

James 5:9**Do Not Complain Against**

James 5:7 **Μακροθυμήσατε** οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. **ἰδοὺ** ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, **μακροθυμῶν** ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.

⁸ **μακροθυμήσατε** καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

⁹ **μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων**, ἵνα μὴ κριθῆτε· **ἰδοὺ** ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

¹⁰ ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς **μακροθυμίας** τοῦ προφήτου, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

¹¹ ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρων.

NASB ⁷ Therefore **be patient**, brethren, until the coming of the Lord. **Behold**, 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 **Behold**, 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.

JHS wooden literal ⁷ Therefore, be long–tempered, brethren, until the appearing/coming of the Lord. Behold, the farmer awaits the precious fruit/produce of the earth/soil, being long–tempered concerning it until he might receive early and late rain.

⁸ You also, be long–tempered, strengthen/establish your hearts, because the appearing/coming of the Lord has drawn near.

⁹ Do not complain, brethren, against one another, so that you might not be judged. Behold, the Judge before the doors has been standing.

¹⁰ Take an example, brethren, the perseverance and the steadfastness/patient endurance of the prophets, who spoke in the name of the Lord.

¹¹ Behold, we consider blessed the ones/those who endured; hear about the patient endurance of Job, and you perceived the outcome of the Lord, that the Lord is compassionate and merciful.

Our Study Method

1. Exposition – exegesis in context (mind)
2. Implications – conclusions not explicitly stated (mind)
3. Applications/Exhortations – faith in practice (heart)
 - a. What sinful habit(s) must I confess and put off?
 - b. What righteous habit(s) must I put on?
 - c. What blessing(s) comes from putting on the righteous habit(s)?
 - d. What is the result(s) of not putting off the sinful habit(s)?

EXPOSITION

1. Context

- a. Author–James, half–brother of Jesus, pillar of the church in Jerusalem, recognized as a qualified spiritual leader
- b. Dating – AD 45–49 – 1st published book of the NT
- c. Purpose: **ANYONE REMEMBER?** To emphasize to a Jewish audience in the Diaspora that saving faith is evidenced by tangible works of righteousness.

- i. James complements Paul's emphasis on justification by faith alone by adding that such **saving faith is never seen alone**, but it **expresses itself through good works**.

d. Section: **WHAT IS THE THEME OF THE PARAGRAPH?**

- i. Faith works . . . in endurance (5:7-12)

e. **LET'S MAKE OBSERVATIONS!**

i. **WHO IS JAMES ADDRESSING?**

- 1. brethren – term of endearment
 - a. Jews in the Diaspora – dispersion

2. HOW COULD THE CONTENTS OF V. 7 BE DESCRIBED?

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.

a. An **imperative** – be patient

i. Μακροθυμέω

1. Compound word

- a. μακρός meaning **long** – of space and time
- b. θυμός – **intense expression of the inner self** OR a state of intense displeasure, anger, wrath, rage, indignation
 - i. expressed as strong desire, passion, passionate longing

ii. Μακροθυμέω be long-tempered, persevere **WHAT'S OPPOSITE?**

- 1. From noun meaning patience, long-suffering: of men, especially in experiencing troubles and difficulties
 - a. **With respect to difficult circumstances**
 - b. Aorist active imperative 2pl
 - i. **Stressing constant action to the end**
 - c. Big picture patience without detailing how to go about that

d. *A virtue that does not naturally flourish in the heart of a natural man* – one commentator

2. Yet, we know it's an **attribute of God Himself**

a. Or do you think lightly of the riches of His kindness and **tolerance and patience**, not knowing that the kindness of God leads you to repentance? Romans 2:4

b. What if God, although willing to demonstrate His wrath and to make His power known, **endured with much patience** vessels of wrath prepared for destruction? Romans 9:22

b. A temporal context/timeline given

i. *until the coming of the Lord* = 2nd coming

ii. the **Christians confident hope – certainty**

iii. Christian **patience is rooted** in looking toward the **return of Christ**

1. WHEN WILL THAT BE?

c. An **illustration**

i. The manner of the **farmer's action** of waiting is further described by the **same compound word**

ii. ἰδοῦ – behold, this is an imperative meaning look, see,

1. **take notice of the way the farmer operates**

iii. farmer's **attitude** – he waits – ἐκ-δέχομαι

1. to expect, await with expectation

2. to remain in a place or state and await an event or the arrival of someone

a. *for he [Abraham] was looking for the city which has foundations, whose architect and builder is God.* Hebrews 11:10

b. *So then, my brethren, when you come together to eat [of the Lord's Table], wait for one another.* 1 Corinthians 11:33;

c. *Now while Paul was waiting for them [Silas and Timothy] at Athens, his spirit was being provoked within him as he was observing the city full of idols.* Acts 17:16

d. *So let no one despise him [Timothy]. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.* 1 Corinthians 16:11

e. *Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God; 13 waiting from that time onward until His enemies be made a footstool for His feet.* Heb 10:11-13

