

## How to Endure Suffering Pt. 3

### 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

From the very beginning when Adam and Eve sinned in the garden, suffering became a staple of

humanity. Being born into this world of fallen sinners is to be born into trouble and suffering.

They are finding more and more information written right into the hard drive of our genes that will determine what kind of sickness we can have, what propensity we will have for certain cancers, or mental illness, like Alzheimers.

Not only are you defective in your physical and spiritual being as a fallen creature, and can of your own accord bring enormous suffering on yourself, but you are surround by 1000's of fallen creatures who can find pleasure in your suffering.

We know from Scripture and the history of humanity that men are growing worse and worse. We are devolving, not evolving. Our society right now is a good example of how quickly men can slide down the slippery slope of depravity and evil in one generation. We need no commentary on this.

But we need to be aware that the more radically evil men become and the hostile to the gospel and Christianity men are, the more suffering we will experience as devoted followers of Jesus Christ.

Just as sure as physical sickness and suffering will eventually find it's way into your life as you get older, Spiritual persecutions and suffering will find its way to your front door, even if you live way out in the country.

But what is tremendously encouraging is that this is not something that escapes the plan and purposes of God. He has not lost hold of the reins of the horse of suffering. God is in complete control of what seemingly looks completely out of control.

He is sovereign over that cancer you have, that uncontrollable pain you have. He is sovereign over that heart disease and tumor you are diagnosed with. Those Migraines you experience are not outside the compassion and plan of God. That arthritis that crippling is not something our Lord does not understand.

But also, that person at work that will have nothing to do with you because you wont participate in there sin or laugh at the dirty joke and share their view of immorality, does not escape the omniscience of God.

The fact that your family does not want you around because you are a Christian, is not outside the scope of God's care for you.

But it is not just that God is compassionate to the persecuted saint. He purposes your persecution and your suffering for a reason.

Like someone said, "Suffering is not a detour in the plan of God but rather it is the plan of God."

The world we live in and the life that you have is not just traveling endlessly through space with no goal in mind.

God has great and grandiose plans for you to become a bright and shining reflection of His Glory.

But just as gold cannot be purified and perfected except through extreme heat, so your life cannot be all that God want's it to be for His Glory apart from the furnace of suffering.

1 Peter 1:6–7 (NKJV)

<sup>6</sup> .... for a little while, if need be, you have been grieved by various trials, <sup>7</sup> that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

1 Peter 4:12 (NKJV)

<sup>12</sup> Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

Acts 14:19–22 (NKJV)

<sup>19</sup> Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they

stoned Paul *and* dragged *him* out of the city, supposing him to be dead. <sup>20</sup> However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

<sup>21</sup> And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, <sup>22</sup> strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying*, “We must through many tribulations enter the kingdom of God.”

John 15:20 (NKJV)

<sup>20</sup> Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

2 Timothy 3:12 (NKJV)

<sup>12</sup> Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

God helps us prepare for suffering by teaching us and showing us that through suffering we are meant to go deeper in our relationship with Christ. You get

to know him better when you share his pain. The people who write most deeply and sweetly about the preciousness of Christ are people who have suffered with him deeply.

For example, Jerry Bridges's book, *Trusting God, Even When Life Hurts*, is a deep and helpful book about suffering and going deep with God through affliction. And so it's not surprising to learn that when he was 14 years old, he heard his mother call out in the next room, totally unexpectedly, and arrived to see her take her last breath. He also has physical conditions that keep him from normal sports. And just a few years ago his wife died of cancer. Serving God with the Navigators has not spared him pain. He writes with depth about suffering because he has gone deep with Christ in suffering.

### Suffering in the Life of Horatius Bonar

Over a hundred years ago Horatius Bonar, the Scottish pastor and hymn-writer, wrote a little book called *Night of Weeping, or, When God's Children Suffer*. In it he said his goal was, "to minister to the saints . . . to seek to bear their burdens, to bind up their wounds, and to dry up at least some of their

many tears.” It is a tender and deep and wise book. So it’s not surprising to hear him say,

It is written by one who is seeking himself to profit by trial, and trembles lest it should pass by as the wind over the rock, leaving it as hard as ever; by one who would in every sorrow draw near to God that he may know Him more, and who is not unwilling to confess that as yet he knows but little.

