

## James Chapter 5

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

A. **Come now**- Gr. **age nun**- *come on now!*

B. **you rich**

1. **rich**- Gr. **plousios**- *wealthy, abounding in material resources, abundantly supplied*

a. Clearly James is speaking of ungodly rich who are defrauding others to make gain. [Verse 4](#) These are those who are despising the poor and oppressing them in the courts. [James 2:6](#)

b. It is not sin nor is it wrong to be rich. Paul admonished that the rich be ready to share, not give all that they had away because it was evil to be rich. [1 Tim. 6:17](#)

c. Jesus told the rich young ruler to sell all that he had to expose his inability to be perfect in himself. He never told anyone else to give everything they had away.

C. **weep and howl for your miseries that are coming upon you**

1. **weep**- Gr. **klaio**

2. **howl**- Gr. **ololuzo**- *to cry aloud, to howl, utter cries of distress, lament, bewail*

3. **miseries**- Gr. **talaiporia**- *hardship, trouble, calamity, misery, bodily suffering or pain*

a. For a believer that is sowing such evil they will experience this in this life. [Gal. 6:7-8](#) For an unbeliever they will experience this in the next life.

4. **coming upon**- Gr. **eperchomai**- present tense in the Greek- This is starting to occur.

### 2. Your riches are corrupted, and your garments are moth-eaten.

A. **Your riches are corrupted,**

1. **riches**- Gr. **ploutos**

2. **corrupted**- Gr. **sepo**- *putrify, to make corrupt, to destroy, rotten*

a. Riches in the ancient world were grain, gold, and silver. Here the grain that the rich had amassed that they refused to share with others had started to putrify in their barns!

B. **and your garments are moth-eaten**

1. **garments-** Gr. **himation-** *clothing*

2. **moth-eaten-**Gr. **setobrotos**

a. [Job 13:28](#); [Psa 39:11](#); [Isa 50:9](#), [Isa 51:8](#); [Hos 5:12](#)

b. These people had stored away large amounts of clothes they had not gotten around to wearing and moths had eaten them.

c. Do you have a lot of clothes in your closet that you have not worn in a long time? Don't hoard clothes! Give them away to those who can use them. God will get you more if you need them!

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.**

A. **Your gold and silver are corroded,**

1. **gold-** Gr. **chrusos**

2. **silver-** Gr. **arguros**

3. **corroded-** Gr. **katioo-** *become rusty or tarnished*

a. Gold and silver do not rust, but they do tarnish and become discolored, and under unfavorable storage conditions, they could conceivably corrode. Instead of putting their money to work, feeding the hungry, clothing the destitute, providing medicines for the sick, and spreading the gospel, the rich were saving their money for a "rainy day." It benefited no one, and eventually rotted away.

B. **and their corrosion will be a witness against you and will eat your flesh like fire.**

1. **corrosion-** Gr. **ios-** *rust, poison*

a. The corrosion on their gold and silver is testimony of their lack of use of it the way God intended. They heaped it up, stored it away unused which caused the corrosion.

2. **witness against-** Gr. **marturion**

3. **eat-** Gr. **phago**

4. **flesh-** Gr. **sarx**

5. **fire-** Gr. **pur**

a. This is probably figurative language but it could mean that this corroded silver and gold will be buried with their bodies and help decompose it.

C. **You have heaped up treasure in the last days**

1. **heaped treasure-** Gr. **thesaurizo**

- a. Their heap acts as a witness between them and God. [Gen 31:48](#),  
[Gen 31:52](#)

2. **last days-** Gr. **eschatos hemera**

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.**

A. **Indeed the wages of the laborers who mowed your fields,**

1. **wages-** Gr. **misthos**
2. **laborers-** Gr. **ergates**
3. **mowed-** Gr. **amao-** *to reap, mow down*
4. **fields-** Gr. **chora**

B. **which you kept back by fraud,**

1. **kept back by fraud-** Gr. **apostereo-** *to deprive in a bad sense, defraud, to be unjustly withheld*

a. The Law commanded that reapers were to be paid in a timely manner. [Deut. 24:15](#)

b. It is unjust to use the labor of another without paying for it. [Jer. 22:13](#) Don't use your friends for free labor unless they volunteer it first. Even then it is good to pay them for their work. Many consider it a blessing if they can talk other believers into doing things for them for free. It is more blessed to give than to receive!

