

Evils Of The Rich

JAM 5:1 **Come now** [4:13], **you rich** [people], **weep and howl for your miseries** [wretchedness, hardships, calamities, woes, wrath of God] **which are coming upon you.**

- Lit. “Come now” - NIV “Now listen”; Lit. “the rich men”
 - These same words “come now” were used by James to warn about the foolishness of planning without God’s will guiding us. (Jas. 4:13-15).
1. It is inconceivable that James is addressing rich Christians.
 - a. There is no evidence that the rich in the church were corrupt like those addressed in this passage. See 1 Tim. 6
 - b. James does not use the word “brothers” to describe them. (Jas.1:2, 16, 19: 2:1, 5, 14:3:1, 10,12; 4:11; 5:7, 9, 10, 12, 19).
 - c. Right after these harsh words to and about the rich, he begins once again to address his imperfect and beloved readers as “brethren.” (Jas. 5:7, 9, 10, 12, 19).
 - d. James does not exhort these wicked rich men to repentance or to a better life.
 - e. These corrupt, heartless men are warned of the “miseries” [wrath] coming upon them.
 - f. All of this points to the fact that they were not Christians and God’s wrath was going to be poured out upon them.
 - 1) This could be a temporal punishment or eternal or both.
 - 2) James does not reveal the details of the miseries coming upon them.
 - g. This does not mean that a rich person cannot be saved, but the rich James addresses may have been beyond repentance.
 - 1) God will always forgive, but some men become so hardened that they cannot repent.
 - 2) Jesus addressed some people, rich and poor, who seemed to be beyond repentance. (Matt. 13:13-15).
 - 3) The Hebrew writer, in another context, indicated some could reach the point of no return. (Heb. 6:4-6).
 2. The “rich” addressed here seem to be without doubt non-Christians.
 - a. A few rich had visited the Christian assemblies. (Jas. 2:2, 3).

JAM 2:2 For **if a man** comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

JAM 2:3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

- 1) We do not know if this hypothetical “man” coming into their assembly was a Christian or non-Christian.
- 2) It is likely they treated either rich Christians or rich non-Christians with favoritism.
- 3) This was shameful and unacceptable conduct. (Jas. 2:1-7).
 - b. Some of the rich dragged Christians before judges and blasphemed the name called upon them. (Jas. 2:6).
 - c. These rich people were not rich because of their goodness or wisdom or superior talent.
 - d. They were rich primarily because of their corruption. (Jas. 5:4).
3. There were some rich Christians in the church, but they were rare. (1 Cor. 1:26).
 - a. The Bible does teach there were some rich Christians.
 - b. Most likely the slave owners were wealthy.

EPH 6:9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

COL 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

1TI 6:2 And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.

1PE 2:18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

4. Paul had addressed some Christians who were rich. (1 Tim. 6:17-19). Note the big difference in the way they are addressed.

17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

- a. Christians are instructed to trust in God - not “the uncertainty of riches.”
- b. Verses 18 & 19 give very explicit instructions to rich Christians.
 - 1) “To do good”
 - 2) ““Be rich in good works”
 - 3) “Be generous and ready to share”

- c. **James earlier taught Christians must share.** (Jas. 1:27; 2:14-17).
 - d. Those who obeyed these instructions were “storing up for themselves the treasure of a good foundation for the future.”
 - 1) This was another way of saying they were storing up for themselves treasures in heaven. (Matt. 6:19).
 - 2) Heaven is where we should store up treasures.
5. Jesus warned against laying up treasures on the earth. (Matt. 6:19-21).

MAT 6:19 "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there will your heart be also.

- a. Riches can be taken from us by moth and rust, thieves, crash of economy, war, storms and in many other ways.
 - b. One is unwise to trust in earthly riches rather than in God and heaven.
 - c. We are to “lay up” “treasures in heaven.” We do this by living by God’s will and loving and doing good to others.
 - 1) See Matt. 10:42; 25:31-46.
 - 2) All our earthly treasures will not help us in heaven. (1 Tim. 6:17).
6. James said to the rich “your miseries which are coming upon you.”
- a. Many of these rich would not suffer retribution in this world because of their wickedness to the poor, but they would experience the wrath of God in the world to come.
 - b. Some did receive immediate retribution. Many rich Jews suffered and lost it all when Jerusalem was destroyed in A.D. 70.
 - c. Rich Jews and Gentiles have suffered retribution at other times. Many a person has been killed for his/her wealth by thieves, their own government, enemies.

