

Study of James / Spring Quarter 2011  
 Bellevue Church of Christ / Lesson 8

Why are the rich more susceptible to these crimes?

4 Crimes of the Wicked Rich (2-6)

1. Hoarding (2-3)
2. Fraud (4)
3. Indulgence (5)
4. Murder (6)

Is this section (1-6) addressed to wealthy "brothers?"  
 Isa 13-21  
 Ezek 25-32

3 Illustrations of Patience

1. The Farmer (7-9)
2. The Prophets (10)
3. Job (11)

Verbal "Finger-Crossing"  
 Matt 5:34-37

What would be the typical human reactions to these situations?

Illustration:

I Kings 17:1; 18:42-45

Whose sins?

Judgment

James 5:1-20 (ESV)

<sup>1</sup> Come now, you **rich**, weep and howl for the **miseries** that are coming upon you.

<sup>2</sup> Your riches have rotted and your garments are **moth-eaten**.

<sup>3</sup> Your gold and silver have **corroded**, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the **last days**. Matt 6:19-21

<sup>4</sup> Behold, the wages of the laborers who mowed your fields, which you kept back by **fraud**, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts.

<sup>5</sup> You have lived on the earth in **luxury** and in **self-indulgence**. You have **fattened your hearts** in a **day of slaughter**.

<sup>6</sup> You have **condemned and murdered the righteous person**. He does not resist you.

<sup>7</sup> Be **patient**, therefore, **brothers**, until the coming of the Lord. See how the **farmer** waits for the precious fruit of the earth, being patient about it, until it receives the *early and the late rains*.

<sup>8</sup> You also, be **patient**. Establish your hearts, for the coming of the Lord is at hand. Oct/Nov - April/May

<sup>9</sup> Do not grumble against one another, **brothers**, so that you may not be judged; behold, the Judge is standing at the **door**.

<sup>10</sup> As an example of *suffering and patience*, **brothers**, take the **prophets** who spoke in the name of the Lord.

<sup>11</sup> Behold, we consider those blessed who remained **steadfast**. You have heard of the *steadfastness of Job*, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

<sup>12</sup> But above all, my **brothers**, **do not swear**, either *by heaven or by earth* or by any other oath, but *let your "yes" be yes and your "no" be no*, so that you may not fall under condemnation.

<sup>13</sup> Is anyone among you *suffering*? Let him **pray**. Is anyone *cheerful*? Let him **sing praise**.

<sup>14</sup> 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.

<sup>15</sup> And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has **committed sins**, he will be forgiven. I Cor 11:30

<sup>16</sup> Therefore, *confess your sins* to one another and pray for one another, that you may be healed. The prayer of a righteous person **has great power as it is working**.

<sup>17</sup> Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.

<sup>18</sup> Then he prayed again, and heaven gave rain, and the earth bore its fruit.

<sup>19</sup> My **brothers**, if anyone among you *wanders from the truth* and someone brings him back,

<sup>20</sup> let him know that whoever brings back a sinner from his wandering will **save his soul from death** and will *cover a multitude of sins*.

What is the difference in "weep and howl" here and "Be wretched and mourn and weep" in James 4:9

"Last Days" - Last way in which God deals with man. From Christ's birth until his return.  
 (Heb 1:1-2; I John 2:18)

What is the evidence of these crimes?

Judgment Jer 12:3

Who are some examples?  
 James 4:2

(James 1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12, 19)

Jeremiah - 20:2; 32:2; 38:6

Steadfast in trial - James 1:12  
 -Job 1:21-22; 2:10; 13:15; 19:25-27

Medicine or Sacrament?

Gr - ἀλείφω / **aleiphō**  
 Lit:  
 -"to daub" or  
 -"to smear"

Not - χρίω / **chrīō**  
 Lit: "to anoint"

-Isa 1:6  
 -Luke 10:34  
 -Josephus (Antiq. XVII, 172 [vi. 5])

Is it possible to fall away from God's saving truth?