3. λάβη he might receive aor act sub 3sg

a. subjunctive – uncertain, yet probable

i. to be a receiver, receive, get, obtain

b. the farmer's being on the receiving end implies that he is dependent upon the Giver

iv. WHY DOES THE FARMER WAIT PATIENTLY?

1. The farmer knows from experience, some things are simply out of his hands – attitude highlighted

a. **Think if the interval** between seeding and harvest

b. Consider his concerns, and the variables at play

c. 27 And who of you by being worried can add a single hour to his life?

32 for your heavenly Father knows that you need all these things. 33 But seek first His kingdom and

His righteousness, and all these things will be added to you.

34 “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. Matthew 6

d. I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 1 Corinthians 3:6–7

e. “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for **He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.** Matthew 5

3. So there’s a call for steadfast endurance amid the affliction that the recipients of James’ letter are facing, looking ahead with hope-filled certainty

1. HOW COULD THE CONTENTS OF V. 8 BE DESCRIBED?

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

a. **Restatement of imperative** – post-illustration

i. with **emphasis** – YOU TOO!

1. very pastoral

b. **Added imperative**

a. στηρίξατε – aorist active imperative 2pl

i. to cause **to be inwardly firm** or **committed, to be established**, strengthen

ii. **to be fixed** or fastened to

- iii. related to stand firm with one spirit– Phil 1:27
 - 1. unwavering

2. **“Simon, Simon, behold, Satan has demanded permission to sift you like wheat; ³² but I have prayed for you, that your faith may not fail; and you, when once you have turned again, *strengthen* your brothers.”** Luke 22:32

3. **And having spent some time there, he left and passed successively through the Galatian region and Phrygia, *strengthening* all the disciples.** Acts 18:23

a. Describes Paul’s ministry work

4. ~~For I long to see you so that I may impart some spiritual gift to you, that you may be *established*; ¹² that is, that I may be encouraged together with you while among you, each of us by the other’s faith, both yours and mine.~~ Romans 1:11

5. ~~Now to Him who is able to *establish* you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,~~ Romans 16:25

6. ~~and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to *strengthen* and encourage you as to your faith~~ 1 Thess 3:2;

a. ~~so that He *may establish* your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.~~ V. 13

7. ~~But the Lord is faithful, and He *will strengthen* and protect you from the evil one.~~ 2 Thess 3:3

8. ~~After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, *strengthen* and establish you.~~ 1 Peter 5:10

9. ~~“To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this: ‘I know your deeds, that you have a name that you are alive, but you are dead. 2 Wake up, and *strengthen* the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God.~~ Revelation 3:2

2. Explanation – why the imperatives

a. To **be ready** for the Lord’s return

i. impatience will lead to distraction

ii. Mark 13:33–37

1. **“Take heed, keep on the alert; for you do not know when the *appointed* time will come. ³⁴ It is like a man away on a journey, *who* upon leaving his house**

and putting his slaves in charge, *assigning* to each one his task, also commanded the doorkeeper to stay on the alert. ³⁵ **Therefore, be on the alert**—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning— ³⁶ in case he should come suddenly and find you asleep. ³⁷ **What I say to you I say to all, ‘Be on the alert!’”**

a. ἤγγικεν

i. to draw near in a temporal sense, *draw near, come near, approach*

ii. perfect act indicative

1. action started in the past with ongoing implications

2. **we also find ourselves in this period of time!**

b. So, the command to be stable in your faith because the Lord’s return is imminent

