

THIS WEEK'S STUDY: 8/7-8/2023 *James Chapter 5*

Classroom Location and Zoom – Sign In information, below at end of the notes;

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OPENING PRAYER

THIS WEEK: Chapter Five – Rich Oppressors Will be Judged (vs. 1-6); Be Patient and Persevering - Wait Til He comes (vs. 7-12); Pray Til He Comes (vs. 13-18); Bring Back the Erring One (vs. 19-20)!

Review:

Chapter One – Profiting from Trials; Perspective of rich and poor; Loving God Under Trials: Qualities needed in trials; Be doers of the word and not hearers only!

Chapter Two – Beware of personal favoritism; Faith without works is dead!

Chapter Three – Warning to Teachers; The Untamable Tongue; Heavenly Versus Demonic Wisdom!

Chapter Four - Pride Promotes Strife; Humility Cures Worldliness; Do Not Judge a Brother; Do Not Boast About Tomorrow – “If the Lord wills!”

Warning to the Wicked Rich (vs. 1-12)

Jas 5:1 Come now, you rich, weep and howl for your miseries that are coming upon you!

- **James begins the fifth chapter with a warning to the rich, who have gained their riches by fraudulent means.** He is rebuking them for the riches that they have laid up through fraud, by taking advantage of the poor and the powerless in order to become rich. Notice in these first six verses, there is no addressing the brethren.
- **He said, *Come now, you rich, weep and howl for your miseries that are coming upon you!*** It's interesting how the Bible takes up for the poor and condemns the rich who would oppress the poor. Here is another one of those places in the Bible where the issue is brought up. Many people have riches that are ill-gotten gain. He is saying, if you knew what was coming your way because of this, in judgment from God, you would begin even now to *weep and howl!* James is telling all of us Christians, not to envy the wicked rich.
- **Jesus said, (Mar 10:24) *And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God!*** It's actually easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven. The disciples were so shocked! They said, Lord, who then can be saved? Jesus said, with man it's impossible, but with God all things are possible. So the warning to the rich, the miseries are going to come upon you.

Jas 5:2 Your riches are corrupted (rotted), and your garments are moth-eaten.

- **Now the riches were usually represented by the store** of corn and grain. The wealthy person had great barns filled with corn and grain. That was representing your riches. He said here, your riches will be rotted. Your grain, your storage of corn and grain will rot.
- **He said, *your garments are moth-eaten. Another means of demonstrating riches was in the apparel.*** There are several passages of Scripture that speak about the riches in their goodly apparel. Paul is his declaration said, (Act 20:33) *I have coveted no one's silver or gold or apparel.* Because riches were often times manifested in the wardrobe. The rich have such large wardrobe, that rather than frequently wearing their garments, they were in effect hoarded, stored away, and eaten by moths. James says *your garments are moth-eaten.*

Jas 5:3 Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

- ***Your gold and silver are corroded.*** The Bible tells us of day that is coming during the Great Tribulation when there will be a tremendous famine here on the earth. It follows the wars that will be coming. These

wars that are coming will probably involve nuclear weapons. The tragic aftermath of a nuclear war will be the radioactive fallout that will destroy and make the crops inedible.

