

NEW TESTAMENT SURVEY

LESSON SERIES

UNIT VI – GENERAL EPISTLES
THE EPISTLE TO THE HEBREWS
THE EPISTLE OF JAMES

for

CHRISTIAN LEADERSHIP INSTITUTE
CHRISTIAN INTERNATIONAL SCHOOL OF THEOLOGY

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A. THE EPISTLE TO THE HEBREWS

INTRODUCTION

The Epistle to the Hebrews is of such importance that I rank it beside the Epistle to the Romans (which is excelled by no other book). I have wondered how to give this magnificent epistle to the Hebrews the introduction it deserves. Before me are excellent expository works that other men have written, and I have decided to let four of them introduce this epistle to the Hebrews to you, since each of them makes statements that are all-important. They have said what I would like to say. First I will quote from G.

Campbell Morgan's book, *God's Last Word to Man*:

The letter to the Hebrews has an especial value today because there is abroad a very widespread conception of Christ which is lower than that of the New Testament. To illustrate what I mean by this, a recent writer has said:

"One of the best things we can say about human nature is this, that whenever a situation occurs which can only be solved by an individual 'laying down his life for his friends,' some heroic person is certain to come forth, sooner or later, and offer himself as the victim - a Curtius to leap into the gulf, a Socrates to drink the hemlock, a Christ to get himself crucified on Calvary."

I am not proposing to discuss that at any length, but at once say that to place Christ in that connection is to me little short of blasphemy. We may properly speak of "a Curtius," "a Socrates," but when we speak of "a Christ," our reference to Him is not only out of harmony with the New Testament presentation, but implicitly a contradiction of what it declares concerning the uniqueness of His Person.

This is a tremendous beginning for the Epistle to the Hebrews.

Dr. William Pettingill, in his book *Into the Holiest: Simple Studies in Hebrews*, has a different emphasis in his opening statement:

From Adam to Moses, through 2500 years, and from Moses to Malachi, through 1100 years, the prophets were speaking for God to man. But at the end of the 3600 years their revelation of God was only partial. Then after a silence of 400 years, when the fullness of the time was come, God sent forth His Son, and in that Son the revelation of God is perfect.

That is another tremendous statement.

Now I'm going to give a third introduction to the Epistle to the Hebrews. It comes from the excellent book by E. Schuyler Engli *Studies in The Epistle to the Hebrews*:

The Epistle to the Hebrews, one of the most important books of the New Testament in that it contains some of the chief doctrines of the Christian faith, is, as well, a book of infinite logic and great beauty. To read it is to breathe the atmosphere of heaven itself. To study it is to partake of strong spiritual meat. To abide in its teachings is to be led from immaturity to maturity in the knowledge of Christian truth and of Christ Himself. It is to "go on unto perfection."

And here is a further statement:

The theme of the Epistle to the Hebrews, the only book of the New Testament in which our Lord is presented in His high priestly office, is the supreme glory of Christ, the Son of God and Son of man.

This is tremendous!

Now I turn to the fourth author, Sir Rob Anderson, and quote from his book, *The Hebrews Epistle in the Light of the Types*. As we go through this epistle I trust I shall be able to emphasize this which he emphasizes well, and I also trust that this introduction will clarify the thought:

That the professing Church on earth is "the true vine" - this is the daring and impious lie of the apostasy. That it is "the olive tree" is a delusion shared by the mass of Christians in the churches of the Reformation. But the teaching of Scripture is explicit, that Christ Himself is the vine, and Israel the olive. For "God hath **NOT** cast away His people whom He foreknew."

This Epistle to the Hebrews was not accepted by the Western church for a long time, and the reason is found at this particular juncture: the church wanted to usurp the place of Israel. They adopted all the promises God had made to Israel and spiritualized them, applying them to themselves and rejecting God's purposes in the nation Israel. As a result, you'll find that the church in those early days became actually anti-Semitic and persecuted the Jew! Therefore, to say that God is through with the nation Israel is a sad blunder, and I trust that this epistle may be helpful in our understanding the great truth that a Hebrew is a Hebrew, and when he becomes a Christian, he is still a Hebrew. When any person becomes a child of God, it does not change his nationality at all, but it brings him into a new body of believers called the church. Today God is calling out of both Jews and Gentiles a people for His name. When that is consummated, God will take His church out of the world, and He will pursue His purpose with the nation Israel, fulfilling all of His promises to them and through them to the gentile world in that day. I am indebted to these four wonderful expositors of the Word of God for helping us to get on the springboard so that we can plunge into the water of the Word.

