

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/>.



James 5:7 Be patient [aorist active imperative of the verb, μακροθυμέω (*makrothuméō*): exercising understanding and patience] therefore, brethren, unto the coming of the Lord [the Rapture of the Church]. Behold the husbandman [γεωργός (*geōrgós*): “farmer; one who cultivates”] waiteth [ἐκδέχομαι (*ekdéchomai*)] for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. (KJV)

10. Now, nineteen hundred years ago, it was very understandable what was meant by a **γεωργός (*geōrgós*)**: “husbandman,” because in the Greek it meant a “farmer,” or someone who owned a lot of land and used that land as an agrarian source of income.
11. Today, ***geōrgós*** would be a capitalist, a successful businessman, a man of wealth who invested his money. Remember that the Bible must be interpreted in the time in which it was written; he was not just a man with forty acres and a mule, but thousands of acres in an agricultural economy.
12. This man is a capitalist who has made a great financial investment. He has, for example, fifty thousand acres and employs a large number of people to plant the seed. Planting of seed, in this illustration, is a picture of a capitalist investing his money and expecting a return from it. This is an example by James of an honorable believer-farmer with doctrine who also has patience, noted later in verse 8.
13. Once the seeds are in the soil, the capitalist must then “waiteth,” the present middle indicative of the verb, **ἐκδέχομαι (*ekdéchomai*)**: “to watch for, to expect to receive, to wait for.”
14. It has the connotation of expectation or to look for something with expectancy. It is the same idea that if you would invest fifty thousand dollars in an oil lease anticipating a great return. You dream about it, you think about it, you plan on it. ***Ekdéchomai*** means, “to invest money in something and anticipate a profit.” It is strictly one’s confidence in the economic system of capitalism.
15. All the illustrations in the Bible, which deal with economy, always are related to capitalism under free enterprise, and thus a part of the laws of divine establishment.

16. Here is a man who, under free enterprise, has made a great investment from which expects to receive a great return. The anticipation is described by the present middle indicative of *ekdéchomai*.
17. “Behold, the farmer waits with expectation.” The present tense, here, is known as an iterative present. It describes that which occurs or recurs at successive intervals in an agricultural economy.
18. In other words, there is a sequential process of sowing; followed by the harvest, and then the profit. The iterative present indicates the repeated action of the verb.
19. In other words, there is this sequence of events” (1) the task of sowing, followed by (2) the harvest, followed by (3) the profit.
19. Now, there is not always a profit; but, in this illustration, the man is making a lot of money. Next year, again you have sowing, and then, you have the harvest, and then the bracket for the profit. The iterative present means he has done this before, he is doing it again this year, and he will do the same thing again next year.
20. How does he know this? Because, of his soul’s *ekdéchomai* mentality, i.e., capitalism works.
21. The iterative present indicates that he has repeatedly done this before. He is a very excellent businessman. He utilizes his knowhow, property, and capital, to produce prosperity in the free-enterprise system, therefore:

Behold the agronomic capitalist waits with confident expectation of a successful harvest.
22. The verb’s indirect middle voice in the Greek emphasizes that the subject participates in the results of the action of the verb which means the owner produces the action of the verb. This capitalist is going to make money on a successful harvest.
23. The context of this passage and its grammar indicates that only a spiritually mature believer, with a saturation of Bible doctrine in his soul, has the capacity to enjoy life.
24. Yet, there is a contingency that potentially overrides this man’s organized mentality and his agrarian expertise. This man initially invests capital in seeds planted on thousands of acres of land and does so without fear.