



- b) True to its association, the word *patience* means to suffer or endure some time of trial.
  - c) The Bible bears further testimony to these truths by associating patience with waiting (James 5:7) and enduring (2 Thessalonians 1:4; James 5:11).
  - d) The Bible also combines patience with the word *longsuffering* (Colossians 1:11).
    - i) These words may appear the same, but they are not.
    - ii) Longsuffering has to do with the quantity (or length of time) of endurance, while patience has to do with the quality of endurance.
- (2) The need—"therefore" (see James 5:1-6)
- (3) The end—"unto the coming of the Lord"
  - a) Once again, this is the second advent and not the rapture of the church.
  - b) This points to the time when all wrongs will be made right.
- b. The example
  - (1) The person—"the husbandman"
  - (2) The desired—"the precious fruit of the earth"
  - (3) The patience
    - a) He "waiteth."
    - b) He "hath long patience for it."
    - c) "Until he receive the early and latter rain"
      - i) Speaking of the completion of harvest
      - ii) The harvest is always used in reference to the Lord's second advent.
- 2. The cause of the admonition (James 5:8)
  - a. Be ye also patient.
  - b. Stablish your hearts. Note: Patience is the only way for one to stablish his heart (see Psalm 27:14).
  - c. For the coming of the Lord draweth nigh
- 3. The result of the admonition (James 5:9)
  - a. Grudge not one against another.
    - (1) The Lord commanded Israel, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Leviticus 19:18).
    - (2) Peter admonished believers to "Use hospitality one to another without grudging" (1 Peter 4:9).
  - b. To do so would yield condemnation; Note: Based upon the present understanding of the recipients of this epistle, lack of forgiveness and the presence of judgment would bring a return of such behaviour.
  - c. The judge standeth before the door.
    - (1) The world was filled with injustices, yet the time was short.
    - (2) There was no reason why the people should be willing to harm their walk with God and testimony with the shortness of time.

**B. The Examples of Patience (James 5:10-11)**

1. The examples identified (James 5:10-11)
  - a. The prophets, who have spoken in the name of the Lord (James 5:10)
    - (1) Not just any old prophet would do.
    - (2) They had to be those who had spoken in the name of the Lord.  
Note: This made two assumptions:
      - a) False prophets generally had an easier go about it than those who sought to be true.
      - b) True prophets suffered.
    - (3) This would have included the likes of Jeremiah who was thrown into a dungeon for preaching the word of God in truth.
  - b. Job (James 5:11)
    - (1) Job was perfect and upright (Job 1:1).
    - (2) Job feared God and eschewed evil (Job 1:1).
    - (3) Job was unique in these virtues (Job 1:8).
    - (4) Job's trouble came without warning (Job 1:4-5, 13) and seemingly without mercy—"there was a day" (Job 1:6, 13; Job 2:1).
    - (5) Job lost:
      - a) Oxen and asses taken and servants slain (Job 1:13-15)
      - b) Sheep and servants burned (Job 1:16)
      - c) Camels taken and servants slain (Job 1:17)
      - d) Children smitten by falling house (Job 1:19)
    - (6) Afterward Job was annoyed by a discouraging wife (Job 2:9-10) and discomfoting friends (Job 2:11-13).
    - (7) Job did not handle things perfectly.
      - a) He cursed the day of his birth (Job 3:1-19; Job 10:18-19).
      - b) He desired to die (Job 3:20-26; Job 6:8-9; Job 7:15).
      - c) He became confused and paranoid (Job 10:15-16).
      - d) He assumed his best days were behind him (Job 29:2-25).
      - e) He assumed his worst days were at hand (Job 30:1-31).
    - (8) However, he did not quit.
2. The nature of the example (James 5:10)
  - a. Of suffering affliction
  - b. Of patience
3. The truths taught by the examples (James 5:11)
  - a. Endurance equates to happiness.
    - (1) We count them happy.
    - (2) Which endure
  - b. The end of the Lord
    - (1) He is very pitiful.
    - (2) He is of tender mercy.



#### IV. THE LAST DAYS ADMONITIONS (James 5:12-20)

##### A. Admonitions in Communication (James 5:12)

1. The importance of communication—"But above all things"
  - a. Above patience (James 5:7-8, 10-11)
  - b. Above refraining from grudges (James 5:9)
2. The concern for swearing
  - a. What is swearing?
    - (1) An oath is a solemn declaration, usually based on an appeal to God or to some revered person or object (Matthew 5:34-36), that someone will do some particular thing.
    - (2) To swear is to make the oath.
  - b. The nature of oaths and swearing
    - (1) The practice of man—"men verily swear by the greater."
    - (2) The confidence of an oath—"an oath for confirmation is to them an end of all strife."
    - (3) Swearing an oath bound a man's soul (Numbers 30:2).
  - c. The object of swearing
    - (1) By heaven
    - (2) By the earth
    - (3) By any other oath
  - d. The practical truth taught
    - (1) Communication should be short and to the point (Matthew 5:37; see also Proverbs 10:19; Ecclesiastes 5:3, 7).
    - (2) Communication should be validated without the necessity of certifying it with vows, oaths, and swearing.
3. The admonition to plainness
  - a. Let your yea be yea; and your nay, nay.
  - b. Lest ye fall into condemnation

##### B. Admonitions in Encouragement (James 5:13-15)

1. The scenarios and responses (James 5:13-15)
  - a. Affliction (James 5:13)
    - (1) "Is any among you afflicted?"
    - (2) "Let him pray."
  - b. Merry (James 5:13)
    - (1) "Is any merry?"
    - (2) "Let him sing psalms."
  - c. Sickness (James 5:14-15)
    - (1) "Is any sick among you?" (James 5:14).
    - (2) "Let him call for the elders of the church" (James 5:14).
      - a) The elders will pray over the sick.
      - b) The elders will anoint the sick with oil.
    - (3) "The prayer of faith shall save the sick" (James 5:15).
    - (4) The sick shall be forgiven of sins (James 5:15).