

James 5:7-12

1. Three parts:
 - a. 4:13-17 – arrogant traveling merchants are warned
 - b. 5:1-6 – oppressive wealthy landowners are condemned
 - c. 5:7-12 – oppressed believers are told how to respond to oppression
2. Unlike the traveling merchants and the oppressive landowners who were addressed as “you” (“Come now, you who say”, and “Come now, you rich”), the people James addressed in 5:7-12 are called “brothers” 3x (5:7, 9, 10).
3. These verses return to one of the key themes of James which is how the believer is to respond to worldly oppression and persecution. This book makes it clear:
 - a. Patience and endurance. (5:7-12)
 - i. Hear word and persevere (1:25)
 - ii. Be humble (4:5-10)
 - b. Speak truth
 - i. Slow to speak (1:20)
 - ii. Bridle his tongue (1:26)
 - iii. Do not slander or speak evil against each other (4:11)
 - iv. Do not take vows to promise what you cannot do or convince others (5:12)
 - v. Prophets spoke against evil and oppression. Speak God’s word. (5:10)
 - c. Do not respond with violence
 - i. No anger of man (1:20)
 - ii. Do not have bitter jealousy and selfish ambition (2:14)
 - iii. No fights and quarrels among believers (4:1)
 - iv. No murder (4:2)
 - d. Appropriate actions
 - i. Visit orphans and widows in their affliction (1:27)
 - ii. Do not conform to the world “Keep oneself unstained from the world” (1:27)
 1. No friendship with the world (4:3-4), wanting what the world has.
 - iii. No partiality (2:1)
 - iv. Mercy triumphs over judgment (2:13)
 - v. “Strengthen your hearts” (5:8)
4. Similarities between opening (1:2-18) and this paragraph (5:7-12)
 - a. *Hypomone* in 1:3 and 5:12
 - b. God’s blessing on those who endure – 1:12 and 5:11
 - c. Along with the other main themes of the letter oppression, rich, speech
 - d. Condemnation of the wealthy
5. This section (and, the whole book of James) is very similar to Psalm 37

James 5:7 – **“Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains.**

3114 [e]	3767 [e]	80 [e]	2193 [e]	3588 [e]	3952 [e]	3588 [e]	2962 [e]	2400 [e]	3588 [e]	1092 [e]	1551 [e]
Makrothymēsate	oun	adelphoi	heōs	tēs	parousias	tou	Kyriou	idou	ho	geōrgos	ekdechetai
7 Μακροθυμήσατε	οὖν ,	ἀδελφοί ,	ἕως	τῆς	παρουσίας	τοῦ	Κυρίου .	ἰδοὺ ,	ὁ	γεωργὸς	ἐκδέχεται
Be patient	therefore	brothers	until	the	coming	of the	Lord	Behold	the	farmer	awaits
V-AMA-2P	Conj	N-VMP	Prep	Art-GFS	N-GFS	Art-GMS	N-GMS	V-AMA-2S	Art-NMS	N-NMS	V-PIMP-3S

3588 [e]	5093 [e]	2590 [e]	3588 [e]	1093 [e]	3114 [e]	1909 [e]	846 [e]	2193 [e]	2983 [e]	4406 [e]	2532 [e]	3797 [e]
ton	timion	karpon	tēs	gēs	makrothymōn	ep'	autō	heōs	labē	proimon	kai	opsimon
τὸν	τίμιον	καρπὸν	τῆς	γῆς	μακροθυμῶν	ἐπ'	αὐτῷ	ἕως	λάβῃ	πρόϊμον	καὶ	ὄψιμον .
the	precious	fruit	of the	earth	being patient	for	it	until	it receives	[the] early	and	latter [rains]
Art-AMS	Adj-AMS	N-AMS	Art-GFS	N-GFS	V-PPA-NMS	Prep	PPro-DM3S	Conj	V-ASA-3S	Adj-AMS	Conj	Adj-AMS