Bridges and Bonar show us that suffering is a path deep into the heart of God. God has special revelations of his glory for his suffering children.

Elisabeth Elliot has been that kind of person for me (and countless others).

She and her husband, Jim, married on the mission field in Ecuador in 1953. Just three years later, Jim was speared to death, along with four other men, by the Huaorani tribe he was trying to reach with the gospel. Elisabeth received the news while caring for their 10-month-old daughter, Valerie. She writes,

God’s presence with me was not Jim’s presence. That was a terrible fact. God’s presence did not change the terrible fact that I was a widow. . . . Jim’s absence thrust me, forced me, hurried me to God,

my hope and my only refuge. And I learned in that experience who God is. Who he is in a way I could never have known otherwise. (*Suffering Is Never for Nothing*, 15)

She married again after sixteen years, only to lose her second husband, Addison, less than four years later, to cancer.

After all Elisabeth Elliot lost and endured, she could say,

The deepest things that I have learned in my own life have come from the deepest suffering. And out of the deepest waters and the hottest fires have come the deepest things that I know about God. (*Suffering Is Never for Nothing*, 9)

<https://www.desiringgod.org/articles/someone-needs-to-see-you-suffer-well>

(*B. C. Sowden.*) *What is affliction?*—Affliction is the dark soil in which is deposited the heavenly seed, that germinates, and brings forth fruit to the glory of God. Affliction is a furnace, in whose ardent flame the Refiner of souls is consuming our human imperfections. Affliction is a rod, under whose kindly chastisement the Father of Spirits is educating us for



immortality. Affliction is a baptism, from whose cleansing wave the saints of the Most High come forth fit for the marriage-supper of the Lamb. Affliction is a cup, whose bitter draught is administered by the good Physician to purify our spiritual natures. Affliction is a dark cloud, on which the God of covenant has painted the rainbow of hope, and which He has irradiated with the halo of celestial glory. Would you, then, bring forth much fruit? would you be purified of remaining imperfections? would you be trained for immortality? would you be fitted for the marriage-supper? would you be sanctified in your spiritual nature? would you be encircled in the bow of promise or adorned with the halo of glory? You must needs suffer affliction; for “it is through much tribulation we must enter the kingdom.”

Exell, J. S. (n.d.). [The Biblical Illustrator: James](#) (p. 456). Jennings & Graham.

## Review

At the context of suffering at the hands of there evil oppressors and persecutors, James calls on them to be patient, knowing the Lord is coming back soon, to avenge his elect and to punish the evil

James 5:7–9 (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!

## Lesson

Four times, the word Patience is used to describe the expected reaction to suffering in this passage.

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

.....<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.

It is clear that James is intending to stress the importance of Patience

What kind of patience is he talking about?

**μακροθυμέω** *makrothuméō*; contracted *makrothumṓ*, fut. *makrothumésō*, from *makróthumos* (n.f.), long-suffering, which is from *makrós* (3117), long, and *thumós* (2372), wrath, anger. To suffer long, be long-suffering, as opposed to hasty anger or punishment (1 Cor. 13:4; 1 Thess. 5:14; 2 Pet. 3:9), to forbear (Matt. 18:26, 29), to endure patiently as opposed to losing faith or giving up (Heb. 6:15; James 5:7, 8), to tarry, delay (Luke 18:7).

*Makrothuméō* involves exercising understanding and patience toward persons while *hupoménō* (5278) involves putting up with things or circumstances.

**Deriv.:** *makrothumía* (3115), long-suffering.

**Syn.:** *hupoménō* (5278), to endure; *anéchomai* (430), to tolerate, endure; *karteréō* (2594), to endure; *pheídomai* (5339), to spare.