1. HOW COULD V. 9 BE DESCRIBED? OBSERVATIONS?

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.*

a. Imperative – prohibition

i. To a specific audience – brethren

1. Danger in shifting blame for trials and suffering upon one another

b. Warning of a result

i. So that you yourselves may not be **judged** aor pass sub

1. Same word as in 4:11 last week

a. *pass an unfavorable judgment upon, criticize, find fault with, condemn*

2. Condemned by God

3. It’s passive, so the act of judging is done to the subject

- c. Statement of fact to prompt our attention
 - i. Behold, the Judge is standing at the door
- d. στενάζετε
 - i. to groan, murmur (“the word denotes feeling which is internal and unexpressed,”)
 - ii. to express discontent, complain,
 - iii. negated present tense tells us *this is occurring* and being reciprocated
 - 1. **For indeed in this house we groan, longing to be clothed with our dwelling from heaven, 3 inasmuch as we, having put it on, will not be found naked. 2 Corinthians 5:2, For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life. v. 4**
 - 2. **Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not *with grief*, for this would be unprofitable for you. He 13:17**
 - 3. ~~Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva;³⁴ and looking up to heaven with *a deep sigh*, He *said to him, “Ephphatha!” that is, “Be opened!” Mk 7:34~~

2. SO FRIENDS, WHY DOES JAMES GIVE THIS PROHIBITION?

- a. **exposes mans natural tendency – the sin nature**
 - i. **that when faced with oppression, injustice, stress, hardship, one’s response would be to target those nearest and dearest to us to bear the brunt of our sinfulness, in this case – our brothers and sisters in Christ**
- b. So there’s a call for steadfast endurance, living faithfully, amid the affliction that the recipients of James’ letter are facing, looking ahead with hope-filled certainty without unjustly blaming the brethren in suffering with the warning of facing judgment

Our Study Method

4. Exposition
5. Implications
6. Applications/Exhortations
 - a. confess and put off?
 - b. put on?
 - c. blessing(s) from putting on
 - d. consequence(s) of not putting off

EXPOSITION

Imagine, you're in the courtroom, and the Judge has His hand upon the door to the courtroom from His chamber and is about to enter to render His verdict, that's now friends!

Kistemaker – The sinner is only one heartbeat away from the Judge.

1. Context

- a. James emphasizes that saving faith is evidenced by tangible works of righteousness.
 - i. **saving faith is never seen alone, but it expresses itself through good works.**
- b. We noted patient endurance is the theme here
 - i. Faith works . . . in endurance (5:7-12)
 - ii. James is addressing the brethren - endearment

2. Observations NOT INTERPRETATION

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.

- a. Therefore connects to previous verses
- b. **imperative** – be patient
 - i. literally be long–tempered
 - ii. persevere, be patient
 - a. we admitted
 - b. *this virtue does not naturally flourish in the heart of a natural man* – one commentator
 - iii. Yet, we know patience is **attributed to God Himself**
- c. A temporal clue
 - i. ***until the coming of the Lord = His certain 2nd coming is our hope***
 - ii. Christian **patience is rooted** in looking toward the **return of Christ**
- d. An **illustration**
 - i. ἰδοῦ – behold – **take notice of the way the farmer operates**
 - ii. the **same word describes the farmers manner of waiting – being patient**
 - iii. farmer’s **attitude** – he waits – ἐκ-δέχομαι
 - 1. waits with expectation
 - 2. waiting for what he might receive
 - a. uncertain, yet probable
 - b. the farmer’s being on the receiving end implies that he is dependent upon the Giver**
 - iv. **WHY DOES THE FARMER WAIT PATIENTLY?**

1. some things are simply out of his hands – so attitude highlighted
 - a. reliance
 - b. Consider his concerns, and the variables at play

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

- a. **restatement of imperative**
 - i. with **emphasis** – YOU
- b. **additional imperative**
 - ii. **to be inwardly firm, to be established**, strengthened, resolved
- c. **explanation** for the imperatives
 - iii. To **be ready** for the Lord's imminent return
 1. impatience will lead to distraction

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.

- a. Negated imperative
 - i. groan, murmur, express discontent, grumbling
 - ii. Danger – blame shifting amid trials & suffering upon one another
- b. Recipients of the prohibition – brethren
- c. Warning of a result
 - iii. probable **judgment**
 - iv. *pass an unfavorable judgment upon, criticize, find fault with, condemn*
 1. Condemned by God
 2. Passive – subject receiving action
- d. Statement of fact to prompt our attention
 - v. Behold, the Judge is standing at the door

e. WHY DOES GOD PROHIBIT CHRISTIANS FROM GRUMBLING AGAINST ONE ANOTHER?

- i. exposes mans natural tendency – the sin nature
 - ii. **when faced with oppression**, injustice, stress, hardship, one’s response would be to **target those nearest and dearest to us** to bear the brunt of our sinfulness, in this case – our brothers and sisters in Christ
- b. So there’s a call for steadfast endurance, living faithfully, amid the affliction that the recipients of James’ letter are facing, looking ahead with hope-filled certainty without unjustly blaming the brethren in suffering with the warning of facing judgment
- c. Alexander Strauch – *If You Bite & Devour One Another*
- i. 6 years to build the World Trade Center, 90 minutes to destroy
 - ii. Behavior of chickens – peck one another
 - iii. The self-centered heart most quickly exposed through criticism

1. v. 10 OBSERVATIONS?

