

## **200126-1 Ja 5, 1-12, Woe to the Rich & The Patience of the Saints-CThurman**

First, in the last lesson James commanded the brethren not to speak evil or against (καταλάλέω) one another. Those that do speak evil of their brethren raise themselves up as if they are their judges, when the truth is that there is only one Lord and Master, and He is Jesus Christ. Christians should refrain from judging brethren in matters of conscience.

*Mt.7.1 ¶ Judge not, that ye be not judged.*

*Ro.14.13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*

(See also, Mt.7.1-6; Ro.14.1-23; 1Co.8.1-13; 10-33)

They should extend to one another the freedom to determine what is good, better, and best *for them* in the service of Christ. They should not condemn their brethren because they differ in understanding, in degree of service and devotion. The Lord works His will in the hearts of his own. That does not have to be according to our expectations (cf. 2Co.8.5).

*Ro 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

Brethren, it is best for all of us if we would allow Christ to freely work in one another. Yes, build up, edify, encourage, be a blessing to one another. Be a building-block, not a stumbling-block. None of us knows just what the Lord is doing in the hearts of our brethren. We must each come to be personally convinced in our hearts about the gifts we have received from the Lord and concerning the level of service to which He has called us to commit ourselves.

It is my opinion, but I think Marcus is a good example of how Christ works in His servants (cf. Ac.15.36-41); some in the beginning and some in the end. (Ac.13.13) In the very first missionary endeavor Paul, Barnabas, and Mark went out to preach Christ among the Gentiles. Mark was nephew to

Barnabas. (Col.4.10) Not very long after setting out Mark decided to leave them and return to Jerusalem. Eventually Paul and Barnabas returned to the church of Antioch in Syria where they had begun originally. After some time Paul thought to go out again on another missionary expedition. Barnabas determined that Mark should go with them. Paul sharply disagreed and the both of them *separated* over this issue. Barnabas took Mark and went to the island of Cyprus, and Paul chose Silas to come with him and went to the Gentiles. Again, and this is only my opinion, but Paul may have learned to bear with differences in men better than he did in the beginning. We know that he was aware of Mark's faith and service to Christ in other places. (cf. Phile v.24; 1Pe.5.13) Probably not too much before Paul was executed he wrote in the second epistle to Timothy the following:

*2Ti.4.9 ¶ Do thy diligence to come shortly unto me:*

*10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.*

*11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.*

Some Baptist churches cannot abide such sharp differences between brethren. They run right to the issue of discipline. But this is a matter of discernment and conscience, not some outright commission of sin. It isn't possible that these brethren could know all that the Lord was doing then. But He was working in it all. They didn't throw up their hands and quit. No! They kept on moving forward. Barnabas took Mark and went one way to be a blessing and help to this young man, and Paul took Silas and went his way to bring Christ to the nations. It is my opinion, but I think both of these brethren were convinced that the Lord was with them. Some of us might move one way, and some another. That's alright as long as we trust the Lord. We should learn to give one another the freedom. The topic was speaking against one another. The point is, 'Judge not, that ye be not judged.'

And, second, that we should not presume anything concerning the future. This present life is fleeting and uncertain. For that reason the children of God should

live by this rule, 'If the Lord will, we shall live, and do this, or that.' Not just say these words, but live by this rule. In that context James wrote,

*Jas 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

We know better than to speak against our brother and to presume upon the future. Let's commit ourselves to doing right.

Now James' attention turns to a second person discussion, as it were, with the rich in this world because of how they had used and abused the people of God. The entire text (5.1-12) is to be considered in light of the coming of Jesus Christ.

## Chapter 5

1 ¶ Go to now, ye *rich* men, weep and howl <sup>ἐπὶ</sup> for your miseries  
wealthy howling over wretchedness

*go to*, ἄγε, a particle of exhortation only by James, *go to*, **Ja.4.13**; 5.1, according to Moulton, properly a 2ps. pres. imper. of ἄγω, which is tss. *to bring, to keep, to go, to lead*.

*rich*, πλούσιοι, nom. pl. masc. of the adjective πλούσιος, tss. *rich*; the noun πλοῦτος, always tss. *riches*; *wealthy*.

