

19. Most importantly, they had facilitated doctrine in their streams of consciousness. This is why they make such a good illustration. Out on the stump, they often faced great adversity. But this adversity was not hitting the mule over the head with the board; this adversity was not discipline.
20. This adversity gave them a chance to spend some of that doctrine they were communicating. With their communication gift, they could spend doctrine on behalf of fellow Jews and even Gentiles by which they could apply in their adversarial challenges.
21. When you spend doctrine in adversity, you are undergirded by happiness in the soul. This problem-solving device comes up next in James 5:11. But we must first close the parenthesis in the *King James Version*:

James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of the **Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.) (KJV)

James 5:11 We count those blessed who endured. You have heard of the endurance of **Job** and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.) (NASB)

22. Job in James 5:11 and Elijah in James 5:17, there is doctrine in their souls. They were spiritual millionaires. They had a lot of doctrine to spend. They used it in various applications.
23. We continue now with (1) "the prophets" which was the coin of the realm for phase two. (2) They used doctrine, which is the coin of the realm for phase two. (3) The "Blood of Christ," is the coin of the realm in phase one which refers to "redemption. Secondly, they used it for capacity in supergrace.
24. Super-grace capacity means: capacity (1) for freedom, capacity (2) for life, capacity (3) for love, capacity (4) for +H, capacity for (5) grace, capacity for (6) prosperity. So, they used it in the capacity bracket. They also used it in time of suffering, adversity, and tragedy.
25. In James 5, there are only two of these prophets mentioned: **Job** and **Elijah**. Both started out as super-grace believers; both of them went into reversionism. Both of them recovered.

(End JAS5-17. See JAS5-18 for continuation of study at p. 171.)



26. Although these are perfect illustrations, but here they are suffering. What do you do when you suffer? You spend doctrine. And, what's the result? Pure happiness. So, you have capacity for suffering, in the supergrace bracket.

Supergrace. The mature status attained by the believer who is grace oriented to the maximum, who appropriates and utilizes all of God's grace provisions for life on earth. In this advanced stage, the believer experiences the "greater grace" of James 4:6:

James 4:6 Moreover, He gives amazing [μακάριος (*makários*) or greater] grace. Therefore, Scripture says, "God is opposed [the static present middle indicative of the verb, ἀντιτάσσω (*antitássō*): a military term describing the battle order of divine deployment in the Invisible War] to the arrogant, [ὑπερήφανος (*hyperéphanos*)] but gives grace to the humble [ταπεινός (*tapeinós*): a devout reverence toward God]." { See Proverbs 3:34 } (EXT)

Synonym: spiritual maturity.

As a believer grows in Bible doctrine, he eventually breaks through the maturity barrier and reaches supergrace status. Doctrine has built tremendous capacity in his soul, so the point where God can now entrust him with a surplus of grace blessings contentment and confidence for all circumstances, wisdom, to evaluate and adapt to the events of life, and concentration on Christ above all else.

Accompanying material blessings may take the form of wealth, professional achievement, or social and romantic relationships. The blessings are uniquely designed for each individual and given by God in His perfect timing. And in yet another grace privilege, the supergrace hero has dynamic invisible impact upon his personal surroundings, nation, or international mission field.



Progressing beyond supergrace, the believer intensifies his doctrinal intake and presses on through periods of underserved suffering—rigorous testing, pressure, and satanic opposition—to reach the crest of ultrasupergrace. The ultrasupergrace believer is fully occupied with Christ, and hardships merely serve to heighten his contentment through increased reliance upon the Lord (Phil. 1:20–21; 3:8–14; Heb. 10:32–33; James 5:10–11).

In heaven, the fantastic dividends of supergrace and ultrasupergrace are parlayed into still greater rewards, called “surpassing riches,” which will glorify the Lord to the maximum throughout all eternity (Eph. 2:7).¹

James 5:11 We count those blessed [present active indicative of the verb, μακαρίζω (*makarízō*)] who endured. You have heard of the endurance of Job [Ἰώβ (*Iób*); אִיּוֹב (*'i uuôv*)] and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful.) (NASB)

1. You have several areas where you utilize spiritual capital. And, therefore, the big issue is: what if tomorrow, you have adversity, are you going to wake up with a day that God gives you, and have anything for adversity? If you don't, if you're minus doctrine, then you are going to be miserable. But, if you're plus doctrine, then you are ready for whatever tomorrow brings: happy times, or sad times. This is what you need.
2. The *King James Version* James 5:11 begins with, “Behold we count them happy.” This is a bit of a problem because some believers do not really know what true happiness is. What does the word mean?
3. In James it refers to understanding or patience, the Present active indicative of the verb, μακαρίζω (*makarízō*). *Makarízō* means, “to congratulate.”
4. You congratulate people, generally, who have succeeded in some way, who are happy. It may not always work out that way; but that's the general idea in society. When you, “congratulate” someone, it is because they have achieved something.

¹ “Supergrace” in *Thieme’s Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries. 2022), 261-62.



5. This verb means to recognize someone else's happiness. We recognize the happiness of those believers who are saturated with Bible doctrine. We recognize their happiness in prosperity. We recognize their happiness in adversity. We always recognize their happiness. "Congratulations, prophets." "Congratulations, Job," is what he's going to say. Later, he is going to say; "Congratulations, Elijah."
6. Do you know what happened to Job? Job had three real friends, who flopped miserably. Job was a mature believer. Job had doctrine, and with doctrine he had prosperity of all kinds. He had, seven children. He had great wealth. He was a great leader. He had success. He had everything going for him.
7. When adversity came and his sons and his daughters died, he lost all his wealth because great disasters, and his wife began to nag him. He didn't lose his wife, because part of the disaster was for her to start nagging him.
8. When all these things hit, Job's three friends should have come and said congratulations, Job. At that time, he was saying, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." At that time, he was saying, when his wife said in Job 2:9, "Curse God and die!" Job responded to her in:

Job 2:10 “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips. (NASB)
9. In other words, that's when his friends should have come in and said; "Congratulations, Job, I recognize your happiness sitting here on an ash heap." See, he was also covered with ulcers.
10. But he was sitting on an ash heap. His friends should have come up and said, "Job, I can see that you've had it. You've lost all these loved ones. Your wife is now on your back. You've lost all your wealth and your influence. “Congratulations, Job” is what they should have said to him; but they picked away at him; until he became bitter.
11. And, when they kept repeatedly picking at him, he went into reversionism. He took a nosedive. But, you see, they failed to recognize his happiness.
12. On what was his happiness based? Children dying? No, that's not happiness, that's great tragedy. Loss of money? No, he lost everything and was broke? No, that's nothing, that's not funny. It's tragic. In terrible health; this terrible illness; this pain he was in? No, that's not funny, either. But, with everything going against him, Job had one thing for him: Bible doctrine in his soul.

