

INTRODUCTION

REVIEW

The context of trials

Benefiting from trials, rather than blaming God for our failure in trials

Let every man be swift to hear, slow to speak, slow to wrath (1:19–20)

Let every man be swift to hear (1:21–2:26)

Being hearers who do (1:21–27)

Not holding our faith with an attitude of partiality (2:1–13)

Deliverance through applying what we believe (2:14–26)

Let every man be slow to speak (3:1–18)

Let every man be slow to speak (4:1–6)

Conclusion to swift to hear, slow to speak, slow to wrath (4:7–5:6)

Conclusion to trials

NEW EXPOSITION

5:7 Believers should patiently await the Lord’s *parousia* (which starts with the rapture) as an (eastern Mediterranean) farmer awaits harvest through the late fall and spring rains

The word *parousia* (translated *coming* by NKJV) more literally means *presence* (*being beside*)

Para = beside; *ousia* = being

It is often translated coming, but it is easier to understand the Bible if we understand it as presence. His presence with us will begin at the rapture. His presence with us continues with His coming to earth (second advent).. We would not say that His *coming* continues before and after His *coming*, This is why it is preferable to view *parousia* as presence.

Presence			Absence			Presence	
Earthly Ministry	Cross	Resurrection	Ascension	Session	Rapture	Second Coming	

Early and latter rains

5:8 Believers are to patiently (await the Lord's presence) and to establish their hearts, because His presence (which will bring the Bema seat) could begin at any moment

Again, *parousia* would be better translated *presence*.

5:9 Believers should not grumble against one another so they not face condemnation at the Bema by the Judge who is ready to enter the courtroom

5:10 The Prophets are another example of patient suffering (as they awaited vindication by the Lord)

5:11 It is true that those who endure are blessed (by God), as is illustrated by Job's patience and the way that God blessed him

5:12 Believers are not to volunteer for oaths, but to let your own truthfulness suffice, because there will be consequences at the Bema for false oaths

A word about oaths: Jesus' teaching on oaths: Matthew 5:33–37

Jesus' actions when put under an oath formula: Matthew 26:63ff.

How to reconcile NT teaching on oaths

5:13 [Rather than making oaths] an appropriate response to suffering is prayer and an appropriate response to cheerfulness is singing psalms

5:14 Those who are suffering illness may call for the elders to pray and to anoint with oil in the Lord's name

5:15 The prayer in faith will (in due time) deliver the believer from death; and the Lord will forgive the sick person (who confesses) any pertinent sins

Prayer in faith mean that the prayer is according to God's will

How do we know that the healing is not instantaneous?

What is the role of the anointing?

Digression: 1 John 5:14–17 makes a very similar point

5:16 Believers should confess sins to those fellow believers (whom they have offended) and they should pray for one another that they may be healed, because dedicated prayer by a righteous believer avails much

5:17–18 As an illustration of dedicated prayer by a righteous believer, Elijah (despite having a nature like our own was answered for prayer for drought and for rain

1 Kings 18

5:19–20 [We too] may be used in prayer and ministry to turn an erring brother from sin leading to death and for a multitude of sins to be forgiven

CONCLUSION