

HHBC



JAMES  
5: 7-11



*Godly patiences and endurances, Part 1*



# James 5: 7-11

- 7 Therefore be patient, 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.
- 8 You too be patient; strengthen your hearts, for the coming of the Lord is near.
- 9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.
- 10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.
- 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

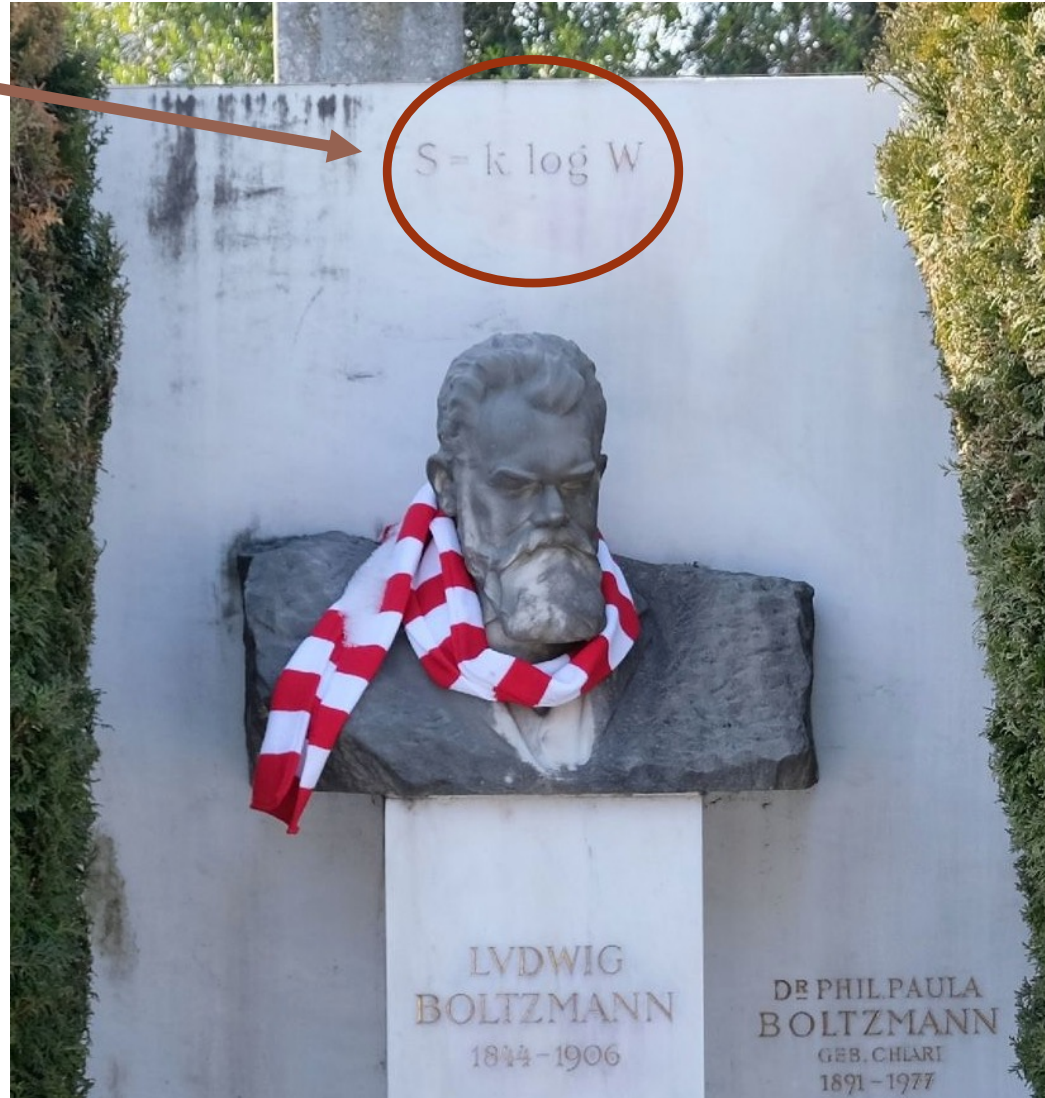
$$S = k \times \log W$$

A Postscript from Last Week's Lesson related to the 2<sup>nd</sup> Law of Thermodynamics & rusting; the flesh fading like a flower, etc. -

Formula for:  
ENTROPY

Death: the ultimate outcome  
of Entropy!

Is this not a perfect  
headstone for 'dying, you  
shall surely die' in GEN 2:17





Therefore be patient, 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.

