

Exod 03-08-03a

Let's prepare ourselves for the study of God's Word this morning by taking a moment at the outset to clear our minds, lay aside the distractions and the things that might deflect our concentration, to bring before the Lord any impurity in our life, any sin that we have failed to acknowledge, so that God the Holy Spirit has a free and open channel of communication to us as we look at the Word of God. Shall we pray? Father, we thank you for giving us another day, another opportunity to gather and to spend time in fellowship in your Word. We are thankful for the spiritual gifts that you have distributed to each one of us, and for the blessings that we derive from their exercise.

We thank you for the encouragement and the up-building that comes from our fellowship, and from our time spent in your Word. We thank you that it equips us, it transforms our thinking, it shifts our priorities and our perspectives, so that we can see our lives more from your perspective and less from our own. We thank you for the country in which we live, the government that protects and maintains our freedom.

We pray especially for our President and for the godly leadership in our Congress, that you will guide their hand and steady their course as they seek to honor you in the conduct of our governmental affairs. We pray for those who are in harm's way in that interest, both perpetuating and carrying out our national policy overseas, and those who safeguard our liberty and our civilized functions here in our communities. We pray especially now that as we study your Word together, that God the Holy Spirit will be able to impress it on our hearts in such a way that we are changed, that it makes a difference in the way we live each hour of each day.

We pray it in Jesus' name. Amen. For our scripture reading this morning, turn with me to the 5th chapter of James.

James chapter 5. One of the often overlooked attributes or virtues that is an essential to our walk with the Lord and before the Lord is endurance, patience. It doesn't get much airplay in the Christian media or in Christian books. They have all kinds of books on how to be a good steward of resources, and whether or not to tithe and prayer, whether or not to imitate Jabez and use his prayer like a mantra, and to assemble and wave hands over one thing and another.

But we don't hear near as much emphasis on patience and endurance as the Word of God stresses. In fact, this came up in our discussion on the break Friday night, that if you wonder about a particular subject and you wonder about its place and its priority in the Christian walk, the best way to find out what God thinks is important is to look at what He stresses and what He repeats and what He brings to the fore as an issue time and again in His Word. He doesn't make a tremendously strong point about some things that have agonized and caused tribulation for the church down through the centuries.

There have been great theological debates about the sinlessness of Christ. You hear sermons and there are great theological diatribes, tomes and volumes and basket loads of paper have been spent trying to figure out what exactly was the nature of the sinlessness of Christ. You have the Latin phrases that try to describe this.

He was posse non peccari and non posse peccari. If you think about those Latin words, the posse part, it looks like posse if you spell it out in English, P-O-S-S-E, but posse is from the root that we get the word possible. Is it possible for something to take place? And then peccare, P-E-C-C-A-R-E, I think has the same derivation.

We have a thing called a peccadillo where you have something for which you are responsible or accountable because it's a bad thing. You committed something you should not have done. It was a peccadillo.

But the P-E-C-C-A root there from peccari means to be liable or accountable for having done wrong or to sin. It's the Latin word corresponding to the hamartia word group in Greek. So was it possible for Christ to sin or not? He was not able to sin and able not to sin when you switch those two words around.

Non posse peccari, posse non peccari. He was not able to sin because he was God and he was able not to sin as a result. And so great dead seas of ink have been washed over this whole subject.

But you look at the word of God, it doesn't spend vast quantities of time. I could probably read every scripture that pertains to the sinlessness of Christ in about the same time that I'm giving you this discussion. Where does the word of God place its emphasis? It is on the walk of faith and obedience by the people of God.

And one essential aspect of that walk is that we don't fade. That we don't shrink. That we don't wilt.

That we don't fall down over time and throw up our hands. We're going to see as we pursue our study in Exodus chapter 14 this morning that this is something the people of God need to develop. We're not born with it.

It's not native to us. Our first instinct is to give up. But we have need of patience.

We have need of endurance. It is one of the aspects of the fruit of the Spirit that's talked about in the New Testament. The fruit of the Spirit is love, joy, peace, long suffering.

Patience. And our scripture reading out of James chapter 5 begins in verse 7 and addresses this particular attribute. And he just starts right out.

He's been talking about the rich and one thing and another. But he starts out in verse 7 here and he says, Therefore, be patient, brethren, until the coming of the Lord. See how the farmer

waits for the precious fruit of the earth, waiting patiently for it, until it receives the early and latter rain.

