

# Cha-ching or the King?

James 4:13-5:12

27 March 2022 | Grace Bible Church Corinda | Ben Shannon

**Big Idea:** Judgment is coming: don't live for bling, but wait on the King.

**Big Question:** Are you going to follow the money or the king?

## Introduction

*Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.*

*In the fell clutch of circumstance  
I have not winced nor cried aloud.  
Under the bludgeonings of chance  
My head is bloody, but unbowed.*

*Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds and shall find me unafraid.*

*It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate,  
I am the captain of my soul.*

William Henley was a man who was self-aware.

Though I am bruised and battered by life, I won't submit to anyone because no one will rule me.

I'm not afraid of anyone or anything else, including punishment and death.

"I am the master of my fate, I am the captain of my soul."

Most of us wouldn't dare to write words of his poem *Invictus*, but that's the song of every human heart.

The lyrics are full of rebellion against God.

Self-assured pride about the importance of who we are and convinced of what we can achieve.

I am the captain of my soul.

## Outline

We're spending this first part of the year looking at the New Testament letter written by James.

We've only got this week and next to go.

James is a challenging book.

It should challenge us because James is interested in what it means to live out what we believe.

It's a call to Christian action or, to use his own language, that we'd be doers of the word and not just hearers.

James is all about growing in maturity.

He's writing to Christians who think that they're mature, but they need to grow up.

They might have lots of knowledge, but they need wisdom.

Just like WE need wisdom.

Actually, how we read James' letter might tell us something about our own maturity.

We need to resist the urge to write it off or minimise what he's saying.

James, possibly more than any other book in the New Testament, has a long history of being written off.

Luther, for example, agreed that the book is Scripture, but that doesn't mean that he liked it!

James is a bit of a different way of writing.

Luther liked Paul's letters because they tell us what to believe.

That makes them easier to deal with than James who focuses on how to live out that belief.

Getting the theology of faith versus works right is one thing, but James presses down into what it means to having a living faith that's lived out with works.

We need to be careful that we're not like the demons James talks about who have good theology without actually living it out.

True maturity isn't just found in proclaiming good doctrine, but in a changed heart that lives differently.

I've been stunned by how much I've seen the truth of what James has shown us in action.

I asked a few pastors I spoke to during the week and they agreed that what James writes rings true of every church that they know.

Other pastors in our network have commented on just how much James has spoken to them in their sermon preparation... and I'd agree!

Just this week, I've had multiple people share examples of seeing Christians slandering other Christians.

I've witnessed the ugly results of people being too quick to speak and slow to listen.

I've seen Christians sitting in judgment of others.

And all of that is just the application of last week's message.

To borrow the words of Alec Motyer, "Your experience of the church has been blissfully restricted if you haven't seen this kind of behaviour in Christians."

Last week, we saw that if God's not your bestie, then you are.

We can be aligned with God OR with the world, but not both.

The brokenness we experience in our relationships stems from idolatry.

Our God opposes the proud, but he lavishes grace on those who humbly come to him.

This week, we'll see that James returns to the theme of rich and poor, one of the major themes of his letter.

But it's hard to say that's the main theme because he's also got lots to say about how we use our words – another massive theme.

And we'll also revisit the theme of how to live through trials.

This week we're going to see that **judgment is coming: don't live for bling, but wait on the King.**

- Chasing Bling (4:13-5:6)
  - Self-determination (4:13-17)
  - Self-condemnation (5:1-6)
- Waiting for the King (5:7-12)

## Chasing Bling (4:13-5:6)

First, James talks about chasing bling.

When you aren't trusting in Jesus and his return, then you're going to live as if there's no judgment.

You're going to live for the here and now because that's all you see.

Your life's going to be driven by the bitter envy and selfish ambition that James talked about in 3:16.

Which is really another way of saying that you won't live humbly before God.

I think one writer summed it up well:

*"If we are to live according to the wisdom from above, and to avoid the ill-fruits of earthly wisdom, then we need to cure the selfish and chronic covetousness of our hearts by humbling ourselves individually before God."*<sup>1</sup>

There are so many words that we could use to describe this section: self-importance, self-sufficient, self-reliance, self-indulgence.