WRITER OF THE EPISTLE TO THE HEBREWS

The human author of the Epistle to the Hebrews has always been a moot question. Although the Authorized Version has the heading, "Epistle of Paul the Apostle to the Hebrews," there is still a question as to authorship. The Revised Version and other later versions correct this and simply entitle it the Epistle (or letter) to the Hebrews. If you are acquainted with the literature of the Scriptures, you recognize that there is no unanimity of thought and no agreement as to who is the author of this epistle. Neither John Calvin nor Martin Luther accepted Paul's authorship, and neither did many others of the past. On the other hand, many do accept Paul as the author. However, the human author is not the important thing, but the fact that the Epistle to the Hebrews is part of God's inspired Word is important.

In spite of the fact that the Pauline authorship cannot be stated in a dogmatic fashion there is abundant evidence that Paul was the author. Both internal and external evidence support the authorship of Paul. The writer had been in bonds (see Heb. 10:34). He wrote from Italy (see Heb. 13:24). His companion was Timothy (see Heb. 18:23). The writing is

Pauline. Also, in my opinion, Peter identifies Paul as the writer (see 2 Pet. 3:15-16). I believe that there is good and sufficient reason for Paul's changing his style and for not giving his name in the epistle. (See the [Appendix](#) for a full treatment of the authorship.)

DATE

The date of writing is particularly important in the case of the Epistle to the Hebrews because of the authorship question. Many scholars, even sound scholars, have taken the position that it was written after A.D. 70. Some give the date of A.D. 85, A.D. 96, and others up in the 90s. However, as you read this epistle, you are forced to the conclusion that the temple at Jerusalem was still standing at the time it was written. This means it had to have been written before A.D. 70, since Titus the Roman destroyed the temple in A.D. 70 and Paul had already gone to be with the Lord. I believe that it was written by the apostle Paul and it was written before A.D. 70.

TO WHOM WRITTEN

Now we shall try to determine to whom or rather what particular church the author was addressing. This epistle is addressed to the Hebrews, which word in the New Testament does not apply to all Jews. It was used for those who were more thoroughly of Jewish origins and habits and who spoke the vernacular of Palestine. The other Jews outside of Palestine were designated Hellenists. Lindsay says that Acts 6:1 makes this distinction clear. DeWette says that Eusebius, speaking of the Jews of Asia Minor; styles them not Hebrews but *ex Hebrajon ontes*. Chrysostom says that this epistle was sent to Jerusalem. The fact that the epistle was written in Greek does not negate the evidence that it was sent to Palestine, for it is natural for a writer out of Palestine to write in the universal language of his day. The Palestinian Jews were well acquainted with Greek, as Deissmann has clearly demonstrated. In fact, it was the language of communication. DeWette held to the opinion that this epistle was destined to parts other than Palestine; yet he acknowledges that the Jewish character of the epistle—the persecutions which they were enduring, the consequent risk of apostasy, and the ancient opinion - reveal Palestine as the more probable destination. Ebrard wrote, "We are at liberty to seek these Jewish Christians only in Jerusalem."

THEME

Coleridge said that Romans revealed the *necessity* of the Christian faith but that Hebrews revealed the *superiority* of the Christian faith. This thought, running all the way through, is expressed in the use of the comparative word *better*, which occurs thirteen times. The Epistle to the Hebrews tells us that the Law was good, but that grace, under Christ, is better and that the glory that is coming is going to be the best. ***The Epistle to the Hebrews presents that which is better.*** The word perfect occurs fifteen times (with cognate words). It is an epistle that challenges us. *Let* us occurs thirteen times, and *let* occurs five times.

Two verses especially convey to us this "better" way: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus' (Heb. 8:1). We are to *consider* Him. Then in Hebrews 12:3 we read the challenge: "For consider him that endured such contradiction of sinners against himself

lest ye be wearied and faint in your minds." That is exactly what you are to do as you study the Epistle to the Hebrews. You are to *consider* Him, the Lord Jesus Christ. I am convinced that is the most important thing which any Christian can do.

