

— WEEKLY —
**BIBLE
STUDY**
NOTES

Insights and Life Lessons
From Jacob:
Study on the Book of James
Pt. 8
(James 5:1-11)

Scripture Memorization: James 5:15-17 “Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.”

Introduction: In the fourth chapter, James deals with the kind of character that those of us with a living faith are supposed to embody. He addresses the root of carnality that can sprout up among believers which disrupts the unity of the faith. We would be in error if we try to blame our critical attitudes on the Spirit, as the Spirit wouldn't be the origin of fleshly desires. When we allow covetousness, anger and animosity to live unchecked in our hearts, it can lead to conflict, hatred and even murder. James warns us that chasing this lifestyle will leave us unsatisfied as it causes us to be spending our time on temporary pleasures. This trap happens when believers are not seeking the Father in prayer, and when they do, the prayers are selfishly trying to persuade God to do what we want, instead of asking Him to accomplish His kingdom here on earth.

In speaking to the church about their relationship with the Father, James used the word, adulterers, as it pertained to their unfaithfulness to the Lord as their husband. He uses the same Old Testament language of how the Israelites continuously strayed away from the Lord when they would engage in forms of idolatry. James saw believers' covetousness as a form of idolatry, because their

— WEEKLY —
**BIBLE
STUDY**
NOTES

desire to have worldly possessions and friendship with worldly people and ideologies. A friendship with the world is an enemy to God. The Spirit of God will convict the believer who is living in compromise, with one foot in the rebellious world system and one in the life of friendship with God. James addressed this holy jealousy and helps us to see that we need to check our motives and desires to ensure that they line up with a sincere, singular commitment to God alone.

As always, James turns his attention to the hope we can expect from our loving Father. He gives us the solution to this kind of life of strife. He teaches that the same Holy Spirit that will grieve inside of us and convict us of compromise, will grant us even more grace to be able to serve the Lord as we should. This grace will be provided to those who humble themselves before the Lord. Our rightful response in light of the grace we are receiving from Him, is total submission. Next, we are to resist, which literally means to “stand” “against” his lies, intimidations and manipulations. As we continuously resist his attempts to take us off track, the enemy will flee. The next step is for us to draw near to God, which helps us resist the enemy, become more and more pure, be remorseful for sin, helps our perspective, and keeps our minds on eternal things.

Lastly, James encourages us to get right with God so that we will then get right in our relationships with others. We will then avoid speaking evil, judging our brothers, and we will keep our humble dependence on God. The more revelation we are given, the greater the responsibility to walk in this grace we have been afforded.

- 1. James 5:1-3** A rebuke of the ungodly rich.
 - a. James has just finished establishing the idea of humble dependence on God, and now he continues this theme by speaking to those most likely to live independently from God.
 - b. The rich suffer from significant obstacles to the Kingdom.
 - i. Matthew 19:23-24

— WEEKLY —
**BIBLE
STUDY**
NOTES

- ii. 1 Timothy 6:10
 - c. They should mourn as they consider what their riches in this life will actually do to them. All that we've put our trust in will come to nothing.
 - i. Stores of food are rotted.
 - ii. Garments are moth-eaten.
 - iii. Gold and silver are corroded.
 - d. The corruptible nature of wealth of the rich will witness against them; it will reveal that it's caused them to live independently from the Father.
- 2. **James 5:4-6** Sins of the rich.
 - a. Many rich have no regard for others, have cheated their workers, and even used fraud to obtain wealth and power.
 - i. "Deferring payment is a sort of defrauding, as it bereaves the creditor of the benefit of improvement; and so they are taxed here with injustice, as well as covetousness, in that they lived upon other men's labours, and starved the poor to enrich themselves." (Poole)
 - b. The cries of those who have been harmed have reached the ears of the Lord of Sabaoth, the Lord of armies. This is God, the warrior, the commander-in-chief of all heavenly armies, who will be their defender.
 - i. Be warned that the justice of the Lord is warring against all who are guilty of the sin of loving money.

— WEEKLY —
**BIBLE
STUDY**
NOTES

- c. When you have lived on earth with only regard for your own pleasures and your own luxuries, you have set yourself up to be destroyed by the God of might and judgement.
 - d. God will stand up for those who have been wronged by you. Often those who are poor and without power in this world have little satisfaction from justice.
 - i. “The righteous person being discussed is not fighting back against the injustice being done to them, choosing to endure suffering patiently rather than retaliate or defend themselves with violence, essentially submitting to the wrong done to them without resistance; this is often interpreted as a call to non-violent resistance and forgiveness in the face of oppression.”- StudyLight.org
- 3. James 5:7-8** Patient endurance that should affect us.
- a. Because we know that the ultimate judgement of the Lord is coming upon the ungodly rich, James encourages us, especially those who have endured hardships, to operate in patience.
 - i. “James stirs no class-feeling, e.g. of labourers against their unjust employers; leave the wealthy oppressors to God’s imminent vengeance on their cruelty.” (Moffatt)
 - b. He draws our attention to the behavior of the farmer and how he continues to work on his crop even when it may look as if nothing is happening.
 - i. As James instructs us, we are to wait upon God and not lose heart. “A man to whom it is given to wait for a reward keeps up his courage, and when he has to wait, he says, ‘It is no more than I expected. I never reckoned that I was to slay my enemy at the first blow. I never imagined that I was to capture the city as soon as ever I had dugged the first trench; I reckoned upon waiting, and now that is come, I find that God gives me the

