

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: **ῶ**. 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. “Again I say, rejoice!” (Philippians 4:4b) 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 #43 of the verb, μακροθυμέω (*makrothuméō*)]; strengthen [aorist active imperative #44 of the verb στηρίζω (*stērizō*)] 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/>