You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned.

Behold, the judge is standing at the door. My brethren, take the prophets who spoke in the name of the Lord as an example of suffering and patience. Indeed, we count them blessed who endure.

You have heard of the perseverance of Job and seen the end intended by the Lord, that the Lord is very compassionate and merciful. But above all, my brethren, do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no, no, lest you fall into judgment. Is anyone among you suffering? Let him pray.

Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up.

And if he has committed sins, he will be forgiven. Confess your trespasses to one another and pray for one another that you may be healed. The effective, fervent prayer of a righteous man avails much.

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 land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit. He goes on to talk about other aspects of life in the assembly, life in the body of believers.

But this is the passage we focus on, because he says, Be patient until the coming of the Lord. And when we have patience, I was thinking about this a couple of weeks ago when I contracted food poisoning, and I was in dire straits. If you're familiar with the symptoms of that, it is exceedingly uncomfortable.

And if you think about the last time all of us have had a stomach virus or something at one time or another, you know that there is a point that, in fact, it's more than a point. It's a phase that can last usually a couple of hours where you are just so intensely miserable that you wish you were unconscious. Your insides are so engaged in tribulation, and you may be experiencing other means by which your body is trying to get rid of whatever it is that ails you.

And it's just intensely, intensely obnoxious and a bad state to be in. So what do we do? Well, we have to endure through that. We don't just grab the nearest weapon and take ourselves out of this life.

We say, It won't last forever. I tell myself when I'm in the phase that's most egregiously bad, Well, this will pass. If I can just make it through this, let's just see, maybe in an hour I'll feel

better.

Maybe in two hours I'll feel better. This last time, it lasted 14 hours. And at the end of the 14 hours, I was pretty much at the end of my tether.

And I was thinking, You know, I may actually have to go seek some medical attention from professionals because this is just not going away. But we endure something. We sit and let someone drill in our tooth.

We sit and let someone stitch our flesh. We sit and let someone set a broken bone because we know it's of short duration, and we're looking to the end. We're looking at the result and the benefit that's on the other side.

What does James say here? Be patient until the coming of the Lord. When you find yourself in a situation that requires endurance and requires patience, you want to latch on to the thing that is at the far side. The thing that is going to make it worth enduring and worth being patient.

This is why old people throw up their hands and quit because as their ailments accumulate and as their physical suffering intensifies, there is no thing to look forward to except, if they're a believer, resurrection and a body that does not ache and does not deteriorate and does not fall apart. When we're young, we say, Oh, as bad as I may feel, I'll be fine sometime in the near future. But as you get older and older and older, pretty soon people say, You know, I don't see that I'm ever going to feel any better than I do right now, and I feel lousy.

And people lose their will to live. Why should I continue when I'm just aching from beginning to end? So, we want to have that thing to look at to sustain us. Why is it worth it to endure? James says, The coming of the Lord is our hope.

The coming of the Lord is what makes it worth it. Why do I continue to persevere? Why do I continue with patient endurance in suffering? What should I be looking at to motivate me? If I look at myself and say, Well, what am I getting out of this deal? I'm not having a good time. This isn't gratifying to me.

Then, of course, I'm going to run out of patience real quickly. But looking at the coming of the Lord, we've talked about the great triad of Christian virtues, faith, hope, and love. Our hope, the blessed hope, is the return of the Lord Jesus Christ.

And when we fix our eyes on that and say, Whatever the length of my life is, the return of the Lord Jesus Christ is at the end of it. And that's worth waiting for. That's worth enduring for.

To have Him look at me and be ready to acknowledge me before His Father. To not be ashamed of me. To not look at me and say, I don't know you.

I don't know where you're from. I don't know what you were thinking. You paid no attention.

You didn't fellowship with me during your life. You didn't have any interest in my name or in the

plan of the Father that reflects the glory of the Father. You just went your own way.

So, when you think about the return of the Lord and you think, I want to welcome that day. I want to welcome a time of fellowship and of closeness with Christ. I don't want to be a stranger.

I don't want to be a long lost relative who knows nothing. Like an adoptee who gets reunited with their birth family after 40 years. And they're excited about the reunion, but they know nothing about each other.

It's an introduction. We don't want the return of Christ to be an introduction to Christ. We want it to be a reunion and an enhancement of an ongoing fellowship that we have experienced all along.

So, there's a lot in this first verse. Be patient, brethren, until the coming of the Lord. Look at the farmer.