- **We recall the meltdown of the Chernobyl atomic power** plant there near Kiev in 1986. The result was this release of radiation that blanketed Europe. They had to plow under many of the crops. Of course the cattle feeding on the grasses and all, the radio activity had a tremendous side effect in the food chain. You can imagine what would happen in a worldwide type of a nuclear war on the food chain. How it would be contaminated by the radioactivity. So that the famine that will result from these wars there in Revelation, chapter six, in the opening of the first three seals, the famine that will ensue from this will drive up the cost of food so that a loaf of bread will cost you a bag of gold. The real value will be in the person who has wheat that has not been contaminated by the radioactive fallout. All of your gold will be spent for food. *Your riches are corrupted*, and your grain is rotted. Your garments are moth-eaten and your gold and silver are corroded.
- **And their corrosion will be a witness against you.** Now we know that gold and silver are base metals and thus they do not rust, but he is talking about the rust in the sense that things corrode. But when gold and silver coins are stored rather than being used, their shiny surface disappears.
- **And will eat your flesh like fire. You have heaped up treasure in the last days.** Those that are heaping together, hoping to, you know, survive in these last days. Then he rebukes them because of the ill-gotten gain—the way they have gotten their gain. They have amassed so much wealth, which is just sitting there being corroded, when what they should be doing as good stewards, is getting their wealth in circulation to help others, especially the poor, rather than just sitting on it, doing nothing with it! Do not hoard your riches!

Jas 5:4 Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth (Lord of Hosts/the Lord of the armies.)

- **Here is the real problem, which is the way they have accumulated their wealth by defrauding** the worker, the reapers, robbing them of what they have worked so hard to earn. Throughout the Bible, God is very interested in the impoverished person, the poor person. In the law, God made several provisions for them. In those days there was no middle class. There were the very rich and the very poor. The rich seemed to care nothing for the poor. The poor just sort of subsisted and survived just almost day by day. Thus, the Scriptures ordered the rich to pay daily wages because usually the person depended on the wage that they received that day for food that night, for their families. So there were several passages of Scripture that dealt with the importance of paying the wages that were due on a daily basis. (**Deu 24:15**) Each day you shall give him his wages, and not let the sun go down on it, for he is poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you. So paying the wages. The man is working hard all day, setting his mind upon the wages that he will get in the evening, so he can buy enough food to feed the family that night.
- **In (Lev 19:13) 'You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.** In (**Jer 22:13**) *"Woe to him who builds his house by unrighteousness And his chambers by injustice, Who uses his neighbor's service without wages And gives him nothing for his work.* Surely the Bible does deal with social issues and the defense of the poor.

Jas 5:5 You have lived on the earth in pleasure (self-indulgence) **and luxury; you have fattened your hearts as in a day of slaughter.**

- **You have been fattened for the slaughter, like fattened cattle ready to be slaughtered,** the rich that James condemns had indulged themselves to the limit. This is a vivid depiction of divine judgment, comparing the overindulgent rich to fattened cattle.

Jas 5:6 You have condemned, you have murdered the just (innocent); **he does not resist you.**

- **That is the kind of wealth that James is speaking out against.** Those who would oppress the poor and have ill-gotten gains. (**Pro 30:8**) *Remove falsehood and lies far from me; Give me neither poverty nor riches—Feed me with the food allotted to me;*
- **You have condemned, you have murdered the just,** describing the next step in the sinful progression of the

rich. Hoarding led to fraud, which led to self-indulgence. Finally, that overindulgence has consumed the rich to the point that they will do anything to sustain their lifestyle. Condemned comes from a word meaning "to sentence." The implication is that the rich were using the courts to commit judicial murder.

Patience and Persevering in Suffering - Wait Til He comes (vs. 7-12)

Jas 5:7 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.

