

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY
3RD-5TH GRADE
TEACHER'S PACKET

SUNDAY MORNING

Study 10

James 5:1-12



Be Patient until His Coming

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To remind the students that Jesus is coming back, and that our lives should be lived accordingly.

Key Verses

James 5:1-12—Main Teaching Passage

Matthew 6:19

John 16:33

Memory Verse - James 5:8

"You also, be patient. Establish your hearts, for the coming of the Lord is at hand."

Hook

Review last week's memory verse, Proverbs 16:9.

Ask the kids to raise their hands if they ever have trouble waiting for something. Do they have trouble being patient? Ask them if they think they could be patient and wait for something for 6 months (a birthday, for example). Could they be patient and wait for 1 year? 3 years? What about 25 years? Even 100 years?

Tell the students that Jesus promised to come back to the earth and return for His Church, and the Church has been waiting 2,000 years for Jesus to come back.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

James 5:1-12 looks at the subject of longing for the Lord's return in two different ways. It starts by telling us to not to trust in riches or to yearn desperately for earthly goods, and then finishes by showing us what we should hope for and trust in, the return of the Lord Jesus. The opening six verses are reminiscent of Matthew 6:19, "Store up for yourselves treasures in Heaven, where moth and rust do not destroy and thieves do not break in and steal." James tells us that those who have put all their energy into wealth and riches eventually end up with nothing. Their precious metals rust and corrode, their fine clothes become faded and frayed. These things in the end become meaningless.

So then, if the meaning of life is not to attain vast wealth and fortune, what are we supposed to do on the earth? James 5:7-11 tells us that our purpose in life is to endure until the return of Christ. We are told to let our lives mirror those of the prophets and Job, who endured great trials and suffering, and yet stood firm in their faith, knowing that God would bring about a future blessing. We are supposed to wait patiently for the Lord, seeking Him with all we have, setting aside the wisdom, plans, and wealth that the earth has to offer, and seeking the eternal reward of Heaven.

Finally the passage ends by telling us once again to be careful in how we use our tongues. We should not be double-minded or false, but rather our actions should match our words. If we commit to something, then we should be trusted to live up to our word.

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my
life?

LOOK

Last week we learned about committing our plans to the Lord and allowing Him to ultimately direct our steps. As a 9, 10, 11, or 12-year-old, it is easy to think about the future and plan what you might one day want to do. Maybe you want to be a doctor, teacher, police officer, or maybe a missionary in a far away country. It is also easy to think about one day earning money through whatever future job you might have which you can use to buy all kinds of different things.

In fact, even at a young age we are encouraged by the commercials we see to spend our money on 'stuff.' We are shown that if we have the newest toy, the greatest video game, or the fastest fidget spinner, we will be happy! Is this really true though? How many video games do you have

LOOK (Continued)

at home that you don't even play anymore? How many toys do you have that haven't even been touched in years? Do you think people are still going to be using fidget spinners (or insert latest kids fad here) in 3 months? 6 months? Next year? Probably not.

James 5 tells us that if we are relying on 'stuff' to make us happy, then we are going to end up, ultimately, unfulfilled. There is one thing, however, that we can assuredly put our trust and our faith in, that will never leave us unhappy, and that is the knowledge that one day Jesus Christ is going to come back to the Earth and undo the effects of sin for all time.

Remember last week we talked about how short our lives are, and how the Bible tells us that they are like the mist we breathe out on a cold morning? Well James also tells us that one of our main purposes in life is to wait patiently for Christ to return. We are supposed to endure the difficult things, remember that this life is short and temporary, and look forward to something that never ends, fades, or breaks. God has promised us a future full of blessings, riches, health and prosperity, but that promise is only fulfilled in Heaven, not here on earth. In fact, James reminds us of God's prophets and of Job, who, even though they were upright and righteous, suffered terrible loss and endured difficult trials. Jesus told us that in this life there will be trouble, but take heart, because He has overcome the world! (John 16:33)

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize James 5:8.

Ask the Kids: Which of the Ten Commandments warns us about yearning after "stuff" with all our hearts? (Covetousness) What is James telling us that we should desire above all other things? (The presence of God in our lives, and the return of Christ)

Pray: Thank the Lord for His promise to return to us. Ask for His strength to endure all that the world throws at us, and look to the future that He has promised us in glory.

