christ and you shall be saved.” The minute we believe in Jesus Christ we receive forty things, and we always have those forty things as we live on this earth, and forever. They are never improved.
9. However, at this point, we also enter into phase two, which is the believer in time. It is God's objective for us to have happiness in time. It is also God's objective for us to have happiness based on our capacity. The capacity for Plus-H, or God's happiness, is the super-grace bracket. God is not trying to withhold things from us.
10. God is trying to prosper us. This becomes difficult, because too many believers neglect the basis for capacity and fall into reversionism. Which means: no matter what you have under monetary reversionism, you may have a million or a billion dollars, but you will have no happiness, and you have no capacity for money.
11. You may find right man or right woman but have no capacity for that relationship, which is described as Category Two Love. You may find some success in some profession, or in some activity of life; but, without capacity, you have misery instead.
12. There is also a parallel to this in the unbeliever. The best illustration of it is Julius Caesar, who became famous late in life, who was a great genius, whose capacity for happiness and capacity for life was also in focus with the laws of establishment. The laws of establishment are for the unbeliever, too.
13. Now, here is the super-grace believer using his capital. The whole objective of the Christian way of life for phase two is to get doctrine into the soul. Bible doctrine is capital for phase two.



14. Capital for phase one is the blood of Christ. Capital for phase two is Bible doctrine. Jesus Christ paid for our freedom, or release from the slave market of sin, on the cross. Christ took our place and was judged for our sins.
15. The judgment of Jesus Christ is described under the blood of Christ: “The blood of Christ cleanses from all sin” (1 John 1:7b). And that is capital for phase-one Establishment, but for phase two, the capital is doctrine.
16. But, you must have, just as you must have money in the bank, money in a checking account, money in some kind of an entity where you can utilize it, and where you can be solvent; so, Bible doctrine in the soul is equivalent to money in the bank.
17. You have to have money. You must have money to spend money. You must have doctrine to apply doctrine, to spend doctrine. *Makrothuméo* is a command to the supergrace believer to spend capital, which is capacity for life.
18. The supergrace believer accumulates capital of phase two: Bible doctrine in the soul. The accumulation of doctrine in the soul provides capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for prosperity.
19. The word “brethren,” which comes next, has to do with members of the family of God. This is a command to members of the family of God, *ἀδελφός (adelphós)*: “brother.” It refers here to a member of the family of God. You must be born into God's family. The only way to be born into God's family is through personal faith in Jesus Christ (John 3:16).
20. There is another word found here: “Therefore,” is found in the inferential Greek particle, *οὖν (oún)*. It is an enclitic inferential particle; it indicates that there is a conclusion.
21. The conclusion is: you do not have to die in reversionism. You do not have to be disciplined in reversionism. You can, if you are alive, get out of reversionism. It takes a decision. It takes a reversal of mental attitude. It takes the decision, which is called repentance: confession alone to God alone.
So far, our expanded translation reads like this: **“Be patient therefore, members of the family of God.”**
22. Now, we cannot go along with, “be patient,” because that indicates a present tense. Since this is an aorist tense, it should be translated “have patience.”



“Have patience” means “to have doctrine,” to have Bible doctrine in the soul, to have Bible doctrine on the launching pad, to be in supergrace, and to have capacity for life.

23. The aorist tense is a constative aorist. It gathers all the accumulated doctrine of the supergrace life. It refers to the supergrace believer spending his doctrinal capital. It refers to a supergrace believer, having collected Bible doctrine, using it, spending it. The active voice refers here to the mature believer producing the action of the verb.
24. The imperative mood is sometimes used for a prohibition, but this is a command to use doctrine as capital. Not to go for money, not to go for the details of life, but go for doctrine. Remember this: when you are positive toward Bible doctrine and when you pursue doctrine, then the details of life pursue you; money even pursues you. Your right woman pursues you. Your right man pursues you. Your success pursues you. Your fame, or your power, or whatever it is in life that you associate with happiness, these things pursue you. You do not have to go chasing after them. This is the principle of grace involved here.
25. Verse 7 concludes with this statement: “... **being patient** [**present active participle of the verb, *makrothuméō***] **about it, until the early and late rains.**” This is addressed to believers in reversionism. They are not impressed, yet, because the disciplinary points have not been covered.
26. There will be two disciplinary points later in the passage. One in verses fourteen and fifteen, where a believer is dying the sin unto death in reversionism. Then, there is one in verse sixteen, where the believer is quite ill, but not in the “terminal” bracket yet. In both cases, believers hear the principle given now, and they will be impressed, when they are hurting enough to be impressed.
27. What's the principle? Money cannot purchase time in the Christian life. Money can buy a lot of things. It is designed to do so. Money itself is not an evil thing, but the love of money is according to:

1 Timothy 6:10a For the love of money is the root of all evils. (EXT)
28. The Bible makes it clear that money, as a medium of exchange, is a principle of the laws of divine establishment in the field of economy. There is nothing wrong with money, as we saw last night. It is not the money that “rots,” it is the soul that “rots” in reversionism. And so, the love of money is simply an expression of monetary reversionism.



