Whosoever Will 11-8-26

James Chapter 5

Good morning. Well, we are winding down in chapter five. Only two more lessons to go. James has studied and talked about so many different things, so many different ways to step on our toes, and now he gets down to one of his favorite. I'm calling it rotting riches. What happens to all of those riches, all of those things that we have hoarded for all these years, that we worked so hard together? What is the Bible's opinion about those things? And Actually, robbing riches is not his only subject matter here in this last chapter. He talks about several different things. He talks about the sins of the rich, how they oppress the poor, and he talks about being patient with the poor, of not looking down on them, but seeing what you can do to help them. He goes back and reflects on the lives of the prophets. He talks a little bit more about our speech, how to control the tongue.

He talks about prayer, especially in trying times, and he finishes up with persistence and soul winning. So he crams a lot into these few verses here in chapter five. He's already warned us, talked to us about this idea of studying and meditating on the Word of God. We talked about last week the idea of how Jesus defended himself in the wilderness against Satan by quoting Scripture. And how we need to be able to quote scripture. Don't when Satan comes knocking at your door. Don't say just a minute, I've got a verse for that. Let me look it up. So, study and meditating the word is very important to James. He also talks about this concept of before we use it against someone else. Well, use the word as a sword, so to speak, to be sure, and use it first of all as a mirror to our own soul to make sure.

That what we are accusing others of is not something that's blatantly true in our own lives. Also, to to clean up your own house before you go attack somebody else's. Some of the things that he has also listed, he's talked about sins that we should avoid. He has talked about promises that we can cling to. He's given us some examples that we can follow. He's reminded us of commands that we should obey. And lastly, of course, scriptures that we should know, scriptures that we should memorize several times. He has said to them, "You should know this. This the thing that you should have already learned. This the thing you should already be applying in your own lives." So, with all of this as a backdrop, James jumps right into this idea of the riches, and he approaches it from the idea of what's wrong with riches, but also what is right with riches. He starts off in verse one and says, "Come now, you rich people, weep and howl."

For your miseries which are coming upon you, the picture that he's painting here is kind of a reminder. If we remember when we studied the book of Revelation, towards the end of the book, when Babylon, the great world system, was being destroyed, how the merchants and the ship ship captains and the people stood on the shore and wept and howled over the loss of

Babylon, how beautiful, how great she was, and now in moments God has destroyed her. So it's the same kind of imagery here. That James is using, and of course John was not going to write the Revelation for another fifty years. So this is an image that kind of runs as a theme through the Scripture. So first of all, he is confronting the rich here and talking about their attitude. Now it helps to know that in the Middle East in the first century there was not anything we would call a middle class. There was great disparity between the rich and the poor. There were really pretty much only.

Two categories: you were either wealthy or you were not. Interestingly enough, it was primarily the poor that were that were drawn to the gospel because it did so much for them, it freed them so much, it explained so much to them about their situation and the world situation. So the poor were often drawn to it, while the rich just rejected it and walked away from it for really a lot of it for fear of what they would have to give up. So James is saying here that. The rich despise the gospel. They despise the poor. They oppress the poor. They take advantage of the poor. So he's already talked about riches in a couple of other places. In chapter one, verse ten, he said, "But the rich person is to glory in his humiliation, because like lowering grass, he will pass away." We brag so much about what we have done and what we have accomplished, and yet one day.

It and we are all going to be gone, according to what James says here in chapter one. In chapter two, he said, "But you have dishonored the poor man, talking to the rich about their oppression. Is it not the rich who oppress you and personally drag you into court?" And he had used examples of how the rich refused to pay. They would strike a deal with someone and then they would back out of the deal. Here he's accusing them of dragging the poor into court when they had no ability to pay. Pull them into court, and if they couldn't pay, then they were cast into the dungeon. These verses tend to indicate that he's talking to both believers and unbelievers here, because the believers were not exclusively poor; there were wealthy. We've already seen Nicodemus and James of Arimathea that came and ministered to Jesus. So it is always.

Think of it as both believer and unbeliever. He's not just condemning the rich here that were unbelievers. The warning here is not so much against whether you were rich or poor, but it's against hoarding in either situation. He says here it leads to corrosion and it leads to condemnation. He said the future only holds weeping and howling for those who have trusted in their riches, for those who have stored up their riches and are depending on them. To see them through the difficult times, and he uses two words here. He uses weep, and he uses howl. Weep is just suddenly bursting into tears. It almost seems like it overwhelms you. It overtakes you that you burst into tears. There doesn't even seem to be a reason why you have burst into tears. The other one is to howl, to wail with great grief. It is actually the only time in the Bible.