But we're going to focus on two: self-determination and self-condemnation.

## Self-determination (4:13-17)

Firstly, a word to those chasing material wealth that causes them to have an unhealthy sense of self-determination.

James raises the theme of rich and poor, but he also shows us that there's a disconnect between what people do say and what they should say.

Notice these particular hasty words aren't directed towards others.

We can misuse our words even when we say them to ourselves.

This is a case of dangerous self-talk.

I suspect that these are some of the most famous verses from James' letter.

Especially if they're familiar, don't miss how scandalous they are though.

Admittedly, they're not about "me" so much as "we", but notice how "we" centred they are (and not in a good way).

WE will go to this or that city; WE will spend a year there; WE will carry on business; WE will make money.

Is James saying that it's wrong to carry on business?

Is he saying that it's wrong for a Christian to own a business and make a profit?

The answer is no.

For a start, if that's what he was saying then he'd be making the apostle Paul quite uncomfortable considering he worked with his hands when he made tents with Priscilla and Aquilla in Corinth.

Is James saying that we shouldn't make plans?

Some of you know that I'd be comfortable if that's the point he was making here.

Again, that's not really the point though.

It's quite okay to make plans for the future.

In Romans 15, Paul writes about his hope to visit Rome on his way to Spain.

The problem is an arrogant sense of self-determination in speaking about the plans we make.

Making the declaration that I am the captain of my own destiny and living without taking God's will into account.

We can make wise or foolish choices that will have consequences for the future.

But you and I don't get to determine what'll happen just by naming it and claiming it.

Really, we only look foolish when we try.

We don't know what's going to happen tomorrow and the control we've got over tomorrow is quite limited.

Because we're not God, we don't know what'll happen tomorrow, let alone whether it'll be the day that we receive news that'll turn our life upside down.

People spend their lives making money betting on the future by trading futures, but we need to have the humility to recognise that we can't know the future.

The wise and mature persons recognised that we don't really have as much control over our destinies as we'd like.

The foolish person doesn't expect, and refuses to accept, that God might well overturn our plans.

Hopefully we've learned this lesson over the last two years.

So many things have been out of our control and we've had to fall back to plans C, D, E and F.

Unless you're Twiggy Forrest, our expectations that we can jump on a plane and go just about anywhere we want have had to be adjusted.

People have been forced to spend longer in places than they'd ever intended or imagined.

Plans for starting businesses had to be thrown out the window and even businesses that were successful in the past have crumbled.

It's easy to talk about this in theory, but I understand that this has real implications as real people with real lives have real dreams shattered.

This isn't something to be celebrated, but a confronting reminder to humble ourselves and recognise that we only have limited control of our own destiny.

As we make our grandiose schemes of what we'll do and achieve – the mark we'll leave on this world – remember that our lives are a short blip in human history.

Like a puddle of water under the hot Palestinian sun that quickly evaporates and is gone.

You appear and then you quickly disappear again.

It sounds like the Preacher from Ecclesiastes' favourite word, *hebel*.

And so I think we're probably meant to bring to mind all that we learned about the futility of living "under the sun" – without reference to God – that we learned when we studied that book a few years ago.

**James 4:14bc NIV11** What is your life? You are a mist that appears for a little while and then vanishes.

The wise person recognises that our plans are in God's hands.

I'm sure that we've all met Christians who go a little overboard and can't seem to say something about the future without saying "Lord-willing" at the end.

In Acts 18, Paul farewells the people of Ephesus and promises to come back, but that promise has a condition attached.

He says, "I will come back if it is God's will."

They're not magic words – "If the Lord wills" or D.V. "Deo Volente", the Latin for "God willing" – that we need to tack onto every plan that we make.

What matters is our attitude and as James has already shown us, our words express our heart.

Others of us just about never say "Lord-willing" because we don't really believe that God's in the one in control.

My words can betray that I really think that I am the master of my fate.

If we're living day-to-day without any reference to God whatsoever rather than humbly submitting to him, then it'd be a good thing for us to say "Lord-willing" a bit more often.

**James 4:15 NIV11** <sup>15</sup>Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

Not all boasting is bad.

We find encouragement in the Bible to boast in the Cross and in our own weakness.