Parent Question: Who does the Bible say our lives should be like while we wait for Jesus? Why? (See James 5:10-11)

FURTHER STUDY

Commentary on James 5:1-11 by David Guzik

JAMES 5 – THE LIFE OF A LIVING FAITH

A. A rebuke of the ungodly rich.

1. (1-3) The rich and the illusion of wealth.

Come now, you rich, weep and howl for your miseries that are coming upon you! Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

a. Come now, you rich: James had developed the idea of the need for complete dependence on God. He now naturally rebuked those most likely to live independently from God – the rich.

i. While Jesus counted some rich persons among His followers (such as Zaccheus, Joseph of Arimathea, and Barnabas), we are compelled to observe that riches do present an additional and significant obstacle to the kingdom (Matthew 19:23-24). It is also true that the pursuit of riches is a motivation for every conceivable sin (1 Timothy 6:10).

ii. “He speaks to them not simply as rich (for riches and grace sometimes may go together) but as wicked, not only wallowing in wealth, but abusing it to pride, luxury, oppression, and cruelty.” (Poole)

b. Weep and howl: In the style of an Old Testament prophet, James tells the rich to mourn in consideration of their destiny (the miseries that are coming upon you). In the life to come, their riches will be revealed as corrupted, moth-eaten and corroded.

i. James probably refers to the destruction of three kinds of wealth. Stores of food are corrupted (rotted), garments are moth-eaten, and gold and silver are corroded. Each one of them comes to nothing in their own way.

ii. “More than that, James adds, with a Dantesque touch of horror, the rust will devour (or corrode) your flesh like fire, you are so bound up with your greedy gains; your wealth perishes and you perish with it and by it, eaten away in burning pain.” (Moffatt)

iii. “Better weep here, where there are wiping handkerchiefs in the hand of Christ, than to have your eyes whipped out in hell. Better howl with men than yell with devils.” (Trapp)

c. Will be a witness against you: The corruptible nature of the wealth of the rich will witness against them. On the day of judgment it will be revealed that they have lived their lives in the arrogant independence James previously condemned, heaping up earthly treasure in the last days, when they should have been heaping up treasure in heaven (Luke 18:22).

i. In the last days: "The doom is depicted in highly coloured Jewish phrases, and the same immediate prospect of the End is held out as a threat to the rich and as a consolation to the oppressed poor." (Moffatt)

2. (4-6) The sins of the rich are condemned.

Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth. You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter. You have condemned, you have murdered the just; he does not resist you.

a. The wages of the laborers . . . you kept back by fraud: They had withheld the wages of their laborers. They lived indulgently without regard for others (as the man in Jesus' story about the rich man and Lazarus, Luke 16:19-31). They had condemned and murdered from their position of power.

i. "Deferring payment is a sort of defrauding, as it bereaves the creditor of the benefit of improvement; and so they are taxed here with injustice, as well as covetousness, in that they lived upon other men's labours, and starved the poor to enrich themselves." (Poole)

b. The cries of the reapers have reached the ears of the Lord of Sabaoth: The title Lord of Sabaoth in James 5:4 should not be confused with the similar title Lord of the Sabbath (used in Mark 2:28 and Luke 6:5). Instead it is a translation of the idea behind the Hebrew term Lord of Hosts (compare Romans 9:29 with Isaiah 1:9), which means "the Lord of armies," especially in the sense of heavenly and angelic armies. It describes God as the warrior, the commander-in-chief of all heavenly armies.

i. The use of this title was meant to give these unjust reach a sober warning. The cries of the people they had oppressed had come to the ears of the God who commands heavenly armies; the God of might and power and judgment.

ii. "The primary reference is to Yahweh as the God of hosts or the armies of Israel and later the hosts of heaven. The rabbis rarely use the title, but Exodus 3:6 connects it with Yahweh's war against injustice." (Adamson)

iii. This is "a frequent appellation of God in the Old Testament; and signifies his uncontrollable power, and the infinitely numerous means he has for governing the world, and defending his followers, and punishing the wicked." (Clarke)

c. You have condemned, you have murdered the just; he does not resist you: Often those who are poor and without power in this world have little satisfaction from justice. Yet God hears their cries, and He is the one who guarantees to ultimately right every wrong and answer every injustice.

i. Condemned . . . you have murdered the just: "Take it either properly, or metaphorically of usurers and extortioners, that not only rob, but ravish the poor that are fallen into their nets." (Trapp)

B. A call for patient endurance in light of the coming judgment.

1. (7-8) Imitate the patient endurance of the farmer.

