

Supergrace. The mature status by the believer who is grace oriented to the maximum, who appropriates and utilizes all of God's grace provisions for life on earth. In this advanced stage, the believer experiences the "greater grace" of James 4:5–6:³

5. These very same believers, had they advanced to spiritual maturity, would have enjoyed several doctrinal capacities including freedom, life, love, happiness, prosperity, and grace—a synopsis of the supergrace portfolio.
6. These "rich men" are involved in, among other things, monetary reversionism. They love their money, which Paul clearly warns us against in:
1 Timothy 6:10a For the love of money is the root of all evils. (EXT)
7. However, these men spent their time retrogressing into the advanced stages of reversionism. In reversionism, they exchanged potential happiness for advanced levels of misery through "luxurious living."
8. As stated above, there is nothing wrong with money, but there is something wrong with having money and no capacity to enjoy it or to use it wisely.
9. 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.
10. **Principle:** Problems are solved by doctrine in the soul, not money in the bank.

*See the study of **The Doctrine of Money** which began in lesson [JAS4-94](#) on 30 March 2022.*

11. In their reversionism, these "rich men" abuse their wealth, as described by James in verses 4 and 5, and fail what would be prosperity testing, exchanging opportunity for blessing for life in the cosmic systems.

³ R. B. Thieme, Jr., *Thieme's Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries, 2022), 261.



12. James describes the lifestyle in which they **lived** with the constative aorist active indicative of the verb **τρυφάω (trupháō)**: “in luxury and in pleasure” and the constative plural aorist active indicative of the verb **σπαταλάω (spataláō)**: “luxury in eating and drinking; self-indulgent; ‘wanton’: being without check or limitation.”⁴
13. And the word translated **wanton** is the constative plural aorist active indicative of the verb: **τρέφω (tréphō)**: “to fatten yourselves by revelry, i.e., lascivious or promiscuous merrymaking.”
14. James clearly illustrates that these men are used to living high on the hog, not only from their own wealth, but also from the labor of others whom they hire to do a job but refuse to pay them once the task is completed.
15. Verses 4 and 5 impute divine discipline to the two men who have lied to the workers, withheld their wages, and in doing so, stranded them in their own Priest Nation without the means to feed their families.
16. **Principle:** There is nothing new under the sun. The absence of honor and integrity among the citizens of Israel is illustrated by the fraudulent behavior of these two men.
17. They revel in their successful chicanery as they celebrate the lifestyle of the rich and famous. Their ill-gotten gain will soon be the reason for the Lord’s divine justice to come down upon them like a mighty stream.
18. The summary for these two men concludes verse five with this condemnation, “... **you have nourished your souls as in a day of slaughter**”.
19. Instead of their souls being nourished with doctrine, theirs are stuffed with the sensibilities of pleasure and concupiscence which is described as an animal being fattened for slaughter.
20. It is this type of fleshly lusts that lead to the downfall of individuals which often cause the downfall of nations.

⁴ The best English noun to define this word is “voluptuary: a person whose chief interests are luxury and the gratification of sensual appetites.” The verb form is, “voluptuous: given to or spent in enjoyment of luxury, pleasure, or sensual gratifications.” *Merriam-Webster’s Collegiate Dictionary*, eleventh ed. (Springfield: Merriam-Webster, Inc., 2014), 1402.



21. In the case of national decline, the benighted cheer the advance into hedonism while the enlightened view it as the swan song's death knell for approaching slavery.
22. In our present hour of discontent, it is only those whose souls are replete with multiple categories of doctrines that will sustain them in the coming crisis.
23. Doctrine is the immutable force within the souls of believers and the only valid resource that can overcome assaults from the Satanic Academy of Cosmic Didactics.
24. *The day of slaughter* in this context refers to the individual believer who functions inside of the cosmic systems. His poor decisions and actions will lead him into the throes of pain, anguish, and agony common to *cosmos diabolicus*.
25. Riding the crest of the cosmic wave is the mature believer who allows the Word of God to guide him through the storm of cosmic chaos.
26. Regardless of the current circumstances, the Bible promises us victory. Ergo, we must do our duty, continue to study God's truth, stand fast in the gap, and apply the Word of God regardless of the strategies the Dark Side deploys.
27. **Principle:** Not only are we to keep the faith, but we are also to continuously deploy doctrine, and never fail to do our duty as good witnesses for the Prosecution.
28. This brings us to the expanded translation of verse 5:

James 5:5 You have lived [constative aorist active indicative of the verb: τρυφάω (*trupháō*): in pleasure] in luxury [constative plural aorist active indicative of the verb: σπαταλάω (*spataláō*): luxury in eating and drinking; self-indulgent; “wanton”: being without check or limitation] and self-indulgence in the land, you have been a sensual hedonist on the earth and led a life of wanton [constative plural aorist active indicative of the verb: τρέφω (*tréphō*): to fatten yourselves by revelry, i.e., lascivious or promiscuous merrymaking] pleasure; you have nourished your souls as in a day of slaughter.
(EXT)



