

James 5

Last time we finished James chapter 4 and started chapter 5. James has been admonishing the twelve tribes scattered abroad about their pride, and their desire to be great. First he talked about the desire that many of them had to be masters in the church. And he told them that that isn't the way that the church is supposed to be. But the wise man endued with knowledge, who God has given grace for that purpose, he's the one that should be speaking and teaching and directing the body. Instead of these wars and fightings and strife that was among them.

And then James talked about how in addition to lusting for that, they have another problem where some of them are lusting for other things. Lusting for wealth. Rejoicing in their boastings about how they're going to increase their wealth.

And he told them that once again there they are ignoring the will of God. They aren't submitting to him. Instead of rejoicing in God's will and the hope of Christ, they're rejoicing in their own will, and their own boastings. And he said that all such rejoicing is evil.

And to show them the folly of those boastings and that desire to be rich, he began to describe the fate of the rich man. He told them before how the rich will be brought low. And so he said again that the rich should weep and howl for the miseries that would come upon them.

He said that their riches would be corrupted, and the rust of their gold and silver would be a witness against them. And so would the cry of the wages of their hired laborers, which they had kept back by fraud.

He said they had even condemned and killed the just.

So this is the kind of rich men that they are familiar with, and this is their fate. The Lord of sabaoth, the LORD of hosts, will hear the cry of the oppressed, and come to deliver them, and the rich will be judged, and the oppressors destroyed.

So why do these men want to be like them? That's foolish. Those that will be rich fall into many foolish and hurtful lusts, which drown men in destruction and perdition. They'll end up partaking in this same wickedness. And like those rich men, think that because they are religious, they do no wrong, they are fearing God, and preparing treasure to survive in the last days.

Well, instead of being like that, James tells them to be patient. Not to desire to be rich, and rejoice in those boastings, but rejoice that at the return of Christ, those of low degree are exalted, and the rich are made low.

Verse 7

James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Be patient therefore, brethren, unto the coming of the Lord."

So he tells them what he's been telling them from the start. To have patience.

James 1:2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh **patience**.

4 But let **patience** have her perfect work, that ye may be perfect and entire, wanting nothing.

So they are falling into temptations by the hands of these rich men. They draw them before the judgment seats, they defraud them, they even condemn and kill them.

And as they fall into diverse temptations, they need to rejoice, knowing that the trying of their faith works patience.

And they need to let patience have her perfect work, so that they will be complete, perfect and entire, wanting nothing.

And so he said that the rich condemn and kill the just, and he does not resist them.

They don't resist the persecutions, they let patience have her perfect work.

And he tells them to continue to do that. To stay patient unto the coming of the Lord.

Not to say, "we'll resist this, we'll improve this situation, we'll get rich, and we'll be much better off, we'll be better able to withstand this."

No, they shouldn't put their trust and hope in riches. They shouldn't rejoice in boastings.

They should put their trust and hope in the return of Christ, and rejoice in that.

They should be patient, unto the coming of the Lord.

The Lord of sabaoth has heard the cry of the oppressed. He is going to come and deliver them.

The sun will rise with a burning heat, and the rich will be brought low, and the brother of low degree exalted.

The flower of the grass will wither.

So it is only a matter of time. But they need to be patient as they wait for it to come.

Just like the husbandman that waits for the precious fruit of the earth. Who waits for the grass to bear. He has long patience for it until he has received the early and the latter rain.

Remember how before James described the return of Christ as the sun rising with a burning heat and withering the grass. And as we looked at other passages that talk about that, we saw that some of them also spoke of the dew, the showers of rain, upon the grass.

And now James is also talking about the rain in regard to the return of Christ. Of the early and the latter rain.

And what James said before, and what those passages spoke of, was a time when the rich would be brought low, and the poor exalted.

That when the sun rose, it would wither the rich. But the poor would be as the grass that had received the dew, and they would bud, and grow, and bring forth fruit.

Psalms 72:12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

James just described how the oppressed cry out. And one day the Lord of sabaoth will deliver them.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and **precious** shall their blood be in his sight.

So they were being deceived and defrauded, and condemned and violently killed, as James said.

But their blood will be *precious* in the sight of Christ, their deliverer.

