

Finish Mini-Essay On The Judgment Coming Upon Wealthy Non-Believers; ~ 5:1-6.

Outline.

▶▶ In v 1, ~ James declares the fact of coming judgment upon them.

▶▶ In vv 2-6, ~ James then lists 4 crimes ~ against which this judgment ~ will be meted out.

▷▷ 1st, ~ guilty of hoarding, ~ vv 2-3.

▷▷ 2nd, ~ guilty of defrauding their workers, ~ v 4.

▷▷ 3rd, ~ guilty of extravagance, ~ v 5. ⇨⇨ Today.

▷▷ And 4th, ~ guilty of oppression, ~ vs 6. ⇨⇨ Also today.

Ok, ~ the 3rd & 4th crime for which judgement will be meted out.

▶▶ 3rd, ~ guilty of extravagance, ~ vs 5.

▷▷ ^{5a}You have lived on the earth in luxury ^{5b}and in self-indulgence. ^{5c}You have fattened your hearts in a day of slaughter. ⇨⇨ Most time on this

▶▶ And 4th, ~ guilty of oppression, ~ vs 6.

▷▷ You have condemned and murdered the righteous person. He does not resist you.

↪↪ Most time on 3rd, ~ briefer amt of time on 4th crime. 1/12

3rd Crime, ~ Extravagance, ~ Vs 5.

Break it down.

▶▶ The specific charges, ~ ^{5a} You have lived on the earth in luxury ~ ~ ^{5b} and in self-indulgence.

▶▶ What rich living accomplished. ⇨⇨ ^{5c} You have fattened your hearts in a day of slaughter.

1st Part Of The Charge Of Extravagance.

5a, ~ You have lived in luxury.

▶▶ They live an easy and prosperous life on earth.

▶▶ Recall Asaph's summary regarding the wicked rich.

▷▷ This is what the wicked are like— always free of care, they go on amassing wealth (NIV).

▶▶ Earlier, ~ in his detailed description he wrote, ~ ¶¶

▷▷ They have an easy time until they die, and their bodies are well fed. They are not in trouble like others; they are not afflicted like most people.

▶▶ They enjoy, ~ and no doubt are devoted to, ~ indulging in and enjoying ~ ¶¶

▷▷ a rich, comfortable, and extravagant lifestyle.

↪↪ They have all the new and top-notch stuff. 2/12

The vb for ~ You have lived in luxury ~ 77

▶▶ is usually associated with excessive feasting and drinking.

▶▶ IOW, ~ we could say ~ they are party animals.

▷▷ They ~ spend a lot of time or are most preoccupied with ~ partying.

A luxury ~ is something that is considered an extravagance rather than a necessity.

▶▶ So we are talking ~ way beyond the necessities of life.

▶▶ We believers ~ need to be reminded of what Jesus told us to ask for ~ in the model prayer he gave us.

▷▷ Give us today our daily bread.

↪↪ I.e., ~ Jesus is saying ~ pray for life's daily essentials.

▶▶ The prayer of Agur in [Prov. 30](#) ~ reflects the proper attitude we are to have.

▷▷ [Prov. 30:7-9 \(NIV\)](#), ~ Two things I ask of you, Lord; do not refuse me before I die: Keep falsehood and lies far from me; give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonor the name of my God.

▷▷ Agur's motivation is that of a person ~ whose eye is on death and judgment.

▷▷ He is therefore aware ~ of the moral and spiritual dangers ~ of both poverty and riches. [3/12](#)

▷▷ Riches produce complacency and self-sufficiency ~ ¶¶

↳↳ which take away dependence on and gratitude to God.

→→ Note God's warning to Israel.

↳↳ Deut. 8:11-18.

▷▷ On the other hand, ~ poverty, ~ in the sense of utter destitution, ~ ¶¶

↳↳ creates a temptation to steal.

→→ Which for one professing godliness ~ is dishonoring to God.

▷▷ Poverty ~ is just as dangerous as wealth.

2nd Part Of The Charge Of Extravagance.

^{5b} And [You have lived] in self-indulgence.

▶▶ No self-control.

