

# Wisdom

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 07 May 2014

Preacher: Don Coleman

[ 0 : 00 ] James is where we are and specifically in chapter 3, we're going to finish up chapter 3 here tonight.

! We looked at the issue of the tongue last time and I hope that since we have that study! you have used your tongue in the tongue.

in the proper way. That is, your speech that is. Use your tongue for a lot of things. But, speech. And so you've been perfect in that.

Anybody want to give a... No, never. And so now, we're going to be discussing wisdom.

Wisdom. You might remember that the chapter opened, chapter 3 opened with a kind of a short little discussion about teachers. And then, I think James used that as kind of an introduction to the use of the tongue.

[ 1 : 11 ] Because, of course, it's important for all believers to use the tongue in a righteous way, the correct way. But, especially for teachers.

And so you can certainly see how the two are connected. And then, when you get to the subject of wisdom, starting in verse 13, that too very clearly harkens back to how the chapter was introduced with the subject of teachers.

And teachers need to use their tongue right. And they need to learn about wisdom and be wise.

Wise in their teaching. And you could even make the case that, really, with both issues, tongue and wisdom, how important it is for a teacher, not just in what the teacher is teaching, but how what the teacher is teaching matches the way the teacher is living.

And so, a teacher needs to use his or her tongue correctly in teaching, but needs to use it correctly in everyday life. So the two need to match.

[ 2 : 20 ] And wisdom as well. How important wisdom is. It's one thing to teach wisely. It's another thing to live wisely. And so, all these subjects, they go together.

Alright, so the subject then, as I have said, in James 3.13 and 18 is wisdom. That's our subject for the rest of this chapter. And so James opens his discussion with a question.

Who is wise and understanding among you? That's a rhetorical question. He's not asking for a show of hands, you know. And I'm not asking that either.

I hope we could all raise our hand and say, you know, best I understand what the Bible teaches about wisdom, I seek to be wise and a wise person.

But it's an introduction to the subject. And so, if you were to raise your hand, then James, the rest of what he says, that is what you're raising your hand to.

[ 3 : 22 ] This is what wisdom is and the kind of wisdom I have. Much has been said and written in the world on the subject of wisdom.

And I just kind of included a few quips and quotes there. Wise little quotes. And I'll read them to you, even though you have them there.

Kind of helpful to read and hear at the same time. A man begins cutting his wisdom teeth the first time he bites off more than he can chew. Now, this is an old quote.

That's why it says man. All right. So, if I were to write it, I'd say a man or woman. Okay. Or maybe this just doesn't apply to women. Women never bite off more than they can chew.

Wow. How about if I just go on before I give myself deep, deep trouble. As a man grows wiser, he talks less and says more. Now, that's just a wise statement.

[ 4 : 18 ] And that, by the way, has already been taught in James. We've covered that subject. Wait. James has covered that subject. Wisdom is the reward you get for a lifetime of listening when you would have preferred to talk.

A very true statement. Though there's more to wisdom than that. Horse sense is good, stable thinking. Well, I heard a few chuckles.

You do get the play on words there? Okay. All right. A little drum roll for that one. To stumble and fall upon one's face is not a lasting disgrace.

But to fall twice in the same spot shows wisdom was not sought. So, I think a more up-to-date saying would be, you know, you've heard this, the definition of insanity as doing the same thing twice and expecting a different result.

Twice or more. Twice or more, yeah, or more. Yeah, somebody needs to get a hold of our government about that.

[ 5 : 38 ] Wisdom knows when to speak its mind and when to mind its speech. Again, kind of a... Well, anyway, wisdom has a lot to say and it knows when not to say it.

And just a few little wise things I thought I'd provide for you and you can give that to someone you know needs. What does the Bible say about wisdom?

Well, it says a lot, but there are maybe some more famous passages. The Old Testament exhorts us to seek after wisdom. In this quote from Proverbs 3, Happy is the man who finds wisdom and the man who gains understanding for her proceeds, her being wisdom, her proceeds are better than the profits of silver and her gain than fine gold.