He's got to be patient. He sows his seed in hope. He doesn't scatter the seed and then run out there the next morning and say, where's the wheat? Where's the big payoff? I paid 10 shekels for my seed and I'm going to be able to sell the crop for 500 shekels.

I'm going to have this tremendous profit. Run out the next morning, where is it? I don't even see any seedlings. And get all discouraged and do nothing to maintain the field.

Don't weed it. Don't water it. Don't irrigate it.

And never look at it again. And just look at it and say, well, that didn't pan out and run off. Look at the farmer.

He waits for the precious fruit of the earth patiently until it receives the early and latter rain. Who decides when the rain comes? Even today, with all of our modern technology and cloud seeding and airplanes and all the rest of it, we can't make it rain, can we? Who decides when the rain comes? It's a part of the eternal plan of God. We do our part.

We plow the field. We plant the seed. We do as much as is within our power and our authority to do.

And then, when we've done all of our part, we have to turn it over to the Lord. Maybe He'll send the rain early. Maybe He'll send the rain late.

Maybe He'll send the early and the late rain. But it's in God's hands. I have done my part.

And I can rely on God doing His part. Farmer waits for the early and latter rain. You also be patient.

You have an imperative in verse 7. You have an imperative in verse 8. And this is from the Greek verb makrothumeo. Makrothumeo. This is an aorist active imperative.

In both cases, verse 7 and verse 8, it's an aorist active imperative. This means start doing something that you're not currently doing. If it was a present active imperative, it would be keep on being patient.

And this is kind of what you would expect because patience is sort of a process, isn't it? You can't be patient right now and then say, okay, I've done the patient thing. Now I'm going to go do something else. Normally, you would expect a present imperative to indicate duration.

But this is an aorist. And you know what it means? The people to whom James is writing are not known for their patience. And he says, start being patient.

Wait for the return of the Lord. Look for the return of the Lord. Look at the farmer.

Follow his example. You also start being patient. Establish your hearts for the coming of the Lord is near.

The coming of the Lord is at hand. It is approaching is one way of translating this in Greek. But this word that is translated, establish your hearts.

This is from Strozio. It was used of troops who held the high ground, who held a position. Hold the fort for I am coming is an old hymn they used to sing.

And this is also an aorist active imperative. Start establishing your hearts. He says, you're not doing this right now.

You read the rest of James and you can see that there were a lot of problems in the Jerusalem church to which he was writing. He says, you need to be patient. You need to establish your hearts because the return of the Lord is nearer than you think.

It's approaching. It is near, even at the door. Then he says in verse 9, do not grumble against one another.

And again, this is stop doing something that they are not. He doesn't say continue to not grumble. They are grumbling.

He says, stop it. Stop grumbling against one another, brethren, lest you be condemned. There is condemnation.

Now listen. People think that there is therefore now no condemnation for those who are in Christ Jesus. Remember Romans chapter 8, verse 1 and following.

There is therefore now no condemnation to those who are in Christ Jesus. People say, see, once you're saved, there is no condemnation. Jesus says, I've not come into the world to condemn the world, but that the world through me might be saved.

And so once you're saved, there is therefore now no condemnation. Romans 8, verse 1. What

does James say here? He says, brethren, are these believers or unbelievers? Brethren means believers. Adelphoi.

These are fellow believers. And he says, if you grumble against one another, if you continue and don't stop this, you're going to be condemned. Now this is a different kind of condemnation.

We recognize this in human law. There is a difference in a felony. There is a difference in a capital offense that is punishable by death and a misdemeanor.

Are they both crimes? Yes. Do they carry the same weight? Are they on the same level? They're not. One is punishable by death.

The other, you might get a fine or you might have to go talk to the judge down at the county courthouse. But they're on a completely different level. If I fail to trim my trees over the alley here, the city, it's a misdemeanor.

The city can find me. The city can find me guilty of a misdemeanor because I've broken the city code. It's not the same as murder.

This is a condemnation that is not the same as the condemnation spoken of in Romans 8, verse 1, which is the death penalty condemnation of our fallen condition. That has been remedied. But we are still able to sin.

We are still able to come short of the glory of God. We are still able to find ourselves in family condemnation. We don't get expelled.

We're not excommunicated. We don't lose our salvation. But it disrupts our relationship.

We have violated a rule of the house. And there is condemnation associated with that. And he says, brethren, if you continue to grumble against one another, you will be condemned.