That this word appears, he says that the merriment that the riches will bring you is only momentary, and then it gives way to agony and to grief, and you will weep and howl over it. And of course, remember the Jews were great experts at howling. We talked about the funeral of Lazarus, and the the

mourners that were there after the funeral. Some of them genuine mourners, some of them paid. But the louder you howled, the better the funeral was in the first century Jewish Jewish world. Verse two, he goes on and says, “Your riches have rotted, and your garments have become moth-eaten. Your gold and your silver have corroded, and their corrosion will serve as a testimony against you, and will consume your flesh like fire.” It is in the last days that you have stored up your treasure. So.

Paul talked about this same thing when he wrote in Hebrews chapter 12, kind of echoing what James had already said. And they wrote about 25 years apart, so it is possible that Paul may have known what James had already written. But in Hebrews 12, the first two verses, he says this: Therefore, since we have such a great cloud of witnesses surrounding us, let’s rid ourselves of every obstacle and sin which so easily entangles us, and let’s Let’s run with endurance the race that is set before us, looking only to Jesus, the originator and the perfector of the faith, who for the joy set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. A good paraphrase of this would be: Only steer towards those things that you can store up in heaven.

Storing them up on earth is worthless, but the riches, the rewards that you’re storing up in heaven, those will be there throughout eternity. His other advice here is to keep your eyes on Jesus, not the things that you are trying to avoid. He says, “How is it that you view your life? How is it that you will ultimately live out your life? Basically, what would you like for your legacy to be?” We we talk so often about the double-minded man, one foot in heaven, one foot on earth. How do you want people to remember you? Do you want them to remember you for your Christian values, or for the things that you stored up on earth, or how you mistreated other people while you were here on earth? James’s solution to it is: he says, “Let Jesus set your goals. Let Jesus set your priorities.” And he said, “At the best, life is a vapor. It’s going to vanish in an instant.”

And in that incident, it’s going to be too late to make any changes. You can’t take it with you. You can’t change your priorities. You can’t right any of those wrongs that you have done. They are gone. They are past history. But they will be part of your legacy if this was how you lived your life. And this is one of those things that so often we find in in witnessing to people that they are so concerned about becoming a Christian for fear of what they will have to give up. And this concept of letting God run your life is absolutely alien to them. They can’t imagine letting Him help to make their decisions. So James says, you know, that if you don’t change your attitude, if you don’t change your priorities, your wealth will testify against you on the day of judgment. It will not be a thing of pride. It will be a thing of shame. He says in other places that you’ve got to kill the root.

In order for the plant to completely die, and here he says it’s the root of pride, it’s the root of self-reliance, of relying on all the things that you have stored up on earth. They’re going to be taken away. They’re going to burn up in the fires of judgment. He says if you don’t kill the root, it’s just going to grow back stronger. It’s just going to grow back bigger than ever. And he also talks about

the fact that disease, distress. Tribulation, trauma—none of these are respecters of wealth. They happen to everybody. Having wealth is not a sin, but wealth having you is a sin. If wealth is all you are concerned with, if wealth is what controls your life and your decisions, then that is a sinful attitude. I think about Abraham, God's friend. The Bible indicates that he was one of the wealthiest men that ever lived.

That he and Lot both were so very wealthy that they had to separate. The land could not support them with their crops and their families and their servants and all of the different things that they had. And it was simply God's reward too. Abraham in particular for the life that he lived. God rewarded Solomon in the same way. We talked about Solomon just last week. He chose wisdom over wealth, and God rewarded him with both. We've talked about Joseph. We've talked about Nicodemus. In the past, very wealthy men, and they use their wealth wisely. They use their wealth to encourage the ministry of Jesus. He uses the word "corroded" here. It basically means to be worthless, to have no value. In James three eight, James used words like poison and venom to convey this same idea. And he says here, it doesn't apply just to individuals; it can be entire nations.

