

Lesson Seven — James Chapter Three: The Issue of Judgment

Day One — The Judgment Seat of Christ

Day Two — The Other Judgments

Day Three — Observations of James Chapter Three

Day Four — The Use of the Tongue

Day Five — Wisdom

Last week we finished up with James chapter two. We'll work through James chapter three this week and see that James deals with the issue of judgment. One thing that is not very easy to identify throughout James' epistle is the fact that James is concerned with issues surrounding judgment. He desires to bring his readers to the point where they will also be concerned about issues surrounding the Judgment Seat of Christ, though he doesn't mention it in so many words. His letter is filled with recommendations on how to live, so that one would not stand ashamed at the judgment seat. It is for this reason that your first two days' work will deal with various Scriptural passages concerning the Judgment Seat of Christ. Then we will begin our observations of chapter three.

Day One — The Judgment Seat of Christ

Every person who has ever walked on the face of the earth will stand before the One Who will judge the living and the dead. We will all have to give an account to Jesus of our lives. But not all people will stand at the same judgment, at the same time. Scriptures teach that God will judge His people first then judge subsequent groups accordingly. **And all judgment will be on the basis of works. This is important to understand.**

Today and tomorrow we will view the different judgments spoken of in Scripture. Let's begin by identifying Who will be the Judge.

The Judge:

John 5

22 "For not even the Father judges anyone, but He has given all judgment to the Son...

Acts 10

42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead...

Acts 17

31 because He [God the Father] has fixed a day in which He [God the Father] will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him [God the Son] from the dead.”

The Judgment Seat of Christ:

The first judgment to take place in the future will be the *Judgment Seat of Christ* (JSOC). This will take place in the heavens, and will be the judgment of the Church — the Body of Christ. All of those, and only those, who have put faith in Jesus Christ from the Day of Pentecost until the day of our being either resurrected or raptured (“caught up”) will stand at this judgment, being judged with a view to their inclusion into or exclusion from the millennial kingdom in the heavens. In other words, no unsaved person will be present at this judgment.

1 Peter 4

17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?

Romans 14

10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. 11 For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.” 12 So then each one of us shall give account of himself to God.

I Corinthians 3

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man’s work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man’s work. 14 If any man’s work which he has built upon it remains, he shall receive a reward. 15 If any man’s work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

I Corinthians 4

5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.

II Corinthians 5

10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. 11 Therefore knowing the fear of the Lord, we persuade men...

What have you learned from these passages?

In the last passage above, be sure to notice the word “Therefore,” in v. 11. Why should we fear the Lord?

This judgment scene is captured for us in John’s words in the Book of Revelation. He begins by mentioning a few facts —

Revelation 1

10 I was in the Spirit on the Lord’s day, and I heard behind me a loud voice like the sound of a trumpet,

John found himself in the spirit on the Lord’s Day. *The Lord’s Day* (or the Day of the Lord) is always present in heaven. But on earth, it is a different story. Man’s Day has existed and will continue to exist on earth until a complete 6,000 years (six is the number for man) has played out. The time is soon coming when Man’s Day will cease and the Lord’s Day will begin on earth. However, Man’s Day is **complete for the Church** when the dead in Christ will be resurrected and the those Christians who are still alive on earth will be caught up into the heavens to the Lord’s Day. The Church will then be present in the Lord’s Day in heaven, but Man’s Day will continue to exist on earth for at least another seven years. (Scripture never refers to Sunday when it speaks of the Lord’s Day. Never!)

At the moment the Church is caught up, the present dispensation will have run its course. However, those who remain on earth after the rapture of the Church, will not experience the beginning of the Lord’s Day until at least seven years later (allowing the tribulation to run its course) until the time when Jesus sets His foot on the Mount of Olives for His Second Coming.

As you continue to read this passage you will see in this scene Jesus is no longer dressed as a high priest with a girdle around his loins, but now comes dressed as a magistrate (a judge), with a golden girdle around his breast. And John sees Him walking around the seven candlesticks, the seven churches (Rev. 1:20). This represents the complete church, with seven being the number of completion.

Revelation 1

10 I was in the Spirit on the Lord’s day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, “Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

12 And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; 13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

14 And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; 15 and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters. 16 And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

As the picture is developed in chapters two and three, the words of Jesus are words of judgment. He judges the works of Christians —“I know your deeds (works).” The Greek word for *deeds* or *works* (ergon) is found seven times in these two chapters — one time for each of the seven Churches (Rev. 2:2, 9, 13, 19; 3:1, 8, 15). His words are words of judgment — a judgment of works.