As James just spoke here of the precious fruit of the earth.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the **fruit** thereof shall shake like Lebanon: and they of the city shall flourish like grass **of the earth**.

17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

So it compared him to the sun, and said that there would be an handful of corn in the earth. And that precious fruit of the earth, just a handful left, would bear fruit, that would shake like Lebanon. They would be the great men of the earth.

Remember how we talked about that before.

So Christ would return, and deliver the poor and needy, and the precious fruit of the earth would be brought forth.

And that's what James is telling them here. To be patient in their persecutions, until the coming of the Lord. Knowing that he has to come, before the precious fruit of the earth can bring forth. It will bring forth, but only after Christ returns to deliver them. That is when they will have riches. Only after they have received both the early and the latter rain.

So what exactly is that rain?

Well, here's another passage that we looked at before, the start of that same Psalm:

Psalms 72:1 A Psalm for Solomon. [For the king of peace.] Give the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

So the poor will receive justice.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like **rain** upon the mown grass: as showers that water the earth.

So the king, who delivers the poor, and brings peace, is compared to rain. Rain that comes down upon the mown grass.

The grass has been mown down. The hay has been cut, and harvested. But the grass can grow again, and bear fruit again. But the rain must come and give it water, so that it will spring up.

And so what is the interpretation of these things? We don't have to guess:

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

What is it that will flourish, that will grow? What is the grass that the rain will come down upon?

The righteous. The poor and righteous that he will deliver.

They've been persecuted. They've been mown down by the oppressor.

But he will come down as rain upon the mown grass, and so nourish it, that the fruit thereof will shake like Lebanon.

So what is the rain? What is it that comes down from heaven and causes the grass of the earth to flourish?

It is Christ.

He is going to return, he's going to come down from heaven. And he's going to deliver his people, and the righteous, and the poor and needy. And they will flourish.

Christ is the latter rain.

Hosea 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Now that was fulfilled when Christ first came to this earth. After three days he was resurrected, and the OT saints with him.

3 Then shall we know, if we follow on to know the LORD:...

So then, if they want to be healed, they have to follow on to know the LORD. They need to hear his gospel, if they want to receive his healing for the living, as well as his reviving of the dead. So there will be a reviving of the dead, but they need to follow on to know the LORD to receive a reviving of the living.

... his going forth is prepared as the morning; and he shall come unto us as the **rain**, as the **latter** and former **rain** unto the earth.

So he is prepared to come and heal the living. His going forth will be prepared as the morning. And when they follow on to know the LORD, then he will come forth, and they will be healed. And so he will come as the rain, as the latter and former rain unto the earth.

You see, the return of Christ is the latter rain, because he's already come once. He's already come as the former rain. Speaking peace, granting deliverance from sin and death and the devil.

But he's going to come down again, and when he does, then the precious fruit of the earth will finally be brought forth. Israel will have finally followed on to know the LORD. And so then his people will be healed. Then the poor and needy will be delivered.

And that deliverance that is brought to the earth at the return of Christ, that is the latter rain. Christ coming down from heaven and bringing salvation.

Now, if you're familiar with the latter rain movement, you know that they taught, and some pentecostals still believe, that the latter rain is a reference to the outpouring the Spirit of God. That God will pour out his Spirit a second time, like he did at pentecost. That that was the former rain, and that there will be a latter rain, that will cause a revival of the church and usher in the return of Christ.

And that's a teaching that even the pentecostal denominations recognize as heretical. It is totally unscriptural.

There's nowhere in scripture that rain is used figuratively to speak of the Holy Spirit. It never says that.

And as you can see here, although it is in reference to the end times, it is very clear about what the effect of the latter rain is. The context here is clear, that there is persecution, and that it is going to continue to the time of Christ, but they need to be patient until that time, when Christ returns and delivers the poor and oppressed.

And that is the same context that we find in these OT passages that speak of the latter rain. It isn't about the Holy Spirit being poured out, and God's people having a great revival. It is about them being wholly dependent on Christ, and him returning to save them. And that is the latter rain.

Nowhere in scripture is rain the Spirit of God, and spiritual gifts.

But the biggest danger of the latter rain heresy is the fact that it teaches that the end times will be preceded by a great revival, that will usher Christ to earth. When in fact the Bible teaches that there will instead be a great falling away, which will usher in the antichrist.