Note:

- This section of scripture was not primarily for the rich people addressed here (they would not likely read this book), but for effect on the Christian readers.
- It is to assure them the evil rich will not go unpunished. See Jn. 5:28, 29; Gal. 6:7, 8; Acts 17:30, 31; Rom. 14:12; Rev. 20:13,14).
- It is to assure them that God was hearing their cries.

JAM 5:2 Your riches [wealth] have rotted [decayed, molded] and your garments have become moth-eaten [of little or no value].

- “Garments” were one of the ways of storing wealth.
 - James used perfect tense to indicate these conditions were not new. Some may have been stored a long time.
1. The rich were not using their wealth, but letting it “become moth-eaten”.
 - a. Rather than sharing with the poor, they let their clothing become worthless.
 - b. They had no mercy for those who needed clothing and the other necessities of life.
 2. Jesus talked about some rich who had no consideration for the poor.
 - a. The rich fool (Lk. 12:16-20).
 - b. The rich man who had no concern for the beggar Lazarus. (Lk. 16:19-31).
 - c. Christians who neglected their needy brothers. (Matt. 25:31-46).

JAM 5:3 Your gold and your silver have rusted [tarnished, corroded]; and their rust [corrosion] will be a witness [testimony] against you and will consume your flesh [fleshes] like fire. It is in the last days [Christian age] that you have stored up [hoarded] your treasure [wealth]!

- “flesh” is plural in the Greek and literally means “fleshes.”
 - The testimony of the tarnished, corroded gold and silver would result in their “bodies” [flesh] being cast into hell. (Matt. 10:28).
 - Lit. “en eschatais emerais” - “in [the] last days” ‘ ASV has “in the last days” like the NASB.
1. The “last days” **do not mean the last days of the world had come.**
 - a. James is not affirming to the was about to end and he did not know when it would end.
 - b. Jesus taught no one but God knows when He is coming again. (Matt. 24:36).
 2. The reference may refer to the Christian dispensation. (1 Cor. 10:11; Heb. 1:2; Acts 2:16, 17).

<p>1CO 10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.</p>	<p>HEB 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.</p> <p>“last days” are associated with the time of God speaking to us through His Son.</p>	<p>ACT 2:16 but this is what was spoken of through the prophet Joel: ACT 2:17 'And it shall be in the last days,' God says,' That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;</p> <p>“last days” associated with the gifts of the Holy Spirit being poured out on the apostles on Pentecost and later others.</p>
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3. It is possible that this is a specific warning referring to the last days of these rich men.
 - a. Some form of a very severe judgment was about to come upon them.
 - b. It was so foolish for them to be storing up wealth.
4. It could refer to “the last days” of the Jewish commonwealth.
5. The rich Sadducees and many other rich people would lose all their wealth.

JAM 5:4 Behold, the pay of the laborers [workmen] who mowed [reaped] your fields, {and} which has been withheld [through fraud] by you, cries out {against you}; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth [hosts, armies].

NIV “The wages you failed to pay the workman who mowed your fields are crying out against you.”

1. The text says ‘the Lord of Sabaoth’ - not “the Lord of the Sabbath.” See Rom. 9:29

The NIV renders “Lord of Sabaoth”	TCNT, ESV has “the Lord of Host.”
“the Lord Almighty.”	McCord , BBE “the Lord of armies”
“the Lord of the Heavenly Armies” - ISV	Wms. “the Lord of the armies of Heaven”.

- a. This language denotes power, might, glory.
 - b. God is all-powerful and commands the angelic army and can influence earthly armies to accomplish His purposes.
2. Humans might ignore the cries of the poor, but not God. (Rom. 12:19).
 3. God will revenge the evil against the poor laborers who could not defend themselves.
 4. Withholding wages was condemned likewise in the Old Testament.