1. Returns to addressing “brothers” (3x in these verses)
2. Two key words almost used as synonyms, but having slightly different meanings:
 - a. Patience – *makrothym* – meaning “to persevere, to be patient”. Often used of long-suffering toward other people (1 Cor. 13:4; Eph. 4:2; 1 Thes. 5:14)
 - b. Endurance – *hypomone* – meaning “a remaining behind, a patient enduring”. Often used of a strong, determined fortitude used to face difficult circumstances (Rom. 8:25; 2 Cor. 1:6, 2 The. 5:14)
3. Patience and endurance does not mean passive putting up with circumstances, oppression, evil. There is no room for evil, worldly retaliation, but there is room for continuing living in truth and speaking truth.
 - a. In fact, godly patience and endurance would reject compromise
 - b. There is no room for being vindictive, but there would be a natural resistance
4. “Coming” – Parousia – means “presence” and “a coming” or “arrival”
 - a. Used of someone or some god making an appearance
 - b. Used of the arrival of the king
 - c. In the NT this is a technical term for the “appearance” of Jesus Christ at his “arrival” as King.
 - i. Jesus second coming
 - ii. Jesus coming to judge:
 1. These wicked oppressors
 2. These believers...who should be careful of their speech
 - d. Some would consider this the Parousia of Christ in 70 AD with the destruction of the temple. It matches the fate of this generation of 45 AD and of the culture James is addressing.

5:8 – “You also, be patient. Establish your hearts, for the coming of the Lord is at hand.

3114 [e]	2532 [e]	4771 [e]	4741 [e]	3588 [e]	2588 [e]	4771 [e]	3754 [e]	3588 [e]	3952 [e]	3588 [e]	2962 [e]
makrothymēsate	kai	hymeis	stērixate	tas	kardias	hymōn	hoti	hē	parousia	tou	Kyriou
8 μακροθυμήσατε	καὶ	ὑμεῖς ;	στηρίξατε	τὰς	καρδίας	ὑμῶν ,	ὅτι	ἡ	παρουσία	τοῦ	Κυρίου
Be patient	also	you	strengthen	the	hearts	of you	because	the	coming	of the	Lord
V-AMA-2P	Conj	PPro-N2P	V-AMA-2P	Art-AFP	N-AFP	PPro-G2P	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS

1448 [e]
ēngiken
ἤγγικεν .
has drawn near
V-RIA-3S

5:9 – “Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.

3361 [e]	4727 [e]	80 [e]	2596 [e]	240 [e]	2443 [e]	3361 [e]	2919 [e]	2400 [e]	3588 [e]	2923 [e]			
mē	stenazete	adelphoi	kat'	allēlōn	hina	mē	krithēte	idou	ho	kritēs			
9 μὴ	στενάζετε	ἀδελφοί	κατ'	ἀλλήλων	,	ἵνα	μὴ	κριθῆτε	.	ἰδοῦ	,	ὁ	κριτῆς
Not	grumble	brothers	against	one another	so that	not	you may be condemned	Behold	the	Judge			
Adv	V-PMA-2P	N-VMP	Prep	RecPro-GMP	Conj	Adv	V-ASP-2P	V-AMA-2S	Art-NMS	N-NMS			

4253 [e]	3588 [e]	2374 [e]	2476 [e]
pro	tōn	thyrōn	hestēken
πρὸ	τῶν	θυρῶν	ἕστηκεν
before	the	doors	is standing
Prep	Art-GFP	N-GFP	V-RIA-3S

1. “grumble” – stenazo – meaning “groan” or “sigh”.
 - a. Is used in Exodus 2:23 of the Israel's groaning in their slavery and crying out. Their cry or groan is heard by God.
2. Speaking evil or grumbling against other believers is followed both times by James saying something of the Judge Jesus:
 - a. James 4:11-12 – “Do not speak evil against one another, brothers... There is only one lawgiver and judge, he who is able to save and to destroy.”
 - b. James 5:9 – “Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.”

5:10 – “As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord.