- **Now, having dealt with them, now he turns the subject to the coming again of the Lord.** These people in the last days have heaped up their riches, but they're not going to be of much value when the Great Tribulation comes.
- ***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.*** Now most of the farming over there is called dry farming. That is they did not have irrigation systems in Israel, but they depended upon the rain. The land is interesting over there in that their rains usually begin somewhere in November. It was after the early rains; they would sow their grains. They would depend upon the early rains to cause the seed to germinate. Then they seemed to have sort of a period of dryness in which the grain has an opportunity to grow, not much rain during December and January. But the rains begin again, the latter rains, in February and March, which then bring on the grain to its full production. So they would wait for those latter rains.
- **It is interesting that for many years the weather patterns changed.** For hundreds of years, during the time that the people of Israel were in exile throughout the world, these weather patterns of early and latter rains, seemed to cease. Thus, the land became very barren. It was very unproductive as far as fruit was concerned. But the interesting thing is that having returned to the land, there are now again the early and the latter rains. The crops that are produced there are really phenomenal.
- **They do attribute the early and latter rains to the change of the weather patterns and to the fact that they have planted so many trees** throughout the land. They believe that the many, many forests that they now have there, have again created the former and the latter rains. Whether or not that is so or it's just the hand of God is, I suppose, a matter of opinion. At least they again do have the weather cycles that they had in Biblical times. It has helped Israel to become the fourth largest exporter of fruit and vegetables of any nation in the world. And it's probably not any bigger than New Jersey. It is quite an amazing thing for them to produce so much fruit and other types of produce to fill the markets of Europe, especially in the wintertime with the products from Israel!
- **So the Lord is like a good farmer. He waits for the former and the latter rains,** as He waits for the precious fruit of the earth. He has much patience for it. He is talking about the coming of the Lord. James is giving you the reason why the Lord hasn't come, already. He is waiting for the precious fruit of the earth!
- **There seems to be a spiritual kind of a sequel.** And the former rain would refer to the power of the Holy Spirit, manifested through the church in the Book of Acts, as the Spirit was poured upon the church and its ministry was so dynamic in reaching the world with the gospel of Jesus Christ.
- **There is, it would seem, a hope at least, and a promise that in the last days, (Joe 2:28-29)** *"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. [29] And also on My menservants and on My maidservants I will pour out My Spirit in those days.* It will be like the last ingathering of the harvest. One final reaping of the harvest of the earth. Then the Lord will bring to an end the blasphemies, the rebellion of man, and He will set up His kingdom here upon the earth!
- **So the precious fruit of harvest are those souls who receive Jesus Christ as the Lord and Savior** of their lives. They come into the family of God. The Lord has patience, as far as the coming again of Jesus, and the establishing of the kingdom. Thus, James enjoins us to also be patient.

Jas 5:8 You also be patient. Establish your hearts* (stand firm without wavering), ***for the coming of the Lord is at hand.**

- ***You also be patient. Establish your hearts.*** Be firm in the faith! A call for an unyielding, firm courage and commitment. James exhorts and encourages those about to collapse under the weight of persecution to shore up their hearts with the hope of the second coming.
- ***For the coming of the Lord is at hand.*** Paul said in (Rom 13:11) *And do this, knowing the time, that now*

it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. We do not know, and it is God's intent that we don't know the time that Jesus is going to come for His church. But the Lord exhorts us to be patient and to wait and to be ready for His return! So the coming of the Lord draws nigh. We are one day to the closer to the return of Jesus Christ, than we were yesterday! And the Lord is coming again! That is an assured thing in the Word of God!

Jas 5:9 Do not grumble (groan, murmur, complain) **against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!**

- **Again, the idea of the Lord's coming, and He is standing at the door.** Jesus, in talking about His coming again, giving signs that would indicate that we are getting close to His coming, said, when you see these things begin to come to pass, then look up, and lift up your head. (Mat 24:33) So you also, when you see all these things, know that it is near—at the doors! For your redemption is drawing close. The judge is at the door. So, don't be a complainer. Don't be a grumbler! The Lord just hates complaining and grumbling because He takes that personally, as though you're complaining against Him, because He orders your life. He's in charge of the circumstances.
- **The children of Israel with their murmuring in the wilderness, they were murmuring against God!** God took it personally! They were murmuring against the provisions that God had made! God has been so good! Rather than looking at the negative aspects and complaining about those things that sort of irritate you or trouble you, it's so easy to forget how much God has done for you! It's so easy to overlook the tremendous blessings that God has bestowed upon us, because something was done. I don't like the way they did that; you know. That becomes the main focus in our minds, and it causes us to lose the joy of the blessings that God has bestowed! So the warning against grumbling and against complaining. (*Num 11:1*) Now when the people complained, it displeased the LORD; for the LORD heard it, and His anger was aroused. So the fire of the LORD burned among them, and consumed some in the outskirts of the camp.

