

27 July 2025  
(Week 48)

## Patience<sup>1</sup>

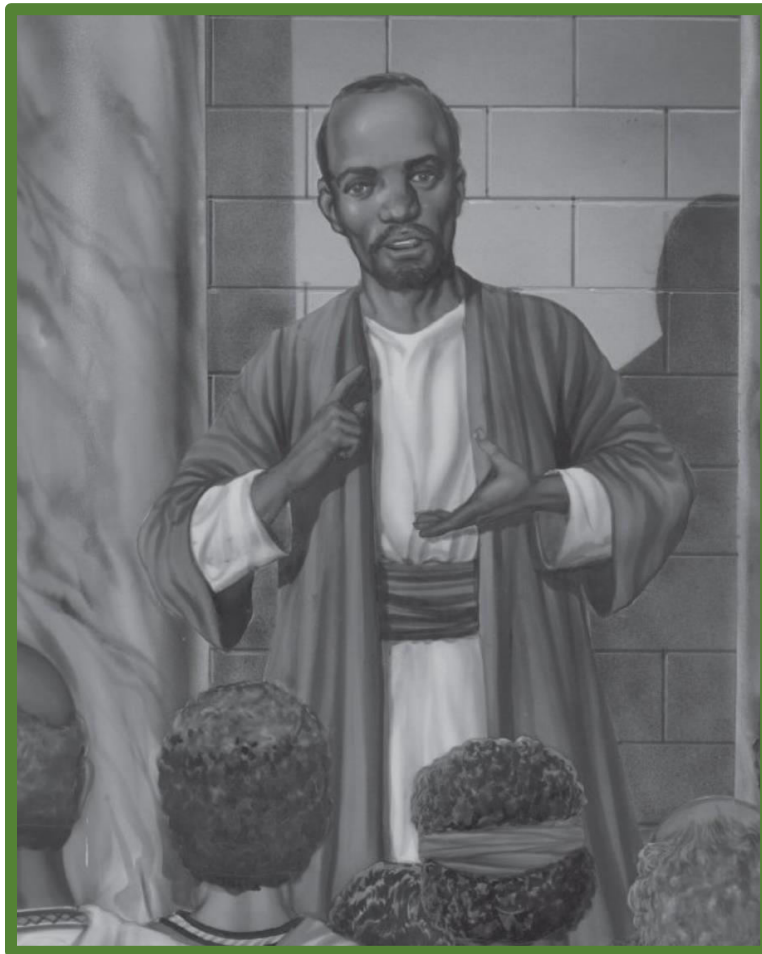
### Wait With Patience for Wisdom

**Lesson Text: James 3:13-18; 5:7-12**

*Black History Article Below Daily Bible Reading*

### Aim for Change

By the end of the lesson, we will: **DESCRIBE** the value of acting with wisdom and patience during trials; **EMBRACE** wisdom from God and **TURN** from actions that have been done out of a lack of patience.”



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<sup>1</sup> Bantu, Dr. Vince L. Precepts for Living: Principles for Living in an Unhinged World (2024-2025) UMI (Urban Ministries, Inc.).

### **In Focus**

“Why does everybody act like Mr. Jenkins is so great?” Darlique asked. “He’s not all that.” “Mr. Jenkins?” Chanel replied. “Mr. JENKINS is great. I’ve been buying from him for years. He never brags about anything; he just gets the job done.”

Mr. Jenkins ran the corner store and pharmacy. The store been in the neighborhood and his family for three generations. Darlique started patronizing a new store in the area because she had complaints about Mr. Jenkins. “The steps and the sidewalk outside are always dirty, and there are always people hanging by the door asking for money, and the prices are too high. Yet, Mr. Jenkins does nothing about it.

“The prices are what they are because large supermarket chains can order in bulk. Mr. Jenkins’s store is just one corner store,” Chanel pointed out. “And as for how Mr. Jenkins runs his place, it’s what he doesn’t do that’s more important. Mr. Jenkins doesn’t hassle people for being broke. He often gives families food and allows them to pay for it later. A lot of single moms go to his store when they don’t have food and their paycheck hasn’t arrived,” Chanel went on, “And Mr. Jenkins knows his customers because he’s fostered relationships over the years. It isn’t like that at the chain, and you know it. “Didn’t you tell me last week there’s always a new team of workers following you around the store whenever you go in?”