10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

- a. **real-life examples** of suffering accompanied by patience
 - i. to provide **higher definition**
 1. there’s an **enduring being described** here
- b. accusative – **object – complement**
 - i. object – **prophets** [Gr. articular identifies it as the object in this case]
 - ii. complement – their **example**
 - iii. **OF WHAT WERE THE PROPHETS EXAMPLES?**
 1. perseverance and long-temperedness, patient endurance
- c. κακοπαθίας – **suffering that a person endures through**,
 - i. involving strenuous effort
 - ii. & practicing perseverance amid distress, affliction

iii. 2 Chronicles 18:13

1. 12 Then the messenger who went to summon Micaiah spoke to him saying, “Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably.” 13 **But Micaiah said, “As the Lord lives, what my God says, that I will speak.”**

a. **IF MICAIAH SPOKE ON BEHALF OF GOD, COULD HE BE ACCUSED OF ANY WRONG FOR DOING SO?**

i. So his **suffering was not the result of wrongdoing!**

ii. Rather for faithfulness to God’s will

2. Elijah – hounded & hated 1 Kings 18:10, 17

3. Jeremiah – thrown into a cistern, threatened with death & starvation 38:1–13

4. Amos – falsely accused of organizing a conspiracy 7:10–13

iv. Hebrews 11

1. ²⁴ **By faith Moses**, when he had grown up, refused to be called the son of Pharaoh’s daughter, ²⁵ **choosing rather to endure ill-treatment with the people of God** than to enjoy the passing pleasures of sin

2. 32 And what more shall I say? For time will fail me if I tell of **Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets**, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were **tortured, not accepting their release**, so that they might obtain a better resurrection; 36 and others experienced **mockings and scourgings**, yes, also **chains and imprisonment**. 37 They were **stoned**, they were **sawn in two**, they were **tempted**, they were **put to death** with the sword; they **went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated** 38 (men of whom the world

was not worthy), **wandering in deserts and mountains and caves and holes in the ground.**

- d. μακροθυμία #4 – the patience, long-suffering of men, especially in experiencing troubles and difficulties
 - i. state of remaining tranquil while awaiting an outcome
 - 1. steadfastness, exercising endurance
 - ii. Hebrews 6:12
 - 1. 9 But, beloved, we are convinced of better things regarding you, and **things that accompany salvation**, even though we are speaking in this way. 10 For God is not unjust so as to forget your **work and the love** which you have shown toward His name, by having served and by still **servng** the saints. 11 And we desire that each one of you demonstrate the same **diligence** so as to realize the full assurance of hope until the end, 12 so that you will not be sluggish, but imitators of those who through faith and **patience/endurance** inherit the promises.
 - a. The writer of Hebrews lists faith and patience as things that accompany salvation
 - iii. Colossians 1:11
 - 1. For this reason **we** also, since the day we heard about it, **have not ceased praying for you** and asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 **so that** you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; 11 strengthened with all power, according to His glorious might, **for the attaining of all perseverance and patience**; joyously 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.
 - a. Paul **prayed** the Colossians would **patiently persevere**
 - iv. 2 Timothy 3:10

- Now you followed my teaching, conduct, purpose, faith, **patience**, love, perseverance, 11 persecutions, and sufferings, such as happened to me at Antioch, at Iconium, and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! 12 Indeed, all who want to live in a godly way in Christ Jesus will be persecuted.