Jas 5:10 *My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.*

- **One of the most hazardous professions in the world was being a prophet.** The “workmen's comp” insurance on prophets was probably higher than any other category because they were always being persecuted. People didn't want to hear what God had to say because God was usually not too happy with the way the people were living and the prophets would tell them that. Then they would get angry at the prophets for speaking to them the truths of God. Rather than listening and hearkening to the things that God was saying, they would just get angry at the messenger of God, and would persecute them.
- **Stephen, in giving his defense counsel, rehearsed for them the history of their nation.** They were always so proud of “our fathers.” They would talk about “our fathers” and the traditions were deeply engrained. Their national pride—well, “our fathers.” He began to speak to them about their fathers. But he began to burst the bubble, the illusion that their fathers were perfect. He begins to point out the imperfection, which made them so angry, they gnashed upon him with their teeth. They just---grrrrr.
- **They stoned him to death! But he had just said to them, which of the prophets have your fathers not persecuted?** Name one of the prophets that wasn't persecuted by “your fathers.” He said you're worse than your fathers, because you put to death the One that the prophets were saying, was going to come! That's when they got so angry, they gnashed their teeth. They took him out and stoned him to death!
- **So one more prophet stoned! But they had done that historically.** You read there in Hebrews, chapter eleven, when it talks about the men of faith of the Old Testament. How that they were persecuted. How that they lived often times in the wilderness. How that they were destitute. How they were slain with the sword. How they were sawn asunder and all. He said, men, of whom the world was not worthy. Do you think you have it badly? Just look at the prophets as an example of those who have suffered affliction for the cause of Christ, being a prophet of God, as an example for patience, the waiting on God, to fulfill His promises. They were persecuted the most by God's people!
- **Abraham, an example of suffering and patience. Look how long Abraham waited for God** to keep His promise to give him a son! God had promised that He would give him a son. But he was years in waiting for God to fulfill that promise. The area where we so often fail is the area of patience, as we wait for God to keep His word and to keep His promises to us.

Jas 5:11 *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.*

- **He points out, one man, Job, as a classic example of patience, enduring the affliction, things coming on him so fast** and of all of the hardships that he went through, but how that God was so gracious and merciful in the end. The end of the story is one of tremendous blessing. God gave him greater riches than he ever had, doubling everything he had previously! (**Job 42:10**) *And the LORD restored Job's losses when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before.* More children and the end of Job's story is glorious because he patiently went through the hardships and the sufferings that were laid upon him.
- **That the Lord is very compassionate and merciful:** The compassion and mercy of God often seem far away in times of trial. But we have great examples! Consider Job, who is a great encouragement to those who, by our patient endurance, see the goodness of God in the land of the living. (**Neh 9:31**) *Nevertheless in Your great mercy You did not utterly consume them nor forsake them; For You are God, gracious and merciful.* (**Psa 27:13-14**) *I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living. [14] Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!*

Jas 5:12 *But above all, my brethren, do not swear (as far as taking oaths), 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.*