Boasting in our arrogant schemes though? Not so much.

James doesn't hold back when he says that "All such boasting is evil."

Our selfish arrogance is a big problem, but so are the schemes themselves if they're evil.

Notice that the plans in verse thirteen don't include anything about doing good to other people.

Taking God's will into account doesn't just mean that he might overturn your plans, but that your plans need to reflect his values.

James is concerned about practical living and brings us back to what he was arguing in chapter two about living out the royal law to love one another.

Therefore, James says in verse seventeen, living in a God-willing way will change the way that you live.

If you know what you ought to do and don't, it's sin.

That kind of makes it sound optional and subjective, doesn't it.

He's not saying that something's only sin if you think it's sin for you.

We mustn't fail to plan to do good as God has called us to.

Failing to plan to live out your life by doing the word, caring for others and using your words wisely is planning to fail.

Mature Christians plan to do good because real faith is the kind of faith that does good works.

What are your plans for work and your money?

Here are some things that might indicate Christian immaturity and unwise living:

I want to retire early for no other reason than that I can kick back and enjoy everything that I've been able to gather.

My main reason for working is to be able to buy the things that I want, as well as what I need.

God doesn't care about how I use MY money and besides, it's mine and so I can use it however I want.

I make major life and financial decisions without consulting Jesus and thinking of his kingdom.

We are not the masters of our own fate.

The life of wisdom is not living with self-determination but with God determination.

Humbly bringing our plans in submission to him.

## Self-condemnation (5:1-6)

Secondly, James shows us how those chasing bling condemn themselves.

In the previous section, he was talking to people who are seeking to make money.

Now he's talking to people who've already got it.

Self-indulgence leads to self-condemnation.

There's some debate about whether James is talking about Christians or non-Christians in this section.

Some people are simply convinced that there's no room for a Christian to be rich, which I don't see the Bible teaching.

I don't find the reasons given for limiting this to non-Christians very convincing either and it seems much more likely to me that James is writing to Christians, as he has throughout the book.

It's probably both and will include Christians who think that they're mature but really aren't as well as a valid word to those who don't know Christ.

James tells the rich people to "weep and wail because of the misery that is coming on you."

They're not grieving, mourning and wailing because of their sin, like we saw that God's friends should do in 4:9.

They should be weeping because of the misery that's coming to them.

I think this's talking about God's judgment that's going to come on them because of how they're acting.

Who'd want to have wealth that's rotted though?

James gives us a description that seems odd at first.

Clothes that have been eaten by moths and gold and silver that's corroded?

Gold might tarnish, but it doesn't typically rust.

It doesn't seem like a very appealing picture.

You might think of old money that's run out – the once stately grand home that's now got a leaky roof and is filled with the threadbare and moth-eaten elegance of the past.

However, I think the picture is more of someone who's still wealthy.

This is a picture of their hoarding.

They've got so much stuff that they don't know what to do with it all.

So wealthy, in fact, that the moths eat their clothes because they're never worn.

Their jewellery gets tarnished because they've got so much of it that it never comes out of the jewellery box.

In today's terms, it's the person who's got the fifth house in the alps that's been allowed to run down because the family's not going to have time to go skiing this year.

There's a moral dimension to all of this.

It's not the very act of being rich that's the problem, so much as how they're using it.

There are Christians here in Australia with large amounts of money that use it for kingdom purposes.

We've benefited from their generosity as a church.

When our church started, we received a grant from a foundation that I'm not allowed to name publicly.

It gets its money from Christians who give generously to support the work of planting new churches and giving them a leg up, even though they get absolutely no direct benefit from it themselves.

James isn't talking about those kind of generous people.

James is talking about people who aren't using what they've got well.

All the stuff that they've got just isn't doing any good.

It's an absolute waste.

It's perverse to see clothes rotting on their hangers when there are people who suffer through a cold winter without anything to keep them warm.

For the Christian, Jesus says not to store up treasure here where moths destroy but instead to store up treasures in heaven.

Their hoarded wealth actually condemns them.

Elsewhere, the word for rust is translated as poison.

They're poisoning themselves, verse three, condemning themselves.

That poison is going to eat their flesh like fire.

I don't think James is saying this to be mean, but because they're living in blissful ignorance.