She's more precious than rubies and all the things you may desire cannot compare with her. Length of days is in her right hand, in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace.

She is a tree of life to those who take hold of her and happy are all who retain her. Wisdom. Now, it's translated her because Sophia.

[ 6 : 56 ] Sophia is the Greek word for wisdom here and it's feminine. It's a feminine noun. So, I don't know if you want to make something out of that, but you can think about it.

Proverbs 4, 7 and 9. Wisdom is the principal thing. Therefore, get it. Get wisdom. If it's the principal thing, get it. And in all your getting, get understanding.

Exalt her and she will promote you. She will bring you honor when you embrace her. She will place on your head an ornament of grace, a crown of glory she will deliver to you.

Well, what about the New Testament? The New Testament exhorts us to ask for wisdom. We've already studied that passage in James. And also to walk with wisdom.

Ask for it and walk with it. James 1, 5. If any of you lacks wisdom, let him ask of God. Need wisdom? Ask him for it. And he gives to all liberally, without reproach.

[ 8 : 03 ] And it will be given to him. But let him ask in faith with no doubting. And of course, it's a biblical axiom for all things that you would ask from God.

Ephesians 5, 15 to 17. See then that you walk circumspectly. Not as fools, but as wise. Redeeming the time.

Circumspectly, by the way, I think some versions use the word carefully. It's really a lot stronger word than that. But just take care how you walk. You don't walk around like a fool, but walk wisely. Live your life wisely, redeeming the time. Because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is. I like that part of the verse, redeeming the time.

You know, don't waste your life. Make everything count. It doesn't mean you can't have a little recreation, a little downtime, and a little bit of fun. God gives us all those things to enjoy.

[ 9 : 09 ] But even those things we should think of as beneficial to us so that we can even better serve the Lord. So everything should fit together.

So we walk carefully, not foolishly. Making good use of all the time that God has given to us. And we don't know how much time that is. Not any of us.

This may be our last day. Maybe my last day. I may not finish this. I started to say lecture. It's not lecture. I may not finish this message or teaching.

Okay? All right. Now, in James 3.13-18 then, we learn that there is more than just one kind of wisdom. This is how James presents the subject.

A comparison. Contrasting two different kinds of wisdom. And there are only two.

[ 10 : 07 ] There's either heavenly wisdom or earthly wisdom. Now, when we say earthly wisdom, by the way, we're not talking about just, you know, common sense.

Wisdom we might, wise things we might know and have in this world. We're talking about a worldly-based kind of wisdom. As a wisdom that follows the outlook of the world, the philosophy of

the world, which is contrary to God and His wisdom.

So, these are the two categories. Heavenly wisdom and earthly wisdom. So, we'll divide this into three parts. What James teaches us on the subject of wisdom.

And, again, what he does is contrast these two types of wisdom. And so, first, we need to understand the source of these two types.

A different source. Entirely different. Hence, the name of them. Heavenly wisdom, earthly wisdom. And we can figure that out ourselves pretty clearly. Earthly wisdom is not from above.

[ 11 : 19 ] Who knew? Who knew that? That's pretty clear, isn't it? This wisdom does not descend from above. This is how James says it very plainly. But it is earthly, sensual, demonic.

So, he lists three things that it is. Not from above. And so, it's from here. From below. And, in fact, the last word makes it even lower.

At least in our conceptualization of it. It is earthly, he says. It's of this world. The kind of wisdom that many have, most have.

Even the kind of wisdom that we sometimes express and use and rely upon, even as believers. It's of this world.

And we all struggle with that. Not any of us are absolutely pure in our wisdom. We want to be. And should be moving toward that.

[ 12 : 21 ] And it's part of our spiritual discipline. But, again, earthly wisdom, not from above. It is earthly. It's of this world. That is, it's according to this world's ever-changing standards.

That's one hallmark of God's wisdom. It doesn't change. Application of it, of course, will change as cultures change.

But it's always the same wisdom. And, but, this world's wisdom is always changing because their standard is changing. What's right, what's wrong.