- **Jesus said much the same, where He brings up the subject of taking oaths** to verify that you are seeking the truth. Usually an oath is taken when a person doubts your word. They will ask you to swear to what you say is true. When you swear by an oath, it sort of puts to end, all controversy. It is to stop the argument. I swear by heaven, and of course there are people who say, I swear to you by God, you know. Well, he says don't do that! You don't have to do that. Be a person of your word! So that people can trust what you say. When you say yes, then do it! If you say no, then stand by it! **But let your "Yes" be "Yes," and your "No," "No," lest you fall into judgment.** Jesus said, anything more than this, is sinful. So the importance of honoring your word. (**Mat 5:34-37**) *But I say to you, do not swear at all: neither by heaven, for it is God's throne; [35] nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. [36] Nor shall you swear by your head, because you cannot make one hair white or black. [37] But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.*
- **The mother was getting after her little son the other day.** She said, did you practice the piano for an hour? He said yes I did! She said, son, how can you say that when I know you didn't practice the piano today? He said, you didn't say, today. You just said did I practice the piano? And I did—last week. She said, well, what am I going to do with you? He said what are you going to do with the president? But you see, your yes has to be a yes. Your no has to be a no. There shouldn't be deception, because people then can't trust you.
- **In this country our whole legal jurisprudence system is established on a person taking an oath** to tell the truth, the whole truth and nothing but the truth, so help you God! They've left off that last part now. But you swear to tell the truth. If you have sworn to tell the truth and the whole truth, and you fail to do so, then how can we ever determine what is factual or not? If a person can swear, take an oath, that they are going to tell you the truth and the whole truth, and yet they don't. They withhold. They deceive. You see, our whole court system fails.
- **Now James is warning against that. He is saying, don't swear by heaven or by the earth, nor by any other oath—Boy Scout honor, mother's honor or whatever.** *But let your yes be a yes! Let your no be a no! Lest you fall into judgment.*

The Prayer of Faith - Pray Til He Comes (vs. 13-18)

Jas 5:13 *Is anyone (singular) among you suffering (in trouble)? Let him pray. Is anyone cheerful? Let him sing psalms.*

- **Is any among you suffering? Let him pray. It seems that he does make a distinction** here between suffering and sicknesses. Sufferings or afflictions could be instruments of God for corrective purposes in our lives. Sometimes God allows us to be afflicted. In (**Heb 12:5-8**) *And you have forgotten the*

exhortation which speaks to you as to sons: "MY SON, DO NOT DESPISE THE CHASTENING OF THE LORD, NOR BE DISCOURAGED WHEN YOU ARE REBUKED BY HIM; [6] FOR WHOM THE LORD LOVES HE CHASTENS, AND SCOURGES EVERY SON WHOM HE RECEIVES." [7] *If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?* [8] *But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.* The purpose is to deal with issues in our lives. Thus, if I am suffering from afflictions. If I am experiencing an affliction, God is dealing with me over a certain issue, then I'm to pray! I'm to seek God! I am to make things right with God on this issue!

- **Is any cheerful? Let him sing psalms.** Singing is and always has been a very wonderful and important part of the church. Our singing praises, Paul said in (*Eph 5:19*) *speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.* When you gather together, one has a Psalm, another a hymn and so forth. Then he talks about singing praises and making melody in your heart to the Lord.
- **Singing is such an important part of our worship of God.** As you are happy, you are cheerful, God has done some glorious things! Just sing psalms to the Lord! Sing praises to Him!

Jas 5:14 *Is anyone among you sick* (infirm, bedbound)? **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.**