They're unaware that they're condemning themselves.

If they're Christians, they've fallen into the trap of having faith without works.

Money is a form of idolatry that we're all susceptible to, whether we've got a little bit or a lot.

Perhaps that's why Jesus spoke about money so much.

We fall into the delusion that money is better than Christ because it's easy and fun.

I think this quote nails it:

*“The problem is not that we’ve tried faith and found it wanting, but that we’ve tried mammon and found it addictive and as a result find following Christ inconvenient.”<sup>2</sup>*

They're in particularly bad place if they got this their wealth by dishonest means because that condemns them further.

James says that some people don't just get wealthy, they get it off the back of harming others.

They're been deliberately ripping other people off.

This's a matter of stolen wages.

**James 5:4 NIV11** <sup>4</sup>Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty.

Sadly, in the past, the Queensland Government stole the wages of aboriginal people.

These people worked hard, but the government refused to allow them to be paid and kept their money instead.

That's wrong.

It's wrong to get prosperous off not paying other people what they've rightfully earned.

James echoes the words of Isaiah in Isaiah 5 when he says that God hears their self-condemnation.

In that passage, like here, God hears the cries of the people who've been wronged and abused.

Of course, God doesn't actually have ears, but the point is that he can hear what we're saying.

And he's going to do something about it.

The neglect speaks against those who are rich through abuse.

It's a silent word that condemns how they're living.

They're hoarding wealth for their own ends while neglecting those in need.

They're bringing judgement on themselves.

They delusional, thinking that their life of ease is all there is.

Not only are they fattening themselves physically, but they're fattening themselves for sacrifice.

Like a lamb to the slaughter, verse five:

**James 5:5 NIV11** <sup>5</sup> You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.

Not only have they used their position to mistreat others, not paying people has ongoing effects.

When you don't pay people, they can't pay their own bills.

They might lose the land they've got and then have nothing left to feed their families.

Not so much today because of bankruptcy laws, but in the ancient world that meant being sent to prison.

We've seen a number of really big building companies go bust recently.

When a big company goes bust, the people who run it often have the means to protect all of their assets and may walk away doing alright.

The people who really suffer are the subbies working for them who don't get paid.

They're small businessmen who might lose everything because they still have to pay their bills.

In the last couple of years, so much injustice has come to light.

We've seen countless examples of men who've used their power and position to control and mistreat others.

James is talking about people who've been condemned and murdered.

I don't think that has to mean they've been literally murdered but it probably does include that.

When you think that your wealth can buy you whatever your heart desires, human life can easily become cheap.

And innocent people are hurt, even when they couldn't even do anything to oppose the rich.

Rich people condemn themselves when they chase bling.

God hears and knows how they hurt others and this speaks out against them.

## **Waiting for the King (5:7-12)**

In this final section, James has some warm words of encouragement directed to brothers and sisters.

He put a 'therefore' at the beginning of verse seven.

In light of not boasting about tomorrow and not having excess riches which become an idol, be patient.

Mature Christians will exercise self-restraint as they wait for the king.

Jesus is coming back to judge in the future and that makes a difference to the way we live now.

Last week, we finished with the danger of making ourselves the judge.

When we see oppression – especially when we're on the receiving end – that's a trial.

Will we be tested and respond with faith, or will it be a temptation for us?

We want to be in the driver's seat and do something that will change the situation when we're wronged.

We can fall into the trap of living as if this world is all there is rather than having an eternal perspective.

Instead of recognising God's plan for the world – that the Lord Jesus is coming again to judge the living and the dead – we feel the pull to be vigilantes.

James says to be patient until the Lord's coming.

Let's be honest, some of our personalities struggle with this more than others.

There are people whose most natural inclination is that they want to deal with any and every problem quickly and head-on.

This can be really helpful when it means that problems are dealt with and resolved without dragging on and allowing sin to fester.

Other times it can also be really bad when we just want to get in there, kick some heads and get it sorted out as quickly as possible.

Particularly when we're not careful to be slow to speak and quick to listen.

We may be fighting for our own kingdom in wanting to have things resolved rather than being a peacemaker.

We can be driven by our desires and often that desire is anger.

