

Sermon Notes & References

The King Is Coming; Just Wait!

James 5:7-11

June 16, 2013

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<sup>C</sup> Matthew 12:36

<sup>D</sup> Jeremiah 20:2, 32:2, 38:6; Hebrews 11:35-38

<sup>E</sup> Job 1:8, 42:7, 12:2, 13:3-4, 16:2, 21:4-5, 13:15, 19:25-27

A. Introduction

1. Be Patient!

- a. we shall read our text from James 5:7-11 in a minute: just be patient!
- b. there is little doubt that this passage teaches the grace of patience
- c. I checked over a dozen sermons on this passage by various preachers, some well known as Dr John MacArthur Jr, and Pastor Geoff Thomas, some not so well known; patience was an application in each one
- d. that should be no surprise; check out how many times the word or the idea is found in these 5 verses as we read them

2. Reading the Text: 7 Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains. 8 You too, be patient and stand firm, because the Lord's coming is near. 9 Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door! 10 Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. 11 As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy. (James 5:7-11, NIV)

3. The Meaning of Patience

- a. if you were to ask someone to define patience, their answer might well be 'having to wait until Monday to take delivery of their new car!'
- b. for many, patience simply means to wait when you do not want to
- c. but that misses the deeper meaning of both the English word and the Greek word it translates – underlying both is 'enduring suffering'
- d. that idea is still in the forefront of the English word when we speak of someone being a patient in a hospital – they are suffering an illness
- e. the Greek word means macro-suffering, long-suffering, and is often translated that way, especially when referring to God

f. to be patient, says the OED of its basic meaning, is 'bearing or enduring (pain, affliction, trouble, or evil of any kind) with composure, without discontent or complaint' and then 'longsuffering, forbearing; ... bearing with (others, their infirmities, etc.)'<sup>{2}</sup>.

4. The Theme of the Passage

- a. however, is not simply a commendation of the grace of patience
- b. but rather the application of the doctrinal truth making it possible
- c. patience is possible for the Christian, because he or she has the certain knowledge and assurance that the King is coming
  - (A) no matter how wrong things are in this world
  - (B) no matter how much you may suffer
  - (C) God's plan is that all things are going to be made right, and,
  - (D) every believer is going to be present to see it happen.

B. Be Patient: Encouragement and Example . . . . . James 5:7

- 1. Encouragement: **Be patient, therefore, brethren, until the coming of the Lord.**
  - a. the word, 'therefore' or 'then,' is an reminder for us to look back to what has just been said to discover the reason we are now being told to be patient – look back, therefore, and think upon what was said
  - b. the first 6 verses of this chapter speak about the ungodly rich – those who use their wealth and their power to persecute God's people
  - c. not only are Christians not to envy these people, for among other reasons, their wealth is only temporary, but also, as they undergo persecution from such wealthy people, they are not to resist, verse 6
  - d. 'Yes,' the Christian may say, 'I know I should turn the other cheek and accept such ill-treatment for Christ's sake; but it's just not fair!'
  - e. no it's not fair; this world is not fair, because sin has spoilt it
  - f. but God has a plan, and that plan will unfold itself when Jesus Christ returns to the earth – according the 1 Thessalonians 4:14ff, he will bring with him those who have died and their spirits have gone to be with Christ, they will be reunited with their resurrected bodies which will be raised from the graves, then they will be joined by all the believers still alive in the world to accompany the Lord Jesus Christ