- **Is any sick among you?** We're living in a germ filled world. It is difficult to escape some of the viruses. Often a person does become sick. This verse seems to refer to anyone so sick they cannot leave their bed.
- **Then 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:** Now the prayer for the sick is something that was practiced in the early church. We do find, of course, in the ministry of Jesus, the healing of the sick. It was very common. But then also in the Book of Acts, how they brought the sick to the apostles. Many miracles were wrought through prayer for those that were sick. Also in (*Mar 6:13*) *And they cast out many demons, and anointed with oil many who were sick, and healed them.*
- **Notice that there is a duty imposed upon the person who is sick.** And that is to call for the elders of the church. A lot of times when a person has been sick, they show up later, all upset. I was sick for two weeks and no one called on me! We didn't know you were sick! You see, it's the duty of the sick person to call for the elders of the church.
- **It was an important part of the early church.** There is a law of Scriptural interpretation that says, if it was taught by Jesus, if it was practiced in the Book of Acts, and if you have teaching on it in the epistles, then we accept it for general church practice through the church's history. Now much of the church no longer practices prayer for the sick, saying that all ceased with the apostles.
- **There is an interesting book called the Ministry of Healing by A.B. Simpson,** one of the founders of the Christian Missionary and Alliance Church. He says that through the history of the church, in so many of the great movements of God throughout the history of the church, they were accompanied by people being healed by the laying on of hands.
- **There is much concerning healing that we don't understand.** We don't understand why God doesn't heal everybody. There are those who come along and declare that God will heal everybody and if you're not healed, then there is sin in your life. They are sort of like Job's comforters. You don't have enough faith, or you allow the negative thoughts to come into your mind. Maybe you made a negative confession. Maybe you said, I'm sick. And you are what you say. There are all of these crazy, unscriptural, weird, ideas, and false ideas concerning healing.
- **Not everybody is healed. Why we are not healed, we don't know.** It is manifestly wrong to say that there is some sin in their life or that they are lacking in faith or something of that nature. We just don't know. God has chosen not to heal them.
- **Paul wasn't healed! But he received the answer to his prayer.** (*2Co 12:7-9*) *And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. [8] Concerning this thing I pleaded with the Lord three times that it might depart from me. [9] And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.* When three times he prayed for the healing, God finally said, My grace is sufficient for you. My strength is made perfect in your weakness.

- **Elisha, the prophet was probably the man in the Old Testament, through whom God performed more miracles than anybody else.** He had asked for a double portion of Elijah's mantle. And it fell upon him. There are twice as many miracles recorded in the ministry of Elisha than there was with Elijah. But you have that interesting passage of Scripture, (*2Ki 13:14a*) *Elisha had become sick with the illness of which he would die.* Yet we see the tremendous power that this man possessed in prayer! So why God doesn't heal everybody, we don't know. That is God's business. We do know that all who sin shall surely die, (*Eze 18:20a*) *The soul who sins shall die,* and that we read in (*Rom 3:23*) *for all have sinned and fall short of the glory of God.* But our business is to pray for the sick.

Jas 5:15 And the prayer of faith (offered in faith) will save the sick, and the Lord will raise him up. And if (since) he has committed sins, he will be forgiven.

- **Now there are some sicknesses that are directly attributable to sin.** There are certain venereal diseases that are usually contracted through fornication or illicit sexual relationships. Thus, there is a direct tie between the sin and the healing.
- **There was a man brought to Jesus by his friends, who had palsy.** (*Mar 2:3-5*) *Then they came to Him, bringing a paralytic who was carried by four men. [4] And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. [5] When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."*
- **Jesus, looking at the man, said, your sins are forgiven.** I imagine his buddies on the roof were upset! Lord, we didn't tear the roof up so you could forgive his sin. We want our friend to party with us again. We want him healed.
- **The Pharisees who were there had a very negative reaction.** They said who does this man think he is, saying your sins are forgiven? Only God can forgive sin? They were correct in their assessment. Only God can forgive sins. Jesus was just proving that He was God! He said, what is easier to say, your sins are forgiven or to rise, take up your bed and walk? Naturally, it's easier to say, your sins are forgiven. But you can't prove it. You can't show it. You can't demonstrate it. So it's an easy thing to say. But if you say, rise, take up your cot and walk, if the fellow just lies there, you say, no, that guy's a fraud! But if the guy rises, takes his cot and walks, then you say, oh wait a minute! What's going on here? There's power in that man's word! So Jesus said, what's easier to say, your sins are forgiven? Or rise, take up your bed and walk? But that you might know that the Son of Man has power on earth to forgive sin or that you might know that I am God! He then said to the man with the palsy, rise, take up your bed and walk.
- **Now, as far as this man was concerned, who had the palsy, to hear the words, your sins are forgiven.** I imagine it caused his heart to leap for joy! Because don't you know that if you had committed, say the sin of fornication, or you gone to a prostitute, you had contacted syphilis, and you were in the final stages. Of course they didn't have penicillin and other drugs to treat it in those days, and it went its course until you went insane and died. Don't you know that as this disease was progressing in his body, that he was tormented and tortured by that experience that he'd had with the prostitute, where he became infected? As he would lie there, day after day, deteriorating, don't you know that just plagued his mind? Why? How could I have done it? That's was so stupid! Why? Why? Why? It would have just absolutely plagued him.
- **For Jesus to say, your sin's are forgiven!** This heavy load of guilt, the shame, the disgrace, lifted! As David said, oh how happy is the man whose transgression is forgiven, whose sins have been covered! Often in the Scripture, there was a relationship between the sickness and sin. But that isn't always so, and it is absolutely wrong and ludicrous to make that assumption when a person is sick, that they are suffering as a result of some sin. It's some punishment of God for sin in their life. God help us! If that were so, none of us would be here tonight. We'd all be home sick.
- **There must be faith both in the person praying and in the person prayed for.** In a time of sickness, it is not the cold and formal prayer that is effectual, but the prayer of faith.

