

## How to Endure Suffering Pt. 2

### James 5:7-11

James 5:7–11 (NKJV)

<sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! <sup>10</sup> My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. <sup>11</sup> Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended* by the Lord—that the Lord is very compassionate and merciful.

### **Introduction:**

The last few years as shown us what our culture really thinks about the church. And particularly what happened in California during the Covid Months. The

governing authorities deemed it necessary to try to shut down all churches, saying that they were not essential, but at the same time allowing bars, stripclubs and abortion clinics, and big box stores to remain open. And when the Black lives Matters protest in the streets occurred, they were declared necessary.

But it is exactly at this critical time in our history that the church is more than essential it is necessary.

We are at the very beginnings of a rise in hostility toward the church and the Christian that will be unprecedented in American History. The Birth pangs of persecution have started and the Baby will be born very soon.

And the continued public talk and debate among some in the christian church of Christian nationalism and Theonomy is fueling the fire of reaction by the liberal God haters of our society.

They don't hear what many are saying, that this is a desire to see the American population come to Christ and America become a Christian nation.

Oh no, not at all. What they hear is you are going to take over and ram the laws of God down their throat.

It is incredibility naive to think that those that oppose the Christian church are not taking notice of this.

This also along with a generation that does not know the God of your bible and are thoroughly pagan has set us on a collision course with persecution and I believe severe persecution. The kind that causes, job loss, isolation, excommunication, family relations severed, churches closed and pastors oppressed and incarcerated.

So we are entering a time of Covid 2.0 where the church is assumed to be non essential but in reality for the Christian, it will be your life blood. It will be the difference of you persevering or not. The difference of encouragement or discouragement.

We will need each other more than ever.

In this time, the true church will be crystalized and made manifest. Many will leave because of the pressure and the cost that will be to high. But for the true church, it will be a time of intense need of one another.

More than ever we will see the need to assemble. Hear the Word preached, Pray, fellowship and remember the Lord's Table.

Livestream won't be possible because the internet will shut it down, at least the conservative Bible believing and preaching churches.

Your Facebook, twitter and instagram accounts will be suspended and deleted. Some of you will lose you Banking access because of your stance on social issues and because of the church you attend.

The New World Order that is barreling toward us and the results of moral disintegration that we are witnessing right now will catch most of the the undiscerning church off guard. They are not prepared of what's coming.

Gone will be the years of ease and comfort. We will enter a time where we will not be debating the timing of the Lord's return but we will all be hoping He comes soon.

The America church has become laze and indulgent, enjoying the freedom to have church what ever way they want it. It's the Burger King church.

“Have it your way”

The south especially is a buffet of churches you can choose from and if they don't fit all you expectations you move further down the buffet till you get what you want.

Since we have been there for some time, a longing for the soon return of Christ is waning. More

and more don't care to see it because it is so nice here.

Even with the problems we have, we are leaps and bounds ahead of the world in comfort and freedom.

We'll, that's coming to an end soon. And we, like the persecuted church of the apostles day will speak much of the coming of the Lord and will want Him to come to deliver his people and Judge the enemies of God.

It won't be topic of debate, it will be a thought we have every day.

As Professor and Theologian George Ladd said, The New Testament was thoroughly eschatological in its thinking. Well, soon we will be that same

The American church is like the Laodicean church

Revelation 3:14–19 (NKJV)

<sup>14</sup> “And to the angel of the church of the Laodiceans write,

‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

<sup>15</sup> “I know your works, that you are neither cold nor hot. I could wish you were cold or hot. <sup>16</sup> So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. <sup>17</sup> Because you say,

‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—

Prosperity has a propensity to make you passive to the Parousia

But Persecution has a propensity to make you passionate about the Parousia

Review

## I. The Command to Be Patient

**7** Therefore be patient, brethren, until the coming of the Lord.

**7** Therefore— takes us back to the persecution and oppression by the evil rich men. Since they are doing this to you, and will soon get the judgement that due to them

be patient—- Present Imperative  
from *makrothumeō*,

“Be patient” (*makrothumēsate*), used three times in these two verses

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 269). BMH Books.

a compound word from *makros*, “long,” and *thumos*, “anger”; in modern English vernacular “long-tempered” (cf. Ex. 34:6; Ps. 86:15; Prov. 15:18; 16:32; Rom. 2:4). It is a different word from the one translated “endurance” in James 1:3–4. That word, *hupomonē*, refers to patiently enduring trying circumstances; *makrothumēō* refers to patiently enduring difficult people (cf. Matt. 18:26, 29; 1 Thess. 5:14).