So if you are a part of a movement to usher in a christ, that's an antichrist movement, not a movement of the Spirit of God.

And so that's James's whole point. They need to be patient unto the coming of the Lord, because he's the one who's got to come and deliver them. They aren't going to overcome their persecutors. They aren't going to resist them. The wicked men will have the upper hand, until Christ returns. They aren't going to usher him in, he's going to come to their salvation.

And so James tells them to wait patiently until that happens, just as the husbandman waits patiently for the precious fruit of the earth, until he receives the latter rain.

They need to wait to see the children of God prosper and bear fruit in the earth, the poor and needy to be delivered and become great, until Christ comes down to their rescue.

Until then, the Jews are always going to be oppressed and persecuted by wicked men. In particular, those Jews of faith.

Proverbs 20:22 Say not thou, I will recompense evil; but **wait** on the LORD, and he shall save thee.

That's the attitude that James is trying to give them here.

And so in chapter 1 when James was telling them to have patience, we read in Psalm 37 where it says:

Psalms 37:7 Rest in the LORD, and **wait patiently** for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that **wait** upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Don't fret, hope in God, and he will deliver the just from the wicked, and they will inherit the earth.

But they need to wait upon the LORD, they need to wait for the latter rain, when he will come down to deliver them.

Now, when we talked about the rain before, we showed passages that demonstrated that the rain was the word of God. It talked about that in Hebrews, the rain coming oft upon them; they were hearing the gospel over and over again.

But now, we see passages that speak of the coming of Christ as a rain. That Christ is the rain that comes down from heaven.

So which is it?

Well, it is both.

And they are both the same thing.

(Christ is the Word of God, after all.)

But to explain the connection between these two, to show how in regard to the return of Christ the rain is a reference to the word of Christ, let's take a look at Job chapter 29. Because that's another passage that talks about the latter rain.

Job 29:1 Moreover Job continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

That sounds like the face of Moses shining. God's light shined from Job's head.

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

So he was a priest. At the end of the book of Job he offers a sacrifice to atone for the folly of his three friends.

So God was with him, and upon his tabernacle, and he received enlightenment from him.

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

And so he would prepare a seat of judgement in the street.

He was a man of God who would show the judgement of God.

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

He was as the king among the people, above the princes and nobles. When he gave judgment, none answered again.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

So he judged the poor and the fatherless, and did them justice.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

So he was a just judge, walking after God, speaking from the knowledge of the Almighty. Bringing judgement on the wicked.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and **waited**, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they **waited** for me as for the **rain**; and they opened their mouth wide as for the **latter rain**.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

So Job was a priest, a prophet, a man of God, a chief judge and king among his people. He did justice, and delivered the poor and needy and fatherless and oppressed.

And so it says they waited for him. They kept silence, and waited for his counsel. They didn't take matters into their own hands, they didn't perform judgment without him. They didn't speak their own counsel, they waited for the words of his mouth.

It said that they waited for him as for the latter rain.

Just as you cannot harvest a crop until the latter rain has come, so they wouldn't give judgement until after the latter rain, until after Job had spoken.

And so the judgment that Job gave, the word he spoke, was as rain, as the latter rain.

And so when Christ comes as the latter rain, that is why he is the latter rain. Because he, like Job did, will speak judgment and justice. His word will deliver the oppressed, the poor and widow and fatherless, and break the jaw of the wicked.

And so Christ comes as the latter rain, because he comes as a judge. A judge who will speak the word of God. A judge who will give sentences of justice.

And so the word of God is as the rain, and when Christ speaks it, gives judgment against the wicked to bring the oppressed deliverance, that is the latter rain. When he sits upon his throne, makes his seat in the street, and the men of the earth keep silence at his counsel. That is the latter rain. That is when Israel will flourish, and the fruit of the earth will bring forth. That is when the persecuted will be delivered.

And so just as all men waited for Job's counsel, so James encourages the persecuted Jews to wait for the counsel of Christ. To wait patiently for the latter rain, knowing that when Christ comes to give judgement, and bring deliverance, then they will be able to bring forth, then they will be able to enjoy all of the good things of the earth, then they will be able to be rich and great. But they need to submit to God, to his will and his timing, and be patient unto the coming of the Lord.

