

## THE EPISTLE OF JAMES

### PROPHECY OF THE LATTER DAY RICH VSS.1-6

#### THE PROPHETIC DENOUNCEMENT

#### EXEGESIS VERSE 1:

<sup>GNT</sup> James 5:1 "Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομένας.

<sup>NAS</sup> James 5:1 **Come now, you rich, weep and howl for your miseries which are coming upon you.** "Ἄγε ἄγω (vImpaa--2s; interj. +) νῦν (adv.; "Come now!"; same constr. 4:13) οἱ ὁ πλούσιοι, πλούσιος (d.a. + ap-vm-p; "You rich/wealthy") κλαύσατε κλαίω (vImpaa--2p; "weep/cry"; same as 4:9) ὀλολύζοντες ὀλολύζω (supplem..ptc./p/a/nm2p; "crying out/howling/wailing") ἐπὶ (pL; "over/for") ὑμῶν σύ (npg-2p; ref. the rich) ταῖς ἡ ταλαιπωρίαις ταλαιπωρία (d.a. + n-Lf-p; "miseries/hardships"; used 2x; Rom.3:16) ταῖς ἡ ἐπερχομένας. ἐπερχομαι (subs.ptc./p/d/df-p; prophetic present; "the ones coming upon you/overtaking you"; used 9x)

#### ANALYSIS VERSE 1:

1. Vss.1-6 constitute a single paragraph in the Greek text.
2. Though a chapter break is made, James' thoughts remain connected to chapter 4.
3. Against the background of many of these believers' cosmic pursuits, James' spontaneously prophesies against the unprincipled rich.
4. James sudden prophetic outburst is not unlike the pattern of other OT, NT prophets.
5. It is common in the OT for prophets to suddenly and without much warning prophesy concerning the end-times.
6. A local phenomenon is the springboard for a remote and distant one.
7. Such as Babylon in Israel's dispersion of 586BC becoming the prophetic background for political Babylon in the last days in Jer.50-51.
8. The prophecy is stated in vss.1-6 and direct exhortations from it follow in vss.7-12.
9. The prophecy harks back to the prophecy of the passing of the -V **rich** in 1:11.
10. There to highlight the temporal nature of their successes.
11. That James just finished emphasizing the temporal nature of men (4:14), this prophecy assumes that fact and adds further force regarding the **rich**.
12. It is designed for these believers to consider the fact that:
  - A. Pursuit of riches (FSH as MPR) is a cosmic trend that results in such abuse it ultimately leads to historical judgment and suffering. Vss.1-3
  - B. Therefore, why pursue such a path of cosmic evil?
  - C. A reminder that the **rich** in the cosmic system comprise a specific economic class of -V highly responsible for the sufferings of the righteous (cp.2:6-7). Vss.4-6

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- D. Therefore, why cater to their persons for prosperity?
13. In vss.7-11, James will call these believers to embrace the virtue of patience in light of their own underserved suffering under this cosmic system.
  14. This in contrast to the ultimate deserved sufferings of the **rich**.
  15. Vs.12 will then highlight the importance of the believer's integrity before God.
  16. This in contrast to the lack of integrity found in the **rich**.
  17. Vss.13 then provides the first definite break from this subject as James will close the epistle with further exhortation and doctrinal instruction.
  18. That a prophecy is in view is made clear with reference to "*the last days*" in vs.3 and the "*coming of the Lord*" in vss.7-8.
  19. These believers are to use the **rich** of their time as a frame of reference for the latter day counterparts.
  20. They and their kind are ultimately destined for destruction.
  21. The unprincipled negative **rich** throughout history form a tyrannical (unjust and oppressive) chain of domination over men.
  22. Historically, it has been the wealthy that have predominately ruled over the masses.
  23. This through political influence and domination.
  24. Their control has been greatly limited to a national or empirical level.
  25. In the last days, it culminates into the super **rich** gaining international control.
  26. While the -V elite of the last days receive the ultimate blow, they represent the epitome of evil their predecessors have embraced throughout history.
  27. Their doom is impending and coming.
  28. James addresses these in fashion to the believers in 4:13, "**Come now, you rich, weep and howl for your miseries which are coming upon you**".
  29. The interjectory address "**Come now**" still carries a sense of disbelief.
  30. It's hard to imagine that the **rich** will ultimately not be satisfied in their oppression of mankind until they achieve world domination.
  31. The insatiable nature of the STA driven by -V can almost boggle the mind.
  32. However, unlike James use of the phrase in 4:13 as a wake up call for believers, there is no hope for these individuals as a class, since they are negative.
  33. It is not a summons to see their foolishness, but a sharp prophetic denouncement.
  34. This economic class of humanity is totally offensive in their rebellion against God.
  35. The latter day **rich** are responsible for setting the stage with world wide economic disparity pictured in the judgment of the black horse in Rev.6:5-6.
  36. This economic control falls right into the hands of Antichrist's agenda to implement his own economic control over the world. Rev.13:16-17
  37. Upon their destruction, Antichrist will perpetuate their designed economic system (a universal banking system) for his own gain.
  38. These super **rich** are the predominate class of influence responsible for removing the Divine restraints of nationalism. Psa.2:1-3
  39. They are the unseen force behind the politics.
  40. James elicits the proper response from his distant and unhearing audience to **weep and howl**.
  41. The weeping is extreme (same as 4:9) associated adverbially with the supplementary participle for loud crying or wailing (**howl**).
  42. The sense is that their crying and howling is due to severe pain (vs.3).

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43. In prophetic exhortations, individuals are asked to cry out over Divine judgment.  
Isa.13:6; 14:31; 15:2,3; 23:1,6,14; etc.
44. They are in fact to experience great emotional and physical trauma over the **miseries** that await them at that time.
45. The hardships and oppression they put upon others will come **upon** them.
46. Many of the **rich** of James' time as a frame of reference will experience the **miseries** associated with 70AD.
47. But the remote reference is directed to judgment associated with the time of Christ's return.

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### A CRYPTIC IDENTIFICATION OF THE PROPHETIC RICH

#### EXEGESIS VERSES 2 – 3:

<sup>GNT</sup> James 5:2 ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

<sup>NAS</sup> James 5:2 **Your riches have rotted and your garments have become moth-eaten.**

*ὑμῶν σύ (npg-2p) ὁ πλοῦτος (d.a. + n-nm-s; "riches/wealth") σέσηπεν σήπω (viPFa--3s; "have rotted/decayed/become corrupted"; 6x in LXX "foul/laid waste/desolated") καί (cc) ὑμῶν σύ (npg-2p) τὰ τό ἱμάτια ἱμάτιον (d.a. + n-nn-p; "garments/clothing") γέγονεν, γίνομαι (viPFa--3s; "become") σητόβρωτα σητόβρωτος (a--nn-p; "moth-eaten"; 1x in LXX, Job 13:28)*

<sup>GNT</sup> James 5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἑσχάταις ἡμέραις.

<sup>NAS</sup> James 5:3 **(Revised) Your gold and silver have rusted; and their poison will be as a witness against you and will consume your flesh like fire. In the last days you**

**have stored up your treasure!** *ὑμῶν σύ (npg-2p) ὁ χρυσός (d.a. + n-nm-s; "gold") καί (cc) ὁ ἄργυρος (d.a. + n-nm-s; "silver"; used 5x) κατίωται κατιόω (viPFp--3s; "have rusted/corroded"; used 1x) καί (cc) αὐτῶν αὐτός (npgm3p; ref. gold and silver") ὁ ἰὸς (d.a. + n-nm-s; "poison"; same as 3:8) ἔσται εἰμί (viFd--3s) εἰς (pa; "into/unto/as") μαρτύριον (n-an-s; "a witness") ὑμῖν σύ (npd-2p; "to you/against you") καί (cc) φάγεται ἐσθίω (viFd--3s; lit. to eat; "consume/destroy") ὑμῶν σύ (npg-2p; ref. the rich) τὰς ἢ σάρκας σάρξ (d.a. + n-af-p; "flesh") ὡς (compar.conj; "like") πῦρ. (n-nn-s; "fire") ἐν (pL) ἑσχάταις ἑσχατος (a--Lf-p; "the last") ἡμέραις. ἡμέρα (n-Lf-p; "days") ἔθησαυρίσατε θησαυρίζω (viaa--2p; "you have store up/layed up"; used 8x; contextually "your treasure" is implied*

#### ANALYSIS VERSES 2 – 3:

1. Vss.2-3 describe the coming judgment upon the elite's wealth and persons.
2. Three prophetic perfects denote the judgment on their wealth: **"have rotted"**, **"have become moth-eaten"** and **"have rusted"**.
3. All 3 perfects denote that the destruction of their wealth is final and perpetual.
4. Two interpretational approaches to these perfects have been suggested:
  - A. Figuratively: This states that these 3 forms of wealth have simply become worthless to deliver the rich in that day.

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- B. Literal: This states the literal destruction of their wealth in correlation with the destruction of their persons.
5. While it is true that their wealth cannot deliver them from Divine wrath, more is in view than the figurative suggests.
  6. Further, there is no reason to suggest the perfects relate to anything other than a permanent destruction of their wealth along with their persons in vs.3.
  7. The correct approach is an illustrative-literal approach found common in prophecy.
  8. The prophet would prophesy futuristic events using language of accommodation to describe events that he and his readers would be familiar with in their time.
  9. Such as representing modern day missiles using the description of arrows. Cp.Jer.50:9,14
  10. That the destruction of their wealth is not viewed under normal conditions is made clear in vs.3.
  11. That which corrodes their precious metals of wealth further has the properties to burn up their **flesh like fire**.
  12. It is no guess today that these rich are exposed to the elements of thermonuclear activity.
  13. Herein lies the cryptic identification of these elite as none other than the mercantile great men of political Babylon described in Rev.18 cp.vs.23 cf.vss.8,9,10,15,18
  14. Since Russia takes out the US in thermonuclear fashion ~3 years into the trib, it is the super rich of the US that is in view.
  15. This in contrast to the rich among James' audience that undoubtedly had their wealth confiscated by the Romans rather than left to rot.
  16. The super rich of our country epitomize the spiritual degradation of this class of economic evil that has evolved over the centuries.
  17. It is the merchant tycoons of the U.S. that are the power players behind hijacking the world with economic control through international fiat banking and new world order corporate political system.
  18. In vs.2, James 1<sup>st</sup> describes the destruction of their acquired details, "**Your riches have rotted and your garments have become moth-eaten**".
  19. The "**riches**" in view looks to their assets found in the details of life acquired under their own FSH.
  20. Their wealth is immense in its many forms.
  21. The verb "**have rotted**/σῆπω – sepo" looks to a general decay and notes that their acquisitions have been corrupted and no longer of any value.
  22. The effects of nuclear war have ruined these things permanently.
  23. The 2<sup>nd</sup> item focuses on their clothing.
  24. Expensive and extensive collections of clothing constitute the trappings of the very wealthy. Luk.16:19
  25. Where warm temperatures exist, unprotected clothing are subject to the clothes moths. Cp.Mat.6:20
  26. Such **moth-eaten garments** are practically worthless and generally committed to the rag pile.
  27. Again, nuclear fallout gives this expression illustrative-literal meaning.
  28. While modern technology can protect their collections of clothes from insects, they are not immune from the deterioration of an all out nuclear war.

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29. The bombarding acidic radiation will chew through their clothes like a starving dog on a bone.
30. Vs.3a focuses on a specific aspect of their wealth, “**Your gold and silver have rusted**”.
31. Their precious metal holdings represent the true depth of their wealth.
32. The super rich acquire much of the **gold and silver** in the world as security for themselves.
33. They possess the real wealth of hard currency giving them the leverage to implement and control their bogus fiat economies.
34. They hold these metals precious as the ultimate inflation hedge.
35. They possess the commodity of wealth that they believe will always have universal value in trade.
36. While they may not have hands on possession of **gold and silver** possessed by independent nations (Fort Knox as example), they wield power over it as collateral for loans and indebtedness by nations to their system.
37. But even that is subject to judgment.
38. That **gold and silver** are essentially immune to rust and corrosion, again we see the effects of the nuclear war.
39. Commentaries readily acknowledge the unusual language used here.
40. So they go completely figurative and conclude that the mentioned “**fire**” is hell into which they and their wealth are cast.
41. Since when does one take their physical details into hell with them?
42. Again, the understanding of modern technology allows a figurative-literal approach to be sustained.
43. It is not the heat and fire of the thermonuclear blast (it would only melt the metals), but the fallout radiation that causes this **rust**.
44. Much of it will be reduced to radioactive particles filling the air.
45. Latter-day technologies make this language of accommodation imperative while obscuring doctrine from the negative.
46. It is radiation poisoning that will ultimately destroy their persons as the next clause denotes, “**And their poison will be as a witness against you and will consume your flesh like fire**”.
47. The term “**poison**/ἰός – ios” (cp.3:8) is not the same Greek term translated “**rust**/κατῶω – katio” as insinuated in the NAS.
48. It is this noun that characterizes the “**rust**” in view as highly lethal.
49. The same agent that corrodes their precious metal **will consume** their bodies **like fire**.
50. The phrase “**like fire**/ὡς πῦρ – hos pur” is a simile comparing the effects of nuclear radiation to the burning of **fire**.
51. The radiation will literally “eat up” their **flesh**.
52. This as a testimony against them by God in judgment of their evil and as fulfillment of prophecy.
53. The **witness** of their judgment is for perpetuity in time. Cp.Jer.51:26,29; Rev.19:3
54. Implied in this scenario is that many of the super elite will have the means to access shelter in the initial barrage of attack against the U.S. by Russia.
55. However, by sheer volume of nuclear missiles necessary to wipe out an entire continent, the after radiation will infiltrate the holdings of even the most secure.

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56. There is no escape even for the most elite in spite of extensive security measures.
57. Their deaths are viewed not as instantaneously as the common citizen completely unprotected, but a slower agonizing death from radiation poisoning.
58. The final clause explicitly points to the eschatological significance of this prophesy, **“In the last days you have stored up your treasure!”**
59. **The last days** are here and now to be ultimately fulfilled in the coming tribulation.
60. What is most notable of these rich is the hoarding up of their **treasure/wealth**.
61. James here pictures them in their combined wealth.
62. The sense is that their individual investments of extreme wealth are aggregated into a representative pool of their immense and vast fortune.
63. This is represented in the U.S. today in the private ownership of the Federal Reserve.
64. The U.S. Court of Appeals 9<sup>th</sup> Circuit validated this obvious fact of private ownership in Lewis v. United States (1982).
65. It is the Feds that are responsible for economic control through an international banking system.
66. They are the instigators and producers of the fiat system we, the EU and so many other countries have adopted in the past century.
67. Following is an article that charts the ownership of the Federal Reserve downloaded from <http://www.save-a-patriot.org/files/view/whofed.html> for your perusal:

## Chart of who "owns" the Federal Reserve

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### Chart 1

#### **Federal Reserve Directors: A Study of Corporate and Banking Influence**

Published 1976

Chart 1 reveals the linear connection between the Rothschilds and the Bank of England, and the London banking houses which ultimately control the Federal Reserve Banks through their stockholdings of bank stock and their subsidiary firms in New York. The two principal Rothschild representatives in New York, J. P. Morgan Co., and Kuhn,Loeb & Co. were the firms which set up the Jekyll Island Conference at which the Federal Reserve Act was drafted, who directed the subsequent successful campaign to have the plan enacted into law by Congress, and who purchased the controlling amounts of stock in the Federal Reserve Bank of New York in 1914. These firms had their principal officers appointed to the Federal Reserve Board of Governors and the Federal Advisory Council in 1914. In 1914 a few families (blood or business related) owning controlling stock in existing banks (such as in New York City) caused those banks to purchase controlling shares in the Federal Reserve regional banks. Examination of the charts and text in the House Banking Committee Staff Report of August, 1976 and the current stockholders list of the 12 regional Federal Reserve Banks show this same family control.

