

5. This verb means to recognize someone else's happiness. We recognize the happiness of those believers who are saturated with Bible doctrine. We recognize their happiness in prosperity. We recognize their happiness in adversity. We always recognize their happiness. "Congratulations, prophets." "Congratulations, Job," is what he's going to say. Later, he is going to say; "Congratulations, Elijah."
6. Do you know what happened to Job? Job had three real friends, who flopped miserably. Job was a mature believer. Job had doctrine, and with doctrine he had prosperity of all kinds. He had, seven children. He had great wealth. He was a great leader. He had success. He had everything going for him.
7. When adversity came and his sons and his daughters died, he lost all his wealth because great disasters, and his wife began to nag him. He didn't lose his wife, because part of the disaster was for her to start nagging him.
8. When all these things hit, Job's three friends should have come and said congratulations, Job. At that time, he was saying, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord." At that time, he was saying, when his wife said in Job 2:9, "Curse God and die!" Job responded to her in:

Job 2:10 “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips. (NASB)
9. In other words, that's when his friends should have come in and said; "Congratulations, Job, I recognize your happiness sitting here on an ash heap." See, he was also covered with ulcers.
10. But he was sitting on an ash heap. His friends should have come up and said, "Job, I can see that you've had it. You've lost all these loved ones. Your wife is now on your back. You've lost all your wealth and your influence. “Congratulations, Job” is what they should have said to him; but they picked away at him; until he became bitter.
11. And, when they kept repeatedly picking at him, he went into reversionism. He took a nosedive. But, you see, they failed to recognize his happiness.
12. On what was his happiness based? Children dying? No, that's not happiness, that's great tragedy. Loss of money? No, he lost everything and was broke? No, that's nothing, that's not funny. It's tragic. In terrible health; this terrible illness; this pain he was in? No, that's not funny, either. But, with everything going against him, Job had one thing for him: Bible doctrine in his soul.



13. The Book of Job would be about four chapters long, instead of forty-two chapters; but, their talking got way out of line. Later, Job prayed for them. They were so deep in verbal reversionism Job had to pray for them to get them to confess their sins.

14. Now, it's all here:

James 5:11a We congratulate [aorist active participle of the verb, μακαρίζω (*makarízō*)] them who have endured [the aorist active participle of the verb, ὑπομένω (*hupoménō*)] ...

15. What does this mean? Doctrine in the soul, plus suffering; and, they continued “to endure” under the suffering, because they had doctrine in the soul. We congratulate them. Out of this comes true happiness.

16. These people endured and had happiness. James gives this illustration:

They are Jews; they understand the Old Testament Scriptures. [James is writing the first epistle in the New Testament, c. A.D. 45] Yet, he must illustrate from Old-Testament passages.] James is one of the earlier books in the New Testament of which none were complete yet, so he must go to the Old Testament.

17. You have heard, aorist active indicative of ἀκούω (*akoúō*). This is written to the Jews of the twelve tribes, scattered. *Akoúō*: “You have heard and understood.” In the past you've learned some doctrine. You have studied the Book of Job [Ἰώβ (*Iōv*); 𐤑𐤍𐤁𐤏 (*Iyyōv*)]. This refers to the patience ὑπομονή (*hupomonē*) of Job.

18. Alright, this is the noun. “Job stayed under doctrine”: *hupomonē* (ὑπό-): “under” and *μονή*: “abide.” He stayed under doctrine. When, the news came in, in a very dramatic way: the Chaldeans have taken your camels. He lost all his transportation, all of his sheep. He lost his food. He lost all his wealthy holdings within a very short time. One announcement, then another, then another. Then, the announcement came: his children were all killed.

Job 1:21 He said, “Naked I came from my mother’s womb, and naked I will return there. The Lord gives and the Lord takes away. May the name of the Lord be blessed!” (NET)

19. Job had doctrine on his FLOT Line and spent it to adjust to the circumstances and adversities of his life. Under adversity, he had the capacity to spend doctrine from his inventory of biblical absolutes.