▶▶ They satisfy every desire and whim, ~ sinful or otherwise.

▶▶ And they give themselves ~ everything they want.

But in the long run, ~ self-indulgence proves futile.

▶▶ E.g., ~ the rich fool. 4/12

▶▶ And Eccles. 2:1-11

Scripture warns believers against self-indulgence.

▶▶ Instead, ~ God's word urges ~ self-control, ~ ruthless self-denial, ~ generosity, ~ 77

▷▷ and consideration for others.

▶▶ Self-control.

▷▷ Prov. 23:4 (NET), ~ Do not wear yourself out to become rich; be wise enough to restrain yourself.

▶▶ Ruthless self-denial.

▷▷ Col. 3:5, ~ Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

▶▶ Generosity.

▷▷ Deut. 15:7-8 (NIV), ~ If anyone is poor among your fellow Israelites in any of the towns of the land the Lord your God is giving you, do not be hardhearted or tightfisted toward them. Rather, be openhanded and freely lend them whatever they need.

▶▶ And consideration for others.

▷▷ Phil. 2:3-4, ~ Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

Ok, ~ Been Discussing ~ The 3rd Sin, ~ Extravagance. 5/12

The specific charges, ~^{5a} You have lived on the earth in luxury ~ ~^{5b} and in self-indulgence.

▶▶ What is implied in all of this ~ is that ~ ¶¶

▷▷ wealthy unbelievers lead a luxurious and self-indulgent life ~ while ignoring the needs of the poor.

▶▶ The rich man ~ in Jesus' parable of the rich man and Lazarus ~ ¶¶

▷▷ is a graphic illustration of what James condemns here (Lk. 16:19-31).

▶▶ This theme of condemnation of the rich is characteristic of the prophets.

▷▷ E.g., ~ Amos 2:6-7a (NIV).

↪↪ This is what the Lord says: "For three sins of Israel, even for four, I will not relent. They sell the innocent for silver, and the needy for a pair of sandals. They trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed.

Call Attention To Phrase, ~ On The Earth, ~ In Vs 5.

Here James is pointing out something we would clearly have understood without him saying it.

▶▶ Seems kind of unnecessary.

▶▶ But I don't think he was necessarily pointing out the location of their behavior.

▶▶ No doubt hinting at something far bigger. 6/12

▶▶ And i.e., ~ such a life cannot last, ~ being the life of this world ~ and not of the world to come.

▶▶ The phrase points out ~ the contrast between ~ 77

▷▷ the wealthy's enjoyment of their good things in this life ~ and their eternal destiny.

↪↪ Unless, ~ of course, ~ they repent before they die.

▶▶ Abraham's words ~ to the rich man in Jesus' parable about the rich man and Lazarus ~ point out this contrast.

▷▷ Lk. 16:25, ~ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.

Furthermore, ~ phrase is a reminder to us, ~ believers.

▶▶ Namely ~ to avoid adopting an ~ under-the-sun mentality.

In Vs 5c, ~ What Rich Living Will Accomplish.

You have fattened your hearts in a day of slaughter.

▶▶ The day of slaughter ~ is an OT term for judgment day.

▷▷ E.g., ~ Is. 34:2 (CSB), ~ The Lord is angry with all the nations, furious with all their armies. He will set them apart for destruction, giving them over to slaughter.

↪↪ Pictured in Rev. 19:15-21.

▶▶ The wealthy are fattening themselves. 7/12

▶▶ And fattening ~ is what is done to the livestock being readied for the slaughterhouse.

▷▷ If a steer could think, ~ it might regard itself as fortunate to be indoors.

▷▷ Its surrounded by mounds of hay, ~ no longer ~ 77

↳↳ having to forage for skimpy grass on the hillsides in the rain or in the hot sun.

▷▷ All the while oblivious ~ to its impending doom.

▶▶ And that is the picture ~ that James is painting of wealthy unbelievers.

▷▷ They go on ~ partying, ~ living luxuriously, ~ and fulfilling every selfish desire ~ 77

↳↳ as if the good times will never end.