- g. 2 Peter 3:13, tells us of one result: 'But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.' – the problem of sin will be totally overcome
  - h. and we are therefore encouraged that all the pains, afflictions, evils and troubles that we now endure because we are children of God – all will be made right, perfectly right, in a righteous universe.
  - i. that is the encouragement for us to be patient; to endure suffering
2. Example: Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.
- a. the basis for patience is faith, and in this respect we are told to take a look – to behold – the farmer as he plants fall or winter wheat
  - b. during the summer the sun in Palestine bakes the earth so that it is as hard as rock – every bit of moisture is dried out of the surface
  - c. with much effort that soil is tilled and the seed sown
  - d. and the farmer waits upon the rains that being in October and go on into December – rains causing the seed to germinate and root down
  - e. again this year I have added a half dozen yards of soil beside and behind the barn in order to make the slope more gradual; preparing it for the VBS this July. I sowed the back slope with clover to inhibit weeds and it took just a few days to germinate, and should survive with just the normal rain. But at the side I put in grass seed, and was surprised to discover that it was going to need watering twice a day for 6-8 weeks! Wheat is just another grain like grass; that's why early rains are needed
  - f. then, over the winter months, the wheat is dormant – there is little evidence of the result of the seeding and the early rains – until comes the spring with its latter rains, bringing growth and the grain ready for the harvesting of first fruits come April or so.
  - g. the farmer depends upon the promise of God for those rains – his life and his livelihood rest upon it – during these months he suffers the dwindling of his food supply, enduring until the promise is fulfilled
  - h. so, Christian, endure these things until the promise of His coming is fulfilled – it is worth waiting for!

3. It's Not Far Away . . . . . James 5:8
- a. do we need further encouragement? ... of course we do!
  - b. 'You too be patient; strengthen your hearts, for the coming of the Lord is near.'
  - c. learn a lesson from the farmer and his faith: establish your hearts upon the promise that has been given
    - give renewed resolution to your inner being that you be patient in this matter
  - d. because, in actual fact, the coming of the Lord – and here is the literal translation – 'has drawn near' – it already so very close at hand
  - e. the word 'coming' is parousi/a in the Greek – you may have heard reference to the Parousia of the Lord – and it is an evidence that James is not speaking here of any coming in judgement upon the city of Jerusalem, nor of the Lord's intervening in history as He has through the centuries to bring about the spread of the gospel
  - f. no, this word is the word for the entrance of the King into a country or city, with the full visible effect of His Presence and attendants – it was used that way in the secular world; it will be that way when Christ returns: '27 For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. ... 30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. 31 And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.' (Matthew 24:27-31)
    - yes; the King is coming!

C. Be Patient With Christians, Too! . . . . . James 5:9

- 1. Stop Grudging Me!
  - a. 'Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.' (James 5:9) – but the AV uses that OE verb, 'grudge' which really conveys the complaining, murmuring attitude that we can have as believers one with another
    - (A) To live above with saints I love, oh that will be glory; but to live below with saints I know, that's another story!
    - (B) oh, we may not say anything out loud; or if so, very quietly
    - (C) but how annoying I can be, still saddled with my old nature
    - (D) how exasperating ... you wonder how Maureen puts up with me

b. Don't grudge, Avoid the Judge!

2. The Judge Is at Hand

- a. Jesus said, 'But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment.' (Matthew 12:36) – that includes those spoken under our breath, too!
- b. not only will the coming of Jesus Christ make right every wrong done to His people by the enemy, but will also complete the reconciliation process between His people that was begun at the cross
- c. and how foolish, and how petty are some of the things that divide Christians the one from the other: some imagined slight, some minor disagreement, some misunderstanding – but, praise God, judgement for the Christian is not condemnation and punishment, for Jesus has born for us upon the cross every one of those sins and wrongs

D. Some Final Examples to Encourage Us

1. The Prophets . . . . . James 5:10

- a. As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.
- b. it is interesting to note how many of the writers point to Jeremiah as a special instance of such a prophet
  - (A) that even though he had an unpleasant message to tell them
  - (B) with what passion he cared for the people of Jerusalem and Judah
  - (C) weeping over the destruction of that city
  - (D) yet the people rejected his words, put him in stocks at the upper Benjamin gate (20:2), imprisoned him in the king's court (32:2) and threw him into a cistern to sink in its mud (38:6)
- c. Jeremiah was not alone: listen to what these faith prophets had to endure as recorded in Hebrews 11:35-38 – '35 Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; 36 and others experienced mockings and scourgings, yes, also chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38 (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.'
- d. then there is ...

