

L. The Rapture and the Two Resurrections.

1. The Rapture is part of the first resurrection, which has four sages.
 - a. The resurrection of Christ at the First Advent.
 - b. The resurrection of the Church or royal family of God at the Rapture.
 - c. The resurrection of all Old Testament believers and Tribulational martyrs at the Second Advent.
 - d. The resurrection of Millennial believers.
2. The second resurrection is for unbelievers only:

Revelation 20:12 And I [**John**] saw the dead, the small and great, stand before God. Then books were opened, and another book was opened—the book of life. The dead were judged by what was written in the books, according to their deeds.

v. 13 The sea gave up the dead that were in it, and Death [**θάνατος** (*thánatos*)] and Hádes [**ᾗδης** (*Hádēs*)] gave up the dead that were in them, and each one was judged according to his deeds.

v.14 Then Death and *Hádes* were thrown into the lake of fire. This is the second death—the lake of fire.

v. 15 If anyone's name was not found written in the book of life, that person was thrown into the lake of fire. (NET)

Before we take up the study of James 5:9, note below the expanded translation of James 5:1–8:

James 5:1 Aw, come on now [present active imperative mood [#51] of the verb, **ἄγω** (*ágō*), plus the adverb, **νῦν** (*nún*): a command to respond at once], you rich [the plural masculine of **πλούσιος** (*plousios*)], wealthy men, weep and cry aloud [plural aorist active imperative #of the verb, **κλαίω** (*klaíō*)] in complaint with shrieks and howls because of your impending miseries coming upon you.

v. 2 Your riches [**πλοῦτος** (*plóitos*): wealth: precious metals] have rotted [perfect active indicative of **σῆπω** (*sépō*): 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 [**ἰός** (*iós*): of serpents] of reversionism shall be for evidence [**μαρτύριον** (*martúrion*): condemning] against you, and it shall eat your pieces of flesh. Like fire, you have accumulated treasure for the crisis days.



James 5:4 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 [יהוה צבא־ה' (Yehowah **Sevao**'th (Hebrew) or Κύριος Σαβαώθ (Greek)] the Lord of the Armies.†

v. 5 You have lived [constative aorist active indicative of the verb: τρυφάω (*trupháō*)] 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 (*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.

v. 7 Therefore, have patience [aorist active imperative #42 of the verb, μακροθυμέω (*makrothuméō*)], members of the royal family of God, until the coming of the Lord [παρουσία (*parousía*): the Rapture of the Church]. Observe the capitalist farmer who waits [customary present middle indicative of the verb, ἐκδέχομαι (*ekdéchomai*)], constantly being patient [present active participle of the verb, *makrothuméō*], until he has received the early [πρώϊμος (*prōimos*)] and the latter [ὄψιμος (*óphimos*)] rains.

† The Hebrew letter “b” (ב) (*Bet*) contains a “dot” named *holem* and pronounced: “b.” However, when the *holem* is absent (בּ), 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 translation. Both are translated, “the Lord of the Armies,” the nom de guerre of Jesus Christ. (See: J. Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford: Oxford University Press, 1959), 3. [NOTE: More later about this nuance.]



James 5:8 Also have patience [aorist active imperative #43 of the verb, *makrothuméō*] ; all of you become stabilized [aorist active imperative #44 of *στερίζω* (*στερίζō*)] in your hearts because the coming of the Lord [Rapture] has approached with the result that it is drawing nearer and nearer. (EXT)

The chapter continues with this citation of:

James 5:9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. (NASB)

3. This passage is one which is poorly translated, generally misunderstood, and has, so far, been difficult to understand. There are so many things in this passage, which have been abused. “Anointing with oil” in verse 14 was a system, in the ancient world, for commissioning people. Today we commission ships with a bottle of champagne. In those days they commissioned kings, military officers, or high priests, with a cruse of oil poured over the head. Now that we have paper, commissions are no longer in the form of anointing with oil but of handing one a document proclaiming one’s appointment.
4. The former custom of anointing was a part of the function of the ancient world and is found in the Old Testament. However, there was one other function with oil, which had nothing to do with anointing, but had to do with medical practice. And, in due time, we will see that “anointing with oil” is simply going to the doctor for help, because of some physical ailment. In this case, the doctor pronounces the case, “hopeless,” and the person then realizes he is under the “sin unto death.”
5. We have already studied, in this passage, in verses one through six, the principle of monetary reversionism. Now, we go into a second type of reversionism, found in this passage.
6. The implications contend that people die the sin unto death because of monetary reversionism. They die the sin unto death for verbal reversionism. And, we have now arrived at the next subject: verbal reversionism indicated by the opening phrase of James 5:9 which also includes further commentary on the Rapture of the Church:

James 5:9a Do not complain, brethren, against one another, so that you yourselves may not be judged; ...