It does not call for a passive resignation to one’s fate but an attitude of self-restraint that enables one to refrain from hasty retaliation in the face of provocation

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 269). BMH Books.

Proverbs 14:29 (NKJV)

<sup>29</sup> *He who is slow to wrath has great understanding,  
But he who is impulsive exalts folly.*

Proverbs 19:11 (NKJV)

<sup>11</sup> The discretion of a man makes him slow to anger,

And his glory *is* to overlook a transgression.

Both are essential; patience with people is just as important as patience in difficult circumstances. Patience is the righteous standard God expects all believers to conform to no matter what trial they face. Thus, patience under persecution becomes another test of genuine saving faith for James. He also exhorts true Christians to remain patient no matter how severe or relentless their sufferings.

MacArthur, J. F., Jr. (1998). [James](#) (p. 253). Moody Press.

**7** Therefore be patient, brethren, **until** the coming of the Lord.

**until**

**ἕως *héōs***; adv. of time and place. In the NT, used as:

**(I)** An adv.:

**(A)** Until, used as a prep. meaning unto, as long as, marking the continuance of an action up to the time of another action



Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

This persecution and oppression will continue until it is stopped by the coming of Christ. There is a termination here, and end of it all.

Mark 13:19–20 (NKJV)

<sup>19</sup> For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

<sup>20</sup> And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

2 Thessalonians 1:4–10 (NKJV)

<sup>4</sup> so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure,

<sup>5</sup> *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

<sup>6</sup> since *it is* a righteous thing with God to repay with tribulation those who trouble you, <sup>7</sup> and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel

of our Lord Jesus Christ. <sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, <sup>10</sup> when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Three times, in this short section, James refers to the Coming of the Lord v.7,8,9

James is acknowledging the believers great hope that enables one to persevere in the worst of times.

To know that there is an end and a great reward at the end, can give great endurance

Twenty-three of the twenty-seven books in the New Testament explicitly refer to the Lord's return

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 117). Moody Publishers.

In the two hundred sixty chapters of the New Testament, there are about three hundred instances in which Christ's apostles make reference to His second coming

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 117). Moody Publishers.

“Coming” renders a compound noun composed of *para*, “alongside of, close to,” and the substantival form of the verb *eimi*, “to be,” hence, it literally means “being alongside of,” or “presence.” Papyrus usage shows that the term was common in secular Greek for a royal visit to a certain city or district

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 270). BMH Books.

Frequency in New Testament:

24

Morphology of Biblical Greek Tag:

n-1a

Gloss:

presence; coming, advent; in the NT usually of the second coming of the Son of Man, arriving as a conquering king

Definition:

presence, 2 Cor. 10:10; Phil. 2:12; a coming, arrival, advent, Phil. 1:26; Mt. 24:3, 27, 37, 39; 1 Cor. 15:23

παρουσία, the being *or* becoming present, (*from* *πάρειμι*, to be present,) *hence*, presence, arrival; a coming *which includes the idea of* a permanent dwelling from that coming onwards, (*occ.* 2 Cor. 10:10; Phil. 2:12.

Bullinger, E. W. (1908). In [A Critical Lexicon and Concordance to the English and Greek New Testament](#) (Fifth Edition, Revised, p. 169). Longmans, Green, & Co.

**παρουσία *parousía***; gen. *parousías*, fem. noun from *parón* (part. of *páreimi* [3918], to be present) present, presence, a being present, a coming to a place. Presence, coming or arrival.