5262 [e]	2983 [e]	80 [e]	3588 [e]	2552 [e]	2532 [e]	3588 [e]	3115 [e]	3588 [e]	4396 [e]
Hypodeigma	labete	adelphoi	tēs	kakopathias	kai	tēs	makrothymias	tous	prophētas
10 Ὑπόδειγμα	λάβετε	, ἀδελφοί	, τῆς	κακοπαθίας	καὶ	τῆς	μακροθυμίας	, τοὺς	προφήτας
[As] an example	take	brothers	-	of suffering evils	and	-	of patience	the	prophets
N-ANS	V-AMA-2P	N-VMP	Art-GFS	N-GFS	Conj	Art-GFS	N-GFS	Art-AMP	N-AMP

3739 [e]	2980 [e]	1722 [e]	3588 [e]	3686 [e]	2962 [e]
hoi	elalēsan	en	tō	onomati	Kyriou
οἱ	ἐλάλησαν	ἐν	τῷ	ὀνόματι	Κυρίου
who	spoke	in	the	name	of [the] Lord
RelPro-NMP	V-AIA-3P	Prep	Art-DNS	N-DNS	N-GMS

1. The Maccabean revolt led to many examples of patience in suffering in Jewish history
2. The prophets DID NOT STOP SPEAKING because the world was offended. Controlling your speech does not mean stop speaking truth or stop exposing evil. To refrain from confrontation with evil would be entirely unchristian.

5:11 – “Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

2400 [e]	3106 [e]	3588 [e]	5278 [e]	3588 [e]	5281 [e]	2492 [e]	191 [e]	2532 [e]	3588 [e]	5056 [e]	2962 [e]
idou	makarizomen	tous	hypomeinantas	tēn	hypomonēn	Job	ēkousate	kai	to	telos	Kyriou
11 ἰδοὺ , μακαρίζομεν	τοὺς ὑπομείναντας .	τὴν ὑπομονὴν	Ἰὼβ ἠκούσατε ,	καὶ τὸ τέλος	Κυρίου						
Behold we count blessed those	having persevered	The perseverance	of Job you have heard of	and the outcome	from [the] Lord						
V-AMA-2S	V-PIA-1P	Art-AMP	V-APA-AMP	Art-AFS	N-AFS	N-GMS	V-AIA-2P	Conj	Art-ANS	N-ANS	N-GMS

telos - "the end, the goal, the purpose" of the Lord

3708 [e]	3754 [e]	4184 [e]	1510 [e]	3588 [e]	2962 [e]	2532 [e]	3629 [e]
eidete	hoti	polysplanchnos	estin	ho	Kyrios	kai	oiktirmōn
εἶδετε , ὅτι	πολύσπλαγχνός	ἐστὶν ὁ	Κύριος ,	καὶ	οἰκτιρῶν .		
you have seen that	full of compassion	is the	Lord	and	[is] merciful		
V-AIA-2P	Conj	Adj-NMS	V-PIA-3S	Art-NMS	N-NMS	Conj	Adj-NMS

1. The end of Job does not necessarily mean at the end of Job's life things were restored, but that the goal and purpose of the Lord was fulfilled.

5:12 – “But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

4253 [e]	3956 [e]	1161 [e]	80 [e]	1473 [e]	3361 [e]	3660 [e]	3383 [e]	3588 [e]	3772 [e]	3383 [e]	3588 [e]
Pro	pantōn	de	adelphoi	mou	mē	omnyete	mēte	ton	ouranon	mēte	tēn
12 Πρὸ πάντων	δέ , ἀδελφοί	μου ,	μὴ ὀμνύετε ,	μήτε	τὸν οὐρανὸν ,	μήτε	τὴν				
Before all things	however brothers	of me	not swear	neither [by]	- heaven	nor	the				
Prep	Adj-GNP	Conj	N-VMP	PPro-G1S	Adv	V-PMA-2P	Conj	Art-AMS	N-AMS	Conj	Art-AFS

1093 [e]	3383 [e]	243 [e]	5100 [e]	3727 [e]	1510 [e]	1161 [e]	4771 [e]	3588 [e]	3483 [e]	3483 [e]	2532 [e]	3588 [e]	3756 [e]
gēn	mēte	allon	tina	horkon	ētō	de	hymōn	to	Nai	nai	kai	to	Ou
γῆν , μήτε	ἄλλον	τινὰ	ὄρκον .	ἦτω	δὲ ὑμῶν	τὸ	Ναὶ ,	ναί ,	καὶ	τὸ	Οὐ ,		
earth nor other	any oath	Be	however	of you	the	Yes	yes	and	the	No			
N-AFS	Conj	Adj-AMS	IPro-AMS	N-AMS	V-PMA-3S	Conj	PPro-G2P	Art-NNS	Prtcl	Prtcl	Conj	Art-NNS	Adv