**Ant.:** *adēmonéō* (85), to be in distress.

**3115. μακροθυμία *makrothumía***; gen. *makrothumías*, fem. noun from *makrothuméō* (3114), to be long–suffering. **Forbearance, long–suffering, self–restraint before proceeding to action.** The quality of a person who is able to avenge himself yet refrains from doing so (Rom. 2:4; 9:22; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Tim. 4:2; Heb. 6:12; James 5:10; 2 Pet. 3:15; Sept.: Prov. 25:15; Is. 57:15; Jer. 15:15). In Heb. 6:15, *makrothuméō* (3114) is used of Abraham’s patient faith in God under the pressure of trying circumstances (James 5:7, 8). *Makrothumía* is patience in respect to persons while *hupomoné* (5281), endurance, is putting up with things or circumstances. Both words are often found together (2 Cor. 6:4, 6; 2 Tim. 3:10). *Makrothumía* is associated with mercy (*éleos* [1656]) and is used of God.

**Syn.:** *anoché* (463), tolerance; *epieíkeia* (1932), clemency.

**Ant.:** *aganáktēsis* (24), indignation; *orgé* (3709), wrath; *thumós* (2372), fierceness, indignation.

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

So now James will illustrate his point of the need for patience in the midst of suffering by using examples.

<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.

### **James 5:10 (LSB)**

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

Example is first word in the Greek sentence.

The term is emphatic as the first word in the sentence

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 275). BMH Books.

A good teacher always uses examples or pictures to get his point across. Jesus was a master at this. He could take the most difficult of subjects and bring the lesson to his disciples through the illustration of parables. Imagery and examples were often employed but the prophets of past centuries to do the same.

Examples of what you are teaching can often take something that would otherwise be difficult to

understand and bring to the mind of the student in an understandable way.

John MacArthur is a master at this. He taught that when trying to understand a text, he would glean the principle or main truth of the text and amplify it throughout the N.T. often giving an example from the O.T. or N.T. narrative.

R.C. Sproul would do the same but more often would use an example from church history.

## **There are 2 examples that James gives.**

- I. The Example of the Prophets.
- II. The Example of the Perseverance of Job.

### **I. The Example of the Prophets.**

<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.

James wants his readers to understand that these three develop in succession and that their outcome is

as definite as the character of God. **Suffering** enters the believer's life; **perseverance** is the believer's response;  **blessing** comes from the Lord, who is full of compassion and mercy

Stulac, G. M. (1993). [James](#) (Jas 5:9–11). IVP Academic.

### **take the prophets**

Amid their suffering he bids his readers, as a definite act, to “**take**” (*labete*), hold before their minds, the example of the Old Testament prophets. In the midst of their difficult circumstances they provide an example “of patience in the face of suffering

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 275). BMH Books.

the prophets— This is a reference to the O.T. Prophets, not the N.T. James wrote before the N.T. was canonized and would have been even before many of the Apostles were recognized for their writing and suffering.

Matthew 5:11–12 (NKJV)

**11 “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. <sup>12</sup> Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.**

as an  
example of **suffering** and  
patience.

**κακοπάθεια** *kakopátheia*; gen. *kakopatheiás*, fem. noun from *kakopathéō* (2553), to suffer misfortune, hardship. Suffering evil, bearing affliction (James 5:10 [cf. 2 Tim. 1:8]; Sept.: Mal. 1:13).

**Syn.:** *kákōsis* (2561), affliction, ill-treatment; *páthēma* (3804), suffering, affliction; *thlípsis* (2347), pressure and hence affliction, being squeezed from the outside, constriction; *stenochōría* (4730), anguish which results from narrowness of space; *anáγκē* (318), constraint, distress, need; *diōgmós* (1375), persecution; *sunoché* (4928), being in straits, distress; *taraché* (5016), agitation, disturbance, trouble.

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

**Suffering** is from *kakopatheia*, a compound word from *kakos* (“evil”) and *pathos* (“to suffer”);

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

A form of this word is used

### **James 5:13** (NKJV)

<sup>13</sup> Is anyone among you **suffering**? Let him pray. Is anyone cheerful? Let him sing psalms.



## 2 Timothy 2:3 (NKJV)

<sup>3</sup> You therefore must endure hardship as a good soldier of Jesus Christ.