(I) A coming or visit (1 Cor. 16:17; 2 Cor. 7:6, 7; Phil. 1:26, a return visit).

(II) A technical term used of the coming of Christ (Matt. 24:3; 1 Cor. 15:23; 1 Thess. 2:19; 2 Thess. 2:8; 2 Pet. 3:4; 1 John 2:28); the Son of Man (Matt. 24:27, 37, 39); the Lord (1 Thess. 3:13; 4:15; 5:23; 2 Thess. 2:1; James 5:7, 8; 2 Pet. 1:16); the day of God (2 Pet. 3:12). The term *parousía* refers to the Second Coming of the Lord, but the Second Coming is not just one event taking place at a particular time. Rather it is made up of a series of events. We can understand which event is referred to only by a careful examination of the context in which the terms *parousía* or *érchomai* ([2064], to come) occur.

Throughout the centuries, the reality of that wonderful promise has formed the crux of Christian expectation. It is the church's blessed hope (Titus 2:11–14), her utmost longing (cf. Rom. 8:23), and the great climax of salvation history (Matt. 25:31–46)—a time of redemption for believers (Eph. 4:30) and a time of judgment for God's enemies (2 Thess. 2:1–12). It also marks the inauguration of Christ's earthly kingdom (Rev. 20:6), during which the saints will reign with Him in holiness (2 Tim. 2:12; Rev. 5:10). The hope of bodily resurrection (1 Thess. 4:13–18), spiritual reward (cf. Matt. 25:21, 23), and a righteous world system (Isa. 9:6–7) are all tied to Jesus' return. It is no wonder, then, that the early church found tremendous comfort in the second coming

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 110). Moody Publishers.

The hope of Christ's coming was of paramount importance for the early church. In fact, its certainty was so real that first-century believers would greet one another with the term "maranatha," meaning "Lord, come quickly." Instead of being frightened by the possibility, they clung to it as the culmination of everything they believed. Not surprisingly, the New Testament reflects this intense anticipation by referencing Jesus' return, whether directly or indirectly, in every New Testament book except Philemon and 3

**John.** (Nathan Busenitz, *Living a Life of Hope* [Ulrichsville, Ohio: Barbour Books, 2003],

122)

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 110). Moody Publishers.

### Matthew 16:27 (NKJV)

**27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.**

Of course, the devil also recognizes how important this doctrine is to the church. When Christians live in anticipation of Christ's promised return, they demonstrate spiritual zeal and enthusiasm, recognizing that they will soon give an account to their Master

But, when believers forget about the second coming and begin focusing instead on the things of this world, they become absorbed in the temporal and grow apathetic and cold toward the eternal. Satan knows that if he can get the church to discount the importance of Christ's return, or even completely deny its reality, he can remove a very significant source of Christian hope and motivation

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 110). Moody Publishers.

the more persecuted a church is the more eagerly it anticipates the return of Jesus Christ; conversely, an affluent, indulgent, worldly church has little interest in the Lord's return.

MacArthur, J. F., Jr. (1998). [James](#) (p. 253). Moody Press.

## I. The Command to Be Patient

## II. The Example of Patience

**7** Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

“The farmer” (*ho geōrgos*), one who tills the soil, is here an independent landowner or a tenant farmer rather than a day laborer. Having sown his field, the farmer looks forward to the harvest, but he knows that there must be an interval of growth and development before he can expect to receive the “valuable crop” of the land. The anticipated crop, the produce of the soil, is valuable, that is, of great worth, because its production requires hard work, and, in part, the maintenance of physical life depends on it. The value of the harvest justifies his patient waiting. The compound verb “waits” (*ekdechetai*) conveys the thought of looking expectantly for something that comes to us from without; the farmer recognizes that the fruit is not simply the result of his own personal activity but is dependent on forces outside himself that he cannot control. The pious believer recognizes that the spiritual harvest that we anticipate also is dependent on the intervention of God in human affairs

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 271). BMH Books.

The **early** rains in Palestine arrive at the time of the fall planting season (October and November), the **late** rains just before harvesttime (March and April).

