



# James 5: Review

## PART II:

*Physical, spiritual (mental?) suffering  
& importance of prayer*

## PART I:

*Enduring suffering under the unrighteous  
in end times conditions (1-11)*



12 But above all, my brethren, do not swear, 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. 13 Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises.

## *James 5 Review*

1. Above all: truly important, ‘stop the practice of putting yourselves under oath’ [Wuest; Roy Smith, James #36 HHBC presentation, 9.24.23]
2. Do not ‘speak under the authority of the things God has made’ [Smith, ibid.]
3. Speak simply: your yes is a yes and your no is a no with no modifying qualifications.
  - a) *‘So that you may not fall under judgment’*: so that you may not be shown to be a hypocrite is the literal translation [Smith; ibid.]
4. ***‘Is anyone among you suffering?’***
  - a) The main theme of James is enduring patiently under trials and tribulations. Patient long-suffering is the aim if we are under the law of liberty abiding in Christ as we ought.
  - b) But at the end of the epistle, James addresses a struggling believer, one without strength, as Miles brought out in his lesson.
5. ‘Then he must pray’: an imperative command, no other option. As Miles said again, not for the trial to end, but the wisdom to patiently endure, as Jas. 1:5 also states: if you lack wisdom in a trial, you must (command) pray for it; and God doesn’t chide us for asking
6. ‘Sing Praises’ another imperative command, if you are in good courage in the midst of a tough trial, then praise God



14 Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; 15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

- What verses 14-15 are NOT: not a promise of physical healing by anointing by elders
- It is NOT: Roman Last Rites at death, the final unction by a priest with consecrated oil
- It IS: a positive imperative command to pray
- The anointing with oil in the early church: was a regular habit of good hygiene as Mat. 6:17 'Anoint your head and wash your face'
- SICK: does not rule out physical affliction, but can be soul suffering, spiritual suffering, mental affliction. Paul uses the same word the Greek *astheneo*, to be 'without strength'
- Miles: links *astheneo* to James' 'strengthen your hearts in 5:8; so a believer who is stricken with a weakness in enduring some ongoing trial [Miles Driedger, James 5:13-18 pt. II, #37 HHBC]
- ..... And what about taking this to mean that the sins committed by this believer led God to discipline him with physical ailments or even physical death as mentioned in v. 20? What about: I Cor. 11:29, 30? 'examine yourselves'... 'for this reason many among you are weak and sick, and a number sleep'; Ananias & Sapphira? Or Heb 12: 'for what son is there whom his father does not discipline'?
- One historical Note: in James we are in the apostolic era where healing gifts were still present....



16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. 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. 18 Then he prayed again, and the sky poured rain and the earth produced its fruit.

- From Vs. 16: confess your sins one to another: Personal offences one brother or sister to another should be faced. Merryman says the Critical Greek and Textus Receptus are different: one says confess 'sins' and one says 'the' sin.
- Note: since James is addressing the whole assembly here; [one to another] most likely physical healing is not in mind, but spiritual healing, as everyone will not be physically sick at one time. . . [Merryman]
- Wm. Kelly: "But God hears prayers with fatherly pleasure, and never fails to answer that which faith pours into His ears. It is faith, practical faith, which has been urged, faith exercised in energetic prayer." [Exposition of the Epistle of James p. 189]
- **Effective prayer:** is effective if you have in mind to be aligned with God's desires. Nearness to God is a key issue. Intimacy with God. A righteous man who is conditionally near God is near his position in God.
- **Hinderances to effective prayer: (A). Unconfessed sin/ not abiding in Christ** [Ps 66:18-20; Psa 32: 1-7; I Jn 1:8 – 2:2; Isa. 59:1-4; Is 1:13-15; Jas. 5:13-18; I Cor. 11:27-32], **(B). Not honoring your wife** [I Pet. 3:7]; **(C). Asking amiss with wrong motives** [Jas. 4:3]
- Main Point: prayer must be effectual



19 My brethren, if any among you strays from the truth and one turns him back, 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

- Believer A strays away from the truth, He wanders away from it like a ‘wandering star’, seduced by other doctrines. Believer B turns him back to the ‘word of truth’ [Jas. 1:18], [Roger Henderson: 10.15.23; James Study 5:18-19 #39. hollyhillsbiblechurch.org]
- Let him ***be knowing*** that he will save the sinning brother from death and cover a multitude of sins. [R. Henderson, *ibid.*]
- Constable says: represents the temporal destruction of the person, not his or her eternal damnation.
- But destruction of what? The body of the spiritual relationship with God.? Constable says it also could be the ‘whole person’
- Jimmy B. deftly point out that it means temporal spiritual loss of fellowship with the Father, falling from his position of grace, and needing a brother to come alongside him and lift him up out of the mire. This is excellent from our Pauline-lens perspective. . . .
- Many truth-seeking believers fall different ways here... Is only physical death the issue here? Or just spiritual death, or both?
- We can pose these exact questions to the man, James himself in glory someday....

# Part I: James 5: 1-11

1 Come now, you rich, **weep and howl for your miseries which are coming upon you.**

2 Your riches have rotted and your garments have become moth-eaten.

3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. **It is in the last days** that you have stored up your treasure!

4 Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.

5 You have lived luxuriously on the earth and led a life of wanton pleasure; **you have fattened your hearts in a day of slaughter.**

6 You have condemned and put to death the righteous man; he does not resist you.

7 **Therefore be patient, brethren, until the coming of the Lord.** The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.

8 **You too be patient; strengthen your hearts, for the coming of the Lord is near.**

9 Do not complain, brethren, against one another, so that you yourselves may not be judged; **behold, the Judge is standing right at the door(s).**

10 As an example, brethren, of **suffering and patience**, take the prophets who spoke in the name of the Lord.

11 **We count those blessed who endured.** You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.



### To the one who is rich, unjustly withholds wages and litigious:

Come now, you rich, weep and howl for your miseries which are coming upon you . . . It is in the last days that you have stored up your treasure! . . . **you have fattened your hearts in a day of slaughter.**

*James 5 Review*

### To the suffering, persecuted believer:

**Therefore be patient, brethren, until the coming of the Lord . . . . strengthen your hearts, for the coming of the Lord is near . . . Do not complain, brethren, against one another, so that you yourselves may not be judged; **behold, the Judge is standing right at the door(s).****

1. Above: the illustrations and modifying information is removed from the text of Chap. 5, verses 1-11
2. Note: the 'Last Days', Day of Judgment theme that James is (suddenly?) bringing up at the end of his letter
3. The Coming of the Lord is the ***parousia*** and is His appearance and then physical, abiding presence on the earth
  - a) End Times here, yes? Amen?
4. NEW INFORMATION: I did NOT address in my lesson on the above verses on 9.10.2023:
  - a) Acts 11: 27-30: Now at this time some prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius. And in the proportion that any of the disciples had means, each of them **determined to send a contribution for the relief of the brethren living in Judea.** And this they did, sending it in charge of Barnabas and Saul to the elders.



**To the one who is rich, unjustly withholds wages and litigious:**

Come now, you rich, weep and howl for your miseries which are coming upon you . . . It is in the last days that you have stored up your treasure! . . . **you have fattened your hearts** in a day of slaughter.

*James 5 Review*

**To the suffering, persecuted Jewish believer:**

**Therefore be patient, brethren, until the coming of the Lord . . . . strengthen your hearts, for the coming of the Lord is near . . . Do not complain, brethren, against one another, so that you yourselves may not be judged; **behold, the Judge is standing right at the door(s)**.**