## 2 Timothy 2:9–10 (NKJV)

<sup>9</sup> for which I **suffer** trouble as an evildoer, *even* to the point of chains; but the word of God is not chained. <sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

The definite article with both nouns points to the specific experiences of the prophets, implying that they were well known to the readers as being similar to their own

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 275). BMH Books.

The term may have a passive sense as denoting the suffering or miseries that come upon a person, but here it probably has an active force to denote the strenuous efforts made to endure the difficult situation. The second noun (see the verbal form in v. 7 above) points to their brave endurance and steadfastness under affliction without succumbing.

Others view the expression as a *hendiadys*, the expression of one idea by two nouns. Thus the NIV

renders, “an example of patience in the face of suffering.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 275). BMH Books.

<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.

**“who spoke in the name of the Lord,”** aptly reminds the readers that even the Lord’s most eminent servants in the past were not exempt from ill-treatment. Although God honored them by using them as His spokesmen, they did not escape maltreatment. Rather, their very work provoked the world’s opposition.

If those who spoke “in the name of the Lord,” delivering their messages as God’s revelation to the world, did not escape persecution, those of lesser positions in His service should not expect to escape either. Jeremiah is an outstanding example of those who suffered such treatment as God’s messengers.

## New Testament references to the persecution of the Old Testament prophets are remarkably frequent

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 275). BMH Books.

### Matthew 5:12 (NKJV)

<sup>12</sup> Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

### Matthew 21:33–39 (NKJV)

<sup>33</sup> “Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. <sup>34</sup> Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. <sup>35</sup> And the vinedressers took his servants, beat one, killed one, and stoned another. <sup>36</sup> Again he sent other servants, more than the first, and they did likewise to them. <sup>37</sup> Then last of all he sent his son to them, saying, ‘They will respect my son.’ <sup>38</sup> But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ <sup>39</sup> So they took him and cast *him* out of the vineyard and killed *him*.

### Matthew 23:29–31 (NKJV)

<sup>29</sup> “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, <sup>30</sup> and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

<sup>31</sup> “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.

### Acts 7:51–52 (NKJV)

<sup>51</sup> “*You* stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you. <sup>52</sup> Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

### Romans 11:2–3 (NKJV)

<sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, <sup>3</sup> “*Lord*, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”?

## 1 Thessalonians 2:14–15 (NKJV)

<sup>14</sup> For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans, <sup>15</sup> who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

## Hebrews 11:32–38 (NKJV)

<sup>32</sup> And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets: <sup>33</sup> who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. <sup>36</sup> Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. <sup>37</sup> They were stoned, they were sawn in two, were tempted, were

slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—<sup>38</sup> of whom the world was not worthy. They wandered in deserts and mountains, *in dens* and caves of the earth.

### Revelation 16:4–6 (NKJV)

<sup>4</sup> Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

<sup>5</sup> And I heard the angel of the waters saying:

“You are righteous, O Lord,  
The One who is and who was and who is to be,  
Because You have judged these things.

<sup>6</sup> For they have shed the blood of saints and prophets,  
And You have given them blood to drink.  
For it is their just due.”

### Revelation 18:24 (NKJV)

<sup>24</sup> And in her was found the blood of prophets and saints, and of all who were slain on the earth.”

The persecution endured by Israel’s prophets is a sad litany of rejection and abuse. Moses had to put up with the stiff-necked, rebellious Israelites who left

Egypt (Ex. 17:4). David was hunted by Saul as remorselessly as one hunts a partridge in the mountains (1 Sam. 18:5–26:25). Elijah faced hostility from the evil king Ahab (1 Kings 18:17; 21:20) and his wicked wife, Jezebel (1 Kings 19:1–2). Jeremiah endured opposition throughout his ministry (cf. Jer. 18:18; 20:1–2; 26:8; 32:2; 37:13–16; 38:1–6; 43:1–4; 44:15–19), bringing him such sorrow that he became known as the weeping prophet. Ezekiel endured the death of his wife during the course of his ministry (Ezek. 24:15–18). Daniel was torn from his homeland as a young boy and later thrown into a den of lions because of his faithfulness to God (Dan. 6:1ff.). Hosea endured a heartbreaking marriage (Hos. 1:2), Amos faced lies and scorn (Amos 7:10–13), and John the Baptist was imprisoned and beheaded for his testimony to God's truth (Matt. 14:10). Hebrews 11 commends a host of prophets who, although not as well known as those mentioned above, were no less faithful. The patience under trials exhibited by those faithful prophets should provide encouragement for believers to run

the Christian race with diligence and faithfulness (Heb. 12:1), no matter how severe the persecution.