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

**Questions for Discussion**

***Warning to the Wicked Rich***

What does James declare is coming upon the rich? (vv. 1)

What four crimes of the rich are listed here? Explain why each one of these actions will receive judgment? (vv. 2-6)

1. \_\_\_\_\_ (vv. 2-3) – What does James say will testify to this crime? He says that this same thing will “eat your flesh like fire.” What is this illustrating?
  
2. \_\_\_\_\_ (v. 4) – What cries out their guilt of this crime? How does this crime relate to the first?
  
3. \_\_\_\_\_ (v. 5) – What are some real-world examples of this crime today?
  
4. \_\_\_\_\_ (v. 6) – Is this to be taken literally or figuratively? What are some examples of this crime in scripture? What two things mentioned drive home the bluntness of James’ indictment?

What things make the rich person susceptible to such crimes?

Is James addressing this section to wealthy “brothers?” (v. 5:7)

***Patience and Perseverance in Suffering (7-11)***

What are the Christians to do in response to the oppression of the rich? What is our ultimate motivation in standing firm in the midst of oppression? (vv. 7-11)

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

What three examples does James provide to encourage patience? (vv. 7-11)

***Concerning Oaths (12; Matt 5:34-37)***

What type of oath taking is James speaking against? Is he condemning all oaths? (v. 12)

***Concerning Prayer (13-18)***

What does James encourage one to do when suffering? When cheerful? (v. 13)

What is one who is sick to do? What are the elders to do? (v. 14)

Is this "anointing with oil" sacramental or medicinal? (v. 14)

What will save (or heal) the sick? Who will raise him up? (v. 15)

What if the one who is sick has committed sins? Is James suggesting that some sickness is the result of our sin? (v. 15; I Cor 11:30)

What are Christians to do if they have sinned against another? If sickness is present? Why? (v. 16)

What does James say is powerful and effective? Who is a good illustration of this? (vv. 16-18)

***Those Who Wander Away (19-20)***

What two things happen when one turns a sinner from the error of his way? Whose sins are being covered? (vv. 19-20)

**Study of James / Spring Quarter 2011  
Bellevue Church of Christ / Lesson 8**

**Wicked Rich**

**James 4:9 (ESV)**

<sup>9</sup> Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.

**Hebrews 1:1-2 (ESV)**

<sup>1</sup> Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

**1 John 2:18 (ESV)**

<sup>18</sup> Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.

**Matthew 6:19-21 (ESV)**

<sup>19</sup> "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

**Jeremiah 12:3 (ESV)**

<sup>3</sup> But you, O Lord, know me; you see me, and test my heart toward you. Pull them out like sheep for the slaughter, and set them apart for the day of slaughter.

**James 4:2 (ESV)**

<sup>2</sup> You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask.

**Suffering Prophet – Jeremiah**

**Jeremiah 20:2 (ESV)**

<sup>2</sup> Then Pashhur beat Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin Gate of the house of the Lord.

**Jeremiah 32:2 (ESV)**

<sup>2</sup> At that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard that was in the palace of the king of Judah.

**Jeremiah 38:6 (ESV)**

<sup>6</sup> So they took Jeremiah and cast him into the cistern of Malchiah, the king's son, which was in the court of the guard, letting Jeremiah down by ropes. And there was no water in the cistern, but only mud, and Jeremiah sank in the mud.

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

**Steadfast in Trial – Job**

**James 1:12 (ESV)**

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

**Job 1:21-22 (ESV)**

<sup>21</sup> And he said, “Naked I came from my mother’s womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.” <sup>22</sup> In all this Job did not sin or charge God with wrong.

**Job 2:10 (ESV)**

<sup>10</sup> But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?” In all this Job did not sin with his lips.

**Job 13:15 (ESV)**

<sup>15</sup> Though he slay me, I will hope in him; yet I will argue my ways to his face.