So stop it so that you won't be condemned. He says, look, the judge is standing at the door. You know how it is when kids are squabbling and arguing and then mom or dad walks into the room and suddenly it ceases? They don't want the parent to hear the level of vituperation and the level of abuse that they're giving one another.

And so when the judge is standing at the door, how many times every parent that opens up a bedroom door and all of a sudden the conversation stops. You can tell that they were right in the middle of giving each other what for. But it stops when the judge is at the door.

Because they realize if my mom or my dad hears me saying what I was just saying, I'm going to be condemned. Well, James says, look, the judge is at the door. I've told you this before, but it often comes to my mind.

Because when I was a young lad living at home, my mother had a plaque on the wall. And it said, Christ is the head of this house. The unseen guest at every meal.

The silent listener to every conversation. And that struck me and it stayed with me. That where two or three are gathered in my name, there am I in the midst.

That if the Lord Jesus is present, if he has an indwelling presence, the Holy Spirit who communicates from us to God and from God to us is present. Then everything we say and everything we think is known to God. And it gives you a different perspective.

The judge is at the door. It's one thing for me to argue or discuss in a vehement and emphatic manner. And win my points and score my victories in a verbal conflict.

It's something else to stop and remember that God is listening. And evaluating. Am I just grumbling? Am I just attacking for the sake of winning a victory? The judge is at the door.

All of us have to remember that. My brethren, take the prophets who spoke in the name of the Lord as an example of suffering and patience. Look at the prophets.

Well, you go to Hebrews chapter 11. Remember what it says in Hebrews 11 about the prophets? They lived in caves and holes in the ground. They were sawed in two.

There's a tradition that goes back before the time of Christ that some of them were boiled in oil and all other kinds of horrible things. You remember Jeremiah being dropped in the cistern and sitting there in the muck up to his armpits. Had to be hauled out with a rope.

Look at the example of the prophets. God gave them a commission. He gave them a command.

They knew it was going to be an unpopular message. They knew it was going to get them in hot water. It would get them in prison.

It would get them killed. It would have them driven from society. But they were patient in their suffering.

And indeed, we count them blessed who endure. You've heard of the perseverance of Job. You've seen the purpose intended by the Lord.

That the Lord is very compassionate and merciful. God would not lead us into suffering unless He was going to show us compassion and show us mercy through it. Even when we suffer because of our errors, our mistake.

I did this to myself. It is self-induced misery. I used to have an abbreviation in my notes.

S-I-M. Self-induced misery. It's Sam's sin.

Sam's self-induced misery. I bring it on my own head. I do it to myself.

It's my fault. And God allows that suffering and may perpetuate that suffering and not relieve it for some period of time. That is still compassion.

It is still mercy. In the same way that when I discipline my children, when I hold whoever it is I have authority over to account, whether it's in work or the military or wherever, it is for their benefit. They have got to learn.

If I had office hours, I used to be the commanding officer of two or three different units. I have to bring people in and dock their pay. Give them a letter of reprimand.

Put something in their jacket that's going to endanger their chances of promotion when they foul up. I'm not doing that because I'm thinking, I'm going to get you, you dirty bird. I'll teach you to disobey the regulations of the United States Marine Corps.

Take that! And I dock their pay or I put something in their book. It's better to teach them the wrongness of that and impress them with something now than for them to do something that's going to result in imprisonment or worse. God does the same with us.

Even the Lord Jesus Christ suffered and through it he learned obedience. We do the same. Look at the perseverance of Job.

And you'll notice, what is James encouraging them to do? He says, you're suffering. You've got to be patient. You want to grumble, look at one another and find fault.

He says, first of all, don't keep looking at yourself. Don't keep looking at your own suffering and obsessing and just wallowing in your situation. He says, you've got to look outward.

But don't look at the people causing the suffering, grumbling against one another. You've got to quit that. Remember the judge is at the door.

So if you're not going to look at yourself and you're not going to look at the ones who have brought about the suffering, where are you going to look? He says, look in your scriptures. Look at the prophets. Look at the Lord.

Look at Job. And above all, he goes on, and you say, well, this seems like kind of a non sequitur in verse 12. Above all, my brethren, do not swear either by heaven or by earth or with any other oath.

