

34. “The love for money is the root of all kinds of evil” has its origin in the noun, “root” in **1 Timothy 6:10** and “the love of money” is cited as something for which we should remain free in **Hebrews 13:5**.
35. Advancing believers demonstrate the power of God in the area of Bible doctrine since divine viewpoint provides the very basis for capacity.
36. We have in this passage before us, capacity for prayer on the part of a believer. Verse thirteen is a welcome interlude. We leave reversionism and go to supergrace. In supergrace, we find a believer in prosperity, but he has the right kind of prosperity.
37. His prosperity is based on doctrine as we are going to see two things. We are going to see him, first of all, to have adversity where he is going to suffer. But he is going to have happiness in suffering, i.e., plus happiness.
38. Then, we are going to see him in prosperity; and he's going to demonstrate happiness in prosperity. Therefore, doctrine has advanced him into supergrace. Supergrace means he has happiness regardless of circumstances. He has happiness in adversity. He has happiness in prosperity. This moves us right into the subject of prayer.
39. Therefore, we walk right into prayer in James 5:13 which we have already expanded to a certain degree. This verse gives a synopsis of James 5:9–12

**James 5:13** ( [ open parenthesis ] Is anyone among you suffering adversity [ present active indicative of the verb, κακοπαθέω (*kakopathéō*) ]? Keep on offering prayer [ present middle imperative of IM #49 of the verb, προσεύχομαι (*proseúchomai*) ]. Is anyone ecstatic [ present active indicative of the verb, εὐθυμέω (*euthuméō*): “to be of a cheerful mind” ]? Keep on singing [ present middle command of IM #50 of the verb, ψάλλω (*psállō*): to sing ] praises [ ψαλμός (*psalmós*) (*psalmoi*): psalms ]. ) [ close parenthesis ] (EXT)

1. The word “adversity” is the present active indicative of the verb, κακοπαθέω (*kakopathéō*): “to suffer misfortune, hardship, evil, affliction.”
2. Παθέω (*pathéō*) means “to suffer.” Kako- means “evil.” But it comes to mean “endure affliction” or “to suffer adversity.” Here it refers to a supergrace believer.
3. Again, we have the contrast. Verse thirteen is another one of those parentheses. The principle at the end of verse twelve, “that you do not fall under judgment”:

**James 5:12** ) But [ continuative conjunction closing the parenthesis: δέ (dé) ] most importantly before all things, members of the family of God, stop lying [ present active imperative #47 of the verb ὁμνῶμι (ómnumi) ], or making promises with a solemn oath [ present imperative of the verb, ἵτω (ēitō): Operation Subterfuge<sup>2</sup> ], neither by heaven—using God as a front, neither by earth, using something regarded as sacred, honest, or respectable, neither a solemn oath, which is perjury when this is violated; but let your “Yes” keep on being yes; and your “No” keeps on being no, so that you do not fall into judgment. (EXT)

4. Then, James 5:14a reads:

“Is anyone among you suffering adversity [ present active indicative of the verb, κακοπαθέω (kakopathéō) ]?” [ Including judgment from the dark side. ]
5. In effect, verse thirteen is parenthetical. It, and every time we have a parenthesis, we have a supergrace believer.
6. For example, in verses ten and eleven, we had a supergrace believer. Now, again, in verse thirteen, we have a supergrace believer: “Is anyone among you suffering adversity?”
7. The believer in James 5:13 is someone who is not, who has not fallen under judgment, or divine discipline. Here is a believer in supergrace or advancing toward it. He is expressed, here, as a category. In this case, a supergrace category. Here is the expanded translation containing its parenthetical markings:

**James 5:13** ( [ Open parenthesis ) ] Is anyone among you suffering adversity? Keep on offering prayer [ present middle command of IM #49 of the verb, προσεύχομαι (proseúchomai) ]. Is anyone ecstatic [ present active indicative of the verb, εὐθυμέω (euthuméō): “to be of a cheerful mind” ]? Keep on singing [ present middle command of IM #50 of the verb, ψάλλω (psállō): to sing ] praises [ ψαλμός (psalmós/psalmoí): psalms ]. ) [ close parenthesis ] (EXT)
8. What does he do as a supergrace type? What are his capacities? What are his capabilities? This is great adversity. Ergo: “keep on offering prayer, the [ present middle command of IM #49 of the verb, προσεύχομαι (proseúchomai) ].