And how we ought to behave in given circumstances. You know, it's right. It was right, but now it's wrong. Or it was wrong, and now it's right. Or in given circumstances, it's right.

And so it's just ever-changing. And that's the hallmark of earthly wisdom. It's according to this world's goals.

[ 13 : 22 ] So it's not only changing. You know, like the term, it's not as popular as it once was. I think we've used other terms to describe this. But it used to be what we called situational ethics.

You know, your ethic is dependent upon the situation. That's earthly wisdom. And, and, alright, so the standards change.

But the goals, the world's goals. What the world says we ought to be striving for. And desiring. And, and sacrificing for.

Those goals, all of them are temporal. It means they're just passing away. They're here, and then they're gone. And a person, according to worldly wisdom, will strive for the accomplishment of things that are not eternal.

And, and so it's earthly. It's earthly of this world. This wisdom is foolishness to God. And this passage, whoop, got a little ahead of myself.

[ 14 : 28 ] 1 Corinthians 1.20. Where is the wise? Now, there are wise people. It's not that there's nobody wise. But he's, he's, he's, he's, he's focusing on the, the, the domination of worldly wisdom.

Alright, just show me who the wise are. Who are the scribes or scholars? Where's the debater, the sophist of this world? Has not God made foolish the wisdom of this world?

That, that's God's assessment, see. Of worldly wisdom. And, and we, we face it every day. And we, now, we ought to know what God thinks about it.

Then, James uses the word sensual. It's sensual. Or, natural.

Not necessarily in the sense, in the immoral, immorality. You know, not in that sense, necessarily.

[ 15 : 33 ] It's just a word that means the natural. It's natural. As opposed to supernatural. It's natural. As opposed to wisdom that is imparted by God's Word through the Holy Spirit.

So, it's sensual. It appeals to the passions and cravings of the flesh. That flesh is in every one of us. What is the flesh? Well, it's the best way to describe it is, it is the, that unredeemed part of us.

When you were saved, and hopefully everyone in this room has been born again, you were redeemed. Your spirit was redeemed.

And, and you're saved. But, you still have the flesh. That's the unredeemed part of us. And, it's, it's polluted with sin.

[ 16 : 37 ] And, that didn't go away when you were saved. That's why we still struggle with sin. And, and, and we struggle with sin primarily because our flesh, that unredeemed part of us, the part that, that is at enmity with God, that fallen part of us, it has cravings that are not godly, not righteous, not pure.

They're, they are sinful, wicked cravings. You experience that every day. Hopefully, you recognize that. And, and, and you know it when it, when it, when it's present.

And, that's when we take it to the cross. But, there, there are those cravings that, from the unredeemed part of us. Now, one day we'll be free from that as well.

Through the resurrection. When our vile bodies will be made like unto his body, Bible says. And we will, we will be, our flesh will be redeemed as well.

And, then we'll, of course, be in a place where there's not even any potential for sin. Uh, whatsoever. And, all of our cravings and desires that we have battled with, uh, here in, in this life.

[ 17 : 56 ] We'll, we'll all be gone. Praise the Lord for that day. Until then, we still have those struggles. And so, this kind of wisdom, uh, the source of it comes from that.

It's, it's natural. Uh, it's wisdom that appeals to the things that are contrary to God and His Word. It operates according to what feels right. You know. Is it alright for a believer to do what, what feels right?

The answer is yes. Yes. If, if you're walking with the Lord and, uh, God, God does operate through our feelings as well. Uh, if you're walking with the Lord and, uh, those feelings are not contrary to His Word, uh, then, then yeah.

Uh, it's kind of a sanctified, uh, feeling. But, uh, worldly wisdom just, uh, that, that's the way it operates. It's, uh, whatever feels good. Do it.

Uh, must be right. Feels good to me. Now, it may not feel good to you, but it does to me. So, it's right for me. It may not be right for you. See, that's just, uh, the world's wisdom. But it's contrary, then, obviously based upon these two things, contrary to, to the spiritual.

[ 19 : 06 ] Uh, that is the prompting and leadership of the Holy Spirit in your life. And, therefore, it's contrary to Scripture. It's, uh, it's, uh, to the scriptural.

