



CAPITOL COMMISSION™

FACE TRIALS PATIENTLY- JAMES 5:7

COLORADO

FEBRUARY 26, 2013

Dan File, P.O. Box 1088, Lake City, CO 82135-1088/303-345-8830 | filefamily@centurytel.net

James gives a serious rebuke to those who say they worship God but clearly worship money instead. Nothing more clearly reveals ones' heart than their view of money. Pursuing the selfish pleasures of this world is deceiving. Wealth that is hoarded and unjustly gained especially by oppressing the poor together with indulgently spent riches on selfish pleasures is condemned by James and God. There will be judgment because they have lived in luxury and self-indulgence while the poor suffer amongst them. It is hard to be rich and lowly at the same time. Our devotion to the Lord Jesus Christ must always be incomparably above this world's goods or pleasures.

I. THE "POOR" RICH CONCLUDED - JAMES 5: 6

James 5:1-6 "(1) Come now, you rich, weep and howl for your miseries which are coming upon you. (2) Your riches have rotted and your garments have become moth-eaten. (3) Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! (4) Behold, the pay of the laborers who moved your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. (5) You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. (6) You have condemned and put to death the righteous man; he does not resist you."

Concluding finally in verse 6, James addresses wealth that is ruthlessly acquired. The rich would do whatever to keep their opulent lifestyle and the implication in this verse reveals that the wicked rich were using the courts to condemn and pass sentence on the morally upright, righteous man. While the courts were established by God to judge fairly, clearly there was terrible corruption even to the point of murder ("put to death") of the "righteous man". And just as Christ did not resist His oppressors, neither did these righteous, living out the truth taught by their Lord in Matthew 5:39-42.

Wealth is meant to be a blessing and gift from God. It provides the opportunity to do good for others. As believers our first priority must be to be rich in faith and rich towards God. Our devotion to the Lord Jesus Christ must always be incomparably above this world's goods or pleasures. And we must put a priority on the use of all God gives us; to heap up treasures in heaven! Luke 12:32-34.

II. FACE TRIALS PATIENTLY-JAMES 5:7A

James 5:7a-"Be patient, therefore, brethren, until the coming of the Lord..."

James now moves his attention from those who persecute the poor and righteous, to those who are persecuted in 5:7-11. He moves from condemning the faithless abusers to comforting the faithful and abused. He instructs on how to be patient in the midst of persecution...how to be patient in trials.¹

A. WE LIVE IN A FALLEN WORLD – VARIOUS VERSES

We live in a fallen world and a part of our universal experience is that we will face trials and tribulations. As believers, we will face rejection by a hostile world for the cause of Christ because they reject His message and thus will reject us.

- Job 5:7 says that man is born for trouble as sparks fly upward. Trouble will be a part of our lives.
- John 16:33 tells us that in the world we will have tribulation.
- Acts 14:22 warns that it is through many tribulations that we will enter the kingdom of God.
- Romans 8:18 tells us of the certainty of suffering.
- 2 Timothy 3:13 reminds us that all who desire to live godly lives will be persecuted.
- 1 Peter 4:12-13 exhorts us not to be surprised at the fiery ordeals among us as if there were something strange happening. But as we share in the sufferings of Christ, keep on rejoicing.
- John 15:20 Jesus says that since they persecuted Me it is a certainty they will persecute you.
- 2 Thessalonians 1:4 the believers are commended for their perseverance and faith in the midst of persecution which they have endured.

There can be no doubt that Scripture speaks clearly to the fact that believers will face trials. James understands that believers could easily react wrongly to unfair, oppressive persecution. In Acts 23:3, Paul himself was outraged at the high priest who ordered Paul to be struck for his response by saying, "God is going to strike you, you whitewashed wall." And then when Paul was called into question by bystanders, Paul admitted to his improper response to that persecution in Acts 23:4-5. Those who face trials and persecution risk losing patience with their circumstances, with other people and even with God. Recognizing that danger, James exhorts us to be patient in the midst of persecution.²

BIBLE STUDIES

LEGISLATORS, GOVERNOR & SPOUSES: TUESDAY AT 7:15AM, CAPITOL BASEMENT, ROOM 0109

STAFF, LOBBYISTS, JOURNALISTS & SERGEANTS: TUESDAYS AT NOON, CAPITOL BASEMENT, ROOM 0109

Colorado

FACE TRIALS PATIENTLY – JAMES 5:7

B. “BE PATIENT” – JAMES 5:7A

James 5:7a-“Be patient, therefore, brethren, until the coming of the Lord...”

James turns to counsel these believers, affectionately calling them “brethren”. They are suffering unfair treatment and his desire is to encourage them to face trials patiently.

“patient+Greek ~~makrothumate~~” compound verb of ~~long~~+and ~~anger~~+ meaning long tempered, long suffering, verses ~~short~~ tempered+. This does not refer to a passive resignation to one’s situation, but rather an attitude of self-restraint that enables one to refrain from hasty retaliation in the face of provocation.³

Patience is the self-restraint which does not harshly retaliate against a wrong.⁴ Now this word for patient is different than James 1 where he refers to patience and endurance through trials. In James 1:2-4 the Greek word is “*hupomene*” which refers to endurance or remaining under the load in respect to the difficult circumstances of life. But here in James 5:7a, this term refers to the idea of being long tempered, patient in respect to people who cause personal distress or suffering. To put it another way, we are patient with people and endure difficulties.⁵ This term in the Greek is rare and refers to a virtue that is not common in the heart of man. See Proverbs 14:29, 15:18, and 19:11. It is also used of God’s forbearance towards the sins and faults of people. See Psalm 86:15, 103:8, Jeremiah 15:15. And the New Testament presents this as an attribute of God Himself from Romans 2:4, 9:22, 1 Peter 2:20. The New Testament urges the practice of patience for all believers in Matthew 18:23-33, and 1 Thessalonians 5:14, 2 Peter 3:9.⁶

This word for patience is the opposite of a temper or anger that easily brews and lashes out. In the Greek this verb is in the aorist imperative which would refer to a strong call for patience; a constant demand of long suffering (meaning not to suffer a while, rather to tolerate someone for a long time). This must be our unwavering attitude until Christ returns. We are called to be long suffering, long tempered, patient in these hard and difficult days.

Patience is the virtue we are called to have with others regardless of the afflictions and difficulties we face as a result of our interaction. James exhorts us to remain patient no matter how severe or relentless our suffering is. As believers, we are called to face trials with people patiently till Christ returns. God knows and understands your affliction, your struggles. And He calls on you to be patient...till Jesus Christ returns!

¹MacArthur, John, *MacArthur Commentary on James*. Moody Press: Chicago, 1998. Pg.252.

²MacArthur, John, *MacArthur Commentary on James*. Moody Press: Chicago, 1998. Pg.252-253.

³Hiebert, D. Edmond, *James*. Moody Bible Institute: Chicago, Illinois, 1992. Pg. 269.

⁴Knowing, R.J., *The Epistle of St. James; Westminster Commentaries*. Methuen, 1904.

⁵Moo, Douglas J., *The Letter of James*. Wm. B. Eerdmans Publishing Co: Grand Rapids, Michigan, 2000. Pg.222.

⁶Hiebert, D. Edmond, *James*. Moody Bible Institute: Chicago, Illinois, 1992. Pg. 270.