

**Until**  
**Part II**  
**James 5:7-11**  
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**I. Until He Comes vs. 7-8**

a. Be Patient

i. Patience- to remain tranquil while waiting, *have patience, wait* exhibit internal and external control in difficult circumstance

1. Under the constraint of having to suffer unjustly, *μακροθυμία* comes to be oriented to perseverance, to expectation of the *Parousia*
2. it comes to suggest a triumphant steadfastness which does not come from the heroic depths of one's own heart but from certainty of the proximity of the *Parousia*,
3. quenches all angry feelings
4. the long-suffering attitude we are to adopt toward other people (1 Cor. 13:4; Eph. 4:2; 1 Thess. 5:14),
5. Patient comes from your belief in God and who He is

ii. Until the coming of the Lord

1. of Christ, and nearly always of his Messianic Advent in glory to judge the world at the end of this age: arrival as the first stage in presence, *coming, advent* of Christ, and nearly always of his Messianic Advent in glory to judge the world at the end of this age: arrival as the first stage in presence, *coming, advent*
2. coming of Christ (1 Cor. 15:23; 1 Thes. 2:19; 4:15; 5:23; 2 Thes. 2:1; 2 Pet. 1:16; 3:4; 1 Jn. 2:28; Mt. 24:3, 27, 37, 39)

iii. The Farmer

1. This patience must last "until he receives the early and late rain"
  - a. Depends on the rain
2. He must exercise patience no matter how hungry he is (*μακροθυμῶν*), for he waits with a view toward the coming harvest
3. James used the example of a farmer who must labor without knowing what the weather will bring or the degree of abundance of crops.

b. Strengthen Your Hearts

- i. Strengthen - to cause to be inwardly firm or committed, *confirm, establish, strengthen*
  - 1. *It may be accomplished, besought, or commanded*
  - 2. *“establish your hearts,” meaning to stand firmly in the faith, not to give way to doubt* (Jdg. 15:5–8; Pss. 57:7; 90:17; Sir. 6:37; 22:16–17; 1Q<sup>1</sup>H 2:7; 7:6; Rom. 1:11; 1 Thes. 3:13; 2 Thes. 2:17; Heb. 13:9;
- ii. The Lord’s Coming is Near

## II. Together Until v. 9

- a. Do Not Complain
  - i. Complain- **to express discontent, complain**
    - 1. Jm. 5:9 charges Christians so to order their mutual relations that they have no cause for sighing against one another. The reference is to inner sighing not to open complaints
    - 2. The problem arises when one groans, moans, or, in other words, complains about (in the negative sense of “against,” κατά) someone else, particularly if that person is within the community (for *communal* harmony is James’s concern)
    - 3. So it would be quite natural if James’s readers, under the pressure of poverty and persecution (cf. 5:1–6), would turn their frustrations on one another. Moreover, the exhortation to be patient with the circumstances of suffering that the readers face could easily evoke the need for patience with fellow community members as well. Paul links patience with the need to “bear with one another in love” (Eph. 4:2) and with a refusal to “pay back wrong for wrong” in 1 Thess. 5:14–15. [Mark 7:34; Rom. 8:23; 2 Cor. 5:2, 4; Heb. 13:17]
    - 4. James’s context shows that if believers were to endure their sufferings, they would do so together. Indeed, trials are better endured with the encouragement of community than in solitude. Since believers already had to endure the attacks of the wicked wealthy, the last thing the oppressed faithful needed was attacks against each other.
  - ii. That you may not be Judged
    - 1. Christ in the context of the parousia of 5:7, 8 (*contra* Laws, 213), who alone has the right to criticize the Christians (4:11–12) and who will judge the complaining Christian (e.g. 1 Cor. 3:10–17; 2 Cor. 5:10)
  - iii. The body is to edify Romans 15:2

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<sup>1</sup>1QH *Hodayot* (Thanksgiving Hymns) from Qumran Cave 1

1. Grow together
2. Love each other Matthew 19:19
- b. The Judge is Standing at the Door
  - i. **to engage in a judicial process, judge, decide, hale before a court, condemn**, also **hand over for judicial punishment**
  - ii. It means to do what God also is doing: enduring human evil for a season. James's authoritative counsel is not revolution or a taking of justice into one's own hand. This judgment is not within their rights but God's, who will judge oppression in his time

### III. They Did v. 10-11; James 1:2-4

- a. Prophets
  - i. Patient and Suffering
    1. Suffering- a person endures, *a strenuous effort* that one makes, or *perseverance* that one practices
    2. Reference to the fortitude of martyrs as a model for others to imitate became very popular in the wake of the Maccabean Revolt in the early to middle second century B.C.
  - ii. Spoke in the name of the Lord
    1. James is indicating that their suffering came from their service to God
    2. But we naturally think of Jeremiah, who suffered so much at the hands of both pagan kings and, especially, his own people, in faithfulness to the message that God had given him to deliver. Intertestamental tradition, reflected in Heb. 11:37, asserted that the prophet Isaiah died a martyr by being sawed in two.
    3. They endured their suffering patiently as they waited for God to accomplish his purposes for Israel. Consequently, the prophets—especially Jeremiah and Ezekiel—became known for their suffering at the hands of the people of God.
- b. Job
  - i. Endured- **the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance**
    1. the latter connoting the strong, determined fortitude with which we need to face difficult circumstances (Rom. 8:25; 2 Cor. 1:6; 2 Thess. 1:4). Or, to put it simply, we are *patient* with other people and *endure* difficulties.
  - ii. Blessed- **to call or consider someone especially favored, call/consider blessed, happy, fortunate**
    1. The implication is clear: you will also be blessed if you remain firm. The concept of blessedness has already been mentioned in

1:12; here again and even more clearly sayings such as Mt. 5:11–12 are

2. Seen the outcome of the Lord

- a. In Job 42:5–6, Job confesses that he has finally learned his lesson about the majesty and sovereign goodness of God; and a reference to the “purpose” that God has in suffering would

c. The Lord

- i. Full of Compassion God is not vicious; he does not love watching people suffer. Rather he is compassionate

ii. Merciful

- 1. This is the teaching of the Psalms (Pss. 103[102]:8; 112[111]:4 [in LXX ἐλεήμων καὶ οἰκτίρμων ὁ κύριος]; cf. Sir. 2:11) and of the general tone of scripture. God cares for those who suffer; he will bring a good end out of it all (Rom. 8:28ff.)