All right. And then it is demonic. It is demonic. And, uh, you're thinking, whoa. Uh, that means, uh, those who operate according to worldly wisdom are demon-possessed?

And what about me? Well, let's think about this. It's demonic in this sense. The same, it's the same wisdom that was possessed, that is possessed by the devil and his angels.

That is, his demons. Same way they operate. And that makes sense, doesn't it? That's the way he wants us to operate. So, it's demonic in that sense.

That's how the devil operates and thinks. It's a wisdom that is inspired and influenced by the devil. All right. So, it, it, it not only is like him, uh, and the way he thinks and operates, but it is the way he wants you to think.

[ 20 : 14 ] The way he wants you to operate, uh, uh, in, in this life. Um, so, and he tempts you in that area. Um, Ephesians 2.1.

And you, he made alive, who were, speaking of every born-again believer, you were, once were, dead in trespasses and sins. Talking about your, uh, your unredeemed, unregenerate life before salvation.

In which you once walked according to the course of this world. According to the prince of the power of the air, the spirit who now works in the sons of disobedience.

That's who we once were. So, you see, this is what I think he means by, it's demonic. Demonic. This worldly, earthly wisdom is demonic in that sense.

That, that's how the devil operates. He possesses that kind of knowledge. And it's a wisdom he wants you to walk by. And all of us, once, we, once we did.

[ 21 : 15 ] Um, prior to our salvation. And, uh, because of our flesh, we continue to struggle with that and lapse back into worldly wisdom.

Not that we have to, but we do. Alright, so, the contrast then, heavenly wisdom. It's from above. Heavenly wisdom is from above. But, the wisdom that is from above.

Now, he's going to talk about the wisdom that is from above. And so, the implication, of course, is it comes from God. So, earthly wisdom is the way the devil thinks and the way he wants you to operate.

It's not that he, you know, that it originated with him necessarily. But, uh, but heavenly wisdom is from God. It's from him. James 1.17.

We studied this one, uh, way back when. And every good gift and every perfect gift is from above and comes down from the Father of lights with whom there is no variation or shadow of turning.

[ 22 : 15 ] So, we know then every good thing. Wisdom is one of those good things. In fact, uh, when we read that in Proverbs, this is the principal thing.

Uh, wisdom. Uh, and so, if that's what it is, that it has, had to have come from God because all good and perfect gifts come from God. It comes through prayer.

Now, he's not mentioning these things in this particular passage in, uh, uh, chapter 3 because he's already dealt with this. Dealt with it back in chapter 1, chapter 1, verse 5.

If any of you lacks wisdom, let him ask God. Ask of God who gives it liberally without reproach. And we quoted that one a while ago. So, um, comes from God. Comes through prayer.

Second main category or point. A contrast in their substance. All right, we've talked about, we've talked about here the source of these two types of wisdom, earthly and heavenly.

[ 23 : 19 ] What about the substance of each one of these? There's quite a bit to say about that, as a matter of fact. Not so much describing it, but naming some of the main elements of each of these wisdoms.

Earthly wisdom, but if you have bitter envy and self-seeking in your hearts, for where envy and self-seeking exist, confusion and every evil thing is there.

So there's a brief, part of two verses, albeit separated, but they go together, the substance of earthly wisdom.

All right, so earthly wisdom is full of bitter envy. Bitter envy. Bitter envy. Um, that just comes right out of the verse. Which is a wisdom that cannot bear seeing others succeed or prosper or even to excel in knowledge.

We've become resentful when others are better than we are. Do better. Excel. Wiser than we are. Ever, ever feel that kind of twinge in your, in your hearts?

[ 24 : 36 ] Some thinking. Now you say, well, only for certain people. Well, okay. Yeah, situation.

Depends on the person. All right. Earthly wisdom is self-seeking. That is, it's, I think some versions have full of selfish ambition.

Which is a desire then to degrade others to promote self. Okay. And you thought that James was just talking about wisdom in regard to decisions you need to make and life decisions, so forth.