MacArthur, J. F., Jr. (1998). [James](#) (p. 255). Moody Press.

- I. The Command to Be Patient
- II. The Example of Patience
- III. The Application of Patience**

**8** You also be patient. Establish your hearts, for the coming of the Lord is at hand.

**Establish** your hearts,

**Strengthen** is from *stērizō*, a word meaning “to make fast,” “to establish,” or “to confirm.”

**στηρίζω** *stērizō*; fut. *steríxō*, from *hístemi* (2476), to stand. To set fast, to fix firmly, trans.:

(I) In the perf. pass., *estériktoi* (Luke 16:26, meaning is set fast, established permanently, stands fixed; Sept. Gen. 28:12).



**(II)** Trans. (Luke 9:51, “he steadfastly set his face to go”).

**(III)** Of persons, to make steadfast in mind, confirm, strengthen (Luke 22:32; Rom. 1:11; 16:25; 1 Thess. 3:2, 13; 2 Thess. 2:17; 3:3; James 5:8; 1 Pet. 5:10 ([TR] in the aor. opt., but in later editions *stēríxei* [fut. indic. 3d person sing])); 2 Pet. 1:12; Rev. 3:2).

**Deriv.:** *astérikτος* (793), unsettled, unstable; *epistēρίζō* (1991), to strengthen; *stērigmós* (4740), stability.

**Syn.:** *stereóō* (4732), to make firm; *bebaióō* (950), to confirm; *krataiόō* (2901) and *dunamόō* (1412), to strengthen; *endunamόō* (1743), to make strong; *exischúō* (1840), to have full strength; *sthenόō* (4599), to make strong.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

## Lesson

- I. The Command to Be Patient
- II. The Example of Patience
- III. The Application of Patience
- IV. The Warning for Patience**

<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

- I. The Command
- II. The Concern
- III. The Closeness

## I. The Command

**9** Do not grumble against one another,

Do not grumble

**στενάζω** *stenázō*; fut. *stenáxō*, from *stenós* (4728), narrow, contracted (as when one is squeezed or pressed by circumstances). To groan, sigh, used intrans. of persons in distress, affliction (Rom. 8:23; 2 Cor. 5:2, 4; Heb. 13:17); grumble from impatience, ill-humor (James 5:9); of those who offer silent prayer (Mark 7:34 [see Is. 24:7; Lam. 1:21]).

**Deriv.:** *anastenázō* (389), to sigh or groan deeply; *stenagmós* (4726), groaning; *sustenázō* (4959), to groan together.

**Syn.:** *embrimáomai* (1690), to groan.

**Ant.:** *humnéō* (5214), to praise, sing hymns of praise; *agalliáomai* (21), to exult; *chaírō* (5463), to rejoice; *euphraínomai* (2165), to be glad.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

**στενάζω<sup>b</sup>:** (a figurative extension of meaning of στενάζω<sup>a</sup> ‘to groan, to sigh,’ 25.143) to complain in an intensive and excessive manner—‘to complain strongly.’ μὴ στενάζετε, ἀδελφοί, κατ’ ἀλλήλων, ἵνα μὴ κριθῆτε ‘do not complain against one another, fellow believers, so that you will not be judged’ Jas 5:9. It may even be possible to retain something of the figurative meaning of στενάζω in Jas 5:9 by translating ‘do not complain with moaning’ or ‘do not moan and complain against.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 432). United Bible Societies.

Bible occurs absolutely, usually with the meaning “groan,” or “sigh” (26 occurrences in the LXX and

five other NT occurrences [Mark 7:34; Rom. 8:23; 2 Cor. 5:2, 4; Heb. 13:17]; the same is true of the compound *katastenazō*). And the word typically connotes an expression of frustration from the people of God who are suffering oppression or even judgment

Moo, D. J. (2000). [The letter of James](#) (p. 225). Eerdmans; Apollos.

### James 5:9 (LSB)

9 Do not groan, brothers, against one another, so that you yourselves may not be judged. Behold, the Judge is standing right at the door.