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			N.M. Rothschild , London - Bank of	
England				
				J. Henry
Schroder				
				Banking
Corp.				
		Brown, Shipley & Company	- Morgan Grenfell & Company	- Lazard - Brothers
Alex Brown & Son	- Brown Bros. - Harriman	- Lord Mantagu Norman	- Morgan et Cie Paris	-- Lazard Bros N.Y.
		Governor, Bank of England 1924-1938	/ J.P. Morgan Co N.Y. Morgan Guaranty Co. Morgan Stanley Co.	-- Lazard Freres Paris
\Schroder Bank				
Hamburg/Berlin				
			Drexel & Company Philadelphia	/
				Lord Airlie
Schroder			M. M. Warburg	Chmn J. Henry
F. Ryan			Hamburg	marr. Virginia
of Otto				grand-daughter
Loeb Co.				Kahn of Kuhn
Lehman Brothers N.Y	-----		Kuhn Loeb Co. N. Y.	
μ				
8				
Lehman Brothers - Mont. Alabama		Solomon Loeb		Abraham Kuhn
Lehman-Stern, New Orleans		Jacob Schiff/Theresa Loeb		Nina Loeb/Paul Warburg
Warburg				
		Mortimer Schiff		James Paul
Warburg				



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Shareholders - Hanover National Bank N.Y.

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James Stillman  
William Rockefeller

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Shareholders - Chase National Bank N.Y.

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George F. Baker

### Chart 2

#### **Federal Reserve Directors: A Study of Corporate and Banking Influence**

- Published 1983

The J. Henry Schroder Banking Company chart encompasses the entire history of the twentieth century, embracing as it does the program (Belgium Relief Commission) which provisioned Germany from 1915-1918 and dissuaded Germany from seeking peace in 1916; financing Hitler in 1933 so as to make a Second World War possible; backing the Presidential campaign of Herbert Hoover ; and even at the present time, having two of its major executives of its subsidiary firm, Bechtel Corporation serving as Secretary of Defense and Secretary of State in the Reagan Administration.

The head of the Bank of England since 1973, Sir Gordon Richardson, Governor of the Bank of England (controlled by the House of Rothschild) was chairman of J. Henry Schroder Wagg and Company of London from 1963-72, and director of J. Henry Schroder, New York and Schroder Banking Corporation, New York, as well as Lloyd's Bank of London, and Rolls Royce. He maintains a residence on Sutton Place in New York City, and as head of "The London Connection," can be said to be the single most influential banker in the world.

J. Henry Schroder

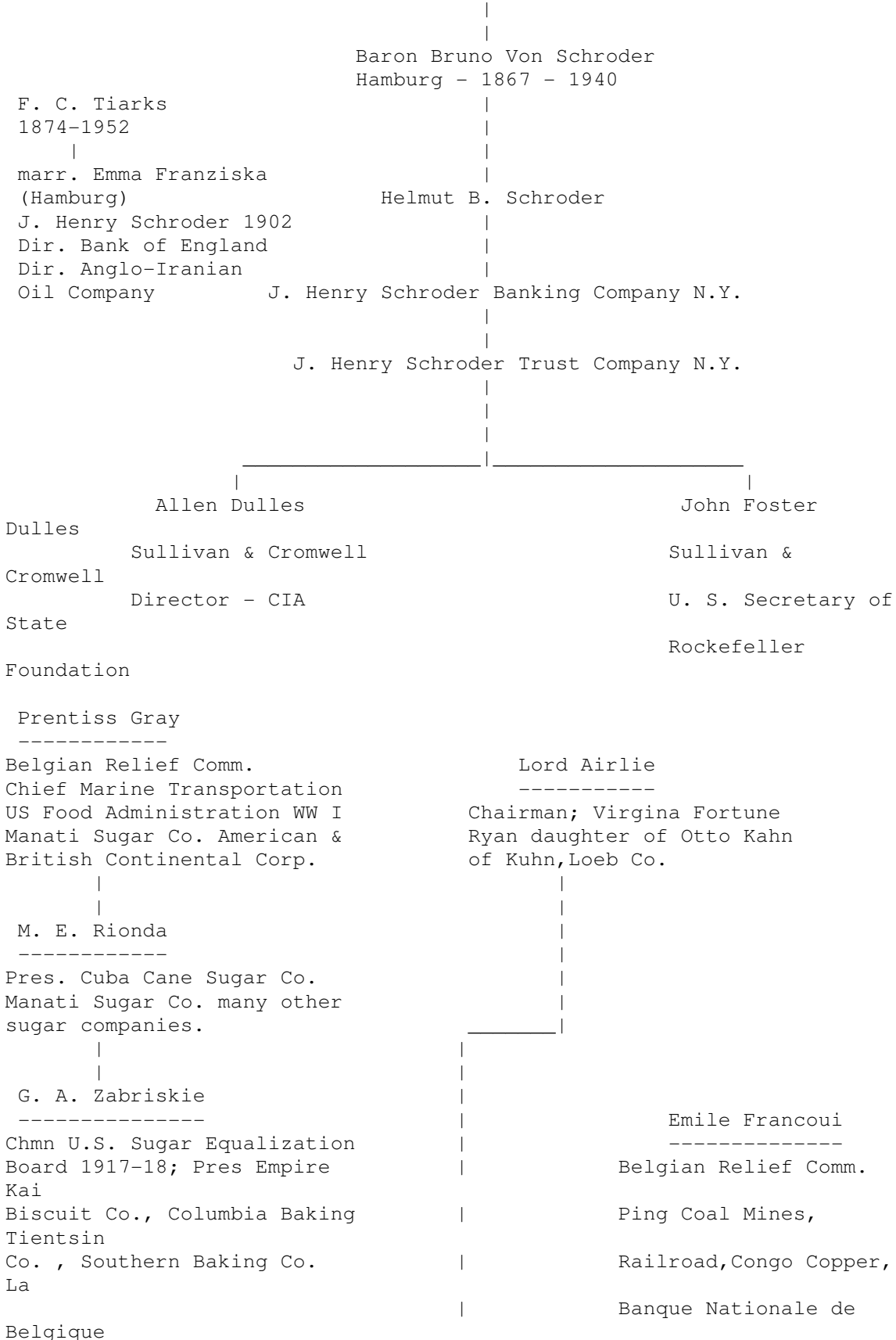
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Baron Rudolph Von Schroder  
Hamburg - 1858 - 1934

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# THE EPISTLE OF JAMES



## THE EPISTLE OF JAMES

Suite 2000 42 Broadway | N. Y

Edgar Richard  
Hoover

Julius H. Barnes

Herbert

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Belgium Relief Comm  
Relief Com  
Amer Relief Comm  
U.S. Food Admin  
1924-28  
1918-24, Hazeltine Corp.  
Mines  
|  
President  
|  
|  
|

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Belgium Relief Comm  
Pres Grain Corp.  
U.S. Food Admin  
1917-18, C.B Pitney  
Bowes Corp, Manati  
Sugar Corp.

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Chmn Belgium  
U.S. Food Admin  
Sec of Commerce  
Kaiping Coal  
Congo Copper,  
U.S. 1928-32

John Lowery Simpson

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Sacramento, Calif Belgium Relief  
Comm. U. S. Food Administration  
Prentiss Gray Co. J. Henry Schroder  
Trust, Schroder-Rockefeller, Chmn  
Stein  
Fin Comm, Bechtel International  
bank  
Co. Bechtel Co. (Casper Weinberger  
all  
Sec of Defense, George P. Schultz  
Bank  
Sec of State (Reagan Admin).  
Settlements,

|  
Leader, Himmler's  
|  
Fund),

|  
Schroder-Rockefeller & Co. , N.Y.

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Avery Rockefeller, J. Henry Schroder  
Banking Corp., Bechtel Co., Bechtel  
International Co. , Canadian Bechtel  
Company.

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|  
Gordon Richardson

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Governor, Bank of England  
1973-PRESENT C.B. of J. Henry Schroder N.Y.  
Schroder Banking Co., New York, Lloyds Bank

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Baron Kurt Von Schroder  
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Schroder Banking Corp. J.H.  
Bankhaus (Hitler's personal  
account) served on board of  
German subsidiaries of ITT .  
for International  
SS Senior Group  
Circle of Friends (Nazi  
Deutsche Reichsbank, president

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Rolls Royce

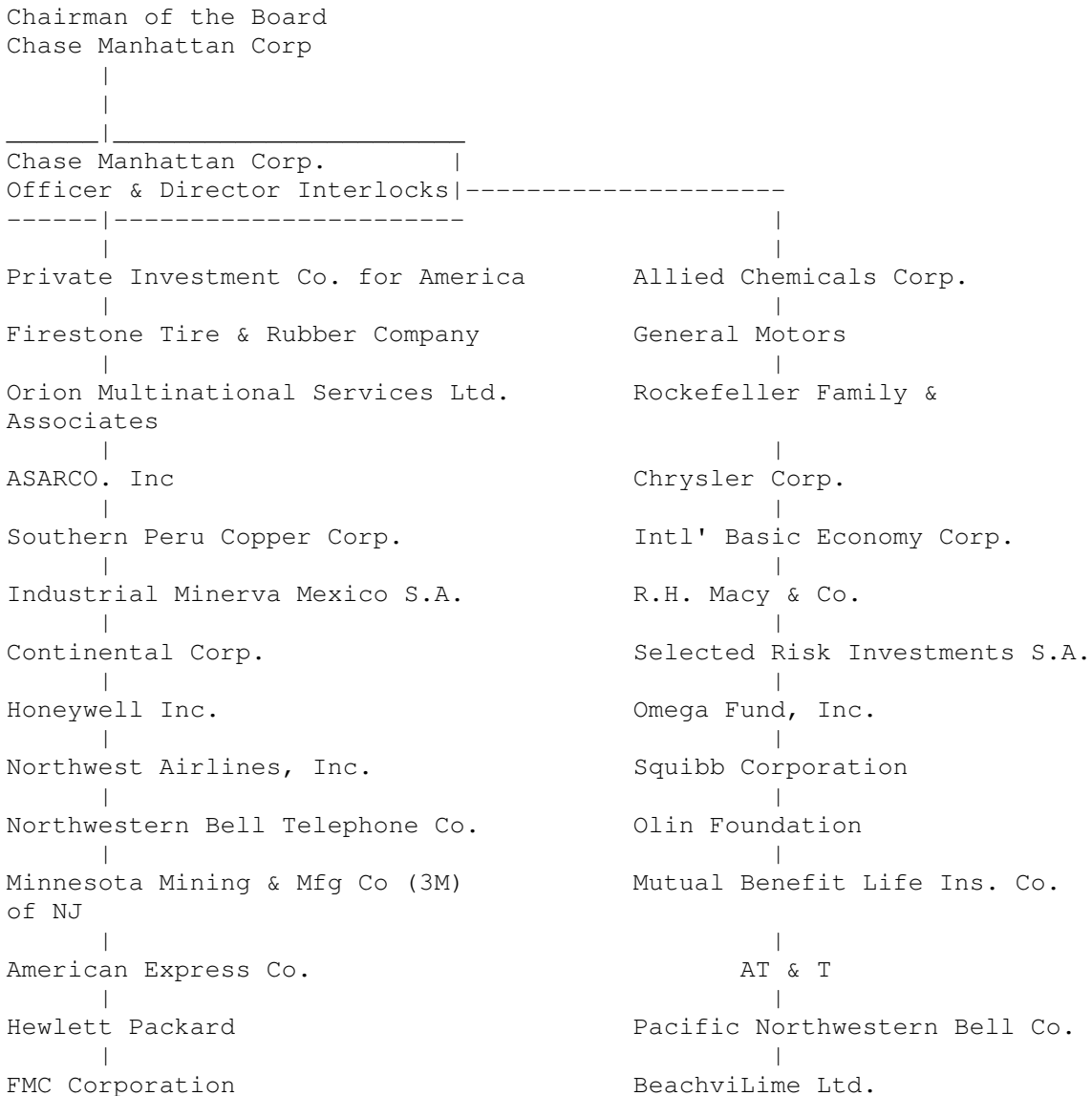
## Chart 3

### **Federal Reserve Directors: A Study of Corporate and Banking Influence**

- Published 1976

The David Rockefeller chart shows the link between the Federal Reserve Bank of New York, Standard Oil of Indiana, General Motors and Allied Chemical Corporation (Eugene Meyer family) and Equitable Life (J. P. Morgan).

DAVID ROCKEFELLER



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Utah Intl' Inc.	Eveleth Expansion Company
Exxon Corporation	Fidelity Union Bancorporation
International Nickel/Canada	Cypress Woods Corporation
Federated Capital Corporation Corp.	Intl' Minerals & Chemical
Equitable Life Assurance Soc U.S.	Burlington Industries
Federated Dept Stores	Wachovia Corporation
General Electric	Jefferson Pilot Corporation
Scott Paper Co.	R. J. Reynolds Industries Inc.
American Petroleum Institute	United States Steel Corp.
Richardson Merril Inc. Co.	Metropolitan Life Insurance
May Department Stores Co.	Norton-Simon Inc.
Sperry Rand Corporation	Stone-Webster Inc.
San Salvador Development Company	Standard Oil of Indiana

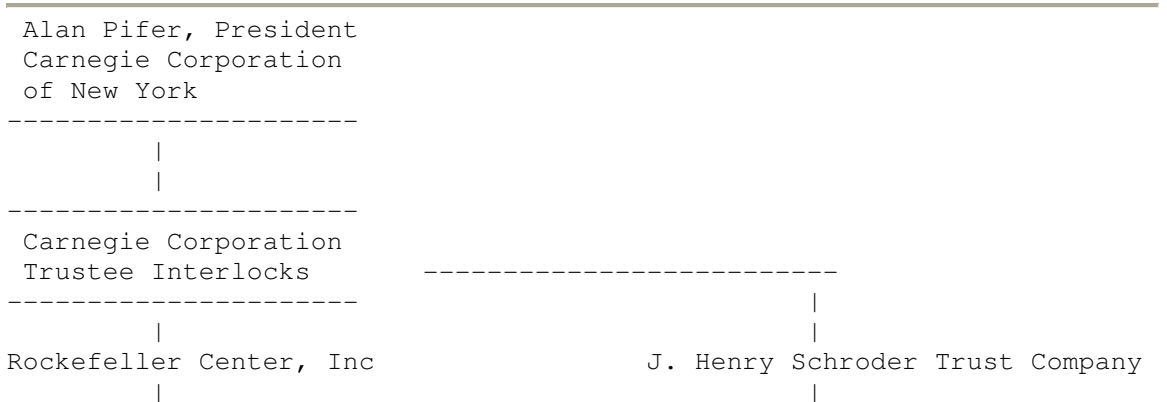
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### Chart 4

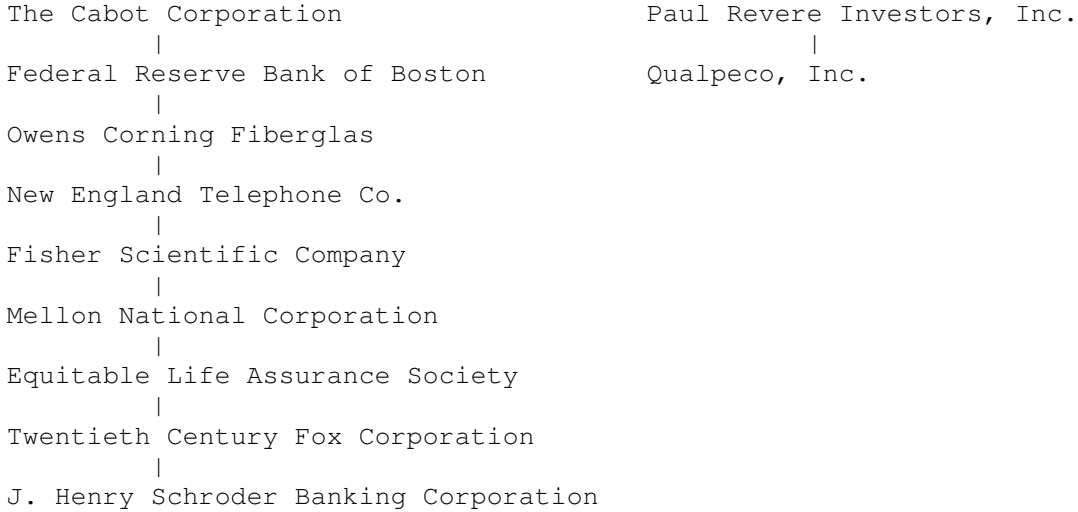
### **Federal Reserve Directors: A Study of Corporate and Banking Influence**

- Published 1976

This chart shows the interlocks between the Federal Reserve Bank of New York J. Henry Schroder Banking Corp., J. Henry Schroder Trust Co., Rockefeller Center, Inc., Equitable Life Assurance Society ( J.P. Morgan), and the Federal Reserve Bank of Boston.