C. **cry out-** Gr. **krazo**

1. Things can communicate. Here wages cry out.
2. Jesus answered the fig tree. [Mark 11:14](#) That means the tree had communicated to Him!
3. For this reason we are called to speak to things! [Mark 11:23](#), [Rom. 8:31](#)

D. **and the cries of the reapers have reached the ears of the Lord of Sabaoth**

1. **cries-** Gr. **boe-** *a cry for help!*

a. Whoever calls upon the name of the Lord shall be saved [delivered]. [Rom. 10:13](#)

2. **reapers-** Gr. **therido**

3. **reached-** Gr. **eiserchomai**

4. **ears-** Gr. **ous**

a. We were made in God's image and likeness. We have ears because God does! He has perfect hearing!

5. **Lord of Sabaoth**- Gr. **kurios sabaoth**- *Lord of Armies*

- a. The Lord is a warrior! God does not forbid righteous war.
- b. Jesus will come back and wage war righteously. [Rev. 19:11](#) Jesus would never do what he forbids us to do.

5. **You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.**

A. **You have lived on the earth in pleasure and luxury,**

1. **lived in pleasure**- Gr. **truphao**- *to live delicately, live luxuriously, be given to soft and luxurious life*
2. **earth**- Gr. **ge**
3. **luxury**- Gr. **spatalao**- *to live luxuriously, lead a voluptuous life, (give one's self to pleasure)*
  - a. It is not wrong to have and enjoy nice things. God created all things for us to richly enjoy. [Rom. 8:32](#) It is wrong to get those nice things by fraud or by unjust means and to heap them for yourself.

B. **you have fattened your hearts as in a day of slaughter.**

1. **fattened**- Gr. **trepho**- *to nourish, nurture*
2. **hearts**- Gr. **kardia**
3. **day**- Gr. **hemera**
4. **slaughter**- Gr. **sphage**- *butchery*

6. **You have condemned, you have murdered the just; he does not resist you.**

A. **You have condemned,**

1. **condemned**- Gr. **katadikazo**
  - a. This is by a human court. In Christ there is no condemnation. [Rom. 8:1](#)

B. **you have murdered the just,**

1. **murdered**- Gr. **phoneuo**
  - a. Execution by false charges.
  - b. Ahab did this to Naboth. [1 Kings 21:13](#) He did it to get his vineyard for himself.
2. **just**- Gr. **dikaiois**- *one who is as he ought to be*
  - a. This is by faith in Christ and not by merit.

C. **he does not resist you**

1. **resist**- Gr. **antitassomai**- *anti-submission*
  - a. We are to resist Satan but not those persecuting us. We need to

trust God for His deliverance.

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.**
  - A. **Therefore be patient,**
    1. **patient-** Gr. **makrothumeo**
      - a. The good ground produces with patience. [Luke 8:15](#)
  - B. **brethren,**
  - C. **until the coming of the Lord**
    1. **coming-** Gr. **parousia-** *the coming, arrival, advent*
  - D. **See how the farmer waits for the precious fruit of the earth,**
    1. **farmer-** Gr. **georgos-** *worker of the earth*
    2. **waits-** Gr. **ekdechomai-** *to receive out of*
      - a. He waits to receive back out of the earth the fruit from what he sowed into it.
      - b. This is true of our sowing of our finances or any other seed spiritually. We need to expect fruit back out from the field in which we sowed it. However, it is not always instantaneous. Here in this verse we see that the early and latter rain is needed to cause the seed to grow to maturity.
  3. **precious-** Gr. **timios-** *valuable, costly*
    - a. There are a number of things that are said to be precious in the NT: the blood of Jesus [[1Pet. 1:19](#)], our faith [[1 Pet. 1:7](#)], the fruit of the earth [[James 5:7](#)], and Jesus Himself [[1 Pet. 2:4](#)], and promises [[2 Pet. 1:4](#)]. The fruit from our sowing is precious but that fruit is based upon the shed blood of Jesus himself and our faith in it. When we give we need to put faith in the fact that we and our giving is sanctified and blessed because of the shed blood of Jesus Himself. It is also based upon the precious promises of God that promise our being blessed by his grace through faith.
  4. **fruit-** Gr. **karpos**
- E. **waiting patiently for it until it receives the early and latter rain**
  1. **waiting patiently-** Gr. **makrothumeo**
    - a. We will reap in due season if we faint not! [Gal. 6:9](#)
  2. **receives-** Gr. **lambano**
  3. **early-** Gr. **proimos-** *of the early rain which fell from October on*