How does that follow from what he's saying? Well, we like to think when we get in a tough situation and we suffer, we think, I'm going to make a vow that this will never happen again. I'm going to see to it that I don't ever get myself in this kind of a bind. If I think it was a bad corn dog that gave me that food poisoning, I'm off corn dogs.

No more corn dogs for the rest of my life. To make a vow and to decide I will prevent any future suffering of this nature by my own act of will. I will make a promise to myself.

I'll make a promise by heaven. I'll make a promise by God himself that I'm never going to do anything to let this happen again. And it's a human fix.

It's a human preventative. I will take an action whereby I will not have to go through this suffering again. I will never do business with Christians again because those Christians can stick it to you worse than any unbeliever.

Next time somebody comes to me and there's some sort of a business transaction and they start talking about how they were Christian, I'm going to cut it off. I swear, I take a vow by heaven, I will never do this again. I will never do that again.

You take a vow. He says don't swear. Don't decide that you're going to take a measure and you're going to establish a policy to prevent any future repetition of what you've just gone through.

That is not the answer. Just let your yes be yes and your no be no. You know what that means? When do we say yes and no? When do those words come up? You're at a decision point.

You're either answering a question or you're deciding whether or not to move into an auction. I say yes to this option or I say no. Someone asks me a question.

Will you do this? Will you be there for that? I either say yes or no. We don't say, listen, the last time I did a wedding, everybody got mad. They didn't like it.

This wasn't right and that wasn't right. And I have sworn and made a vow I will never do another wedding as long as I live. Oh, the last time I did a funeral, half the family got upset because I gave the gospel.

The other family got upset, half of the family, because I didn't give the gospel. I have sworn I will never do another funeral. He says, look, take each situation, each decision point as it comes and say, in this particular case, when I apply what I know, I apply the word of God, the judge is standing at the door, I'm going to say yes.

Some other situation arises, the judge is standing at the door, I evaluate it the best I can in the light of the word of God, I say no. Let your yes be yes and let your no be no. Don't start adding in a bunch of freight, well, I swore I would never do that again.

So, no. Take each option as it comes. It is pride, it's arrogance when we start claiming a vow and saying, all right, you don't like what I did, I'm never doing it again.

You don't like the way I made the bed, never making the bed again. I swear by heaven, I'm never touching that bed. You don't like the way I make the bed, fine, never making it again.

He says, don't do that. That's the tie-in from verse 12 to what precedes. We say, I got myself in trouble, I've underwent suffering because of this, so I'm making a vow.

He says, don't do that. He says, above all, don't decide that you're going to set a policy. Even when God set a policy, when he gave Israel the law of Moses, look how difficult, how many problems came out of that.

Because it's inflexible. The letter of the law kills. And we start making our own codicils and appendices to the law.

And we say, well, not only what God says, but I'm going to add in, I've got my own little additions that I'm going to put in here, the amendments. Do not swear. Don't swear by heaven.

Don't say, I'm doing this in the name of my faith. Don't swear by earth. I'm doing this because I don't want this consequence to come up anymore or with any other oath.

Let your yes be yes and your no be no. Otherwise, what? You will fall into judgment. James says you've got to be aware.

He begins, and in the middle and in the end, he mentions judgment. He says, brethren, if you grumble against one another, you'll be condemned. There's a judge standing at the door.

Look at the prophets. Look at Job. Don't start making up your own rules, making your own promises, lest you fall into judgment.

Now he goes on, and I wanted to cover this only because it's greatly misunderstood. It's not directly a part of our Scripture reading, but we'll conclude our first lesson here by taking a look at verse 13 through 18 here in James chapter 5, maybe a while before we study this book in detail. Is any among you suffering? Let him pray.

Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise him up.

And if he has committed sins, he will be forgiven. Well, does this still pertain? I could have called up Joseph and said, hey, man, could you stop by the store and grab some olive oil and swing by here? I've got this food poisoning, but you're one of the men in the church, and if you and Dan will come over and pour this olive oil on me while I say a quick prayer, God will raise me up. I won't have to endure this 13 1/2 more hours of terrible suffering.

This is in the New Testament. James is the leader of the church in Jerusalem, and he says, let someone who's sick call for the elders of the church, let them pray over him, anointing him with oil in the name of the Lord. So why don't we still do this? We're studying the first few chapters of Acts, and we have seen that there were many things that were a part of the transitional time of changeover from the age of Israel to the age of the church.