*weep*, κλαύσατε, 2ppl. aor. **imper.** of κλαίω, tss. *weep* (38), *bewail* (1).

*howl*, ὀλολύζοντες, nom. pl. masc. part. pres. of ὀλολύζω; tss. only this once in the NT.; LXX tss. *howl* (Is. 10.10; 13.6; 14.31; 15.2, 3; Hos.7.14; Am.8.3; Zec. 11.2, 3, etc.).

*miseries*, ταλαιπωρίαῖς, dat. pl. of ταλαιπωρία, this noun is tss. Ro.7.24; Ja.5.1, *misery*; the adjective ταλαίπωρος, Ro.7.24; Re.3.17, *wretched* man; the verb ταλαιπωρέω, **Ja.4.9**, *be afflicted*

**that shall come upon [you].**

are coming

*that shall come upon*, ἐπερχομέναις, dat. pl. fem. part. pres. of ἐπέρχομαι, *to come upon*, ἐπι + ἔρχομαι.

Having reflected more upon the phrase *Go to now* as it first occurs in ch.4.13, and now here, it seems to point out in ch. 4.13 some common error that is among men, whether Christian or not. All men ought to know that life is fleeting and that everything is dependent upon the will of God.

In verses 1-6 James by the Spirit of God pronounces a woe against those who have used their power to oppress those of lesser means, and particularly Christians. This is written to remind the saints that these have a day of reckoning coming from the Lord.

1 Ἄγε νῦν οἱ πλούσιοι κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις

**2 Your riches are corrupted, and your garments are moth-eaten.**

is become moth-eaten

*riches*, πλοῦτος, noun, and always tss. *riches* (23); the verb πλουτίζω, *to enrich, to make rich*.

*are corrupted*, σέσηπεν, 3ps. perf. ind. of σήπω, verb only this once in the NT; the noun σαπρός, is tss. a *corrupt tree*, cast the *bad* away, bringeth not forth *corrupt* fruit, let no *corrupt* communication.

LXX, σήπω, Job 16.8, *worn out*; 19.20, *is corrupt*; 33.21, *shall be consumed*; 40.7, *consume*; Ps.37 (38).5, *corrupt*; Ez.17.9, *be blighted*.

*are*, γέγονεν, 3ps. perf. of γίνομαι, *to become*.

*motheaten*, σητόβρωτα, nom. pl. neut. of σητόβρωτος, σής *moth* (3) + βιβρώσκω, or βρώσκω *to feed*.

2 ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν

ἔσται

**3 Your gold and silver is cankered; and the rust of them shall be a witness**

3ps. fut. ind. of εἶμί

*is cankered*, κατίωται, 3ps. perf. pass. of κατιόω, κατά + ἴος *poison, rust* (Ja.3.8 **deadly poison**, 5.3 **rust**); only once in the NT.

**against you, and shall eat your**      **flesh**      ὡς      πῦρ  
*as it were* **fire.**  
natural life

*shall eat*, φάγεται, 3ps. fut. ind. of φάγω, *to eat*, consume.

*flesh*, σάρκας, acc. pl. of σάρξ, referring to the *natural* life.

James writes this from the perspective that the wealth of the rich has failed. The result is that the loss utterly consumes their like a consuming fire. Everything they've lived for is gone. All that they've done is gone: the investment of time, and money, friends, family, social status, houses, lands, the extravagance, the delicacies: in a moment, gone. And now they *waste* away so that even the life, the health deteriorates.

*Pv.23.4 ¶ Labour not to be rich: cease from thine own wisdom.*

*5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.*

ἐν

**Ye have heaped treasure together for the last days.**

*ye have heaped treasure together*, ἐθησαυρίσατε, 2ppl. aor. ind. act. of θησαυρίζω, tss. Mt.6.19, *to lay up*; Lk.12.21, *to lay up treasure*;

Ro.2.5, *to treasure up*; 1Co.16.2, *to be treasuring*; Ja.5.3, *to heap up treasure together*; 2Pe.3.7, *to keep in store*.

And to what end? You can't take them with you?