John goes on to write what he sees. It is an amazing thing that at the onset of this present dispensation John hears and records issues, which will be dealt with by the Judge (Jesus Christ) at the end of the dispensation — at the Judgment Seat of Christ. Why would God do this? Why would He desire us to hear His words at the end, from the beginning? It is so that we can govern our lives accordingly, which is the primary purpose for any prophecy. We must live in the light of the prophecy we are given, which is why we are admonished not to despise prophecy (I Th. 5:20)!

Do you have any thoughts you would like to write down about this fact?

At any rate, we can be assured that we will, at some point in the future, stand before Christ as our Judge and will have to give an account for all that we have done in our body — whether good or bad (II Cor. 5:10). However, it is comforting to know that Jesus is not *presently* our Judge. He is presently our High Priest sitting at the right hand of the Father, and *as we confess our sins to Him, He is faithful and just to forgive us and to cleanse us from unrighteousness* (1 John 1:9). But, woe to the one who does not presently avail himself to the high-priestly ministry of Christ through confession; woe to the believer who sins in stiff-necked rebellion.

But for those who desire to serve the Lord, the Psalmist wrote a comforting word:

Psalm 135

14 For the LORD will judge His people, And will have compassion on His servants.

Although this is simply a cursory glimpse at the JSOC, what have you learned about the Judgment Seat of Christ?

Day Two — Other Judgments

With the thoughts from our study yesterday in mind, we will only briefly cover succeeding judgments, as our *focus* must be upon the judgment which will affect us as Christians. However, we do need to be aware of the fact that Jesus is the Judge of all people. Therefore, we will cover the other judgments.

The Tribulation:

The tribulation will be a judgment upon the earth-dwellers and the kingdom of the Beast. It will begin sometime after the rapture of the Church with the signing of a peace treaty between Israel and the Antichrist and will last seven years. At the end of the tribulation Man's Day (6,000 years) will be brought to an end and the Day of the Lord (1,000 years) will be ushered in (*cf.* II Pe. 3:8).

(Again, Man's Day (with respect to the Church) will have ended with the resurrection and rapture. The Lord's Day (or the Day of the Lord), with respect to the Church, will begin when Christians are resurrected or raptured to the heavens and find themselves at the

Judgment Seat of Christ. It is at the moment of the rapture that the present dispensation of the Church ends.)

The dispensation previous to the dispensation of the Church has a remaining seven years — the *70th Week of Daniel*, having to do with Daniel's people — which has yet to play out. This seven-year period of time known as the tribulation, completes the previous dispensation, the dispensation of Israel, and brings Man's Day on earth to an end. It also brings the Times of the Gentiles to a close. The word "weeks" in the passage of Daniel refers to a 7-year period of time. Read about this tribulation below:

Daniel 9

24 "Seventy weeks [Seventy seven-year periods] have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. 25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. 27 And he [the Antichrist] will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Some information concerning the last three and a half years of the tribulation had previously been given to Daniel. This information reveals in part what will happen in the last half to the saints (people who became believers during the tribulation), and what happens thereafter.

Daniel 7

25 'And he [the Antichrist] will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. 26 But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. 27 Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.

The description of this horrific judgment is detailed for us in Revelation chapters six through eighteen. This judgment consists of three groups of sevens — seven seals, seven trumpets, and seven bowls — which bring to completion God's judgment upon the Beast and his kingdom.

Write a brief summary of what you have learned about the tribulation:

The Judgment of Israel:

When the tribulation comes to an end and Christ returns to the earth, He resurrects the Old Testament saints and gathers the Jews who remain alive through the end of the tribulation back to their land. Then all of saved Israel will be judged — both Old Testament believing Jews and tribulation Jews — with a view to inclusion into or exclusion from the millennial kingdom on earth. This is spoken of in the following passages:

Ezekiel 18

30 “Therefore I will judge you, O house of Israel, each according to his conduct,” declares the Lord GOD. “Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

Ezekiel 20

34 “And I shall bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; 35 and I shall bring you into the wilderness of the peoples, and there I shall enter into judgment with you face to face. 36 As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. 37 And I shall make you pass under the rod, and I shall bring you into the bond of the covenant; 38 and I shall purge from you the rebels and those who transgress against Me; I shall bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

Ezekiel 37

12 “Therefore prophesy, and say to them, ‘Thus says the Lord GOD, “Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. 13 Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. 14 And I will put My Spirit within you, and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it,” declares the LORD.

Write a brief summary of what you have learned about the judgment of Israel:

The Sheep and Goat Judgment:

After Israel is judged God focuses His attention to all the saved Gentiles left alive upon the earth after the tribulation. Though this judgment is judgment upon the Gentile nations, it is still an individual judgment — Gentiles individually giving an account to Him of their works. As you read this passage, notice that there is a separation that takes place. The faithful are separated from the unfaithful. The sheep are judged first and rewarded; the goats are judged next and punished. This judgment, as were the two previous judgments — the JSOC and the judgment of the Jews — is with a view to inclusion into or exclusion from the millennial kingdom on earth.