It applies to that. But everyday wisdom, really speaking about how we live our lives in relation to God and others around us. And he's choosing to focus on one of the key elements of this type of wisdom.

That is, it's always self-seeking, self-promoting. It's selfish. And so, we degrade or demean or try to bring down others, even if we just do so in our own minds.

[ 25 : 53 ] You don't have to do this overtly. You can just be thinking about old so-and-so over there, and in your mind you tear them down because it makes you feel better.

It makes you have a sense that you are better. And this is the kind of earthly wisdom that James is talking about here. And it also, and of course, again, he's speaking to believers, alright?

So, he is then speaking to the church. And this, I think also, the application is to how it manifests itself within the body of Christ.

And so, this kind of wisdom, because it's self-seeking, is more than willing to create divisions among people.

Even divisions within the body, the body of Christ. And cause schisms and fractures in the unity and fellowship.

[ 26 : 57 ] Why? In order to place yourself above others. To promote self. I tell you, I have run into that so many times in my ministry. I really haven't.

I'm thinking of a couple. Not in this church, in some past churches. I'm not going to tell you the story. Because it will probably get back to him. No.

It's just amazing. And I guess maybe, you know, it's usually the pastor or other leaders in the church that have kind of an overview perspective of things that see this maybe more than maybe a general membership.

But to see a person working in a certain way in the church to cause division. And they do it in a kind of devilish way.

It's diabolical. They really want to elevate themselves to be someone important. Someone who's very wise. Someone who's, you know, full of knowledge and ought to listen to me.

[ 28 : 06 ] Or even attempting to gain a following within the body of Christ. Not because they really care all that much about a certain issue.

But they care very much about promoting self. And having them seem, you know, better than they really are. Earthly wisdom has an almost insatiable craving for, and then these four words, power, position, privilege, and prestige.

All beginning with the letter P. Because, you know, well. Alright. It was this type of wisdom that promoted Satan and his angels to rebel against God.

You read about that in Isaiah 14. I mean, Satan, rise above to the throne of God. Throne of the Most High.

And, of course, God says you could be lower than the low. But that's the kind of wisdom. That's why I said a while ago why James says it's demonic. Because this is the way Satan operates.

[ 29 : 15 ] And that's what was going on when he rebelled against God. And so, since he wants us to operate and tempts us to operate in the same way, that, and this is a good example in Matthew 18, prompted the disciples to argue over who would be the greatest in the kingdom of God.

The same kind of wisdom. Self-seeking. Heavenly wisdom. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

So, he lists just a whole bunch of things there about what heavenly wisdom is, the substance of it. All right, so let's take each of these. Heavenly wisdom is pure.

It's pure. That is meaning without any dilution. No mixture. It's pure. It wants the right things. It desires God's honor. It desires a relationship with people that honors God and furthers His purpose.

[ 30 : 27 ] And there are just some examples. It's pure without any self-centeredness, self-aggrandizement, without any desire to cause confusion or division or anything like that.

It's pure. It has no bent toward evil. It's pure. It's free from the taint of those things found in worldly wisdom. Now, this would be a good kind of self-examination that we ought to make concerning our own wisdom, the way we're thinking, the way we operate, things we desire, how we make decisions, and so forth.

And we ought to examine ourselves. Is there any mixture of self-centeredness in any of this? And then I would tell you that when you ask that question, you'll discover there always is.

Always is. And that is something we make a matter of prayer and repentance. God forgive me for self-seeking in this thing.

So it's good. Is my wisdom, is it tainted in any way with those things that are indicative of a worldly wisdom? And I think we'll discover there always is.

[ 31 : 43 ] And that's why, you know, we come humbly before God's throne of grace. And we ask Him to forgive us and ask Him to purge us of those things that are self-centered.

Those things that are tainted by worldly wisdom. Heavenly wisdom is peaceable. Peace-loving. Meaning, it's not contentious.

Not always desiring to cause strife. Always seeking, then, a right relationship with God. That's a good, sure sign of a godly, heavenly wisdom approach in life.