**Job 19:25-27 (ESV)**

<sup>25</sup> For I know that my Redeemer lives, and at the last he will stand upon the earth. <sup>26</sup> And after my skin has been thus destroyed, yet in my flesh I shall see God, <sup>27</sup> whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

**Verbal Finger Crossing**

**Matthew 5:33-37 (ESV)**

<sup>33</sup> “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ <sup>34</sup> But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, <sup>35</sup> or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. <sup>36</sup> And do not take an oath by your head, for you cannot make one hair white or black. <sup>37</sup> Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

**Prayer for the Sick**

**1 Corinthians 11:29-30 (ESV)**

<sup>29</sup> For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. <sup>30</sup> That is why many of you are weak and ill, and some have died.

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

Greek NASB Number: 218b

**Greek Word:** ἀλείφω

**Transliterated Word:** *aleiphô*

**Root:** from the same root as aleô *lipos* (fat, oil);

**Definition:** to anoint:--

**List of English Words and Number of Times Used**

anoint (3),  
anointed (3),  
anointing (3).<sup>1</sup>

Greek NASB Number: 5548

**Greek Word:** χρίω

**Transliterated Word:** *chriô*

**Root:** a prim. word;

**Definition:** to anoint:--

**List of English Words and Number of Times Used**

anointed (5).<sup>2</sup>

**Isaiah 1:6 (ESV)**

<sup>6</sup>From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds; they are not pressed out or bound up or softened with oil.

**Luke 10:34 (ESV)**

<sup>34</sup>He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

**Josephus (Antiquities XVII, 172 [vi. 5])**

5. But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other. His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his stench to an insufferable degree. It was said by those

---

<sup>1</sup> New American Standard Exhaustive Concordance of the Bible.

<sup>2</sup> New American Standard Exhaustive Concordance of the Bible.

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

who pretended to divine, and who were endued with wisdom to foretell such things, that God inflicted this punishment on the king on account of his great impiety; yet was he still in hopes of recovering, though his afflictions seemed greater than any one could bear. He also sent for physicians, and did not refuse to follow what they prescribed for his assistance, and went beyond the river Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphaltiris. And when the physicians once thought fit to have him bathed in a vessel full of oil, it was supposed that he was just dying; but upon the lamentable cries of his domestics, he revived; and having no longer the least hopes of recovering, he gave order that every soldier should be paid fifty drachmae; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that had afforded ground for accusations; and when they were come, he ordered them to be all shut up in the hippodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them: "I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death." For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only. He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral. So he deplored his condition, with tears in his eyes, and obtestated them by the kindness due from them, as of his kindred, and by the faith they owed to God, and begged of them that they would not hinder him of this honorable mourning at his funeral. So they promised him not to transgress his commands.<sup>3</sup>

---

<sup>3</sup> The Works of Flavius Josephus.

**Study of James / Spring Quarter 2011**  
**Bellevue Church of Christ / Lesson 8**

**1 Kings 17:1 (ESV)**

<sup>1</sup> Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, “As the Lord, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.”

**1 Kings 18:41-46 (ESV)**

<sup>41</sup> And Elijah said to Ahab, “Go up, eat and drink, for there is a sound of the rushing of rain.” <sup>42</sup> So Ahab went up to eat and to drink. And Elijah went up to the top of Mount Carmel. And he bowed himself down on the earth and put his face between his knees. <sup>43</sup> And he said to his servant, “Go up now, look toward the sea.” And he went up and looked and said, “There is nothing.” And he said, “Go again,” seven times. <sup>44</sup> And at the seventh time he said, “Behold, a little cloud like a man’s hand is rising from the sea.” And he said, “Go up, say to Ahab, ‘Prepare your chariot and go down, lest the rain stop you.’ ” <sup>45</sup> And in a little while the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. <sup>46</sup> And the hand of the Lord was on Elijah, and he gathered up his garment and ran before Ahab to the entrance of Jezreel.