*Job 1.21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*

*1Ti.6.7 For we brought nothing into this world, and it is certain we can carry nothing out.*

*8 And having food and raiment let us be therewith content.*

Christians were warned away from desiring to be rich.

*1Ti.6.9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in [εἰς, into] destruction and perdition (the dictionary, utter destructrion, eternal damnation, Hell; the final place to dispose of the waste).*

3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις

**4 Behold, the hire of the labourers who have reaped down your fields,**  
wage workers gathered in or mowed

*hire, μισθός, noun tss. Mt.5.12, reward; Mt.20.8, hire; Jn.4.36, wages.*

*who have reaped down, ἀμησάντων, gen. pl. masc. part. aor. of ἀμᾶω; only this once in the NT; Thayer's Lexicon, 'fr. ἅμα, together; hence to gather together'; the KJV, tss. ἅμα, with, withal, together, so 'to gather'; B-D-A-G Lexicon 'to mow'; so to cut the field.*

*labourers, ἐργατῶν, gen. pl. of ἐργάτης, am objective noun, tss. labourer, workman, and workers.*



*15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.*

*Pr 22:22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:*

*23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.*

*Jer.22.13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;*

*14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.*

*15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?*

*16 He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.*

*17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.*

Rabbit: The mind of the LORD is the same today as it was then about this and many other issues. What is revealed in the OT is still valid in the NT. Civil government, marriage, loving our neighbor, and how we treat one another and how we treat our bodies are still applicable, brethren. Don't think for a moment that God isn't concerned about our body, soul, and spirit, because he is. The body, soul, and spirit of the Lord's people are bought with the precious blood of Jesus Christ and we are to glorify Him in the way that we use them.

It is a terrible error on the part of the wealthy to think that God is an uninterested spectator to the things which are committed against the His



people. He sees what they do. He knows the hurt and damage they cause. And He hears their cries.

*Ex.2.23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.*

*24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

*25 And God looked upon the children of Israel, and God had respect unto them.*

...

*3.7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;*

*8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

*9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.*

4 ἰδοῦ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ εἰσεληλύθασιν

**5 *Ye have lived in pleasure on the earth, and been wanton;***  
luxury

*Ye have lived in pleasure, ἐτρυφήσατε, 2ppl. aor. ind. of τρυφώω, & only this once in the NT; see τρυφή, Lk.7.25, to live delicately and 2Pe.2.13, to riot.*

LXX, τρυφή, tss. Ge.2.15; 3.24; Ps.35 (36).8; Pr.4.9, *delight*; Ge.49.20, *dainties*; Ps.138 (139).11, *luxury*.

*been wanton*, ἐσπαταλήσατε, 2ppl. aor. ind. of σπαταλάω, here and in 1Ti.5.6, *to live in pleasure* (tss. same in LXX, Ez.16.49); LXX, σπατάλη, *wantonness* of sin.

*Wanton* is *archaic* and defined as ‘**4** : BEING WITHOUT CHECK OR LIMITATION: AS **b** : unduly lavish : EXTRAVAGANT’

***ye have nourished your hearts, as in a day of slaughter.***

*ye have nourished*, ἐθρέψατε, 2ppl. aor. ind. act. of τρέφω, *to feed, nourish, bring up*.

*slaughter*, σφαγή, *always slaughter* (3); σφάγιον, *slain beasts*.

These have fattened up their hearts like cattle fattened whose end is to be slaughtered.

*Lu 15:23 And bring hither the fatted calf, and kill it ...*

The hearts are fat, gross and dulled to common decency.

*Ps.17.9 From the wicked that oppress me, from my deadly enemies, who compass me about.*

*10 They are inclosed in their own fat: with their mouth they speak proudly.*

*11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;*

*12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.*

*13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:*

*14 From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.*

Riches have a tendency to fill men, some good men, even some in Christ, with pride so that they begin to have a 'god' complex ... *they set their eyes bowing down to the earth*. They begin to think that they are special above others; that God specially favors them above others of his children.