Chanel finished with her hands on her hips, “Mr. Jenkins runs a good place. You would see it if you weren’t so cranky. It’s God’s role to judge, not “ours. Be patient with him, and you will see the blessing he really is to our community!”  
*Could we measure up if God judged us the way we judge other people? How does patience help us in judging others?*  
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### **Keep In Mind**

***But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy (James 3:17, 21<sup>st</sup> CKJV)***

**Lesson Text**  
**James 3:13-18; 5:7-12**

**13** Who is a wise man and endued with knowledge among you? Let him show his works out of good conduct and with the meekness of wisdom.

**14** But if ye have bitter envy and strife in your hearts, glory not, and lie not against the truth.

**15** Such wisdom descended not from above, but is earthly, sensual, devilish.

**16** For where envy and strife are, there is confusion and every evil work.

**17** But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

**18** And the fruit of righteousness is sown in peace of those who make peace.

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

**8** Be ye also patient; make firm your hearts, for the coming of the Lord draweth nigh.

**9** Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge stands before the door!

**10** My brethren, take the prophets, who have spoken in the name of the Lord, as an example of suffering affliction and of patience.

**11** Behold, we count them happy who endure. Ye have heard of the patience of Job and have seen the end of the Lord, how the Lord is full of pity and of tender mercy.

**12** But above all things, my brethren, swear not, neither by heaven, neither by earth, nor by any other oath; but let your “Yea” be yea, and your “Nay” be nay, lest ye fall into condemnation.

### **The People, Places, and Times**

**Oath:** Covenants were always confirmed or accompanied by an oath (cf. Genesis 26:28; Ezekiel 17:18). The oath by which allegiance to the covenant was sworn involved a self-cursing formula to guard against disobedience. A person who enters a covenant place himself in a position where curses will fall upon him if he violates the covenant obligations. The Mosaic Law commands Israelites swear by God's name (Deuteronomy 10:20). Taking a sworn oath in the Lord's name declared acceptance of God as their highest authority. Jesus cautions, however, not to make oaths at all, but to be known as so faithful to your word that you do not need to swear (Matthew 5:33–37).

### **Background**

The thesis of the book of James, Jesus' half-brother, can be found in James 2:17–faith alone, without works, is dead. This is not contradictory to Paul's treatment of faith or the claim central to the Reformation justification is by faith alone. Like John Calvin, the Reformation theologian, said, "We dream neither of a faith devoid of good works nor of a justification stands without them." Instead, we know true faith is always accompanied by good works, and the book of James reminds us of what those good works look like. This does not mean as Christians, we work to earn God's approval; as such, work will never yield the result we want, which is perfection. Instead, faith links us to Christ, who justifies us and sanctifies us. As we look to the wisdom James teaches us, let us remember the right relationship between faith and works: in the life of the Christian, they are distinct but inseparable.

The book itself is referred to by some as the New Testament book of Proverbs. Such a characterization is founded. Here, proper patterns of Christian behavior are set with an emphasis on the commitment the Christian is to have to the poor, the widow, and the orphan, those whom the LORD has expressed a special care for.

## **In Depth**

**1. Two Types of Wisdom (James 3:13–18):** According to James, there is false wisdom that stems from bitter jealousy and self-interest. In fact, these are demonic impulses because they run counter to the values imparted by the Gospel. Jealousy and bitterness suggest discontentment, which runs counter to the message throughout the Scriptures that in Christ, we have all that we need. Self-interest and a mind constantly curved in on itself suggest a self-absorption that does not readily lead to a love of God and love of neighbor, the two great commandments.

According to James, it is these impulses that undergird all types of sin.

Alternatively, we are to be peacemakers, sowing seeds of purity, peace, and gentleness. By showing mercy because Christ has been merciful to us, impartiality because Christ's grace was extended to us without bias, and sincerity because of the full commitment that Christ exhibited on the cross, we exhibit the wisdom from above.

*When have envy and covetousness blinded you to your love of neighbor? "*

**2. Endure! (James 5:7–12):** During trials, perhaps the last thing we want to hear is the encouragement to endure. Often while suffering, we just want the suffering to stop. Unfortunately, life in a fallen world is full of suffering, so James' advice is appropriate throughout our lives: Be patient for the coming of the Lord. We are not to grumble as the people of Israel did at the brink of the Red Sea crossing and in the wilderness, for such a response reveals a lack of gratefulness for the gracious deliverance that the Lord has given us. Instead, James encourages us to look to the prophets and to Job as models. At first glance, even this seems difficult, as the prophets were, for the most part, reluctant, and Job's suffering was compounded by friends who were not understanding. But each of those stories end with the Lord's vindication, and so also will our stories end.

