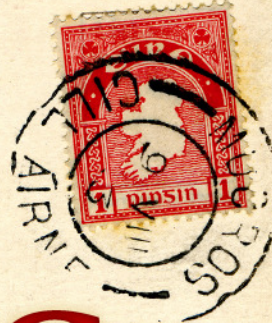


*The Letter to the
12 Tribes*

James

Jas. 5:7-12



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Jas. 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

INTRODUCTION, 1:1

I. THE CHRISTIAN AND HIS BATTLES, 1:2-16

A. The Testings of the Christian Life, 1:2-12

B. The Temptations of the Christian life, 1:13-16

II. THE CHRISTIAN AND HIS BIBLE, 1:17-27

A. God's Word is Likened to a Gift, 1:17-18

B. God's Word is Likened to a Graft, 1:19-22

C. God's Word is Likened to a Glass, 1:23-27

III. THE CHRISTIAN AND HIS BRETHREN, 2:1-13

A. Partiality: a sin against the Lord, 2:1-7

B. Partiality: a sin against the law, 2:8-13

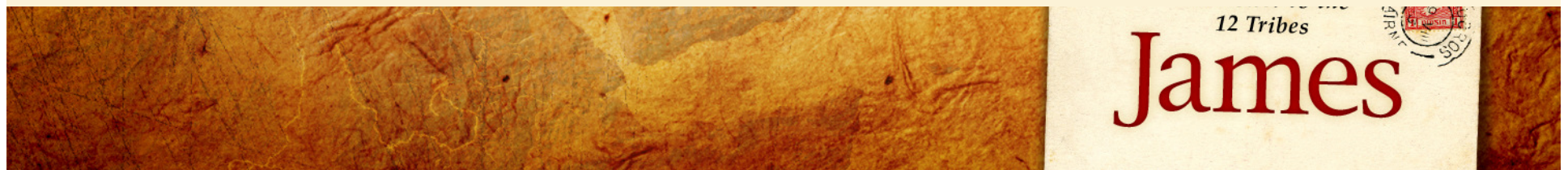
IV. THE CHRISTIAN AND HIS BELIEFS, 2:14-26

A. The approach, 2:14

B. The appraisal, 2:15-18

C. The application, 2:19-20

D. The appeal, 2:21-26



V. THE CHRISTIAN AND HIS BEHAVIOR, 3:1-4:12

- A. Sin in the life revealed, 3:1-4:5
- B. Sin in the life resisted, 4:6-10
- C. Sin in the life repudiated, 4:11-12

VI. THE CHRISTIAN AND HIS BOASTING, 4:13-5:6

- A. Boasting about our plans, 4:13-17
- B. Boasting about our prosperity, 5:1-6
 - 1. The rich men's woes described, 5:1-4
 - a. The prophetic declaration, 5:1
 - b. The prophetic details, 5:2-4
 - (1) The depreciated value of their wealth, 5:2
 - (2) The damning voice of their wealth, 5:3a
 - (3) The detailed vision of their wealth, 5:3b-4
 - (a) As to the day of reckoning, 5:3b
 - (b) As to the details of reckoning, 5:4
 - i. Their fraud described, 5:4a
 - ii. Their fraud discerned, 5:4b

- 2. The rich men's wickedness disclosed, 5:5-6
 - a. Their pleasure, 5:5a
 - b. Their plunder, 5:5b
 - c. Their power, 5:6
 - (1) Its abuse seemingly unprevented, 5:6a
 - (2) Its abuse seemingly unprotested, 5:6b



VII. THE CHRISTIAN AND HIS BURDENS, 5:7-20

A. The burden of poverty, 5:7-11

1. A call for simple patience, 5:7-8

a. The prospect, 5:7

(1) A biblical reason for patience, 5:7a “Be therefore, brethren, unto the coming of the Lord...”

Original Word: μακροθυμέω

Transliteration: makrothumeó

Definition: I suffer long, have patience, am forbearing, perseverance.

makrothyméō – properly, *long-tempered* (to defer anger), refusing to *retaliate* with anger, because of *human* reasoning. [The literal sense if the term is “*extending a long time (way)*.”]