*James 5:7*

## 1. Therefore, why is the therefore there for?

a) REVIEW from 5:1-6 preceding:

- Had very wealthy landowners, etc. with lots of money, but were hiring laborers and then not paying out the labor for the completed work in violation of God's Law (and current heart and mind on the matter) of Deut. 24:
- *'You shall not oppress a hired servant who is poor and needy . . . You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the LORD and it become sin in you.'* [summarized, vs. 14,15]
- James's former congregants were in turmoil, were troubled, suffering under trial, Jas. 1:2, and one main theme is how to endure under trials

## 2. Be patient = *makrothymeō*

a) Verb: aorist active imperative 'be patient'

- Live in the state of patience as a fact of life

b) Makro: long & thumos: passion, anger, heat

- Have long heat, have a long fuse before you explode. Also: do not engage in REVENGE . . .

c) "longsuffering" is the main translation



Therefore be patient, 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.

*James 5:7*

### 3. Until the coming of the Lord = *parousia*

- a) ***parousia*** is to: *be near; alongside; the presence of a person physically.*
  - The initial arrival is the Rapture, the coming of Christ in the clouds
  - Then He remains with us; His continuing presence is the parousia
- b) Not only are we to 'be patient' as an aorist imperative command, but James repeats as a present, active participle, twice in one verse
- c) The believers were '***growing restless with the seeming delay [of Christ's return] and had to be exhorted here to be and remain patient***' [Gerald B. Stanton, *Kept from the Hour*; 1956- Zondervan]

### 4. Patient like a farmer who has put his seed in the ground for the season; waiting for its Fall harvest

- a) Israel has 2 seasons: [October- April] & [May- September], the Oct-Apr period's rains in late Oct & early Nov are the early rains; and the precipitation in late Mar/ early April is the later rains when crops are maturing. [McCalley; constable]



7 Therefore be patient, 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. 8 You too be patient; strengthen your hearts, for the coming of the Lord is near.

*James 5: 7 & 8*

### 1. Verse 8: You too: Be Patient

- a) Be like the farmer and wait . . . The scattered ex-pat Jerusalemite believers are either former farmers or know farmers and know exactly what James means
- b) Reference: Deut 11:20-12 (paraphrase) – *the Promised Land is not like what you knew in Egypt where you have a vegetable garden that you can water by foot, the land you are going to is a land of hills and valleys that drinks water from the rain of heaven, and God's care is always on it from the beginning of the year to the end of the year*

### 2. The *parousia* is NEAR:

- a) It is imminent: it is **overhanging**; hangs suspended. It may occur at any moment. (*cf*) The prophetic calendar is clear for Christ's arrival. . . 'the Lord is near'; 'it is the Last Hour'; [Phil. 4 & 1 Jn. 2]

C.F. [GERALD B. STANTON, *KEPT FROM THE HOUR*; 1956- ZONDERVAN, P. 108-09]



Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.

*James 5: 9*

## 1. Do not complain against your brethren because the Judge is right at the door

- a) The Greek word for complain is not what is expected; to express feelings of pain, grief, discontent, dissatisfaction with, bring accusation against, not that but this:
- b) ***stenazō***: which is more to sigh about; groan, grumble, grudge a brother; a PRES ACTIVE command; seems very much like a Charlie Brown: “*Good grief!!!*”
- c) There is an element of fault-finding here, a gentle judgment, yet ‘do not judge lest ye be judged’
- d) I think of an overhead-throw to 1<sup>st</sup> base, allowing the bases to run; that calls for a groan, an ‘Oh, brother’! – ‘*Good Grief!*’ - That’s most likely ***stenazō***
- e) But, McCalley says the emphasis is on the *inner groan*, more than an outward complaint; unexpressed bitterness is his thought; (perhaps don’t let your brother give you an ulcer...)

## 2. The Judge is standing right at the door: Interpretation Up for Discussion -

- a) Q: Do you think this usage is related to Laodicea’s “**Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him (*your heart*) and will dine with him, and he with Me.**” [Rev. 3:20] ?
- b) I don’t think so: I believe it’s Christ is just about to open the door to His Day of the Lord program by His appearing for us; closing the door of one Dispensation and opening the door to the next...



... behold, the Judge is standing right at the door.