Matthew 25

31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats 33 and He will put the sheep on His right, and the goats on the left. 34 Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 ‘For I was hungry, you gave me something to eat...

41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal <166> fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat...

Briefly summarize this judgment:

This marks the last formal judgment prior to the millennial kingdom being set up. The millennial kingdom will last one thousand years. Jesus and His Bride will be seated in the heavenly city on His throne. The earth will be His footstool. In that sense, He will have a dual throne — in the heavens and on the earth. And while this thousand-year period, the Day of the Lord, is the Sabbath Rest for the people of God (Heb. 4:9) it will also be a period wherein Jesus will judge the earth with a rod of iron. No person will get by with anything — sin will be judged immediately. And Jesus, in so doing, will bring order to this earth which will be a period of peace and righteousness, as Jesus will have come as King/Priest after the order of Melchizedek, the king of Salem (peace), the king of righteousness.

It is only at the end of the thousand years, that there will be a judgment of *all the unsaved people* from Adam through the end of the millennium. These are those who died having never put faith in the blood-redemption God had provided for them. Let's read about this judgment.

The Great White Throne Judgment:

Revelation 20

11 And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Write out a brief summary of this judgment:

Well, that's it for today. I hope that you have a better understanding of the judgments which will yet take place. Of course, there are many more verses having to do with these things, but at least this gives you an idea of the subject.

Remember why we spent two days looking at these judgments? It is because James seems to be encourage his readers to live their lives worthy of commendation and reward at the judgment seat rather than shame and loss. We'll see what James says about these things tomorrow.

Day Three — Observations of James Chapter Three

For the past two day we have looked at the judgments of God. We saw that judgment begins with the house of God. That is to say that the Church will be the first to stand before Him. It is because of this that James encourages his readers to continue in faithfulness. Today we will continue observing what he says to these early believers. As you read through James chapter three, remember that —

2 Timothy

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.

With that thought in mind, let's begin observing James chapter three in your Appendix. Read through the James chapter three now, and write out your impressions of the chapter.

Go back through and begin marking the repeated words (and synonyms) or phrases, as you have already done in chapters one and two. If you see any key word from the previous chapters, you will want to mark these as well, adding them to your previous list(s). Also mark any new key words. Remember, the definition of a *key word (or phrase)* is any word (or phrase) that is repeated and that, if deleted from the text, would change the meaning of the text.

After you have marked the key words, begin making your simple lists in the right hand margin.

Now that you have marked all the key words and phrases, and made lists, we will continue observing the text in chapter three. Today we will be looking for and marking all the different *forms of expression*. Remember, *forms of expression* are **comparisons, contrasts, cause and effect statements**, and **summary statements**. Using your *Forms of Expressions* sheet from the appendix, mark the forms of expressions as you have previously.

That's it for the day. You have done a great job. As you do this type of observation, you are laying a foundation through which the Holy Spirit will be able to teach you His insights into this book. Keep up the good work.

Now as you go about your day, ask Him to cause you to meditate upon what you have observed.

Day Four — The Use of the Tongue

James chapter three is a very practical chapter in the Bible. There is not much doctrine or deep spiritual truths here, just some very practical advice given to us from the heart of a pastor. Today we will work through this chapter a section at a time. While you work through this chapter, answering questions and thinking through James' words, be sure to personalize what you read. Ask the Holy Spirit to reveal the areas that you need to work on. Ask Him to protect you from your enemy-accuser, so that you will not be confused, but rather that you would be convicted as necessary by the Holy Spirit and Him alone.

James 3

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

Remembering that James is writing to a scattered Church where the people met in individual houses, he is encouraging them not to take the role of teaching lightly. What reason does he give for not many to become teachers?

How might you see the issue of the judgment seat here?

James 3

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect <5046> man, able to bridle the whole body as well.

In mentioning judgment, what is the first issue James deals with?

What kind of man doesn't stumble in what he says?

perfect <5046>

We have already looked at what James had previously mentioned about the use of the tongue, but you may have missed it:

James 1

13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

...19 This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger;

James 2

12 So speak and so act, as those who are to be judged by the law of liberty. 13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment. 14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?

From these three passages, summarize what James has already said about their speaking.

How do you see judgment connected with speech?

In James chapter three, James gets specific in his admonition to his readers about this area. He draws very clear word-pictures. Read and think through the following passages, noting anything of particular interest. Then we will spend a little time cross referencing passages on the tongue.

James 3

3 Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well. 4 Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires. 5 So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. 7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. 8 But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Neither can salt water produce fresh.

Summarize what James thinks of the tongue. (Really take time to do this. You will learn and remember it better).