LEV 19:13 ' You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning.

LEV 19:18 'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.

JER 22:13 "Woe to him who builds his house without righteousness And his upper rooms without justice, Who uses his neighbor's services without pay And does not give him his wages,

5. Here are principles we can learn from this verse.

- a. It is wrong for employers to cheat and defraud their employees by paying less than promised or withholding wages
- b. It is wrong for employers to pay less than the legal wage.
- c. It is wrong for men, rich or poor, to cheat others out of their wages.

JAM 5:5 You have lived luxuriously [indulged yourselves] on the earth and led a life of wanton pleasure [self-indulgence]; you have fattened [nourished] your hearts in a day of slaughter.

NIV - You have lived on earth in luxury and self-indulgence.”

1. They were fattening themselves as an animal does for the slaughter. “You have fatted yourself as for the Day of slaughter.” Mof.
 - a. Animals are fattened for slaughter.
 - b. They were fattening up themselves with gourmet foods and they would end up like a fattened animal.
 - c. Their destiny was slaughter.
 - d. The slaughter could be the destruction of Jerusalem or some other calamity and could refer to the God’s eternal punishment.
2. The “day of slaughter” is certain. Lit. “in a day of slaughter.”
 - a. The word “slaughter” comes from the Greek “sphage” [sfa gay’]
 - b. The verb form of the word is “spha’zo” [sfa’ zo] meaning “to butcher, to slaughter, kill, slay.”
3. This day could be a judgment or 2nd coming or both.
4. The words “in a day of slaughter” might refer to the hardships of the poor who were experiencing great hardships. (Jas. 5:4).

Note:

- Withholding wages led to hardships and starvation.
- The rich trump up charges leading to conviction and death.
- The rich controlled the courts, and the poor man had no justice or recourse.

JAM 5:6 You have condemned and put to death the righteous {man;} he does not resist you. See Jas. 2:6.

1. “The righteous”

1. NIV has “innocent men Marshall “the righteous man.”	3. It might refer to Jesus. (Acts 3:14; 7:52; 22:14; 1 Jn. 2:1) Wealthy Sadducees & Sanhedrin
2. The Greek has the masculine singular “ton dikaion” [the righteous (man)].	4. The words might refer to any poor Christian who was unable to resist the powerful rich.

2. The words “he does resist” are present tense denoting continuous action.
 - a. The Greek “antitas’so” is present indicative middle and means “to resist.” (Acts 18:6; Rom. 13:2; Jas. 5:6).
 - a. The presence tense sees the conduct as still going on.

- b. This favors the interpretation that James has primarily in mind the poor who were being oppressed.
 - c. Christ had been dead for many years, and the language (here in James) does not likely refer to Him.
3. It is true Christ did not “resist” His oppressors nor were the poor laborers able to resist their rich oppressors.
 4. Both interpretations are true - the rich put to death Jesus who chose not to resist His oppressors and poor laborers who were not able to resist the powerful rich.

Admonition To Patience

JAM 5:7 Be patient [longsuffering], **therefore, brethren** [brothers], **until the coming** [return, presence] **of the Lord. Behold, the farmer waits for the precious** [valuable] **produce** [fruit] **of the soil, being patient about it, until it gets the early and late rains.**

1. “Brethren” rather than the non-Christian rich who were addressed. (Jas. 5:1-6).
2. There were two rainy seasons in Palestine - fall and spring.
 - proimos [pro' ee mos] - early rain in October.
 - opsimos [op' see mos] - “late, later.” Rain that fell in March and April before the harvest.
 - a. Grain was planted in fall and matured with the latter rain in the spring.
 - b. The “patient” farmer receives a harvest.
3. The Bible promises Christ is coming again. (1 Thess. 2:19; 2 Pet. 3:4; Rev. 1:7).
 - a. The word “Lord” refers to Jesus.
 - b. The “coming” has reference to the Lord Jesus coming again in the clouds of heaven. (Acts 1:11; Heb. 9:28).
 - c. Believers have been taught to “watch” [be alert and live] in expectation of the coming of the Lord. (Mk. 13:33-37).
 - d. Believers have been taught that the delay of the Lord does not mean the Lord is unable to come or that He has forgotten His promise. (2 Pet. 3:9).
4. Second coming is not a myth or fable. (2 Pet. 1:16; 3:3, 10-13).
 - a. Many, past and present, have viewed the second coming of Christ as a myth or fable.
 - b. One day they will be shocked at His coming, but it will be too late to make the necessary preparation.

