



STUDY TOOLS

Sunday, August 3, 2025

Teaching Title: The Great Warning

Key Scripture: James 5:1–6

CEDAR VALLEY

5-DAY READING PLAN WITH QUESTIONS:

Monday: Genesis 14:18–20; 28:20–22

Tuesday: Leviticus 27:30–32; Deuteronomy 14:22–23;
Numbers 18:20–26

Wednesday: Proverbs 3:9–10; Ecclesiastes 5:13; Jeremiah 22:13

Thursday: Matthew 6:19–24; 19:21; 23:23

Friday: Luke 16:19–31

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's word, what do I need to do?
4. What's your takeaway?
5. Who would you tell?

MEMORY TOPIC:

Tithing

MEMORY VERSE: Malachi 3:10 NLT

"...Bring all the tithes into the storehouse so there will be enough food in My Temple. If you do," says the Lord of Heaven's Armies, "I will open the windows of heaven for you. I will pour out a blessing so great you won't have enough room to take it in! Try it! Put me to the test!"

LIFE GROUP DISCUSSION:

Introduction:

In James 1, James introduces many themes that he develops throughout the rest of his letter. He warns against boasting about riches, reminding believers that God has humbled the rich (1:10). He also urges them not to be corrupted by the world (1:27). In James 5:1–6, James revisits these warnings. Wealth that is left unused, selfishly hoarded, or gained by taking advantage of others will lead to judgment. Just as Jesus says in Luke 6:24–25, the rich may experience comfort in this life, but it will be replaced by weeping and mourning in the life to come. So, how can we be faithful to God with the resources He has given us? We must steward our resources wisely and surrender them to God. He calls His people to be generous just as He is generous with us. This begins with tithing—giving 10% of our resources back to God. God's blessings follow God's money when it is used God's way.

Questions:

Icebreaker: If people came with a warning tag, what would yours be?

Read James 5:1–6 aloud together as a group.

1. James almost sounds like an Old Testament prophet in this passage! Why do you think he uses such strong language about wealth?
2. Is it a sin to be rich? What are some ways that wealth can lead someone into sin?
3. There are two different people mentioned in this passage—the field worker and the rich. What do you think life would have been like for each group during that time? (See Notes & Digging Deeper for help.)
4. In our modern era, saving money is emphasized a lot. What do you think is the difference between wise

saving and hoarding money for ourselves?

5. In what ways are the wealthy tempted to misuse their resources? How can Christians resist this temptation?
6. What are some ways we can be generous with our resources?
7. What is something you are "storing" that God could be using?

NOTES

Question #3—

"Wealth" here is the same word that was used in that day to describe a farmer's grain. Wealth wasn't money in a bank account, it was grain in a barn. James was pointing out that their grain was rotting! Why would it rot? Improper management and lack of distribution.

They had placed all their trust in this grain, and now, due to mismanagement and failure to share it, it was rotting. James is saying the same thing about our wealth, our money. If we don't manage it and distribute it appropriately...it's going to rot!

In biblical times, clothing was another indicator of a person's wealth or status. The Greek word "clothes" or "garments" referred to outer garments such as robes, mantles, or cloaks. These were often embroidered, jazzed up with jewels and passed down as heirlooms. But James says that hoarding these items is just as foolish as hoarding food because they're at risk of being eaten by moths. What's the point of feeding moths? Instead, we should use what we're not using for God's glory

DIGGING DEEPER

Question #3—

"A second charge that James levels against the rich is more specific: they have defrauded their workers of their pay. The circumstances pictured by James are very much true to life. First-century Palestine, before AD 70, witnessed an increasing concentration of land in the hands of a small group of very wealthy landowners. As a result, the smallholdings of many farmers were assimilated into these large estates, and these farmers were forced to earn their living by hiring themselves out to their rich landlords. Jesus' parable about the workers in the vineyard (Mt. 20:1-16) is cast against this familiar rural background, and it is significant that the workers expect their pay at the end of the day. Indeed, this was commanded in the law: 'You shall not oppress a hired servant who is poor and needy, whether he is one of your brethren or one of the sojourners who are in your land within your towns; you shall give him his hire on the day he earns it, before the sun goes down...(Dt. 24:14-15)...Prompt payment would have been very important for the laborer, who often got by at a barely subsistence level and who needed a steady income to provide 'daily bread' for himself and his family. In a society where credit was not readily available, the failure to pay workers promptly could jeopardize life itself."

—Douglas J. Moo, *Tyndale New Testament Commentary*. pg. 157-158