# THE EPISTLE OF JAMES

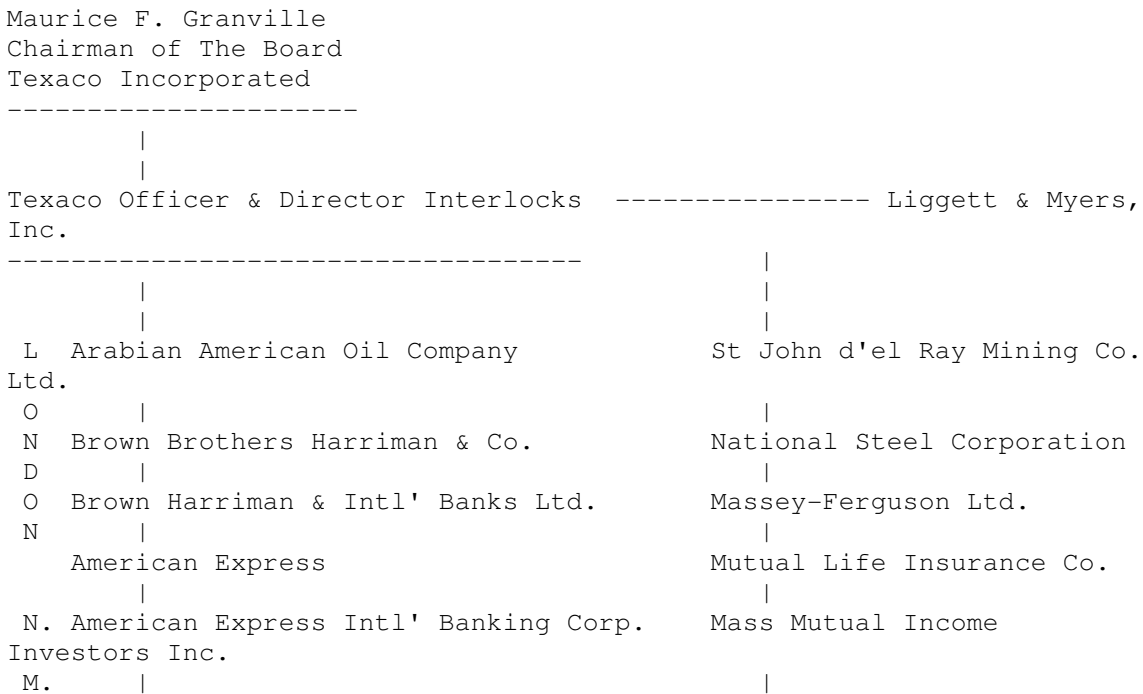


## Chart 5

### **Federal Reserve Directors: A Study of Corporate and Banking Influence**

- Published 1976

This chart shows the link between the Federal Reserve Bank of New York, Brown Brothers Harriman, Sun Life Assurance Co. (N.M. Rothschild and Sons), and the Rockefeller Foundation.



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Anaconda Co. R         O Rockefeller Foundation T         H Owens-Corning Fiberglas S         C National City Bank (Cleveland) H         I Sun Life Assurance Co. Chicago L         D General Reinsurance Corporation   General Electric (NBC)	United Services Life Ins.   Fairchild Industries   Blount, Inc.   William Wrigley Jr. Co   National Blvd. Bank of   Lykes Youngstown   Inmount Corporation
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**\*\* Source: Federal Reserve Directors: A Study of Corporate and Banking Influence. Staff Report, Committee on Banking, Currency and Housing, House of Representatives, 94th Congress, 2nd Session, August 1976.**

[END]

68. Within the charts we note true corporate America and the wealthy elite of our time.
69. Obviously considering the early years of these charts, changes may have occurred.
70. What will probably not change are the primary participants.
71. Other noteworthy items of prophetic significance include:
  - A. The continued strong economic tie between corporate America and Britain (Rothchilds).
  - B. This facilitates the political/economic significance of the lion with eagle's wings that are plucked in fulfillment of James' prophesy. Dan.7:4
  - C. The significant number of foreign investors other than Britain.
  - D. This highlights foreign merchants weeping over our destruction. Rev.18:15
  - E. We would also note the further possibilities of foreign investors maintaining residence here in the U.S. (ex. Sir Gordon Richardson; Chart 2).
  - F. The Federal Reserve represents the true power players behind universal banking forming the ideological system that all business is controlled through one entity.
  - G. This is the very platform antichrist adopts after the Fed's demise. Rev.13:16-17

## THE EPISTLE OF JAMES

### CHARGES AGAINST THE LATTER-DAY SUPER RICH VSS.4-6

#### THEIR FRADULENT PRACTICES

#### EXEGESIS VERSE 4:

<sup>GNT</sup> James 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαώθ εἰσεληλύθασιν.

<sup>NAS</sup> James 5:4 **Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; ἰδοὺ (interj.part.; "Behold!") ὁ μισθός (d.a. + n-nm-s; "the pay/wages") τῶν ὁ ἐργατῶν ἐργάτης (d.a. +n-gm-p; "of the laborers/workers"; used 16x) τῶν ὁ ἀμησάντων ἀμάω (d.a. + adj.ptc./a/a/gm-p; "having mowed/reaped"; used 1x; LXX 5x; mow or reap; denotes the harvesting of grass or grain) ὑμῶν σύ (npg-2p; ref. the rich) τὰς ἡ χώρας χώρα (d.a. + n-af-p; "fields/lands"; used 28x) ὁ ἀπεστερημένος ἀποστερέω (d.a. + adj.ptc./PF/p/nm-s; "which has been withheld/defrauded/deprived"; ref. to the pay of the workers; used 6x) ἀφ' ἀπό (pAbl; "by"; denotes agency) ὑμῶν σύ (npAbl-2p) κράζει, κράζω (vipa--3s; "keeps on crying out") and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. καὶ (cc) αἱ ἡ βοαὶ βοή (d.a. + n-nf-p; "the outcry"; 1x; LXX, crying out for help) τῶν ὁ θερισάντων θερίζω (d.a. + adj.ptc./a/a/gm-p; "of the ones harvesting"; used 18x) εἰσεληλύθασιν. εἰσέρχομαι (viPFa--3p; "has entered into/reached") εἰς (pa; "into") τὰ τό ὦτα οὖς (d.a. + n-an-p; "the ears") κυρίου κύριος (n-gm-s) Σαβαώθ (n-gm-p; "of the Sabaoth/armies/hosts"; used 2x; Rom.9:29)**

#### ANALYSIS VERSE 4:

1. The interjectory “**Behold**” now highlights the evil that brings the resolute judgment of God upon the rich.
2. Vs.4 begins a series of 3 primary charges levied against them through vs.6.
3. The 1<sup>st</sup> charge revolves around their unfair business practices finding leverage in the fact they are landowners.
4. Part of the success of the wealthy is found in their acquisition of real estate.
5. Ownership of land gives one direct power over its use, occupancy and resources.
6. The more land one owns, the more their potential to exercise control based on demand for need of the land.
7. In James’ day, a dominate need for land was found in the field of agriculture.
8. Food is a primary resource dependent upon by all men.

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9. Hoards of gold and silver are fine, but you can't eat them.
10. Whoever controls the food commodity market truly has control over the peoples.
11. Vast control of real estate for the latter day rich is essential to leverage the power of their wealth over others.
12. Again, James' uses the present day rich to illustrate the super rich of this prophecy.
13. The unscrupulous rich are renowned for cheating the workers, "**the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you**".
14. The subject of their evil is **the pay** that is due those working their **fields** (tenant farmers).
15. The adjectival participle "**which has been withheld**/ἀποστέρω – apostereo" indicates the greedy nature of the rich defrauding the workers from "**pay**" rightly due them.
16. The perfect tense indicates the power of the wealthy in their fraud with the laborer having no real recourse (perpetually successful fraud).
17. Too often, the rich influenced the courts and the poor man did not stand a chance against the wealthy. Jam.2:6
18. The evil rich only have true concern for money and produce schemes to swindle the very ones that are helping them become richer.
19. The fraud in James' time was quite simple in that it involved withholding wages to tenant farmers on a technicality of some kind.
20. This produced great hardship among these peasant families.
21. Such behavior is quite reprehensible and deserves severe judgment.
22. The Mosaic Law strictly prohibited such activity (Lev.19:13; Deu.24:14,15) and prophets vigorously denounced it (Jer.22:13; Mal.3:5).
23. The common laborer was much as today that lived paycheck to paycheck.
24. The fraud of the modern day elitists, while more sophisticated in scheme, retains the same purpose as those in James' time, i.e., defrauding the **laborers** from their wages.
25. The "**fields**" of the modern rich looks to the continental U.S. as its base of power over the common man.
26. The Federal Reserve (central banking system) has acquired control over vast amounts of real estate in the U.S. (if not theoretically, all).
27. Thanks to the collaboration of unprincipled elected politicians in turning the economy of our country over to the "Feds".
28. The control of land is as a result of indebtedness by our government in loans with the Federal Reserve and mandatory taxation upon the peoples.
29. The Federal Reserve Act was established in 1913, railroaded through Congress and signed into legislation by then President Woodrow Wilson.
30. This law created a Federal Reserve Board that functions independently of and is not regulated or effectively accountable to the U.S. Congress.
31. The Feds are authorized to coin and print money in direct violation of the U.S. Constitution, Article I, Section 8 that states only Congress has that right.
32. Article 1, Section 10 states that "no state shall make anything but gold and silver coin a tender in payment of debts".
33. No wonder U.S. Representative Ron Paul has stated that "Federal Reserve Notes are illegal". Ref. *Health/freedom info The Federal Reserve Fraud and the "Invisible Government"*.

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34. Each time our Government requires more money, it is essentially taking out a loan with interest that is paid by the American taxpayer.
35. The Feds print the money for a few cents and then bill America for its full value; then they charge interest on top of it.
36. Correlating with the passage of the Federal Reserve Act, our government had pressed hard for income tax.
37. This providing a means and way to pay the Feds.
38. The IRS deposits income tax payments directly into the Federal Reserve banks; not into the U.S. Treasury. *The Structure of the Federal Reserve System @ federalreserve.gov*
39. Unfortunately,  $\frac{3}{4}$  of the states ratified the 16<sup>th</sup> Amendment for taxation also in 1913.
40. It is estimated that  $\frac{1}{3}$  of our Federal income tax dollars go to merely pay the interest of the interest that is owed the Feds.
41. Our national debt is estimated into the trillions.
42. That all real estate is further taxed (ad valorem) in perpetuity by government essentially places private lands as collateral to this fraudulent monstrosity.
43. As a debtor nation, home and land owners through taxation will never outright own their homes always indebted to our government (state and federal) that is indebted to the Feds.
44. "Prior to 1913, most Americans owned clear, allodial title to property, free and clear of any liens or mortgages until the Federal Reserve Act (1913) "Hypothecated" (*pledging something as security; sic*) all property within the federal United States to the Board of Governors of the Federal Reserve, -in which the Trustees (stockholders) held legal title. The U.S. citizen (tenant, franchisee) was registered as a "beneficiary" of the trust via his/her birth certificate. In 1933, the federal United States hypothecated all of the present and future properties, assets and labor of their "subjects," the 14th Amendment U.S. citizen, to the Federal Reserve System." *Rep. James Traficant Jr. (Ohio) addressing the House; United States Congressional Record, March 17, 1993 Vol. 33, page H-1303; [sic; my words]*
45. In addition, the government owns  $\frac{1}{3}$  of U.S. land mass and large landowners (corporations and wealthy) pay only  $\frac{1}{2}$  of the tax rate of small individual landowners.
46. The promise of the Feds was that the central banking system and their fiat system would economically sustain and prosper our country.
47. Since then, we have experienced our greatest financial crash abandoning the gold and silver standard along the way (Gold standard removed under President Nixon, 1973).
48. During the great depression (beginning with the stock market crash a.k.a. "black Tuesday"; 1929), the poor were losing their farms and land and the rich were gobbling it up pennies on the dollar.
49. The small farmer was hit hard and since the depression, farming has assumed its large corporate identity (corporate farming controls ~50% of the farming industry).
50. It has been said that control over the farming industry is the first step to totalitarianism of the people.
51. Under the fiat system, the Federal Reserve has amounted to inflationary status of the U.S. dollar.
52. It is estimated that the U.S. dollar has succumbed to over 1000% inflation.