### Romans 8:22–23 (NKJV)

<sup>22</sup> For we know that the whole creation **groans** and labors with birth pangs together until now. <sup>23</sup> Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves **groan** within ourselves, eagerly waiting for the adoption, the redemption of our body.

### 2 Corinthians 5:1–2 (NKJV)

5 For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house

not made with hands, eternal in the heavens. <sup>2</sup> For in this we **groan**, earnestly desiring to be clothed with our habitation which is from heaven,

Hebrews 13:17 (NKJV)

<sup>17</sup> Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with **grief**, for that would be unprofitable for you.

The verb (*stenazete*) does not mean “murmur” but “sigh” or “groan” because of undesirable circumstances or oppression under which the individual suffers.

Whereas the primary reference is to the inner feeling of dissatisfaction and personal irritation at another, rather than the expression of loud and bitter complaints, it involves a feeling of criticism and faultfinding directed against others. This personal feeling reflects itself in smoldering resentment that may display itself in an antagonistic expression of bitter groans. “Don’t grumble” conveys the force of the original quite well.

The present imperative with the negative *mē* indicates

that such grumbling against fellow believers is taking place and must be stopped. Such a spirit threatens the inner unity of the brotherhood.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 273). BMH Books.

**9** Do not grumble against one another, **brethren,**

Before completing his warning, James stops to address the readers once more as “brothers.” His prohibition is motivated by his brotherly concern for their spiritual welfare. He is not unsympathetic toward them amid their trying circumstances, which tend to make them irritable. But he is concerned about eliminating their tendency to grow sullen and exasperated “against each other” (*kat’ allēlōn*)

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 273). BMH Books.

**9** Do not grumble **against one another,** brethren,

The preposition *kata* with the genitive denotes that their groaning is directed “down on” or “against” their brethren who are not responsible for their trying circumstances; the use of the reciprocal pronoun indicates that their half-suppressed feeling tends to be mutual. The warning is against the human tendency—when subjected to oppression and injustice—to give way to vexations by unjustly lashing out against those near and dear. “Brothers” appropriately stresses the incongruity of such a reaction.

To walk above with saints we love,  
 That will indeed be glory;  
 To walk below with saints we know—  
 Well, that’s another story

Hiebert, D. E. (1997). [James](#) (Revised Edition, pp. 273–274). BMH Books.

The complainings become reciprocal, “against one another”; and the suppressed critical feelings develop into a form of judging one another, perhaps a lashing out at one another. James warns them to stop the negative feelings, “that you yourselves may not be judged.” That echoes the warning of Jesus concerning judging (Matt. 7:1–2). Mutual recrimination in times of stress is hurtful to the body.

Doerksen, V. D. (1983). [James](#) (p. 123). Moody Press.

When we grumble, we are declaring that someone has either not done something that he ought to have done, or that he has done something wrong. When we grumble, therefore, we judge.

Prime, D. (1995). [James](#) (p. 154). Christian Focus Publications.

The pressures that lead to his call for patience (James 5:7–8) also create internal tension, and it is our sad tendency to speak in anger and haste when under pressure. We speak harshly against family and friends when we are under pressure, sleepless, and oppressed. We grumble against each other when someone *e/else* wrongs us. If a great fool or a great foe ruins our day at work, we vent the tension on those we love. It is typical of James to point out that a disordered heart leads to a disorderly tongue.

Doriani, D. M. (2007). [James](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 181). P&R Publishing.

What kind of groaning inwardly or outwardly could we have toward one another in the midst of trials and suffering.



## Reminder, Context

These believers were suffering due to the oppression of their wealthy landlords. There was unjust payment for work and in some cases no payment at all.

This led to

- Frustration

- Resentment

- Complaining

- Worry and Anxiety

- Depression

- Physical suffering

- No food, Starvation, things falling in ill repair.

- Unable to pay one's debts or bills

- Concern for the health of your children

- Anger toward the bossman

Maybe in grumbling toward God for putting them in this situation.

All of this would lead to a groaning and grumbling toward one another.

Stressful situations don't always bring out the best in us.

In fact, often the worst comes bubbling to the top.

