



The Book of James: Chapter 5:19-20

- **PRAYER:** Father, reveal the depth and understanding of Your Word to us tonight!

New Living Translation (NLT)	King James Version (KJV)	Passion Translation (PAS)
<p>¹⁹ My dear brothers and sisters, if someone among you wanders away from the truth and is brought back, ²⁰ you can be sure that whoever brings the sinner back from wandering will save that person from death and bring about the forgiveness of many sins. (James. 5:19–20 NLT-SE)</p>	<p>⁹ 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. (James. 5:19–20 NLT-SE)</p>	<p>¹⁹ Finally, as members of God’s beloved family, we must go after the one who wanders from the truth and bring him back. ²⁰ For the one who restores the sinning believer back to God from the error of his way, gives back to his soul life from the dead, and covers over countless sins by their demonstration of love! (James 5:19-20 PASSION)</p>

- KEY WORDS...

- **Err**

- S G4105 *planao* 39x
- **Mounce...**to lead astray, cause to wander; pass. to go astray, wander about, stray, Mt. 18:12, 13; 1 Pet. 2:25; met. to mislead, deceive, Mt. 24:4, 5, 11, 24; pass. to be deceived, err, mistake, Mt. 22:29; to seduce, delude, Jn. 7:12; pass. to be seduced or wander from the path of virtue, to sin, transgress, Tit. 3:3; Heb. 5:2; Jas. 5:19 deceive; go astray; lead astray; wander.
- **Vines...**for which see Deceit, C, No. 6, is translated “to wander” in Heb. 11:38, passive voice, lit., “were made to wander.” Note: In the KJV of 1 Tim. 5:13 and Heb. 11:37, perierchomai, “to go about or around,” is translated “to wander about.” See Go, No. 29.

- **Convert**

- S G1994 *epistrepho* 36x
- **Mounce...**trans. to turn towards; to turn round; to bring back, convert, Lk. 1:16, 17; Jas. 5:19, 20; intrans. and mid. to turn one’s self upon or towards, Acts 9:40; Rev. 1:12; to turn about, Mt. 9:22; to turn back, return, Mt. 12:44; met. to be converted, Acts 28:27 return; turn.
- **Vines...**“to turn about, turn towards” (epi, “towards” and No. 1), is used transitively, and so rendered “convert” (of causing a person to turn) in Jas. 5:19-20. Elsewhere, where the KJV translates this verb, either in the middle voice and intransitive use, or the passive, the RV adheres to the middle voice significance, and translates by “turn again,” Matt. 13:15; Mark 4:12; Luke 22:32; Acts 3:19; 28:27. See Come (again), Note (4), Go (again), Return, Turn.

- **Soul**

- S G5590 *psyche* 103x

- **Mounce**...breath; the principle of animal life; the life, Mt. 2:20; 6:25; Mk. 3:4; Lk. 21:19; Jn. 10:11; an inanimate being, 1 Cor. 15:45; a human individual, soul, Acts 2:41; 3:23; 7:14; 27:37; Rom. 13:1; 1 Pet. 3:20; the immaterial soul, Mt. 10:28; 1 Pet. 1:9; 2:11, 25; 4:19; the soul as the seat of religious and moral sentiment, Mt. 11:29; Acts 14:2, 22; 15:24; Eph. 6:6; the soul, as a seat of feeling, Mt. 12:18; 26:38; the soul, the inner self, Lk. 12:19 life; mind; person; soul.
- **Vines**...denotes "the breath, the breath of life," then "the soul," in its various meanings. The NT uses "may be analyzed approximately as follows: (a) the natural life of the body, Matt. 2:20; Luke 12:22; Acts 20:10; Rev. 8:9; 12:11; cf. Lev. 17:11; 2 Sam. 14:7; Esth. 8:11; (b) the immaterial, invisible part of man, Matt. 10:28; Acts 2:27; cf. 1 Kings 17:21; (c) the disembodied (or "unclothed" or "naked," 2 Cor. 5:3, 4) man, Rev. 6:9; (d) the seat of personality, Luke 9:24, explained as = "own self," v. 25; Heb. 6:19; 10:39; cf. Isa. 53:10 with 1 Tim. 2:6; (e) the seat of the sentient element in man, that by which he perceives, reflects, feels, desires, Matt. 11:29; Luke 1:46; 2:35; Acts 14:2, 22; cf. Ps. 84:2; 139:14; Isa. 26:9; (f) the seat of will and purpose, Matt. 22:37; Acts 4:32; Eph. 6:6; Phil. 1:27; Heb. 12:3; cf. Num. 21:4; Deut. 11:13; (g) the seat of appetite, Rev. 18:14; cf. Ps. 107:9; Prov. 6:30; Isa. 5:14 ("desire"); 29:8; (h) persons, individuals, Acts 2:41, 43; Rom. 2:9; Jas. 5:20; 1 Pet. 3:20; 2 Pet. 2:14; cf. Gen. 12:5; 14:21 ("persons"); Lev. 4:2 ('any one'); Ezek. 27:13; of dead bodies, Num. 6:6, lit., "dead soul"; and of animals, Lev. 24:18, lit., "soul for soul"; (i) the equivalent of the personal pronoun, used for emphasis and effect:— 1st person, John 10:24 ("us"); Heb. 10:38; cf. Gen. 12:13; Num. 23:10; Jud. 16:30; Ps. 120:2 ("me"); 2nd person, 2 Cor. 12:15; Heb. 13:17; Jas. 1:21; 1 Pet. 1:9; 2:25; cf. Lev. 17:11; 26:15; 1 Sam. 1:26; 3rd person, 1 Pet. 4:19; 2 Pet. 2:8; cf. Exod. 30:12; Job 32:2, Heb. "soul," Sept. "self"; (j) an animate creature, human or other, 1 Cor. 15:45; Rev. 16:3; cf. Gen. 1:24; 2:7, 19; (k) "the inward man," the seat of the new life, Luke 21:19 (cf. Matt. 10:39); 1 Pet. 2:11; 3 John 2.