*Relate a time when the Lord alleviated your suffering, whether through a friend or other means.*

### **Liberating Lesson**

The book of James lends itself to application quite easily, as application is the theme of the entire book. Like the book of Proverbs, the book points us to wisdom, the right use of knowledge. This is the stem from which good works flower, and the root of that plant is the Holy Spirit. This is a plant that merits daily watering through immersion in the Word and prayer, as we seek the Lord for daily wisdom. When you work, submit each conversation to the test: Am I seeking and encouraging the wisdom from above or the so-called wisdom from below? Are my conversations pure? Do they flow with mercy? Do they yield good fruit? Or do they yield bitterness and anxiety? Asking these questions of ourselves can guide us as we seek the sanctification that only the Holy Spirit can truly offer.”

### **Application for Activation**

When you suffer misfortune, immediately run to the Lord in prayer and ask for endurance. Sometimes it is best not to pray that the trial will end. God will make you strong enough to go through it.

Pray daily for the coming of the Lord. Orient your heart toward that day when all suffering shall cease.”

### **Take Aways**

### **Closing Prayer**

**Daily Bible Reading**  
**Christian Season:**  
**Regular**  
**Season Color: Green**



**Monday:** 2<sup>nd</sup> Corinthians 8-9; Proverbs 8

**Tuesday:** 2<sup>nd</sup> Corinthians 10-14; Proverbs 9

**Wednesday:** 2<sup>nd</sup> Corinthians 12-13; Proverbs 10

**Thursday:** Galatians 1-3; Proverbs 11

**Friday:** Galatians 3-4; Proverbs 12

**Saturday:** Galatians 5-6; Proverbs 13

**Sunday:** Ephesians 1-2, Proverbs 14



**NOT PART OF THE LESSON**  
**Information Purposes Only**  
**Black History Began in Africa**  
**First Council of Nicaea<sup>2</sup>**



**First Council of Nicaea**, (325), the first [ecumenical](#) council of the Christian church, meeting in ancient Nicaea (now [İznik, Turkey](#)). It was called by the emperor [Constantine I](#), an unbaptized [catechumen](#), who presided over the opening session and took part in the discussions. He hoped a general council of the church would solve the problem created in the Eastern church by [Arianism](#), a heresy first proposed by [Arius of Alexandria](#) that affirmed [Christ](#) is not divine but a created being. Pope [Sylvester I](#) did not attend the council but was represented by legates.”

Arius was an ascetical moral leader of a Christian community in the area of [Alexandria](#). He attracted a large following through his message integrating [Neoplatonism](#), which accented the absolute oneness of the

<sup>2</sup> [First Council of Nicaea](#), Encyclopedia Britannica, Written and fact-checked by The Editors of Encyclopedia Britannica, Last Updated: Jul 21, 2025 • [Article History](#)



Divinity as the highest perfection, with a literal, rationalist approach to the [New Testament](#) texts. This point of view was publicized about 323 through the poetic verse of his major work, *Thalia* (“Banquet”), and was widely spread by popular songs written for laborers and travelers.

With the rise of Arianism as the [impetus](#), the First Council of Nicaea was largely convened to resolve the controversy over the relationship between the persons of the [Trinity](#). The council condemned Arius as a heretic after he refused to sign the formula of faith stating that Christ was of the same divine nature as God. Constantine then exiled Arius, an act that, while [manifesting](#) a solidarity of [church and state](#), underscored the importance of [secular](#) patronage in [ecclesiastical](#) affairs.

To further define orthodoxy, the council (with reluctance on the part of some) incorporated the nonscriptural word [homoousios](#) (Greek: “of one substance”) into a [creed](#) to signify the absolute equality of the Son with the Father. Although the use of *homoousios* was meant to put an end to the controversy, the influence of Arianism persisted in the church for centuries. *See also* [Nicene Creed](#).

The council attempted but failed to establish a uniform date for [Easter](#). It issued decrees on many other matters, including the proper method of [consecrating bishops](#), a condemnation of lending money at interest by clerics, and a refusal to allow bishops, [priests](#), and [deacons](#) to move from one church to another. It also confirmed the primacy of [Alexandria](#) and [Jerusalem](#) over other [patriarchal sees](#) in their respective areas. [Socrates Scholasticus](#), a 5th-century [Byzantine](#) historian, said that the council intended to make a canon enforcing [celibacy](#) of the clergy, but it failed to do so when some objected.