

BIBLE EXTENSION COURSE PROGRAM

Wealth and Patient Endurance

Lesson No.7

Required Reading
James 5:1-20

Epistle of James – EJ Series
by Clifton H Carpenter

- **Consternation from Wealth**
- **Corrosion of Wealth**
- **Condemnation in Wealth**

Key Verse: James 5:8 Be ye also patient, stablish your hearts: for the coming of the Lord is nigh.

INTRODUCTION The final practical problem James addresses involves money. This is his third reference to the rich and the poor (chapters 1:9-11; 2:1-12). Therefore, this chapter is an encouragement to persevere in the will of God when tempted to depart from it. **Go Now** – Lit. “*now listen*” James continues his argument against the person who makes his plans apart from God. **Self-indulgence is the connotation of luxury.** [Poverty Facts/Stats](#)

Consternation from Wealth. The Bible does not condemn the rich for being rich. Rich people are usually happy that they have wealth. However, there are temptations that financial abundance brings with it. James 5:1

- A false sense of security
- A desire to control others
- A personal pride

Weep and Wail. The rich should not rejoice too much. Material misery may be just around the corner.

Corrosion of Wealth. Riches rot – Lit. “*perishable commodities such as food and drink*” and fine clothes may be chewed up by moths. Garments were one of the most popular forms of wealth found in the Bible. Garments were used to pay for things, became heirlooms and was given as presents. Matthew 6:19 and James 5:2

Hoarding Wealth. Gold and silver do not rust, they corrode. Corroded gold is a witness to the unfaithful stewardship of the person’s wealth. You and I possess many things, but we do not “*own*” them. God is the Owner of everything, and we are His stewards. Therefore, the process that destroys gold and silver is the same process that destroys the people who collect them. **Manna in the Wilderness** illustrates this fact. Exodus 16:16-21 and James 5:3

Condemnation of Wealth. It is not the wealth itself that is condemned, but the “*greediness*” toward it. 1Timothy 6:10

Injustice toward the Poor Workers. Wages were withheld in fraud from the laborers. James 5:4-6

The Return of Christ. The key thought in this section is the imminent – Lit. “*could happen at any moment*” return of Christ. Acts 1:11 and James 5:7

Patient Endurance. When we face injustices and suffer from wrong doings we should “*pray for patience*”

The word **Patient** does not mean that we are to sit by doing nothing. Rather, the word carries the idea of endurance, bearing the burdens and fighting the battles until the Lord comes.

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James provides three illustrations of patience.

- **The Farmer** – he prepares the soil, plants the seeds, trust God for the rain and the gain of harvest. James 5:7
- **The Judge** – although earthly judges are to resolve issues in courts, they do not always rule in favor of justice. Therefore, the righteous Judge will one day soon set things in order. James 5:9
- **The Prophets** – James refers us to the O.T. saints who suffered under the hands of sinners, yet left their trials with God and won the victory. Hebrews 11:1-40 and James 5:10-11

Evidence of Impatience. When we become impatient and “lose self control” we tend to say things we ought not to say.

Profane Use of Words. Of all the manifestation of impatience in times of stress and affliction, the most frequent is the “taking of The Lord’s name in vain” by the use of explosive words, and hasty and irreverent oaths. James 5:12

The Proper Action. Prayer to God, not profanity is the proper outlet for feelings of sadness caused by suffering as we patiently endure. Therefore, “a persevering life” is also “a prayerful life”

Spiritual Weakness and Physical Sickness. These two occasions are especially difficult to remain patient. Both could result from sinful living, but not always!

The Sick – Lit. “to be weak” sometimes refer to physical illness; but generally refers to “weak faith” or “weak conscience” 1 Corinthians 11:30 and James 5:13

The Elder and The Doctor. It is not surprising that James dealt with sickness “weakness” in this epistle.

James referred to the fact that departure from the will of God sets the Christian on a course that, unless corrected, will result in sin’s consequence, even physical death. James 1:15

The Sick Person. Is any among you afflicted? Is any among you sick? The heart of the problem lies in what is meant by the sick. There is no reason to consider “sick” as physical illness; but rather, “wearied and faint in your mind” resulting from “discouragement and depression” The N.T. word “sick” found only in Hebrews 5:12-13 and James 5:13-14

The Prescription for Help. The prescription James gives is applicable for believers today. James is not discussing sickness in general, rather he is speaking of sickness that is the result of “unrighteous behavior” When Christians recognize sinful attitudes and wrongful behavior and turn to the Lord, the results are “forgiveness and restoration” and, in specific cases in which sickness is the result of a particular sin, there can be “physical healing”

The Anointing with Oil. First century believers used oil because of its therapeutic qualities. The oil provided refreshment and soothing comfort. The term “anointing him with oil” refers to medicinal anointing, not ceremonial anointing. The text suggest “to rub” rather than “to anoint”

The Effectual Fervent Prayer. It is a prayer of faith, the prayer which expresses “trust in God” and flows out of commitment to him, for only such prayers are effective.

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The Lord That Heals. On no occasion should a Christian approach the doctor without also approaching God. The medicine does not heal the sick, but God can use it in the process.

- When the aspirin works, it is the Lord who has made it work.
- When the surgeon sets the broken limb and the limb heals, it is the Lord who caused the healing.

Therefore, prayer is the “*primary action*” and anointing is a “*secondary action*” James 5:15

Mutual Prayers. Confess your faults one to another. We must never confess sin beyond the circle of that sin’s influence. James 5:16

- **Private** sin requires “*private confession*”
- **Public** sin requires “*public confession*”

The Example of Elijah. He is used to stress how a peaceful solution was gained by prayer and submission to the will of God. 1 Kings 18:41-46 and James 5:17-18

Conclusion. The Epistle of James deals with Five Practical Problems that ever believer, immature or mature, encounters as he or she seeks to live by faith and face the issues underlying these problems. James’ letter stabs our conscience and stirs the soul.

His instructions are designed to help us achieve **Practical Holiness and Spiritual Maturity.**

Spiritual Maturity involves every aspect of Life.

- We should be what God wants us to be
- Do what God wants us to do
- Sense what God wants us to sense
- Share what God wants us to share

Stop! It’s time to challenge your thinking. Using the Ladder as a guide, think about how each principle on the rung of the ladder relate to the Topic given in this chapter.

- Answer the five questions on the chart honestly
- Re-adjust your “*principle of thoughts*” accordingly

NOTE – Please visit the Text with PowerPoint Format for more details.

