

The General Epistle of James

Chapter 5 — Concerned Sharing



Confess your faults one to another,
and pray one for another,
that ye may be healed.

The effectual fervent prayer of a righteous man availeth much.

—**James 5:16**

James Chapter 5 Orientation

Central burden: James closes by confronting wealth that exploits, calling suffering believers to patient endurance, and directing the whole church toward honest speech, faithful prayer, mutual confession, compassionate care, and the restoration of those who wander.

Life Application Chapter Summary

Chapter	Movement	Christian Life
Chapter 5	Concerned Sharing	What a Christian gives

Chapter summary transcribed from the supplied Life Application Bible table for James 5.

Chapter 5 Emphases

Theme	Importance
Justice and stewardship	Possessions must never be protected through fraud, oppression, self-indulgence, or disregard for the vulnerable.
Patient endurance	Believers establish their hearts, refuse resentful grumbling, and remain faithful while waiting upon the Lord.
Truthful speech	A trustworthy life does not need manipulative oaths; a plain yes or no should carry integrity.
Prayerful care	Suffering, joy, sickness, confession, healing, and restoration are carried within a praying community.

Interpretive Guardrails

- James condemns unjust gain and self-indulgence, not the mere possession of money. The question is how resources are acquired, used, and shared before God.
- Prayer for the sick is neither a formula nor a denial of ordinary care. The church prays in faith, offers practical support, and entrusts the outcome to the Lord.

Companion Bible Structure — James 5



The Companion Bible marks the chapter's final movements with the letters E, A–A, and B. The plain-language labels below show judgment on oppressive wealth, steadfast waiting, truthful speech, prayerful fellowship, and restoration.

How to read the letters: The letters identify the Companion Bible's literary movements. The final row is a plain-language subdivision within B because no new major letter appears before the epistle ends.

Marker	Verses	Movement	Description
E	5:1–6	Warning to oppressive wealth	Corrupted riches, withheld wages, self-indulgence, and violence testify against injustice.
A–A	5:7–12	Patient endurance and truthful speech	Wait like the husbandman, establish the heart, avoid grumbling, endure like Job, and speak plainly.
B	5:13–18	Prayer in every condition	Suffering, joy, sickness, confession, and healing are brought before God in believing prayer.
B continued	5:19–20	Restoring the wanderer	Concerned sharing takes initiative to bring a straying brother back from the error of his way.

The Movement of the Chapter

Warning → waiting → prayer → restoration: James moves from the cries of defrauded workers to the patient hope of believers. Speech becomes simple and trustworthy; every condition is carried to God in prayer; and mature faith reaches after the brother who wanders.

Chapter 5 Study Map



#	Passage	Study Focus
1	5:1–6	Unjust wealth, withheld wages, and self-indulgence face God's judgment.
2	5:7–11	Be patient, establish the heart, and follow the endurance of the prophets and Job.
3	5:12	Let your yes and no be trustworthy without manipulative oaths.
4	5:13–15	Meet affliction, joy, and sickness with prayer, praise, and the care of the church.
5	5:16–18	Confession and fervent prayer open fellowship to healing and God's effective work.
6	5:19–20	Concerned believers pursue and restore those who wander from the truth.

Warning to the Rich

- 1** Go to now, ye rich men,
† weep and howl for your miseries that shall come upon you.
- 2** Your riches are corrupted,
† and your garments are moth-eaten.
- 3** Your gold and silver is cankered;
† and the rust of them shall be a witness against you,
† and shall eat your flesh as it were fire.
† Ye have heaped treasure together for the last days.
- 4** Behold, the hire of the labourers who have reaped down your fields,
† which is of you kept back by fraud, crieth:
† and the cries of them which have reaped
† are entered into the ears of the Lord of sabaoth.
- 5** Ye have lived in pleasure on the earth, and been wanton;
† ye have nourished your hearts, as in a day of slaughter.
- 6** Ye have condemned and killed the just;
† and he doth not resist you.

Patience in Suffering

7 Be patient therefore, brethren, unto the coming of the Lord.

- † Behold, the husbandman waiteth for the precious fruit of the earth,
- † and hath long patience for it,
- † until he receive the early and latter rain.

8 Be ye also patient;

- † stablish your hearts:
- † for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned:

- † behold, the judge standeth before the door.

10 Take, my brethren, the prophets,

- † who have spoken in the name of the Lord,
- † for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure.

- † Ye have heard of the patience of Job,
- † and have seen the end of the Lord;
- † that the Lord is very pitiful, and of tender mercy.