<http://biblehub.com/greek/3114.htm>

Mark 13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 **Take ye heed, watch and pray: for ye know not when the time is.**

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And **what I say unto you I say unto all, Watch.**

Phil. 4:5 Let your moderation be known unto all men. **The Lord is at hand.**

1 Pet. 4:7 But **the end of all things is at hand**: be ye therefore sober, and watch unto prayer.

1 Jn. 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby **we know that it is the last time.**

Original Word: παρουσία

Transliteration: parousia

Definition: (a) presence, (b) a coming, an arrival, advent, especially of the second coming of Christ.

parousía (from *parōn*, "be present, arrive to enter into a situation") – properly, *coming*, especially the *arrival* of the *owner* who alone can *deal* with a situation - (*parousía*) is a "technical term with reference to *the visit* of a king or some other official, 'a royal visit' "
<http://biblehub.com/greek/3952.htm>

(2) A biological reason for patience, 5:7b

“...Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.”



Joel 2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, **the former rain, and the latter rain** in the first *month*.

Rev. 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Jas. 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

1 Kings 17:1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, **As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.**

Jas. 5:18 And **he prayed again, and the heaven gave rain**, and the earth brought forth her fruit.

b. The promise, 5:8

(1) Be still, 5:8a “Be ye also patient...”

(2) Be strong, 5:8b “...stablish your hearts: for the coming of the Lord draweth nigh.”

Original Word: στηρίζω

Transliteration: stérizó

Definition: (a) I fix firmly, direct myself towards, (b) generally met: I buttress, prop, support; I strengthen, establish.

stērízō (from *stēringks*, "a support that fixes, plants down"; akin to *hístēmi*, "to stand," having a duplication of the primitive Gk root/*sta*, "to make stand") – properly, set fast (fix); give *support to secure* (firmly establish); solidly plant (**which eliminates vacillation**).

<http://biblehub.com/greek/4741.htm>

2 Jn. 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

2. A call for sufficient patience, 5:9

- a. Beware of complaining, 5:9a “Grudge not one against another, brethren...”

Original Word: στενάζω

Transliteration: stenazó

Definition: I groan, grudge, expressing grief, anger, or desire.

stenázō (from *stenós*, "compressed, constricted") – properly, to *groan* because of pressure of being *exerted forward* (like the forward pressure of *childbirth*); (figuratively) to feel pressure from what is *coming on* – which can be intensely pleasant or anguishing (depending on the context).

[This term "denotes feeling which is *internal and unexpressed*" (J. Mayor, *Js.*, 162), i.e. to sigh, moan (groan) with frustration.]<http://biblehub.com/greek/4727.htm>

b. Beware of condemnation, 5:9b-c

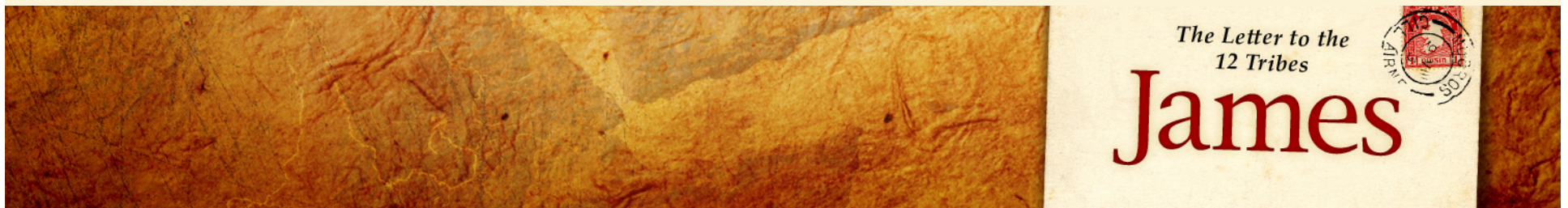
(1) Because of the prophesy of the judgment,
5:9b "...lest ye be condemned..."