29. The principles of faith and duty noted above are absent from the souls of those to whom James writes in James: Chapter Five, where we continue our analysis in verse 6, with the phrase, “You have condemned”: the second person plural, aorist active indicative, of the verb, **καταδικάζω** (*katadikázō*): “to give judgement against, pass sentence, and condemn.”
- James 5:6** You have condemned and put to death the righteous person; he offers you no resistance. (NASB)
30. The two rich men have condemned these innocent workers by unscrupulously coordinating to deprive them after they harvested their crops.
31. To illustrate how severe this injustice is, James said these two men have “killed” an innocent man, the constative plural active indicative of the verb: **φονεύω** (*phoneúō*): “to murder; to kill a man unjustly” (See also James 2:11; 4:2).
32. “Innocent” is the adjective **δίκαιος** (*dikaïos*): “righteous.” In this context, it is necessary to mention the commentary of how this word for righteous is defined and applied by this Greek dictionary:
- In the New Testament those that are called righteous (*dikaioi*) are those who have conditioned their lives by the standard which is not theirs, but God’s (Romans 2:13; 5:7; 1 Timothy 1:9). They are the people related to God and who, as a result of this relationship, walk with God (Matthew 1:19; 5:45; 10:41; 13:17, 49; 23:29, 35; 25:37; Mark 2:17; 6:20; Luke 1:6, 17; 2:25; 5:32; 15:7; 20:20; 23:50; Acts 10:22; 24:15; Romans 1:17; Titus 1:8; Hebrews 10:38; 12:23; James 5:6; 1 Peter 3:12; 4:18; 2 Peter 1:13; 2:7,8; 1 John 3:7; Revelation 22:11). A righteous person is one justified by faith and showing forth his faith by works (James 2:14–26; 1 John 3:2).⁵**
33. The rich, because of their financial status, often assume themselves innocent and/or superior to those who are laborers.
34. In their arrogance, reversionistic rich men can also attempt to use their wealth to influence the courts to directly or indirectly “condemn” the innocent, the righteous. However, James calls these men out for such behavior because the law is designed to oppose the guilty, not the innocent.

⁵ *The Complete Word Study Dictionary: New Testament*, rev. ed., edited by Spiros Zodhiates (Chattanooga: AMG Publishers, 1993), 457.



35. James drives home the extent of these rich men’s corruption and abuse as he closes this verse with his use of the customary singular present middle indicative of the verb, **ἀντιτάσσω** (*antitássō*): used metaphorically to “set oneself in opposition to or in array against, to resist” (James 4:6; 5:6)⁶.
36. He adds to this concept of resisting the adverb **οὐ** (*ou*): “not” or “does not,” to make it clear that the people these rich reversionists are condemning did not even fight back against this injustice.
37. This concludes what we set apart as the first paragraph of James: Chapter Five, verses 1–6. The expanded translation of James, Chapter Five, verse 6, reads this way:

James 5:6 You have condemned [aorist active indicative of the verb, καταδικάζω (*katadikádzō*)] and murdered [constative active indicative of the verb, φονεύω (*phoneúō*)] the innocent [δίκαιος (*díkaios*): those who consistently apply divine standards]; and he does not oppose [the negative οὐκ (*ouk*) plus the customary present middle indicative of the verb, ἀντιτάσσω (*antitássō*)] you. (EXT)

B. Paragraph 2: Exhortation in View of the Coming of the Lord (vv. 7-12).

1. James opens verse 7 with the inferential conjunction, **οὖν** (*oún*), translated “therefore” in reference to what preceded it; that is, the trouble outlined in the first six verses of this chapter.
2. James has spent the first six verses of Chapter 5 admonishing the reversionistic rich sinners on multiple counts to include: **(1)** hoarding their riches to the point of “rotting” (v. 2–3) ; **(2)** cheating those who work for them; (v. 4); **(3)** living lavishly to satisfy their lusts (v. 5); and **(4)** condemning the innocent (v.6).
3. Now James shifts gears in verses 7 through 12 where he presents six more imperative moods that form the next paragraph of James, Chapter 5, which is an exhortation to his congregation to be patient, endure and stop lying.

⁶ “ἀντιτάσσω” in *The Complete Word Study Dictionary: New Testament*, rev. ed., 195.



James 5:7 Therefore be patient [aorist active imperative mood #42 of the verb, 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.

v. 8 You too be patient [aorist active imperative mood #43 of the verb μακροθυμέω (*makrothuméō*)]; strengthen your hearts, for the coming of the Lord is near. (NASB)

4. James changes the focus of his teaching from the reversionists in verses 1–6 over to all of the believers in his church with his use of the word “brethren” here in verse 7, which he repeats in verses 9, 10, 12 and 19.
5. The word “brethren” is the familiar collective of the plural noun, ἄδελφός (*adelphós*), referring to the members of the family of God, but it is the vocative plural masculine and is also translated, “brothers.”
6. In both verses 7 and 8, with the aorist active imperative moods #42 and #43, James instructs these believers to “have patience” with the verb, μακροθυμέω (*makrothuméō*).
7. The etymology of *makrothuméō* is important since it is a compound verb. The first syllable is from the Greek adjective: μακρός (*makrós*) and the second is from the Greek noun: θυμός (*thumós*).
8. *Makrós* connotes duration while *thumós* is a synonym for the soul with emphasis on the mind. The latter is sometimes translated by “longsuffering,” “patient,” and “to endure.”
9. The source of patience, and one’s ability to endure through longsuffering is based on the inventory of ideas in one’s soul; we cannot endure without Bible doctrine and the power of the Holy Spirit to apply it to life and circumstances.
10. This requires ongoing diligence, taking in the Bible doctrine day after day, year after year. But this mindset is to remain as their standard strategy for how long? James answers that question with his use of the phrase, “... until the coming of the Lord.”
11. James mentions in his *Letter*, c. 45 A.D., about the rapture of the church in James 5:7–8. Later Paul made similar statements in his texts including: 1 Corinthians 15:51–55 and 1 Thessalonians 4:13–18.