4. **latter**- Gr. **opsimos**- *the latter or vernal rain, which falls chiefly in the months of March and April just before the harvest*

5. **rain**- Gr. **huetos**

- a. It takes the rain of God on our seed to cause it to grow. This does not happen instantaneously. Once the latter rain falls our fruit is ready for harvest. Reaping angels will bring us our harvests from the seed we have sown.
- b. When I sow seed I say, "Lord I am sowing seed in this [name the field]. Lord I ask you to send your rain upon it and raise it up and multiply it. Please send harvesting angels to bring back to me the harvest from what I have sowed. Thank you Lord for doing this right now in Jesus name!"
- c. Right after Jesus left the early rain of the Spirit fell at Pentecost. I believe right before the return of the Lord the latter rain will fall and bring in the harvest of many souls. Are you ready for that rain? Are you ready to harvest? Let's get ready!

8. **You also be patient. Establish your hearts, for the coming of the Lord is at hand.**

A. **You also be patient**

1. **patient**- Gr. **makrothumeo**

B. **Establish your hearts,**

1. **Establish**- Gr. **sterizo**- *to stabilize, place firmly, set fast, fix, to strengthen, to render constant, confirm, one's mind*

- a. These are shaky times we live in. We need to set our heart firmly upon the rock on the Word of God being rooted in His love.

2. **hearts**- Gr. **kardia**

C. **for the coming of the Lord**

1. **for**- Gr. **hoti**- *because*

2. **coming**- Gr. **parousia**- *the coming, arrival, advent*

- a. In the last days mockers shall arise saying, "Where is the promise of His coming, for all things remain the same as from the beginning". [2 Pet. 3:3-4](#)
- b. Many movies and magazine covers are made mocking or making the coming of the Lord into mere fictional fantasy.

3. **Lord**- Gr. **kurios**

- a. The Lord Jesus at His Second Advent where he will establish Israel.

**9. Do not grumble against one another, brethren, lest you be condemned.**

**Behold, the Judge is standing at the door!**

**A. Do not grumble against one another,**

1. **grumble against-** Gr. **stenazo-** *a sigh, to groan, murmur*

a. A good way of saying this today is to not belly-ache about others.

**B. brethren-** Gr. **adelphos-** *sharing the same womb*

1. Again this tender term is used when bringing correction or a strong word.

We need a family first culture instead of a worker first or soldier first culture in our churches. [Phil. 2:25](#)

**C. lest you be condemned**

1. **condemned-** Gr. **katakrimo-** *to judge against*

a. This speaks of being condemned by others. What we sow we will reap. [Gal. 6:7](#)

b. This does not refer to being condemned by Jesus. Romans clearly teaches that there is no condemnation [**katakrima**] to those who are in Christ Jesus. [Rom. 8:1](#)

**D. Behold-** Gr. **idou-** *look!*

**E. the Judge is standing at the door**

1. **Judge-** Gr. **krites**

a. This Judge, which is Jesus, took our sins and condemnation and will render the ruling of righteousness to His people. If He does that, we should see others that way as well.

b. This Judge will make all that belong to him through faith stand on that day. [Rom. 14:4](#)

2. **standing-** Gr. **histemi**

a. Jesus is standing at the door and he will make us stand as well!

3. **door-** Gr. **thura**

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

**A. My brethren,**

1. His Jewish brethren. Only they would be familiar with the OT prophets.

**B. take the prophets**

1. **take-** Gr. **lambano-** *to take or receive*

a. Many today are rejecting the OT and its prophets. Here we are told to take or receive the prophets of the OT! We can learn many

valuable lessons from the OT prophets and one here is patience. If you have a “take it” or “leave it” attitude with the OT, then repent and take the OT along with the NT!

**2. prophets-** Gr. **prophetes-** *to tell forth*

- a. OT prophets are not the same as NT prophets. Both bring revelation, but the OT prophets were used by God to guide his people. They did not have the Spirit in them. Today we are to be led by the Spirit of God within our spirit, not prophets. [Rom. 8:14](#)  
NT prophets speak unto edification, exhortation, and to comfort. [1 Cor. 14:3](#) They confirm what God is speaking to His people through the Spirit.