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53. This is the “big fraud” of the “Feds”.
54. As inflation rises, our wages devalue and the super rich become wealthier at the expense of the common man.
55. Every dollar the American taxpayer earns today has been depleted of at least 90% of its wealth based on the price of gold as standard.
56. The Feds are ripping this country off and their tentacles reach throughout the world in like fashion.
57. Economic manipulation is the common denominator found with all unscrupulous rich.
58. The fraud of the super rich is said to cry **out against** them.
59. This poetic language reveals their evil as blatantly obvious demanding their impending judgment.
60. The oppressive effect on the working class then adds to this demand for judgment, **“and the outcry of those who did the harvesting has reached the ears of the Lord of the Sabaoth”**.
61. The victims helpless under this system have only one recourse for help; God.
62. The illuminati money machine gains such power only direct Divine intervention can stop it.
63. The suffering of the common man reaches into **the ears** of God in the 3<sup>rd</sup> heaven.
64. This anthropomorphism denotes God’s omniscience.
65. Nothing gets by God and ultimately He will judge and right all wrongs of the evil against the innocent.
66. It indicates the serious nature of this international evil and oppression.
67. This same money source is that which finances the global evil of the NWO.
68. Both the fraudulent evil of the Feds and their oppressed victims attract God’s attention.
69. The super rich are fast working at removing the Divine restraints of nationalism setting the world up for the antichrist system.
70. The nation responsible for leading the world in this evil scheme is the U.S.
71. The expression **“Lord of the armies”** is a familiar title in the OT rendered **“Lord of hosts”**. Isa.1:9 cp. Rom.9:29
72. Those that are poor and/or helpless have the **Lord** to champion their cause.
73. His invisible military of omnipotence overseeing all heavenly and earthly hosts will break their tyranny and punish their injustices. 1Sam.17:45; 2Kgs.6:13-17; Jer.43:10-12; Jer.50:18; 51:11
74. God is master over all armies and authorities and will utilize Russia as His whipping post to execute this latter day judgment.

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### EXEGESIS VERSES 5 – 6:

#### THEIR INSATIABLE STA LIFESTYLES

GNT James 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς,

NAS James 5:5 **You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.** ἐτρυφήσατε τρυφάω (viaa--2p; "You have lived luxuriously/reveled"; used 1x; 2x in LXX; Neh.9:25; Isa.66:11) ἐπί (pg) τῆς ἢ γῆς γῆ (d.a. + n -gf-s; "the earth") καί (cc) ἐσπαταλήσατε, σπαταλάω (viaa--2p; "you have led a life of self-indulgence/wanton pleasure"; used 2x; 1Tim.5:6 ἐθρέψατε τρέφω (viaa--2p; lit. to feed; fig. "you have fattened/gorged/nursed"; used 9x) ὑμῶν σύ (npg-2p) τὰς ἢ καρδίας καρδία (d.a. + n-af-p) ἐν (pL) ἡμέρᾳ (n-Lf-s; "a day") σφαγῆς, σφαγή (n-gf-s; "; lit. cut the throat; "of slaughter"; used 3x; Act.8:32; Rom.8:36)

#### THEIR MURDEROUS AND RUTHLESS WAYS

GNT James 5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον, οὐκ ἀντιτάσσεται ὑμῖν.

NAS James 5:6 **(Revised) You have condemned; you have put to death the righteous man; he does not resist you.** κατεδικάσατε, καταδικάζω (viaa--2p; "You have condemned"; used 5x; Mat.12:7,37; Luk.6:37 2x) ἐφονεύσατε φονεύω (viaa--2p; "you have murdered/put to death"; same as 2:11; 4:2) τὸν ὁ δίκαιον, δίκαιος (d.a. + ap-am-s; "the righteous one") οὐκ οὐ (neg +) ἀντιτάσσεται ἀντιτάσσω (vipm--3s; "he does not himself resist/oppose"; same as 4:6) ὑμῖν. σύ (npg-2p)

### ANALYSIS VERSES 5 – 6:

1. Vs.5 contrasts the lifestyle of the latter day rich to the oppressed laborer.
2. James uses 3 prophetic aorists to describe the insatiable nature of their pursuits:
  - A. **You have lived luxuriously on the earth.**
  - B. **And led a life of wanton pleasure.**
  - C. **You have fattened you hearts in a day of slaughter.**
3. The 1<sup>st</sup> portrays those having an "in" with the Federal Reserve living a daily existence in the epitome of luxury.
4. They surround themselves with only the very best of the details and accoutrements of life. Cp.Luk.16:19
5. Their stimuli for living are confined to things found **on the earth.**
6. This highlights their FSH under the STA.
7. The 2<sup>nd</sup> aorist adds to the thought of the 1<sup>st</sup> denoting extreme self-indulgence.

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8. They spare no expense in the excessiveness of their lifestyles.
9. This highlights the insatiable nature of their STA's in the FSH.
10. The term for "**wanton pleasure**/σπαταλάω – spatlaao" is used in the sense of lack of control over the STA in 1Tim.5:6.
11. All that they possess and the use of their wealth is exhausting in their attempt to find happiness and the capacity for life.
12. The 3<sup>rd</sup> aorist "**fattened**" literally means to satiate with food.
13. It is used in Jer.46:21 (26:21 in the LXX) of **fattened** calves.
14. Their "**hearts**" emphasizes the desires of their souls.
15. This points to their recalcitrant –V.
16. Their –V seeks to make choices in life for the sole purpose of physical gain and pleasure.
17. They pursue these things with no regard for the life to come.
18. They are oblivious to their ultimate destiny.
19. They are like **fattened** calves that have been pampered with the best feed (molasses and various grains) solely to be someone's dinner.
20. As the owner waits until the calf is in its prime weight, so God waits until their sins have built up sufficiently when he will intervene in judgment.
21. The **day of slaughter** is the **day** the U.S. is nuked.
22. Like a bunch of dumb cows, spiritually they have no real understanding that their present enjoyment bears no resemblance to their end under the SUD.
23. Remember Christ's words of Luk.12:34.
24. The super rich have the same mind-set of the criminally wicked in Psa.10.
25. Vs.6 reveals the darkest element of these bankers' operations; their censure of opponents and murder of believers.
26. James uses 2 final prophetic aorists to describe their actions:
  - A. **You have condemned.**
  - B. **You have put to death the righteous man.**
27. There is no conjunction between the two verbs in the Greek.
28. This emphasizes the expediency of their actions.
29. The verb "**condemned**/καταδικάζω – katakidazo" looks to the legal power afforded the super rich influencing the judicial systems.
30. With this control they have the legal ability to censure any opposition that would seek to thwart their mob like tactics of fraud.
31. Any that would oppose the unconstitutionality of the Federal Reserve or IRS have to fight a judicial system that is in bed with the Feds, including Congress.
32. Laws protecting operation Feds and the super rich are geared to supplanting justice of the innocent to protecting at whatever cost their international scheme.
33. With the intrusions of entities and laws building the NWO (UN, NAU, Patriot Act, EU, ad nauseum), the freedoms of national citizenry is quickly eroding.
34. Any that attempt of calling these elite to task are quickly ostracized by the media and if necessary railroaded through kangaroo courts.
35. The common man does not have the financial resources to even compete against these laws in court.
36. The "condemning" looks to their ruthless tactics as applied to anyone.

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37. It is the 2<sup>nd</sup> clause, “**have murdered the righteous man**” that shows the extent of what they will do to ensure the security against threats to their system.
38. The **righteous man** is to be viewed here as a collective singular.
39. This clause indicates that believers have become victims to their evil.
40. That the Feds are the major funding source for the NWO, their tactics of international meddling in governments, etc., have created hostile environments that has caused the loss of life for many believers (missionaries kidnapped, killed, based on rebels financed by NWO types; bogus wars, etc.).
41. Their murder is by proxy, just as with political Babylon in general that the Feds are tied with. Cp.Rev.18:24
42. Though one would not discount “contracts” issued by the super rich to take out a believer that had gotten in their way.
43. The general sense of “**put to death**” is that the killing is unprovoked and unwarranted by those otherwise innocent.
44. The final clause “**he does not resist you**” indicates the passive nature of believers living under this evil regime.
45. The **righteous** in part are wholly unable to resist such a powerful covert entity.
46. Further, there are the believers apply the teaching of Mat.5:39.
47. The passive nature of believers is found in their willingness to continue to abide by the laws of the land, even when corrupt.
48. Believers are not to try to get even by avoiding paying taxes or retaliating against the government otherwise (political activism, etc.).
49. It is God’s will for believers in the last days to accept their niche in Satan’s world of living under a corrupt regime and recognize that true justice will ultimately be served.
50. That the elite of the last days are so ruthless they have no concern even for God’s elect is sufficient evil for God to ultimately retaliate.

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### EXHORTATION FOR PATIENCE UNDER UNDESERVED SUFFERING VSS.7-11

#### EXEGESIS VERSES 7 – 8:

<sup>GNT</sup> James 5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.

<sup>NAS</sup> James 5:7 **Be patient, therefore, brothers, until the coming of the Lord.** *Μακροθυμήσατε μακροθυμέω (vImpaa--2p; "Be patient/forbearing/longsuffering"; patience with respect to others vs. ὑπομένω vb. or ὑπομονή n.; patience with respect to circumstances, ex. 1:3,4; 5:11; used 10x; the only kind of patience ascribed to God, 2Pet.3:9 1The.5:14 ) οὖν, (infer.conj.) ἀδελφοί, ἀδελφός (n-vm-p) ἕως (pg; "until") τῆς ἡ παρουσίας παρουσία (d.a. + n-gf-s; "the coming/arrival") τοῦ ὁ κυρίου. κύριος (d.a. + n-gm-s) **Behold, the farmer waits for the precious produce of the soil, being patient about it, ἰδοὺ (interj.part.; "Behold!") ὁ γεωργός (d.a. + n-nm-s; "farmer/vineyard keeper"; used 19x) ἐκδέχεται ἐκδέχομαι (vipd--3s; "waits for"; sense is waiting in expectation; used 6x) τὸν ὄ(dams) τίμιον τίμιος (a--am-s; "precious/valuable") καρπὸν καρπός (n-am-s; "fruit/produce") τῆς ἡ γῆς γῆ (d.a. n-gf-s; "of the earth/soil"; subjective gen. producing the fruit) μακροθυμῶν μακροθυμέω (adj.ptc./p/a/nm-s; "being patient"; ref. subject the farmer; same d.a. for farmer governs the ptc.) ἐπ’ ἐπί (pL; "over/about") αὐτῷ αὐτός (npLm3s; ref. precious produce) **until it gets the early and late rains.** ἕως (temp.conj.; "until") λάβῃ λαμβάνω (vsaa--3s; "it might receive/get") πρόϊμον πρόϊμος (ap-am-s; "early rain"; used 1x; 8x in LXX) καὶ (cc) ὄψιμον. ὄψιμος (ap-am-s; "late rain"; used 1x; 7x in LXX)***

<sup>GNT</sup> James 5:8 μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

<sup>NAS</sup> James 5:8 **(Revised) You too be patient; strengthen your hearts, for the coming of the Lord is drawing nearer.** *ὑμεῖς, σύ (nprn-2p; emphatic; "You yourselves") καὶ (adjunct.; "also") μακροθυμήσατε μακροθυμέω (vImpaa--2p; "be patient"; same as vs.7) στηριζάτε στηρίζω (vImpaa--2p; lit. to set up something so that it remains immovable/fixated/ established; fig. "strengthen/stabilize/be resolute"; used 13x) ὑμῶν, σύ (nprg-2p) τὰς ἡ καρδίας καρδία (d.a. + n-af-p; "hearts") ὅτι (causal conj.;) ἡ παρουσία*

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(*d.a. + n-nf-s*; "the coming") τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*) ἤγγικεν. ἐγγίζω  
(*viPFa--3s*; "drawing nearer/approaching")

### ANALYSIS VERSES 7 – 8:

1. In vss.7-12, James draws from the obvious result of undeserved suffering brought upon believers instigated by the unprincipled rich.
2. He exhorts revolving around the virtue of patience, “**Be patient, therefore, brothers**”.
3. The inferential conjunction “**therefore**” looks back to the particulars of the prophecy in vss.1-6.
4. As a result of the powerfully negative rich controlling the world, the typical believer will experience testing under their oppressive and fraudulent arms.
5. The term “**brothers**” draws from the prophecy with an oratorical flair to include all believers from James’ time to the rapture.
6. Believers throughout CA history are reminded of the fraternal sufferings all experience corporately as the Church.
7. The Church is destined to complete the sufferings of Christ. Col.1:24
8. That the prophecy remains James’ reference for the exhortation, his words reach into the future to first be applied by believers living in “*the last days*”.
9. This is highlighted in the final prepositional phrase “**until the coming of the Lord**”.
10. His “**coming**” has two phases, divided by 7 years:
  - A. The rapture.
  - B. The 2<sup>nd</sup> Advent.
11. That James’ prophesy includes tribulational realities, having believers in both the CA and Daniel’s 70<sup>th</sup> week in mind is not implausible.
12. For believers in the final days of the CA, the rapture is their immediate delivery with tribulational saints awaiting the 2<sup>nd</sup> Advent.
13. However, the immediate focus is directed towards CA believers as vs.7b makes clear.
14. Unlike the deaf ears of the super rich, James’ words are designed to be heard by unseen believers some ~1950 years later.
15. Believers of the rapture generation will face the full brunt of oppression by these elitists.
16. At no other time in CA history does patience have such a dramatic call.
17. The term “**patient**/μακροθυμέω – makrothumew” emphasizes patience towards others. Cp.Mat.18:26,29; Luk.18:7 (*delay long*); 1The.5:14; 2Pet.3:9
18. This word is used to describe God’s patience. Luk.18:7; 2Pet.3:9
19. This in contrast to patience towards circumstances (ὑπομονή - hupomone) such as in Jam.1:3;4; 5:11. Cp.Rom.5:3,4; 8:25; 2Cor.1:6; 2Cor.6:4; etc.
20. James’ choice of word here emphasizes patience the believer must adopt regarding the oppression brought about by the –V rich and towards God in His timing for deliverance.
21. In vs.7b, James demonstrates why patience towards others is imperative using an agricultural analogy, “**Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains**”.

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22. James is not telling the farmers among them to be **patient** with respect to their crops (wrong term for patience-makrothumeo).
23. The analogy itself is designed to focus the believer on the greater scheme of God's plan for the seasons in view i.e., the CA.
24. It illustrates God's patience over believers in the CA and thus showing the importance of this virtue.
25. It is allegorical in form and is expected to be interpreted figuratively. Cp.Heb.6:4-7 to 7-8; ref. Jesus' parables
26. The term "**Behold/Listen up!**" is akin to other NT expressions for those of us that have ears to hear. Mat.11:15; 13:9,16,43; Rev.2:7,11,17; 13:9; et al
27. It is synonymous for +V to Gap the words at hand.
28. The "**farmer**" is God who is the independent landowner.
29. The same Greek term for "**farmer**/γεωργος - georgos" is used in Joh.15:1 for precedent.
30. The land He farms represents believers living in the CA.
31. The "**precious produce** (fruit/καρπός -karpos) is used consistently in the NT for Divine good production. Mat.3:8,10; Luk.8:8; Joh.4:36; Joh.15:2,4,5,8,16 cf.Eph.5:9; Phi.1:22; 4:17 (*profit*); Jam.3:17,18
32. The term "**soil**/γη - ge" represents volition. Same word Cp.Luk.8:8 (parable of the sower); Heb.6:7
33. Rain or water represents BD. 1Cor.3:6; Eph.5:26
34. The concept of **early and late rains** would be readily familiar to James and his readers with their Palestinian background.
35. For the climate in this area, the **early** rainy season began in early November.
36. Without these **rains**, the crops were doomed to failure.
37. Periodic heavy **rains** came in December through February.
38. The **late rains** began in late April into May.
39. The latter **rains** were most important as to maximum production and maturity for the crops.
40. The **early rains** represent the Apostolic Era in which more doctrine of a pure kind was provided in the CA.
41. The exception is the Rapture Generation here represented by the latter **rains**.
42. After the Apostolic Era, there was a sharp tapering off of sound doctrine. Cp.Rev.2:4
43. This condition remained until the Reformation revitalized basic doctrine. Rev.3:2
44. The latter **rains** are in the Rapture Generation where doctrine is taught in a purest of ways. Cp.Rev.3:8,18
45. It is these **rains** that represent the epitome of a banner production found as a result of exceptional insight into the WOG.
46. Today, there is an understanding of latter day prophecy only those living in the times can fully understand in identification and execution.
47. In certain ways we have clearer and deeper insight into the future of this planet that was only a shadow to earlier +V believers.
48. Experiential participation and observance heightens the clarity of insight and confidence that accompanies the truth. 2Pet.1:17-19
49. Further, the NT is available in its completed written canon providing an immediate solitary resource for in depth study not available in the apostolic period.