Truthful Speech

- 12** But above all things, my brethren, swear not,
† neither by heaven, neither by the earth, neither by any other oath:
† but let your yea be yea; and your nay, nay;
† lest ye fall into condemnation.

Faithful Prayer

- 13** Is any among you afflicted? let him pray.
† Is any merry? let him sing psalms.
- 14** Is any sick among you? let him call for the elders of the church;
† and let them pray over him,
† anointing him with oil in the name of the Lord:
- 15** And the prayer of faith shall save the sick,
† and the Lord shall raise him up;
† and if he have committed sins, they shall be forgiven him.
- 16** Confess your faults one to another,
† and pray one for another, that ye may be healed.
† The effectual fervent prayer of a righteous man availeth much.
- 17** Elias was a man subject to like passions as we are,
† and he prayed earnestly that it might not rain:
† and it rained not on the earth by the space of three years and six months.
- 18** And he prayed again,
† and the heaven gave rain,
† and the earth brought forth her fruit.

Restore Wandering Believers

19 Brethren, if any of you do err from the truth,

† and one convert him;

20 Let him know,

† that he which converteth the sinner from the error of his way

† shall save a soul from death,

† and shall hide a multitude of sins.

Biblical Observations

Observation 1

Warning to the Rich and the Cry of Injustice

James 5

1 Go to now, ye rich men,
† weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted,
† and your garments are motheaten.

3 Your gold and silver is cankered;
† and the rust of them shall be a witness against you,
† and shall eat your flesh as it were fire.
† Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields,
† which is of you kept back by fraud, crieth:
† and the cries of them which have reaped
† are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton;
† ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just;
† and he doth not resist you.

- *weep and howl for your miseries...* James addresses wealth that has become a false refuge. Riches, garments, gold, and silver all decay, while the misuse of them becomes testimony before God.
- *the hire of the labourers...kept back by fraud...* The withheld pay of workers is not a private accounting matter. Their cries reach the Lord of hosts, who hears those whose labor has been exploited.
- *Ye have condemned and killed the just...* Self-indulgence can make the heart insensible to the suffering it causes. James exposes a prosperity maintained by condemnation, violence, and the silence of the defenseless.

Word Notes and Cross-References — Companion Bible

- Go to now — come now, a summons to listen; howl — wail over approaching misery.
- Corrupted — rotted; cankered — rusted or corroded. Earthly abundance cannot escape decay.
- Hire — wages; kept back by fraud — withheld from laborers. Compare Leviticus 19:13 and Deuteronomy 24:14–15.
- Lord of Sabaoth — Lord of hosts; the title emphasizes God's authority to hear and judge oppression.

Personal Application — What possession, comfort, or financial practice needs to be examined for justice, generosity, and faithful stewardship?

Biblical Observations

Observation 2

Patient Endurance and an Established Heart

James 5

7 Be patient therefore, brethren, unto the coming of the Lord.

- † Behold, the husbandman waiteth for the precious fruit of the earth,
- † and hath long patience for it,
- † until he receive the early and latter rain.

8 Be ye also patient;

- † stablish your hearts:
- † for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned:

- † behold, the judge standeth before the door.

10 Take, my brethren, the prophets,

- † who have spoken in the name of the Lord,
- † for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure.

- † Ye have heard of the patience of Job,
- † and have seen the end of the Lord;
- † that the Lord is very pitiful, and of tender mercy.

- *Be patient therefore, brethren...* Patience is active waiting rather than passive resignation. Like a farmer tending the field, believers continue faithful work while trusting God for the harvest.
- *stablish your hearts...* James joins patience to a strengthened heart. Grumbling against one another weakens fellowship precisely when believers most need to endure together.
- *the patience of Job...* The prophets and Job show that endurance does not deny suffering. It keeps trusting through suffering until the Lord's compassion and tender mercy are seen.

Word Notes and Cross-References — Companion Bible

- Husbandman — farmer; precious fruit — the awaited harvest; early and latter rain describe the rains needed for growth.
- Stablish — establish or strengthen; draweth nigh — has drawn near. Hope produces steadiness, not speculation.
- Grudge not — do not murmur against one another; the Judge stands before the door.
- End — the outcome or purpose; James points to the Lord's compassion and tender mercy in Job's story.

Personal Application — Where is God calling me to patient faithfulness instead of resentment, grumbling, or giving up?

Biblical Observations

Observation 3

Truthful Speech Without Manipulation

James 5

12 But above all things, my brethren, swear not,

† neither by heaven, neither by the earth, neither by any other oath:

† but let your yea be yea; and your nay, nay;

† lest ye fall into condemnation.