JAM 5:8 You too [like the farmer] **be patient** [long-suffering, persevering]; **strengthen your hearts** [stand firm], **for the coming** [presence, return] **of the Lord is at hand.** [near].

- Lit. “The coming (return or presence) of the Lord has drawn near”
- “parousia” [pa roo see' a]- “presence, coming” – “steri'zo” [ste ree' zo]- “strengthen, make fast, fix, set”

1. "The Lord is at hand" can mean he is (1) Near or (2) He will come unexpectedly and can come at any time because He is already standing at door.
2. "The Lord is at hand" every day and has been for nearly 2,000 years.

Note:

1. "eggiken" [en gee ken] means "has drawn near".
2. It is the perfect of "eggizo" [en gee' zo] See Matt. 3:2; 4:17.
3. It is possible the words refer to some judgment coming on the wicked - destruction of Jerusalem or some other judgment on Jews or Gentiles or both, but the most likely reference is Christ's second coming to judge the world and to take His saints to heaven.
 - a. The rich would often be tortured by those who conquered them.
 - b. See "the last days" and "in a day of slaughter" in the notes on those verses.
4. The Lord is coming a 2nd time personally. (Jn. 14:1-3; Acts 1:9-11; 17:31; 1 Thess. 4:16).
5. The time of His 2nd coming is uncertain. (Matt. 24:36-44; Mk. 13:32, 35).
6. Christ could come after

a. Destruction of Jerusalem (Matt. 24). See Mark 13 & Luke 21

b. Falling away. (2 Thess 2:1-3).

c. After death of Peter who would die old. (Jn. 21:18-19; 2 Pet. 1:13-16).
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Jesus speaking to Peter's future death.

JOH 21:18 "Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go."

John giving the meaning Jesus' words to Peter.

JOH 21:19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

Peter's reference to the words of Jesus.

2PE 1:13 And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder,

2PE 1:14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.

2PE 1:15 And I will also be diligent that at any time after my departure you may be able to call these things to mind.

7. Christ will come visibly. (Acts 1:9-11; Rev. 1:7).
8. At Christ's coming
 - a. All the dead will be raised. (Jn. 5:28, 29; Acts 24:15).

- b. Some or many Christians will be alive when He comes, and there will also be many wicked alive at His coming (1 Thess. 4:15; Rev. 1:7).
 - c. All will be judged. (2 Cor. 5:10; Jno. 12:47, 48; Acts 17:30, 31; Rom. 14:12; Rev. 20:11-15).
 - d. Earth will be destroyed. (2 Pet. 3:10).
 - e. Righteous, those raised and those alive, will ascend to meet Christ in air. (1 Thess. 4:13-18).
9. Delay does not mean God has forgotten His promise or is unable to keep it. (2 Pet. 3:8).
10. Delay due to God's longsuffering - not weakness or forgetfulness. (2 Pet. 3:9).

Notes:

1. The destruction of Jerusalem was likely near (unlikely past), but either way [past or future] after its destruction Jesus could come at any time.
2. James would have no idea when Christ would come (Matt. 24:36), but he knew there was nothing to prevent it once the destruction of Jerusalem occurred.
3. Peter is thought to be dead when Jerusalem was destroyed. Death of Peter usually thought to be in middle to late 60's.
4. After the destruction of Jerusalem in A.D. 70, the Lord is at hand every day.
5. We still can view His coming "as soon" because it could be.

Additional Notes:

1. Some Bible students and Bible scholars believe that James erroneously taught that the Lord's coming would come in his day.
2. This is false and attempts to convict James of error (false teaching).
3. James did not claim to know when Christ would come again, and He had no idea when He would come again.
4. He lived expecting Christ to come at any time, and taught others to live in the same manner.