If you have ever been in financial distress, you can understand the pressures.

It is very easy to lash out at the one nearest to you and especially the one that you love the most that you are most comfortable with.....The one that you don't mind showing the bad side of you.

It is interesting that the # 1 reason for problems in a marriage relationship is a wrong kind of communication. According to **one study**, 67.5% of marriages that ended did so primarily due to communication problems....

- Blaming instead of working on a solution together.
- Looking down on the other person.
- Constantly criticizing the other person.
- A lack of positive feedback, praise, or appreciation.
- Refusing to discuss issues (the "silent treatment").
- Mind-reading (assuming you know what your partner thinks without asking). <https://www.regain.us/advice/divorce/the-number-one-reason-for-divorce-and-how-to-prevent-it/>
-

- That is just one example of relational grumbling. Add the stress of financial pressure and persecution for being a Christians and things can get difficult fast.

It is here that wrong thoughts and wrong words can spew from our mouths

We may blame our spouse for not getting another job or not talking to or confronting the boss

We can wrongly blame the situation on a brother for various reasons.

We can grumble at how one was treated better than another.

We can complain about the pain be better for some than others

Leviticus 19:18 (NKJV)

<sup>18</sup> You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the Lord.

James 4:11–12 (NKJV)

<sup>11</sup> Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup> There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

James 3:2–6 (NKJV)

<sup>2</sup> For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body. <sup>3</sup> Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. <sup>4</sup> Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. <sup>5</sup> Even so the tongue is a little member and boasts great things.

See how great a forest a little fire kindles! <sup>6</sup> And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

1 Peter 4:7–9 (NKJV)

<sup>7</sup> But the end of all things is at hand; therefore be serious and watchful in your prayers. <sup>8</sup> And above all things have fervent love for one another, for *“love will cover a multitude of sins.”*<sup>9</sup> Be hospitable to one another without grumbling.

#### Ephesians 4:1–3 (NKJV)

<sup>4</sup> I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, <sup>2</sup> with all lowliness and gentleness, with longsuffering, bearing with one another in love, <sup>3</sup> endeavoring to keep the unity of the Spirit in the bond of peace.

#### 1 Corinthians 13:4–7 (NKJV)

<sup>4</sup> Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; <sup>5</sup> does not behave rudely, does not seek its own, is not provoked, thinks no evil; <sup>6</sup> does not rejoice in iniquity, but rejoices in the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

#### Galatians 6:2 (NKJV)

<sup>2</sup> Bear one another’s burdens, and so fulfill the law of Christ.

## 1 Thessalonians 5:14–15 (NKJV)

<sup>14</sup> Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. <sup>15</sup> See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

### I. The Command

## II. The Concern

**9** Do not grumble against one another, brethren, **lest you be condemned.** Behold, the Judge is standing at the door!

But notice the change here. James moves from giving hope of deliverance from the oppressions of those that harm them, the hope of future reward and harvest if you patiently wait on the Lord' return, to now the Judge coming.

We should note the striking shift in application of *parousia* language in these verses. James begins by alluding to the *parousia* as a time of judgment on the wicked in order to comfort and encourage struggling believers; but he then reminds those same believers that the *parousia* will also include a serious assessment of their own spiritual state and behavior. As Davids puts it, “The nearness of the eschatological day is not just an impetus to look forward to the judgement of ‘sinners’ ..., but it is also a warning to examine one’s behavior so that when the one whose footsteps are nearing finally knocks on the door, one may be prepared to open.... The coming Lord is also the judge of the Christian.”

Moo, D. J. (2000). [The letter of James](#) (pp. 225–226). Eerdmans; Apollos.

**9** Do not grumble against one another, brethren, **lest you be condemned.** Behold, the Judge is standing at the door!

It may seem confusing at first. That we could be condemned

**Romans 8:1 (NKJV)**

**8** *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

**John 3:18 (NKJV)**

<sup>18</sup> **“He who believes in Him is not condemned; ...**

**John 5:24 (NKJV)**

<sup>24</sup> **“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.**

**Romans 4:7–8 (NKJV)**

<sup>7</sup> *“Blessed are those whose lawless deeds are forgiven,*

*And whose sins are covered;*

<sup>8</sup> *Blessed is the man to whom the Lord shall not impute sin.”*

**Romans 5:1–2 (NKJV)**

**5** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

<sup>2</sup> through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.



## James 5:9 (LSB)

9 Do not groan, brothers, against one another, so that you yourselves may not be **judged**. Behold, the Judge is standing right at the door.

**κρίνω κρίνω**; fut. *krinṓ*, aor. *ékrina*, aor. pass. *ekríthēn*, perf. *kékrika*. To separate, distinguish, discriminate between good and evil, select, choose out the good. In the NT, it means to judge, to form or give an opinion after separating and considering the particulars of a case

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

We will not be condemned but we will be judged  
The Bible is clear that we will not receive God's wrath

## 1 Thessalonians 4:13–5:11 (NKJV)

<sup>13</sup> But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

<sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are

asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.

**5** But concerning the times and the seasons, brethren, you have no need that I should write to you. <sup>2</sup> For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. <sup>3</sup> For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. <sup>4</sup> But you, brethren, are not in darkness, so that this Day should overtake you as a thief. <sup>5</sup> You are all sons of light and sons of the day. We are not of the night nor of darkness. <sup>6</sup> Therefore let us not sleep, as others *do*, but let us watch and be sober. <sup>7</sup> For those who sleep, sleep at night, and those who get drunk are drunk at night. <sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and *as a helmet the hope of salvation.* <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us,

that whether we wake or sleep, we should live together with Him.

<sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing.

We will not be judged in Wrath, but we will be Judged in our Life and Service to Him.

The aorist tense suggests the finality of His judgment and implies that the evaluation will be adverse.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 274). BMH Books.

2 Timothy 4:1 (NKJV)

I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

1 Peter 4:5 (NKJV)

<sup>5</sup> They will give an account to Him who is ready to judge the living and the dead.

Acts 10:42 (NKJV)

<sup>42</sup> And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

### Acts 17:30–31 (NKJV)

<sup>30</sup> Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,  
<sup>31</sup> because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

We do face a future judgment, but not so that we can be condemned or for wrath but rather for evaluation and loss and reward.

### 2 Corinthians 5:10 (NKJV)

<sup>10</sup> For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

### **1 Corinthians 3:1–15 (NKJV)**

**3** And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. <sup>2</sup> I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able; <sup>3</sup> for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men? <sup>4</sup> For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal?

<sup>5</sup> Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one? <sup>6</sup> I planted, Apollos watered, but God gave the increase. <sup>7</sup> So then neither he who plants is anything, nor he who waters, but God who gives the increase. <sup>8</sup> Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

<sup>9</sup> For we are God’s fellow workers; you are God’s field, *you are* God’s building. <sup>10</sup> According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. <sup>11</sup> For no other foundation can anyone lay than that which is laid, which is Jesus Christ. <sup>12</sup> Now if anyone builds on this foundation

*with* gold, silver, precious stones, wood, hay, straw,  
<sup>13</sup> each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. <sup>14</sup> If anyone's work which he has built on *it* endures, he will receive a reward. <sup>15</sup> If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

It is then that “the Lord ... will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God” (1 Cor. 4:5). “Behold, I am coming quickly,” warned Jesus, “and My reward is with Me, to render to every man according to what he has done” (Rev. 22:12). The *parousia* of the Lord Jesus Christ is thus both a time of hope and a time of judgment on our works for the purpose of eternal reward. It will not be a judgment on believer's sins, since that has already taken place at the Cross (Rom. 8:1, 31–34). Though we need not fear facing judgment for sins, we love our Lord and desire not to lose our reward (2 John 8), but to hear His

commendation “Well done” (Matt. 25:21, 23) as He rewards us for a life of gold, silver, and gems.

MacArthur, J. F., Jr. (1998). [James](#) (pp. 257–258). Moody Press.