Entire nations that are given over to accumulating wealth, of accumulating position, of accumulating power, and then oppressing all of those under them. And of course, perfect example, of course, was the Roman Empire that God had created and had allowed to become the ruler over Rome in the first over Israel in the first century, and ultimately about twenty-five years after. James writes this. He's going to allow Rome to utterly destroy Jerusalem. So he says, you know, that it doesn't apply just to individuals; it applies to entire nations. What is their attitude? Because we also know, when you read the book of Daniel and you read secular history, that after Rome destroyed Israel, then of course the Greeks destroyed the Romans. That it was just a never-ending cycle of their godliness being punished.

He uses the expression here: "It will consume your flesh." The idea is it will eat you alive. It will become the sole focus of your life. One writer calls it "infecting your soul." That it is all you can think about. It is all you can do. Is accumulating this wealth that's going to become worthless. And he says here, "In the last days," and he's not really talking about the final judgments here. He's talking about. Basically, this church age, this age in which we're living, the time between when James was writing and when Jesus comes again. So basically, he's talking about us today, right now. Mankind is never going to change. That was why the law was given to show that man could never save himself. That the the Garden of Eden set the example of how we're going to behave. Man will always choose the physical and the financial over the spiritual and the eternal.

When given those choices, so the last days here, in that sense, we're living in them. What James is talking about here is that this is our last chance before Jesus comes again to right the wrongs, to make the right choices, to make the right decisions about what we do with our possessions. We can possess many things, but we really never own any of it. God, it all belongs to God. We are simply His stewards of the things He has chosen to bless us with. The

Bible teaches us that those things that we hold onto the tightest are the things that we will lose the quickest. Store up treasures in heaven now, and reap the rewards of your investment throughout eternity. Is James's advice? He goes on in verse four and says, "And behold, the pay of the laborers who mowed your fields and which has been withheld by you cries out against you, and the outcry of those who did the harvesting has reached the ears of the Lord of Armies."

You have lived for pleasure on earth and lived luxuriously, and you have fattened your hearts in a day of slaughter. You have condemned and put to death the righteous person. He offers no resistance. So James is kind of switching from the evil of riches misused or hoarded, and now he goes to the idea of how did you get there in the first place? Where did these riches come from? And his conclusion is. That you gathered these riches because you have wronged many people, while you were hoarding your money, the poor, other people were suffering because of it. He talks here about you withheld wages, you made a promise to do something, and you didn't go through with that promise. You refused to pay, or you promised one wage and you gave a lesser wage, and the poor have suffered because of it. Wealth.

In the first century, generally, was synonymous with political power, and that really hasn't changed any over the last two two thousand years. We often hear people say, "Money talks." James says here that money is crying out about the oppression that it has caused, about the grief that it has brought to many people. I guess you could actually write a second golden rule here, and the golden rule is, "He who has the gold rules," and that's pretty much the way it's always been. It was that way in the day in which James was writing, comes right on down to us today. That he who has the gold rules, money does speak. God doesn't want us to live in poverty and want. He doesn't want us going around in sackcloth and ashes. He says it's okay.

To enjoy the fruits of your labor, but it is not okay to be wasteful, to be extravagant, at the expense of those that are in need. That if you have the means, you should be generous. You should be helping others. We've talked several times, just in the last few weeks in church, about different opportunities that we've had to help with mission endeavors, the shoe boxes, the backpacks for Mississippi. So many different ways that we can benefit the lives of others. Some can help more than others, and those that can help more should do more. It's money is not the problem; it's what you do with the money that is really the problem. And remember, none of it belongs to us. It all belongs to God, and we should be using it wisely, and we should be using it well. He names off four sins here that the wealthy tend to be guilty of. The first is hoarding. The second is stealing. This idea of not.

Carrying your load of not paying your dues, not helping those when you could, extravagant living, things that you don't need, can't use, and yet you hoard them, you have them, and injustice. Here again, the idea of oppressing those who are under you just because you have the ability to do it. His goal is to warn the oppressors, but also is to encourage the oppressed. It will not always be like this. One day. God is going to right every wrong. God is going to take care of every injustice. If you ever have a chance, read Doctor R.G.

Lee's sermon "Payday" someday. It is a great wrap-up of all of these things that James has been saying here about the evil of riches, of rotting riches. They are all going to rot away. Verse seven, he says, "Therefore, be patient, brothers and sisters, until."

The coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it until he gets the early and the late rains. You too be patient. Strengthen your hearts, for the coming of the Lord is near. Do not complain, brothers and sisters, against one another, so that you may not be judged. And behold, the Judge is standing at the door. He says here, be patient. The word actually means be long tempered. Don't fly off the handle. Don't have a short Views and he's talking primarily about your dealings with other people, dealing with those who are the oppressors. James turns to a favorite biblical example here, almost like a proverb: a farmer. Jesus often used agricultural examples; it was something everybody understood. The point is here: no crop is going to spring up overnight. It takes time. It takes patience to wait.

For the harvest, and the harvest needs a little help along the way. We've talked about preparation of the soil, like preparing the heart for salvation. But here he's talking about early rains and late rains. The early rains softened the ground; it made it easier to till the soil to plant the seed. The late rains came right at the end, and it helped the crops to flourish right before the harvest. And so the Jews always waited for the early rains to plant their crops, and then the late rains. To harvest their crop, and if you think about it, God gave Israel a land with virtually no water, so they were going to be totally dependent on Him for this water, for these early rains and late rains. It was a message in itself every year when they came, of how God was providing for them. And in that sense of agriculture, we are God's spiritual crop.

Our hearts are like the soil; they have to be prepared, they have to be open, they have to be ready and willing. The word is the seed to be planted in the heart where it can grow. Once the seed has grown, once salvation has come, then there is a harvest. There are fruits; we call them sometimes fruits of the spirit. It's a long, it's a slow process, but it is a worthwhile process. It is a process that will ensure you eternity. At home with the Father, Peter wrote about this about 20 years after James wrote, and says in 2 Peter 3:9, "The Lord is not slow about His promises, as some count slowness, but is patient towards you, not willing for any to perish, but for all to come to repentance." So the idea that salvation, that Christians are a spiritual crop, and it takes time.

To grow that crop, and what Peter is saying here is that God is patient; He is willing to wait for that crop. One day, that last person in God's plan is going to be saved. God's going to call an end to time as we know it. Jesus is going to return. The wrongs will be righted, and we will all be at home with the Father forever in eternity. So it is patience on God's part, which means we too should be patient. And He says here He is standing at The door. The reference here is to the second coming. You know, James writes about this. Paul wrote about it. They both sincerely believed that Jesus was going to return within their lifetime; that it was coming very soon. He's warning about impending

judgment. He's warning about righting every wrong. His idea is, what are you going to be doing when he comes again? And of course.

We've waited over 2,000 years now for him to come again, and he has not come again yet. It could be today. It could be at any moment. We simply do not know. So James's advice is to be doing the right thing all the time. Be prepared. Be ready for when he returns. It will be too late to make any changes. Verse 10. As an example, brothers and sisters of suffering and patience, take the prophets who spoke. In the name of the Lord, so he goes on with another idea here of remembering the prophets and how they worked for so many years. And he's gone back, if you notice, to brothers and sisters when he was fussing at them about their attitude in church and how they were squabbling and some were wanting to teach when they had nothing to say. He he wasn't calling them brothers and sisters there, but now he's back into an attitude of advice that will help them. He's not fussing at them as much.

And so he's back to calling them brothers and sisters. He brings up what we would call the legendary patience of the prophets, often writing things that they did not understand, but faithfully writing, speaking the things that God gave to them, knowing that it was from God, and that their job was to be God's spokesperson. Whether it was written in the books that we read of the prophets, or whether it was spoken as they preached to the people of their generation about the things they were doing wrong.

They certainly were like James and Peter. They hoped they were going to live to see all of these things that they prophesied come true, particularly the good things, but to see the wrongs righted that they wrote about. They they hoped they were going to live to see that. Their messages were often harsh. They were judgmental. They were reviled by their contemporaries, but their faith endured. They were faithful to God. They did as God instructed them, and now James is holding them up as an example to us of. Patience of enduring, of being faithful to God's revealed word, letting God's Spirit work in and through us. Verse eleven, he says, "We count those blessed who endure." You have heard of the endurance, the patience of Job, and you have seen the outcome of the Lord's dealings. And the Lord is full of compassion, and He is merciful. The legendary patience of Job. He is the patient. He is the poster child.

For patient endurance, Job had it all, and then Job lost it all. But look at as you read through the book, how patiently he endured his suffering. And as you read the story, he never did understand why all of these things had happened to him, but he knew that God was the why behind it, or the who behind it. And if God was behind it. Then it had to be for his benefit, and he patiently endured. We have an advantage that Job did not have. We see the backstory. We see the dealings between God and Satan as they talk about Job, as they talk about Job's condition, as they talk about Job's faith. That Job knew nothing about what was going on behind the scenes. He only saw the results of these things that were going on.