That I'm always seeking. And the things I do and the decisions I'm making, the things I'm thinking and so forth.

I desire it to be a benefit to, to be productive toward my relationship with God and with man.

[ 32 : 57 ] With everyone around me. Now, I add this to it because it belongs there without compromising the truth of God's Word. It doesn't mean that you have to compromise God's Word in order to seek a right relationship with man.

You know, we don't have to broaden the tent. We still hold those truths. Romans 12.18 is, I think, a good lesson for us.

If it is possible, if at all possible, sometimes it's not. As much as depends on you, live peaceably with all men.

That doesn't mean you have to compromise truth. But you don't have to beat people over the head with it either. And be ugly about it.

And really, you can, as one of my favorite preachers of years ago, who's now with the Lord. And it's not Adrian Rogers, somebody else. Del Phezenfeld is his name.

[ 34 : 03 ] But he said, you know, you can have, as a believer, you can have the right position. But the wrong disposition. And godly wisdom would have the right position, of course.

Because we're not going to be contrary to God's Word. We're not going to compromise that. But we can have and should have the right disposition. Maybe that's the idea here, Ephesians 4.15.

But speaking the truth in love. Growing up in all things into Him who is head. Which, of course, is Christ.

Speaking the truth in love. You're still seeking a right relationship with your fellow man or others. But you're not compromising the truth.

Wisdom, heavenly wisdom, would love in this way. Heavenly wisdom is gentle. James says, meaning it's kind.

[ 35 : 05 ] Consider it. Even when standing for the truth. I don't think there's ever a time that we need to be ugly and belligerent.

I get a little concerned about some of our talk radio hosts who kind of take these call-in things. I'm not going to mention names. Call-in questions. And sometimes they're just downright hateful. Demeaning. You don't have to do that. It doesn't help your position. You can speak the truth in love. And so you say, here it is. And I pray you will receive it.

Not harsh even when dealing with disagreeable. We have to do that sometimes. 2 Timothy 2.24  
Servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility, correcting those who are in opposition.

Alright, so now think about what Paul is saying there to young Timothy. Gentle to all. Gentle to all. And in a sense, he's saying that way you'll be able to teach them.

[ 36 : 15 ] If you're not gentle, not compromising truth, but not gentle in your approach, then you're probably not going to have an opportunity to teach. So able to teach, patient, patient, in humility, correcting those who are in opposition.

Heavenly wisdom is willing to yield. Compliant. Compliant. That's not really a very good word. I forget now what, I've forgotten what translation used, compliant.

Compliant almost sounds conciliatory. Can't always be conciliatory. But we can be willing to yield on some issues that are not of a biblical nature.

So we yield toward man that is accommodating another's lack of wisdom without being patronizing. Have you ever been in a conversation with someone who you know is just very immature in his or her faith, and you just want to let them have the whole wad of theology?

You know? Well, they're not ready to receive that. And it's not so much that they have a wrong position, it's that they have some openings, some space in their knowledge.

[ 37 : 44 ] And wisdom then knows what to say and what not to say at that point. And so there are some times when you would just want to yield and say, okay, we'll save this for another time.

And, you know, and you don't have to say that, you know. That's demeaning in itself. Say, well, when you get smarter, then we'll talk about this.

I'm not saying that, but you just smile and say, okay, we'll talk again. Whatever. But you kind of yield. You don't have to stand and fight your position to the nth degree every time and with everyone.

You know what I'm saying? All right, so. And toward God, willing always to be corrected. So, willing to yield. Wisdom's willingness to yield applies not only to man, but it certainly applies every time with God.

And that is we are always, always willing to take His correction. And sometimes He has to hit us over the head to correct us.

[ 38 : 52 ] Heavenly wisdom is full of mercy. Meaning it's quick to forgive, even to overlook the ignorance and lack of wisdom of others. You know, you just consider where they're coming from.

And you don't have to be offended by someone's reaction to you or actions toward you if you consider where they are.

And, you know, and so you have mercy. Have mercy on them. You know, someday they'll learn. But, also wisely acknowledging, I mean, these two things are coming together here.