2. Job . . . . . James 5:11
- a. We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.
  - b. Job had a special problem
    - (A) all these that we have mentioned were persecuted and suffered at the hands of ungodly and disobedient men
    - (B) but Job had this to face: apparently it was God Himself who was persecuting Job – and Job could find no cause in his life why
    - (C) you see, as we read through the 40 or so chapters while Job was struggling to understand why this happened, we know that it was Satan who was disputing with God and that God had set His seal of approval upon Job – both at the first, and at the end
    - (D) 'The Lord said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.'" (Job 1:8)
    - (E) '... the Lord said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.'" (Job 42:7)
  - c. to his loss of possessions, of family, of health, and the perplexity of trying to understand all this, was added the unkind words of his friends, and of these Job was at times far from patient: some examples
    - (A) 'Truly then you are the people, And with you wisdom will die!' (Job 12:2)
    - (B) '3 But I would speak to the Almighty, And I desire to argue with God. 4 But you smear with lies; You are all worthless physicians.' (Job 13:3-4)
    - (C) 'I have heard many such things; Sorry comforters are you all.' (Job 16:2), and,
    - (D) 'As for me, is my complaint to man? And why should I not be impatient? Look at me and be astonished ...' (Job 21:4-5a)
  - d. but despite all this, he endured it all, persevered beyond anything that you or I could imagine, and kept his faith:
    - (A) 'Though He slay me, I will hope in Him. ...' (Job 13:15)
    - (B) '25 As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my eyes will see and not another. ...' (Job 19:25-27)

- (C) so you see that what Job had, was not patience as it is commonly understood, but perseverance that carried him through trouble
- e. Job didn't understand what God was doing, but he never forsook God, rose to heights of understanding even without the NT revelation, and in the end received the blessing and restitution from God
- f. this is the perseverance aspect that is part of such Biblical patience

## E. Conclusion

### 1. God's Longsuffering

- a. **The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.'** (2 Peter 3:9)
- b. you and I may have been wronged by someone
  - (A) perhaps, but I hope not, by a fellow Christian
  - (B) but more likely by the scoffing and scorn of unbelievers
- c. but think how wronged God has been by the people that He created
  - (A) their sin and continued rebellion since the time of Adam
  - (B) their flaunting of His laws, their rejection of His mercy and love
  - (C) and ultimately, their crucifixion of the Son of God at Calvary
- d. yet God has endured all this that He might redeem to Himself a special people – a multitude of every tongue and nation

### 2. It Will Be Worth It All

when we see Jesus,  
life's trials seem so small  
when we see Christ;  
one glimpse of His dear face,  
all sorrow will erase,  
so bravely run the race  
'till we see Christ! <sup>{3}</sup>.

- a. be patient, brothers: the King is coming!



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ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of my commentaries and resources used in the preparation of this message are identified as follow:

- BM – Biblical Museum, Editor James Comper Gray, ca 1870
- EBC – The Expositor’s Bible Commentary, © 1986 Zondervan, Grand Rapids, 49530, Michigan – Volume 12, James, by Donald W. Burdick, Professor of New Testament, Denver Seminary, ISBN 0-310-36540-6
- EGT – The Expositor’s Greek Testament, *James*, by W. E. Oesterley, Hodder & Stoughton, 1910 (Liberal, but generally helpful on Greek idiom.)
- Lange – Commentary on the Holy Scriptures by John Peter Lange, translated by Philip Schaff, Volume 9 of the New Testament; Charles Scribner’s Sons, 1915 (His interpretations sometimes take strange twists.)
- NICNT – The New International Commentary on the New Testament, *Commentary on the Epistles of James and John* by Alexander Ross, Wm B Eerdmans Publishing Company, Grand Rapids, Michigan, 1954 – ISBN 0-8028-2192-8
- TYN – Tyndale New Testament Commentaries, *The General Epistle of James*, by Professor R. V. G. Tasker, The Tyndale Press, 1956
- Kerux – The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).

## 2. Oxford English Dictionary, 1933 edition

3. *'When We See Christ,'* – Esther Kerr Rusthoi, © 1941 by the Author; page 71, Singspiration Favorites Number 3, Zondervan Publishing House, Grand Rapids, Michigan