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50. The intensity of the evil and its complexities in the last days compliment the intensity and in depth discernment required for +V in that time to stand firm in the faith. Cp.Mat.24:37-38
51. The **rains** do not suggest that many believers are +V.
52. Scripture represents the bulk of believers on earth as –V and apostate at the Rapture.
53. The CA is abbreviated because so many reject sound BD. Cp.Rev.3:16
54. The **rains** look to the **precious** few that are +V desiring as much doctrine for application that they can get.
55. God, who is the **farmer**, is **patient** regarding mankind to ensure that +V in the CA receives the rain it desires, from beginning to end.
56. Believers are to draw upon the purpose of God’s patience on behalf of +V maximizing their SG<sub>3</sub> as fuel to remain forbearing to others and with respect to God in the timing of His plan. Cp.2Pet.3:9
57. James then makes direct application of this fact in vs.8, **“You too be patient; strengthen your hearts, for the coming of the Lord is drawing nearer”**.
58. The adjunctive use of “καί - kai/**too**” reabsorbs James’ readers to the front of his exhortations.
59. The imperatives **“be patient”** and **“strengthen”** are 2 urgent applications they need.
60. Amidst their own experiences of economic oppression and injustice by the –V rich, they must cultivate the MA of patience.
61. They must always keep in front of them the fact that God cannot deal unfairly with them in spite of the character of their oppressors.
62. Certainly, God has the ability to remove their sufferings and judge their enemies.
63. But God desires maximum Divine good that would be negated if the heat was lifted.
64. The 2<sup>nd</sup> imperative calls upon them to put iron in their souls/**hearts**.
65. In the fortitude of their +V they must find the will for tenacity and toughness.
66. This in contrast to allowing themselves to slip into reactor factors and soul-fainting under the FSH.
67. They must resolve to face whatever the A/C throws at them determining not to allow the cosmos to upset their spiritual advance.
68. The single most important thing they can do is to continue under face-to-face. Cp.2Pet.1:12-15
69. Being strengthened is ultimately the work of God in the life of +V. 1The.3:2,13
70. The inner life is strengthened by BD and the will to apply it.
71. BD with your +V gives you the strength to face the next round in the A/C.
72. The motivation to apply under these imperatives is that Christ’s return approaches.
73. This highlights faith that has the foresight of ultimate vindication.
74. The NAS *“is at hand”* can be misleading implying an extreme nearness promoting the false doctrine of imminence.
75. Why would God begin and end a dispensation in 100 years or less when all others are 1000 years and more.
76. The idea is that each day in the A/C draws us **nearer** to the Lord’s **coming**.
77. God will intervene and judge on our behalf soon enough and His actions will provide us with eternal vindication.
78. Waiting on God’s timing for judgment is not unbearable if all +V is a true concern.
79. *Review the Doctrine of Patience.*

## THE EPISTLE OF JAMES

### A WARNING ABOUT COMPLAINING TOWARDS FELLOW BELIEVERS

#### EXEGESIS VERSE 9:

<sup>GNT</sup> James 5:9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

<sup>NAS</sup> James 5:9 (Revised) **Do not complain, brothers, against one another, that you yourselves may not be judged; behold, the Judge stands at the doors.** *μή (neg +) στενάζετε, στενάζω (vImprra--2p; lit. to sigh or groan within or openly; "Stop complaining/grumbling"; used 6x) ἀδελφοί, ἀδελφός (n-vm-p) κατ' κατά (pg; "against") ἀλλήλων (recipr.pro./gm2p; "one another") ἵνα (conj.purp.; "so that") μή (neg. +) κριθῆτε κρίνω (vsap--2p; "you all may not be judged") ἰδοὺ (inter.part.; "Behold") ὁ κριτὴς (d.a. + n-nm-s; "the Judge") ἔστηκεν. ἴστημι (viPFa--3s; "has stood/stands") πρὸ (pAbl; "at") τῶν ἢ θυρῶν θύρα (d.a. + n-Ablf-p; "the doors")*

#### ANALYSIS VERSE 9:

1. James now extends the thought of patience as it is to be applied to fellow believers.
2. Patience is a virtue that is absent of complaining.
3. If these believers expect success in patience towards –V and God, they in application must start within their own local churches.
4. The principle is that these believers need to get the affairs of their own household in order as priority #1. Cp.Gal.6:10
5. These believer's stressful circumstances have made them irritable and thus James tells them to give it a rest, **“Do not complain (Stop complaining), brothers, against one another”**.
6. The verb **“complain/στενάζω – stenazo”** literally means to sigh or groan. Cp.Mar.7:34; Rom.8:23; 2Cor.5:2,4
7. It carries a nuance of becoming weary due to stress and pressure.
8. In a bad sense, it emphasizes complaining or a disagreeable attitude. Cp.Heb.13:17
9. Here, it emphasizes the MA of dissatisfaction more so than verbal manifestation.
10. Under the pressure of their testing in the A/C, these believers have turned to fault finding in complaint **against one another**.
11. This MA has obviously been manifested verbally as seen in their inward bickering and fighting.
12. They must not grow sullen and exasperated with **one another**.
13. When people are under pressure from the outside there is a tendency to take it out on others near and dear to us.
14. While each have their faults, its one thing to recognize the facts, but another to play STA Gestapo.
15. Their immediate problems demand that they get their eyes off of **one another** and get their own spiritual act together.

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16. Otherwise, mutual accusation does nothing to advance them towards their own acclimation of niche.
17. Such activity is both useless and brings DD into the life as the following purpose clause denotes, “**that you yourselves may not be judged**”.
18. When one unrighteously complains against **another**, they in effect judge them as incompetent.
19. Jesus taught against this by example in Mat.7:1ff cp. Luk.7:37.
20. Complaining indicates a STA psychological transference of misacclimation to one’s niche upon the person of **another**.
21. It is evidence of impatience in the believer’s life.
22. Rather than complaining, the believer is to constantly remind himself that God is the ultimate **Judge**. Jam.4:12
23. James’ reinforces this principle in the final clause, “**Behold, the Judge stands at the doors** (plural)”.
24. “**Behold**” again is a call for +V to assimilate and acclimate to the principle at hand. Cp.vs.7b
25. The **Judge** is our Lord, Jesus Christ. Joh.5:22
26. His “standing” is not a physical posture of the One seated at the right hand. Luk.22:69; Eph.1:20; Col.3:1; Heb.8:1
27. It represents His readied posture of presence in our lives to intervene in judgment as appropriate.
28. The plural noun “**doors**/θύρα – thura” figuratively in the plural is used only in representing dispensational realities. *Parable of the fig tree* - Mat.24:33; Mar.13:29
29. The “**doors**” are symbolic of the close of the CA and final era of the Age of Israel (Daniel’s 70<sup>th</sup> week) respectively.
30. At the end of each dispensation, believers from their respective eras will be judged for their works in time (Bema for the CA, Rom.14:10; OT saints at the 2<sup>nd</sup> Advent, Rev.20:4).
31. It is not the believer’s place to openly criticize others.
32. Further, the believer is to recognize that their own actions are also open to criticism.
33. For both parties in view, Christ will make the ultimate judgment at the proper time.
34. For those believers that unrighteously complain about the priesthood of others, it will ultimately cost them at the Bema.
35. This in conjunction with the DD they will receive in time.
36. These believers under pressures from within and without (oppression) were not applying towards each other.
37. They in fact were using each other as scapegoats for their own STA failures.
38. One unrighteous criticism makes one liable to DD and assurance of loss of SG<sub>3</sub>.
39. The verbal sinning of complaining (amongst the others) denotes the disharmony that existed among them.
40. Believers should keep their eyes off of others and on their own spiritual lives.
41. For those that do not align themselves with BD, the **Judge** will ultimately deal with them.

## THE EPISTLE OF JAMES

### EXHORTING WITH BIBLICAL EXAMPLES OF PATIENCE VSS.10-11

#### EXEGESIS VERSES 10 – 11:

<sup>GNT</sup> James 5:10 υπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοῦς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

<sup>NAS</sup> James 5:10 **(Revised) Take as an example, brothers, of suffering and patience, the prophets who spoke in the name of the Lord.** *λάβετε, λαμβάνω (vImpaa--2p; "Receive/Take") υπόδειγμα (n-an-s; "as an example/copy/pattern"; used 6x; in a positive sense, something to be imitated; ex. Joh.13:15) ἀδελφοί, ἀδελφός (n-Vm-p) τῆς ἢ κακοπαθίας κακοπάθεια (d.a. + n-gf-s; "of suffering/affliction upon someone/enduring in the active sense of facing trying or evil circumstances") καί (cc) τῆς ἢ μακροθυμίας μακροθυμία (n-gf-s; "patience/forebearance" cognate of the verb for patience in vss.7,8; hence patience towards others) τοῦς ὁ προφήτας προφήτης (d.a. + n-am-p; "the prophets") οἱ ὅς (rel.pro./nm-p; "who") ἐλάλησαν λαλέω (viaa--3p; "spoke/communicated") ἐν (pL) τῷ τό ὀνόματι ὄνομα (d.a. + n-Ln-s; "the name") κυρίου. κύριος (n-gm-s)*

<sup>GNT</sup> James 5:11 ἰδοὺ μακαρίζομεν τοῦς ὑπομείναντας· τὴν ὑπομονὴν Ἰώβ ἠκούσατε καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

<sup>NAS</sup> James 5:11 **Behold, we count those blessed who endured.** *ἰδοὺ (inter.part.; "Behold") μακαρίζομεν μακαρίζω (vipa--1p; "we regard, think, consider or count as blessed/happy/fortunate"; used 2x; Luk.1:48) τοῦς ὁ ὑπομείναντας· ὑπομένω (d.a. + subs.ptc./a/a/am-p; "the ones having endured"; emphasizes patience towards circumstances) You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, ἠκούσατε ἀκούω (viaa--2p; "you all have heard") τὴν ἢ ὑπομονὴν ὑπομονή (d.a. + n-af-s; "of the endurance/patience") Ἰώβ (n-gm-s; "of Job") καί (cc) εἶδετε, ὀράω (viaa--2p; "you all have seen") τό τέλος (d.a. + n-an-s; "the achievement/outcome") κυρίου κύριος (n-gm-s; "of the Lord"; sense is how the Lord delivered; hence His "dealings") that the Lord is full of compassion and is merciful. ὅτι (conj.; intro. indir. discourse; "that") ὁ κύριος (d.a. + n-nm-s) ἐστιν εἰμί (vipa--3s; "keeps on being") πολὺσπλαγχνος (a--nm-s; "full of compassion/very compassionate"; hapax) καί (cc) οἰκτίρμων. (a--nm-s; "merciful"; used 2x; Luk.6:36)*

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### ANALYSIS VERSES 10 – 11:

1. As conclusion to the subject of **patience**, James exhorts these believers by virtue of Biblical examples. Cp.Jam.2:21-25
2. He appeals to the OT as a source they are to draw from for encouragement and model for emulation.
3. This is the force of vs.10, “**Take as an example, brothers, of suffering and patience, the prophets who spoke in the name of the Lord**”.
4. The imperative “**Take**/λαμβάνω – lambano” literally means to “*receive*”.
5. It emphasizes the importance of believers to accept the **example** given as historical fact recorded in the WOG.
6. The WOG is completely true historically as well as spiritually or ideologically.
7. The weight of its historical veracity is that which supports its spiritual veracity as evidence of its truths.
8. If the Bible is not true historically, then there is no surety of its veracity otherwise.
9. The historical **example** James uses indicates that all that is recorded in the Scriptures is for the purpose of edification.
10. The **prophets** as a corporate **example** were real men that lived in previous times facing their own share of persecution as believers.
11. Again, his address to the believers of his epistle as “**brothers**” is to relate them to the brotherhood of +V in time under grace.
12. They are commanded to **take** these multiple examples of OT **prophets** into their thoughts and apply the lesson to themselves.
13. Rather than looking to the cosmos for answers, they should be looking to the WOG emulating those faithful to it (or avoiding bad examples).
14. The religious history of their own people is replete with positive examples of faithfulness under **suffering**.
15. They are a pattern of how believers thereafter are to handle their own present sufferings in the A/C.
16. +V examples are those willing to persevere in the CWL.
17. The noun “**suffering**/κακοπάθεια – kakopatheia” indicates affliction they endured brought about by evil circumstances.
18. It strongly suggests underserved **suffering**.
19. The noun “**patience**/μακροθυμία – makrothumia” is the cognate to the verb used in vss.7,8 indicating **patience** with others.
20. With these two terms, James directly ties in the idea that –V is that primarily responsible for bringing underserved suffering into the believer’s life.
21. Society (the world), being generally –V finds truth offensive.
22. You will win no popularity contests as a +V doctrinal believer.
23. Divine viewpoint is not even popular with evangelicals today.
24. OT **prophets** suffered as +V believers, being economically and religiously repressed.
25. They had the distinction as communicators speaking the plan of God to others.
26. This is the sense of the added designation of speaking **in the name of the Lord**.
27. The seriousness of their messages rested on the very laurels of the Master’s reputation (His **name**).
28. What ever portion of God’s word they delivered was to be **received** with the authority of God Himself.

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29. They who were faithful did not tone down or dilute the message.
30. They were repeatedly pressured to do so.
31. Truth provokes the opposition of the cosmos including those negative to BD (in part or as a whole) within the church.
32. The **suffering** they **endured** came about as a result of their message.
33. Their words were not always welcome:
  - A. Daniel. Dan.6:1-24
  - B. Elijah. 1Kgs.19:1,2 cf.18:1-18
  - C. Jeremiah. Jer.38:1-13
  - D. Amos. Amo.7:7-13
34. Their title and **suffering** was almost synonymous. .2Chr.36:15-16; Jer.2:30; 20:7-10
35. For NT examples see, Mat.21:33-46; 23:29-39; Act.7:51,52; 1The.2:14,15; Heb.11:32-40.
36. The **prophets** endured the –V, not succumbing to them and their persecutions.
37. Communicators are easy front line targets for the negative to take issue.
38. Those that follow their **example** in the stand for truth can expect to experience the same. Phi.1:27-30; 1Pet.5:9
39. It is unreasonable and unbiblical to expect not to suffer for truth from spouse, family, friends and society.
40. Rather, you should expect it.
41. In vs.11, James inserts that which is most noteworthy of these faithful, “**Behold, we count those blessed who endured**”.
42. A transition is made in vs.11 to the hupomeno/hupomone family of words denoting **patience** towards circumstances translated “**endured**” and “**endurance**” respectively.
43. This to now emphasize the allotted sufferings all believers can expect in the CWL.
44. The 1<sup>st</sup> person plural verb “**we count as blessed**/μακαρίζω – makarizo” includes James.
45. His statement is tantamount to saying that all that are +V think in the same way.
46. As **we** examine the record of OT and NT saints that acclimated to their Ph<sub>2</sub> testing of underserved sufferings, **we** readily acknowledge they are **blessed** for so doing.
47. **We** who know doctrine regard with favor those that exhibit **patience** under testing.
48. Such persons have insured that they will be favored with praise, honor and glory forever.
49. Those on the other hand that succumbed to pressure and threw away their confidence, we hold in disfavor. Cp.Heb.10:38,39
50. James’ readers must now apply this to themselves.
51. **Those who endured** are believers that persevered and successfully completed their allotted Ph<sub>2</sub> testing.
52. They are believers faithful to the end; not just passing a number of tests only to fold before death.
53. James uses the same verb and noun for this **patience** in 1:3,4,12 as essential for maturity and securing the wreath.
54. Believers that persevere to the end are all examples of the highest form of courage in the CWL.
55. When you enter into the company of saints in glory, how do you want your Ph<sub>2</sub> to be recounted?

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56. James then presents his 2<sup>nd</sup> OT **example**, “**You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings**”.
57. **Job** is an especially good and most familiar example of the doctrine in view.
58. His name is mentioned only here in the NT.
59. In Eze.14:14,20, he is named alongside Noah and Daniel demonstrating his personal righteousness and place in Jewish thought.
60. James’ readers had gained their knowledge of **Job** from public reading and instruction in the synagogue and church.
61. **Job** was not perfect under his undeserved **suffering** as seen in his protests to God. Job 7:11-16; 10:18; 23:2; 30:20-23
62. However, he **endured** his **sufferings** and remained loyal to God. Job 1:22; 2:10; 16:19-21; 19:25-27
63. At times, he exhibited a lack of **patience**, but persevered.
64. As encouragement to James’ readers, he reminds them of the **outcome** of Job’s sufferings.
65. The **Lord** delivered him from all his sufferings and provided him with greater prosperity than before his loss.
66. Job 42:10 describes his restoration as twofold and vss.11-17 describes his temporal prosperity.
67. His testing served to make him a greater believer and to refute Satan’s slander. Job 1:11; 2:4,5
68. The outcome of our undeserved sufferings will be followed by an appropriate reward.
69. We must avoid bitterness, reactor factors and outright denial.
70. James finishes by pointing out that Job’s case demonstrates “**that the Lord is full of compassion and is merciful**”.
71. James freely borrows the thought and sentiment of Psa.103:8.
72. God’s **compassion** is said to be in abundance.
73. His great **compassion** and mercy in vindicating, delivering and blessing **Job** is the same today.
74. This demonstrates God’s attitude and **dealings** towards imperfect but +V believers.
75. God cannot change and the same steadfast loyalty under testing will assuredly bring an appropriate reward.
76. The lesson these believers are to learn is to stop reacting like the cosmos to their CHP’s.
77. While, some have pursued the world, God can and will restore and provide them with a greater grace.
78. If they persevere, all their STA evil will be forgiven them restoring them to God’s good graces and blessing.
79. *Review the Doctrine of Suffering.*

## THE EPISTLE OF JAMES

### WARNING AGAINST TAKING OATHS

#### EXEGESIS VERSE 12:

<sup>GNT</sup> James 5:12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

<sup>NAS</sup> James 5:12 (Revised) **But above all, my brothers, do not swear, neither by heaven nor by earth nor with any other similar oath; δέ, (ch) Πρό (pAbl; "before" in rank; hence "above") πάντων πᾶς (ap-gn-p; "all things") μου, ἐγώ (npg-1s; ref. James) ἀδελφοί ἀδελφός (n-Vm-p) μὴ (neg. +) ὀμνύετε ὀμνύω (vImppa--2p; "swear/confirm by oath"; used 26x) μήτε (cc; "neither"+) τὸν ὁ οὐρανὸν οὐρανός (d.a. + n-am-s; "by heaven") μήτε (cc; "nor") τὴν ἢ γῆν γῆ (d.a. + n-af-s; "by earth") μήτε (cc; "nor") τινὰ τίς (indef. adj./am-s; "any") ἄλλον ἄλλος (a--am-s; "other"; another of the same kind, hence "similar") ὄρκον· ὄρκος (n-am-s; "oath/vow"; used 10x) **but let your yes be yes, and your no, no; δέ (ch) ἦτω εἰμί (vImppa--3s; "let it be") ὑμῶν σύ (npg-2p) τό (d.a./nns; "the thing"; not translated) Ναί (d.a. + affirm. part.; "yes") ναί (qs; "yes") καί (cc) τό (d.a./nns+) Οὐ οὐ (qs; "no") οὐ, οὐ (qs; "no") **so that you may not fall under judgment.** ἵνα (conj. purp.; "so that") μὴ (neg. +) πέσητε. πίπτω (vsaa--2p; "you may not fall") ὑπό (pa; "under") κρίσιν κρίσις (n-af-s; "judgment")****

#### ANALYSIS VERSE 12:

1. Vs.12 concludes James' exhortation contrasting the conduct of believers to that of unprincipled –V epitomized by the super rich of the prophecy.
2. As noted, the conduct of these evil types centers on deception employing fraudulent and perjurious practices. Jam.5:4,6a
3. Honesty and forthright dealings towards others is not high in their list of acquired virtues.
4. Keeping their word and promises is only an act of convenience.
5. James in contrast ranks the virtue of honesty as premium in the believer's life.
6. This is the force of vs.12, **“But above all, my brothers, do not swear, neither by heaven nor by earth nor with any other similar oath, but let your yes be yes, and your no, no”**.
7. James now reemploys his term of endearment with the phrase **“my brothers”** to indicate general exhortation over the previous rebukes and admonitions in chapter 4.
8. His exhortation views himself equal with them in matter of application.
9. The phrase **“above all/πρό πᾶς – pro pas”** literally is **“before all things”**.
10. In the face of **all** circumstances in dealing with others, the believer is to refrain from using **oath** formulas to confirm their veracity.

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11. Swearing via oaths is not using profanity, but the idea of invoking a higher authority or thing of more value or sacred to substantiate one's words.
12. Today, we might hear invocations such as "*I swear on a stack of Bibles; on my life; to God; on my mother's grave; et al*".
13. Further, James is not stating that taking an **oath** such as in a court of law is taboo.
14. James' appeal to **oath** taking must be understood in light of the present historical abuses of his time.
15. When a Jew took an **oath** invoking God's name, he took a risk on taking His name in vain, a clear violation of the Law. Exo.20:7; Deu.5:11
16. To get around this dilemma, Jews would **swear by heaven or earth**, or the temple and even one's head rather than by God's name.
17. Christ taught that they were not to make any **oath** at all in such fashion. Mat.5:34-37
18. The evil that stemmed from oaths was their use for deceptive practices in avoiding keeping one's word or responsibilities.
19. An example is the Corban gimmick in which it was a practice to avoid having to help older parents financially.
20. With Corban, a son could vow his money as a gift to the temple as an **oath/promise**, yet retain possession of it. Mat.23:16-22
21. The son could then **swear** to others that he had given his money as sacrifice.
22. This is obviously a most despicable form of lying, deceit and lack of integrity.
23. Taking oaths so as to appear to support truthfulness was actually being used to evade veracity.
24. Such duplicity is totally at odds with Christian conduct.
25. Oaths by the various titles of God were considered binding.
26. Those by **heaven and earth** were not.
27. As the Corban gimmick illustrates, other minute variations were invented in the formula to evade total veracity.
28. James, like Jesus, makes clear that believers are to avoid invoking outside powers to validate our words.
29. Whether in Jewish form (**heaven or earth**) or **with any other similar oath**.
30. Our integrity is to be based on our own honesty simply being straightforward with **all** that your **yes** or **no** is binding.
31. There is no place to be playing "loophole" games with others when making promises and commitments.
32. Crossing your fingers when you give someone your word is still a lie.
33. We should hold the integrity of our words to the same standard as the veracity of God's word.
34. When we give our word, we should keep it even to our own hurt. Psalms 15
35. The unscrupulous types of humanity are notorious for the "small print" of contractual or binding obligations.
36. We are not to operate that way.
37. We should make a plain declaration of our intentions and keep our word.
38. Integrity and honesty are virtues of preservation before God. Psalms 25:21; Proverbs 2:7; 10:9; 11:3; 19:1; 20:7; 28:6
39. To walk the Christian life with integrity should be our goal. Psalms 26:1,11

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40. Honesty is built up intellectually within by accepting the veracity of doctrine.  
Luk.8:15
41. It is then to be emulated in **all** our dealings with others.
42. Evasiveness of honesty is a sin relative to deceit.
43. To be less than honest opens the door to divine discipline as James concludes vs.12,  
“**so that you may not fall under judgment**”.
44. Ananias and Sapphira are examples of **judgment** for being less than honest. Act.5:1-10
45. In our witness of the life, our witness stands on the very issue of veracity (BD).
46. For a believer that is seeking loopholes for their own honesty towards others, he emulates the kind of character that eventually brings about historical **judgment**.
47. True honesty is commitment to the integrity of the very words we speak.
48. Reputations of such are evidenced when one’s word is considered good enough by another.

## THE EPISTLE OF JAMES

### CLOSING REMARKS AND APPEALS

#### VSS.13-20

#### EXEGESIS VERSE 13:

<sup>GNT</sup> James 5:13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω· εὐθυμεῖ τις, ψαλλέτω·

<sup>NAS</sup> James 5:13 **Is anyone among you suffering? Let him pray. Is anyone cheerful?**

**Let him sing praises.** *τις (indef.pro./nm-s; "anyone") ἐν (pL) ὑμῖν, σύ (npd-2p) Κακοπαθεῖ κακοπαθέω (vipa--3s; "suffering/enduring hardship"; used 3x) προσευχέσθω· προσεύχομαι (vImppd--3s; "Let him pray") τις, τις (indef.pro./nm-s; "anyone") εὐθυμεῖ εὐθυμέω (vipa--3s; "cheerful/taking courage"; used 3x) ψαλλέτω· ψάλλω (vImppa--3s; "Let him sing praises"; used 5x )*

#### ANALYSIS VERSE 13:

1. Vss.13-18 is a single paragraph in the Greek text.
2. The unifying theme throughout the verses is prayer.
3. Vss.19-20 close the epistle with encouragement to believers in appealing to the reversionist for recovery.
4. Vs.13 presents two opposite situations found possible in the local church.
5. At any given point in time, the believer can find himself under testing or blessing.
6. James first addresses those feeling the heat of the A/C, **“Is anyone among you suffering?”**
7. The term **“suffering/κακοπαθέω – kakopatheo”** indicates especially difficult testing brought about by the evil in this world.
8. Paul uses this term to indicate the severe undeserved **suffering** he underwent as a religious/political prisoner. 2Tim.2:9
9. He encourages Timothy to stay the course in his ministry enduring the underserved **suffering** he will face. 2Tim.4:5
10. The essence of this term is to highlight the high degree of **suffering** believers face for being +V (elephant tests).
11. At any given time in the CWL, believers may find themselves in the kind of severe testing in the spectrum of tests designed to openly evidence one’s resolve and commitment to BD.
12. James then gives the prescription to successfully endure, **“Let him pray”**.
13. The believer is to turn to God under such conditions.
14. Rather than wallow in self-pity and bitterness.
15. Prayer enables us to face the test with God’s strength and wisdom.
16. The habit of prayer in our daily life is that which trains us for readied prayer when the elephant tests come down the pike.
17. We should not have to be under severe testing to begin a discipline of a prayer life.
18. Prayer is key to persevering in the CWL. Jam.1:2-5
19. James then addresses those on the total opposite spectrum of life, **“Is anyone cheerful?”**

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20. The term “**cheerful**/εὐθυμέω – euthumeo” looks to circumstances that bring about deliverance or blessing in life. Act.27:22,25 “*keep up courage*”
21. God’s blessings (deliverances) are designed to help us keep our spirits up as encouragement and evidence He is with us.
22. James appeal to these two completely opposite spectrums assumes that all believers will have their share of **sufferings** and cheerfulness in their Ph<sub>2</sub>.
23. The Christian life is an admixture of the two and whichever one is experiencing, they are to maintain the right focus and attitude demanded by the situations.
24. For those enjoying God’s blessings, James says, “**Let him sing praises**”.
25. The verb “**sing praises**/ψάλλω – psallo” is the cognate of the noun for psalms.
26. Singing corporately as a local church is a legitimate function. Eph.5:19
27. Paul also speaks of singing with the H.S. and mind in 1Cor.14:15 to underscore the content being applied in FHS and unity of BD.
28. It was Jewish custom to **sing praises** to God in times of deliverance. Exo.15:1-21
29. James’ emphasis is individual praise versus public praise.
30. The intent is that a tone of thanksgiving and praise to God should compliment all of our blessings and deliverances.
31. Whether one might literally sing out loud or within their heart satisfies the intent.
32. The bubbly or happy nature in our tone of thanksgiving is to give all glory and praise to God for His grace in our life.
33. We should always look to God in time of elation as well as testing.

## THE EPISTLE OF JAMES

### PRAYER FOR THE CHRONICALLY CONFINED SICK VSS.14-15

EXEGESIS VERSES 14 – 15:

#### THE PROCEDURE

<sup>GNT</sup> James 5:14 ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

<sup>NAS</sup> James 5:14 **Is anyone among you sick?** *τίς (indef.pro./nm-s; ") ἐν (pL) ὑμῖν, σύ (npL-2p) ἀσθενεῖ ἀσθενέω (vipa--3s; lit. "sick/ill/suffering from a debilitating disease"; emphasizes the sickness itself; used 33x)* **Let him call for the elders of the church, and let them pray over him,** *προσκαλεσάσθω προσκαλέω (vImpam--3s; "let he himself call for"; used 29x) τοὺς ὁ πρεσβυτέρους πρεσβύτερος (d.a. + ap-am-p; "the elders/presbyters") τῆς ἡ ἐκκλησίας ἐκκλησία (d.a. + n-gf-s; "of the church") καί (cc) προσευξάσθωσαν προσεύχομαι (vImpad--3p; "let them pray"; here as intercessory prayer) ἐπ' ἐπί (pa; "over") αὐτὸν αὐτός (nram3s; ref. the sick man) **anointing him with oil in the name of the Lord;** *ἀλείψαντες ἀλείφω (circ. ptc./a/nm-p; "after anointing"; used 9x) αὐτὸν αὐτός (nram3s) ἐλαίῳ ἔλαιον (n-In-s; "with oil"; used 11x) ἐν (pL) τῷ τῷ ὀνόματι ὄνομα (d.a. + n-dn-s; "the name") τοῦ ὁ κυρίου. κύριος (d.a. + n-gm-s)**

#### THE RESULTS

<sup>GNT</sup> James 5:15 καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἁμαρτίας ἦ πεποιηκώς, ἀφεθήσεται αὐτῷ.