In heaven, God and Satan's conversations were hidden from him. So we have the advantage of knowing why this happened, but Job really never did. He just

saw the results of it. His friends were certainly no help. If you had friends like those three, you probably would have no friends before it was all over. The friends were a firm believer in what God said in Deuteronomy 11: Obey me, and I will bless you. So these three friends, of course, came to the conclusion that if you're rich, God has blessed you. If you're poor, God has cursed you. So they further concluded that Job's plight was sin. He had not sinned at one time, and God had blessed him. And then he sinned, and God took it all away. And of course, looking at God's at Job's life, they really couldn't find any sin. He was righteous. He was fair. He was just. He was all of these things.

So they come to the conclusion he had a hidden sin that you have some unknown to us sin that this is why God is punishing you. You are a sinner, a secret sinner. And if you remember, his wife was probably no better than the the three friends. Her advice was curse God and just die, get this over with. But Job, in his patience, in his wisdom, responded, "The Lord giveth." The Lord taketh away. Blessed be the name of the Lord. Being a Christian does not exclude us from tribulation. God does permit Satan to afflict His children, as He permitted Satan to afflict Job. Peter reminded us that of in First Peter five eight, where He talks about God lets Satan strut around like a roaring lion, seeking whom He may devour.

But the emphasis here is on may. It is with God's permission. God sets parameters. In Job's case, the parameter was you may afflict him, but you may not kill him. So when tribulation comes our way, if it is a trial from Satan, it has limitations from God. God never allows His children to suffer needlessly. And remember too, Satan tempts us to bring out the worst in us. But God tests us to bring out the best in us. Satan wants only the worst from us. God only wants the best from us. When suffering, when trials, when tribulations come, there are going to be two reactions. You're either going to be more bitter, or you're going to be more noble. You're going to get more bitter, or you're going to get better. The choice is up to you. How you react is exactly how you choose to react.

Finally, in verse twelve, he says, "But above all, my brothers and sisters, do not swear, either by heaven or by earth or with any other oath. But your yes is to be yes, and your no, no, so that you do not fall under judgment." The Jews loved to swear oaths. They swore by anything they had around them. Especially, they loved to swear by heaven, by earth, even by the city of Jerusalem. They considered heaven as God's throne room, which it is. They considered the earth God's footstool, which it is, and they considered Jerusalem God's holy city, which it also is. But they had nothing to back their oaths up. God owned all of this. God owns heaven. God owns the earth. God owns the holy city. They were swearing by things that they had no control over. They were swearing by things that belonged to God and not them, and.

In just a few years, even the city of Jerusalem was going to be taken away from them. But swearing these oaths was like bargaining with God. They're saying to God, "If you will, then I will." And bargaining with God is about as pointless as trying to argue with Satan. You're not going to win in either case. We can make a bargain with God, but we have absolutely no ability to keep our end of the deal. God can, but we never can. James is not condemning

legal oaths here. God allowed them in the Mosaic Law. Even Jesus swore an oath at one of his mock trials. Cephas said made him swear to tell if he was the Son of God, and his reply was, “You have said so.” So oaths are not prohibited here, but be careful about what you’re using to back up these oaths that you make. James’ point is.

In all of this, that we should live such honest lives that we don’t have to back our speech up with oaths when we speak. People should know that we are people of integrity. We are people of honesty. We are people that rely on the Bible. We are people that are living within the will of God. Rich men would go back on their word and not pay wages. Don’t be like the hypocrites. Is basically James’s advice here. Paul added. Another dimension to this story, in Second Corinthians nine seven, he said this: Each one of us must do just as he has decided in his heart, not reluctantly or under compulsion, but God loves a cheerful giver, a cheerful giver, one that has taken the things that God has given, and has used them wisely, has used them well, but has also used them cheerfully, not begrudgingly, not.

With an attitude of “I’m doing this because I have to,” but a cheerful giver. So he adds the element of attitude. Paul says it’s not about what you give, but it is how you give it. Jesus commended the widow that gave her poverty, that gave her might. But he says here, it is how you give. It is the attitude behind it, not the amount. So why not be a cheerful giver? Second Corinthians nine eleven. Paul advises this: you will be enriched in everything for all liberality, which is through us. Through us, it’s producing thanksgiving to God. In fact, this idea of when people see your good deeds, when people see you helping others and doing it cheerfully, not begrudgingly, that it will cause others to be thankful to God. Also, you can be enriched in every way, and then you can enrich and bless.