a. Paul modelled patience in ministry

**charts from the *Life Application Study Bible* [NLT, NIV – not word-for-word/formal translations]

examples v. 10

key: not to overlook the purposes of God in each case

| The Persecuted | The Persecutors | Why the Persecution | Result | Reference |
|-----------------------------|-----------------------------------|--|---|--|
| Isaac | The Philistines | God was blessing Isaac, and they envied him | The Philistines could not subdue Isaac, so they made peace with him | Genesis 26:12-33 |
| Moses | Israelites | The Israelites wanted water | God provided water, in answer to Moses' prayer | Exodus 17:1-7 |
| David | Saul and others | David was becoming a powerful leader, threatening Saul's position as king | David endured the persecution and became king | 1 Samuel 20-27 Psalms 31:13; 59:1-4 |
| Priests of Nob | Saul and Doeg | Saul and Doeg thought the priests helped David escape | 85 priests were killed | 1 Samuel 22 |
| Prophets | Jezebel | Jezebel didn't like to have her evil ways pointed out | Many prophets were killed | 1 Kings 18:3, 4 |
| Elijah | Ahab and Jezebel | Elijah confronted their sins | Elijah had to flee for his life | 1 Kings 18:10-19:2 |
| Micaliah | Ahab | Ahab thought Micaliah was stirring up trouble rather than prophesying from God | Micaliah was thrown into prison | 2 Chronicles 18:12-26 |
| Elisha | A king of Israel (Probably Joram) | The king thought Elisha had caused the famine | Elisha ignored the threatened persecution and prophesied the famine's end | 2 Kings 6:31 |
| Hanani | Asa | Hanani criticized Asa for trusting in Aram's help more than in God's help | Hanani was thrown in prison | 2 Chronicles 16:7-10 |
| Zechariah | Joash | Zechariah confronted the people of Judah for disregarding God's commands | Zechariah was executed | 2 Chronicles 24:20-22 |
| Uriah | Jehoiakim | Uriah confronted Jehoiakim about his evil ways | Uriah was killed with a sword | Jeremiah 26:20-23 |
| Jeremiah | Zedekiah | Zedekiah thought Jeremiah was a traitor for prophesying Jerusalem's fall | Jeremiah was thrown in prison, then into a muddy cistern | Jeremiah 37:1-38:13 |
| Shadrach, Meshach, Abednego | Nebuchadnezzar | The three men refused to bow down to anyone but God | They were thrown into a blazing furnace, but God miraculously saved them | Daniel 3 |

| The Persecuted | The Persecutors | Why the Persecution | Result | Reference |
|------------------|----------------------|--|---|------------------------------|
| Daniel | National leaders | Daniel was praying | Daniel was thrown into a den of lions, but God miraculously saved him | Daniel 6 |
| Job | Satan | Satan wanted to prove that pain and suffering would make a person abandon God | Job remained faithful to God and was restored | Job 1:8-12; 2:3-7 |
| John the Baptist | Herod and Herodias | John confronted King Herod's adultery | John was beheaded | Matthew 14:3-13 |
| Jesus | Religious leaders | Jesus exposed their sinful motives | Jesus was crucified, but rose again from the dead to show his authority over all evil | Mark 7:1-16; Luke 22:63-24:7 |
| Peter and John | Religious leaders | Peter and John preached that Jesus was God's Son and the only way to salvation | They were thrown into prison, but later released | Acts 4:1-31 |
| Stephen | Religious leaders | Stephen exposed their guilt in crucifying Jesus | Stephen was stoned to death | Acts 6-7 |
| The church | Paul and others | The Christians preached Jesus as the Messiah | Believers faced death, prison, torture, exile | Acts 8:1-3; 9:1-9 |
| James | Herod Agrippa I | To please the Jewish leaders | James was executed | Acts 12:1, 2 |
| Peter | Herod Agrippa I | To please the Jewish leaders | Peter was thrown into prison | Acts 12:3-17 |
| Paul | Jews, city officials | Paul preached about Jesus and confronted those who made money by manipulating others | Paul was stoned; thrown into prison | Acts 14:19; 16:16-24 |
| Timothy | Unknown | Unknown | Timothy was thrown into prison | Hebrews 13:23 |
| John | Probably the Romans | John told others about Jesus | John was sent into exile on a remote island | Revelation 1:9 |

Micaliah, like thousands of believers before and after him, was persecuted for his faith. The chart shows that persecution comes from a variety of people and is given in a variety of ways. Sometimes God protects us from persecution (see also 1:9); sometimes he doesn't. But as long as we remain faithful to God alone, we must expect persecution (see also Luke 6:22; 2 Corinthians 6:4-10; 2 Timothy 2:9-12; Revelation 2:10). God also seems to have a special reward for those who endure such persecution (Revelation 6:9-11; 20:4).

2. v. 11 OBSERVATIONS?

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.