• Death

- S G2288 *thanatos* 120x
- **Mounce**...death, the extinction of life, whether naturally, Lk. 2:26; Mk. 9:1; or violently, Mt. 10:21; 15:4; imminent danger of death, 2 Cor. 4:11, 12; 11:23; in NT spiritual death, as opposed to in its spiritual sense, in respect of a forfeiture of salvation, Jn. 8:51; Rom. 6:16 death.
- **Vines**... "death," is used in Scripture of: (a) the separation of the soul (the spiritual part of man) from the body (the material part), the latter ceasing to function and turning to dust, e.g., John 11:13; Heb. 2:15; 5:7; 7:23. In Heb. 9:15, the KJV, "by means of death" is inadequate; the RV, "a death having taken place" is in keeping with the subject. In Rev. 13:3, 12, the RV, "death-stroke" (KJV, "deadly wound") is, lit., "the stroke of death": (b) the separation of man from God; Adam died on the day he disobeyed God, Gen. 2:17, and hence all mankind are born in the same spiritual condition, Rom. 5:12, 14, 17, 21, from which, however, those who believe in Christ are delivered, John 5:24; 1 John 3:14. "Death" is the opposite of life; it never denotes nonexistence. As spiritual life is "conscious existence in communion with God," so spiritual "death" is "conscious existence in separation from God." "Death, in whichever of the above-mentioned senses it is used, is always, in Scripture, viewed as the penal consequence of sin, and since sinners alone are subject to death, Rom. 5:12, it was as the Bearer of sin that the Lord Jesus submitted thereto on the Cross, 1 Pet. 2:24. And while the physical death of the Lord Jesus was of the essence of His sacrifice, it was not the whole. The darkness symbolized, and His cry expressed, the fact that He was left alone in the Universe, He was 'forsaken;' cf. Matt. 27:45-46."

• Hide

- S G2572 *kalypto* 8x
- **Mounce**...to cover, Mt. 8:24; Lk. 8:16; 23:30; to hide, conceal, Mt. 10:26; 2 Cor. 4:3; met. to cover, throw a veil of oblivion over, Jas. 5:20; 1 Pet. 4:8.

- **Vines...**signifies “to cover, conceal,” so that no trace of it can be seen (hence somewhat distinct from No. 1): it is not translated “to hide” in the RV; in 2 Cor. 4:3 it is rendered “veiled,” suitably continuing the subject of 3:13-18; in Jas. 5:20, “shall hide,” KJV (RV, “shall cover”).

- **Multitude**

- S G4128 *plethos* 31x
- **Mounce...**fullness, amplitude, magnitude; a multitude, a great number, Lk. 1:10; 2:13; 5:6; a multitude, a crowd, throng, Mk. 3:7, 8; Lk. 6:17 crowd; multitude; number.
- **Vines...**lit., “a fullness,” hence, “a large company, a multitude,” is used (a) of things: of fish, Luke 5:6; John 21:6; of sticks (“bundle”), Acts 28:3; of stars and of sand, Heb. 11:12; of sins, Jas. 5:20; 1 Pet. 4:8; (b) of persons, (1) a “multitude”: of people, e.g., Mark 3:7, 8; Luke 6:17; John 5:3; Acts 14:1; of angels, Luke 2:13; (2) with the article, the whole number, the “multitude,” the populace, e.g., Luke 1:10; 8:37; Acts 5:16; 19:9; 23:7; a particular company, e.g., of disciples, Luke 19:37; Acts 4:32; 6:2, 5; 15:30; of elders, priests, and scribes, 23:7; of the apostles and the elders of the Church in Jerusalem, Acts 15:12.

- **RESTORING THE PERSON WHO STRAYS...**

Jesus Christ became Incarnate for one purpose, to make a way back to God that man might stand before Him as He was created to do, the friend and lover of God Himself. ~ Oswald Chambers

Most laws condemn the soul and pronounce sentence. The result of the law of my God is perfect. It condemns but forgives. It restores - more than abundantly - what it takes away. ~ Jim Elliot

Let man choose Life; let him daily nourish his soul; let him forever starve the old life; let him abide continuously as a living branch in the Vine, and the True-Vine Life will flow into his soul, assimilating, renewing, conforming to Type, till Christ, pledged by His own law, be formed in him. ~ Henry Drummond

Christ is the breathing forth of the heart, life and spirit of God into all the dead race of Adam. He is the seeker, the finder, the restorer of all that, from Cain to the end of time, was lost and dead to the life of God. He is the love that prays for all its murderers; the love that willingly suffers and dies among thieves, that thieves may have a life with him in Paradise; the love that visits publicans, harlots and sinners, and wants and seeks to forgive where most is to be forgiven. ~ William Law

- **PERSONAL APPLICATION:**

- How might a person wander away from the church and *not* wander away from the truth? Explain the spiritual dynamics of this situations.
- If one of your teenage children seems to be wandering away from the truth, what would be your “Plan A” to bring them back and what is it that you are bringing them back to?
- Why do you think James calls someone who wanders away a “sinner?”
- Assuming that the “death” the wander is saved from is spiritual and not literal, what are the implications of “spiritual death” in the life of a believer? Is this a situation where a person loses their salvation?
- How are sins “hidden” when someone is forgiven?