

We should take bread and wine, set them apart by rendering thanks to God over them, presenting them to Him as symbols of Christ's body and blood, once for all "given" and "poured out" for us; ... and receive and give them as the body and blood of Christ.³

In our exegesis of *The Letter of James*, Chapter Five, we have developed the following expanded translation:

James 5:1 Aw, come on now [present active imperative (#40) of the verb, ἄγω (*ágō*), plus the adverb, νῦν (*nún*): a command to respond at once], you rich [the plural masculine of πλούσιος (*ploúsios*)], wealthy men, weep and cry aloud [plural aorist active imperative (#41) of the verb, κλαίω (*klaíō*)] in complaint with shrieks and howls because of your impending miseries coming upon you.

v. 2 Your riches [πλῦτος (*plútos*): wealth: precious metals] have rotted [perfect active indicative of σήπω (*séprō*): corrupted] and your clothing has become moth-eaten.

v. 3 Your gold and your silver have been tarnished [no capacity for life], and their venom of reversionism shall be for evidence against you, and it shall eat [predictive future active indicative of ἐσθίω (*esthíō*)] your pieces of flesh. Like fire, you have accumulated treasure [culminative aorist middle indicative of the verb, θησαυρίζω (*thēsaurízō*)] for the crisis days.

v. 4 Observe this, the wages of the workers [plural aorist active participle of the verb, ἐργάτης (*ergátēs*): agricultural laborers] who have harvested your fields, the ones having been defrauded of wages by you rich reversionists, keep screaming [present active indicative of κράζω (*krázō*) an urgent protest for help]; and the outcries [the plural βοή (*boē*): screams] of the ones having harvested has reached the ears of [יְהוָה אֱלֹהֵינוּ (Yahweh *Seva'oth* (Hebrew) or Κύριος Σεβᾶωθ (Greek)⁴]: the Lord of the Armies" [Jesus Christ]. (EXT)

(End JAS5-12. See JAS5-13 for continuation of study at p. 121.)

³ Daniel Webster Kurtz, "Lord's Supper (Eucharist)": V. Sequence of the Institution (*The International Standard Bible Encyclopaedia*, gen ed., James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), III:1923.

⁴ The Hebrew letter "b" (ב) (*Bet*) contains a "dot" named *holem* and pronounced: "b." However, when the *holem* is absent (ב), the pronunciation changes to a "v." Therefore, the Hebrew title of the Lord is pronounced, "*Sevao'th*". Yet, in the Greek of the New Testament, the "β" or *beta* is not so affected and remains unchanged in the English transliteration. Both are translated, "the Lord of the Armies." (See: J. Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford: Oxford University Press, 1959), 3.



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 émerrymaking] 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 (*díkaios*): 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 (*kardia*)**. 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. *Makrothuméō* 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 (oúin)*. 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.”