- *above all things...swear not...* James places truthful speech above the habit of strengthening ordinary words with dramatic oaths. Integrity should make exaggeration unnecessary.
- *let your yea be yea...* A simple yes or no calls for consistency between speech, intention, and action. The trustworthy person does not use religious language to disguise unreliability.
- *lest ye fall into condemnation...* The warning about condemnation reminds us that speech is accountable before God. Truth is not merely accurate wording; it is faithful character expressed plainly.

Word Notes and Cross-References — Companion Bible

- Above all — before everything in this warning; swear not — do not use oaths to manipulate credibility.
- Yea and nay — yes and no; compare Matthew 5:33–37.
- Condemnation — the Companion Bible notes the sense of judgment; careless promises place speech under accountability.

Personal Application — Where have exaggeration, vague promises, or selective wording weakened trust in what I say?

Biblical Observations

Observation 4

Prayer in Suffering, Joy, and Sickness

James 5

13 Is any among you afflicted? let him pray.

† Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church;

† and let them pray over him,

† anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick,

† and the Lord shall raise him up;

† and if he have committed sins, they shall be forgiven him.

- *Is any among you afflicted? let him pray...* James directs every condition toward God: suffering becomes prayer, gladness becomes praise, and sickness becomes a call for the caring presence of the church.
- *Is any sick among you...* The sick person is not left alone. The elders gather, pray, and anoint in the Lord's name, joining spiritual care with tangible attention to the whole person.
- *the prayer of faith...* The prayer of faith rests in the Lord, not in a technique. Healing, raising up, and forgiveness remain His gracious work and are received under His wisdom and will.

Word Notes and Cross-References — Companion Bible

- Afflicted — suffering hardship; pray — bring distress to God; merry — cheerful; sing psalms — offer praise.
- Elders — recognized leaders; church — the gathered assembly; pray over — surround the sick with believing care.
- Anointing — the supplied notes present oil as both practical care and a sign of consecrated prayer in the Lord's name.
- Prayer of faith — prayer that entrusts the sick person to God; the Lord is the One who raises up.

Personal Application — Which present condition—suffering, joy, or sickness—needs to be brought into prayer and the care of the church?

Biblical Observations

Observation 4 — Continued

35 Facts About Sickness and Healing — Supplied Items 1–10

James 5

- 14** Is any sick among you? let him call for the elders of the church;
† and let them pray over him,
† anointing him with oil in the name of the Lord:
- 15** And the prayer of faith shall save the sick,
† and the Lord shall raise him up;
† and if he have committed sins, they shall be forgiven him.
- 16** Confess your faults one to another,
† and pray one for another, that ye may be healed.
† The effectual fervent prayer of a righteous man availeth much.



1	Health was natural and eternal before the fall (Gen. 1:26–31; 2:17)
2	Both death and sickness originated with sin and are now being propagated by Satan (Rom. 5:12–21; Job 2:6–7; Lk. 13:16; Jn. 10:10; Acts 10:38; 1 Jn. 3:8)
3	The first prophecy and promise of redemption included healing (Gen. 3:15; Isa. 53:5; Mt. 8:16–17; 1 Pet. 2:24)
4	The first recorded bodily affliction came through wrongdoing (Gen. 20:1–18)
5	The first recorded healing was by the prayer of a prophet (Gen. 20:7–17)
6	God made covenants with His people to heal them (Ex. 15:26; 23:25; Lev. 26; Dt. 28; Mt. 8:17; 1 Pet. 2:24; Jas. 5:14)
7	God has always kept His covenants and has healed multitudes by spiritual means (Ps. 103:3; 105:37; 107:20; Acts 10:38)
8	Spiritual means to heal is all that God promised and commanded (Ex. 15:26; Ps. 91; Isa. 58; Mt. 8:17; 13:15; Jas. 5:14–16; 1 Pet. 2:24)
9	Spiritual means were used in the wilderness by Israel (Ex. 15:26; Num. 11:1–3; 12:13–16; 21:1–9; Jn. 3:14)
10	Healing was promised on condition of obedience (Lev. 26; Dt. 28; Ex. 15:26; Ps. 91; Isa. 58; Jas. 5:14–15)

Discuss: Which item most directly shapes the way you understand prayer, obedience, and care for the sick?

Dake Bible note — items transcribed from the legible portion of the supplied James 5 reference photographs.