— WEEKLY —
**BIBLE
STUDY**
NOTES

grace to fight on and wrestle on, till the victory shall come.’
And patience saves a man from a great deal of haste and folly.”
(Spurgeon)

- ii. Like the farmer, our Christian walk includes a great deal of waiting.
 - 1. He waits with a reasonable hope and expectation of reward.
 - 2. He waits a long time.
 - 3. He waits working all the while.
 - 4. He waits depending on things out of his own power; with his eye on the heavens.
 - 5. He waits despite changing circumstances and many uncertainties.
 - 6. She waits encouraged by the value of the harvest.
 - 7. She waits encouraged by the work and harvest of others.
 - 8. She waits because she really has no other option.
 - 9. She waits because it does no good to give up.
 - 10. She waits aware of how the seasons work.
 - 11. She waits because as times go on, it becomes more important and not less to do so.

— WEEKLY —
**BIBLE
STUDY**
NOTES

- c. The picture of the early rain and the latter rain refers to the first, which comes in late October, early November which are necessary to soften the ground for plowing, and the latter, which comes in late April or May, which are necessary to the maturing of the crops before harvest.
 - i. “The farmer had to wait for this rainfall twice in the year; but although he could do nothing to bring it, he did not lose heart, provided that he was obeying the will of his God.” Moffatt
 - d. The establishment of our hearts means that all of who we are is rooted and grounded in who Jesus is in our lives and his promise in our lives which is eternal.
 - i. “When God shall give you a rich return for all you have done for him, you will blush to think you ever doubted; you will be ashamed to think you ever grew weary in his service. You shall have your reward. Not tomorrow, so wait: not the next day perhaps, so be patient. You may be full of doubts one day, your joys sink low. It may be rough windy weather with you in your spirit. You may even doubt whether you are the Lord’s, but if you have rested in the name of Jesus, if by the grace of God you are what you are, if he is all your salvation, and all your desire, — have patience; have patience, for the reward will surely come in God’s good time.” (Spurgeon)
 - e. James says that the coming of the Lord is at hand, because since the days of the early church, the preparation to see Jesus return was happening. We are in the same position now; readying ourselves for the return of our faithful King.
- 4. James 5:9** Patience endurance that should affect others.
- a. Not only are we patient with the way in which we serve the Lord, but this patience should manifest in our relationship with others.

— WEEKLY —
**BIBLE
STUDY**
NOTES

- i. Difficult times has the ability to affect our attitudes and treatment of our brothers and sisters.
- ii. It can cause us to grumble and complain because of the hardships we are enduring,
- iii. This will affect how we walk through our hardships and if we're not careful, we can bring condemnation on ourselves.

b. 2 Corinthians 5:10

5. James 5:10-11 Examples for us to follow.

- a. James reminds us of the prophets of the Old Testament who serve to be examples for us to follow.
 - i. Although Jeremiah was put in the stocks (Jeremiah 20:2), thrown into prison (Jeremiah 32:2), and lowered into a miry dungeon (Jeremiah 38:6), he never ceased in his faithful obedience to the Lord and his ministry.
 - ii. Elijah confronted the powers that were in existence (King Ahab and Jezebel) and was on the run for his life as a result (1 Kings 17:1-7). He challenged the prophets of Baal (1 Kings 18) and other demonic forces to stand for the one True God, Yahweh.
 - iii. Job was an afflicted man, who through his mysterious suffering, refused to curse God. His spirit of perseverance was meant as a lesson for us to receive.
 - 1. The lesson intended by God was to show angelic beings the strength and character of humans who choose to follow the Lord.

— WEEKLY —
**BIBLE
STUDY**
NOTES

2. He wants to use the church in the same fashion.
Ephesians 3:10-11.
 - a. “If a man were to attack me with a knife I would resist him with all my strength, and count it a tragedy if he succeeded. Yet if a surgeon comes to me with a knife, I welcome both him and the knife; let him cut me open, even wider than the knife-attacker, because I know his purpose is good and necessary.” (Spurgeon)

3. God is a God of compassion and mercy.
 - a. God was very compassionate and merciful to Job because He only allowed suffering for a very good reason.

 - b. God was very compassionate and merciful to Job because He restricted what Satan could do against Job.

 - c. God was very compassionate and merciful to Job because He sustained Him with His unseen hand through all his suffering.

 - d. God was very compassionate and merciful to Job because in the whole process God used Satan himself. At the end of it all, God had accomplished something wonderful: To make Job a better and more blessed man than ever. Remember that as good as Job was at the beginning of the book, he was a better man at the end of it. He was better in character, humbler, and more blessed than before.

— WEEKLY —
**BIBLE
STUDY**
NOTES

4. “And when we come to look all Job’s life through, we see that the Lord in mercy brought him out of it all with unspeakable advantage. He who tested with one hand supported with the other. Whatever Satan’s end might be in tempting the patriarch, God had an end which covered and compassed that of the destroyer, and that end was answered all along the line, from the first loss which happened among the oxen to the last taunt of his three accusers.” (Spurgeon)