“Do Not Complain”

JAM 5:9 Do not complain [don't grumble], brethren, against one another, that you yourselves may not be judged; behold, the Judge is [already] standing right at the door.

- “stenazo”[ste na' zo] - “complain, murmur”
- “histemi” [hee' stay mee]- is lit. “has stood and still standing” “before the door.” The perfect tense refers to a past action with abiding results into the present. He has been standing at the door and He is still there.
- “right” is not in the Greek text. (Jas. 5:9). NIV “The Judge is standing at the door.”

1. Complaining [grumbling] is a serious sin. (1 Cor. 10:10).

2. Troubles affect one's disposition toward (1) God (2) others (3) even ourselves.
3. We need to count our many blessings, not our troubles.
4. "The Judge [Jesus] is standing at the door," and He can come through the door at any time.
 - a. This can be for a temporal judgment (punishment).
 - b. This can and probably does refer to the second coming and the final judgment.

Prophets And Job

JAM 5:10 As an example, brethren [brothers], of suffering [ill, plight, distress] and patience [longsuffering, endurance], take the prophets who spoke in the name of the Lord.

- "hupodeigma"[hu po' dayg ma] - "sign, figure, example"
 1. "The prophets" are a great example "of suffering and patience."
 - a. These men faithfully spoke the word of God even to those who did not want to hear it, and became enraged by what they heard.
 - b. They were most often persecuted and put to death because of their preaching the message of repentance.
 2. "The prophets" [God's spokesman] "spoke in the name [by the authority] of the Lord."
 - a. They did not speak their own words, but the words of God.
 - b. They called men to repentance, and warned that men must be obedient to God to please Him and be saved.
 - c. They were neither to add nor take away from God's word. (Deut. 4:2; 12:32; Prov. 30:6).

JAM 5:11 Behold, we count those blessed who endured. You have heard of the endurance [perseverance] of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and {is} merciful.

1. James recognizes "Job" as a real person - not some made up person
 - a. He lived in "the land of Uz" (Job.1:1).
 - b. "Uz" is identified with "Edom." (Lam. 4:21).
 - c. Edomites were the descendants of Esau who settled in the south of Palestine and at a later period came into conflict with the Israelites (Deut. 23:7); frequently called merely Edom (Num. 20:14-21; 24:18; Josh.15:1; 2 Sam. 8:14; etc.).
 - d. God had the highest praise for Job. (Job 1:1, 8).
2. Job was likely a patriarch and a man who demonstrated great endurance **even though he lost all his children, his possessions, and his health.** (Job 1:1-20).
3. **He demonstrated great endurance.** (Job 1:21,22; 2:10).

JOB 1:21 And he said, "Naked I came from my mother's womb, And naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord."

JOB 1:22 Through all this Job did not sin nor did he blame God.

JOB 2:10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips.

4. Because of his great patience he was later richly blessed by the Lord.

JOB 42:10 And the Lord restored the fortunes of Job when he prayed for his friends, and the Lord increased all that Job had twofold.

5. The point is that faithful endurance is rewarded by the Lord.

- a. These Christians were suffering great hardships, and many others throughout the ages have suffered hardships and death because of their faith and because of the greed of evil men.
- b. All of those who suffer "for righteousness sake" need to remember that great is their reward in heaven. (Matt. 5:10-12).

MAT 5:10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

MAT 5:11 "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.

MAT 5:12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

- c. All who endure to the end of life will receive "the crown of life." (Rev. 2:10).

"Do Not Swear"

JAM 5:12 But above all, my brethren [brothers], do not swear [do not keep on swearing] either by heaven or by earth or with any other oath [of this kind]; but let your yes be [a simple] yes, and your no, [a simple] no; so that you may not fall under judgment [reproach, condemnation].