Original Word: κρίνω

Transliteration: krinó

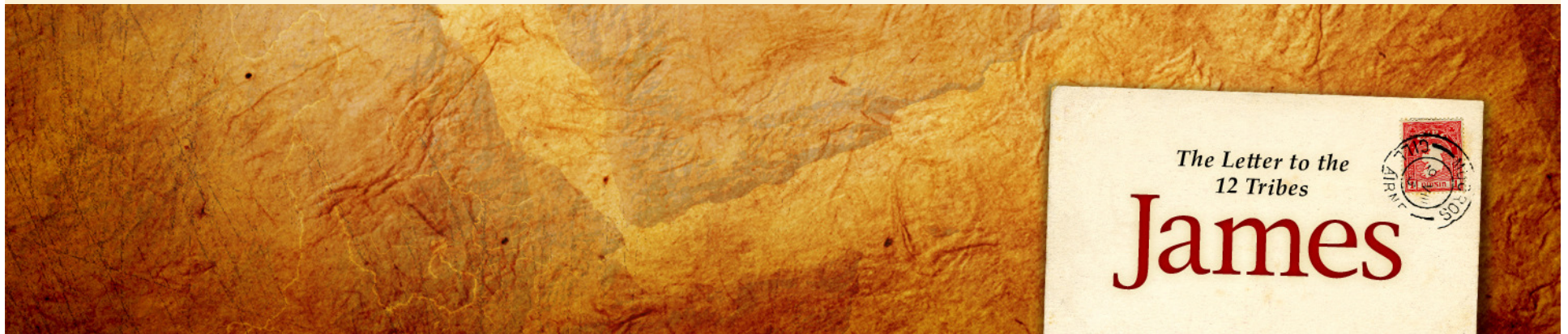
Definition: (a) I judge, whether in a law-court or privately:
sometimes with cognate nouns emphasizing the notion of the
verb, (b) I decide, I think (it) good.

krínō – properly, to separate (distinguish), i.e. judge; come to a
choice (decision, judgment) by making a *judgment* – either
positive (a verdict in favor of) or negative (which rejects or
condemns).



J. Thayer comments that "the proper meaning of (*krínō*) is *to pick out* (choose) *by separating*" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato) - *krínō* ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an *official (legal) standard*. We only *judge* (*krínō*) accurately by *intelligent comparison and contrast* based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong). <http://biblehub.com/greek/2919.htm>

(2) Because of the proximity of the judge,
5:9c "...behold, the judge standeth
before the door."



Rev. 22:6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants **the things which must shortly be done**. ...

10 And he saith unto me, Seal not the sayings of the prophecy of this book: **for the time is at hand**.

11 He that is unjust, let him be unjust still: and he which is filthy, him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ...

20 He which testifieth these things saith, **Surely I come quickly**. Amen. Even so, come, Lord Jesus.

Whatever causes us to have a grudge may produce a response that it just as guilty as the perceived wrong that initially caused our consternation! = *two wrongs do not make things right!*



3. A call for sublime patience, 5:10-11

a. The prophets, 5:10

- (1) Their exhortations, 5:10a “Take, my brethren, the prophets, who have spoken in the name of the Lord...”

Prophets arose during dreadful days of apostasy and backsliding. They were not popular with those guilty of such spiritual depravity.

- (2) Their example, 5:10b “...or an example of suffering affliction, and of patience.”

b. The patriarch, 5:11



(1) A point to ponder, 5:11a “Behold, we count them happy which endure...”

(2) A person to ponder, 5:11b-c

i. What Job endured in his body, 5:11b “...Ye have heard of the patience of Job, and have seen the end of the Lord...”

Job 13:10 He will surely reprove you, if ye do secretly accept persons. ...

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

Job 16:19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!



James

Job 19:25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

Heb. 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

ii.. What Job endorses in his book, 5:11c
“...that the Lord is very pitiful, and of tender mercy.”

Psa. 103:13 Like as a father pitieth *his* children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* dust.

B. The burden of proof, 5:12



1. What to avoid, 5:12a “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath...”

Mt. 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, **Swear not at all**; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But **let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.**



2. What to avow, 5:12b-c

- a. The requirement, 5:12b “...but let your yea be yea; and *your* nay, nay...”
- b. The reason, 5:12c “...lest ye fall into condemnation.”

Mt. 12:36 But I say unto you, That **every idle word** that men shall speak, they **shall give account thereof in the day of judgment.**

David Livingstone wrote in his diary that at every great crisis, he retreated back upon his favorite text: “...lo, I am with you always, even unto the end of the world.” (Mt. 28:20). He said, “It I the word of a gentleman of the strictest and most sacred honor – and that’s an end of it!”

(John Phillips, p. 183, *Exploring THE EPISTLE OF JAMES.*)

JAMES

Conclusion

Heb. 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and **let us run with patience the race that is set before us,**

2 **Looking unto Jesus** the author and finisher of *our* faith; who for the joy that was set before him **endured the cross**, despising the shame, and is set down at the right hand of the throne of God.

3 For **consider him** that endured such contradiction of sinners against himself, **lest ye be wearied and faint in your minds.**



1 Cor. 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? **So run, that ye may obtain.**

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; **but we an incorruptible.**

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But **I keep under my body**, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, **we should live soberly, righteously, and godly, in this present world;**

13 **Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;**

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.