

12. The Holy Spirit communicates objective information, but the information must be cycled by the believer through Operation Z: The Grace Apparatus for Perception.
13. God the Holy Spirit, at the point of salvation, imputes the gift of pastor-teacher to a select few men. It occurs at the moment a person expresses his faith alone in Christ alone.
14. Yet, only when that man prepares himself, and especially in the original languages, can he deposit doctrinal capital into his soul. So, whether you like it or not, you can't get along without your right pastor. He may be the most obnoxious person alive; but, you cannot get along without him. He can get along without you.
15. For congregations, to grow, it must occur in just two places: in a local church, or through the use of electronic contrivances. It is in the feeding trough, but you must confess your sins, focus, concentrate, and inculcate under the teaching ministry of the Holy Spirit.
16. Volition is the key. For example: I started teaching *The Letter of James* on Sunday, October 2, 2016, and have continued verse-by-verse, chapter-by-chapter up to the present class. It started out with a full house. That was over seven years ago.
17. Since then, some have died, some have moved away, some have gone elsewhere locally, but the sad fact is that although I have continued to teach exegetically for over seven years, some have absconded to other sources for their spiritual food. My study and my delivery have always remained the same: "Study and teach; study and teach."
18. But some can feed at another trough, and it can be empty or on another subject. So, whether you like it or not, the strictest academic discipline in the world should be in the local church.
19. A believer priest sitting in a pew, on his gluteus maximus, is a student without portfolio. He can concentrate, learn, retain, facilitate, and ultimately apply immutable truth.
20. Those who choose not to do so fall off by the wayside. And then, sooner or later, they have to come face-to-face with their right pastor even while they are dying. This is found in James 5:16, "The effective prayer of a righteous man can accomplish much." Or, when the country falls apart under reversionism, which is in verses seventeen and eighteen.



21. Now, we have a repetition of the command from verse 7, the aorist active imperative of **μακροθυμέω (makrothuméō)**. It means: “the daily intake of Bible doctrine accumulating in the soul; divine capital to be spent in the super-grace life.”
22. Now, we have a repetition of the command from verse 7, the aorist active imperative of **μακροθυμέω (makrothuméō)**. Same verb, same morphology: “Daily intake of Bible doctrine accumulating in the soul as capital to be spent in daily application.”
23. The intake of doctrine is the starting point. Doctrine, as **γνώσις (gnōsis)**, cannot be applied. It is not capital. That’s why James said, at the beginning of his Letter:  
**James 1:22** But keep on becoming [ IM #13 ] doers of the implanted Word, and not hearers only who deceive themselves due to self-induced stupidity. (EXT)
24. **Makrothuméō** means to take doctrine into the soul where the Holy Spirit makes it objective information. But, before objective information can be utilized, it must be advanced to the level of **ἐπίγνωσις (epínnōsis)** in the soul as **σοφία (sophía)**: wisdom.
25. In other words, it goes into the frame of reference, and into the memory center; into the vocabulary, categories, norms, and standards and ultimately doctrine that you may start spending.
26. Here is when the word becomes available for application. James 5:7, where the believer may take advantage of the early rains.
27. As progress continues, the believer will be able to take advantage of the “latter rains” which may be illustrated as one’s entrance into the environs of his supergrace life.
28. This advance introduces one’s capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, and capacity for prosperity.
29. This is what James refers to at the very beginning of verse 7 “have patience.” “Have patience” means “have Bible doctrine in the *kardia* and in the Edification Complex.”
30. It’s just like money in the bank, money you can spend. Doctrine in the soul is doctrine you can spend, doctrine you can apply.



31. The constative aorist tense of “have patience,” refers to every time you, as a super-grace believer, apply Bible doctrine. This is the lifestyle of the supergrace believer.
32. Now, the active voice: the believer, in supergrace, spends capital. He invests capital and always gets more, and more, return. There’s no end to it. This is capacity for super-grace living.
33. ***Makrothuméō*** is in the imperative mood, which is a command to all believers to take in doctrine and to utilize doctrine as capital for phase two spirituality.
34. But, as verse 8 continues we have the verb **στηρίζω (*stēpízō*)** which means “to have stability.” The aorist tense is ingressive which means you really begin to have everything that is important in the area of stability.
35. The active voice means this man is a super-grace believer who produces the action. It is an imperative mood, which is a command to the believer to maintain stability— ***stēpízō***— in his heart: **καρδία (*kardia*)**.
36. The Bible’s use the noun, ***kardia***, functions in several categories which include (1) a Frame of Reference, (2) a Memory Center, (3) Vocabulary.
37. You must have a technical vocabulary on which you further enlarge your inventory of ideas, i.e., (4) Categories of Doctrine from which (5) Norms and Standards begin to line up with (6) Divine Viewpoint. At this point, doctrine is out on the heart’s (7) Launching Pad.
38. Paul refers to this system in:  
**2 Corinthians 10:4b** ... We tear down arguments  
**v. 5** and every arrogant obstacle that is raised up against the knowledge of God, and we take every thought captive to make it obey Christ. (NET)
39. This is accomplished by the construction of the Edification Complex of the Soul, and entrance into the super-grace life.
40. James again uses the constative aorist active imperative [ #43 ] of the verb, **μακροθυμέω (*makrothuméō*)**: “strengthen your hearts,” at the beginning of verse 8 below:

**James 5:8a** You too be patient [ constative aorist active imperative of the verb, μακροθυμέω (*makrothuméō*) ]; strengthen your hearts, ...

41. This is followed by a second prophecy of the Rapture of the Church, first by the causal conjunction, ὅτι (*hóti*): “because” which introduces the second mention of the next event to occur in the divine prophetic agenda with the phrase, “for the coming of the Lord is near.”
42. “Coming” is the noun, παρουσία (*parousía*) followed by the prepositional phrase, “of the Lord is nigh.” The context of its presence in this verse refers to what is referred to as the Rapture of the Church:

**Of Christ, and nearly always of His Messianic Advent in glory to judge the world at the end of this age [ the Church ] (James 5:7f.).<sup>4</sup>**

43. This event is described by James as “the coming of the Lord” to which he adds the phrase, “is near,” the intensive perfect active indicative of the verb, ἐγγίζω (*engízō*).
44. The perfect tense, here, is the imminency of the Rapture of the Church. The verb *engízō* in the perfect tense means, “it keeps getting closer all the time.” Remember, under the doctrine of the imminency of the Rapture, it can occur tonight, tomorrow, the next day.
45. There is no Scripture which must be fulfilled for the Rapture to occur: 1 Corinthians 1:7, 1Thessalonians 5:6, Titus 2:13.
46. This is the doctrine of the imminency of the Rapture, which says, in effect, that there is no prophesy yet to be fulfilled before the Rapture may occur.

**James 5:8** Have patience, all of you have stability in your souls; because the Rapture of the Lord has approached with the result that it keeps on drawing nearer. (EXT)

The phrase, “Rapture of the Lord,” introduces the study of this dramatic event by which all believers, both deceased and presently alive, will follow the Lord into heaven in resurrection bodies.

**(End JAS5-14. See JAS5-15 for continuation of study at p. 141.)**

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<sup>4</sup> *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, third ed.; rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 781.