- a. “Grudge not” is the present active imperative of the verb, *στενάζω* (*stenázō*): plus the negative of prohibition of the conjunction, *μή* (*mē*): “not.”



- b. *Stenázō* plus *mē* is a mental status pressed by circumstances that result in complaint, distress, impatience, or ill-humor that result in sins of the tongue therefore to complain, criticize, malign, judge, or slander.
- c. The present tense is customary which means it occurs habitually under such circumstances within the mind-set of reversionism.
- d. The targets of this reversionism are broad and sundried by which no one is spared: friends, coworkers, employees, teachers, and worst, parents, siblings, and, dangerously, includes fellow believers and even worse, pastors. The imperative mood of *stenázō* is a command to stop committing the sins associated with verbal sinning.
- e. At this point, we are encouraged to again pause to study for our edification the very destructive doctrine of verbal sinning:

The Doctrine of Sins of the Tongue

A. Definition and Classification.

1. Sin is a violation of the law or standards of God. These divine standards are revealed in the Word of God. Sin is also transgression against divine law.
2. The Westminster Catechism's definition of sin: "Sin is any want of conformity unto or transgression of any law of God given as a rule to a reasonable creature."
3. The sinfulness of sin lies in the fact that it is against God even when the wrong we do is to others or ourselves. The essence and law of God are perfectly harmonious. Therefore, since God's character and standards are perfect, anything that violates them have been defined in Scripture as sin.
 - a. Sin is a volitional act against God. Sin originates from Adam's violation of a direct mandate from God, so that when God gives soul-life at birth, He also imputes Adam's original sin to the genetically formed old sin nature. Sin preceded human good and evil. Adam could only sin in the Garden; he could not produce good or evil. Temptation comes from the old sin nature, but sin always comes from human volition.
 - b. Sin is both a thought, a motive, an act of wrongdoing, plus a state of alienation from God. The source of sin is twofold.
 - (1) Spiritual death at birth. At the point of physical birth, we are born physically alive and spiritually dead. Spiritual death means total depravity. Therefore, we are prone to sin. We are spiritually dead before we commit our first sin.



- c. We are totally helpless to do anything about our state of total depravity.
 - d. We are totally helpless to understand spiritual phenomena because we are dichotomous, having a body and soul but no human spirit. God the Holy Spirit must act as a human spirit so that we can understand spiritual phenomena such as the gospel.
 - (2) The function of human volition. We start sinning because we are spiritually dead. No sins are forgiven the unbeliever in spiritual death until he believes in Jesus Christ. All sins prior to salvation are blotted out at the moment of salvation.
 - e. Two categories of sin come from human volition.
 - (3) Sins of cognizance, in which a person, recognizing the temptation as a sin, wants to do it, and he does it. A known sin is a transgression involving human perception and/or cognizance. You know you are doing it. Temptation is not sin.
 - (4) Sins of ignorance, in which a person is not aware that the old sin nature is tempting him to sin; but he desires to do the sin, and he does it. An unknown sin is a violation in which the act is committed without human perception or cognizance.
 - f. Because all sin is related to the function of human volition, the believer is responsible for both categories of sin in his life. In both categories you are equally guilty. God does not excuse you. It does not matter what you think about your sins, God is not impressed.
4. Volition is involved in both known and unknown sins, for volition is the issue in the angelic conflict.
- (1) Jesus Christ was judged on the cross for both sins of ignorance and sins of cognizance.
 - (2) When the believer acknowledges or names a sin of cognizance in rebound, he is simultaneously forgiven the sins of ignorance committed during the time of being out of fellowship.
 - (3) The sins of cognizance and the sins of ignorance cause the believer to be out of fellowship because volition was used.
 - (4) With volitional involvement, ignorance is no excuse, because both the sin nature and human volition are involved in the sinful modus operandi.
 - (5) The source of temptation is the sin nature, which is perpetuated genetically through twenty-three male chromosomes which fertilize the female ovum. The male is the source of the sin nature.



