



Delay holds up farm work, especially plowing, and reduces the period during which the rains can recharge the springs and wells from which the population has drawn its summer water supply. It is therefore not surprising that the Bible pictures the farmer as waiting for the “early” rain (James 5:7); that is, for the onset of the rainy season to relieve the drought of summer. He is almost certain that the later the start of the rains, the smaller his harvest will be the following year. (4:579)

After the onset of the rains in October, there may be another pause, and then the winter months are all wet. Eighty-four percent of the annual precipitation at Tel Aviv occurs in the months November through February; in the mountains of Judea the figure is seventy-seven to eighty percent. On the coast, December is the wettest month. March is often the wettest month in Trans-Jordan. The rains come in with the depressions from the west; they are irregular in occurrence, and normally last for a day or two, after which there is a dry and finer period. This sequence is repeated at weekly or ten-day intervals throughout the rainy period. Rains usually are heavy and brief, rather than gentle and prolonged; they are produced by the movement of unstable air over a highly differentiated land surface.

By March, on the coast, and April, further inland, the rains begin to taper off. As this is the season of intense activity on the land, and the only part of the rainy season with rising temperatures and subsequent plant growth, the importance of these late (or latter) rains is very great. A dry spring will reduce the volume of the harvest and increase the danger of late frosts. Since the following months, as the farmer knows, are going to be completely dry, the longer the rains continue, the better he is likely to be pleased.

As, therefore, the rains between November and February are assured, even though their total may be uncertain, the incidence of rainfall in October and March is highly uncertain, and consequently becomes a matter of prayer to God and patient acceptance of what He is pleased to send. (4:579–80) 

45. The study above is necessary to understand the environment in which the nation of Israel is located geographically and as a result what kind of annual impact its location on the planet and its history.

 J. H. Paterson, “Palestine,” in *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 4, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 576–577, 579–580.



46. In our study of *The Letter of James*: Chapter Five, tends to emphasize the impact the other races of people have on the Jews. Yet, there is also an impact from their own geography.
47. Israel's geography is so positioned that its agrarian economy must also be recognized. It is not unusual for every location on the earth to have weather-related issues that impact its economy.
48. The article above points out those typical of Israel. Further, these weather issues vary and therefore there are good years for harvests but also poor ones for which the farmers must be alert and prepared.
49. Wise farmers systematically adjust, not only for the current crops, but also, if necessary, to prepare for the following year's potentially beastly weather.
50. This issue is addressed in the seventh verse of chapter five:

James 5:7 Therefore be patient [μακροθυμέω (*makrothuméō*)], brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. (NASB)

1. Note that the Jews have been taught to be patient “until the coming of the Lord.” In A.D. 45, the Jewish people were first informed by James that the next dispensation in the divine agenda would be the Rapture of the church.
2. Since the Rapture is eminent, then it may always be anticipated but upon which never to rely. The prophecy of the Rapture was first revealed to James, but its arrival will always remain a mystery.
3. Yet, one's anticipation must not allow a believer to assume it will occur in his lifetime. Since the Rapture is “next on the prophetic agenda,” does not also reveal when it will occur. There is no subsequent prophecy that forecasts the time, month, day, and year but only that it is, “Next”!
4. Therefore, one's understanding of the event may conclude it is imminent but with no clue about when to expect its arrival. The same is true in the present days of the twenty-first century. It thus remains a mystery.
5. As a result, both then and now, believers must make decisions based on the erratic history typical of the ups and downs common to a fallen planet and the winds, fronts, temperatures, and their correlations common to the vicissitudes of the global weather system. To do this effectively, the person must anticipate the possibility of a cold, prolonged, and wind-chilled winter.
6. When a mild winter occasionally occurs and accompanied by lots of rain and snow is why people often squirrel away water for droughts that will inevitably occur in the future.



7. James 5:7 begins with the phrase, “Therefore be patient” is the aorist active imperative of the verb, **μακροθυμέω (makrothuméd)**: “to have patience” is its meaning in the context of this passage. This is a technical use of the aorist tense.
8. We have recently studied the doctrine of monetary reversionism. Now we note the solution to monetary reversionism.
9. We begin by noting the exact technical meaning of the word by its etymology. It is a compound formed by two words. The first is **μακρός (makrós)** which indicates duration, and **θυμός (thumós)** which refers to the soul with emphasis on the mind. It comes into the English as the adjective, “long-suffering” or have a patient or long-enduring soul.
10. The principle is the fact that within the soul is the solution to every problem, including all the facets or phases of reversionism. When you placed your personal faith in Jesus Christ for salvation, it was your soul which was saved, not your body.
11. More good news is the fact that at the resurrection you will receive a new resurrection body, yet the same old soul minus the sin nature. Therefore, it is the soul that is the major issue.
12. The soul is the battleground of the Christian way of life for believers. The soul was imputed to the body at physical birth, but at the same time the sin nature was imputed to it also.
13. Also in the soul is volition, or free will, by which humans make their own personal choices by which they advance spiritually or decline into reversionism.
14. Positive volition sends doctrine into the soul as **ἐπίγνωσις (epígnōsis)** which is then cycled into the **καρδιά (kardía)**, or heart. From there, doctrine flows into the frame of reference and its memory center where it enlarges to become an available source for spiritual growth.
15. As spiritual growth advances, *epígnōsis*, with the enlargement of doctrine among biblical norms and standards, develops the Edification Complex of the Soul with its Foundation and subsequent construction of seven categories of spiritual growth: **F**. Salvation: Received by faith alone in Christ alone. **1**. Operation Z: Spiritual growth under the teaching ministry of the Holy Spirit, **2**. Dispensations: Knowing what time it is and the uniqueness of the Church Age, **3**. The ten problem-solving devices, **4**. Spiritual self-esteem and application of problem-solving devices of Personal Love for God and Unconditional Love for Mankind, **5**. Spiritual Autonomy and the Copacetic Spiritual Life, **6**. Spiritual Maturity and Occupation with Christ, and **7**. The Lifestyle of the Invisible Hero with Invisible Historical Impact.
16. Among the applications that facilitated for the believer is the possession and application of “patience”: **μακροθυμέω (makrothuméd)**.