MacArthur, J. F., Jr. (1998). [James](#) (pp. 258–259). Moody Press.

The prophets were not without their battles—for they were human like ourselves; but they learned to accept their sufferings with patience. They persevered in doing God’s will in spite of the opposition. They fixed their eyes on what God had promised, and in particular upon ‘the coming of the Righteous One

Prime, D. (1995). [James](#) (p. 155). Christian Focus Publications.

<sup>10</sup> My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.

**11** Indeed we count them blessed who endure.

The phrase we (believers in general) count introduces a fourth motive for patiently enduring trials: it is common knowledge that God has blessed those who have so endured. Endured translates a form of the verb *hupomenō*, which is related to the



noun translated “endurance” in 1:3–4. As noted in the earlier discussion of verse 7, that word refers to patiently enduring difficult circumstances. People who endure are the objects of divine favor. Paul understood this and revealed it in the rich words of 2 Corinthians 12:7–10:

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! Concerning this I implored the Lord three times that it might leave me. And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.

Paul was blessed even in this life with humility, dependence on God, special grace, and spiritual strength—all through his being unjustly assaulted by Satan.

God’s blessing does not come to people who do great things, but to people who endure. Those who

will receive the greatest blessing in the life to come are those who have endured the greatest suffering in the present world (cf. Matt. 20:20–23). The hope of blessing now and in the future glory should motivate suffering Christians to patient endurance.

MacArthur, J. F., Jr. (1998). [James](#) (pp. 259–260). Moody Press.

I. The Example of the Prophets.

**II. The Example of the Perseverance of Job.**

**11** ..... You have heard of the **perseverance** of Job and seen the end *intended by* the Lord—that the Lord is very compassionate and merciful.

**perseverance—**

ὑπομονή *hupomonē*; gen. *hupomonés*, fem. noun from *hupoménō* (5278), to persevere, remain under. A bearing up under, patience, endurance as to things or circumstances. This is in contrast to *makrothumía* (3115), long-suffering or endurance toward people. *Hupomoné* is associated with hope (1 Thess. 1:3) and refers to that quality of character

which does not allow one to surrender to circumstances or succumb under trial.

(I) Particularly with the gen. of thing borne, as evils (2 Cor. 1:6).

(II) Generally meaning endurance, patience, perseverance or constancy under suffering in faith and duty

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

**ὑπομένω *hupoménō***; fut. *hupomenṓ*, from *hupó* (5259), under, and *ménō* (3306), to remain. To remain under, i.e., to persevere, endure, sustain, bear up under, suffer, as a load of miseries, adversities, persecutions or provocations with faith

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

Job 1:1 (NKJV)

There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.

## Job 1:8–22 (NKJV)

<sup>8</sup> Then the Lord said to Satan, “Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil?”

<sup>9</sup> So Satan answered the Lord and said, “Does Job fear God for nothing? <sup>10</sup> Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup> But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!”

<sup>12</sup> And the Lord said to Satan, “Behold, all that he has *is* in your power; only do not lay a hand on his *person*.”

So Satan went out from the presence of the Lord.

<sup>13</sup> Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother’s house; <sup>14</sup> and a messenger came to Job and said, “The oxen were plowing and the donkeys feeding beside them, <sup>15</sup> when the Sabeans raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!”

<sup>16</sup> While he *was* still speaking, another also came and said, “The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!”

<sup>17</sup> While he *was* still speaking, another also came and said, “The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!”

<sup>18</sup> While he *was* still speaking, another also came and said, “Your sons and daughters *were* eating and drinking wine in their oldest brother’s house, <sup>19</sup> and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!”

<sup>20</sup> Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.