3756 [e]	2443 [e]	3361 [e]	5259 [e]	2920 [e]	4098 [e]
ou	hina	mē	hypo	krisin	pesēte
οὐ , ἵνα	μὴ ὑπὸ	κρίσιν	πέσητε .		
no so that	not under	judgment	you might fall		
Adv	Conj	Adv	Prep	N-AFS	V-ASA-2P

1. The poor, oppressed Christians were being tempted to make promises and swear to contracts they could not keep. Just say “yes” or “no” and face the consequences.

Psalm 37 (of David) – (Point: Be patient for the Lord is coming)

Fret not yourself because of evildoers;
be not envious of wrongdoers!

2 For they will soon fade like the grass
and wither like the green herb.

3 Trust in the Lord, and do good;
dwell in the land and befriend faithfulness.[b]

4 Delight yourself in the Lord,
and he will give you the desires of your heart.

5 Commit your way to the Lord;
trust in him, and he will act.

6 He will bring forth your righteousness as the light,
and your justice as the noonday.

7 Be still before the Lord and wait patiently for him;
fret not yourself over the one who prospers in his way,
over the man who carries out evil devices!

8 Refrain from anger, and forsake wrath!
Fret not yourself; it tends only to evil.

9 For the evildoers shall be cut off,
but those who wait for the Lord shall inherit the land.

10 In just a little while, the wicked will be no more;
though you look carefully at his place, he will not be there.

11 But the meek shall inherit the land
and delight themselves in abundant peace.

12 The wicked plots against the righteous
and gnashes his teeth at him,

13 but the Lord laughs at the wicked,
for he sees that his day is coming.

14 The wicked draw the sword and bend their bows
to bring down the poor and needy,
to slay those whose way is upright;

15 their sword shall enter their own heart,
and their bows shall be broken.

16 Better is the little that the righteous has
than the abundance of many wicked.

17 For the arms of the wicked shall be broken,
but the Lord upholds the righteous.

18 The Lord knows the days of the blameless,
and their heritage will remain forever;

19 they are not put to shame in evil times;
in the days of famine they have abundance.

20 But the wicked will perish;
the enemies of the Lord are like the glory of the pastures;
they vanish—like smoke they vanish away.

21 The wicked borrows but does not pay back,
but the righteous is generous and gives;

22 for those blessed by the Lord[c] shall inherit the land,
but those cursed by him shall be cut off.

23 **The steps of a man are established by the Lord,**

when he delights in his way;

24 though he fall, he shall not be cast headlong,
for the Lord upholds his hand.

25 I have been young, and now am old,
yet I have not seen the righteous forsaken
or his children begging for bread.

26 He is ever lending generously,
and his children become a blessing.

27 Turn away from evil and do good;
so shall you dwell forever.

28 For the Lord loves justice;
he will not forsake his saints.

They are preserved forever,
but the children of the wicked shall be cut off.

29 The righteous shall inherit the land
and dwell upon it forever.

30 The mouth of the righteous utters wisdom,
and his tongue speaks justice.

31 The law of his God is in his heart;
his steps do not slip.

32 The wicked watches for the righteous
and seeks to put him to death.

33 The Lord will not abandon him to his power
or let him be condemned when he is brought to trial.

34 Wait for the Lord and keep his way,
and he will exalt you to inherit the land;
you will look on when the wicked are cut off.

35 I have seen a wicked, ruthless man,
spreading himself like a green laurel tree.[d]

36 But he passed away,[e] and behold, he was no more;
though I sought him, he could not be found.

37 Mark the blameless and behold the upright,
for there is a future for the man of peace.

38 But transgressors shall be altogether destroyed;
the future of the wicked shall be cut off.

39 The salvation of the righteous is from the Lord;
he is their stronghold in the time of trouble.

40 The Lord helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him.