DANGER SIGNALS IN THE EPISTLE TO THE HEBREWS

There are seven danger signals in the Book of Hebrews. They are warning to the people of Israel that they fail not to enter into the full blessings which God has provided through Christ. These seven danger signals can be likened to highway markers to warn the reader. These danger signals are as follows:

1st Danger Signal: Peril of Drifting, Chapter 2:1-4

2nd Danger Signal: Peril of Doubting, Chapters 3:7-4:2

3rd Danger Signal: Peril of Dull Hearing, Chapter 5:11-14

4th Danger Signal: Peril of Departing, Chapter 6:1-20

5th Danger Signal: Peril of Despising, Chapter 10:26-39

6th Danger Signal: Peril of Denying, Chapter 12:15-29

7th Danger Signal: Peril of Disobedience, Chapter 13:1-17

OUTLINE

I. Christ Better Than Old Testament Economy, Chapters 1-10

(We need to keep in mind that this epistle is directed to Hebrew believers who stood at the juncture of two great dispensations. The dispensation of law had come to an end. The sacrifices in the temple that had once been so meaningful were now meaningless. What God had before required, was now actually *sin* for a believer to practice, as this epistle will make very clear. The Epistle to the Hebrews is addressed to Hebrew believers, although its teachings are for believers of every race in every age. It is very meaningful to you and to me today. However, we do need to keep in mind that it was written to and for Hebrew believers. For example: to say that Christ is superior to the prophets would be especially meaningful to a Hebrew.)

(Doctrinal)

A. Christ Is Superior to Prophets, Chapter 1:1-3

B. Christ Is Superior to Angels, Chapters 1:4-2:18

1. Deity of Christ, Chapter 1:4-14

2. Humanity of Christ, Chapter 2:1-18

C. Christ Is Superior to Moses, Chapters 3:1- 4:2

D. Christ Is Superior to Joshua, Chapter 4:3-13

E. Christ Is Superior to Levitical Priesthood, Chapters 4:14-7:28

1. Our Great High Priest, Chapter 4:14-16
2. Definition of a Priest, Chapter 5:1-10
3. Christ Our High Priest after Order of Meichizedek, Chapter 7:1-28
 - Christ Is Perpetual Priest, Chapter 7:1-3
 - Christ Is Perfect Priest, Chapter 7:4-22
 - Christ in His Person Is Perpetual and Perfect Priest, Chapter 7:23-28

F. Christ as Our High Priest Ministers in Superior Sanctuary by Better Covenant Built upon Better Promises, Chapters 8:1-10:89

1. True Tabernacle, Chapter 8:1-5
2. New Covenant, Better than the Old, Chapter 8:6-13
3. New Sanctuary, Better than the Old, Chapter 9:1-10
4. Superior Sacrifice, Chapters 9:11-10:18
5. Encouragement, Chapter 10:19-25

II. Christ Brings Better Benefits and Duties, Chapters 11-18**(Practical)****A. Faith, Chapter 11:1-40****B. Hope, Chapter 12:1-29**

1. The Christian Race, Chapter 12:1-2
2. Believers Are Now in Contest and Conflict, Chapter 12:3-14

C. Love, Chapter 13:1-25

1. Secret Life of Believers, Chapter 13:1-6
2. Social Life of Believers, Chapter 13:7-14
3. Spiritual Life of Believers, Chapter 13:15-19
4. Benediction, Chapter 13:20-25

B. THE EPISTLE OF JAMES

WRITER: James

The problem of authorship is a major one. Some find at least 4 men by the name of James in the New Testament. At least 3 are clearly identified:

1. James, brother of John, sons of Zebedee, called by our Lord "sons of thunder." James was slain by Herod (Acts 12:1,2).
2. James, son of Aiphacus. called "James the less." He is mentioned in the list of apostles, but very little is known concerning him.
3. James, the Lord's brother (Matt. 13:55; Mk. 6:3), in reality a half brother according to the flesh. He became head of the church at Jerusalem. He is most likely the author of the The Epistle of James.

DATE: A. D. 45-50

This was the first book of the New Testament to be written. Some have taken the position that James wrote to combat the writings of Paul. It is obvious that this is an erroneous position since none of Paul's epistles were in existence at the time of this writing.

JAMES AND PAUL:

The seeming contradiction between James and Paul can be easily explained when the message of James is considered. James takes the position, as does Paul, that we are justified by faith, but that the faith which justifies produces good works. Calvin said, "Faith alone saves, but the faith that saves is not alone." Justification is shown by works - not justified *by*, but for good works. James and Paul present the two aspects of justification by faith.

Paul emphasized both phases:

Faith (not justified *by* works):

Not by works of righteousness which we have done, but according to his mercy he saved us... [Titus 3:5].

Works (justified *for* works):

These things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works [Titus 3:8].

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them [Eph. 2:10].

Faith is the root of salvation-works are the fruit of salvation.