You not only are quick to forgive, quick to overlook, sometimes ignorance, lack of wisdom on the part of others, but at the same time always acknowledging, you, I am always, constantly, in need of

mercy from God and from others.

Because not any of us have arrived yet. And so we need mercy. We need to give mercy. This is heavenly wisdom.

[ 40 : 09 ] Heavenly wisdom is full of good fruits. Meaning to show, like he says in verse 13, to show by good conduct that your works are done in the meekness of wisdom.

So, wisdom has conduct. It's full of good conduct. It's not just simply wise thoughts. You know, have you ever known someone who just really knows how to put things in a very wise way, you know. And you ask a question, they just seem to know the answer. And they can just articulate the truth from God's Word. But then, they don't have any demonstration of any of that in their own life. Heavenly wisdom is full of good works. Some other passages that we have seen in James, being doers of the Word, not hearers only, understanding that faith without works is dead. All those things bring, both all those verses bring together the two very important things that must always be connected. And that is what we know and what we do. What we believe and what we say and what we do.

[ 41 : 26 ] And all those come together. So, good fruits. Heavenly wisdom is without partiality. And James already dealt with this subject too. He doesn't rehash all of that.

But that just simply means that your wisdom does not waver, does not change. You don't apply it differently depending upon who you're relating to.

You know, it's the same. You treat everybody the same. Wisdom is not inconsistent based upon judging the worth of a person. All right, so your wisdom is the same.

You don't show partiality toward anyone. Heavenly wisdom is without hypocrisy. Meaning you're not putting on a show or act of wisdom to somehow gain the pleasure of others.

You know what I'm talking about? Kind of a show off. I want people to think I'm wise.

[ 42 : 36 ] So I like to speak and say wise things. And when I'm in a group and there's a conversation going a certain way and I want to interject some wise thought.

You know, not because... And it may be a very true thing. But heavenly wisdom doesn't do that with this motivation to have people think of me as wise or smart or full of biblical knowledge and so forth. Adrian Rogers, one of his... I've heard him say this I don't know how many times. If you please God, it doesn't matter who else you displease. And if you displease God, it doesn't matter who else you please.

So... All right. Third, a contrast in their success. Their success, that is, each type of wisdom succeeds in accomplishing some very profound results.

Each type does. Each type has results. Each type of wisdom. How about earthly wisdom? Well, for where envy and self-seeking exist, that's the substance of earthly wisdom, remember.

[ 44 : 02 ] Confusion, every evil thing are there. So, every... Earthly wisdom succeeds in bringing confusion. Yet God is never the author of confusion.

So, who is? It has to be Satan. Earthly wisdom succeeds in producing every evil thing. So, those are two things that earthly wisdom is highly successful at.

causing confusion. Not only within your own heart and life, because you're operating according to earthly wisdom, and so things don't always work...

They rarely work out right. And you may be going along and thinking everything seems to be fine, going my way, and then a huge bump in the road, and that kind of wisdom doesn't know how to handle that.

And so there's confusion there. And then, it also is... produces... has as its fruit every sort of evil thing.

[ 45 : 10 ] Because nothing good can grow through earthly wisdom. Heavenly wisdom. Now, the fruit of righteousness is sown in peace by those who make peace.

So, here's a word about the success of earthly wisdom. Heavenly wisdom... I mean, heavenly wisdom, not earthly wisdom. Heavenly wisdom succeeds in bearing the fruit of righteousness.

Which is, by the way, the exact opposite of every evil thing.

the fruit of righteousness. The fruit of what is right before God. The fruit of your life.

What you're producing. What you're doing. The decisions you're making. The accomplishment God is leading you toward and allowing you to enjoy.

All those things are right before God. The fruit of righteousness. Heavenly wisdom succeeds in producing peace. Which is the exact opposite of confusion and disorder.

[ 46 : 22 ] He said confusion with earthly wisdom. Peace is the opposite of that. That's what heavenly wisdom succeeds in producing in the life. Peace. Peace. Thank you.