Hopefully, we've got James' words from chapter one drilled into our minds now:

**James 1:19 NIV11** <sup>19</sup> My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry,

Why?

**James 1:20 NIV11** <sup>20</sup> because human anger does not produce the righteousness that God desires.

There are two key terms that James uses in this section.

Patience is there twice in verse seven and once in verse eight.

And endurance is found in verses ten and eleven.

Patience and endurance are the two key terms for how we're to respond when we're wronged.

Regardless whether the specific situation is being wronged by people who are rich or being wronged for any reason.

Being patient and enduring is a biblical pattern.

For instance, in Psalm 37, David expresses basically the same ideas as James.

Trust in the Lord and do good when wicked people plot against you.

It's better he says, to be righteous than to be looking for any other kind of reward.

James calls those suffering at the hands of rich oppressors to be patient.

Patience is a virtue that's pushed throughout the Bible:

1 Corinthians 13:4: "Love is patient"

Ephesians 4:2: "Be completely humble and gentle; be patient, bearing with one another in love."

1 Thessalonians 5:14: "Be patient with everyone,"

James is specifically concerned about being patient until the Lord comes back.

Because Jesus is coming back to judge everyone.

After 2000 years, at times it can feel hard to believe that his coming really is near.

We might think that he's never coming or that we've been left out and left behind, but reading James, it's hard to get the sense that patience is optional.

We should all live as if Jesus could come back at any time.

You can't speed it up and you don't know when it's going to happen.

But it will happen because, as James says in verse nine, "The Judge is standing at the door."

You're not waiting for something that may or may not happen. He's ready.

James uses farmers as an example of patience.

Farmers have to be patient people because they don't really get to choose when the rain comes.

You need the right amount of rain before you can even put the seed in the ground and then you're at the mercy of follow-up rain at the right times.

You invest a significant amount of money in seed, fertilizer and water and it may or may not pay out.

It's a long process between putting seed in the ground and being able to get a harvest.

Too much rain or it can get mouldy.

So, it takes patience to be a farmer just like it takes patience to be a mature Christian.

Unlike a farmer though, we know the outcome.

Living knowing that Jesus is coming back to judge changes our priorities.

We might want to get vengeance to make things right before we run out of time but living expectantly means that we know that Jesus will sort it out when he returns.

He won't sit above the law and look out for his own selfish motives.

When Jesus judges, he does what we can't and judges fairly taking every piece of information – including every thought and motive – into account.

**Romans 12:19** NIV11 <sup>19</sup> Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

Being a mature Christian means that we don't just passively sit back and say, "it is what it is," though.

It's right to bring people to justice rather than just putting up and shutting up.

Patience and endurance still allows for protest and action to change the situation, but there's also hope for those times when it's out of your control.

Or you're not sure that you've got the whole story or all the facts.

Even though it can be really, really hard to be patient, we can live knowing that Jesus will make things right.

When we feel wronged or things just aren't right, we can tend to grumble.

Sometimes that's because we're under pressure or looking for a scapegoat.

I was cleaning up some water in my office on Friday night.

As I was doing it, I was grumbling that others hadn't done a good job and so now I was having to do it just as we needed to fly out the door to Grace Youth.

Then I stopped and realised that I was grumbling and blaming others.

After all, who'd left the window open when a mega storm was predicted?

It was I and so I didn't really have grounds to grumble, especially when I hadn't even thought to check on it earlier.

The word for ‘groans’ is often used to describe the result of oppression elsewhere in the Bible.

We often grumble to God as well as against each other.

This isn’t using our speech well though because God will do something about our situation even when other people can’t do something.

It’s far better to be patient and endure.

Consider the prophets who spoke in the name of God.

Many of God’s prophets spoke against injustice and suffered for it as they waited for God to act.

Fortunately, they didn’t give up and we should endure through trials too.

This isn’t really surprising because how did James begin the letter?

By saying that we need to endure:

**James 1:2–3 NIV11** <sup>2</sup> Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, <sup>3</sup> because you know that the testing of your faith produces perseverance.

We’re blessed when we persevere.

James uses the example of Job which mightn’t seem obvious at first, but even in his wrong questioning of God, he never gave up.

Perhaps James was also influenced by a book called the Testament of Job which clearly describes Job as someone who endured.