Faith is the cause of salvation-works are the result of salvation.

KEY VERSES:

But be ye doers of the word and not hearers only, deceiving your own selves [Jas. 1:22].

But wilt thou know, O vain man, that faith without works is dead? [Jas. 2:20].

THEME: Ethics of Christianity, not doctrine.

- The Epistle of James has been compared to the Book of Proverbs in the Old Testament. Both emphasize the practical. In both there is the learning experience for the child of God.
- Justification by faith is demonstrated by works. Justification by faith is poured into the test tube of:
 - Works - Chapters 1,2
 - Word - Chapter 3
 - Worldliness - Chapter 4
 - Warning to the Rich - Chapter 5

OUTLINE:

I. VERIFICATION of Genuine Faith, Chapters 1-3

1. God Tests Faith by Trials, 1:1-12
(Twofold result: development of patience here, v.3; reward here after, v 12)
2. God Does Not Test Faith with Evil, 1:13-21
(Evil comes from within - the flesh v.14.)
3. God Tests Faith by THE WORD, Not by Man's Words, 1:22-27
(Doing, not doctrine, is the final test of faith - knowing is not enough.)
4. God Tests Faith by Attitude & Action in Respect of Persons, 2:1-13
5. God Tests Faith by Good Works, 2:14-26
(Abraham is an illustration of works, v. 21.)
6. God Tests Faith by the Tongue, Chapter 3
("What is in the well of the heart will come up through the bucket of the mouth.")

II. VACUITY (emptiness) and VAPIDNESS (tastelessness) of Worldliness, Chapter 4

[Worldliness is identified with fighting and the spirit of dissension vv. 1,2.]

III. VEXATION of the Rich; VALUE of the Imminent Coming of Christ, Chapter 5

[The soon coming of Christ produces patience. vv. 7,8, and prayer vv. 13-28.]

1. Riches are a Care (Rich Warned), 5:1-6
2. The Coming of Christ is a Comfort, 5:7-12
3. The Prayer of the Righteous is a Power, 5:13-20

EXPANDED OUTLINE**I. VERIFICATION of Genuine Faith, Chapters 1-3****1. God Tests Faith by Trials, 1:1-12**

v.1 "Servant" is *bond slave* (he was a half brother of our Lord, according to the flesh). James does not get familiar with the Lord - notice that he uses the full name, Lord Jesus Christ.

"Scattered abroad" (Greek *diaspora*). The Jews were scattered throughout the Roman Empire in principal cities.

Greeting" is *rejoice*, a warm word.

v.2 "Temptations" are *testings*. The joy is the result of trials. There is a purpose in trials, they are not trivial or meaningless. The joy follows (see Heb. 12:11).

v.3 When faith is poured into the test tube of trials, the result is patience. This is proof positive. "Acid of grief tests the coin of belief" See John 2:23-25; 6:64-66; Rom. 5:3-5; Gal. 6:17; Psa 131:2.

v.4 "Perfect" is *full maturation*.

Entire" is *soundness*, not crippled. This is the normal Christian.

v.5 If any lack wisdom in attaining to Christian normality, let him ask of God wisdom in this direction.

"Liberally" is *simply*.

"Upbraideth not-it is "pure, simple, giving of good, without admixture of evil or bitterness" (Vincent).

v.6 He is to ask without hesitation, with bold faith.

"Wave" is *surge*.

v.7 This is emphatic.

v.8 "Double-minded" is *undecided*.

"Unstable" is *confused*.

v.9 "Low degree" is the *poor*, in contrast to the rich.

"Rejoice" is *glory* Or boast.

v.10 "Made low" is *humiliation*. Riches will not keep him alive or give him eternal life.

v.11 As the sun scorching the grass causes it to wither away, so the rich will fade from the earth.

v.12 The thought here is that there is a reward for the man who endures testing and is approved (tried) afterward.

2. God Does Not Test Faith with Evil, 1:13-21

v.13 No man is tempted with evil from God. God is incapable of being tempted with evil, and He Himself tempts no man.

v.14 A man is tempted with evil when he is trapped and hooked by his own lust (flesh).

v.15 Desires of the flesh lead to sin, and sin to death. Sin gives birth to death in an unholy union.

v.16 This is a warning.

v.17 God never sends evil. He is good and He gives good gifts for He is the Creator. There is no variation, as the laws of creation reveal.

"Shadow of turning" means that there is no shadow cast by turning, like the dark side of the moon.

v.18 "The Word of God gave birth to a son of God (1 Per. 1:23).

v.19 "wherefore" is *know ye*.

v.20 The anger of man is contrary to the will and work of God.

v.21 "Filthiness" (of the flesh).

"Superfluity of naughtiness" is *abundance of wickedness*. The implanted Word is a preventative against the sins of die flesh,

"Save your souls" - See Rom. 1:16.

3. God Tests Faith by THE WORD, Not by Man's Words, 1:22-27

v 22 "Doers" - See Matt. 7:21.

The Word demands decision and action. To give only a mental assent to it is to rationalize, which leads to self-deception.

v.23 The Word reveals the natural man in reality.

v.24 To ignore the Word leads to tragedy. To ignore the X-ray that reveals a cancer leads to death.

v.25 "Looketh" means to look attentively, penetratingly. To obey the Word leads to blessing and life.

v.26 "Religious" means to go through the ritual and forms of religion. The tongue is the true index of the reality of religion. Psalm singing on Sunday and filthy stories on Monday identify a heretic.

v.27 "Pure" is the positive side. "Unfiled" is the negative side.

Positive: "visit"- contact with the sorrow of the world and problems of people.

Negative: "unspotted"- contact with the world does not mean to be implicated in the things of the world.

4. God Tests Faith by Attitude and Action in Respect of Persons, 2:1-13

v.1 "Have" is hold - "Hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Don't be a spiritual snob.

v.2 "Assembly" is *synagogue*, meaning a coming together. The Jewish Christians evidently used the word *synagogue* even if they did not meet in an actual synagogue building.

"with a gold ring" means not a single ring, but a man loaded down with gold rings, which was an evidence of wealth.

"Goodly apparel" is fine *clothing*, contrasted to the clothing of a poor man.

v.3 This is discrimination made in favor of the rich.

v.4 "Are ye not partial in yourselves?" should be, *Are ye not divided in your own mind?* This means that they revealed a doubt concerning their faith by these actions.

v.5 Poor by the world's standards, but heirs of the kingdom.

v.6 James is rough on the rich (see Prov. 22).

v.7 "Worthy" is better *honorable*.

v.8 The law is summed up in this statement, even as the Lord Jesus Christ stated.

v.9 To discriminate between rich and poor is sin, and it makes a person a transgressor of the law.

v.10 To break the law in one point makes one a lawbreaker.

v.11 To break one law makes a lawbreaker as if he had broken any other law.

v.12 "The law of liberty" is the Word of God.

v.13 The lawbreaker will be judged without mercy, as he showed no mercy in breaking the law.

5. God Tests Faith By Good Works, 2:14-26

v.14 Works follow saving faith. Calvin said, "Faith alone saves, but the faith that saves is not alone." (Calvin) "We are not saved by works, but by faith that works" (Martin Luther)

v.15 This is a practical illustration.

v.16 Pious cliches and Christian verbiage are not the evidence of saving faith. There must be a vocation to go along with the vocabulary.

v.17 James is speaking about saving faith. He is not speaking of the works of the law, but of faith (see Rom. 3:20).

v.18 Faith is demonstrated to a skeptical world by works.

v.19 Lip service is not the evidence of saving faith, even the demons believe.

v.20 Faith without the fruit of faith is empty and futile as far as the world is concerned.

v.21 Abraham is an illustration of saving faith. By offering his son, he demonstrated his faith.

v.22 Abraham's faith was made real.

v.23 Abraham proved he had saving faith.

v.24 Saving faith can stand the test of life.

25 Rahab is another example of saving faith (see Heb. 11:31).

26 Faith without works is like a dead body in a morgue.

6. God Tests Faith by the Tongue, Chapter 3

v.1 "Masters," rather *teachers*, have a greater responsibility.

v.2 'Offend" is *stumble*. The tongue is the index to the body.

vv. 3,4 The horse is controlled by a bit (bridle). A ship is directed by a small helm (rudder).

v.5 The tongue is a little member, but it needs to be controlled.

v.6 The uncontrolled tongue is a forest fire, a world of iniquity, and it is set on fire of hell.

vv.7,8 Beasts can be tamed - but not the tongue.

vv.9,10 The tongue is capable of praising God or blaspheming Him. The tongue lifts man above the animal world. Man is not a jibbering ape nor an aping parrot - Man is not a mockingbird. Man can communicate with man and with Cod.

vv.11,12 Man can be two faced, double-minded and forked-tongued; that is. he can say good and bad. No fountain gives forth sweet and bitter water, nor does a tree bear figs and olives.

v.13 The tongue reveals genuine faith.

v.14 Strife and bitterness are not the fruits of faith.

v.15 "Knowledge is proud that she has learned so much, wisdom is humble that she knows no more.

v.16 An uncontrolled tongue produces envying and strife which lead to confusion and evil work.

v.17 True wisdom comes from above and produces fruit: purity, peaceableness, gentleness. etc.

