



TEACH ME
THE BIBLE PODCAST

STUDY GUIDE

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CHAPTER

5

THE BOOK OF

JAMES

Faith, Works and Blessing



James 5

If you are new to the Story of the Bible or would like to review the Story:
Listen to the following TMTB Podcasts:

The Story: Understanding the “Big Story” (30 min)

Old Testament: Walk Through the Broad Story (27 min)

Timeline: New Testament Beginnings (35 min)

Letters: Paul’s Writing to the Churches–Part 1 (30 min)

REVIEW

In James 1-3, James has been carefully constructing his argument. He has established that the theology of partiality and false claims of Law keeping do not lead to “*blessing*.” Instead, it is the impartial mercy of God that must be valued.

Beginning in chapter 4 and continuing into chapter 5, James continues to unpack the implications of what he has been saying. The antagonist’s theology has been discredited. His lust, boasting, and partiality have been exposed. So also, the claim that his riches come from his obedience have been invalidated. His “*riches*” have rotted. His clothes have been exposed as moth-eaten. His gold and silver have rusted. His wealth is not sourced in his obedience but in his lust and greed.

Thus, his correct response should not be boasting and arrogance but mourning and weeping. Moreover, he ought to reconsider those saints who came before him. He ought to consider the blessing of Job. He ought to consider how Elijah led his people to repentance. So also, he should adopt the truth of the Job story and the truth of turning a sinning brother back to the Lord.



James 5

MONDAY

Listen to the James 5 podcast.

TUESDAY

Take another look at James 1:10, 11; 2:5, 6; and 5:1, 2.

How does James's words in 1:10-11 relate to 5:1-2?

WEDNESDAY

Read Leviticus 19:13; Jeremiah 22:13; Malachi 3:5.

Now read Deuteronomy 15. The love of the poor is central to the character of the Lord.

How ought the truths expressed in these passages change how you live and relate to others?



James 5

THURSDAY

The Greek word that is usually translated as suffering is “*pascho*.” However, the word translated “*suffering*” in 5:10 and 5:13 is a compound word made up of two parts, “*kakos*” (meaning “*badly*” or “*wrongly*”) and “*pascho*” (meaning suffering). The prophets suffered wrongly. In other words, they did what was right in the eyes of the Lord but suffered because of it.

Think about James and Elijah (the two examples that James uses in chapter 5).

Did Job “suffer?” How about Elijah?

Interestingly, the word used to describe Elijah as a man with a “*nature like ours*” is also a compound word made up of “*homios*” (meaning the “*same*” or “*like*”) and “*pascho*” (meaning suffering). It’s not simply that Elijah had a nature like ours, but that he suffered like we do. Moreover, confronting his brothers’ sins brought more suffering upon himself.

How does this reality help in your understanding of James’s point here in chapter 5?

FRIDAY

The word that is translated as “*soul*” in James 5:20 has been used throughout his letter. However, it is often not translated consistently. The same word appears in 1:8, 21; 4:8 and here in 5:20. In 1:8 and 4:8, the NASB translates the compound word meaning “*two*” and “*souled*” as “*double-minded*.”

In what way is the believer who is judging his brother “*double-souled*?”

How does 5:20 address this issue?