- (6) The essence of the sin nature includes four categories to the sin nature.
 - (7) The area of weakness. This is the source of all temptation to sin. When linked with negative volition, the area of weakness results in personal sin. It is not sinful to be tempted; it is sinful to succumb to the temptation.
 - (8) The area of strength. This produces a negative type good called human good. This is also called “dead works” and “wood, hay, and stubble.”
 - (9) The trends of the sin nature: legalism, which results in moral degeneracy; antinomianism, which results in immoral degeneracy.
 - (10) The lust pattern includes power lust, approbation lust, social lust, sexual lust, chemical lust, monetary lust, crusader lust, inordinate ambition resulting in inordinate competition, lust for revenge, criminal lust, and pleasure lust.
- h. There are six principles related to lust.
- (1) The lust pattern of the sin nature eliminates or destroys Bible doctrine as the number one priority in life.
 - (2) Lust destroys the motivation of the believer to execute the protocol plan. He neglects the principle of post-salvation epistemological rehabilitation.
 - (3) Lust is a distraction to the modus operandi of the Christian way of life.
 - (4) Lust divorces the believer from reality, which nullifies the understanding and use of the problem-solving devices of the protocol plan of God.
 - (5) Lust turns the believer into a tricky and deceitful person.
 - (6) Lust destroys the believer’s motivation to glorify God and turns the believer’s motivation into self-promoting motivation.
 - (7) Guilt is the same regardless of punitive action taken by God. God may give a lighter sentence to a sin of ignorance, but the person still has something coming by way of discipline.
5. There are four categories of personal sin.
- a. Emotional sins. There are four categories of emotional sins:
 - (1) Sins related to fear, which includes worry and anxiety.



- (2) Sins related to hatred, which includes anger, violence, and murder.
 - (3) Sins related to self-pity.
 - (4) Sins related to guilt.
 - b. Mental sins. These include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts.
 - c. Verbal sins include gossip, maligning, slander, judging, lying, and verbal deception.
 - d. Overt sins include chemical sins, sexual sins, criminal sins.
6. The Source of Verbal Sins:
- a. All verbal sins originate from mental attitude sins, which lead to motivational sins, which lead to the sins of the tongue, which are designed to destroy your target.

James 3:5 So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. See [aorist active imperative mood #24 of the verb, ὁράω *horáō*] how a great forest is kindled by a single flame!

v. 6 The tongue is a fire, functioning from the cosmic systems of arrogance and hatred; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire the course of life from facilitated wheel-tracks of wickedness, set on fire by the influence of *Géhenna*.

Paragraph 2: Rebellion of the Tongue

James 2:7 For the taxonomy of every species of beasts [θηρίον (*thērion*)], and birds [πετεινόν (*peteinón*)], of reptiles [ἑρπετόν (*herpetón*)], and creatures of the sea [ἐνάλιος (*enálíos*)], is tamed [customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control] and has been tamed by *Homo sapiens*.

James 3:8 But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil full of death-dealing, serpent-ejected venom. (EXT)



B. Out of the seven worst sins from God’s viewpoint, three are related to the tongue as verbal sins,

Proverbs 6:16 There are six things which the Lord hates, Yes, seven are an abomination to Him:

v. 17 Haughty eyes, a lying tongue, And hands that shed innocent blood,

v. 18 A heart that devises wicked plans [**anti-authority sins, conspiracy, and revolution**], Feet that run rapidly to evil [a troublemaker],

v. 19 A false witness who utters lies [**perjury**], And one who spreads strife among brothers [**gossip, slander, maligning, judging**]. (NASB)

C. The double standard related to the sins of the tongue.

Psalm 12:2 They speak falsehood to one another; With flattering lips and with a double heart they speak. (NASB)

- a. The “emptiness” here is gossip, slander, maligning, judging from self-righteous arrogance; hence, the conversation of the believer involved in polarized legalism and immoral degeneracy.
 - b. They flatter the one who is listening to your maligning and slander of another.
1. The legalism of self-righteous arrogance has rejected the grace standards of doctrine; therefore, the double standard of the sins of the tongue. The tongue is used to flatter those you are trying to persuade regarding your slander, while at the same time slandering someone else.
 2. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other hand. While justifying the sins of arrogance, these believers are guilty of the sins of the tongue. There are two sins of the tongue involved:
 - a. Flattery of a role-model followed by the feet-of-clay syndrome.
 - b. Role-model or iconoclastic arrogance destroys the role-model through slander.
- (1) You cannot possess a double standard by creating a role-model out of any believer, and then try to destroy them through gossip and slander when you are disappointed in or by them. When we start setting up role-models, we are ignoring that our Lord Jesus Christ is the only perfect role-model for the Christian.



