

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 (oún)*. 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.”



“Have patience” means “to have doctrine,” to have Bible doctrine in the soul, to have Bible doctrine on the launching pad, to be in supergrace, and to have capacity for life.

23. The aorist tense is a constative aorist. It gathers all the accumulated doctrine of the supergrace life. It refers to the supergrace believer spending his doctrinal capital. It refers to a supergrace believer, having collected Bible doctrine, using it, spending it. The active voice refers here to the mature believer producing the action of the verb.
24. The imperative mood is sometimes used for a prohibition, but this is a command to use doctrine as capital. Not to go for money, not to go for the details of life, but go for doctrine. Remember this: when you are positive toward Bible doctrine and when you pursue doctrine, then the details of life pursue you; money even pursues you. Your right woman pursues you. Your right man pursues you. Your success pursues you. Your fame, or your power, or whatever it is in life that you associate with happiness, these things pursue you. You do not have to go chasing after them. This is the principle of grace involved here.
25. Verse 7 concludes with this statement: “... **being patient [present active participle of the verb, *makrothuméō*] about it, until the early and late rains.**” This is addressed to believers in reversionism. They are not impressed, yet, because the disciplinary points have not been covered.
26. There will be two disciplinary points later in the passage. One in verses fourteen and fifteen, where a believer is dying the sin unto death in reversionism. Then, there is one in verse sixteen, where the believer is quite ill, but not in the “terminal” bracket yet. In both cases, believers hear the principle given now, and they will be impressed, when they are hurting enough to be impressed.
27. What's the principle? Money cannot purchase time in the Christian life. Money can buy a lot of things. It is designed to do so. Money itself is not an evil thing, but the love of money is according to:

1 Timothy 6:10a For the love of money is the
root of all evils. (EXT)
28. The Bible makes it clear that money, as a medium of exchange, is a principle of the laws of divine establishment in the field of economy. There is nothing wrong with money, as we saw last night. It is not the money that “rots,” it is the soul that “rots” in reversionism. And so, the love of money is simply an expression of monetary reversionism.



29. They are following the same principle. Not only do we have monetary reversionism in these passages, but it is also found in Ecclesiastes and other places.
1. Do not misunderstand these passages. There is nothing wrong with money, but there is something wrong with having money and no capacity to enjoy it or to use it. That is why the command: “have patience.”
2. Money cannot purchase time. Only doctrine in the soul can purchase time for the believer. Only the supergrace believer can use doctrine as capital to purchase time. Problems are solved by doctrine in the soul, not by money.
3. Now, money cannot buy love. Money cannot buy friendship. In fact, money can buy many things, but money cannot improve the soul. So, money cannot really solve problems.
4. Principle: Problems are solved by doctrine in the soul, not money in the bank.
5. Now let us review the expanded translation of:

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 [γῆ (*gḗ*): the land of Israel], constantly being patient [present active participle of the verb, *makrothuméō*] over, until the early and late rains. (NASB)

1. The phrase “until the coming of the Lord” refers to the Rapture of the Church. The word “until” is the preposition of the genitive of time, **ἕως (*héōs*)**.
2. This word is the prophecy that indicates the future termination of the Church Age, which is indicated by the noun, **παρουσία (*parousía*)**: “coming,” followed by the phrase, “of the Lord.”
3. A synopsis of this passage in James is provided by Paul in:

1 Thessalonians 4:16 For the Lord Himself will come down from heaven with a shout of command, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first.



1 Thessalonians 4:17 Then we who are alive, who are left, will be suddenly caught up together with them in the clouds to meet the Lord in the air. And so, we will always be with the Lord. (NET)

4. This passage describes the events when the “body of Christ,” the church, becomes the “Bride of Christ.”

NOTE: The “Doctrine of the Rapture of the Church” is the event which introduced the **2023 Shreveport Bible Conference: *The Eschatological Dispensations***, at East Ridge Bible Church.

The **Rapture** is the next event on the prophetic calendar, followed sequentially by the seven-year dispensation of the **Tribulation**, the **Second Advent of Jesus Christ**, the dispensation of the **Millennial Kingdom** of Christ, and finally, the **Eternal State**.[!]

5. And, as long as the Church Age is operational, it is imperative that all believers become capitalists. And the way you become a capitalist in the priesthood of the believer is to remember that the Church Age is the dispensation of the universal priesthood of the believer.
6. Every believer is a priest. Every believer is indwelt by Jesus Christ. Every believer is indwelt by the Holy Spirit. Every believer is in union with Christ. Every believer has the canon of Scripture, in writing, which is protected, permanent, and inviolate. Consequently, every believer has the phenomenal opportunity of being a capitalist, a super-grace capitalist with Bible doctrine resident in his soul.
7. From this we have an illustration. The pattern of verse seven leads to a repetition of the command with a demonstrative particle, **ἰδοῦ** (***idou***) plus the aorist middle imperative of the verb, **ὁράω** (***horáō***): “to see.” This is a command “to get a panoramic view” or to “refocus one’s attention.”
8. This demonstrative particle is designed to enliven the narrative by arousing one’s attention by way of introducing an illustration to understand something in life, something that is easily understood.
9. The King James Version reads this way in:

[!] For the complete study, click on the link below for the 2023 Shreveport Bible Conference: *The Eschatological Dispensations*, <https://www.joegriffin.org/media-archive/our-class-catalog/sbc23/>.