**C. who spoke in the name of the Lord**

**1. spoke-** Gr. **laleo**

**2. name-** Gr. **onoma**

- a. It is no light thing to speak in the name of the Lord. We must be careful to speak His words for uplifting his purposes and glory.

**D. as an example of suffering and patience**

**1. example-** Gr. **hupodeigma-** *to copy under*

- a. In the ancient Greek world young students were learning their alphabet they wrote their letters on wax tablets. Often an instructor would place his hand over the young inexperienced hand to trace out the proper letter in the proper form.
- b. Jesus did not just leave us an example for us to shakily try to emulate. No, he places the hand of His Spirit over our lives and empowers us to replicate His example and form by His empowering presence. Praise God!

**2. suffering-** Gr. **kakopatheia**

- a. A study of all the instances where the words suffer, suffering, or sufferings where they are used in almost all cases they are related to suffering persecution. There are a couple of instances where suffering refers to denying sin in the flesh. We are not called to suffer sickness, poverty, or tragedy to serve the Lord.

**3. patience-** Gr. **makrothumia**

- a. This patience is used primarily towards people that are against us.

**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.**

**A. Indeed we count them blessed who endure**

1. **count blessed-** Gr. **makarizo**

2. **endure-** Gr. **hupomeno-** *to remain under*

a. In this life if we live for God will suffer persecution from Satan, the world, and our flesh. If we endure in faith, we will experience the blessings of God. [James 1:12](#), [Matt 5:10](#) It will be evident to all around us that we are blessed by God. This will be a testimony to them of God's goodness.

**B. You have heard of the perseverance of Job and seen the end intended by the Lord**

1. **heard-** Gr. **akouo**

2. **perseverance-** Gr. **hupomone**

a. This Greek word means to stay under the pressure of circumstances that are contrary to us as we stand or walk in God's path.

3. **Job-** *means persecuted*

a. Job's sufferings came through the persecution of the devil and not from God. Many make Job's sufferings as God's will. They use him as a shining example for their own sufferings coming from God's will. Many of the sufferings in our life come from the enemy but often they come from our own stupidity. I have heard it said that everything happens for a purpose. Usually people are referring to bad things when they say this. I agree with this saying. They usually happen because of our own ignorance and stupid decisions!

b. Job thought the bad things he experienced came from God. [Job 2:10](#) No, they came from Satan. He was being persecuted by Satan.

4. **seen-** Gr. **eido**

a. If you study Job you see in the end he was healed and blessed by God. You rarely hear this from those who go to Job to validate their own sufferings, sickness, and ill circumstances. God healed and blessed Job! That is what happens when you call upon and trust God in your life. He is the author of life, health, and blessing!

b. God wants our life to witness of Him. He wants His goodness displayed in our life. Our sickness, pain, poverty, sorrow, and

tragedies do not bear witness to God, but His victory over them does! The blessing of God reversing them is what bears witness to God to the world.

- c. Many take the story of the man born blind as the testimony of God's works. [John 9](#) They make his blindness the work of God. NOOOOOO!!!!!!! The work of God was not the blindness but the healing of his blindness! That was the work of God that brought God glory! Come on people use your head for more than a hat rack!

5. **end**- Gr. **telos**- *that by which a thing is finished, its close, issue, the end to which all things relate, the aim, purpose*

**C. that the Lord is very compassionate and merciful**

1. **very compassionate**- Gr. **polusplagchnos**- *much boweled, very merciful, very pitiful, great compassion*

2. **merciful**- Gr. **oiktirmon**

- a. God's compassion was seen in the person of Jesus. His compassion and mercy led to healing and provision! [Mark 14:14](#), [Matt 15:32-37](#)

b. Scripture is very clear about God being compassionate and merciful. [Exo 34:6](#); [Num 14:18](#); [1Ch 21:13](#); [2Ch 30:9](#); [Neh 9:17](#), [Neh 9:31](#); [Psa 25:6-7](#); [Psa 51:1](#), [Psa 78:38](#), [Psa 86:5](#), [Psa 86:15](#), [Psa 103:8](#), [Psa 103:13](#), [Psa 116:5](#), [Psa 119:132](#), [Psa 136:1-26](#); [Psa 145:8](#); [Isa 55:6-7](#), [Isa 63:7](#), [Isa 63:9](#); [Lam 3:22](#); [Dan 9:9](#), [Dan 9:18-19](#); [Joe 2:13](#); [Jon 4:2](#); [Mic 7:18](#); [Luk 1:50](#), [Luk 6:36](#); [Rom 2:4](#); [Eph 1:6](#), [Eph 2:4](#) Thank God for His mercy endures forever!

