

5. Therefore, God is tapping His foot, waiting to pour out His grace on you, waiting until you have the soul capacity to appreciate, and to enjoy, what God has provided.
6. The principle in this passage found in verse 7: “The agronomic capitalist waits with confident expectation of a successful harvest from his field-crop production.”
7. What does he anticipate? What is called here, in the English “The precious fruit of the earth.” **Τὸν τίμιος (τόν τίμιος)** means, “that of highest value.” It is in the accusative, therefore requiring the use of the word, “precious.”
8. The word, “fruit” is also in the accusative singular of **καρπός (karpós)**, and it means in this case: “production from whatever was sowed.” And then, the genitive of the prepositional phrase, **τῆς γῆς, (tēs gēs)**: “of the earth.”
9. He owns thousands of acres. He sows and reaps on the land. So, it should be: “the valuable production of the earth.” This is analogous to the supergrace believer redeeming time, while waiting for the Rapture of the Church and the resurrection.
10. Many people have read this passage, learned its content, and utilize it. They go right on operating as if the Rapture would occur tomorrow, the next day, or the next. Then they go into phase three without the Rapture, but in interim bodies.
11. There will be only one generation of believers who will enter phase three with the Rapture. The rest of us will depart preferring to be, according to:

2 Corinthians 5:8 ... absent from the body and to be at home face-to-face with the Lord. (EXT)
12. James 5:7 continues with the phrase in the NASB, “the precious produce of the soil, ground, dirt.” Note: “earth” in lower case is a synonym of these three nouns. When referring to the planet, it is capitalized: Earth.
13. The King James Version’s translation, “precious produce of the earth,” refers to the ultimate harvest that occurs from the union of “earth, rain, sunshine, and temperature.”
14. The farmer does his duty by plowing the earth, planting the seeds, and having patience for the harvest. It is the latter noted that is actually the foremost element in the verse 7.



15. He is already noted as being “patient” as the key component. As also noted, “patient” is the constative aorist active imperative of the verb, **μακροθυμέω (*makrothuméō*)**.
16. So, here we have “the precious,” or “most valuable production” referring to capital gains from doctrine spent in the supergrace life: capital gains from doctrine applied in the supergrace life. The supergrace believer redeems time using Bible doctrine in his soul from his human spirit: Bible doctrine in the edification complex and application in supergrace modus vivendi.
17. Note the reference from the King James Version’s translation of verse 7 begins with the phrase, “hath long patience for it.” Again, we have the same verb repeated. The verb that was used, in the aorist active imperative, in the command that began this sentence, is now found in the form of a participle in the illustration: “being patient about it.” is the present active participle of the verb **μακροθυμέω (*makrothuméō*)**.
18. And, again, it means “to have doctrine in the soul.” Bible doctrine in the soul is available for recall, application and trust by the super-grace believer.
19. The present active participle indicates this man is a capitalist. He is confident, knows that his investments, sooner or later, will make him lots of money. He will be successful in accumulating funds.
20. The believer with Bible doctrine in the soul knows that sooner or later he will spend, he will apply, he will utilize that doctrine to the glory of God in the angelic conflict. To do this he knows he must constantly remain patient within the process.
21. Once the land is plowed, then the rest is up to the farmer and the assets provide by the Lord: fertilizer, sunshine, rain, and temperature.
James 5:7c constantly being patient over it [the land [τῆς γῆς (*tēs gēs*): the earth] until it gets the early and latter rains.
22. The land: is in the feminine gender. The owner is constantly focusing his emphasis on the land “until it gets the early and latter rains.” which is indicated by the conjunction of time: **ἕως (*héōs*)**: “until”. This sets up the analogy, again, to the Rapture, or entrance into phase three by death.



23. “Until he has received” is the aorist active subjunctive of the verb, **λαμβάνω** (*lambánō*). The aorist tense is a culminative aorist. He has now received the profit. The active voice: the subject produces the action of the verb. He has not yet made his profit, but the basis by which the profit will occur.
24. The subjunctive mood indicates the *potentiality* of the factors that go into success in business in agriculture: i.e., “until he has received the early rains.”
25. The Greek word for early rains is **πρώϊμος**[†] (*prōimos*) which occur in October to December. This is based upon Israel’s belief that rain portrays God’s grace. We don’t earn it, or deserve it, or work for it. The early rain is analogous to that part of the believer’s life when he is progressing, when he has left reversionism, or has bypassed reversionism; and studying the Word daily, all the way to supergrace.
26. In other words, the early rain is analogous to Bible doctrine retained as **γνώσις** (*gnōsis*). *Gnōsis* is transferred by **πίστις** (*pístis*), positive volition, to the human spirit as *epígnōsis*. Cycled into the right lobe into the frame of reference, cycled into the *kardía*: the heart. There it becomes vocabulary, categories, norms and standards, which arrive on the launching pad, and application by one’s volitional trigger. This how the Edification Complex is erected.
27. This advances the believer to the threshold of supergrace. Theologically, this is characterized as the “early rain.” Bible doctrine now becomes a permanent part of the soul.
28. There are many blessings, and even prosperity in daily spiritual growth. You have not yet arrived, but you are on the way. This is characterized as “the early rain.”
29. While the believer is moving toward supergrace, his capacity is developing, and he has many wonderful blessings along the way. But, that has not yet arrived. “Arrival” comes after the “latter rain.”

[†] **πρώϊμος**: The diacritical markings on the omega (ώ) and the iota (ϊ) are used to indicate that the two letters do not form a diphthong as per an iota subscript (ῶ). This occurs when an iota follows a long vowel, in which case the iota is written under the vowel, and transliterated *oi*. The iota subscript does not affect the pronunciation, so in this case it is a long omega, translated thusly: *ō*. The diacritical mark over the iota (ϊ), is a diaeresis indicating another syllable and the word is pronounced thusly: *prō-im-os*). (Ray Summers, *Essentials of New Testament Greek*, rev. ed., Thomas Sawyer [Nashville: Broadman & Holman Publishers, 1995], 3–4.)