Others again. It’s back to that idea of one of a kind that you can do, you can bless, you can do something for somebody that nobody else can do, that nobody else can do that one thing. God has given you an ability to do. Anybody know who George Jenkins was? He was the founder of Publix Supermarket. He was once asked, Mr. George, how much do you think That you would be worth today if you had not given away so much, and without hesitation, his reply was probably nothing. As you all know, I worked for Publix for many years, and I had the privilege of working for Mister George for about a year before he died. Over the last fifty-nine years, they in in nineteen sixty-seven, they founded the Publix.

Charitable foundation to basically give away money. Over the last 59 years, the charitable donations that the foundation has given has amounted to 29 billion dollars. They do it over the seven southeastern states in which they operate. They primarily work on hunger relief. They work through United Way and they work through Habitat for Humanity. When I was working for Publix. Any charitable donations that we would give, Publix would match them, and occasionally we would have somebody like Dallas Seminary that would have a matching gift. That if you gave X, an anonymous donor would match your gift. In those instances, the charitable foundation not only matched our gift,

they also matched the matched. So they were generous, kind, and all because Mr. George decided that was how things should be done, and.

He was right. If he hadn't given away so much, he probably would have had nothing. But God blessed his generosity with more generosity. We are going to do our America 250. This one is contemporary. This one is just happened. Her name was Dolly Parton. She was born in Pittman Center, Tennessee, in 1946. She was the fourth of twelve children. And by her own account, they were dirt poor, but rich in love and faith. Her father was an illiterate sharecropper, and she learned much about Smoky Mountain folklore and old old songs from her mother. By the age of ten, she was already performing on local TV and radio stations in Knoxville. In the 1980s, she founded the Dolly Wood Foundation. Its primary focus was that she wanted to give every child, from birth to kindergarten,

One book per month. By the year 2025, her foundation was shipping 850,000 books per month across America, Canada, Australia, England, and Ireland. As the foundation grew, it became involved in other things. She became very interested in medical research and disaster relief. She was especially, Gave tremendous amounts of money during the Smoky Mountain wildfires several years back, and then of course Hurricane Helene about three years ago. Over her lifetime, it is estimated she gave away $600 million. She said that the verse that inspired her to found the Dollywood Foundation was Luke 12:8. From everyone who has given much, much will be required, and to whom they have entrusted much, of him they will ask all.

The more you have a handout there that kind of summarizes what James has to say about riches, both here in chapter five, but also some things that he's comments that he's made in other chapters. Father, help us this week as we go our way, Lord. That we would take these words, that we would put take them to heart, Lord. That we would take what we have, whether it be much or whether it be little, and we would use it, Lord, to advance Your kingdom, Lord, for Your work. For those things that are pleasing to you, Lord, for those things that we'll be storing up riches in heaven. But in your name we pray. Amen.

JAMES CHAPTER FIVE

VERSES 1-12

ROTTING RICHES

TAKE - A - WAYS

James has already warned us of many things

Before he tackles the subject of our money

He frequently uses "SPECS" in his writings:

Sins to avoid

Promises to cling to

Examples to follow

Commands to obey

Scriptures to memorize

Instead of cherry picking verses you like

Choose hard ones - put rebar in your spiritual life

You can enjoy what God has given you

And still be a blessing to others

Sin creeps in when you withhold what is due

Refuse to help others when it is needed

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4" of 12 children and by her own account they were "dirt poor" but rich in love and faith.

Her father was an illiterate sharecropper and she learned much Smoky Mountain folklore

and many old songs from her mother. By age 10 she was singing on local radio and TV in

Knoxville. In the 1980's she founded the Dollywood Foundation. Its primary focus was

giving each child from birth to kindergarten one book per month. By 2025 the

Foundation was shipping 850,000 books per month across America, Canada, Australia,

England and Ireland. Her Foundation was also involved in medical research and disaster

relief, especially the Smoky Mountain wildfires and Hurricane Helene. Over her lifetime

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The Bible verse that inspired her was Luke 12:8

From everyone who has been given much, much will be required; and to whom they

entrusted much, of him they will ask all the more.