

2. A special study on anointing with oil (James 5:14-15)
 - a. The scenario presented (James 5:14-15)
 - (1) The dealings with the sick (James 5:14)
 - a) The question presented—"Is any sick among you?"
 - b) The solution presented
 - i) The request for anointing—Let him [the sick]
 - ii) The place of anointing
 - (a) The sick was to call for the elders of the church.
 - (b) Apparently, this was to be done at the bed side of the one sick.
 - (c) The end result was that the Lord "shall raise him up"—only can be done to those who are down with affliction/sickness (see James 5:15).
 - iii) The companion of anointing—"let them [the elders of the church] pray over him [the sick]."
 - iv) The authority of the anointing—"in the name of the Lord"
 - (2) The hope for the sick (James 5:15)
 - a) The need for faith
 - i) The prayer of faith [the elders' faith]
 - ii) SHALL save the sick
 - b) The certainty of healing
 - i) SHALL save the sick; see statement below to understand the word *save*.
 - ii) The Lord SHALL raise him up.
 - c) The forgiveness of sins
 - i) If he [the sick] have committed sins
 - ii) They SHALL be forgiven him.
 - b. The special practice
 - (1) It was a Jewish practice never mentioned among Gentiles (Mark 6:7, 13 with Matthew 10:5-6; James 5:14 with James 1:1).
 - (2) It was a practice that continued from the earthly ministry of Christ into the earliest days of the New Testament church but faded with the introduction of Paul's ministry (see opportunities in 2 Corinthians 12:7-9; 1 Timothy 5:23—likely instructions from Doctor Luke; 2 Timothy 4:20).
 - (3) It used a physical object (oil) in order to obtain divine assistance. This practice belonged alongside of other sign gifts.
 - (4) It provided ABSOLUTE deliverance from physical illness as in the apostolic age (James 5:15; Acts 5:15-16; see also Matthew 9:35; Matthew 10:1).
 - (5) As in the apostolic age, the burden of success was on the ones doing the anointing (James 5:14-15; Matthew 17:19-20).
 - (6) The practice used mediators in order to obtain forgiveness of sins (James 5:15; see John 20:23; contrast with 1 Timothy 2:5).
 - (7) Today, God heals directly (see Philippians 2:27) through prayer and by medical wisdom.

C. Admonitions in Fellowship (James 5:16-20)

1. Admonitions in prayer (James 5:16-18)
 - a. The context of this prayer (James 5:16)
 - (1) The confession of faults
 - a) What is confession?
 - i) Confession is the act of telling what a person has done—refusing to keep it hidden (Joshua 7:19; Psalm 32:5; Proverbs 28:13). In John 1:20, the word *confessed* appears twice with a defining phrase in between—“and denied not.” Acts 19:18 demonstrates that those who “confessed” “came...and shewed their deeds.”
 - ii) Confession is the willingness to make known that which could otherwise be private, personal, or hidden.
 - b) Confession of *sins* is to be made only to God (1 John 1:9).
 - i) Some religions falsely teach that we confess our sins to man, but this is simply untrue. The Bible requires that man confess his sins to the Lord.
 - ii) This truth is confirmed repeatedly throughout the word of God (Psalm 32:5; Joshua 7:19; 2 Chronicles 30:22; Ezra 10:1; and Daniel 9:4, 20).
 - c) Yet, our passage tells us to confess one to another.
 - i) This confession involves one's *faults*.
 - ii) The difference between sins and faults is quite simple. A *fault* is not a *sin*, but rather an area of weakness that could lead to *sin*.
 - (2) The mutual prayers
 - a) If we confess our faults, perhaps, these brothers and sisters in Christ will fervently pray and lend support and advice.
 - b) The prayer is not for forgiveness for committed sins, but victory over potential sins.
 - (3) The blessing of healing—the context is healing in areas of spiritual weaknesses, not a need for the body to be healed.
 - b. The overall power of prayer (James 5:16)
 - (1) The qualifications of prayer
 - a) Effectual—done the scriptural way
 - i) Asking the Father
 - ii) Asking according to His will
 - b) Fervent—done with a right spirit
 - c) Righteous man—done by a saved man
 - (2) The result of prayer—“availeth much”
 - c. The example of prayer (James 5:17-18)
 - (1) The commonality of Elias (James 5:17)
 - (2) The prayers of Elias (James 5:17-18)
 - a) His prayer for drought (James 5:17)
 - b) His prayer for rain (James 5:18)