*Job 12.1 ¶ And Job answered and said,  
2 No doubt but ye are the people, and wisdom shall die with you.  
3 But I have understanding as well as you; I am not inferior to you:  
yea, who knoweth not such things as these?*

5 ἐτροφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε ἐθρέψατε τὰς καρδίας ὑμῶν  
ὡς ἐν ἡμέρᾳ σφαγῆς

**6 *Ye have condemned and killed the just; and he doth not resist you.***

*Ye have condemned*, κατεδικάσατε, 2ppl. aor. ind. of καταδικάζω, always tss. *to condemn* (4); κατά against, down + δικάζω to plead or judge; LXX, Jud.6.31; Ps. 42 (43).1, *to plead*, and 1Ki.7.6; Ps.34 (35).1, *to judge*.,,

[ye have] *killed*, ἐφονεύσατε, 2ppl. aor. ind. act. of φονεύω, tss. *to kill* (meaning *to commit murder*, Mt.19.18).

*he doth not resist*, ἀντιτάσσεται, 3ps. pres. ind. mid. of ἀντιτάσσω, ἀντί contradict + τάσσω, *to appoint set, ordain, determine*; ἀντιτάσσω, *to oppose, resist*; **Ja.4.6, God resisteth the proud ...**

These have blood on their hands. It is true. The children of God haven't the power, the resources to successfully resist those who are so powerful.

*Ja.2.6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?*

But in a moment, a heart beat, a sickness, a turn in the economy, that all could change. Remember that this is written for the benefit of the saints,

to remind them that it shall not always be like this. The oppressors shall be cut off.

6 κατεδικάσατε ἐφονεύσατε τὸν δίκαιον οὐκ ἀντιτάσσεται ὑμῖν

**7 Be patient therefore, brethren,**

Be long-patient then ... that suffer such injustices (for how long? ...)  
long suffering (allowing)

*be patient, μακροθυμήσατε v.8, 2ppl. aor. imper. of μακροθυμέω, μακρός long + θυμέω, to be wroth; μακροθυμέω, is tss. to have patience, to bear long, to suffer long, to patiently endure, to have long patience (directly below), to be longsuffering; the noun, μακροθυμία, longsuffering (12), patience (2); the adv. μακροθύμως, patiently.*

**unto the coming of the Lord.**

presence

Notice this about the coming of the Lord. Brethren, it isn't the time of His coming; it is the fact of His coming. Christ's coming has always been set. His coming was never going to be before the time set by the Father. (Mk.13.32) It was never going to be 1,000 years ago, or 100 years ago, or ten years ago. All of the saints were to live in view of the *fact* that He is coming. *When* that coming is not nearly as important as living in view of the fact that He is coming. Why do I say this? There are professing believers that never live for Christ now because to them it is a matter of time. They say, 'Yes, one day He is coming, and I'll be ready *then*.' So for them the coming of Jesus Christ is always just 5, 10, 20, 30, 40 years from now. They can start living for Christ better *tomorrow*. But they missed the point altogether. Every Christian, in every age should live for Christ *because* He is coming again. Whether that is in my lifetime or not doesn't matter.

**Behold, the husbandman waiteth for  
tarries**

*coming*, παρουσίας, gen. sing. of παρουσία, παρά by, near + οὐσία, goods, substance; παρουσία, a noun tss. *coming* (22), *presence* (2; 2Co.10.10; Phl.2.2); the verb, πάρειμι, παρά + εἰμί, *to be*; tss. *to be come, be present, to be here*, and lit. 'to be near'.

*husbandman*, γεωργός, a noun of γῆ land, ground, earth + ἔργον a worker; always tss. *husbandman* (19), and so a 'worker of the earth'.

*waiteth for*, ἐκδέχεται, 3ps. pres. ind. of ἐκδέχομαι, ἐκ of, out, out of, from, forth, *for* + δέχομαι, to receive, take, accept; ἐκδέχομαι, *to wait for, to tarry for, to look for, to expect*.

***the precious fruit of the earth,***

*precious*, τίμιον, acc. sing. masc. of τίμιος, tss. *reputation* (1), *dear* (1), *honorable* (1), *precious* (11).