12. **But above all, my brethren, do not swear, 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.**

**A. But above all,**

1. **above all**- Gr. **pro pas**- *in front of all*

- a. In front of all people we need to keep our word. It is not good to over-promise and under-deliver. Under-promise and over-deliver!

**B. my brethren,**

- 1. Again the tender term is used when bringing a tough and corrective word.

**C. do not swear,**

1. **swear-** Gr. **omnuo-** *to promise with an oath*

a. [Matt. 5:33-37](#)

**D. either by heaven or by earth or with any other oath.**

1. **heaven-** Gr. **ouranos**

a. Do not say, "By God, I promise this or that.."

2. **earth-**Gr. **ge**

a. Do not say, "I promise on a stack of bibles!"

3. **oath-** Gr. **tis-** *thing*

**E. But let your yes be yes**

1. **yes-** Gr. **nai**

a. Some need to learn to say yes.

b. God's promises to us are a simple **yes** and amen. [2 Cor. 1:20](#) There is no long paragraph of fine print to read under them!

**F. and you no be no**

1. **no-** Gr. **me**

a. Some need to learn to say no.

**G. lest you fall into judgment**

1. **fall-** Gr. **pipto**

2. **judgment-** Gr. **hupokrisis-** *hypocrisy*

a. This book does not primarily deal with our vertical relationship with God but our horizontal relationships in the world.

b. This does not say you will be judged by God if you fail to do what you say you will do. It says that if you swear to something and then end up not doing it you will **fall into hypocrisy** before people! If you tell people you will do something and do not do it then you are a hypocrite!

c. When we fall into hypocrisy in the eyes of others then our testimony for Christ is tarnished. Be careful what you promise people. It is important that you fulfill your word.

**13. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.**

**A. Is anyone among you suffering**

1. **suffering-** Gr. **kakopattheo-** *to feel badly*

**B. Let him pray**

1. **pray-** Gr. **proseuchomai**

- a. This is communion with God.
- b. Most addictions come from people's attempt to medicate inner suffering or emptiness. Instead of turning to a natural substance for relief, we need to turn to God in prayer and communion.
- c. Oh what needless burdens we bear when we fail to take them to the Lord in prayer!
- d. If we turn our cares into prayers and we will find peace. [Phil. 4:6-7](#)
- e. God has been a rock of refuge to those who called upon Him in times of suffering. [2Ch 33:12-13](#); [Job 33:26](#); [Psa 18:6](#), [Psa 50:15](#), [Psa 91:15](#), [Psa 116:3-5](#), [Psa 118:5](#); [Psa 142:1-3](#); [Lam 3:55-56](#); [Hos 6:1](#); [Jon 2:2](#), [Jon 2:7](#); [Luk 22:44](#), [Luk 23:42](#); [Act 16:24-25](#); [2Co 12:7-10](#);

**C. Is anyone cheerful**

1. **cheerful**- Gr. **euthumeo**- *to feel good*

- a. Whether we feel good or we feel bad we need to direct our focus and affections towards God.

**D. Let him sing psalms**

1. **sing psalms**- Gr. **psallo**- *to cause to vibrate by touching, to twang, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate, to play on a stringed instrument, to play, the harp, etc.*

- a. Some Christians and even a major denomination forbids the playing of musical instruments in church because they say there is no mention of them in the NT. This is false. They are here as seen in this Greek word. This Greek word is used four times in the NT!

**14. 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.**

**A. Is anyone among you sick?**

1. **sick**- Gr. **astheneo**- *weak in body*

- a. The question means that there may not be any sick. Today, in our modern church, it would be difficult to have a group of people that there are no sick people among them. It was rarer to be sick or stay sick in the early church! I pray and long for the day when I ask is there any sick in the church and the whole church just stares back at me, looks around, and then shake their heads no.

**B. Let him call for the elders of the church,**

1. **call**- Gr. **proskaleomai**- *call to yourself*

a. This is the responsibility of the one who is sick. It is not the job of the church to call those who want to be anointed with oil. It is the person who is sick.