- a. Assessment of the prophets example – blessed
 - i. Outcome described, **tangible result**
 - ii. **Blessing in obedience** amid suffering while patiently enduring
 - 1. Matt 5:11–12
 - a. 11 “**Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.**
- b. Example of a specific prophet – Job
 - a. ὑπομονή – the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance
 - i. Romans 15:4
 - 1. For whatever was written in earlier times was written for our instruction, so that through **perseverance** and the encouragement of the Scriptures we might have hope.
 - ii. 1 Thess 1:3
 - 1. constantly keeping in mind your work of faith and labor of love and **perseverance** of hope in our Lord Jesus Christ in the presence of our God and Father,
 - iii. 2 Thess 1:4
 - 1. As a result, we ourselves speak proudly of you among the churches of God for your **perseverance** and **faith in the midst of all your persecutions and afflictions which you endure.**

iv. **Now these things happened to them as an example**, and they were written for our instruction, upon whom the ends of the ages have come. ¹² Therefore let him who thinks he stands take heed that he does not fall. ¹³ No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. 1 Corinthians 10:11–13

1. example – Israel’s rebellion in their wilderness wandering
2. The record of the prophets and God’s providence has been given to serve as an example as well, as James uses it

c. Focus the reader’s on the Lord’s role in suffering and patient endurance

i. illustrated by Job

1. stressing Job’s perseverance as enabled by Yahweh

ii. attributed to Yahweh

1. πολύσπλαγχνος – literally *very merciful* – pertaining to a **very high degree of affection and compassion** for someone, sympathetic, compassionate, merciful

a. in an attributive sense

2. οἰκτίρων – pertaining to **being concerned about another’s unfortunate state or misery**, merciful, compassionate

a. Luke 6:36 Be merciful, just as your Father is merciful.

i. in an outworking, practical sense

ii. leading to action on God’s part

3. the Book of Job displays both these aspects

iii. **NOW, DID JOB GRUMBLE?**

1. Yes

a. But the focus here is his faith preserved by God in incomprehensible suffering

i. He continued to hope in God

IMPLICATIONS – conclusions not explicitly stated (mind)

- V. 7–8
 - Something yet to come drives patience
 - **The Lord’s return is incentive for patient endurance**
- V. 9
 - **Impatience resulting from stress and anxiety over one’s circumstances can loosen the tongue**
 - but complaining against one another is inherently sinful – hence the judgment
 - It’s really a complaint against the Lord
 - WHO TAKES GRUMBLING MORE SERIOUSLY, MAN OR GOD?
 - **DON’T be so focused on grace** at the expense of reminding ourselves we will incur loss at the imminent judgment seat of Christ for practicing sin, including grumbling
- 1 Corinthians 9:24–10:13 Israel’s grumbling demonstrates
 - V. 24 does running indicate decision–making?
 - V. 25 When are decisions being made?
 - V. 26 What happens if one isn’t training?
 - V. 27 What does Paul mean by disciplining/buffeting his body?
 - V. 6 Why did Israel encounter hardships?
 - V.7 What happened that caused Israel to respond in idolatry? Exod 32
 - Were they trusting in God? V. 1 **what did they desire/expect?**
 - V. 8 What happened that led to 23 000 falling in one day?
 - Immorality of joining with the pagan nation of Moab Num 25
 - **what did they desire/expect?**
 - V. 9 What happened that some were bitten by serpents and died?
 - Impatient, didn’t appreciate God nor His provision Num 21
 - **what did they desire/expect?**

- **V. 10 What did Israel do to incur God's wrath?**
 - **Grumbled against God's appointed servants Num 16**
 - **what did they desire/expect?**
- V. 12 What is the warning?
 - 4 lies exposed by 1 Corinthians 10:13
 - *No temptation has overtaken you but such as is common to man;*
 - Lie: your pain is unique
 - *and God is faithful,*
 - Lie: God has abandoned you
 - *who will not allow you to be tempted beyond what you are able,*
 - Lie: this is more than I can handle
 - *but with the temptation will provide the way of escape also, so that you will be able to endure it.*
 - Lie: There is no way out of my problem
- Israel had unmet desires and expectations.
 - **What are your unmet desires and expectations?**
 - **Are those causing you to complain against one another?**
- **IS THIS COMFORTING OR DOES IT CAUSE YOU PAUSE & WARNING?**
- V. 11 Let's remember Whose work we are waiting upon and enduring in!
 - God is working sovereignly and providentially
 - The God *who works all things after the counsel of His will* Eph 1:11

- *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.* Romans 8:28

APPLICATIONS/EXHORTATIONS – faith in practice (heart)

WHAT SINFUL HABIT(S) MUST I CONFESS AND PUT OFF?

