

IV. Do not Speak Rashly Lest You Be Judged (12)

- A. What if James is rounding out this section by speaking to Christians who might be in a position to *defraud the workers of wages* as described in 5:1-6? (Leviticus 19:11-13)
- B. When might someone be most tempted to swear an oath to do something they know full well they cannot fulfill?
- i. In times of crisis!
 - ii. The use of oaths in this way is contrary to faith.
- C. See also Ephesians 4:25-26

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- Read James 5:1-12. What themes stand out to you? What do you see in 1-6 that is important remember in 7-12?
- The coming of the Lord will be good for some and not for others. How do we see each of these in the text? How do we make sure we are those for whom it is good?
- What kinds of injustices do we see in scripture that the prophets spoke against? Are there injustices of the nature the prophets spoke against in our own culture? How is this different that railing against authorities?
- If you begin experiencing injustice personally, are you prepared to wait patiently for the return of the Lord? How can you strengthen your heart to do so?
- Have you ever used oaths, contracts, commitments in an unjust or false way? Have you tried to get out of commitments by claiming that you are exempt since you didn't sign a contract?
- Have you ever taken on financial obligations you could not afford in order to meet a need you felt you had, rather than waiting on the Lord? How might things have turned out differently?
- How might patient waiting cure grumbling against each other?

Faith that Turns Your World Right Side Up (Part 15)

This Calls for Patient Endurance

Jerry Cisar — August 20, 2016

Text: James 5:7-12

Introduction

“The absence of tumult, more than its presence, is an enemy of the soul. God meets you in your weakness, not in your strength. He comforts those who mourn, not those who live above desperation. He reveals Himself more often in darkness than in the happy moments of life.”¹

I. Wait Patiently for the Coming of the Lord (7-8)

- A. Wait Patiently
- i. Until the Coming of the Lord
 - a) In the Old Testament
 - b) The coming of judgment on Jerusalem (70 AD)
 - Matthew 24, Mark 13, and Luke 21.
 - c) **The 2nd coming of Jesus**
 - ii. This word for *be patient*, or *wait patiently*, might be *suffer-long*, having to *wait while the heat is on*, so to speak.
 - a) The day of slaughter for the wicked will be a day of rescue for the righteous poor.
 - b) Romans 8:23-25

1 Allender, Dan; Longman, Tremper. The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God (p. 28).

B. Behold the Farmer

- i. The farmer waits...
 - a) Farmers hardly sat idly by while waiting.
 - b) The ability to wait, or not, reveals whether or not we truly have hope.

Blomberg: *One might have expected the purveyor of such fiery invective [as that in 5:1-6] to proceed to champion all-out class warfare on these wicked bourgeoisie. Instead, at first glance, it would appear that James remains completely passivist, if not pacifist! In essence, "just wait, be patient, stand firm, don't complain."*

- ii. James brings to mind Joel 2. (Joel 2:1, 2:17-26)

C. Strengthen Your Hearts (*Stand firm*)

- i. This stands in contrast, to the rich who were *fattening their hearts* (themselves) *for the day of slaughter*.
- ii. As the farmer waits for the harvest, he does everything in his power to ensure a healthy harvest.

II. Do Not Speak Against Each Other Lest You be Judged (9)

A. Do not grumble...

- i. Grumbling or complaining is the opposite of waiting patiently; it is evidence of unbelief.

➤ Matthew 7:1

- ii. Waiting patiently, enduring, not speaking judgment toward each other, keeping a tight rein on our tongues, and loving our neighbor as ourselves are all interwoven.

B. The Judge is Standing at the Doors

- i. Armies would attempt to get into a city through the various doors or gates in that wall.
- ii. Jesus, the Commander of the heavenly armies, has the city surrounded; He is that close.

III. Waiting Patiently for the End of the Lord (10-11)

A. Take, as an example, the prophets...

- i. They model righteous suffering in the face of wickedness and injustice. What do we see?

Blomberg: *The prophetic model that James puts forward steers a middle ground between pacifism and violence, swinging to neither extreme.... While Yahweh's prophets did not usurp God's role in enacting vengeance on the unjust, they certainly made clear God's displeasure and coming judgment, even if they had to rebuke monarchs in the process!*

- ii. The prophets never called for violence, or revolution. They trusted, not in the arm of the flesh, but in the power of God.

B. *We count as blessed...*

- i. When the prophets "spoke in the name of the Lord" they regularly spoke against injustice, even when the perpetrator was the king.

- ii. Matthew 5:10-12

C. *Job's perseverance and what the Lord finally brought about.*

- i. To suffering believers who are called to wait patiently, Job is an example of prayer, of the truth that God willingly bears our complaints... which is the only way we are not going to unleash our complaints on one another...bring them to God!
- ii. Remember the end of Job's story? Job 42:12