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.

a. Therefore be patient, brethren: James brought the issue of the ultimate judgment before us in his remarks about the ungodly rich and their destiny. Now he calls Christians (especially those enduring hardship) to patiently endure until the coming of the Lord.

i. "James stirs no class-feeling, e.g. of labourers against their unjust employers; leave the wealthy oppressors to God's imminent vengeance on their cruelty." (Moffatt)

ii. "Sometimes, indeed, the very hope of the coming of the Lord has seemed to increase impatience rather than patience. . . . Oh, to be patient in fellowship with God!" (Morgan)

b. See how the farmer waits for the precious fruit of the earth, waiting patiently: A farmer does not give up when his crop does not come to harvest immediately. He keeps on working even when the crop cannot be seen at all. Even so Christians must work hard and exercise patient endurance even when the harvest day seems far away.

i. As James instructs us, we are to wait upon God and not lose heart. "A man to whom it is given to wait for a reward keeps up his courage, and when he has to wait, he says, 'It is no more than I expected. I never reckoned that I was to slay my enemy at the first blow. I never imagined that I was to capture the city as soon as ever I had digged the first trench; I reckoned upon waiting, and now that is come, I find that God gives me the grace to fight on and wrestle on, till the victory shall come.' And patience saves a man from a great deal of haste and folly." (Spurgeon)

ii. When we think about it, the waiting and need for endurance we have in the Christian life is very much like the waiting of the farmer.

- He waits with a reasonable hope and expectation of reward.
- He waits a long time.
- He waits working all the while.
- He waits depending on things out of his own power; with his eye on the heavens.
- He waits despite changing circumstances and many uncertainties.
- He waits encouraged by the value of the harvest.
- He waits encouraged by the work and harvest of others.
- He waits because he really has no other option.
- He waits because it does no good to give up.
- He waits aware of how the seasons work.
- He waits because as time goes on, it becomes more important and not less to do so.

c. Until it receives the early and latter rain: The pictures of the early and latter rain should be taken literally as James intends. He refers to the early rains (coming in late October or early November) that were essential to soften the ground for plowing, and to the latter rains (coming in late April or May) which were essential to the maturing of the crops shortly before harvest. There is no allegorical picture here of an early and a latter outpouring of the Holy Spirit on the church.

i. The Bible does explain that there will be a significant outpouring of the Holy Spirit in the last days (Joel 2:28-29, Acts 2:17-18); but this passage from James doesn't seem to be relevant to that outpouring.

ii. Instead, the sense here is more as Moffatt explains: "The farmer had to wait for this rainfall twice in the year; but although he could do nothing to bring it, he did not lose heart, provided that he was obeying the will of his God."

d. Establish your hearts, for the coming of the Lord is at hand: The soon return of Jesus requires that we have established hearts, hearts that are rooted in Jesus and His eternal resolution of all things.

i. "When God shall give you a rich return for all you have done for him, you will blush to think you ever doubted; you will be ashamed to think you ever grew weary in his service. You shall have your reward. Not tomorrow, so wait: not the next day perhaps, so be patient. You may be full of doubts one day, your joys sink low. It may be rough windy weather with you in your spirit. You may even doubt whether you are the Lord's, but if you have rested in the name of Jesus, if by the grace of God you are what you are, if he is all your salvation, and all your desire, — have patience; have patience, for the reward will surely come in God's good time." (Spurgeon)

e. For the coming of the Lord is at hand: There is a real sense in which the coming of the Lord was at hand in the days of James as well as in our own day today. One might say that since the Ascension of Jesus, history has been brought to the brink of consummation and now runs parallel along side the edge of the brink, with the coming of the Lord . . . at hand.

2. (9) Practicing patient endurance among God's people.

Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

a. Do not grumble against one another: Times of hardship can cause us to be less than loving with our Christian brothers and sisters. James reminds us that we cannot become grumblers and complainers in our hardship – lest we be condemned even in our hardship.

b. Behold, the Judge is standing at the door! Jesus comes as a Judge, not only to judge the world, but also to assess the faithfulness of Christians (2 Corinthians 5:10). In light of this, we cannot allow hardship to make us unloving towards each other.

3. (10-11) Following examples of patient endurance.