<sup>21</sup> And he said:

“Naked I came from my mother’s womb,  
And naked shall I return there.  
The Lord gave, and the Lord has taken away;  
Blessed be the name of the Lord.”

<sup>22</sup> In all this Job did not sin nor charge God with wrong.

### Job 2:3–11 (NKJV)

<sup>3</sup> Then the Lord said to Satan, “Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”

<sup>4</sup> So Satan answered the Lord and said, “Skin for skin! Yes, all that a man has he will give for his life.

<sup>5</sup> But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!”

<sup>6</sup> And the Lord said to Satan, “Behold, he *is* in your hand, but spare his life.”

<sup>7</sup> So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head. <sup>8</sup> And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.

<sup>9</sup> Then his wife said to him, “Do you still hold fast to your integrity? Curse God and die!”

<sup>10</sup> But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips.

<sup>11</sup> Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.

**Job 2:11–3:11 (NKJV)**

<sup>11</sup> Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him. <sup>12</sup> And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven. <sup>13</sup> So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that *his* grief was very great.

**3** After this Job opened his mouth and cursed the day of his *birth*. <sup>2</sup> And Job spoke, and said:

<sup>3</sup> “May the day perish on which I was born,  
And the night *in which* it was said,  
‘A male child is conceived.’”

- 4 May that day be darkness;  
May God above not seek it,  
Nor the light shine upon it.
- 5 May darkness and the shadow of death claim it;  
May a cloud settle on it;  
May the blackness of the day terrify it.
- 6 *As for* that night, may darkness seize it;  
May it not rejoice among the days of the year,  
May it not come into the number of the months.
- 7 Oh, may that night be barren!  
May no joyful shout come into it!
- 8 May those curse it who curse the day,  
Those who are ready to arouse Leviathan.
- 9 May the stars of its morning be dark;  
May it look for light, but *have* none,  
And not see the dawning of the day;
- 10 Because it did not shut up the doors of my  
*mother's* womb,  
Nor hide sorrow from my eyes.
- 11 “Why did I not die at birth?  
*Why* did I *not* perish when I came from the womb?

**Job** endured unimaginable, unexplained suffering—the fierce attacks of Satan, the loss of his children, his wealth, his health, his reputation, and, worst of all, his sense of God’s presence. It is true that **Job**



vocalized his misery (3:1–11), bemoaned the fallacious counsel of his misguided, would-be comforters (16:2ff.), and cried out in confusion to God (7:11–16). Yet “through all this Job did not sin nor did he blame God” (Job 1:22; cf. 2:10). Job’s triumphant statement “Though He slay me, I will hope in Him” (13:15) exemplifies his patient acceptance of his trials (cf. 1:21; 19:25–27).

MacArthur, J. F., Jr. (1998). [James](#) (p. 260). Moody Press.

**The outcome** or purpose **of the Lord’s dealings** with Job provides hope for all who patiently endure suffering. There were at least four important divine purposes for Job’s suffering: to test his faith and prove it genuine; to thwart Satan’s attempt to destroy that faith; to strengthen Job’s faith and enable him to see God more clearly; and to increase Job’s blessedness. All those purposes were realized because despite all his trials Job remained loyal to God. The book of Job closes by enumerating God’s blessing of his loyal, faithful servant:

MacArthur, J. F., Jr. (1998). [James](#) (p. 260). Moody Press.

**James 5:11 (NKJV)**

**11** 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.

Job 42:10–17 (NKJV)

<sup>10</sup> And the Lord restored Job's losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before. <sup>11</sup> Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the Lord had brought upon him. Each one gave him a piece of silver and each a ring of gold.

<sup>12</sup> Now the Lord blessed the latter *days* of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

<sup>13</sup> He also had seven sons and three daughters.

<sup>15</sup> In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

<sup>16</sup> After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four generations. <sup>17</sup> So Job died, old and full of days.

The example of Job encourages those suffering trials to patiently endure, realizing the Lord's purpose is to strengthen them, perfect them, and, in the end, to richly bless them. In the words of the apostle Paul, "God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:28).