29. They are following the same principle. Not only do we have monetary reversionism in these passages, but it is also found in Ecclesiastes and other places.
1. Do not misunderstand these passages. There is nothing wrong with money, but there is something wrong with having money and no capacity to enjoy it or to use it. That is why the command: “have patience.”
2. Money cannot purchase time. Only doctrine in the soul can purchase time for the believer. Only the supergrace believer can use doctrine as capital to purchase time. Problems are solved by doctrine in the soul, not by money.
3. Now, money cannot buy love. Money cannot buy friendship. In fact, money can buy many things, but money cannot improve the soul. So, money cannot really solve problems.
4. Principle: Problems are solved by doctrine in the soul, not money in the bank.
5. Now let us review the expanded translation of:

James 5:7 Therefore be patient [constative aorist active imperative (#42) of the verb, μακροθυμέω (*makrothuméō*)], brethren, until the coming [παρουσία (*parousía*): the Rapture of the Church] of the Lord. The farmer waits [customary present middle indicative of the verb, ἐκδέχομαι (*ekdéchomai*)] for the precious produce of the soil [γῆ (*gḗ*): the land of Israel], constantly being patient [present active participle of the verb, *makrothuméō*] over, until the early and late rains. (NASB)

1. The phrase “until the coming of the Lord” refers to the Rapture of the Church. The word “until” is the preposition of the genitive of time, ἕως (*héōs*).
2. This word is the prophecy that indicates the future termination of the Church Age, which is indicated by the noun, παρουσία (*parousía*): “coming,” followed by the phrase, “of the Lord.”
3. A synopsis of this passage in James is provided by Paul in:

1 Thessalonians 4:16 For the Lord Himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.



1 Thessalonians 4:17 Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so, we will always be with the Lord. (NET)

4. This passage describes the events when the “body of Christ,” the church, becomes the “Bride of Christ.”

NOTE: The “Doctrine of the Rapture of the Church” is the event which introduced the **2023 Shreveport Bible Conference: *The Eschatological Dispensations***, at East Ridge Bible Church.

The **Rapture** is the next event on the prophetic calendar, followed sequentially by the seven-year dispensation of the **Tribulation**, the **Second Advent of Jesus Christ**, the dispensation of the **Millennial Kingdom** of Christ, and finally, the **Eternal State**.[!]

5. And, as long as the Church Age is operational, it is imperative that all believers become capitalists. And the way you become a capitalist in the priesthood of the believer is to remember that the Church Age is the dispensation of the universal priesthood of the believer.
6. Every believer is a priest. Every believer is indwelt by Jesus Christ. Every believer is indwelt by the Holy Spirit. Every believer is in union with Christ. Every believer has the canon of Scripture, in writing, which is protected, permanent, and inviolate. Consequently, every believer has the phenomenal opportunity of being a capitalist, a super-grace capitalist with Bible doctrine resident in his soul.
7. From this we have an illustration. The pattern of verse seven leads to a repetition of the command with a demonstrative particle, **ἰδοὺ (*idou*)** plus the aorist middle imperative of the verb, **ὁράω (*horáo*)**: “to see.” This is a command “to get a panoramic view” or to “refocus one’s attention.”
8. This demonstrative particle is designed to enliven the narrative by arousing one’s attention by way of introducing an illustration to understand something in life, something that is easily understood.
9. The King James Version reads this way in:

[!] For the complete study, click on the link below for the 2023 Shreveport Bible Conference: *The Eschatological Dispensations*, <https://www.joegriffin.org/media-archive/our-class-catalog/sbc23/>.



James 5:7 Be patient [aorist active imperative of the verb, μακροθυμέω (*makrothuméō*): exercising understanding and patience] therefore, brethren, unto the coming of the Lord [the Rapture of the Church]. Behold the husbandman [γεωργός (*geōrgós*): “farmer; one who cultivates”] waiteth [ἐκδέχομαι (*ekdéchomai*)] for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. (KJV)

10. Now, nineteen hundred years ago, it was very understandable what was meant by a **γεωργός (*geōrgós*)**: “husbandman,” because in the Greek it meant a “farmer,” or someone who owned a lot of land and used that land as an agrarian source of income.
11. Today, ***geōrgós*** would be a capitalist, a successful businessman, a man of wealth who invested his money. Remember that the Bible must be interpreted in the time in which it was written; he was not just a man with forty acres and a mule, but thousands of acres in an agricultural economy.
12. This man is a capitalist who has made a great financial investment. He has, for example, fifty thousand acres and employs a large number of people to plant the seed. Planting of seed, in this illustration, is a picture of a capitalist investing his money and expecting a return from it. This is an example by James of an honorable believer-farmer with doctrine who also has patience, noted later in verse 8.
13. Once the seeds are in the soil, the capitalist must then “waiteth,” the present middle indicative of the verb, **ἐκδέχομαι (*ekdéchomai*)**: “to watch for, to expect to receive, to wait for.”
14. It has the connotation of expectation or to look for something with expectancy. It is the same idea that if you would invest fifty thousand dollars in an oil lease anticipating a great return. You dream about it, you think about it, you plan on it. ***Ekdéchomai*** means, “to invest money in something and anticipate a profit.” It is strictly one’s confidence in the economic system of capitalism.
15. All the illustrations in the Bible, which deal with economy, always are related to capitalism under free enterprise, and thus a part of the laws of divine establishment.



16. Here is a man who, under free enterprise, has made a great investment from which expects to receive a great return. The anticipation is described by the present middle indicative of *ekdéchomai*.
17. “Behold, the farmer waits with expectation.” The present tense, here, is known as an iterative present. It describes that which occurs or recurs at successive intervals in an agricultural economy.
18. In other words, there is a sequential process of sowing; followed by the harvest, and then the profit. The iterative present indicates the repeated action of the verb.
19. In other words, there is this sequence of events” (1) the task of sowing, followed by (2) the harvest, followed by (3) the profit.
19. Now, there is not always a profit; but, in this illustration, the man is making a lot of money. Next year, again you have sowing, and then, you have the harvest, and then the bracket for the profit. The iterative present means he has done this before, he is doing it again this year, and he will do the same thing again next year.
20. How does he know this? Because, of his soul’s *ekdéchomai* mentality, i.e., capitalism works.
21. The iterative present indicates that he has repeatedly done this before. He is a very excellent businessman. He utilizes his knowhow, property, and capital, to produce prosperity in the free-enterprise system, therefore:

Behold the agronomic capitalist waits with confident expectation of a successful harvest.
22. The verb’s indirect middle voice in the Greek emphasizes that the subject participates in the results of the action of the verb which means the owner produces the action of the verb. This capitalist is going to make money on a successful harvest.
23. The context of this passage and its grammar indicates that only a spiritually mature believer, with a saturation of Bible doctrine in his soul, has the capacity to enjoy life.
24. Yet, there is a contingency that potentially overrides this man’s organized mentality and his agrarian expertise. This man initially invests capital in seeds planted on thousands of acres of land and does so without fear.



25. At the beginning of the season, he is never worried or concerned. He has been blessed with both early and late rains and he has annually made a profit. He continues with confidence based on his inventory of biblical absolutes.
26. When this farmer invests copious seeds over thousands of acres of land, he is not worried, he is not concerned, or upset. For years, his estate has had the early rains, and then the latter rains. For years, now, he has made profits, profits, profits, profits.
27. So, it isn't like; "Oh, I wonder if I'm going to make it this year? I wonder if I'll make a crop?" Not at all. This farmer is totally confident because he is a supergrace believer.
28. Once a believer enters supergrace, his soul is profuse with doctrine. He is a millionaire due to the inventory of doctrine in his soul.
29. He's ready for anything: prosperity or adversity. He is ready for the varying circumstances of life. He is ready to be wealthy, he has the capacity for wealth. He is ready for his right woman because he has capacity for love. He is ready now to have a little social life. He has capacity for friendship. He ready for success, now. He has capacity for success. He is ready to excel in his profession because he has capacity for it. It is Bible doctrine in the soul makes the difference.

“Behold, the farmer waits | customary present middle indicative of the verb, ἐκδέχομαι (*ekdéchomai*) |.”

30. “Waits” is the indirect middle emphasizing the agent producing the action. This is also a permissive middle voice in which the agent yields himself to the results of the action in his own interest.
31. The indicative mood of this verb is the reality of the super-grace believer utilizing Bible doctrine in the soul, and therefore, the reality of spending doctrine to the Lord's profit.
32. In this context the customary present middle indicative of the verb, **ἐκδέχομαι (*ekdéchomai*)** requires some doctrinal analysis which has individual impact on believers in the Church Age:
 1. In eternity past, God knew you would live in this country in this twenty-first century. God had great desires for you. He had many wonderful things in store for you. They were designed in eternity past.
 2. In His omniscience, God knew that you would believe in Jesus Christ and become a member of His royal family.

(End JAS5-13. See JAS5-14 for continuation of study at p. 131.)

