

# James 5

## EWG

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**Judgment on Wealthy Oppressors  
(vv.1-6)**

**Justice for the Patient (vv.7-11)**

**Zealous for Integrity (v.12)**

**Joyfulness and Praying (vv.13-18)**

**Zeal in Admonition (vv.19-20)**

## • **Questions to answer in James 5**

- 1) To whom is James speaking in vv.1-6
- 2) Why does James take this approach?
- 3) What is the reference to “fire” in v.3?
- 4) Why is there a call to patience in vv.7-11?
- 5) How should we understand the “coming of the Lord” and “near” in vv.7-8?

- **Questions to answer in James 5**

- 6) Why is the “example” of v.10 so important?
- 7) What is the significance of God’s compassion and mercy in v.11?
- 8) Why is “swearing” wrong?
- 9) Should we supply the elders with oil before praying?
- 10) What can we learn from Elijah’s example?
- 11) Why must we warn others from error?

## To whom is James speaking in vv.1-6

- ❑ Rich unbelievers outside the church
- ❑ James' prophetic approach
- ❑ *Weep and howl* are responses to judgment (*fire*)
- ❑ *Last days, Lord of Sabaoth, slaughter, he does not resist you*

## Why does James take this approach?

### The movement from the outside to the body "*brethren*"

- ❑ It is an encouragement to the oppressed
  - The theme of *patience* supports this
    - Makrothumeo
- ❑ He wants his readers to rest in the sovereign devices of God

- **Questions to answer in James 5**

**The “coming of the Lord” and “near” in vv.7-8 is NT language communicating IMMINENCY**

(Rom 13:11-12; 1 Cor 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess 2:1, 8; 2 Pet 1:16; 2:18; 3:4; 1 John 2:28; Rev 1:3; 22:12)

**HOPE FOR THE SUFFERERS OF ASIA MINOR**

**1 PETER 4:5—“*BUT THEY WILL GIVE AN ACCOUNT TO HIM WHO IS READY TO JUDGE THE LIVING AND THE DEAD.*”**

- **Questions to answer in James 5**

## **Why is the “example” of v.10 so important?**

- ❑ James is saying that the prophets were obedient sufferers, and some of you are called to follow in their steps
- ❑ Job, as an example of an ordinary man, is an example of endurance
- ❑ Christ is THE example we follow
  - Col 1:24—filling up the sufferings of Christ
  - 1 Peter—follow in His steps

## **What is the significance of God's *compassion and mercy* in v.11?**

- James wants to remind His readers of God's omnipresent and tender care—it is a Fatherly care (Pss 103:8; 111:4; 112:4; Matt 6-7 [heavenly Father])

# Why is “swearing” wrong?

- ❑ The statement is made in a certain cultural context (cf. Matt 5:34-37)
- ❑ One may take an oath as required by law.
- ❑ The great oath taken by God (Heb 6:13-17)
- ❑ Simply put, honest people (Eph 4:25; Col 3:9) don't need to swear!
- ❑ However, LIARS will face JUDGMENT (*so that you do not face judgment*)

# Making sense of Suffering, Sickness, Confession, Elijah, Oil, and Elders' Prayer

## The caution against reading back into the text...

❑ Two contrasts—suffering (cf. 1:2, 5:10) and cheerfulness...

❑ *Sick* or Spiritually Weak?

❑ The word may carry both ideas, but context better suits the physical application

❑ NOTE THE TRANSLATIONS:

■ SICK—NASB, LSB, HCSB, NKJ, ESV

■ INFIRM—YLT

■ ILL—NET

# Making sense of Suffering, Sickness, Confession, Elijah, Oil, and Elders' Prayer

## ☐ Physical sickness

- ☐ Matt 10:8—Jesus' command to heal the SICK
- ☐ 25:36—naked are clothed, SICK are visited, imprisoned are visited
- ☐ John 4:46; 5:3—royal official's son was SICK
- ☐ Acts 9:37—Tabitha became SICK and died
- ☐ Phil 2:26—they heard that Epaphroditus was SICK

- ❑ Oil as a healing agent or symbolic of consecration
- ❑ Prayer as the determinant (note v.15 *prayer (vow)*—Acts 18:18; 21:23, *wish/petition*—Acts 26:29; 27:29; Rom 9:3)
- ❑ *Restore* (save) and *raise up* the person...
  - Restore (save) is often used in reference to illness
- Matt 9:21-22—*if I touch His garment, I will **get well...your faith has made you well***
- Mark 3:4; 5:23, 28, 34; Luke 8:36, 50; 18:42
- John 11:12—Lazarus will *recover*
- Acts 4:9—a sick man...has been *made well*

# Making sense of Suffering, Sicknes, Confession, Elijah, Oil, and Elders' Prayer

□ The big *IF* he has committed...

- There is no absolute connection of sin and sickness—remember the man born blind and the poor counselors of Job.
- Yet, take into account the connection to sin and sickness in John 5:14 and 1 Cor 11.

# Making sense of Suffering, Sickiness, Confession, Elijah, Oil, and Elders' Prayer

- Prayer for healing offered in the confidence that God will answer that prayer *does* bring healing; but only when it is God's will to heal will that faith, itself a gift of God, be present. As H. van der Loos puts it, "faith, forgiveness and healing are all three in essence dispensations of the grace of God. This implies that the relations between these three are not governed by the law of causality but by the will and intention of God." Douglass Moo

# Making sense of Suffering, Sickiness, Confession, Elijah, Oil, and Elders' Prayer

- What James means by 'prayer of faith' is probably revealed in James 1:5–6: praying without wavering or doubting. This is probably not a prayer that believes something *specific* about what God will do, although that is not excluded, but a prayer that is offered out of a basic unconditional trust that God knows what is best and can handle the situation” (Witherington, 2007, 544–45 in *James* by W. Varner, 541-42).

- v.16 ***Therefore***, keep short accounts with each other
- *Prayers* (petitions) are needed in the body of Christ...
- *HEALED*—ALWAYS PHYSICAL IN NT... (exception 1 Peter 2:24 quoting Isa 53:6)

## **What can we learn from Elijah's example?**

- This returns to the thought of vv.10-11
- Energized* prayer is powerful

## **Why must we warn others from error (vv.19-20)?**

- We demonstrate love and turn them to the blessing of purity?