MacArthur, J. F., Jr. (1998). [James](#) (p. 261). Moody Press. Nightbird

Jane Marczewski was born on December 29th, 1990 in Zanesville, Ohio. She grew up with a desire to sing. She graduated from Licking County Christian Academy in 2009 and Liberty University in Lynchburg VA in 2013. She spent many of her nights and weekends volunteering with youth ministry at Cornerstone Church, leading in worship songs. When she resided in Nashville TN, she was involved at The Belonging Church leading worship and participating as a youth camp counselor. She also

enjoyed sharing Christ with the women at the Davidson County Jail. Many now know the Lord because of her evangelism and commitment to Christ.

But it was at Liberty University where she was encouraged to pursue her singing career. Between 2011 and 2013, she began releasing albums. In 2014, her story landed on the front page of Lynchburg Living magazine. At the end of 2014 Jane decided to step away from music for about 2 months that eventually turned into over a year, and during this time, she met a man named Jeremy who would soon become her husband.

When she finally began pursuing her singing career again, in 2017 doctors noticed she had a 4 centimeter tumor and she was diagnosed with breast cancer. In the months following she received 6 rounds of chemotherapy that resulted in 3 additional surgeries including a double mastectomy. In 2018, Jane shared an instagram post that said her cancer was in remission. But by the fall of that year, scans revealed 3 sizable tumors in her lungs, 3 tumors in her spine, and innumerable tumors throughout her liver and her ribs.

On New Years Eve of 2019, Jane received the diagnoses of terminal cancer. Just days after receiving the news of her impending death, her husband left their marriage saying he didn't love her any longer. She was only given 3 to 6 months to live, but in God's providence was provided a new treatment in California that enabled her to live longer. And again in 2020 her cancer was in remission. Hundreds of tumors had died. But her fight was not over. Later that same year, her cancer returned.

In 2021 she appeared on "America's Got Talent" Show as her stage name of Nightbirde. The song that she sang that night, that she wrote herself about the last few years of her life, titled "It's OK" captivated the audience and the Judges. Simon Cowell gave her the golden buzzer award that would automatically put her in the next level of live shows. After her performance she told someone that "she had a 2% chance of survival, but 2% is not 0% . 2% is something. And I wish people knew how amazing it is."

The Stage name she gave herself was Nightbirde. She says that name came from a reoccurring dream

that would cause her to wake up. She would dream that the tree outside her window would fill with birds and that they would begin to sing long before the morning and sing so loudly that I would wake up and go to the window, only to see the tree had no birds in it. This happen 2 nights in a row. But on the third night she had the exact same dream again. She woke up and went to the window a third time, but this time the tree was full of birds. It would be a long time before morning but the birds were singing so loudly and so joyously it was as if they knew that morning was coming. “They where singing in anticipation of the dawning”

Jane also sang in the darkness in anticipation of the dawning of a Heavenly Home.

Jane Kristen Marczewski, at 31, went home to be with her Lord and Savior Jesus Christ on February 19, 2022 after a four-year battle with cancer

<https://www.nbc4i.com/news/local-news/family-releases-obituary-for-jane-nightbirde-merczewski/>

Romans 8:18 (NKJV)

<sup>18</sup> For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

### 2 Corinthians 9:10–11 (NKJV)

<sup>10</sup> Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness,  
<sup>11</sup> while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

### Ephesians 1:3–6 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly

*places* in Christ, <sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Luke 4:16–30 (NKJV)

<sup>16</sup> So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> *“The Spirit of the Lord is upon Me,  
Because He has anointed Me  
To preach the gospel to the poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to the captives  
And recovery of sight to the blind,*



*To set at liberty those who are oppressed;*  
19 *To proclaim the acceptable year of the Lord.”*

20 Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.” 22 So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, “Is this not Joseph’s son?”

23 He said to them, “You will surely say this proverb to Me, ‘Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.’ ” 24 Then He said, “Assuredly, I say to you, no prophet is accepted in his own country. 25 But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; 26 but to none of them was Elijah sent except to Zarephath, *in the region* of Sidon, to a woman *who was* a widow. 27 And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

28 So all those in the synagogue, when they heard these things, were filled with wrath, 29 and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. 30 Then passing through the midst of them, He went His way.