Just as the husbandman waits for the precious fruit of the earth, until he receives the latter rain.

Last time we talked about how in the end the rich will be brought low. How miseries will come upon them.

We saw how God would cause the antichrist to destroy Babylon, and that the rich men of the earth would weep and wail at her destruction.

And so this time we've been seeing more about how the rich will be brought low at the return of Christ. Of how he will judge them.

But the focus has shifted more to the fact that the poor will be delivered. Those of low degree will be exalted. The oppressed will be saved from the oppressor.

And so there are many passages that talk about that. How when Christ judges the wicked rich men, there will also be poor righteous men that will be saved.

We looked at Habakkuk 2 as we went through Hebrews, because Paul quoted from it to encourage them to wait patiently until Christ comes. To stay in the faith. Just as James has given them that same admonition here.

Habakkuk 2:1 *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*

2 *And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.*

3 *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, **wait** for it; because it will surely come, it will not tarry.*

So they are told to wait for the appointed time, at the end.

4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

And to know that as they wait they must be just, they must be men of faith. Not proud men. The man whose soul is lifted up, he's going to be judged.

5 *Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:*

So they desire gain, desire to be a master and ruler of even more people. They heap them together.

6 *Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!*

They increase that which is not theirs. They take what is others' by fraud.

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

And so in the end there will be a remnant of people that will spoil them.

9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

So it is a woeful thing to covet like that. To covet gain, and take what is not yours, to heap it up for the last days, to be delivered from the power of evil.

That's an evil covetousness, and their riches will be spoiled by the just.

They will perish, but those that wait will endure. The just will live by his faith.

And so as we read last time, Jesus told them:

Luke 12:33 *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

*36 And ye yourselves like unto men that **wait** for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

They need to wait for him.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And those that do, will be blessed.

You see, the Bible makes it clear, that there is a time appointed for deliverance. There is a time appointed for the rich to be judged. There is a time appointed for all of the oppressed to be delivered.

And so until that time, we have to wait patiently. We have to understand that we can't always deliver ourselves, that sometimes we have to just wait for Christ, and patiently endure persecution and oppression.

Matthew 13:24 *Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

*26 But when the blade was sprung up, and brought forth **fruit**, then appeared the tares also.*

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

So God said no, don't destroy the wicked. Don't judge the rich.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Instead he would wait until the end, after the latter rain, when the harvest would come. Christ would come down as the latter rain, and then he would bind the tares and burn them, but gather the wheat into his barn.

And so they need to wait patiently unto the coming of the Lord. Then the precious fruit of the earth will bring forth. Then they will be delivered, and brought into Christ's kingdom.

Now, when I was looking up verses that talk about precious fruit, there was one passage that really stood out. It is the passage in the Bible that uses the term precious more than any other. And that is in Deuteronomy 33, where Moses is blessing the children of Israel before his death:

Deuteronomy 33:13 And of Joseph he said, Blessed of the LORD be his land, for the **precious** things of heaven, for the dew, and for the deep that coucheth beneath,
14 And for the **precious fruits** brought forth by the sun, and for the **precious** things put forth by the moon,

Now, all of these blessings are prophetic, in this chapter. And this is prophetic when it speaks of the precious fruits brought forth by the sun.

Remember how we talked before about the sun rising being a figure of Christ's return and his kingdom being established.

So when the sun rises, precious fruits will be brought forth by it.

15 And for the chief things of the ancient mountains, and for the **precious** things of the lasting hills,

16 And for the **precious things of the earth** and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

So the children of Joseph were given a special blessing in regard to that, among the tribes of Israel.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

So there is a prophecy, that the children of Joseph will one day multiply, that they will be blessed as the precious fruit of the earth, and that they will push the people to the ends of the earth. They will have dominion, and their land will be enlarged.

And there are other prophecies that talk about that.

Remember how they were always fruitful, how Joseph was more fruitful than his brethren, and had two portions. And Ephraim was more fruitful than Manasseh, even though he was the younger. And so in the end it is going to be the same way. Ephraim, even though they are just a half-tribe, will be great, will increase, and will have the dominion.