Below are printed just a few Scriptures which deal with the tongue. There are many others.

Proverbs 13

3 The one who guards his mouth preserves his life; The one who opens wide his lips comes to ruin.

Proverbs 12

18 There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing.

Proverbs 15

1 A gentle answer turns away wrath, But a harsh word stirs up anger. **2** The tongue of the wise makes knowledge acceptable, But the mouth of fools spouts folly.

Proverbs 18

21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

Proverbs 16

27 A worthless man digs up evil, While his words are as a scorching fire.

Proverbs 26

20 For lack of wood the fire goes out, And where there is no whisperer, contention quiets down. **21** Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife.

Matthew 12

36 “And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment. **37** For by your words you shall be justified, and by your words you shall be condemned.”

In general, what do you think of the tongue?

Specifically, what do you think of *your* tongue?

One last thought before we close for the day. James begins chapter three with a warning that not many should become teachers. He makes a connection between judgment (specifically in what a teacher says) with the idea of fruit-bearing. Glance back at James 3:7-12.

In other word, teachers will bear fruit in what they say — either good fruit or bad fruit, with resulting judgment.

Jesus has some things to say about false teachers at the end of His Sermon on the Mount. Read the passage below, and meditate upon the meaning of it. We will be discussing it in class in more detail.

Matthew 7

13 “Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. **14** For the gate is small, and the way is narrow that leads to life, and few are those who find it.

15 “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. **16** You will know them by their fruits. Grapes are not

gathered from thorn bushes, nor figs from thistles, are they? 17 Even so, every good tree bears good fruit; but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will know them by their fruits.

What is being compared here?

21 Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. 22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 And then I will declare to them, ‘I never knew you; DEPART <672> FROM ME, YOU WHO PRACTICE LAWLESSNESS.’

24 “Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. 25 And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock. 26 And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. 27 And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”

What is being compared here?

depart <672> (Be sure to look up the root word for the word *depart* <5562> also).

These passages are admonitions having to do with the judgment seat, not with eternal salvation issues. It is dealing with life in the coming age, or entering into the kingdom (see v. 21), not the eternal ages.

In this passage, Jesus warns His followers to be careful of prophets (teachers) who come with a *false message concerning fruit-bearing*. **Fruit-bearing is a kingdom issue, not an eternal salvation issue.** We cannot bear fruit having to do with our eternal salvation — eternal salvation is totally based on the finished work Christ, which exists in a finished state to this very day, and into eternity. But *bearing fruit* has to do with *entering into the kingdom* — the coming age. In vv. 22-23, Jesus tells what will be the outcome of those who taught false things having to do with the kingdom. What is the outcome?

And in vv. 24-27, what happens to those who listen to what He says about these things?

Relate these things back to James chapter three. Meditate on the comparisons made here. Then call it a day.

Day Five — Wisdom

Be sure to pray first.

In James chapter three, James moves from saying things about our speech to dealing with wisdom. Let's read it.

James 3

13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. 15 This wisdom is not that which comes down from above, but is earthly, natural, demonic. 16 For where jealousy and selfish ambition exist, there is disorder and every evil thing. 17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. 18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

Describe wisdom which *does not* come down from above:

Describe wisdom which comes from above:

When James wrote this passage (vv. 13-18), he possibly had in mind some things which Jesus spoke to His disciples. Read through these statements that Jesus spoke and see if you notice any similarities in thought:

Matthew 5

- 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven.**
- 4 "Blessed are those who mourn, for they shall be comforted.**
- 5 "Blessed are the gentle, for they shall inherit the earth.**
- 6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**
- 7 "Blessed are the merciful, for they shall receive mercy.**
- 8 "Blessed are the pure in heart, for they shall see God.**
- 9 "Blessed are the peacemakers, for they shall be called sons of God.**
- 10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.**
- 11 "Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.**
- 12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.**

What similarities do you see between what James says in 3:13-18 to what Jesus said to His disciples?

As we close for the week, we want to be sure to look at our text within its context. James had already mentioned something about wisdom in chapter one. I have it printed here.

James 1

4 And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing. 5 But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. 6 But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. 7 For let not that man expect that he will receive anything from the Lord, 8 being a double-minded man, unstable in all his ways.

A perfect man does not lack wisdom. An unstable man does lack wisdom because he is a doubting man and double-minded. He must not expect that the Lord will give him wisdom.

There are many places in Scripture relating wisdom and speech. Here is one of these verses:

Proverbs 17

28 Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is counted prudent.

Do you want wisdom? Ask the Lord to show you whether or not you are double-minded. Ask Him to reveal your doubts. Ask Him whether or not you are enduring in His sight. Tell Him that you want to please Him above all else. Ask Him to give you the type of fear that is the beginning of wisdom. Take courage!

Week's End Summary: