

Intro:

XIV. Judgement on the Wicked Rich

A. Their wealth was uselessly hoarded - vs 2-3

1. Hoarding - one of the most widespread sins of our time
2. 3 main ways of wealth was valued in James' day
 - a. riches - **ploutos** - wealth (as fulness), money, possessions, abundance, richness, valuable bestowment:--riches.
 - i. **sepo** - to putrefy, perish:--be corrupted.
 - ii. Probably deals with food items
 - b. garments - **himation** - a dress (inner or outer):--apparel, cloke, clothes, garment, raiment, robe, vesture.
 - i. often handed down as heirlooms
 - ii. **setobrotos** - moth-eaten:--motheaten.
 - c. gold and silver
 - i. both seemingly indestructible
 - ii. **katioo** - to rust down, corrode:--canker.
 - iii. Coins of the day not pure, but contained alloys
 - iv. Could have been speaking to the fact that gold and silver will be useless in the day of judgment
3. Personification of rust - their corrosion
 - a. a witness for the prosecution - will be a witness against you
 - b. the executioner - and will eat your flesh like fire.
 - i. flesh - plural
 - ii. Indicating James is not speaking collectively, but to individuals
4. You have heaped up treasure in the last days.
 - a. encompasses the time between Christ's 1st and 2nd coming
 - b. hoarding w/o considering God's timetable - Lu 12:16-21

B. Their wealth was unjustly gained - vs 4

1. Scriptural Teaching on dealings with the poor
 - a. De 15:9-11 have an open hand to them
 - b. Mt 6:2-4 do charitable deeds in secret
 - c. Gal 2:10 remember the poor
2. They were exploiting them
 - a. withheld pay, not just delayed the payment
 - b. day laborers needed their pay for the next days provisions
 - c. Lev 19:13; 24:14-15 no oppressing laborers
3. Two witnesses
 - a. Pay personified - cries out - **krazo** - to "croak" (as a raven) or scream, to call aloud (shriek, exclaim, intreat):--cry (out).
 - b. the reaper's cries have reached the ears of the Lord of Sabaoth.
 - i. Sabaoth - of Hebrew origin (i.e. tsebaoth); armies; sabaoth, a military epithet of God:--sabaoth.
 - ii. The commander of the armies of heaven has heard their cries

C. Their wealth was self-indulgently spent - vs 5

1. You have lived on the earth in pleasure and luxury;
 - a. **truphao** - to indulge in luxury:--live in pleasure.

- i. Only here in NT
- ii. Related noun has the basic meaning of softness
- iii. James' rebuke is about living in luxury at the expense of others
- b. *spatalao* - to be voluptuous:--live in pleasure, be wanton.
 - i. used here and 1 Ti 5:6
 - ii. Has the connotation of giving oneself to the pursuit of pleasure
 - iii. The person who pursues pleasure and luxury often descend into vice in the vain effort to satisfy their insatiable desires
 - iv. They are dead while they lives. - 1 Ti 5:6

2. you have fattened your hearts as in a day of slaughter.

a. *trepho* - to stiffen, fatten (to cherish (with food, etc.), pamper, rear):--bring up, feed, nourish.

b. James warns of a coming day of slaughter - frightening picture of judgment

D. Their wealth was ruthlessly acquired - vs 6

1. You have condemned, you have murdered the just;

a. *katadikazo* - to adjudge against, i.e. pronounce guilty:--condemn.

b. *phoneuo* - to be a murderer (of):--kill, do murder, slay.

i. translated murder in all NT passages

ii. apparently the rich were using the legal system to judicially murder some of the abused poor - probably those who spoke up

2. The judicial system

a. God established them

b. they were to be fair, impartial, dispense justice - De 17:8-13

c. Judges were not to be greedy - Ex 18:21-22; show partiality - Lev 19:15; tolerate perjury - De 19:16-20; or take bribes - Mic 3:11; 7:3

d. Israel had a difficult time with this -

i. Am 5:12 For I know your manifold transgressions And your mighty sins: Afflicting the just and taking bribes; Diverting the poor from justice at the gate.

ii. Am 5:15 Hate evil, love good; Establish justice in the gate. It may be that the LORD God of hosts Will be gracious to the remnant of Joseph.

iii. Jas 2:6 dishonored the poor man. Do not the rich oppress you and drag you into the courts?

3. the just; he does not resist you.

a. the just

i. The righteous one denotes someone morally upright

ii. was James' nickname

iii. James is stating that the victims were innocent of any crime or wrongdoing

b. he does not resist you

i. referring to the just

ii. Like Jesus (who when He was reviled, did not revile in return; when He suffered, He did not threaten,) they had committed themselves to Him who judges righteously - 1Pe 2:23; Mt 5:39-42

c. 1Ti 6:17-19 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.