Zechariah 10:1 *Ask ye of the LORD **rain** in the time of the **latter rain**; so the LORD shall make bright clouds, and give them showers of **rain**, to every one grass in the field.*

So there is going to come a time of the latter rain. And in that time, they are to ask the LORD for rain, and he will give it.

They aren't told to ask for it now. Because he's not going to give it now. It is only going to be given in a certain time. There is an appointed time for it to come. And so it is in that time that they need to ask for it.

And when they do he will give it, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

So Israel had followed idols, and had no shepherd. They were troubled as a flock.

And that is going to happen in the tribulation.

The only shepherd will be the idol shepherd, that we talked about.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

So God had punished the shepherds and the goats.

Remember the parable of the sheep and the goats? The goats were those that had means to help others, had opportunity, but didn't use it.

So again we see him speaking of both the shepherds and the rich being punished together.

And it says when that happens it will be when God has visited the house of Judah, and made them as his goodly horse in the battle.

So remember that Israel was divided into two kingdoms. And Judah was the ruler of the one kingdom, Ephraim was the ruler of the other.

And Judah was always the one that God had appointed to be the chief ruler, and the deliverer in battle.

And so at the end he is going to again have that role to play. God will use Judah to bring salvation to the ends of the earth.

We talked about that as we went through Psalms, that Christ would come into Judah, into Zion, and from there salvation would go out into all the earth.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

So the men of Judah were great, they were the chief, from them came the king.

But being great their men were also the oppressors.

And those oppressors will be punished, leaving only the righteous. And they will again be great.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

So God will use the house of Judah to save the house of Joseph, and bring them back to their land. And they will be one kingdom, they will be just as if all of that division and judgment of God upon them had never happened, as if he had never cast them off.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

And then Ephraim also shall be like a mighty man along with Judah. And of course it mentions their children. They will be fruitful, and be made great, and rejoice in the LORD, and their children will see it and be glad with them.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

So just as they greatly multiplied and increased before, as when they came out of Egypt, so will they again when they are delivered once more.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

And so they will bear again the precious fruit of the earth, the precious things brought forth by the sun, the great things of ancient mountains, and the precious things of the lasting hills. They will return into the land of Israel, and then they will scatter back out into the earth, multiplying greatly. They will live there with their children, and then turn again, back to the everlasting mount of Zion.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

There will be so many that they won't all even be able to live in Israel. That's why he will sow them among all the countries.

They will probably be governors in the land.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

So great things will be done for them, and they will rule over Assyria and Egypt.

And they will go to and fro, and walk up and down through the earth in his name. As his representatives, his ambassadors.

And so the precious fruit of Ephraim will increase, with all the houses of Israel, and they will be sown among all the nations, and Christ's kingdom will bring justice to all the ends of the earth.

But the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. It is all dependent upon Christ's return. That's the thing that needs to happen. The latter rain must come. Without that it can't take place, the fruit of the earth cannot bring forth.

Verse 8

James 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

So he encourages them to establish their hearts in their present faith and patience. Because the coming of the Lord is getting closer. It is coming nearer. Though it tarry, wait for it. Because it will surely come, it will not tarry.

Colossians 2:6 [Paul admonished the Colossians:] As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and **stablished** in the faith, as ye have been taught, abounding therein with thanksgiving.

So he's telling them not to be double minded, not to be as a wave that is tossed. But to be in the faith. To establish their hearts.

Paul also said something similar in 2 Thessalonians.

2 Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

So he told them not to be shaken in mind by any spirit that says that the day of Christ is eminent. That he's about to set up his kingdom.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

And he warns them that there is a falling away that is going to come first.

But he's confident that they won't be deceived and be a part of that:

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

They'll return with Christ in glory to be partakers of his kingdom. Not partakers of the kingdom of the antichrist.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and **stablish** you in every good word and work.

And so he says that God will establish them, that they will not fall away so. That they wouldn't be troubled or shaken in mind. But that they'd continue to hope in Christ, that he would come to their salvation.

So James tells the twelve tribes to be patient, and establish their hearts. Because the coming of the Lord draws nigh. So be sound in the faith.

You know, before James said:

James 4:8 Draw nigh to God, and he will **draw nigh** to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Well, he is drawing nigh. He is going to draw nigh and come. So let them be stablished among those that are drawing nigh to him. Not double minded, but having purified and stablished their hearts.