1. Complaining, whining, griping, grumbling, blame-shifting, excuses to support that form of speech
 - a. Genesis 3:12–13
 - i. The man said, “**The woman whom You gave** to be with me, she gave me some of the fruit of the tree, and I ate.” 13 Then the Lord God said to the woman, “What is this that you have done?” And the woman said, “**The serpent deceived me**, and I ate.”
2. Careless speech
 - a. Matthew 12:33–37
 - i. 33 “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. 34 You brood of vipers, how can you, being evil, speak what is good? **For the mouth speaks out of that which fills the heart.** 35 The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. 36 **But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment.** 37 **For by your words you will be justified, and by your words you will be condemned.**”
 - b. James 1:19–20
 - i. This you know, my beloved brethren. But **everyone must be quick to hear, slow to speak and slow to anger**; 20 for the anger of man **does not achieve the righteousness of God.**
3. To be candid, this is the way I likely would think
 - a. I used to sit in the same place
 - i. Now another occupies that place
 1. Target – leadership for causing it
 2. Others for supporting it

- a. Patience required – WHY? b/c God is at work
- 3. And face it – it’s a work of the flesh, not the Holy Spirit
 - a. It mars relationships
 - i. When believers are commanded to **outdo one another in showing honor** Rom 12:10

WHAT RIGHTEOUS HABIT(S) MUST I PUT ON?

e. Patience

i. 2 Cor 6:6

1. Behold, now is “the acceptable time,” behold, now is “the day of salvation”— **3 giving no cause for offense in anything, so that the ministry will not be discredited, 4 but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, 5 in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, 6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, 7 in the word of truth, in the power of God; by the weapons of righteousness** for the right hand and the left, 8 by glory and dishonor, by evil report and good report; regarded as deceivers and yet true; 9 as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, 10 as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

ii. Psalm 141:3

1. Set a guard, Lord, over my mouth;
Keep watch over the door of my lips.
2. How?
 - a. Pray for the situation and participants, including yourself
 - i. James 1:5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

- ii. If your going to put some one down, put them down on your prayer list
- b. Criticism, rebuke, admonishment – can serve purpose
 - i. This is grumbling addressed with criticism
 - 1. **Do not reprove a scoffer, or he will hate you, Reprove a wise man and he will love you.**
 - 9 Give instruction to a wise man and he will be still wiser, Teach a righteous man and he will increase his learning.**
 - 10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.** Prov 9:8–10
 - ii. Need to be done with the right attitude & motives
 - 1. For **out of much affliction and anguish of heart I wrote to you with many tears**; not so that you would be made sorrowful, but **that you might know the love which I have** especially for you. 2 Cor 2:4
 - iii. It needs to be for the building up
 - 1. With gentleness – fruit of the Holy Spirit
 - 2. So balanced with encouragement
 - 3. Saturated in Scripture

f. Innocence

i. Phil 2:14–16

- 1. **Do all things without complaining or arguments**; 15 so that you will **prove yourselves to be blameless and innocent, children of God above reproach** in the midst of a crooked and perverse generation, among whom you **appear as lights in the world**, 16 **holding firmly the word of life**, so that on the day of Christ I can take pride because I did **not run in vain nor labor in vain**.

- g. Thankfulness
 - i. 1 Thess 5:18
 - 1. **in everything give thanks;** for this is the will of God for you in Christ Jesus.
 - a. commanded will of God
- h. hospitality
 - i. 1 Peter 4:9
 - 1. **Be hospitable to one another without complaint.**
- i. Put on joy
 - i. Proverbs 17:22
 - 1. A joyful heart is good medicine,
But a broken spirit dries up the bones.
- j. Psalm 19:14
 - i. **May the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
Lord, my rock and my Redeemer.**
- k. Peacemaking
 - i. James 3:18
 - 1. **And the seed whose fruit is righteousness is sown in
peace by those who make peace.**

WHAT BLESSING(S) COMES FROM PUTTING ON THE RIGHTEOUS HABIT(S)?

- 1. being found in God's will
 - a. 1 Thess 5:18
 - i. in everything give thanks; for this is the will of God for you in Christ Jesus.
- 2. Knowledge of the Lord sustaining you & coming to deeper understanding
 - a. Job 42:1–6
 - i. Then Job answered the LORD and said,
 - ²“I know that You can do all things,
And that no purpose of Yours can be thwarted.
 - ³‘Who is this that hides counsel without knowledge?’

Therefore I have declared that which I did not understand,
Things too wonderful for me, which I did not know.”

⁴ ‘Hear, now, and I will speak;

I will ask You, and You instruct me.’

⁵ “I have heard of You by the hearing of the ear;

But now my eye sees You;

⁶ Therefore I retract,

And I repent in dust and ashes.”