2. **elders**- Gr. **presbuteros**- *mature ones*

a. These are mature ones in faith and in the Word of God. This does not mean they need to be a bishop- overseer in the church. This refers to those who are mature in the church.

b. Don't make this harder than what it is. If you are sick then grab a few mature believers in the church that believe the Word of God and in healing. Bring a small vial of oil with you to church and have them pray over you and anoint you. It is that simple folks!

3. **church**- Gr. **ekklesia**- *the called out ones*

C. **and let them pray over him,**

1. **pray over**- Gr. **proseuchomai epi**- *to pray upon or over*

a. There are different types of prayer. One of them is commanding prayer, where you speak out of your authority and connection to the will of God in your heart.

b. We do not need to persuade or get God to heal people. We are to minister healing through commanding prayer.

D. **anointing him with oil in the name of the Lord**

1. **anointing**- Gr. **aleipho**- *to rub oil upon*

2. **oil**- Gr. **elaion**

a. This is a symbol of the Holy Spirit.

b. Priests and Kings were anointed in the OT. In the NT we are priests and kings. Why anoint with oil? This is a reminder and outward display to a believer that he or she is a priest and king. We are righteous and have authority over Satan and his works!

c. It was a common practice of the disciples in Jesus ministry to anoint people with oil and minister healing to them. [Mar 6:13](#)

3. **name**- Gr. **onoma**

a. A name in biblical times spoke of their character, merits, standing, and their worth.

b. When we pray we pray not in our own name but in the name of Jesus. We pray on the basis of His character, merits, standing, and worth.

c. If we pray, "if it be you will" that you heal someone then we are

not praying in the name of Jesus even if we tag the name of Jesus on it. This is because this is not in line with His character. While on earth he healed all and said it was His will to heal.

d. When we pray in the name of Jesus we pray based upon His merits and standing with God, not our own.

**15. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.**

**A. And the prayer of faith will save the sick,**

1. **prayer-** Gr. **euche-** *declaration based upon a promise [vow], to speak forth a vow [promise].*

a. This word is used two other times in the NT. Both are connected to giving a vow. [Act 18:18](#), [Act 21:23](#) Here we see that we should pray over the sick because God has vowed [declared with a promise] to bless and heal His people. [Heb. 6:14](#), [2 Pet. 2:24](#)

b. We are not to ask God to heal people. He has done that already. [1 Pet. 2:24](#) We are to make a declaration of faith based upon the promises of God.

2. **faith-** Gr. **pistis-** *assurance, persuasion*

a. A prayer that tags on "if it be thy will" on the end is not a prayer of faith- assurance, persuasion

3. **save-** Gr. **sozo-** *to save, rescue; to preserve safe and unharmed, to cure, heal, restore to health*

a. Salvation is a package deal that includes deliverance from eternal punishment but also health, provision, and protection.

4. **sick-** Gr. **kamno-** *to labor under disease, be sick, to tire with exertion, labor to weariness; to be wearied, tired out, exhausted, be discouraged*

a. This word brings out that the person who is sick is also worn out, tired, and overwhelmed. That is why they are to call for the elders that can join their faith with them and provide strength that is lacking. If you are strong then you can receive healing by our own faith. If you are worn down and discouraged, then you need others to help you. God is not upset at that. We need the body of Christ!

b. The armor mentioned in [Eph 6:16](#) mentions the shield of faith. One aspect of this Roman shield was that it had a hook on each side so it could hook to other shields. We need to link our faith together so we are stronger together than we are by ourself!

**B. and the Lord will raise him up**

1. **raise up**- Gr. **egeiro**

**C. And if he has committed sins,**

1. **committed**- Gr. **poieo**
2. **sins**-Gr. **hamartia**- *to miss the mark*

**D. he will be forgiven**

1. **forgive**- Gr. **aphiemi**

- a. One of the things that will wear you out the fastest is living under the heavy burden of guilt and condemnation. The word for sick used sick is one that is worn down and weak.
- b. Often an obstacle to receiving healing is the guilt and condemnation from sins committed. Once one realizes that Jesus paid in full every sin committed past, present, and future then guilt and shame leave. Faith arises and healing can flow. A heart that is self-condemned is a heart that can't receive from the Lord.
- c. Jesus dealt with the guilt of sin with the man lowered by his friends before he healed him. [Matt. 9:2](#)
- d. It is important to note that this verse is instructions for those praying for the sick. They are to pray over them, anoint them, and declare forgiveness to them! How can we tell someone they are forgiven of their sins? It is because they are forgiven of their sins by the shed blood of Jesus! [Eph. 1:7](#), [Col. 2:13](#)

