James 5:10-13

10. My brethren, take the PROPHETS, who spoke in the name of the Lord, as an example of SUFFERING and patience.

Matthew 5:12 "Rejoice and be exceedingly	, for great is your	
Matthew 5:12 "Rejoice and be exceedingly in, for so the who were before you."	У	_ th
who were before you."		
Hebrews 11:32-40 "And what more shall I say? For the	the time would fail me to tel	l of
Gideon and Barak and Samson and Jephthah, also of _	and	
: wh	no through faith subdued	
kingdoms, worked righteousness, obtained promises,	stopped the	
of, quenched the violence of the, out of weakness were made s	$_{}$, escaped the edge	of
the, out of weakness were made	strong, became valiant in ba	ittle
turned to fight the armies of the aliens. Women receiv		
to again. And others were	, not accepting	
deliverance, that they might obtain a better resurrection		
mockings and scourgings (whippings, beatings), yes, a		
They werein, were tempted, were	, they were	
in, were tempted, were	with the sword. They	
wandered about in sheepskins and goatskins, being de	estitute,	,
tormented - of whom the world was not worthy. They	wandered in	
and mountains, in dens and	of the eart	h.
And all these, having obtained a good testimony throu	gh, did r	not
receive the promise, God having provided something, that they should not be made perfect apart	for	
, that they should not be made perfect apart	from us."	
sawn in half. Elijah was hunted down by Queen Jezebe he had to run for his life, and hide out in the desert. D Israel, had to hide in caves from King Saul, who wante The list goes on and on. They obeyed God, but were m men for it. Their reward came from God, but not here	avid, before he became king ed to kill him out of jealousy histreated and persecuted by	g of
Matthew 23:31-37 "Therefore you are witnesses againsons of those who the measure of your fathers' guilt. Serpents, brood of vipe condemnation of hell? Therefore indeed, I send you men, and scribes: some of them you will some of them you will scourge (beat nearly to death) in the source of them you will scourge (beat nearly to death) in the source of the second	Fill up then the rs! How can you escape the, wise and, and, and, and	
from city to city, that on you	may come all the righteous	
sned on the earth, from the	of righteous	Αb
to the of Zechariah, son of Berech	niah, whom you	
between the	and the altar. Assured	ly I
say to you, all these things will come upon this genera	tion. O Jerusalem, Jerusaler	n,
the one who the to her! How often I wanted to gather	_ and stones those who are	
to her! How often I wanted to gather	your children together, as a	he
gathers her chicks under her wings, but you were not	!"	
Jeremiah 38:6 "So they took Jeremiah and cast him	into the	of
Malchiah the king's son, which was in the court of the		

	Jeremiah	with	And in the	there
	was no water, b	ut mire (mud). So Jerem	iah in the	·"
•	Jeremiah 40:1	The word that came to _	from	the
	after Nebuzarad	an the captain of the gua	ard had let him go from Ram	nah, when he had
	taken nim	from Jerusalem and	among all who word and the word and th	vere carried away
		to Babylon."	duan, who were carried awa	ау
	good testimony They did not red Messiah would o prophets and all through FAITH,'	through FAITH, did not relive their reward on earl come, except to see it mu the Old Testament saint (in other words, they wo	DMISE" - "And all these, have ceceive the promise" (Hebreveth, and they did not get to such later from heaven. At the cs, although they "obtained are SAVED by their FAITH in	ws 11:32-40). ee when their is time, the a good testimony God and the
	into God's pres When the veil in was OPEN for Us presence of God deed, we count the	sence until Jesus died the temple was torn in the sand all true Believers when the sand all true Believers when the sand all true Believers when the sand all true Believers who endure.	neaven when they died. The and PAID the PENALTY for two (see Matthew 27:50-53) who had died before, to go do You have heard of the performance.	or their sins.), THEN the WAY irectly into the erseverance of
Job and MERCI	FUL.	·	t the Lord is very COMPA	
•	Job 42:10 "And	the Lord	Job's Job	, when he
	prayed for his fr	iends. Indeed, the Lord $_{ extstyle -}$	Job	 as
		as ne naa	•	
•	Ezekiel 14:14	& 20 "'Even if these thre	e men, Noah, Daniel, and _	, were in
	It, they would a	eliver only themselves by	theirah, Daniel, and	, says the
	live', says the Lo	ord God. 'They would	neither so	n nor daughter:
	they would deliv	ver only themselves by th	neir	'" Definition:
	"You have hea	rd of the PERSEVERAN	ICE of JOB" - Perseverance	or "to persevere"
			pose, to continue in effort o	
			s a major example of a rig in God, even through difficu	
			prophet Ezekiel, as one of t	
			se three men, Noah, Danie	
			ent, read Job 1:1, 6-12 & 22	
			over the integrity of one of	
		•	ssion to test Job, and God p to PROVE whether Job w	
			ned to him. Job did prove to	
	through all his s	suffering. In Job's case, w	then the time of testing was	over, God
			sions he had lost, plus much	
			in every way. Not all of us, ards in this life, but we kno	
			erciful"), and He will rewa r	
			ne through for His name's sa	
•	Job 1:1, 8-12	& 22 "There was a man i	n the land of, wh	ose name was
	, ar	nd that man was	, upright, fe	aring God, and
			aid to Satan, 'Have you cons	
			earth, a blameless and uprig atan answered the Lord, 'Do	
			about him and	
	that he has, on	every side? You have	the v	vork of his hands,
			e land. But put forth Your h	
	all that he has;	ne will surely curse You t	to Your face.' Then the Lord	said to