5. Mitigating Circumstances: WHY the Jewish believers in the Jerusalem church (James' flock) were dispersed abroad: is also **FAMINE** (and persecution on top of that)
6. Paul: spent his whole ministry with the side project of collecting gifts for the churches in Judea as he states in: I Cor. 16:1-4, II Cor. 8:1-6; Rom. 15: 25-27
7. The Macedonian & Achaia churches, specifically the Thessalonians, were very gracious and carried the ball on the contributions for the saints at Jerusalem
8. This gives us more context as to why some of the saints packed up and moved abroad, and they were very poor, hungry and had to work for unscrupulous foreigners.
9. James: says wait patiently, abide under the trial; patient endurance under your physical and economic circumstances. Patient endurance under trial is the main theme of the epistle.
10. This is one of the **poikilos** trials that you encounter: many colors of trials, manifold and diverse. Count it all joy! (Jas. 1:2). God has a complete, Christ-like, conformed believer in view at the trial's end (1:4)





## End Times & Matthew 24 & James 5

## *James 5 Review*

MAT. 24:42-51

“Therefore be on the alert, for you do not know which day your Lord is coming. But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.

..... the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him in pieces and assign him a place with the hypocrites; in that place there will be **weeping and gnashing of teeth**.

Why are we going into Matthew 24?

Come now, you rich, **weep and howl** for your miseries which are coming upon you. (5:1)

James continues in 5:2 - 6:

Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. **It is in the last days that you have stored up your treasure! Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. You have condemned and put to death the righteous man; he does not resist you.**



## End Times & Matthew 24 & James 5

## James 5 Review

### JAMES 5: 3b. – 6:

It is in the last days that you have stored up your treasure! Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. You have condemned and put to death the righteous man; he does not resist you.

- What are the above verses similar to- or actually: *are?*
- **Count 1:** ‘you have stored up your treasure’; **Count 2:** the pay of the laborers of your fields have been withheld’; **Count 3:** ‘you have lived a luxuriously and led a life of wanton pleasure’; **Count 4:** you have fattened your hearts in the day of slaughter’; **Count 5:** ‘you have condemned the righteous man’; **Count 6:** ‘you have put him to death’
- KEEP IN MIND: these are downtrodden Jewish believers, crying out to the Lord about the situation
- What will He do about this?
- Behold, the Judge is standing right at the door(s) [Jas. 5:9]
- What court will this be?



## End Times & Matthew 24 & James 5

## *James 5 Review*

### MAT. 25: 31-33 & MAT. 25: 41-46

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left . . . .

. . . . “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; **I was a stranger**, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ These will go away into eternal punishment, but the righteous into eternal life.”

