

<p>A</p>	<p><u>Condemnation of the Rich</u></p> <ul style="list-style-type: none"> • Prior to chapter 5, James has already highlighted two kinds of behaviour that demonstrate arrogance towards God: speaking evil against one another (4:11-12); the arrogance of living as though God does not exist (4:13-17). The third equally arrogant behaviour is the one condemned by James most emphatically, that is, the accumulation of wealth and living a life of decadence and pleasure (5:1-6). • “Come now, you rich, weep and wail over your impending miseries” – “wail” is used to described the response of the evildoers to approaching judgment or calamity in the Septuagint. James’ four charges against the rich are: accumulation of wealth (2-3), withholding wages from workers (4), living in “luxury and pleasure” (5), condemning and murdering the righteous (6). • Accumulating wealth will “devour your flesh like a fire”, a severe punishment. Fire often symbolizes final judgment; James is saying that the same divine judgment that will someday render their wealth worthless will destroy them as well. Wealth cannot buy us eternal life but can only corrupt our minds. Therefore, be generous in donating to charities, storing treasures in heaven. • Withholding wages from workers is unjust, the poor “might cry to the Lord against [them], and [they] would incur guilt”. Rich nations exploiting cheap labour in their production is also a social injustice. • “You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter” – reflects Jesus’ teachings. • The fourth charge against the rich – “ You have condemned; you have murdered the righteous one; he offers you no resistance” – James may be pointing to the high priests and elders who have conspired and played a key role in the death of Jesus. • James’ condemnation of the rich offers a warning to those who live in rich nations. We must strive to live simply, be generous in supporting the poor. These are the foundations of Christian living. We must also fight for a just social order. Though this may seem 	<p>5:1-6</p> <p>CCSS p 89</p> <p>5:1 CCSS Ezk 21:17</p> <p>5:2-3 CCSS, IS 66:24 Rev 20:9, Ps 50:3 Mk 8:36, 1Tim 6:9-10 Tb 4:10, Lk 12:33-34, 1 Tim 6:18-19</p> <p>5:4 CCSS Dt 24:14-15, SN1</p> <p>5:5 CCSS Lk 16:19-31</p> <p>5:6 CCSS</p> <p>CCSS, Mt 25:31-46</p>
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	<p>like a drop in the bucket, we place our trust in the power of prayers, and in God’s promise, that He “will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more”.</p>	<p>Rev 21:4</p>
B	<p><u>Be Patient Until the Lord Comes</u></p> <ul style="list-style-type: none"> • Though the rich is unjust, “the coming of the Lord is at hand”, “the judge is standing before the gates”, be patient. “Those who have persevered”, like the prophets, Job, “take as an example of hardship and patience”. • How do we interpret, two thousand years later, the message that the coming of the Lord and judgment day are at hand? • Christians wait in joyful hope for the coming of the Lord: “Come Lord Jesus!” <i>Maranatha</i> – Such is the prayer of Christ’s spouse, “we know that while we are at home in the body we are away from the Lord”. This is Christ’s teaching, “Thy kingdom come!” The three-fold coming of the Lord. 	<p>5:7-11 CCSS</p> <p>5:8-9, CCSS, CSB; Zp 1:14, Jer 51:33 Ps 90:4, SN2</p> <p>5:10-11, Rev 22:20 1Cor 16:22 2Cor 5:6, SN3</p>
C	<p><u>The Source and Resolution of Conflict</u></p> <ul style="list-style-type: none"> • Throughout the writing, James has constantly exhorted readers to govern their speech (1:19,26; 3:9-10; 4:11, 16, 5:9). James tells them “do not swear”, meaning, do not take God’s name in vain, “let your ‘Yes’ mean ‘Yes’ and your ‘No’ mean ‘No’ that you may not incur condemnation”. Both St. Paul and the Church interpret this teaching as no swearing under all circumstances. • “... Summon the presbyters of the church, and they should pray over him and anoint him with oil in the name of the Lord”. “Presbyters”, priests; Church = “ekklesia”, church; pray over him. “Confess your sins to one another” => Confession to another. • In this letter, James emphasizes the importance of good behaviours (2:14-26, 3:13). He also concludes the letter with a good behaviour: “whoever brings back a sinner from the error of his way”; this is the ultimate goal of James’ writing. 	<p>5:12-20</p> <p>5:12, CCSS Mt 5:34-37 2Cor 1:23, Gal 1:20 CCC 2154</p> <p>5:14-18, CCSS, 1Tim 5:17, Acts 4:23; Mt 5:23-24, 1Jn 1:9, Jn 20:21-23, SN4</p> <p>5:20, CCSS</p>

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Special Notes:

1. A *just wage* is the legitimate fruit of work. To refuse or withhold it can be a grave injustice.²²¹ In determining fair pay both the needs and the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good."²²² Agreement between the parties is not sufficient to justify morally the amount to be received in wages.
2. Final Judgment and the Destruction of the Temple

The OT world (kings, priests, prophets, Adam and Eve, Israel, the twelve tribes; the law of Moses; priesthood, sacrifice, Temple, etc.)

In the NT world that is brought forth by Jesus (three roles of Jesus; New Adam New Eve; New Israel; the twelve tribes; salvation through faith and grace; the Church's tradition and hierarchy, mass, the holy Church, etc.)

All must come to an end and will be fulfilled by the New Covenant in NT.

- Therefore, Jesus has already foretold: Mt 23:37-38
- The Jewish historian Josephus wrote that in 66AD, the priests, while carrying out the daily offerings and rituals in the Temple, suddenly felt a terrifying earth quake and heard loud noise, then many cried out "Let us go hence!"
- Jesus has foretold all the signs preceding the destruction of the Temple and warned that his followers must flee from Jerusalem into the mountains (Mk 13:1-18, Ezk 9).
- Jerusalem and the Temple were decimated and burned down by the Romans in 70 AD; death toll was over a million, just as Jesus predicted, "For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be" (Mk 13:19, Dn 12:1).

(Ref: Benedict XVI, Jesus of Nazareth II, pp. 24-32)

3. The Threefold Coming of the Lord per St. Bernard of Clairvaux:
"We have come to know a threefold coming of the Lord. The third coming takes place between the other two [*adventus medius*]...his first coming was in the flesh

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and in weakness, this intermediary coming is in the spirit and in power, the last coming will be in glory and majesty” (Benedict XVI, *Jesus of Nazareth II*, p. 290).

4. “Thou shalt confess thy transgressions in the Church and shalt not come unto prayer with an evil conscience” (The *Didache* 4.14, late 1st C).