"Without partiality" is *without doubting*.

v.18 These are the fruits of faith.

II. VACUITY and VAPIDNESS of Worldliness, Chapter 4

v.1 "Lusts" is *sensual passion*.

"War in your members"- strife and turmoil are created by conflicts and overweening demands of the members of the body for satisfaction.

v.2 Selfish desires lead to war. This spirit of strife is worldliness. This is not the Christian approach. The desires should be taken in prayer to the Lord to have them satisfied, denied, or refined

v.3 Requests are denied because they are selfish.

v.4 This spirit of trying to *get* more rather than to *give* more is the spirit of the world and is the enemy of God. God says, "Love not the world."

v.5 Or, it may be translated, Does *the Spirit desire in an envious manner?*

v.6 This is one of many references that show God's hatred of pride and His love of humility.

v.7 The child of God must first of all be subject to God. Then he is in a position to resist the devil.

v.8 The door to God is always open.

But it is good for me to draw near to God; I have put my trust in the Lord GOD, that I may declare all thy works [Psa. 73:28].

There must be confession of sin.

"Double-minded" - see 1:8

v.9 Certain conditions call for mourning, not for joy. Sin is never to be treated lightly.

vv.10-12 This is an exceedingly practical section (See Matt. 7:1,2)

Who art thou that judgest another?" is *Who do you think you are?*

v.13 "Go to now" is *Come now*, a phrase for calling attention. James reminds us of the uncertainty of life,

v.14 Life is like a mist on a mountain side - uncertain, transient, and temporary.

v.15 Our lives are in the hand of God.

v.16 Man cannot boast - if he does, it is sin.

v.17 This is another definition of sin: refusing to do the right thing is sin. Doing nothing is sin.

III. VEXATION of the Rich; VALUE or the Imminent Coming of Christ, Chapter 5

1. Riches are a Care (the Rich Warned), 5:1-6

v.1 "Go to now" is *Come now*.

"Howl" is a descriptive Greek word, *ol-ol-uz-o*. This is strong language.

v.2 No radical ever spoke more strongly against the rich than does this section. This is clearcut condemnation of the rich. Money is not evil, but the love of money is.

v.3 It is not the making of money, but the accumulation and abuse of riches that is condemned. The condemnation is of the rich with a big bank account in the last days; a big bank balance, when the Lord comes, will be a sin. (See Eccl.10:19; Prov. 11:4; Jer. 17:11)

v.4 Here he condemns the way in which riches are made.

v.5 God condemns the riotous living of the rich in pleasure and in the satisfying of selfish lusts.

v.6 God is doing nothing about the injustice of the world now, but He will straighten out everything at His coming.

2. The Coming of Christ is a Comfort, 5:7-12

v.7 The coming of Christ will correct the wrongs of the world (see Psa. 45:3-7; Isa. 11:3-5; Matt. 6:19-24). Waiting for the fruit to ripen should be

the attitude of the child of God.

v.8 We are to be patient in view of the coming of Christ.

v.9 Set your house in order, get your affairs straightened out before He comes and straightens them out Himself.

v.10 The prophets are an example. They suffered.

v.11 Job is an example of one who suffered. He doesn't seem very patient. Look at the end of his trial (Job 42:1-6).

v.12 Be the kind of person that need not be under an oath to tell the truth. A believer's word should be as good as his bond.

3. The Prayer of the Righteous is a Power, 5:13-20

v.13 The afflicted are to pray. The merry are to sing psalms.

v.14 The sick are to do 2 things:

1. Call for the elders of the church to pray;
2. Be Anointed with oil.

v.15 The prayer of faith will Save the sick. Sins must be forgiven, that means confessed (1 John 1:9).

v.16 Confess faults (weaknesses) to one another, but confess sins to God.

vv.17,18 Elijah was the same sort of human being that we are, and God heard and answered his prayer. He controlled the weather for 3 years.

vv.19,20 This refers to a child of God who has gone astray. "Convert" is to turn him back to the right path. His sins will be covered (see Psa. 32:1; Prov. 10:12).

END of Lesson

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