**16. Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.**

**A. Confess your trespasses to one another,**

1. **confess**- Gr. **exhomologeō**- to speak out confession- to say the same thing.
  - a. This Greek word **exhomologeō** means to confess specific trespasses. Literally the word means to confess out. The word **homologeō** which is used in [1 John 1:9](#) means to admit to generally.
  - b. Notice that this confession of trespasses is not given to God but to people you have wronged.
  - c. Also note that forgiveness is declared from God in the previous verse before confession of trespasses is exhorted to be given to others. God does not forgive you if you confess your sins to

people you have wronged. No, He has forgiven you through the shed blood of Jesus and give you power to confess your wrongs towards others in order to restore relationship with them. People give forgiveness based upon your repentance and words. God only grants forgiveness based upon the shedding of the blood of an innocent substitute- Jesus Christ. [Heb. 9:22](#)

2. **trespasses-** Gr. **paraptoma-** *a stepping out of the way*

**B. and pray for one another,**

1. **pray-** Gr. **euchomai-** *to declare a promise over*

- a. We don't need to beg God to heal people. We need to speak God's promises over them in faith!
- b. In context we are to pray for those who have offended us, especially those who have confessed their trespass towards us. [Matt. 5:44](#)
- c. Job forgave his friends who falsely accused him and prayed for them.

**C. that you may be healed**

1. **healed-** Gr. **iaomai**

**D. The effective fervent prayer of a righteous man avails much**

1. **effective fervent-** Gr. **energeo-** *to release energy*

- a. The way the KJV words this it seems to imply that our prayers need to have strong intensity to them to be effective or powerful. Many take this to mean they need to raise their voice, strain their face and really get with it. This is not what this means. It is not the amount of strain we put in our prayers that matters but the faith we use. We can whisper quietly in faith and that prayer can be dynamic in its working!
- b. This verse should be translated: **The prayer of a righteous man is powerful in it's working.**
- c. It is good to pray with your heart involved in your praying. Often when we pray out of heart it will come with intensity, but it is important to note that it is not the intensity that made it powerful. The faith used in the promises of God in the prayer is what released the power!

2. **prayer-** Gr. **deesis-** *specific request or supplication*

- a. God wants us to be specific in prayer. Often our requests are too vague.

3. **righteous man**- Gr. **dikaiois**- *one this is as he ought to be*
  - a. It is our right standing in Christ that makes power available from the spirit realm, not our intense strain in prayer.
4. **avails much**- Gr. **ischuo**- *to be powerful, to be a force, avail, to be serviceable, efficiency*
  - a. God's power released in prayer will be serviceable and efficient to meeting the demands that face us in life.

**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 land for three years and six months.**

**A. Elijah was a man with a nature like ours,**

1. **Elijah**- means "*My God is Jehovah*"
2. **man**- Gr. **anthropos**
3. **nature**- Gr. **homoiothes**- *to have the same passions*
  - a. This means that he was not on another spiritual level than us or those around him.
  - b. Elijah was often moody and did not want to be around people. He kept trying to shake Elisha, but Elisha hung in with the moody prophet until the end.
  - c. He got into fear and ran from his ministry. He prayed to die. He gave up on his ministry. In the end, God told Elijah to anoint two kings and then his replacement last. He did not anoint the kings but went instead immediately and anointed his replacement. He gave up on his ministry! Although this man had many faults in the natural, he was a believer and righteous by his faith. God heard his prayer! God will hear yours if you ask in faith. His answer to your prayer has nothing to do with your merit or performance. It comes by faith in His promise in the name of Jesus!

**B. and he prayed earnestly that it would not rain,**

1. **prayed earnestly**- Gr. **proseuchomai proseuche**- *to pray a prayer*
  - a. Again the word earnestly used here in the KJV translation implies that we must add great intensity to our prayer for it to be effective or powerful. No, in the Greek the words prayed earnestly should be translated to pray a prayer.
  - b. Often it is our religious notions, practices, and sacred cows that keep the power of God from flowing. If you think by your intensity that you can get God's to release His power for you then you are

actually hindering his powerful grace from flowing!