Verse 9

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

So what is he talking about? He's talking about Christ coming to judgment. He said that something is approaching, and that they need to wait for it. It is the return of Christ, it is drawing nigh, the judge is standing before the door.

So he is speaking of Christ returning as a judge. And that is what he meant by the latter rain. Just as we said.

So he tells them to take care, lest they be condemned. He says, "Grudge not one against another, brethren, lest ye be condemned."

So he's still talking about riches, and not heaping them together.

1 Peter 4:9 Use hospitality one to another without **grudging**.

So when the Bible speaks of grudging it is talking about not wanting to give to others, or doing so with a bad attitude.

2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not **grudgingly**, or of necessity: for God loveth a cheerful giver.

So when James tells them to “grudge not one against another,” he’s telling them not to be scrooges with their money, but to cheerfully share with one another as they have need.

Remember the parable of the sheep and goats, and how those that didn’t help others and share with them were condemned, but those that did help others were justified.

And so he tells them not to grudge one against another, lest they be condemned.

Those that have should share with those in need.

Rather than their whole focus being rejoicing in getting gain.

They need to be ready to give, rather than seeking to be rich, lest they be condemned. They need to instead be patiently waiting for Christ, when he will deliver the oppressed.

Verse 10

James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

And remember how Paul went through many examples of faith in Hebrews 11. He gave the Hebrews this same admonition.

To take the prophets as an example of suffering affliction, and of patience.

Hebrews 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

And so that was their affliction and patience. Through all of the trials and tribulation that came upon them, they continued in the faith. They continued to hope in Christ. They continued in patience, waiting for the promise.

That’s what Paul was admonishing the Hebrews to do, and that is what James now admonishes them to as well.

To look at the OT saints, to look at the prophets, for an example of patience.

Verse 11

James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

We count them happy which endure.

So when look at those examples, we root for the good guys. We wish we could tell them, “don’t give in, don’t give in, don’t give in.” We count them happy which endure. We look at them and say “yes! they did it, they did what was right, they stood by God, they stayed in the faith, they were patient, they continued to hope in the promise. They will receive a great reward.” So we count them happy which endure. Even though they never fully received the promise.

Yet, James says that we still have seen the end of the Lord. We still know what he will do, how it will end for those that endure.

Because we have heard the patience of Job. Job who did justice, and suffered affliction for it at the hands of the devil. We’ve seen how it ended for him. God gave him twice as much as he had before.

“Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”

God pitied him, and came to his rescue. In a whirlwind he came, and rebuked the wicked, and showed Job mercy.

And that is how it will be at the end. Those that had patience like Job, and endure, that aren’t double minded, but are stablished in the faith, they will receive the mercy of God. He will come and do them justice.

They will be counted happy that endure.

And so that is what they need to do. That is the way that they need to be. They need to be patient, knowing that the LORD will ultimately pity them and deliver them.

In Hebrews, Paul told them the same thing:

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and **patience** inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had **patiently endured**, he obtained the promise.

So Paul gave them examples of the patient endurance of Abraham and the other fathers, and exhorted them to continue to show the same diligence, the same justifying works of faith, unto the end. Not to be negligent, not to be slothful. But to show diligence.

And so James now exhorts them not to become caught up in a desire for wealth, but to instead endure unto the end, hoping in the promise. Having patience.

Not to grow negligent, not to become impatient, not to try to serve two masters, not to be double minded. But to stand fast unto the end.

The same thing that he told them in chapter 1:

James 1:8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that **endureth** temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

So he was telling them not to be double minded, not to rejoice in riches as well as in Christ, but to rejoice in Christ alone.

To endure temptation, to accept persecution, knowing that the man that endures temptation is blessed. Not the rich, but those that endure. In the end he will be exalted, he will receive the crown of life.

In the end they will be blessed. In the end God will deliver them from the temptation, and have pity upon them, and show them mercy.

Psalms 103:13 Like as a father **pitieth** his children, so the LORD **pitieth** them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the **mercy** of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

So man is as grass, and will pass away. But the LORD pities those that fear him, and his mercy is from everlasting to everlasting upon them.

As James said, the grass will perish. But those that endured the temptation, will endure the perishing of the grass, and they will be blessed.