- Lit. "pro panton de" - "But before all things" - Here rendered "But above all"
1. James once again refers to the subject of the tongue. (Jas. 1:19, 26; 3:1-12; 4:11, 12; 5:9).
 - a. He had just finished a discussion of complaining - one of the worse [most disgusting] sins of the tongue. (Jas. 5:9).
 - b. He now deals with swearing, that is, oaths.
 - c. This was one of many sins of the tongue and like all the other sins of the tongue is hated by God.
 2. The words "above all" suggest this injunction is very important and of top priority.
 3. Jesus warned against some kinds of oaths. (Matt. 5:33-37; 23:16-22).

MAT 5:33 "Again, you have heard that the ancients were told, 'You shall not make false vows, but shall fulfill your vows to the Lord.'

MAT 5:34 "But I say to you, make no oath at all, either by heaven, for it is the throne of God,

MAT 5:35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King.

MAT 5:36 "Nor shall you make an oath by your head, for you cannot make one hair white or black.

MAT 5:37 "But let your statement be, 'Yes, yes' or 'No, no'; and anything beyond these is of evil.

MAT 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'

MAT 23:17 "You fools and blind men; which is more important, the gold, or the temple that sanctified the gold?

MAT 23:18 "And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering upon it, he is obligated.'

MAT 23:19 "You blind men, which is more important, the offering or the altar that sanctifies the offering?

MAT 23:20 "Therefore he who swears by the altar, swears both by the altar and by everything on it.

MAT 23:21 "And he who swears by the temple, swears both by the temple and by Him who dwells within it.

MAT 23:22 "And he who swears by heaven, swears both by the throne of God and by Him who sits upon it.

- a. Jews thought only oaths in the name of God or certain sacred objects were binding. (Exod. 20:7; Lev. 19:12; Num. 30:2).
 - b. Many Jews took oaths that they did not consider binding.
 - c. They made oaths they had no intention of keeping.
4. The word "other" is not the Greek "heteros" (another of a different kind), but "allos" (another of the same kind). (Gal.1:6, 7).
 5. "Judgment" [James 5:12] is from the Greek "krisis" [kree' sis] and denotes they will stand in judgment for their actions.
 - a. Some did not take this sin seriously or even consider it a sin.
 - b. It, if not repented of, could end in their condemnation.
 6. Jesus, in the parallel statement, declared that what is more than this "is of the evil one" (the devil). (Matt. 5:37; Jas.5:12).

Oaths

1. **Jesus** was not condemning judicial oaths. (Matt. 26:63, 64; Lev. 5:1).

2. **Paul** (Rom. 1:9; Phil. 1:8; Gal. 1:20; 2 Cor. 1:23).

ROM 1:9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,

PHI 1:8 For God is my witness, how I long for you all with the affection of Christ Jesus.

GAL 1:20 (Now in what I am writing to you, I assure you before God that I am not lying.)

2CO 1:23 But I call God as witness to my soul, that to spare you I came no more to Corinth.

3. **God** (Heb. 6:13, 14).

HEB 6:13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, 14 saying, "I will surely bless you, and I will surely multiply you." See Gen. 22:16, 17.

GEN 22:16 and said, "By Myself I have sworn, declares the Lord, because you have done this thing, and have not withheld your son, your only son,
GEN 22:17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

1. This oath was made after Abraham had taken his son to a mountain in the land of Moriah and had been stopped by the angel of Jehovah from slaying his Son. (Gen. 22:1,2,11,12).
2. God could not swear by one greater, so He swore by Himself.
3. God did make an oath to assure He was telling the truth, but because men have often had great confidence in oaths.
4. God never breaks His promises.
5. He manifested by His oath that all oaths are not wrong.

Christians And Oaths

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| 1. The Christian must be a person of his word. (Col. 3:9; Eph. 4:25; Rev. 21:8). |
| 2. Oaths in ordinary conversation are unnecessary and sinful. (Matt. 5:37). |
| 3. The Christian must not seek to add strength to his words by oaths.
a. "I swear on a stack of Bibles."
b. "I swear on my life."
c. "I swear on my mother's grave." |
| 4. Judicial oaths and legal oaths swearing that certain facts are true in legal documents are not forbidden by scripture and often required by law. |
| 5. Such oaths should not be necessary for Christian to speak the truth, but these oaths are not sinful. |

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