- (2) It is inevitable that the carnal believer involved in moral degeneracy, whose trend is toward self-righteous arrogance, will create role-models. Legalism is always creating role-models out of people, just as legalism is always creating its own standards out of arrogance.
- (3) The double standard means that in arrogance the carnal believer ignores his own sins, while slandering, maligning, and judging the sins of others.
- (4) The carnal believer is distracted in two ways.
 - a. Through subjective arrogance by creating a role-model and then destroying it through gossip, slander, maligning, and judging.
 - b. He becomes a distraction to others through the function of legalism.
3. In the slander, maligning, and judging of another believer, the self-righteous arrogance does not vindicate self, but condemns self without knowing it.
4. A key word used by self-righteous evil is “duty or responsibility.” The self-righteous Pharisees thought it was their duty to destroy the perfect Son of God. The legalistic Judaizers thought it was their duty to discredit the grace ministry of Paul and stone him.

D. The sins of the tongue are mentioned in several passages.

Romans 2:1 Therefore, you are without excuse, when you judge someone else. For on whatever grounds you judge another, you condemn yourself, because you who judge practice the same things. (NET)

- a. The blindness of arrogance is that you are committing the worst of sins when you malign, slander, or judge someone else of committing some sin. The self-righteous arrogance of the evil believer assumes the prerogative of replacing our Lord Jesus Christ as the presiding judge of the supreme court of heaven. We are not responsible to self-righteous people who create false standards, and who are evil compared to the persons they are maligning.
- b. Legalism judges the sins of other believers, real or imagined, which are different from his own sins. Respectability maligning others is one of the eviler functions in the Christian way of life.
- c. The legalistic judge not only blasphemes but ignores the fact that he is using his own sin nature to the maximum.
- d. It is a double standard of arrogance to judge, slander, malign, condemn the sins of others, while at the same time being blind to or ignoring your own sins.



- e. In the slander, maligning, and judging of other believers, the arrogant, self-righteous believer is not vindicating himself, but he is condemning himself. Such self-vindication and self-righteousness regard it as their duty to gossip, slander, malign, and judge others.
 - f. It is neither the duty, responsibility, or prerogative of the believer to assume the role and function of Jesus Christ as the supreme court judge. It is the responsibility of every believer to judge his own life in the light of Bible doctrine.
 - g. It is the responsibility of believers to self-evaluate or judge their own lives in the light of the standards of Bible doctrine. Bible doctrine in the soul produces true standards of grace righteousness. Grace-righteousness and self-righteousness are mutually exclusive. Grace-righteousness avoids verbal sins.
1. Two verses are pertinent to the self-righteous arrogance of the legalistic believer:

Romans 14:4 You, who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. (NASB)

- (1) All of us are the servants of our Lord Jesus Christ. We are members of the body of Christ, the royal family of God.
- (2) The evaluation of our lives is the responsibility of our Lord. In the case of criminality, that responsibility has been delegated by our Lord to government.

Romans 14:10 But you, why do you judge your brother? Or you again, why do you regard your brother fellow-believer with contempt? For we shall all stand before the judgment seat of Christ. (NASB)

- (3) Regarding another believer with contempt indicates a tremendous function of arrogance in your life. Why? Because you do not know the exact stage of that believer's spiritual growth.
- (4) If you exercise contempt for another believer, it is inevitable that you will find some way to malign, slander, or judge them.
- (5) After the resurrection of the Church all believers will be evaluated by our Lord Jesus Christ. This evaluation will have two aspects.
 - (a) The condemnation of all the wrong things we have done. This is the ashamedness which is described as related to the judgment seat of Christ.

(End JAS5-16. See JAS5-17 for continuation of study at p. 161.)