Jas 5:16 Confess your trespasses (sins) to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

- **Confess your trespasses to one another, But be careful to whom you confess them.**
- **Three pastors had gone on a retreat.** As they were rooming together, they decided, here in James, confess your faults one to another. Pray for one another that you might be healed. The first pastor confessed to a

problem with alcohol. How that he kept a bottle even stashed in his desk at the church. And the real problem that he had with it. The second pastor confessed to a problem that he had with women. He was having an affair. They turned to the third and they said, what about you brother? He said, well, I have a real problem with gossip, and I can't wait to get out of here and tell somebody! So be careful to whom you confess!

- **Then this glorious promise!** --*The effective, fervent prayer of a righteous man avails much!* Effective, fervent--the fervent prayer. The prayer that's from the heart. The prayer that often rises out of desperation, out of tremendous need! Too much of our prayer is not effective simply because it is not *fervent*. We offer our prayer in a casual lukewarm kind of way, indicating that we really don't care all that much about it! It is not profitable to ask God to care about something that we care very little about. Effective prayer must be *fervent*, not because we are trying to persuade God, but because we strongly want, what God wants, that our heart is *fervent* for the things for which He is *fervent*!
- **The effective fervent prayer of a righteous man.** I think, quite often, we're rather cavalier in our prayer. But it's the effective, fervent prayer of a righteous man, which avails much!
- **Now to illustrate this**—he used Job as an illustration of patience, but not to illustrate this, he talks to us about Elijah.

Jas 5:17 *Elijah was a man (human being) 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.*

- **In other words, Elijah was just a plain, ordinary person like us.** He wasn't anything special. He was just an ordinary person, having like passions that we have.
- **Yet and he prayed earnestly (effectively, fervently) that it would not rain; and it did not rain on the land for three years and six months.** Now, he was just a man, like you. Just think about the "highs" that he had, like when the Lord moved so mightily on Mt. Carmel. Then just after that, upon hearing that Jezebel had vowed to have him killed, he feared so much, running over a hundred miles and hid in a cave! Yes, we can relate to that! He prayed that it wouldn't rain. And God withheld the rain for three years and six months! In *Elijah was a man with a nature like ours*, therefore, we can be men with the power of prayer like him!

Jas 5:18 *And he prayed again, and the heaven gave rain, and the earth produced its fruit.*

- **After a three- and one-half drought, he prayed again, and it rained!** Now, the effective fervent prayer of a righteous man avails much.

Bring Back the Erring One - (vs. 19-20)!