<sup>NAS</sup> James 5:15 **and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up,** *καί (cs) ἡ εὐχή (d.a. + n-nf-s; "the prayer") τῆς ἡ πίστεως πίστις (d.a. + n-Ablf-s; "by means of the faith/offered in faith") σώσει σώζω (vifa--3s; "will deliver/restore") τὸν ὁ κάμνοντα κάμνω (d.a. + subs.ptc./p/a/am-s; "the one being sick/weak/weary"; used 2x; the emphasis is the weariness as a result of sickness) καί (cc) ὁ κύριος· (d.a. + n-nm-s) ἐγερεῖ ἐγείρω (vifa--3s; "will raise up/restore to health") αὐτὸν αὐτός (nram3s) **and if he has committed sins, they will be forgiven him.** *κἂν (cc & part.; "and if"; intro. 3rd class cond.) ἦ εἰμί (vspra--3s; "he might be"; elliptic +) πεποιηκώς, ποιέω (+ suppl.ptc./PF/a/nm-s; "doing"; hence, "he has committed") ἁμαρτίας ἁμαρτία (n-af-p; "sins") ἀφεθήσεται ἀφίημι (vijp--3s; "it will be forgiven") αὐτῷ. αὐτός (npdm3s)**

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### ANALYSIS VERSES 14 – 15:

1. In vss.14-18, James expounds upon the effectiveness of prayer.
2. This to leave an indelible impression as to the importance of a disciplined prayer life associated with the diverse circumstances the believer faces in the CWL in vs.13.
3. He addresses a form of suffering any believer might undergo i.e., a health test.
4. In vss.14-15 he first targets any that might find themselves under a severe and unique test in this category, “**Is anyone among you sick?**”
5. The present tense of the verb “**sick/ἀσθενέω** – astheneo” looks to an ongoing chronic illness that has rendered the believer bedridden or other debilitating status.
6. That the believer is so incapacitated is made clear in vs.15 as the healing process literally “**raises him up**” indicating the previously reclined status.
7. The illness in view is such that the believer is not able to perform even the basic tasks of life around the house and otherwise.
8. It is a believer that is under such a severe health test that he is essentially unable to care for himself. Cp.Mar.6:56; Luk.4:40; Joh.4:46; 5:7; Joh.11:1ff; Act.9:37; etc.
9. Further the believer:
  - A. Is not responding to medical remedies as prescription for their illness.
  - B. Is not responding to general prayers for one another as a local body (cp.vs.16).
  - C. Is not under terminal SUD (cp.1Joh.5:16) or have otherwise finished their course and are dying.
10. The circumstance for this believer is unique.
11. It is a health test that has rendered them **sick** to the degree they have become incapacitated for an unspecified period of time.
12. Ultimately it views a believer so **sick** they are unable to physically function with any degree of normalcy in life.
13. Their health test has greatly neutralized their physical capabilities to perform in the A/C.
14. Yet, it is apparent to the individual that they have not completed their course; they just can’t get well.
15. This unique test calls for a unique procedure as James then instructs, “**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**”.
16. Distortions of this verse include:
  - A. “**Elders**” are older men with apostolic gifts of healing.
  - B. The “**oil**” is magical and has healing properties.
  - C. It is applicable to any illness and the dying.
  - D. The “**elders**” are given healing powers.
  - E. Certain men **of the church** have the power and authority to seek out the **sick** and to hold public healing services.
17. The middle voice of the imperative “**Let him call/προσκαλέω** – proskaleo” indicates that the believer is to act in his own interest or on his own behalf.
18. It is the responsibility of the ill believer to initiate the proceedings.
19. The **elders** are to then attend the believer at his bedside.
20. The “**elders**” refers to those that hold an office and when related to the **church** its etymology came to refer to “pastors (communicators holding office) and deacons”. Cp.1Tim.5:17,19; Tit.1:5; 1Pet.5:1-3

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21. James now specifically uses the term for “**church**/ἐκκλησία – ekklesia” to define their assemblies (cp. Jam.2:2: “sunagoge”) as local churches in the CA (both terms were used early in the CA).
22. Further, the procedure is viewed as unique reserved for believers in the CA.
23. Each of the **church** leaders is then to offer intercessory **prayer** on behalf of the believer (plural “**let them pray**”).
24. But not until they have anointed **him with oil in the name of the Lord**.
25. The aorist participle “**anointing**” indicates action that is to precede the previous aorist imperative to “**let them pray**”.
26. The verb itself (**anointing**/ἐλείφω – eleipho”) is used another 8x and always of a real application of the **oil** or substance in view. Mat.6:17; Mar.6:13; 16:1; Luk.7:38,46; Joh.11:2; 12:3
27. The kind of **oil** used is not stipulated, but olive **oil** was the predominate choice of the time.
28. Further, the **anointing** does not demand applying it to the entire body, but only an extremity such as a dab on the forehead.
29. The **oil** in this case is symbolic not referring to a medical procedure.
30. That the **oil** is not the agent of healing is made clear from the assertion of the **prayer of faith** in vs.15a.
31. It is representative of the H.S. that indwells the body of each believer. Cp.1Sam.16:13 cf.Joh.14:17; Rom.8:11
32. It symbolizes the subsidiary action of God as the true power for healing.
33. The phrase “**in the name of the Lord**” is to be announced with the application of the **anointing**.
34. This emphasizes that all of God’s interaction with believers is based on the Person and work of Christ providing all healing prescriptions for mankind.
35. This both physically (Act.9:33-34) and spiritually (1Pet.2:24).
36. While vs.14 gives the procedures, vs.15 gives the results, “**and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up**”.
37. The ablative of the noun “**faith**/πίστις – pistis” makes specific the importance of **faith** as the means behind the **prayer** for restoration of health to be realized.
38. Those that **pray** should be in fellowship and confident of the Lord’s ability to heal.
39. The future tense of “**will restore**/σώζω – sodzo” ensures a future deliverance from their dire situation, contingent upon meeting the prerequisites noted.
40. There is no indication of immediate deliverance and time should be allowed for the healing process.
41. One should not demand instant healing.
42. The participle translated “**the one who is sick**” in this verse (κάμνω – kamno) emphasizes the weak and weary condition brought about by the illness.
43. It is through the omnipotence of our **Lord** that the believer will regain their health and be raised **up**.
44. Again, the future tense of “**will raise up**” puts no time limit on God.
45. James then concludes with a conditional clause, “**and if he has committed sins, they will be forgiven him**”.
46. The 3<sup>rd</sup> class condition states that maybe the believer has or has not **committed sins**.

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47. Catholics abuse this passage in defense of their sacrament of extreme unction, whereby a person unable to speak due to illness or injury can still have his sins forgiven (to otherwise facilitate lack of verbal confession).
48. There is only one way the believers Ph<sub>2</sub> sins can be **forgiven** and that is through 1Joh.1:9/R<sub>B</sub>.
49. The interpreter cannot disconnect James final statement from the context of a believer finding himself under this extreme health test.
50. The intent of James final notation is to recognize that believers may find themselves under severe health tests as a matter of divine discipline (DD) and sin in the life.
51. The forgiving of the “**committed sins**” (perfect tense of “doing/committing”) indicates an aspect of sin that occurred in the past with existing results.
52. This indicates a state of perpetual carnality and suggests that the believer may be in his condition due to reversionism.
53. A possibility for some of James’ audience as chapter 4 indicated.
54. However, the believer must still R<sub>B</sub> and repent, in which case God will restore not only his health, but spiritual status also.
55. That the believer in view initiates this procedure further suggests that a believer in this condition has already determined to make reversion recovery.
56. The protocol and procedure outlined in the event of such a test in the **church**:
  - A. The **sick** believer is to initiate the proceedings.
  - B. The **church** is not to otherwise invade anyone’s privacy and seek the **sick** out in this case.
  - C. The believer should predetermine their individual case as to simply a test or DD as a result of reversionism.
  - D. The **church** board is to attend at the believer’s request.
  - E. The believer should be questioned as to their spiritual state and give indication that R<sub>B</sub> and repentance has been realized **if** (3<sup>rd</sup> class) necessary.
  - F. Each member of the board is to anoint the believer with **oil** speaking “**in the name of the Lord**”.
  - G. Each member of the board is then to offer intercessory **prayer** on behalf of the believer.
  - H. The subject believer should be advised to also **pray** for himself.
  - I. The prayers should acknowledge the will of God in the matter and state with confidence their **faith** in God as having the power and ability to heal the person.
  - J. It should acknowledge the power of the H.S. in the healing process as symbolized by the **oil**.
  - K. It is advisable to further end the **prayer in the name of the Lord**.
  - L. If reversion recovery is in view, thanking God for forgiveness of **sins** would further be appropriate.
  - M. It is up to each board member to make sure they are in FHS and **pray in faith**.
57. Believers should recognize that God’s will is the ultimate determiner behind the healing.
58. The healing process may face disqualification for reasons stated in point 9, the protocol and procedure is incomplete or skewed, lack of **faith** or motives are not pure.
59. The board cannot read peoples minds and if verbal request is made, the board should accept the believer’s statements and follow through with the procedure.

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### PRAYER FOR HEALING IN A WIDER USE

#### EXEGESIS VERSE 16:

<sup>GNT</sup> James 5:16 ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχεσθε ὑπὲρ ἀλλήλων ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

<sup>GNT</sup> James 5:16 **Therefore, confess your sins to one another, and pray for one another, so that you may be healed.** οὖν (*infer.conj.*; "Therefore") ἐξομολογεῖσθε ἐξομολογέω (*vImppm--2p*; "you yourselves openly confess/acknowledge/cite"; used 10x) τὰς ἢ ἁμαρτίας ἁμαρτία (*d.a. + n-af-p*; "the sins") ἀλλήλοις ἀλλήλων (*recipr.pro./dm2p*; "to one another") καί (*cc*) εὐχεσθε εὐχομαι (*vImppd--2p*; "pray") ὑπέρ (*pAbl*; "on behalf of/for"; intercessory) ἀλλήλων (*npAblm2p*; "one another") ὅπως (*cs*; indicates purpose followed by the subjunctive; "so that") ἰαθῆτε. ἰάομαι (*vsap--2p*; "you might be healed"; can ref. to either physical or spiritual healing; Cp.Act.28:27; Pet.2:24 cf. Luk.14:14; Heb.12:13; used 26x) **The effective prayer of a righteous man can accomplish much.** ἐνεργουμένη. ἐνεργέω (*adj.ptc./p/m/nf-s*; "itself working/effective" +) δέησις (*n-nf-s*; "prayer/request/petition"; used 18x) δικαίου δίκαιος (*ap-gm-s*; "of a righteous man") ἰσχύει ἰσχύω (*vira--3s*; "is powerful/able/can accomplish") πολὺ πολὺς (*adv*; "much")

#### ANALYSIS VERSE 16:

1. James in vs.16 expounds upon the fact that health issues can be as a result of DD for sin in the life as noted in vs.15.
2. This is the force of the conjunction "**Therefore**" that harks back to the preceding.
3. It spins off the effectiveness of **prayer** as seen in vss.14-15 applied on a wider scale.
4. Passages such as 1Cor.11:26-30 and Heb.12:4-13 teaches that DD often occurs to the body and that health issues can become more severe if sin in the life is not dealt with appropriately (cp.Heb.12:12-13).
5. Vs.16 is designed to exhort believers to deal with DD to the body before it becomes a case of reversionism and extreme health issues demanding the protocol of vss.14-15.
6. The appropriate applications are for believers as they function as a corporate local body.
7. This verse highlights one of the many reasons why it is important to be part of a local church as the procedures demand reciprocating actions between **one another**.
8. The wider application is set forth in vs.16a, "**confess your sins to one another, and pray for one another, so that you may be healed**".
9. The term "**confess/ἐξομολογέω** – exomologeō" indicates an open verbal acknowledgment to others. Cp.Mat.11:25 (*praise*); Act.19:18; Phi.2:11

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10. What is acknowledged by one believer to **another** are **sins** he/she has committed recognizing God is disciplining them in their bodies as a result.
11. In turn, believers to whom the **sins** have been confessed are to **pray** on behalf of the believer under DD **so that** God might restore their health.
12. The subjunctive mood of “**may be healed**” indicates the contingency of God’s will in the matter as he reads the hearts and souls of believers.
13. This emphasizes the importance of the intents behind confessions and prayers seeking first the spiritual well-being of the confessor.
14. The present tenses of the imperatival verbs “**confess**” and “**pray**” indicates that this type of interaction between believers should be ongoing as necessary.
15. The phrases “**to one another**” and “**for one another**”, looks to the reciprocating actions between believers in their fellowship as a local church.
16. This activity is mutual and not official (vss.14-15).
17. There is no indication that public confession is in view.
18. The interaction is personal and private.
19. A believer that is sick (or injured) due to DD is encouraged to tell close confidants within the church so that intercessory prayers on their behalf might help speed recovery.
20. A lot of people do not need to be told; one is enough or other few with whom one is comfortable with their disclosure.
21. The audience for confession should not be prone to gossip and fairly mature.
22. They should be +V, spiritual (FHS & doctrinally oriented) and someone you trust.
23. It is not necessary that the believer give all of the gory details of their STA activity, or even what the actual **sins** were.
24. Simple acknowledgement that they have sinned is sufficient.
25. For believers to interact with **one another** on such a personal basis demands an established camaraderie within the church.
26. Further it demands intellectual honesty of believers to recognize DD in the life and courage to admit it.
27. Most **sins** can be named immediately (to God) and the DD is minimal, if any.
28. But when sin is perpetuated and not isolated, more serious DD can occur.
29. Each individual believer must determine for himself when this application is appropriate.
30. It is certainly advisable to solicit **prayer** support from someone you trust for any occasion, especially in battling the STA accompanying warning signs (DD) by God.
31. In vs.16b, James directly asserts the helpfulness of **prayer**, “**The effective prayer of a righteous man can accomplish much**”.
32. The power of **prayer** is here related to the petitioner.
33. “**A righteous man**” denotes the experiential standing of the believer.
34. Such a believer is “**able to do much**” (ἰσχύω πολὺς – ischuo polus).
35. The +V adjusted believer’s **prayer** is an active power producing results conducive to the well-being of +V.
36. Such **prayer** involves:
  - A. A **righteous** believer.
  - B. Fastidious persistence. Cp.Luk.11:5-8 cf.vss.1-4; 18:1-8; Mar.7:24-30
  - C. Produces results that are significant and have impact.