μακροθυμῶν ἐπ'  
***and hath long patience for it,***

that precious fruit which comes at *harvest*

***until he receive the early and latter rain.***

which are preliminary to the time of harvest

In view of the injustice suffered at the hands of these rich men (& women) the brethren are commanded to *be patient*. The example is that the saints wait as a gardener waits after he has worked the field and sowed his seed until after he receives the early and latter rains. What happens at the end is that the earth brings forth her fruit.

*Ja.5.18 ... the heaven gave rain, and the earth brought forth her fruit.*

*Jn.15.7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

*8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

(Read 1Pe.1.6-9, 13-16; 4.12-19)

7 Μακροθυμήσατε οὖν ἀδελφοί ἕως τῆς παρουσίας τοῦ κυρίου ἰδοῦ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον

μακροθυμήσατε καὶ ὑμεῖς

**8** **Be ye also patient;**

**stablish your hearts:**

like the example cited of the husbandman,  
for the precious fruit to come forth from us

*be patient, μακροθυμήσατε, 2ppl. aor. imper. be patient, cf. v.7*

*stablish, στηρίζατε, 2ppl. aor. imper. of στηρίζω, tss. Lk.9.51, to steadfastly; Lk.16.26, to fix; Lk.22.32; Re.3.2, to strengthen; Ro.1.11; 1Th.3.2; 2Pe.1.12, to establish; Ro.16.25; 1Th.3.13; 2Th.2.17; 3.3; Ja.5.8; 1Pe.5.10, to stablish.*

ὅτι	παρουσία	
<b>for</b>	<b>the coming</b>	<b>of the Lord draweth nigh.</b>
because	presence	is come nigh

*is near, ἤγγικεν, 3ps. perf. ind. of ἐγγίζω; the perf. ind. is tss. is at hand (9), is nigh (1), is come nigh (2), draweth near (1), draweth nigh (1).*

*Stablish your hearts*, the seat of our emotions are to be trained to be set on the Lord against the contradictions of the wicked. James commands we become settled, that we have our heart fixed about this most serious issue, which by context, concerns suffering the abuses of those that are rich. Nothing, not this, not anything, alters the promise of God that Jesus Christ is coming.

8 μακροθυμήσατε καὶ ὑμεῖς στηρίζατε τὰς καρδίας ὑμῶν ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν

9 **Grudge not one against another, brethren,**

*grudge*, στενάζετε, 2ppl. pres. **imper.** of στενάζω, tss. Mk.7.34, *to sigh*; Ro.8.23; 2Co.5.2, *groan*; Ja.5.9, *grudge*; He.13.17, *with grief* (Wigram, marg. 'with groaning').

LXX, for στεναγμός, στενάζειν, στενάκτος, στένειν, very consistently tss. with the English *groan*. But note Ps.11 (12).5, for στεναγμός, *sighing*; στένειν, Job 30.28, *mourning*

Dictionary: ME, *grucchen*, *grudgen* to grumble, complain; ... to be unwilling to give or admit : give or allow with reluctance or resentment.

By context, it seems that we are warned not to grudge, groan, sigh against others which the Lord might have blessed with *more substance* than we.

ἵνα μὴ	κατακριθῆτε
<b>lest ye</b>	<b>be condemned:</b>
in order that ye should not	

*be condemned*, κατακριθῆτε, 2ppl. aor. subj. pass. of κατακρίνω, κατά against, down + κρίνω, to judge; κατακρίνω, tss. *to condemn, to damn*.

The same verb in 1ppl. aor. subj. pass., κατακριθῶμεν (w/the ἵνα μὴ):

1Co 11:32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

*lest ye be condemned*, The only loser in this is the *grudger!* He is convicted in his conscience, and rightly so, because he manifests discontentment with the will of God for him. Do we become covetous because the Lord has given something to my brother that He has chosen not to give to me. Is that who I am? I hope not. Remember this is that wicked, traitorous spirit that James showed working in the adulterers and adulteresses. (cf. Ja.4.4)

πρὸ τῶν θυρῶν  
**behold, the judge standeth before the door.**

doors (probably because there is more than one congregation under consideration.)