My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord; that the Lord is very compassionate and merciful.

a. Take the prophets . . . as an example of suffering and patience: James reminds us that the prophets of the Old Testament endured hardship, yet practiced patient endurance. We can take them as examples.

i. Among these prophets, Jeremiah is one example of someone who endured mistreatment with patience. He was put in the stocks (Jeremiah 20:2), thrown into prison (Jeremiah 32:2), and lowered into miry dungeon (Jeremiah 28:6). Yet he persisted in his ministry.

ii. "As much as God honoured and loved them, yet they were not exempted from afflictions, but were malign'd, traduced, and persecuted by men, 1 Kings 18:13; 19:14; 2 Kings 6:31; Amos 7:10; Hebrews 11; and therefore when they suffered such hard things, it is no shame for you to suffer the like, Matthew 5:12." (Poole)

b. You have heard of the perseverance of Job: James essentially tells us three things about Job and why he is a significant example for the suffering Christian.

i. First we see the perseverance of Job. Passages such as Job 1:20-22 show us the tremendous perseverance of this afflicted man, who refused to curse God despite his severe and mysterious suffering.

ii. We see also the end intended by the Lord, speaking of the ultimate goal and purpose of God in allowing the suffering to come upon Job. Perhaps the greatest end intended by the Lord was to use Job as a lesson to angelic beings, even as God promises to use the church (Ephesians 3:10-11). "If a man were to attack me with a knife I would resist him with all my strength, and count it a tragedy if he succeeded. Yet if a surgeon comes to me with a knife, I welcome both him and the knife; let him cut me open, even wider than the knife-attacker, because I know his purpose is good and necessary." (Spurgeon)

iii. We see further that the Lord is very compassionate and merciful. This is not immediately apparent in the story of Job; we can quickly think that God was cruel to Job. Yet upon consideration, we can see that God was indeed very compassionate and merciful.

- God was very compassionate and merciful to Job because He only allowed suffering for a very good reason.

- God was very compassionate and merciful to Job because He restricted what Satan could do against Job.

- God was very compassionate and merciful to Job because He sustained Him with His unseen hand through all his suffering.

- God was very compassionate and merciful to Job because in the whole process God used Satan himself. At the end of it all, God had accomplished something wonderful: To make Job a better and more blessed man than ever. Remember that as good as Job was at the beginning of the book, he was a better man at the end of it. He was better in character, humbler, and more blessed than before.

iv. "And when we come to look all Job's life through, we see that the Lord in mercy brought him out of it all with unspeakable advantage. He who tested with one hand supported with the other. Whatever Satan's end might be in tempting the patriarch, God had an end which covered and compassed that of the destroyer, and that end was answered all along the line, from the first loss which happened among the oxen to the last taunt of his three accusers." (Spurgeon)

v. That the Lord is very compassionate: "I wish we could all read the original Greek; for this word, 'The Lord is very pitiful,' is a specially remarkable one. It means literally that the Lord hath 'many bowels,' or a great heart, and so it indicates great tenderness." (Spurgeon)

4. (12) An exhortation in light of the coming judgment before Jesus.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your "Yes," be "Yes," and your "No," "No," lest you fall into judgment.

a. Do not swear: Many Jewish people in the time James wrote made distinctions between “binding oaths” and “non-binding oaths.” Oaths that did not include the name of God were considered non-binding, and to use such oaths was a way of “crossing your fingers behind your back” when telling a lie. It is these kinds of oaths that James condemned.

i. The Bible does not forbid the swearing of all oaths, only against the swearing of deceptive, unwise, or flip-pant oaths. On occasion God Himself swears oaths (such as in Luke 1:73, Hebrews 3:11, and Hebrews 6:13).

ii. “All swearing is not forbidden, any more than Matthew 5:34; (for oaths are made use of by holy men in both the Old and New Testament, Genesis 21:23, 24; 24:3; 26:28; 1 Kings 17:1-2; 2 Corinthians 1:23; Galatians 1:20; and the use of an oath is permitted and approved of by God himself, Psalm 15:4; Hebrews 6:16) but such oaths are false, rash, vain, without just cause, or customary and frequent in ordinary discourse.” (Poole)

b. Do not swear, either by heaven or by earth or with any other oath: James again echoed the teaching of Jesus in the Sermon on the Mount (Matthew 5:34-37). The need to swear or make oaths, beyond a simple and clear yes or no betrays the weakness of one’s word. It demonstrates that there is not enough weight in one’s own character to confirm their words.

c. Lest you fall into judgment: This lack of character will be exposed at the judgment seat of Christ. This motivates us all the more to prepare for that judgment by our speaking with integrity.

i. This admonition may seem out of context to us. Yet, “Probably James jotted it down as an after-thought, to emphasize the warning of James 5:9; in excitement or irritation there was a temptation to curse and swear violently and profanely.” (Moffatt)