▷▷ They are all the while ~ oblivious to their impending doom. ⇔⇔ Babylonians illustrative

▶▶ Also, ~ in 2 Cor. Paul says that Satan ~ has blinded the minds of those who don't believe.

▷▷ They are unable ~ to see the glorious light of the Good News.

▷▷ They don't understand the message about the glory of Christ, ~ who is the exact likeness of God (2 Cor. 4:4).

▶▶ I see here ~ a call from James and Paul to believers to prayer.

▷▷ Prayer ~ that God would break Satan's hold over them and open their eyes ~ 77

↳↳ in order to see and accept the truth. 8/12

But again, ~ does not have to be this way.

▶▶ God would much rather people face His mercy, ~ love, ~ and grace ~ than His wrath.

▷▷ Jn. 3:16-17, ~ For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Believers, ~ of course, ~ will escape the day of slaughter.

▶▶ And we can greatly rejoice in that.

▶▶ But we must always remind ourselves ~ that we did nothing ~ to achieve or deserve this escape.

▷▷ It is Jesus ~ who rescues us from the wrath to come.

▷▷ He ~ and he alone ~ has achieved salvation for us. ⇔⇔ Titus 3:4-7.

And 4th, ~ Oppression.

CSB: You have condemned, you have murdered the righteous ~ [believer, ~ sp. poor . . .], ~ who does not resist you.

Most likely, ~ James is not speaking of literal murder.

▶▶ The Greek term translated ~ condemned ~ indicates that the courts were involved.

▶▶ Means ~ to pronounce guilt and a punitive sentence on someone in a legal context. 9/12

▶▶ Also, ~ this fits with the overall context of James.

▷▷ Recall in 2:6, ~ rich unbelievers were dragging believers into court.

Nor does James probably mean that the righteous were executed.

▶▶ He is probably thinking of lawsuits ~ in which the rich took away the wages or land of the poor.

▶▶ Left without adequate resources, ~ the poor Christians starved ~ or, ~ weakened by poor food, died of diseases.

In speaking figuratively, ~ James is pointing out the seriousness of their crime.

▶▶ In God's eyes ~ selfish, greedy, oppressive wealthy ~ were guilty of murder.

▶▶ In God's eyes, ~ there is no such thing ~ as a minor or insignificant sin.

Notice, ~ James says the oppressed Christian does not resist.

▶▶ Most likely referring to those believers being dragged into court, ~ James says ~ 77

▷▷ they did not reply in kind to their rich oppressors.

▶▶ They followed the instructions of our Lord.

▶▶ Matt. 5:39-40 (NIV), ~ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. 10/12

Original readers of Heb. ~ exemplified this.

▶▶ Heb. 10:34 (LEB).

▷▷ For you both sympathized with the prisoners and put up with the seizure of your belongings with joy because you knew that you yourselves had a better and permanent possession. ⇨⇨ Did not reply in kind.

▶▶ They accepted the confiscation of their property joyfully, ~ ¶¶

▷▷ that paradox of the Christians who experience joy ~ amid persecution and sufferings.

▷▷ The reason the readers could endure such persecution ~ ¶¶

↳↳ was because they kept their focus on God's future promises.

▷▷ They knew ~ they had ~ better and permanent possessions.

↳↳ I.e., ~ our heavenly possessions.

▶▶ These believers had the right attitude toward their earthly possessions.

▷▷ They understood ~ that everything ~ comes from God's hand ~ ¶¶

↳↳ and could be taken away without changing their status with him.

▷▷ They did not allow their possessions ~ to come between them and God, ~ or ~ ¶¶

↳↳ to come between them & their service for God on behalf of other believers. 11/12

▷▷ Job reflected this same attitude.

↪↪ Did not reply in kind.

↪↪ Job 1:21, ~ And he said, "Naked I came from my mother's womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

In spelling out this 4th crime, ~ ¶¶

▶▶ James is showing us the proper response of believers to oppression.

And how about us?

▶▶ Do we reply in kind to those who mock and/or persecute us?

▶▶ Or ~ do we follow our Savior?

▷▷ 1 Pet. 2:21-23.

↪↪ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ~ ~ ¶¶

→→ He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. 12/12