Jas 5:19 *Brethren* (James started with *Brethren* and ends with *Brethren* (15x), if anyone among you wanders (*planao* – heavenly wanderer) **from the truth, and someone turns him back,**

- **James closes his letter, not with a benediction ending, but with a summons to action.** He says, *Brethren, if anyone among you wanders from the truth, and someone turns him back.* Someone goes astray, someone who is headed for heaven ultimately, but is wandering presently. They may, indeed, have a relationship with the Lord. But it's distant because it lacks the connection that was there previously. What causes a person to become *planao*, to become spiritually spaced-out?
- **Because at the heart of every problem lies a problem of the heart.** I believe a person stops traveling with the body of Christ when a problem in his heart causes him to be uncomfortable in the presence of God's people. Such was the case with Demas. "Demas has forsaken us," said Paul. Why? Because "he has loved this world." (**2Ti 4:10**) *for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.*
- **You are to go to any who have wandered! You talk to them. You pray with them.** You point out where they are going wrong. You turn them from their error.

Jas 5:20 *let him know that he who turns (brings back) a sinner from the error of his way will save a soul from death (final destination on the path of sin) and cover a multitude of sins.*

- **James concludes with this because this is exactly what he has tried to do through this challenging letter** - to confront those who have wandered from a living faith, endeavoring and challenging them *to save*

their souls from death, by demanding that they not only hear the word, but do it, because a living faith will have its living hope of eternal life!

- **First, we're to be men and women of prayer—we're to talk to God about people.** Second, we're to be men and women who share—we're to talk to people about God, about Jesus! If we can do no more towards the turning, bringing back of sinners, yet we may do this - pray for the grace and Spirit of God to turn and change them!
- **Let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.** *In (Dan 12:3) Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.*
- **James tells you that if you lead a person out of error, one who has strayed from the truth.** And another converts him, you'll save the soul from death, from damnation, and God will wipe away their sins. You cover a multitude of sins. The blood of Jesus Christ, God's Son, cleanses a man from all sins. It covers a multitude of sins. *(1Ti 4:16) Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.*
- **Who Do You Know? Do you know someone who has walked away from church**, for whatever reason? Pray about bringing them to church. Who will you invite back to Jesus, back to church? As James closes, *"He who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins."*

SUMMARY:

- **Rich Oppressors Will be Judged - (Jas 5:1-6)**
- **Be Patient and Persevering in Suffering - Wait Til He comes - (Jas 5:7-12)**
- **Pray Til He Comes- The Prayer of Faith - (Jas 5:13-18)**
- **Bring Back the Erring One - (Jas 5:19-20)**

- **As James nears his close, notice the important reminder that we are to wait patiently and to pray for the coming of our Lord!**
- *(Jas 5:7-8) 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. [8] You also be patient. Establish your hearts, for the coming of the Lord is at hand.*

CLOSING SONG:

JESUS IS COMING SOON! EVEN SO COME - Hillsong (3:54/3:59)

All of creation All of the earth Make straight a highway A path for the Lord Jesus is coming soon Call back the sinner Wake up the saint Let every nation shout of Your fame Jesus is coming soon Like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing "even so come" Lord Jesus, come Even so come Lord Jesus, come
There will be justice, all will be new Your name forever, faithful and true Jesus is coming soon Oh, like a bride waiting for her groom We'll be a Church ready for You Every heart longing for our King We sing "even so come" Lord Jesus, come Even so come Lord Jesus, come
So we wait We wait for You God, we wait You're coming soon So we wait We wait for You God, we wait You're coming soon Like a bride waiting for her groom We'll be at Church, ready for You Every heart longing for our King, we sing Like a bride waiting for her groom We'll be at Church, we'll be ready for You Every heart longing for our King, we sing "even so come" Lord Jesus, come Even so come Lord Jesus, come Even so come Lord Jesus, come

CLOSING PRAYER:

Read and study Song of Solomon, Chapters 1 & 2

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - Audio & notes from previous studies

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

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Meeting ID: 878 5864 4763 Find your local number: <https://us02web.zoom.us/j/87858644763>

TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!

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