2. Admonitions to conversion (James 5:19-20)
 - a. The audience of appeal (James 5:19)
 - (1) Their identification—“Brethren”
 - (2) Their potential—“if any of you do err from the truth”
 - (3) Note: The Bible-believing Christian is here presented with what I call a conundrum.
 - a) Some people solve the problem by stating Christians can lose salvation. However, this creates even greater problems.
 - b) Some solve this by stating that the Christian living in the church age cannot lose his salvation, but those living during Daniel’s Seventieth Week can. Therefore, this passage applies to those alive during that time. However, this creates a problem, because the letter was delivered to Jews alive during the first century.
 - c) Others might solve the problem by minimizing the described consequences. By doing so, they suggest it is not describing the condition of an unsaved man, but that of a backslidden Christian who dies early due to disobedience. While this may make the individual feel better, it seems contrary to the literal interpretation of the passage.
 - d) It must be remembered that the word *brother* or *brethren* can be used to depict two relationships:
 - i) Physical kinship
 - ii) Spiritual kinship
 - e) It is most likely a closing appeal to the Jews that if any Jews refused to accept the truth of Christ’s Messiahship and returned to Judaism, the believing Jews should take great care to win those unbelieving Jews to Christ.
 - (4) Note: It is crucial to understand the circumstances prevalent during the time of this epistle.
 - a) Background
 - i) Many Jews had believed in the early days of the gospel (Acts 2:8-11, 41; Acts 6:7).
 - ii) Many of these Jewish believers did not immediately give up their practice of Old Testament Judaism (Acts 15:1, 5; Acts 21:20-21).
 - (a) The Old Testament was as much from God as was the New.
 - (b) It was in many cases easier to accept the new than it was to reject the old (Hebrews 8:13).
 - iii) In time, some believing Jews left their newfound Christian faith and returned to a practice of Judaism (Galatians 3:1-3; Galatians 4:8-11, 16-21; Galatians 5:1-13; Galatians 6:12-16; Colossians 2:20-23).
 - b) Warnings
 - i) These Jews were warned that a return to Judaism was a validation that they had not truly trusted Christ

alone for salvation (Galatians 4:10-11; Galatians 5:4; 1 John 2:19; Hebrews 4:1-2; Hebrews 6:4-6; Hebrews 10:38; Hebrews 12:15-17).

- ii) These Jews were therefore admonished to be faithful to God and to make sure of their salvation (Hebrews 2:1-3; Hebrews 3:12; Hebrews 4:11; Hebrews 6:12; compare 2 Corinthians 13:5-6).
- iii) These Jews were warned that those who denied the truth after having had the truth would be dealt with more harshly than those who never knew the truth (Hebrews 2:3; Hebrews 6:4-6; Hebrews 10:26-29; 2 Peter 2:20-22).

c) Dispensational comparison

- i) Although there is some comparison to modern problems, the Hebrews dealt with an issue quite foreign to most churches and groups of believers today.
- ii) A large body of Jews had accepted Jesus as their true Messiah and had become believers.
- iii) However, since Judaism was a divinely given religion, they did not have to renounce Judaism in order to accept Christ.
 - (a) Jesus Christ fulfilled the law and the sacrificial system (Matthew 5:17).
 - (b) Contrast this with the Gentiles who had to leave their idols and immorality in order to get saved (1 Thessalonians 1:9).
- iv) Because of this, the Jewish believers were given time to understand that Christ was the end of the law (Romans 10:4) and that the law was a schoolmaster to bring men unto Christ, so that after faith came, men were no longer under the schoolmaster (Galatians 3:23-25).
- v) The problem came when some of the Jewish believers wanted to go back to a full participation in the law even while they continued to “believe” in Jesus. Both Galatians and Hebrews teach that this was impossible.

- b. The concern of the appeal—“if any...err from the truth” (James 5:19)
- c. The responsibility of the appeal—“one convert him” (James 5:19)
- d. The encouragement of the appeal (James 5:20)
 - (1) He which converteth the sinner from the error of his way shall save a soul from death.
 - (2) He shall hide a multitude of sins.