<sup>2</sup> Philip Babcock Gove, ed. in chief, “Subterfuge: A deception by artifice or stratagem to conceal, escape, avoid, or evade; deception,” in *Webster’s Third New International Dictionary of the English Language: Unabridged* (Springfield: Merriam-Webster’s, Inc., 2002), 2281.



9. The present tense is customary. It is used to denote that which habitually occurs. It is an iterative present used to describe what occurs or recurs at successive intervals.
10. Once a believer moves into the supergrace life, he is going to encounter periods of adversity. This is not discipline. It is God imposing elements of satanic demonic impact on a supergrace believer. Why? God wants to show how He can bless such a believer in the greatest pressures of life. These occur in periods of pressure for the perpetuation of +H. How are you going to express it verbally?
11. We have just seen the reversionist express himself verbally by criticism, slander, maligning, gossip, and Operation Subterfuge. From this will emerge the verbal expression of happiness in adversity. Part of that process is indicated by the phrase, “keep on offering prayer.” This results in a contrast set up here.
12. When a believer enters into supergrace, he must remember some absolutes which include periods of adversity which are necessary. The divine desire is seeing the believer’s doctrinal response to adversity by expressing happiness in adversity through prayer.
13. The divine problem-solving desire is not the gritting of one’s teeth, but the doctrinal response of using prayer as the go-to strategy. This is not a prayer soliciting divine removal of the pressure, but a prayer expressing thankfulness by means of grace orientation.
14. This is a divinely authorized opportunity for the believer to make the advance in sophisticated problem-solving. Problem-solving takes knowledge of doctrine.
15. Not necessarily the prayer “take the heat off of me,” or “make this thing go away,” or “make it stop hurting, Lord”; but prayers which indicate thankfulness which express blessings, which recognize that this belongs to the Lord: “casting [ aorist active participle of ἐπιρρίπτω (*epirríptō*) ] all your cares upon Him” (1 Peter 5:7a).
16. The middle voice, of this verb, indicates the subject participates in the results of the action. This is also a permissive middle, in which a supergrace believer voluntarily yields himself to a course of action, seeking to secure from such action a benefit. Or, to express a benefit.
17. The imperative mood is a command not a prohibition. Occasionally, we have the imperative mood of prohibition. Here it is the imperative mood of command to a growing yet supergrace believer, who can pray for himself. He has doctrine. He has the capacity of his priesthood. The capacity of priesthood in the supergrace life indicates this fact: he can be under maximum pressure and offer, for himself, the proper prayer at the proper time. There even comes a time when a reversionist cannot rebound for himself. But a supergrace believer can pray for himself constantly.



18. There are other doctrines in this passage dealing with the various types of discipline which come from reversionism. But prayer is going to be used as the central expression of blessing in this paragraph. Within its context, we are also speaking of dying the sin unto death and the place of prayer.
19. Or in addition, whether we are dying under reversionism or during a national catastrophe. Many adversities and catastrophes will be brought into the picture during which we find a reversionist helpless. He cannot pray for himself. He can do nothing but switch from negative to positive volition which is repentance. Therefore, prayer is going to be seen as the great power in this passage.
20. A positive believer can pray for himself. He can use this power of prayer in his own behalf. Supergrace has the capacity to function under the priesthood. One of the functions of the priesthood is praying for yourself.
21. Once you reach supergrace, never again, in that bracket, do you ever have to have someone else pray for you. You can pray for yourself in every circumstance of life. You do not go running to someone else asking them to pray for you. Pray for yourself!
22. The supergrace life is the life of being spiritually self-sustaining. It is the maximum expression of the priesthood of the believer. It is the only thing that counts. The supergrace life is the expression of the priesthood. One of the functions of the priesthood is prayer.
23. So, prayer is one of the mechanics for redeeming time in phase two. Prayer is an expression of the priesthood, of which all believers are a part. When prayer is used to stabilize a situation, in the midst of pressure or disaster, or catastrophe, that prayer is effective. That prayer is powerful, beyond your understanding.
24. That prayer redeems time. When prayer becomes a means of helping others to recover from the sin unto death, from loss of health; or, when prayer is used for the recovery of a nation, then that prayer becomes a great weapon, a great power in the hand of the believer priest.
25. Prayer uses the vocal cords for redeeming time, just as gossip, maligning, judging, and Operation Subterfuge uses the vocal records to express reversionism.
26. Prayer is not the means of redeeming time, however, in every situation. Prayer is a great weapon in time of adversity. But in between we have prosperity in the supergrace life. In prosperity you use the vocal cords. Also in reversionism, everything deals with the vocal cords. The vocal cords express: gossip, maligning, judging, criticizing, and Operation Subterfuge. On the other hand, the vocal cords are used to express supergrace. Vocal cords offer prayer and even including singing.