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### ILLUSTRATION OF THE POWER OF PRAYER VSS.17-18

#### EXEGESIS VERSES 17 – 18:

<sup>GNT</sup> James 5:17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

<sup>NAS</sup> James 5:17 **Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain;** Ἡλίας (n-nm-s; "Elias/Elijah"; used 29x; 27x in gospels) ἦν εἰμί (viIPFa--3s) ἄνθρωπος (n-Pred.nm-s) ὁμοιοπαθῆς ὁμοιοπαθῆς (a--nm-s; "with a similar nature"; used 2x; Act.14:15) ἡμῖν, ἐγώ (npr-1p; "to us/like our"; ref. James and readers) καί (cc) προσευχή (n-If-s; "with prayer" + ) προσηύξατο προσεύχομαι (viad--3s; "he prayed"; Hebraism; "he prayed earnestly") μὴ (neg. "not" + ) τοῦ ὁ βρέξει, βρέχω (d.a. + inf.purp./aag; "to rain": "so that it wouldn't rain"; used 7x; emphasizes no moisture or making wet at all) **and it did not rain on the earth for three years and six months.** καί (ch) οὐκ οὐ (neg. +) ἔβρεξεν βρέχω (viaa--3s; "it did not rain") ἐπὶ (pg) τῆς ἡ γῆς γῆ (d.a. + n-gf-s) τρεῖς (card. adj./am-p; "three") ἐνιαυτός (n-am-p; "years"; same as 4:13) καί (cc) ἕξ· (card.adj./am-p; "six") μῆνας μῆν (n-am-p; "new moons/months")

<sup>GNT</sup> James 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

<sup>NAS</sup> James 5:18 **And he prayed again, and the sky poured rain, and the earth produced its fruit.** καί (cc) προσηύξατο, προσεύχομαι (viad--3s; "he prayed") πάλιν (adv.; "again") καί (ch) ὁ οὐρανός (d.a. + n-nm-s; "the heaven/atmosphere/sky") ἔδωκεν δίδωμι (viaa--3s; "gave/poured") ὑετὸν ὑετός (n-am-s; "rain"; used 5x) καί (ch) ἡ γῆ (d.a. + n-nf-s) ἐβλάστησεν βλαστάνω (viaa--3s; "sprouted/produced/yielded"; used 4x) αὐτῆς. αὐτός (nprgf3s; ref. the earth) τὸν ὁ καρπὸν καρπός (d.a. + n-am-s; "the fruit")

#### ANALYSIS VERSES 17 – 18:

1. In vss.17-18, James again appeals to OT example to validate a doctrinal position. Cp.2:9-11, 21-26; 5:10-11
2. Here to document the power of prayer by the experientially righteous (vs.16b).
3. **Elijah** is mention some 29x in the NT, 27x in the gospels.

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4. As a prominent Jewish figure there was much interest in his unusual ministry and forceful personality sparked by his prophetic return before the 2<sup>nd</sup> Advent. Mal.4:5
5. Jews tended to place him above ordinary mortals (superhuman proportion) probably fueled by his transference to Sheol paradise alive. 2Kgs.2:11-12
6. James choice of example in part suggests addressing an erroneous mentality believers often adopt regarding certain Biblical figures.
7. That is that believers like Abraham, Rahab, Job, **Elijah**, etc., were somehow more perfect and righteous (vs.16b) than the normal +V adjusted believer (God was in someway more for them).
8. This example is to disarm any thought that an otherwise adjusted believer may have feeding a lack of confidence that their prayers could never attain to the kind of effectiveness such as Elijah's.
9. The fact is that even the greatest of believers failed under their STA's. Ecc.7:20
10. This is the force behind James' introduction of example, "**Elijah was a man with a nature like ours**".
11. **Elijah** possessed a sin nature and was subject to the same temptations and weaknesses as other men.
12. The compound Greek term "**like-nature**/ὁμοιοπαθής – homoiopathes" emphasizes similar suffering as a result of STA passions or predilections. Cp.Act.14:15
13. **Elijah** was a prophet that lived during the notorious reign of Ahab and Jezebel in Israel (~874-853 BC). 1Kgs.16:29-33
14. At one point Jezebel threatened to kill **Elijah** to which he gave in to fear and anger (1Kgs.19:1-4) and later complains to God against Israel (1Kgs.19:10,14 cp.Rom.11:2).
15. Yet in spite of his failures, God honored and answered his prayers, "**and he prayed earnestly that it might not rain; and it did not rain on the earth for three years and six months**".
16. The point of Elijah as example is if God answered his prayers, why not ours?
17. As a righteous, but imperfect person, he **prayed** a bold prayer.
18. The prayer itself was intense **that it might not rain on the** land of Israel for 3 ½ **years**.
19. The purpose for his prayer was in response to the spiritual condition of Israel under Ahab.
20. The drought condition was to signify national discipline upon Israel emulating their spiritual deficiency.
21. The account of this phenomenon is recorded for us in 1Kgs.17:1.
22. It does not mention such a prayer on Elijah's part, but James fills us in.
23. Elijah's announcement to Ahab's court was to provide unmistakable proof that God was against this king and the nation's idolatry.
24. For 3 ½ **years** Israel experienced severe drought and famine. Cp.Luk.4:25
25. God honored Elijah's tenacity in praying over the spiritual condition of Israel.
26. The phrase "**prayed earnestly**/προσευχή προσεύχομαι – proseuche proseuchomai" is a translation of a Hebraism literally rendered "**with prayer he prayed**".
27. **Elijah** fully recognized that his prayers were the instrument by which God would respond accordingly.

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28. At the end of the 3 ½ **years**, the Lord instructed **Elijah** to reappear before Ahab and that He would call off the discipline. 1Kgs.18:1
29. The reference of “*in the third year*” of 1Kgs.18:1 and mention of 3 ½ years by James and Jesus is reconciled recognizing some 6 **months** already into the drought with Elijah’s proclamation to Ahab in 1Kgs.17:1.
30. Elijah’s reappearance before Ahab provided opportunity for a showdown to take place to further prove to all Israel that God was against their idolatry and false prophets. 1Kgs.18:16-40
31. Those in Israel that continued to have +V made reversion recovery (1Kgs.18:39).
32. After the fact, **Elijah** dismissed Ahab who remained negative, “**and he prayed again, and the sky poured rain, and the earth produced its fruit**”. Cp.1Kgs.18:41-45
33. Just as God honored his prayers for no **rain**, he honored his prayer for **rain**.
34. The national discipline was backed off and once again the land became productive.
35. **Elijah** did not suspend the laws of nature at will, but through discernment and divine guidance.
36. These kind of prayers are not a result of some whim, like the name it and claim it, or positive confession types.
37. This prayer scenario of **Elijah** points to the power of prayer on behalf of those under DD, yet ultimately are positive.
38. The prayers of the astute believer recognize when DD might be appropriate, yet also when spiritual recovery is indicated making it appropriate to ask God for relief.
39. God’s promise to **Elijah** to answer his **prayer** for the return of **rain** correlates with James’ assertion that the **prayer of a righteous man** is effective bringing about healing for sin in the life and/or reversionism when repentance is made.
40. For the believer that stays in tune with God’s will for others, even though they themselves are not perfect, their prayers offer effective responses from God.
41. Elijah’s faith in his prayers behaved itself in accordance to God’s will.
42. This in accordance to God’s promise to bring about national discipline for disobedience (Lev.26:19; Deu.28:15ff cf.vs.23) and restoration as a result of spiritual recovery (Lev.26:40-42; Deu.30:10).
43. This points to the fact that all such prayer is to be in accordance to Scripture and God’s will.
44. In the case of Elijah’s prayers of **rain**, it was sufficiently effective for Israel to avoid the ultimate DD of dispersion from the land at this time in their history.
45. He is an example of a prayer warrior that is committed to God’s will and word fastidiously seeking the throne of grace for God to intervene on behalf of +V.
46. When we pray for one another in accordance to vss.14-16 and confession and repentance is realized if necessary, the prayers of the adjusted believer can have the confidence that God will respond in like effectiveness of **Elijah**.
47. For those that show signs of reversionism, it’s appropriate to ask God to intervene with a wakeup call to their spiritual dereliction.
48. If spiritual recovery is evidenced, it is further appropriate to ask God for relief from their previous discipline.

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### CONCLUDING EXHORTATION REGARDING REVERSIONISM VSS.19-20

#### EXEGESIS VERSES 19 – 20:

<sup>GNT</sup> James 5:19 Ἀδελφοί μου, ἂν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

<sup>NAS</sup> James 5:19 **My brothers, if any among you strays from the truth, and one turns him back,** μου, ἐγώ (npg-1s; ref. James) Ἀδελφοί ἀδελφός (n-vm-p) ἂν (part. intro. 3rd class cond.; "if") τις (indef.pro./nm-s; "anyone") ἐν (pL; "among"; loc. of location; within their local churches) ὑμῖν σύ (npL-2p; ref. James' readers) πλανηθῆ πλανάω (vsap--3s; "might be lead astray/deceived"; same as 1:16) ἀπό (pAbl; "away from") τῆς ἢ ἀληθείας ἀλήθεια (d.a. + n-Ablf-s; "the truth") καί (cc) τις (indef.pro./nm-s; "anyone") ἐπιστρέψῃ ἐπιστρέφω (vsaa--3s; "turns back/turns around/effectuates return"; used 36x +) αὐτόν, αὐτός (npam3s; ref. the strayed believer)

<sup>GNT</sup> James 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

<sup>NAS</sup> James 5:20 **let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.** γινωσκέτω γινώσκω (vImprra--3s; "let him know") ὅτι (cc; intro. content of knowledge; "that") ὁ ἐπιστρέψας ἐπιστρέφω (d.a. + subs.ptc./a/nm-s; "the one turning back/around") ἀμαρτωλὸν ἀμαρτωλός (ap-am-s; "a sinner"; same as 4:8) ἐκ (pAbl; "out from") πλάνης πλάνη (n-Ablf-s; "the error/delusion/deception"; used 10x) αὐτοῦ αὐτός (npgm3s; ref. the sinner) ὁδοῦ ὁδός (n-gf-s; "way") σώσει σώζω (vifa--3s; "will deliver/save") αὐτοῦ αὐτός (npgm3s) ψυχὴν ψυχή (n-af-s; "soul") ἐκ (pAbl; "out from") θανάτου θάνατος (n-Ablm-s; "death") καί (cc) καλύψει καλύπτω (vifa--3s; lit. to remove from view; "cover/bury"; used 8x) πλῆθος (n-an-s; "multitude/a great many of") ἀμαρτιῶν. ἀμαρτία (n-gf-p; "of sins")

#### ANALYSIS VERSES 19 – 20:

1. James consolidates his previous thoughts regarding DD and effectiveness of the righteous praying with the concept of reversionism to close his epistle.
2. As his epistle has revealed, many of these believers were in need of strong rebuke for various inadequacies, including:

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- A. Personal favoritism-distinctions. 2:1-7
  - B. Failure to maintain FHS. 2:8-13
  - C. Faith minus works. 2:14-26
  - D. Verbal sinning. 3:1-12
  - E. Not discerning STA/human viewpoint from divine. 3:13-18
  - F. Pursuit of the cosmos and failure to get along. Chpt.4
3. In anyone of these areas of failures, reversionism is a real possibility, if not reality.
  4. James now calls upon the adjusted believer to minister to those in reversionism (vs.19) concluding with the effectiveness of having success (vs.20).
  5. He makes his final appeal addressing them again as “**My brothers**”.
  6. This has been James style through out the epistle to emphasize his true concern for them, in spite of the many rebukes and reminder that we are all in the POG together.
  7. Believers must recognize that “tough love” as a result of doctrinal admonition stems from a desire for the well-being of and best interest for the recipient.
  8. That reversionism for some is a real possibility is presented with the 3<sup>rd</sup> class condition, “**if any among you strays from the truth**”.
  9. The indefinite pronoun “**any**” declares that no believer is immune from this possibility.
  10. It further assumes that reversionism can and does exist in local churches as the locative of location “**among you**” indicates.
  11. The sign and indication of reversionism is “straying **from the truth**”.
  12. “**The truth**” is the content of Scripture i.e., BD.
  13. The passive verb “**strays**/πλανῶ – planao” indicates an outside agent that is involved in deceiving the believer to opt for that which is disobedient to **the truth**.
  14. That disobedience to **the truth** constitutes sin is made clear with James addressing them as a “**sinner**” in vs.19.
  15. James has already told us that the STA pattern promotes sin. Jam.1:14-15
  16. The Real You/**soul** allows the STA to seduce it leading to MA, verbal or overt sin.
  17. Perpetuation of such a state leads to departure from BD including failure to attend class. Jam.4:13-14
  18. James gave the prescription for reversion recovery in 4:7-10.
  19. Straying from **the truth** results when the believer places his/her selfish ambition over the commandments of Scripture. Cp.Jam.3:14,16
  20. These early believers’ self-centered STA was that which promoted their partiality, failure to be effective in R<sub>B</sub>, failure to apply, sins of the tongue, adhering to human viewpoint and failing to separate bringing about James’ rebukes.
  21. The hard fact is that these believers had been given **the truth** already to avoid any reversionism, but some had opted to disregard the teaching.
  22. For those that fell into reversionism, James has only one recourse in mind, “**and one turns him back**”.
  23. Such believers are subject to spiritual recovery and reclamation.
  24. And it is reversion recovery that is the only consideration James gives to them.
  25. James offers no platitudes or excuses for the reversionist recognizing that their only hope is recovery.
  26. The second use of the indefinite pronoun “**any**” in this phrase indicates that the spiritual or adjusted believer has an obligation to assist the reversionistic **brother**.

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27. The agent of restoration is the responsibility of all believers.
28. Christian love is apparent where there is concern for the once +V growing believer.
29. We should be aware of those within our doctrinal circle that are straying.
30. We should pray for them and our own potential ministry to them.
31. Obviously, the final results cannot be guaranteed, but we should make the effort.
32. Do not give them the message that they are okay.
33. Rather, in gentleness we are to point out the **error** of their **way**.
34. In certain cases a rebuke may be called for.
35. In all cases separation is in order, but do not treat them with hostility.
36. James gives no guidelines to how this restoration is to be brought about.
37. Prayer plus sensitivity to the H.S. leading is a must.
38. Two things are pre-eminent letting other things take care of themselves:
  - A. Separation from an evil lifestyle and association.
  - B. Maintaining consistent face-to-face teaching.
39. Failure in the above two areas will render the ministry as hypocritical and spineless.
40. Vs.20 then presents the important results of such a ministry, “**let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins**”.
41. The exhortative encouragement to apply in this area is expressed by the phrase “**let him know**”.
42. The “**sinner**” is the reversionistic believer that once was +V and growing. Cp.4:8
43. The “**error of his way**” looks to the nature of his reversionism.
44. To turn the **sinner** around looks to the reversionist’s reorientation to the POG.
45. Two future realities are the result of successful ministry and reversion recovery.
46. The first is that the reversionist’s **soul** is delivered **from death**.
47. The **death** in view is SUD ending Ph<sub>2</sub> for the reversionist. 1Cor.11:30; 1Joh.5:16.
48. Proverbs teaches that physical **death** apart from dying grace results where there is rejection of doctrine. Pro.1:32; 4:13; 8:36; 9:6; 10:27; 15:10
49. The expression of the **soul** dying rather than the body is used of the whole body elsewhere. Psa.33:19
50. It emphasizes the deliverance from perpetuating –V throughout the remainder of their Ph<sub>2</sub>.
51. The 2<sup>nd</sup> result is the covering of **a multitude of sins**.
52. The sense of “**cover**” is not as in hiding or keeping them secret.
53. It carries the nuance of securing their forgiveness. Psa.32:1; 85:2
54. The future reality for reversion recovery is that one’s sins have been forgiven and he will avoid the plethora of additional sin activity his reversionism was producing.
55. When one is in reversionism, their life as a whole during that time is viewed as a continuous state of carnality.
56. The reversionist that recovers needs to be assured that however many or sensational his **sins** (ex. incestuous Corinthian), they are forgiven.
57. *Review the Doctrine of Prayer.*
58. *Review the Doctrine of Divine Discipline.*
59. *Review the Doctrine of Reversionism.*