## IV. The Warning for Patience

### I. The Command

### II. The Concern

### III. The Closeness

<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. **Behold, the Judge is standing at the door!**

**Behold**, *idou*, “Behold,” not in the NIV, calls attention not so much to the location of the Judge as to the imminence of the judgment.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 274). BMH Books.

This idea is introduced by ἰδοῦ, a stronger particle than γάρ in calling attention to the reason (BAG, 371), although its frequency in this chapter where

γάρ is never used may make it more a stylistic preference

Davids, P. H. (1982). [The Epistle of James: a commentary on the Greek text](#) (p. 185). Eerdmans.

“The Judge” is obviously the Lord Jesus Christ, whose return is viewed as imminent. That fact should stimulate the consciousness of their guilt in their feelings, thoughts, and reactions.

His position as already standing “at the door” (*pro tōn thupōn*, literally, “before the doors”) pictures Him as about to push the doors open to enter the judgment hall. It is “an expression indicating proximity, imminence, certainty.”

The plural “doors” apparently denotes the double doors at the entrance to the stately judgment hall.<sup>75</sup>

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 274). BMH Books.

## 2 Corinthians 5:9–11 (NKJV)

<sup>9</sup> Therefore we make it our aim, whether present or absent, to be well pleasing to Him. <sup>10</sup> For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according



to what he has done, whether good or bad. <sup>11</sup> Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

but it is also a warning to examine one's behavior so that when the one whose footsteps are nearing finally knocks on the door, one may be prepared to open, for open one must, either for blessing or for judgment.

Davids, P. H. (1982). [The Epistle of James: a commentary on the Greek text](#) (p. 185). Eerdmans.

The realization of the nearness of the coming Judge should be both a comfort and a warning to them in their circumstances. “It is a shallow kind of Christianity that, seeing only God’s grace in the Gospel, forgets inevitable judgment.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 274). BMH Books.

## 2 Peter 3:8–15 (NKJV)

<sup>8</sup> But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any

should perish but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. <sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, <sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

<sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

<sup>14</sup> Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; <sup>15</sup> and consider *that* the longsuffering of our Lord *is* salvation—

The realization of the nearness of the coming Judge should be both a comfort and a warning to them in their circumstances. “It is a shallow kind of Christianity that, seeing only God’s grace in the Gospel, forgets inevitable judgment.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 274). BMH Books.

## Psalm 106:1–5

1. Praise the Lord!  
Oh, give thanks to the Lord, for *He is* good!  
For His mercy *endures* forever.
- 2 Who can utter the mighty acts of the Lord?  
Who can declare all His praise?
- 3 Blessed *are* those who keep justice,  
*And* he who does righteousness at all times!
- 4 Remember me, O Lord, with the favor *You have*  
*toward* Your people.  
Oh, visit me with Your salvation,
- 5 That I may see the benefit of Your chosen ones,  
That I may rejoice in the gladness of Your nation,  
That I may glory with Your inheritance.

## Jude 24–25 (NKJV)

<sup>24</sup> Now to Him who is able to keep you from  
stumbling,  
And to present *you* faultless  
Before the presence of His glory with exceeding  
joy,

<sup>25</sup> To God our Savior,  
Who alone is wise,  
Be glory and majesty,  
Dominion and power,  
Both now and forever.  
Amen.

### Luke 3:21–38 (NKJV)

<sup>21</sup> When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. <sup>22</sup> And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

<sup>23</sup> Now Jesus Himself began *His ministry at* about thirty years of age, being (as was supposed) *the son of Joseph, the son of Heli,* <sup>24</sup> *the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,* <sup>25</sup> *the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,* <sup>26</sup> *the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,* <sup>27</sup> *the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,* <sup>28</sup> *the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,* <sup>29</sup> *the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,* <sup>30</sup> *the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,* <sup>31</sup> *the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,* <sup>32</sup> *the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,* <sup>33</sup> *the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,* <sup>34</sup> *the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,* <sup>35</sup> *the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,* <sup>36</sup> *the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,* <sup>37</sup> *the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,* <sup>38</sup> *the son of Enosh, the son of Seth, the son of Adam, the son of God.*