Biblical Observations

Observation 4 — Continued

35 Facts About Sickness and Healing — Supplied Items 11–20

James 5

- 14** Is any sick among you? let him call for the elders of the church;
 † and let them pray over him,
 † anointing him with oil in the name of the Lord:
- 15** And the prayer of faith shall save the sick,
 † and the Lord shall raise him up;
 † and if he have committed sins, they shall be forgiven him.
- 16** Confess your faults one to another,
 † and pray one for another, that ye may be healed.
 † The effectual fervent prayer of a righteous man availeth much.



11	God permits Satan to afflict sinners and even His own people when they go astray, to bring them to repentance (Job 33:12–30; Ps. 38; 103:3; Num. 12:13–16; 21:9; 1 Cor. 5:1–5; 2 Cor. 2:6–11; Gal. 6:7–8)
12	God always healed when lessons were learned and men repented (Gen. 20:7, 17; Num. 11:2; 12:13–16; 21:1–9; Job 33:12–30; 42:1–12; Ps. 103:3; Jas. 5:14–15)
13	Health as well as healing was promised when men met certain conditions (Ex. 15:26; Lev. 26; Dt. 28; Ps. 91; Pr. 3:1–8; 12:18; 13:3; 15:4; 18:8, 21; Isa. 58; Jas. 5:14; 1 Pet. 3:10–11; 3 Jn. 2)
14	Christ came to redeem from both sin and sickness (Isa. 53; 61:1–2; Mt. 8:17; 9:5; Gal. 3:13; Rom. 8:11; Acts 10:38; 1 Pet. 2:24; 1 Jn. 3:8)
15	Healing is in fulfillment of prophecy (Isa. 35; 53; 61:1–2; Mt. 8:17; Acts 10:38; 1 Pet. 2:24; Mt. 13:15)
16	Jesus proved His Sonship by healing all men (Mt. 4:23–24; 11:3–6; Lk. 4:16–21; Acts 10:38; 1 Jn. 3:8)
17	Every disciple called and sent by Christ was given power to heal (Mt. 10:1–8; Mk. 6:7–13; Lk. 10:1–21; Acts 1:8)
18	Jesus commanded His disciples to become endued with power to heal before they went out (Lk. 24:49; Acts 1:4–8)
19	All disciples throughout this age are commanded to observe the same commands Christ gave the first disciples (Mt. 28:20; Acts 1:4–8; Mk. 16:15–20)
20	Early disciples did confirm the Word by healing (Mk. 16:15–20; Acts 2:43; 3:1–12; 5:2–16; 6:8; 8:7–13; 11:19–22; 14:3, 27; 15:13; Rom. 15:18–19, 29; 1 Cor. 2:13; Heb. 2:3–4)

Discuss: Which item stands out to you, and how should it be tested and practiced within the full witness of Scripture?

Dake Bible note — items transcribed from the legible portion of the supplied James 5 reference photographs.

Biblical Observations

Observation 5

Confession and Effectual Prayer

James 5

16 Confess your faults one to another,

† and pray one for another, that ye may be healed.

† The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are,

† and he prayed earnestly that it might not rain:

† and it rained not on the earth by the space of three years and six months.

18 And he prayed again,

† and the heaven gave rain,

† and the earth brought forth her fruit.

- *Confess your faults one to another...* Mutual confession breaks the isolation in which sin and shame grow. James joins honest admission with intercession so that fellowship becomes a place of healing rather than concealment.
- *The effectual fervent prayer...* Effective prayer is not theatrical language. It is prayer energized in a righteous life—earnest dependence upon God that truly avails because He acts.
- *Elias was a man subject to like passions...* Elijah was not presented as superhuman. He shared our frailty, yet he prayed earnestly; his example encourages ordinary believers to rely on God's extraordinary power.

Word Notes and Cross-References — Companion Bible

- Faults — the texts noted by the Companion Bible read sins; confession is joined to prayer for one another.
- Effectual fervent — inwrought or energized; availeth much — is strong or accomplishes much.
- Elias — Elijah; subject to like passions — sharing human feelings and frailty.
- Cross-references — 1 Kings 17:1; 18:41–46; Luke 4:25.

Personal Application — What honest confession, request for prayer, or faithful intercession would strengthen healing fellowship among us?

Biblical Observations

Observation 6

Restoring the Wandering Brother

James 5

19 Brethren, if any of you do err from the truth,

† and one convert him;

20 Let him know,

† that he which converteth the sinner from the error of his way

† shall save a soul from death,

† and shall hide a multitude of sins.