*standeth*, ἔστηκεν, 3ps. perf. ind. of ἵστημι, *to appoint, establish, set, stand.*

*before the door*, This Gr. phrase is found once in the N.T.

*Ac 5:23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.*

*door/doors* is θυρῶν, gen. pl. of θύρα, and always tss. door; this plural genitive is four times in the NT, three of which are tss. *doors* (Jn.20.19, 26; Ac.5.23), James is the only instance where it is rendered in an English singular.

The Lord is *The Judge*, and the only judge of His churches. He stands before the doors of each of His congregations rendering those judgments necessary which work to convert them from sin and error.

*1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

*Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

None of us hides anything from Him.



James now cites the prophets and Job as examples of suffering. It must be that the prophets suffered at the hand of the ungodly, the nobles, the rich, those that fared luxuriously, of their own brethren.

9 μὴ στενάζετε κατ' ἀλλήλων ἀδελφοί ἵνα μὴ κατακριθῆτε ἰδοῦ, κριτῆς πρὸ τῶν θυρῶν ἔστηκεν

**10 Take, my brethren, the prophets, who have spoken in the name of the Lord,**

*take*, λάβετε, 2ppl. aor. imper. act. of λαμβάνω, *to accept, obtain, receive*

**for an example of suffering affliction, and of patience.**  
a pattern enduring hardness, trouble μακροθυμίας long patience (cf. vss.7, 8)

*an example*, ὑπόδειγμα, tss. *an example, a pattern*.

*suffering affliction*, κακοπαθείας, gen. sing. of κακοπάθεια, κακος bad, evil, wicked + πάσχω, to suffer; κακοπάθεια, only this once in the NT; cf. the verb κακοπαθέω, tss. 2Ti.2.3, *to endure hardness*; 2Ti.2.9, *to suffer trouble*; 2Ti.4.5, *to endure afflictions*; **Ja.5.13, to be afflicted.**

10 ὑπόδειγμα λάβετε τῆς κακοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας τοὺς προφήτας οἱ ἐλάλησαν τῷ ὀνόματι κυρίου

**11 Behold, we count them happy which endure.**

call blessed

*we count ... happy*, μακαρίζομεν, 1ppl. pres. ind. of μακαρίζω, Lk.1.48, *to call blessed*; Ja.5.11, *to count happy*; the noun, μακάριος, tss. *blessed* (44), *happy* (6), *happier* (1).

*which endure*, ὑπομένοντας, acc. pl. masc. part. pres. of ὑπομένω, ὑπό by, under, with + μένω, *to abide, continue, dwell, endure*,



11 ἰδοῦ, μακαρίζομεν τοὺς ὑπομένοντας τὴν ὑπομονὴν ἰὼβ ἠκούσατε καὶ τὸ τέλος κυρίου εἶδετε ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων

**12 ¶ But above all things, my brethren, swear not,**  
before

*above, πρό, oft tss. before, ago (1), before (3).*

*swear, ὀμνύετε, 2ppl. pres. imper. of ὀμνύω, always tss. with the English to swear;*

***neither by heaven, neither by the earth, neither by any other oath:***

***but let your yea be yea; and your nay, nay;***

ἵνα μὴ εἷς ὑπὸ κρίσιν πέσητε  
**lest ye fall into condemnation.**  
*in order that ye should not fall into judgment*

*ye fall, πέσητε, 2ppl. aor. subj. of πίπτω, to light, to fall, to fail.*

*condemnation, ὑπόκρισιν, acc. sing. of ὑπόκρισις, ὑπό under + κρισις judgment, condemnation, damnation, accusation;*  
*ὑπόκρισις, is tss. hypocrisy (5), dissimulation (1), condemnation (1)*

Perhaps, especially in view of suffering trouble we are prone to make oaths. Perhaps rash oaths to right wrongs. Don't. Leave it with the Lord. Nothing good will come of it.

*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.*

(Cf. He.6.13; He.7.21, the Lord could do so, but men cannot)

12 Πρὸ πάντων δέ ἀδελφοί μου μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν  
μήτε ἄλλον τινὰ ὄρκον ἢ τῶν δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ ἵνα μὴ εἰς  
ὑπόκρισιν πέσητε