James 5: 9

HHBC 9 AM / James Study / Ch 5 Vs 7-11 / A. Molloy

# THE DAY OF THE LORD:

5:9: **YOU ARE HERE**

The Coming of the Lord is Right at the Door; JAS. 5:9

CHRIST COMING FOR HIS SAINTS

CHRIST COMING WITH HIS SAINTS



THE BEMA JUDGMENT I COR 3:12-15

GREAT WHITE THRONE JUDGMENT REV 20:11



DESTRUCTION OF HEAVENS, EARTH BY FIRE:

(& NEW HEAVENS & NEW EARTH)

FINAL RESURRECTION: (TO ETERNAL DEATH / THE SECOND DEATH)

- THE MILLENNIAL KINGDOM -



PENTECOST

DEAD IN CHRIST; 1 THS 4:16

7 Years ...

1,000 Years ...

CHURCH AGE

TRIBULATION

MILLENNIUM

9/17/23



Christ: is right at the door to open up the Judgment/  
Kingdom period,

*Not this:*

Depicting:

Revelation 3:20: "Behold, I stand at the door and  
knock; if any man hear My voice, and open the door, I  
will come in to him, and will sup with him, and he with  
Me"

*The door to the Laodicean church's heart is shut off to  
the Lord Jesus Christ; they are lukewarm, neither hot  
nor cold . . .*





# THE COMING OF THE LORD IS A REASON TO LIVE:

- ✓ . . . with purifying hope. [Titus 2: 13,14]
- ✓ . . . sensibly, righteously, godly [Tit 2:12-13]
- ✓ . . . soberly [I Pet 1:13]
- ✓ . . . **with patience.** [Jas. 5:7,8]
- ✓ . . . With sincerity [Phil 1:10]
- ✓ . . . in purity [I Jn 3:3]
- ✓ . . . in brotherly love and holiness [I Th 3:12-13]

[GERALD B. STANTON, *KEPT FROM THE HOUR*; 1956- ZONDERVAN, P. 135]



# THE COMING OF THE LORD IS A REASON TO:

If we heartedly and practically believe that the Lord may come for His people at any moment, it must separate from the world, and kill selfishness, and blast the roots of personal ambition, and increase brotherly love, and intensify zeal, and deepen concern for the salvation of the lost, and give comfort in affliction, and put us in a state of preparedness for the great interview, like a bride arraying herself to meet her bridegroom.

Oh, there is no truth in the Bible that can bring greater blessing to the soul, is largely hindered if we are taught to expect that our gathering together unto Him lies beyond the appalling Tribulation that shall come upon the world.

[JAMES H. BROOKES, *MARANATHA*, P. 157, FLEMING H. REVELL CO. NY, 1889 QUOTED IN GERALD B. STANTON, *KEPT FROM THE HOUR*; 1956-ZONDERVAN, PP. 157]



10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

## 1. Besides being patient, (*makrothymeō*), is added: the ability to suffer: *kakopatheia*

- a) This is a different word than the main word for suffering: *paschō* which has the sense of feeling ill, vexed, in pain. To be in a bad plight of pain, to feel it with passion. . .
- b) **kakós**: *evil, ill, harm, injurious* . . . **patheia**: *whatever befalls one, a calamity, a mishap*
  - Does not this alternate definition perfectly describe Job's plight?
- c) James is perfectly clear: your example on how to suffer with patience: is **Job**

## 2. Add to suffering with patience: endurance - *hypomenō*

- a) . . . Living under, abiding under the pain, illness, plight, mishap or calamity
- b) Job **hypomenō-ed** his calamity for what could have been years
- c) Job's sufferings: loss of 7 sons and 3 daughters; loss of 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys; loss of a great number of servants; smitten with sore boils from the sole of his foot to the crown of his head; loss of the support of his wife; loss of the support of his friends
  - **THROUGH ALL THIS JOB DID NOT SIN NOR DID HE BLAME GOD [Job 1:22]**



## *James 5:10,11*

10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. 11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.

### **3. Point of Interest: Job use of wealth v. the Rich man of Jas. 5:1**

- a) James' Rich Man hoarded wealth and oppressed the poor
- b) Job: was exceedingly wealthy, but in Job 29: he delivered the poor and the orphan, he came to the aid of the dying and the widow, he was a father to the needy, and he rescued legally oppressed [Job 29:16,17], 'breaking the jaws of the wicked and rescuing the poor from his teeth' . . .
  - The exact opposite was true of James' 5:1 Rich Man, he fraudulently withheld the pay of his laborers, causing them legal jeopardy.

### **4. God Himself recognized Job as a moral, excellent man [Job 1:8; 2:3]**

- a) At the end of his testing, the Lord was compassionate & merciful
- b) He restored, even doubled his wealth in Job 42: God blessed him more in his latter days than his earlier days
- c) God certainly did as James says in v. 11a: he blessed Job, who hypomenō(ed) under his impossible plight.