- *if any of you do err from the truth...* James ends with a brother who wanders from the truth, not with an abstract conclusion. Living faith notices spiritual danger and refuses to abandon the person who has drifted.
- *one convert him...* Conversion here carries the sense of turning someone back. Restoration requires prayer, truth, patience, and personal initiative rather than gossip or distant criticism.
- *shall hide a multitude of sins...* Covering a multitude of sins does not mean hiding wrongdoing from accountability. It describes the saving mercy at work when a sinner turns from the error of his way.

Word Notes and Cross-References — Companion Bible

- Err — wander; convert — turn back; the concern is recovery from error, not winning an argument.
- Soul — the person or life; from death — James presents the seriousness of the path from which the wanderer is rescued.
- Hide — cover; compare Proverbs 10:12 and 1 Peter 4:8. Love seeks repentance, forgiveness, and restoration.

Personal Application — Who may be drifting from truth and fellowship, and what loving, prayerful step can I take toward restoration?

How the Study Notes Were Prepared



The study notes are not copied wholesale from one Bible. The chart below identifies what came directly from the supplied sources and what was written as classroom synthesis.

Material	How It Was Used
Companion Bible	King James Version text, James 5 structure markers, word meanings, translation details, and cross-references. On observation pages, each base term is followed by concise plain-language explanation.
Dake Bible	Items 1–20 visible in the supplied photograph of “35 Facts About Sickness and Healing” are transcribed on two numbered pages. The source's claims are presented for discussion and testing within the whole witness of Scripture.
Life Application Bible	The chapter summary—Concerned Sharing: What a Christian Gives—is transcribed from the supplied table. Its practical notes inform the discussion of wealth, patience, honest speech, church care, prayer, and restoration.
Biblical Observations	The explanatory paragraphs are original study synthesis based on James 5, the supplied notes, and cited Scripture cross-references. They are not verbatim commentary from one source.

Source Pages

- The Companion Bible, James pages 1853–1854.
- Dake Annotated Reference Bible, supplied James 5 topical-list photographs.
- Life Application Bible, supplied James 5 pages 2190–2192 and chapter-summary table.

Chapter 5 Review



Summary

James chapter 5 teaches concerned sharing—what a Christian gives. Wealth is brought under God's judgment when it is hoarded through fraud, self-indulgence, and oppression. Believers who suffer are called to patient faithfulness, established hearts, and honest speech.

The chapter closes in a praying community. Affliction becomes prayer, gladness becomes praise, sickness receives care, sins are confessed, and fervent prayer avails much. Faith also reaches after the brother who wanders, seeking restoration rather than abandonment.

Key Movements in the Text

- 5:1–6 — Corrupted riches and withheld wages testify against oppressive wealth.
- 5:7–11 — Patient believers establish their hearts and endure like the prophets and Job.
- 5:12 — Trustworthy speech lets yes be yes and no be no.
- 5:13–15 — Suffering, joy, and sickness are brought into prayer, praise, and church care.
- 5:16–18 — Confession and effectual prayer open fellowship to healing and God's work.
- 5:19–20 — Concerned sharing seeks the restoration of those who wander from the truth.

Chapter 5 Review



Questions for Reflection

- Do my financial choices honor workers, protect the vulnerable, and reflect generous stewardship?
- Where do I need patient endurance rather than resentment, grumbling, or surrender?
- Can the people closest to me trust my yes and my no?
- Which present condition should I bring to God—suffering, joy, sickness, or concern for another?
- What keeps me from asking trusted believers to pray with me?
- Is there a sin I need to confess or a brother for whom I need to intercede?
- Who may be wandering, and what loving step toward restoration is mine to take?

One Memory Verse

James 5:16

Confess your faults one to another,
and pray one for another, that ye may be healed.
The effectual fervent prayer of a righteous man availeth much.



Closing Prayer

Father, You hear the cries of the oppressed and You see every hidden use of wealth and power. Make us just, generous, and faithful with everything You have placed in our hands.

Establish our hearts as we wait upon You. Keep us from grumbling against one another, and teach us the patience of the prophets and the endurance of Job. Make our yes truthful and our no trustworthy.

Teach us to pray in suffering, praise You in joy, and care for one another in sickness. Give us humility to confess our sins, courage to ask for prayer, and faith to entrust every need and outcome to You.

Make this fellowship a place of healing, intercession, and restoration. Show us those who wander, and help us pursue them with truth, mercy, and love. Let concerned sharing become visible in what we give, how we pray, and how we care for one another. In the name of Jesus Christ. Amen.