2. **rain-** Gr. **brecho-** *to moisten with a shower*

**C. and it did not rain on the land for three years and six months.**

1. **rain-** Gr. **brecho**

2. **land-** Gr. **ge**

3. **three years-** Gr. **tres eniautos**

4. **six months-** Gr. **hex men**

a. It is interesting to note that rain fell after three and half years.

Jesus' ministry was three and half years. After he died and rose again the rain of Pentecost fell on the church!

b. In Jesus ministry the water of refreshing was in Jesus and He dispensed it wherever He went. After he died and rose again he poured out this as rain upon all that believe so they can give out the water wherever they go!

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

**A. And he prayed again,**

1. **prayed again-** Gr. **proseuchomai palin**

**B. and the heaven gave rain,**

1. **heaven-** Gr. **ouranos**

2. **rain-** Gr. **huetos**

**C. and the earth produced its fruit**

1. **earth-** Gr. **ge**

2. **produced-** Gr. **blastano-** *to sprout*

3. **fruit-** Gr. **karpos**

a. It is from the rain of the Spirit that we bear fruit!

b. After Jesus rose again and sent His Spirit only then could the ground of each believer's heart bear fruit.

**19. Brethren, if anyone among you wanders from the truth, and someone turns him back,**

**A. Brethren,**

1. James uses the word "brethren" 12 times in this letter, once for each tribe.

2. This is a term of endearment and is used before a strong exhortation or correction is given.

3. People will usually only respond to correction based upon an established relationship.

**B. if anyone among you wanders from the truth,**

1. **wanders-** Gr. **planao-** *we get our word planet from this word*

2. **truth-** Gr. **aletheia**

a. From the truth of grace in Christ Jesus.

**C. and someone turns him back**

1. **turns back-**Gr. **epistrepho-** *to turn again, return*

**20. 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.**

**A. know-** Gr. **ginosko-** *to know progressively through experience*

1. The renewing of our mind and the application of grace in our life is a progressive process.

**B. sinner-** Gr. **hamartolos**

1. As we seen before the book of James is a letter primarily dealing with practical Christian living and does not deal primarily with our vertical position with God. Earlier in the book James calls these believers sinners, adulterers, and adulteresses. This is in practice not in identity or position. In position we are righteous and blameless in Christ.

**C. error-** Gr. **plane-** *to wander from truth*

**D. way-** Gr. **hodos**

1. It is sad but many are walking in their own way instead of the way the Lord has for them which is walked out by faith.

2. We need to teach the grace of God to those around us. We need to teach them about the finished work of Christ and how to walk in faith in it. This is the way of the Lord. It is called the Way! [Acts 9:2](#) Jesus said He was the Way! [John 14:6](#) This will lead people out of the error of their own way and help them walk in the way of the Lord.

3. To walk in our own way is to walk in dependence on our own works.

**E. save-** Gr. **sozo-** *deliver, heal, prosper*

**F. soul-**Gr. **psuche**

1. This verse deals with the soul and not the spirit of man. Our spirit is our eternal identity. The soul deals with the mind, will, and emotions.

**G. death-** Gr. **thanatos**

1. Death in the bible is not an extinction but a separation.

2. A Christian who is walking in their own way has separated their soul-

mind, will, and emotion from their born again spirit. The carnal mind produces death. [Rom. 8:7](#) A carnal mind is one that is set on the flesh and not the spirit. We need to renew our mind to the Word of God and to our reborn spirit. This will cause our soul to be flooded with the life from our spirit. [Rom. 8:6](#)

**H. cover-** Gr. **kalupto-** *to hide or conceal*

1. Some of the Jews James is addressing here had wandered from the truth of the grace of God and had returned to the Law. The Law makes you aware of your sins and put you under the guilt of them. The Law also promotes and produces sin from the flesh. It is only by the power of grace that we can walk free from the guilt and power of sin.

**I. multitude-** Gr. **plethos**

1. **Every** person has a multitude of sins that have been covered by the blood of Jesus.

**J. sins-** Gr. **hamartia**

1. When we receive the grace of God, all our sins are hidden from our sight, and all we see is the righteousness of Jesus and His love for us.