The Lord finally brought about the maturity in his life.

Fortunately, Jesus didn’t bring judgment on those who unfairly treated him on the cross.

He didn’t grumble against his father.

He was willing to do an unjust death so that our sins could be forgiven.

He took the sins that you and I deserved to die for and paid the penalty we deserved.

That’s how he opened the way for us to receive compassion and mercy from God.

He died the death we deserved so that we can live the life his lives.

Knowing that God will hold you to account will also change the way you speak too.

James seems to be very familiar with the speech Jesus gave that we now know as the Sermon on the Mount.

Jesus lays in the Pharisees for using God's name to guarantee what they were saying.

Actually, more than that he lays into them for swearing against less sacred things like the temple.

The reason for doing this was so that they could deceive people into thinking that they were telling the truth, when actually they believed that they could get out of it when they swore on something other than God.

It was kind of like crossing your fingers behind your back.

James says to grow up and don't play those kind of games.

"All you need is a simple "Yes" or "No".

Mature Christians should be known to stand by what they say.

Because one day we're going to have to give an account to the judge for our words.

This verse raises all kinds of practical issues for Christians.

What about oaths in courtrooms or even making marriage vows?

Some Christians have understood this to mean that they shouldn't ever take these oaths under any circumstances.

An oath isn't the problem, per se, so much as being deceitful in what we say.

In fact, swearing oaths can actually help us to slow down and take seriously what we say.

In fact, it might well help us to carry out what promise.

Perhaps James also had in mind Christians giving evidence against others.

The ninth Commandment is not to bear false testimony.

Perhaps he was thinking of Christians who might be tempted to massage the truth.

James' point is that if you speak clearly and truly all the time, you don't have to worry about keeping track of the lies.

Keep it simple, Stupid.

Let your yes be yes and your no be no rather than trying to give yourself an escape route with your words.

That said, life's complicated and sometimes it can't be reduced to a simple yes or no.

But don't use it as an opportunity to get out of stuff.

Why? Well, James tells us that "otherwise you will be condemned."

Waiting for the king changes how we live.

## Conclusion

Really, what we see in this passage is the clash of two different worldviews.

We see the difference when God's in the picture and when he's not.

Are we the masters of our own destiny or is God?

There's living with God outside of the picture.

If there is no God, then we truly are masters of our own destiny.

The Preacher of Ecclesiastes describes the same thing as living life under the sun.

Even as Christians, it's easy to get caught up in the here and now and so live as if there's nothing more going on.

What are your success criteria for life?

Does it lie in your plans coming to pass?

If that's the case, then that's really an example of arrogant selfishness that we saw earlier.

Is it in being rich and dying with the most toys, regardless of how you treat others in the process?

I hope not.

We're not masters of our own destiny.

That means we don't take punishment into our own hands either.

Judgement is coming and our actions condemn us.

The mature Christian lives like it.

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<sup>1</sup> J. A. Motyer, *The Message of James*, ed. John R. W. Stott, *The Bible Speaks Today*. Accordance electronic ed. (Downers Grove.: InterVarsity Press, 1985), 156

<sup>2</sup> Simon, *How Much Is Enough? Hungering for God in an Affluent Culture* (Grand Rapids: Baker, 2003) in Craig L. Blomberg and Mariam J. Kamell, *James*, Zondervan Exegetical Commentary on the New Testament. Accordance electronic ed. (Grand Rapids: Zondervan, 2008), 211-212.

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James 4:13-5:12

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**Big Idea:** Judgment is coming: don't live for bling, but wait on the King.

**Big Question:** Are you going to follow the money or the king?

## Discussion Questions

1. What point do you think William Henley was making with his poem *Invictus*?
2. What are the points of connection between this passage and (i) the one before; (ii) the rest of the book?
3. Is it immature not to say, "If the Lord wills" when making plans for the future?
4. What does James say about the content of our plans?
5. What is the rich person's wealth going to say about them?
6. What impact does hoarding wealth have on other people?
7. Give some reasons that James thinks people might not want to be patient and endure.
8. Why are the prophets an important example for enduring?
9. What is the point of letting your "yes" be "yes and your "no" be "no"?