20. What follows in James 5:11 is the culminative aorist active indicative of the verb, ὁράω (*horáō*), in which he does not mention Job's reversionism. That would anticipate what follows. Job did go into reversionism, but he recovered. His friends went into reversionism, he prayed for their recovery, and they did.
21. This is followed by the phrase, "and have seen, this is: ὁράω (*horáō*) "a panoramic view": Aorist tense points to when they studied Job from some teacher. The active voice: they sat and listened to the teaching of Job and understood it. The indicative mood: the reality of the fact that, when they did understand the teaching of Job, they were growing up and moving toward spiritual maturity.
22. This is followed by the phrase, "and have seen the end from the Lord." This refers to the end of the Lord's reference of Job's suffering. The noun, τέλος (*télos*): "from the Lord," is the ablative of Κύριος (*Kúrios*).
23. Also referencing events in the Old Testament, James refers to the grace application by Elijah showed divine mercy on the people of Israel. Their crops were being threatened by a drought which he appeals to the Father for his mercy in:

James 5:17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

v. 18 Then he prayed again, and the sky poured rain and the earth produced its fruit. (NASB)

24. Elijah prayed for a reversionistic nation, in James 5:17–18, Job prayed for his friends, and the Lord restored them. When Job went into great adversity, he had just three friends. He applied doctrine, and, as long as he did, even in suffering, everything was great. He was happy. He had +H: "... the enduring state of happiness, called 'sharing the happiness of God,' enjoyed by the mature believer."²
25. However, his three friends began to work on him; and, he phased-out doctrine, and listened to these reversionists; and, finally came up with minus-H (-H) and, fell into reversionism, from which he recovered, while his friends continued to harass him.

² "plus H (+H)" in *Thieme's Bible Doctrine Dictionary* (Houston: R. B. Thieme, Jr., Bible Ministries, 2022), 198.



26. Then, after Job got straightened out, he finally recovered his three friends, who were down in reversionism. At that point, God told them, "You better listen to Job, and get him to pray for you." And then, He said; "Job, you pray for these people; and I'll forgive them." After he did, they were restored, and God poured out fantastic prosperity on Job that was absolutely fantastic. All based on Operation Grace.
27. This ends the parenthesis found in James 5:10–11 and brings us back to verse twelve. Below is the expanded translation of James 5:9–12 which both introduces and includes the three-verse parenthesis:

James 5:9 Stop criticizing [present active imperative mood #45 of prohibition of the verb, μή στενάζω (*mē stenázō*)] members of the royal family of God, against others, fellow believers, so that [ἵνα (*hína*)] you yourselves will not be judged [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)]. See [**ιδού** (*idoú*)]: "Concentrate; Observe"], the Judge [κριτής (*kritēs*)]: Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors.

v. 10 (As an example [ὑπόδειγμα (*hupódeigma*)] , brethren, of suffering [κακοπάθεια (*kakopátheia*)] and patience, [μακροθυμία (*makrothumía*)] , take [aorist active imperative mood #46 of the verb, λαμβάνω (*lambánō*)] the prophets who spoke in the name of the Lord.

v. 11 Behold [customary present active indicative of the verb, μακαρίζω (*makarízō*)]! We count blessed [aorist active participle of the verb, ὑπομένω (*hupoménō*)] those having endured [culminative aorist active indicative of the verb, ὁράω (*horáō*)] . You have heard of the endurance of Job and you have seen the outcome of the Lord's dealings, that He is full of compassion and is merciful.] (EXT)

28. Today we resume our study following the parenthesis in James 5:10-11 at James 5:12. Following is the text of the verse in the New American Standard Bible:

James 5:12 But above all [The preposition δέ (*dé*)] , my brethren, do not swear (μή (*mē*) ὄμνυμι (*ómnumi*), either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment. (NASB)