30. The “early rain” is the singular direct object, ὄψιμος (*ōpsimos*) which falls over Palestine in October.
31. This refers to the rains, which come in March and April, and are analogous to the supergrace life. This is the rain that guarantees the harvest and prophetic of a super-grace prosperity from super-grace production.
32. This same concept is found in Hebrews 6:7–10. The latter rain refers to capacity for life, capacity for freedom, capacity for love, capacity for happiness, capacity for prosperity, and capacity for grace, in the super-grace life.
33. What follows is the expanded translation of:

James 5:7 Therefore, have patience [constative aorist active imperative of the verb (#42), 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 and the latter rains. (EXT)

Summary.

1. The command is given to the super-grace believer to redeem the time, by utilizing grace provisions, through Bible doctrine. Remember that Bible doctrine is capital.
2. This is based on the constative aorist active imperative, of the verb, *makrothuméō*; the command is to continue as long as you live, either until physical death or the Rapture removes you into the presence of the Lord.
3. Point three: the illustration is used from capitalism of an agricultural economy. The farmer illustrates the super-grace believer redeeming the time through doctrine.
4. “The Early Rain” refers to the approach to supergrace. The believer growing up, developing the Edification Complex of the Soul through the daily function of the Grace Apparatus for Perception.



5. “The Early Rain” is comparable to the early stages of the Christian life, when, a believer goes from spiritual infancy to supergrace; and however long it takes. This is the stage of the planting of the seed and the germination of the seed.
6. “The Latter Rains,” or the period of the maturing of the grain prior to harvest. This is the entrance into the super-grace life. This is the point at which the believer shares God’s happiness.
7. Super-grace function demands total capacity from maximum doctrine in the soul. This is capacity for freedom, capacity for life, capacity for love, capacity for God’s happiness, or +H. “And again I say, rejoice” with capacity for grace and capacity for prosperity.
8. No believer ever goes from spiritual infancy to supergrace without, **A:** his right pastor communicating; **B:** a local church in which there is strict academic discipline; **C:** the filling of the Spirit and the daily function of GAP; and **D:** persistence in the intake of Bible doctrine. You can’t start and then quit; start and then quit.

James 5:8 You too be patient [**constative aorist active imperative of the verb, μακροθυμέω (*makrothuméō*)**]; **strengthen your hearts, for the coming of the Lord [the Rapture] is near.** (NASB)

NOTE: The phrase, “strengthen your hearts,” is used only figuratively in the New Testament. The “heart” is the organ that keeps living beings alive: fish, amphibians, reptiles, birds, and mammals including Homo sapiens, yet there are at least ten sea animals that do not have hearts.²

NOTE: No believer is capable of advancing in his spiritual life without regular attendance at a local church, or consistent use of an electronic contrivance under the teaching ministry of a pastor-teacher, and primarily one whose teachings begin with references to passages of Scripture from its original languages.

1. The Bible class must begin with a time of personal prayer during which members may confess their sins to the Father which ensures that the person is filled by the Holy Spirit.

² Starfish, Coral, Portuguese Man o’ War, Brittle Star, Sand Dollar, Sea Urchin, Flatworm, Sea Cucumber, Sea Lilies, and Sea Anemone all of which are found at the bottom of the sea. Rather than blood, they need water circulating in their bodies to survive. This is why they don’t have hearts or a blood circulatory system.

<https://animalvivid.com/animals-without-hearts/>



2. The pastor-teacher's duty is to consistently study the Word during which he constructs a presentation from Scripture that conveys a clear statement of biblical principles and doctrines.
3. The Bible is the singular source of information provided by God for the believer to acquire and execute the will and plan of God.
4. Those in the congregation are students without portfolio. Each individual's inventory of divine thought can only be aggrandized by one's focus, concentration, inculcation, and subsequent retention within the soul's *kardía*.
5. This brings us to the repetition of the opening phrase of **James 5:7**—"have patience," the constative aorist active imperative of the verb, **μακροθυμέω (*makrothuméō*)**.
6. This refers to the daily intake of Bible doctrine accumulating in the soul, divine capital to be spent in the super-grace life: the intake, retention, metabolization, facilitation, and ultimate application of the immutable Word of God.
7. This is the divinely ordained system that God has provided to educate the believer about His Word which is infallible:
Incapable of error: unerring; not able to mislead, deceive, or disappoint; incapable of error in defining doctrines touching faith or morals.³
8. It is the Holy Spirit that makes it objective information, but which must be cycled into the heart for retention in long-term memory.
9. Between the Holy Spirit's revelation of a passage and its residence within the soul of the individual is achieved by an individual's free will.
10. When a principle is clearly communicated to a person, he has the obligation to respond with positive volition. However, his volition is a free agent and his inventory of idea is free to reject the information.
11. This is classified as "negative volition." He has the necessary information to respond positively to the doctrine, but because of competing rejections from his sin nature, that person responds negatively.

³ Merriam-Webster's Collegiate Dictionary, eleventh ed. (Springfield: Merriam-Webster, Inc., 2014), 639.



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, were the believe 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 *kardía* and in the Edification Complex.”
30. It 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* (*kardía*).
36. The Bible’s use the noun, *kardía*, 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 Gog, 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 the 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:



James 5:8a You too be patient [constative aorist active imperative of the verb, μακροθυμέω (*makrothumédō*)]; 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.).⁴

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.)

⁴ 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.