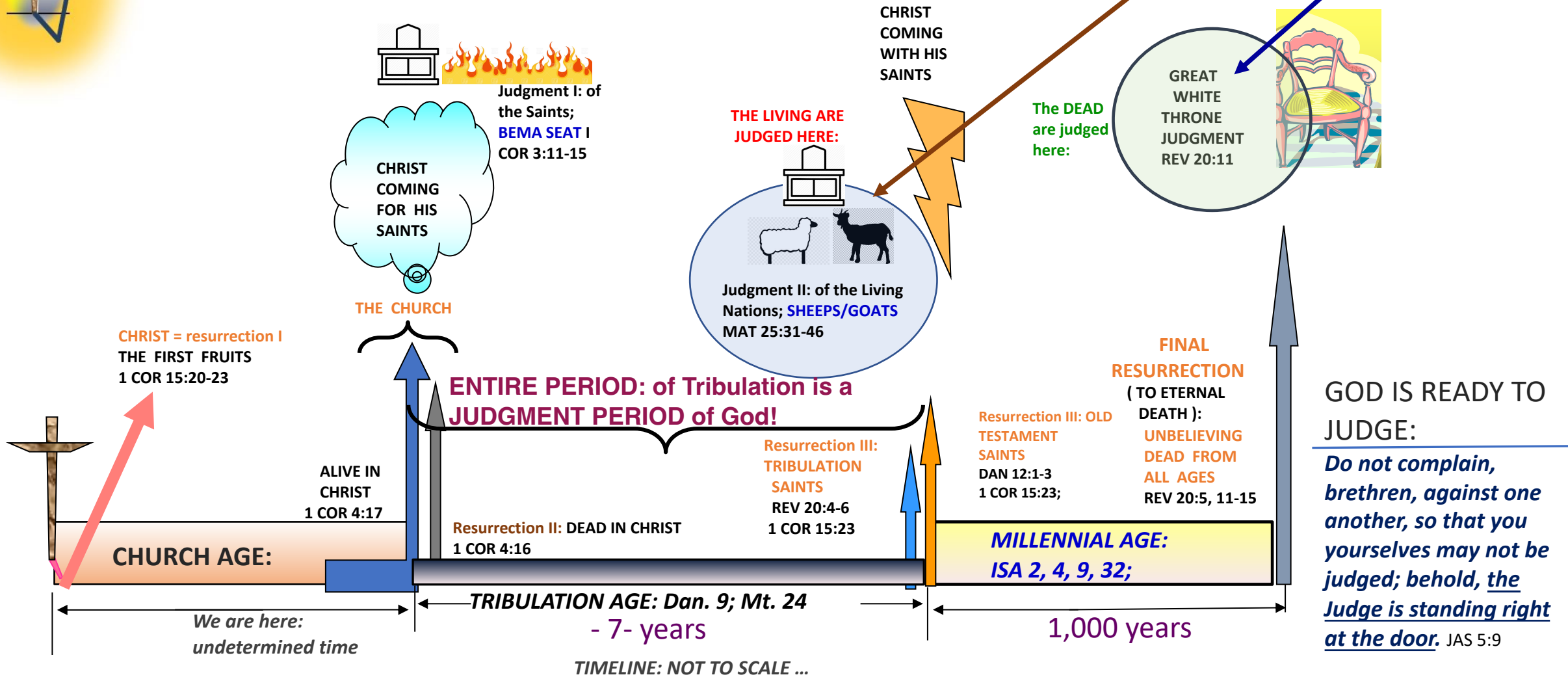
- Keep in mind: our Jewish believing diaspora are from a foreign land, they are hungry, escaping famine, they are poor . . .
- Can we without too much bending add: **‘when I harvested your fields and you did not pay me’?**

# I Peter 4:5

HHBC



5 but they will give account to Him who is ready to judge the living and the dead.





## End Times & Matthew 24 & James 5

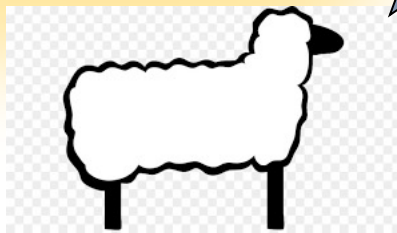
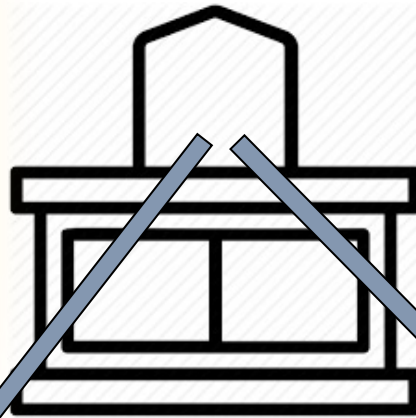
## James 5 Review

### MAT. 24: 32-27

“Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; so, you too, when you see all these things, recognize that He is near, right at the door. Truly I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but My words will not pass away. “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. For the coming of the Son of Man will be just like the days of Noah.

- Does anyone see anything jump out here?
- **James 5:9:** behold, the Judge is standing right at the door. [Noun; genitive; plural; feminine]
- Mat. 24:33: “recognize that He is near, right at the door.”: [Noun; dative; plural; feminine]
- In Roy’s 9.24.23 Lesson #36 he quoted Wuest’s amplified version: *The judge has taken His stand before the doors.*
- So, all of Jas. 5’s first 9 verses, seem to be alluding to the Mat. 25 Judgment by Christ of the living...





Judgment II: of the  
Living Nations;  
**SHEEPS/GOATS**  
MAT 25:31-46