We know that those transitional things largely partook of what happened in the age of Israel. We've seen water baptism was something that partook of the age of Israel. It began with the washing, ablutions, and sanctification rituals for the priests and extended to the sanctification of those in the very late days before Christ, of proselytes to Judaism who would wash, and it sort of harked back to the washing with water that was a part of the sanctification of priests and the sanctification of other things, and that carried forward because Jewish people

understood it.

How about anointing? Is anointing a new thing in the age of the church? It's an old thing. It goes way back in the Old Testament days. It's a Jewish thing.

The anointing with oil, we know all about that. They anointed kings. They anointed sacrifices.

They anointed all kinds of things, and this is another one of those. How do we know that this is temporary? Because it goes hand-in-hand with the temporary gift of healing. Not only were there those who had the gift of healing, but let's say you had a small church, and you didn't happen to have anyone who had that temporary gift of healing, and someone fell sick.

James says, get your elders together and have them pray, and God will, in effect, bestow this temporary gift of healing and raise this person up. And the prayer of faith will deliver the sick, and the Lord will raise him up. If he has committed sins, he will be forgiven.

Now, the thing to remember is that chiastic effect that you have in Hebrew thinking. You say something that's sort of A, and then you say something else that is B, and then right after B, you'll have B prime that relates to B, and then you'll go back to A, and you'll have A prime that relates. And so you have outside brackets and inside brackets, and sometimes even inside brackets inside of that.

What's the first thing that someone who's suffering is supposed to do? Pray, verse 13. If anyone is among you suffering, let him pray. You get down to verse 15.

The prayer of faith will deliver the sick, and the Lord will raise him up, and if he's committed sins, he will be forgiven. I cannot pray, even in the early days of the church, the elders could not pray for someone else's sins to be forgiven. By the way, this is not salvation.

You'll notice these are people in the church, the elders of the church. The person calls for them because he's a believer. If he wasn't a believer, he'd say, what do I need that crowd for? They can't do anything.

There is no God. This is a believer. So what's it talking about? Forgiveness of sins.

This is 1 John 1, 9. This is the acknowledgement of the misdemeanor, the trespass that interrupts our fellowship. It doesn't affect our salvation. But, what prayer is it that allows for committed sins to be forgiven? It's not the prayer of the elders.

That's in the B and B prime section. This goes back to verse 13. If anyone among you is suffering, let him pray.

Many times, suffering, especially in the symbolic episodes, when I say symbolic, they actually happen, but they teach us things. There is suffering because of disobedience, right? And then when the disobedience is acknowledged, then the suffering is removed. You can go back to King Hezekiah and many, many examples.

If someone is suffering, if someone is sick, Paul told them, you who are abusing the fellow believers at the fellowship meals, for this reason, many are weakened sickly among you and many sleep. They even died the sin unto death because they would not acknowledge this sin against the brothers. If he has committed sins, he will be forgiven.

This forgiveness comes from the personal prayer of the one who is suffering and who is sick, not the prayers of the elders. Priests, popes, bishops cannot pray and get your sins forgiven. Never has happened, never will.

The Apostle Paul could pray for you all he wants. He couldn't get even one of your sins forgiven. It is personal acknowledgement that is the condition for that to take place.

And the anointing of oil, these associations with Old Testament ritual is what tells you that it belongs to the temporary time. Water baptism, part of the temporary time. Miraculous healing, part of the temporary time.

Anointing with oil, part of the temporary time. You can always find your temporary gifts, your supernatural manifestations that are a sign of the change because they tie back to the previous dispensation. Well, that's a little excursus on James chapter 5. We're going to go ahead and pause and take our break.

And when we come back, we're going to move forward in Exodus 14. But we're going to see that when Israel first comes out of Egypt, they have got no patience. They have no endurance.

God says, I can't lead you by the way of the Philistines because at the first sign of resistance, you'd unravel and fall apart. I'm going to take you a different way. And so He's going to take them down by Yom Suf, the Sea of Reeds.

And yet, even there, with the miraculous presence of God visible to them, they run out of patience. They run out of endurance. And this is going to be something God is going to have to develop in the nation over the course of the next four decades.

We don't want to take 40 years to develop our patience. We want to learn from the example of these that have been recorded for us and trust God. James says, look at your Word of God.

Look at your prophets. Look at Job and learn thereby. Don't make the mistakes that we see others making.

Let's pause here and take our break. When we come back, we're going to move smartly forward in Exodus 14 and on into Chapter 15.