	, 'Behold, all that he has is in your power, only do not put forth
	your hand on him (to take his life - kill him).' So Satan departed from the presence of
	the Lord." (Verse 22) "Through all this Job did sin nor did he blame God."
•	Job 2:3 "And the Lord said to, 'Have you considered servant? For there is no one like him on the earth, a
	servant? For there is no one like nim on the earth, a
	and man, fearing God and turning away
	from evil. And he still holds fast his, although you incited Me against him, to ruin him without cause.'"
	against min, to ruin min without cause.
	t above all, my brethren, DO NOT SWEAR , either by heaven or by earth or with any oath. But let your "Yes" be "Yes" and your "No" be "No", lest you fall into judgment.
•	Matthew 5:34-37 "But I say to you, do at all: neither by
	, for it is God's throne; nor by the earth, for it is His footstool; nor
	by Jerusalem, for it is the city of the great King. Nor shall you by
	your head, because you cannot make one hair white or black. But let your "" be "". For whatever is
	than these is from the one."
•	Exodus 20:7 "You shall take the of the Lord your
	in, for the Lord will not hold him guiltless who takes His
	name in"
	Definition: "DO NOT SWEAR But let your "Yes" be "Yes" and your "No" be
	"No" - "You shall not take the name of the Lord your God in vain" is the Third
	Commandment of the Ten Commandments (see Exodus 20:7). As Christians, we are
	not only NOT to use the Lord's name as a SWEAR WORD, but we are NOT
	supposed to SWEAR or CURSE in ANY way, but to let our "yes" mean yes, and our
	"no" mean no. In other words, a person who needs to curse and swear is basically not honest enough for people to believe they mean what they say. Then,
	it also says, "DO NOT SWEAR with ANY OTHER oath." This would include all
	kinds of foul language, dirty jokes, filthiness, and words that are related to sexual acts
	(God talks about "revilers", which means users of abusive language of all kinds - I
	Corinthians 6:9-11).
•	Ephesians 4:29 "Let no communication proceed out of your
	, but what is for necessary edification, that it
	, but what is for necessary edification, that it may impart to the hearers."
•	Ephesians 5:4 "Neither, nor talking,
	nor jesting (dirty jokes), which are not fitting, but rather
	of"
•	James 3:7-10 "For every kind of beast and bird, of reptile and creature of the sea, is
	tamed and has been tamed by mankind. But no man can the It is an unruly evil, of deadly
	With it we our God and Father, and with it we
	men, who have been made in the similitude (likeness) of God. Out of the same
	proceed and My
	proceed and My brethren, these things ought to be so."
	Definition: "Take the NAME of the LORD your GOD in VAIN" - To take the name
	of God "in vain" means to use God's name as a swear word or curse word. It also
	means we should not use His name in a flippant manner, or in any way which
	goes against His HOLY character. For instance, to say that God "damns" someone,
	is a horrible thing to say! God does not want anyone to be damned or condemned to
	hell, and He is not willing that anyone should perish . He sent His only begotten Son, Jesus, in His great love for mankind, so that we would not have to go to hell!
	John, Jesus, in this great love for marking, so that we would not have to go to hell!

•	II Peter 3:9 "The _		is not slack	concerning His	s promise, as some
	count slackness, but	is longsuffer	ing toward us, .	W	illing that
	should	, but	that	should com	e to repentance."
•	Matthew 6:9 "In thi	s manner, th	nerefore,	: Oui	r
	in heaven,		_ be Your	·"	
	Definition: "Hallow for HOLY. God's nar of Him as sitting in H heavenly Father. You	ne is to spol Iis holiness	ken of in the mo	st holy of ways en when we p	s, and we need to think oray to Him as our
13. Is PSALM	anyone among you su 1S .	ffering? Let	him PRAY. Is a	anyone cheerfu	? Let him SING
•	Psalm 34:4-6 "I sou from all my were not ashamed. T heard him, and	ight the Th	, and, and, and ney looked to Hi man him out of all	nd He heard moment mand were ra	e, and delivered me diant, and their faces out, and the Lord ."
•	Psalm 34:17-19 "T	ne righteous	out	, and the Lord	, and The Lord is near to
	those who have a		heart,	and saves such	
•	Psalm 91:14-15 "Be	ecause he ha	as set his	up	on Me, therefore I will as known My name. He
	shall	upon	, and I will		
	him."				
•	Colossians 3:16-17	"Let the wo	ord of	dwell	in you richly in all
	wisdom, teaching an	d admonishi	ng one another	 in	and
	, an	d	J		, singing with
	an	in your		_ to the Lord."	
•	Ephesians 5:19-20	"Speaking t	o one another		and hymns
	in your heart to the		Giving that	ana makin nks	g for
	things to		the Father in th	ne	of our Lord Jesus
	Christ,"		the rather in th		0. 04. 20.4 3004
•		18 "In every	rthina		: for this is
	the	of God in Ch	rist lesus for		; for this is
•	Acts 16:24-25 "Hav	ing received	l such a charge,	he put them in	
	Silas were				to
	God, and the [other]	nrisoners w	anu ara		10
	oou, and the [other]	prisoriers W	CI C		o dielli.