WHAT IS THE RESULT(S) OF NOT PUTTING OFF THE SINFUL HABIT(S)?

a. John 6:61

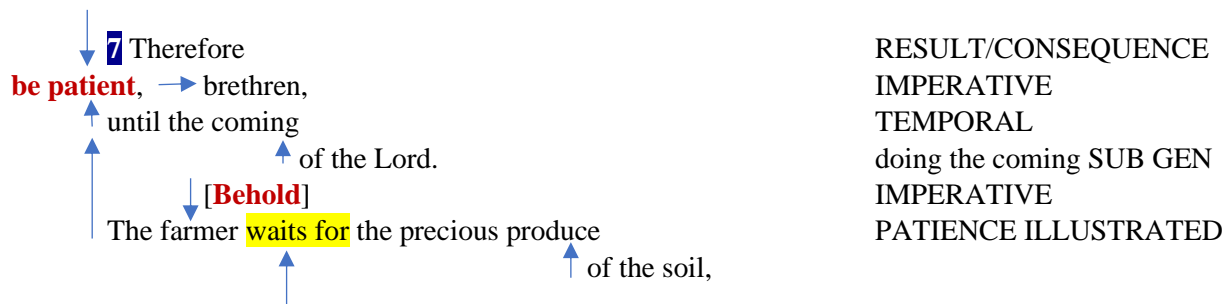
ii. But Jesus, conscious that His disciples grumbled at this, said to them, “Does this **cause you to stumble?**

b. 1 Corinthians 10:10

iii. Nor grumble, as some of them did, and **were destroyed by the destroyer.**

c. James 1:16

iv. These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.



being patient

↑ about it,
until **it gets** the early and late rains.

UNCERTAIN & PROBABLE

8 You too **be patient**;

strengthen your hearts,

↑ for the coming

↑ of the Lord **is near**.

EMPHASIS, IMPERATIVE
IMPERATIVE

PERFECT ACTIVE **INDICATIVE**

9 **Do not complain**, → brethren,

↑ against one another,

so that you yourselves **may not be judged**;

PROHIBITION IMPERATIVE
GEN OF OPPOSITION
RESULT

↓ **behold**, IMPERATIVE

↑ the Judge is standing right

↑ at the door.

DOUBLE ACCUSATIVE a

10 As an example, brethren,

↑ of suffering

and

patience,

take the prophets who spoke

↑ in the name

↑ of the Lord.

IMPERATIVE & DOUBLE ACCUSATIVE b
DATIVE OF MANNER

↓ **[Behold]**

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.

IMPERATIVE

BLESSED ILLUSTRATED

JAMES

KEYWORD: *Works*

PURPOSE: To emphasize to a Jewish audience in the Diaspora that saving faith is evidenced by tangible works of righteousness. It complements Paul's

emphasis on justification by faith alone by adding that such saving faith is never seen alone. It expresses itself through good works.

AUTHOR/DATE: James; not one of the sons of Zebedee and brother of John, but the half-brother of Jesus and brother of Jude. He became a believer after Jesus' resurrection, and served as one of the "pillars" of the Jerusalem church (Gal 2:9). According to Josephus, James was martyred in AD 62. He wrote this epistle before the Jerusalem Council (c. AD 49), probably between AD 45-49, making it the first book of the NT.

PARALLEL: James is considered the NT version of the OT book of Proverbs.

OUTLINE:

1. Faith works . . . in suffering (1:1-12)
2. Faith works . . . against temptation (1:13-18)
3. Faith works . . . in response to the word (1:19-27)
4. Faith works . . . in love (2:1-13)
5. Faith works . . . in deeds (2:14-26)
6. Faith works . . . in speech (3:1-12)
7. Faith works . . . in wisdom (3:13-18)
8. Faith works . . . against worldliness (4:1-12)
9. Faith works . . . in dependence on God (4:13-17)
10. Faith works . . . against wealth (5:1-6)
11. Faith works . . . in endurance (5:7-12)
12. Faith works . . . in repentance (5:13-20)

KEY PASSAGES:

1:2-4 – Count it all joy to experience trials, for trials produce maturity.

1:5 – If anyone lacks wisdom, let him pray to God with faith.

1:22 – Be doers of the Word and not hearers only.

2:14-26 – The relationship between faith and works.

2:26 – Faith without works is dead.

4:6 – God resists the proud, but gives grace to the humble.

4:17 – He who knows to do good and does not do it, to him it is sin.

5:16 – The prayer of a righteous man has great power.

taken from Dr. Brad Klassen's *Ordination Preparation* notes

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