**doth not resist you** (the behaviour of the  
just under your persecutions is ever that  
‘of meekness and submission. This last  
clause serves as a note of transition to  
what follows. So Herder remarks, as cited  
by Wiesinger: “And thus we have as it  
were standing before us the slain and  
unresisting righteous man, when lo the  
curtain falls: Be patient, brethren, wait!”  
See, on the whole sense, Amos ii. 6,7; v.  
12; and the description in Wisd. ii. 6–20).

**7—11.]** *Exhortation to suffering Christians to endure unto the coming of the Lord.*On the connexion, see above.

**7.]** **Be  
patient therefore** (“*therefore*” is a general reference to the prophetic strain of the  
previous passage: judgment on your oppressors being so near, and your own part,  
as the Lord’s *just ones*, being that of unresistingness), **brethren** (contrast to the  
*rich men*, last addressed), **until the coming  
of the Lord** (i.e. here, beyond all reasonable question, of Christ. **The Lord**, it  
is true, usually in this Epistle is to be  
taken in the Old Test. sense, as denoting  
the Father: but we have in ch. i. 1; ii. 1,  
examples of St. James using it of our  
Saviour, and it is therefore better to  
so well-known a phrase to its ordinary  
meaning).

*Encouragement by the  
example of the husbandman.* **Behold,  
the husbandman waiteth for the precious  
fruit of the earth, being patient over it**  
(with reference to it: as it were sitting  
over it and watching it) **till it** (better than  
‘*he,*’ as Luther and A. V.) **shall have received the early and latter [rain]** (see reff.  
It appears that the early rain fell in Oct.,  
Nov, and Dec, extending, with occasional  
snow, into Jan. See reff, Deut. Jer.:  
and after fine spring weather in Feb., the  
latter rain in March to the end of April,  
Jer. iii. 3, Heb. and A. V.):

**8.] be ye  
also patient** (as well as, after the example  
of, the husbandman): **establish** (confirm,  
strengthen, both which are required for  
patience) **your hearts, because the coming  
of the Lord is nigh.**

**9.]** *Exhortation to mutual forbearance.*  
“He has been encouraging them to suffer  
open and grave injuries from the wicked  
with fortitude: he now exhorts the same  
persons to be prompt in making up, or  
concealing, those lesser offences which  
often arise among Christians themselves.  
For it happens that those who bear often  
with equanimity the greatest contumelies  
and injuries from enemies and wicked men,  
yet cannot easily bear much less offences  
when given by their brethren.” Horneius.  
**Murmur not, brethren, against one another,  
that ye be not judged** (seeing that murmuring against one another involves the  
violation of our Lord’s “*judge not*” [Matt.  
vii. 1], he finishes with the following clause  
there, “*that ye be not judged.*” the passive  
verb here, as there, being to be taken in a  
condemnatory sense, or at all events as assuming the condemnatory issue): **behold,  
the Judge standeth before the door** (the  
Judge, viz. the Lord. These last words  
are added with a view to both portions  
of the sentence preceding, not to the  
latter one only. The near approach of  
the Judge is a motive for suspending our  
own judgment, as well as for deterring  
us from incurring that speedy judgment  
on ourselves which we shall incur if we do  
not suspend it).

**10, 11.]** *Encouragement to patience in*