**James 5:13** ( [ Open parenthesis ] ) Is anyone among you suffering adversity? Keep on offering prayer [ present middle command of IM #49 of the verb, προσεύχομαι (*proseúchomai*) ]. Is anyone ecstatic [ present active indicative of the verb, εὐθυμέω (*euthuméō*): “to be of a cheerful mind” ]? Keep on singing [ present middle command of IM #50 of the verb, ψάλλω (*psállō*): to sing ] praises [ ψαλμός (*psalmós/psalmoî*): psalms ]. ) [ close parenthesis ] (EXT)

1. We read in the middle of verse thirteen: Is anyone ecstatic? And, the Greek word, here, is the **present active indicative of the verb, εὐθυμέω (*euthuméō*): “to be of a cheerful mind.”** *Euthuméō* means “good.” *Thuméō* means “soul.” It comes to mean “great blessing or happiness in the soul.” Again, we have with this verb the enclitic indefinite pronoun, **τις, (*tis*)**. This indicates a category. It refers to the same category as in the previous phrase: a believer in the supergrace life. A believer who is happy. A believer who has both happiness and courage. A believer who can express his happiness in different ways, in different circumstances.
2. This brings us to the spectrum of happiness. Happiness goes all the way from ecstasies to tranquility. Different circumstances call for different expressions of happiness. At a funeral you don't have ecstasies and jump around. You have tranquility. But at a party, you may have ecstasies and jump around. Happiness is a spectrum, and it has many facets. They are expressed in different ways.
3. The relationship between our Lord's perfect happiness and the Church Age believer's perfect happiness is given in:

**John 15:11** “I [ Jesus ] have taught you these things, in order that My happiness [+H] might be in you, and that your happiness might be completed [ fulfilled ].” (EXT)

- a. In His thirty-three years on Earth until His resurrection, ascension, and session, our Lord had perfect happiness. He acquired perfect happiness through His residence in His prototype spiritual life. Now in this dispensation of the Church, we have the potential for the same perfect happiness in our operational spiritual life.
- b. In the great power experiment of the Hypostatic Union, our Lord attained perfect happiness inside the divine dynasphere; this was the happiness of His humanity.
- c. What our Lord was saying in this verse is that inside the prototype divine dynasphere, He attained perfect happiness. Since the operational-type divine dynasphere would be made available to us in the Church Age, that same perfect happiness can be attained by us.



**NOTE:** There is nothing that even comes close to it on Earth. It is one of the greatest of all objectives in the Christian life.

- d. The words “might be in you,” teaches that happiness resides in the individual. It does not come from any collective function. It is something in your soul.
  - e. To say that happiness “becomes completed or fulfilled” means it develops in stages. Spiritual self-esteem is only the beginning of perfect happiness. By advancing through providential preventative suffering to spiritual autonomy, perfect happiness becomes stronger.
  - f. By advancing through momentum testing to spiritual maturity, perfect happiness reaches its peak. When you pass evidence testing, then you have the perfect happiness that will exist forever and ever; in living, in dying, and in the eternal state forever.
  - g. This is one of the most phenomenal of all things. This is the one “thing” you can take with you when you die, for perfect happiness resides in your soul, which you *do* take with you.
4. The execution of the protocol plan of God, through the utilization of available divine power, is the means of attaining perfect happiness, i.e., the omnipotence of the Father in providing our portfolio of invisible assets, and the omnipotence of the Spirit in teaching us Bible doctrine inside the divine dynasphere.

**Proverbs 3:13** “How blessed is the man who finds wisdom And the man who gains understanding. (NASB)

- a. Wisdom is metabolized doctrine being applied to your experience. It is post-salvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible Doctrine.
- b. You gain perfect happiness through understanding, the only thing you can take with you.

**Psalms 31:7** I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul. (NASB)

5. This great happiness is a combination of four things:
- a. A personal sense of destiny. Without a personal sense of destiny you will never be happy as a Christian.
  - b. Occupation with Christ. There must be an interlocking of a personal sense of destiny and occupation with Christ to produce God’s happiness.

**End JAS-23. See JAS-24 beginning on p. 231.**

