

TWO KINDS OF WISDOM

DEVOTIONAL READING: Psalm 32:1–11

BACKGROUND SCRIPTURE: James 3:13–18; 5:7–

12

JAMES 3:13–18

¹³Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom. ¹⁴But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. ¹⁵Such “wisdom” does not come down from heaven but is earthly, unspiritual, demonic. ¹⁶For where you have envy and selfish ambition, there you find disorder and every evil practice.

¹⁷But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. ¹⁸Peacemakers who sow in peace reap a harvest of righteousness.

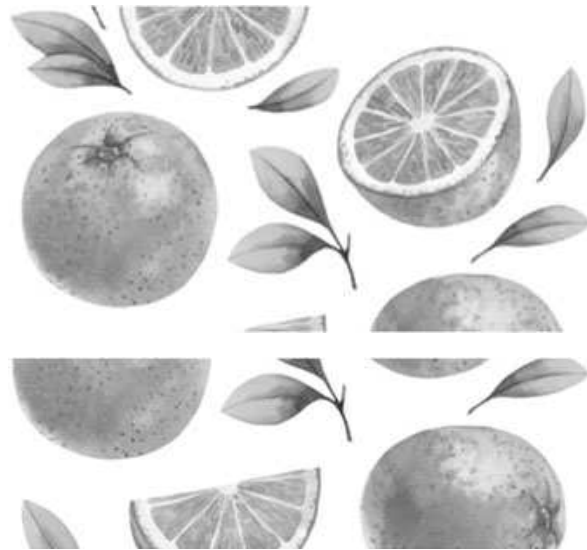


Photo: achtung _ ein / iStock / Thinkstock

JAMES 5:7–12

⁷Be patient, then, brothers and sisters, until the Lord’s coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains. ⁸You too, be patient and stand firm, because the Lord’s coming is near. ⁹Don’t grumble against one another, brothers and sisters, or you will be judged. The Judge is standing at the door!

¹⁰Brothers and sisters, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. ¹¹As you know, we count as blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

¹² Above all, my brothers and sisters, do not swear—not by heaven or by earth or by anything else. All you need to say is a simple “Yes” or “No.” Otherwise you will be condemned.

KEY VERSE

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
—James 3:17

p 442 MANY FACES OF WISDOM

Unit 3: Faith and Wisdom in James

LESSONS 9–13

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. State the answer to the question posed in James 3:13a.
2. Contrast the sources, characteristics, and results of the two kinds of wisdom.
3. Create a plan for improvement regarding the one behavior of James 3:17 that he or she lacks most.

LESSON OUTLINE

Introduction

Nickelson, R. L., Kenney, J. A., Williams, M. K., & Gerke, J. (Eds.). (2019). *The NIV Standard Lesson Commentary, 2019–2020* (Vol. 26). Colorado Springs, CO: Standard Publishing.
Exported from Logos Bible Software, 2:20 PM May 30, 2020.

A. How to Suffer

B. Lesson Context

I. In Education (JAMES 3:13–18)

A. Good Teachers (v. 13)

What Ministers Must Know

B. Earthly Wisdom (vv. 14–16)

C. Heavenly Wisdom (vv. 17, 18)

A Peaceful Approach

II. In Persecution (JAMES 5:7–12)

A. Be Patient (vv. 7–11)

B. Do Not Swear (v. 12)

Conclusion

A. From Above

B. Prayer

C. Thought to Remember

p 443 HOW TO SAY IT

Corinthians	Ko-rin-thee-unz (<i>th</i> as in <i>thin</i>).
Deuteronomy	Due-ter-ahn-uh-me.
Galatians	Guh-lay-shunz.
Philemon	Fih-lee-mun or Fye-lee-mun.
Philippians	Fih-lip-ee-unz.
Titus	Ty-tus.

p 442 Introduction

A. How to Suffer

It has been said that all of life is suffering. This idea is not all that shocking, of course. It has been articulated in many contexts around the world. As Christians,

we understand that the suffering we experience is a result of sin in general.

Some try to downplay the reality of suffering. But suffering—especially in the form of persecution—is part of the Christian life. In James’s day, the limited scope of Christianity shaped the types of persecution. Today, when Christianity is a global faith, persecution differs from culture to culture. In certain African nations, Muslim populations have severely persecuted Christian neighbors. In other locations, official government policy hinders Christian meetings and the formation of churches.

In the West, the matter is not quite so clear-cut. What constitutes persecution? While we are not being thrown to the lions in the Roman Colosseum or burned at the stake, subtle forms of persecution do indeed exist. These include social ostracism, which is part of the life experience of many Christians. How should we handle this kind of persecution when we encounter it?

B. Lesson Context

At the beginning of our studies in James, we noted a few themes that run throughout the letter. These themes unite the disparate topics that James addresses. Wisdom is one such theme. Recall, for example, that at the outset of his letter James encouraged his readers to have

perseverance in the midst of temptations or trials ([James 1:2–4](#); lesson 9). This they could do by actively seeking God’s wisdom ([1:5](#)). In today’s text, James addresses two very different situations, both of which demand wisdom on the part of believers.

I. In Education ([JAMES 3:13–18](#))

[James 3:1–12](#), last week’s lesson, introduced an address to teachers and potential teachers among first-century churches specifically. Even so, we ^p₄₄₃ proposed extended application to all Christians. We wonder, however, if the remainder of [James 3](#) is also addressed specifically to teachers and potential teachers since James does not use the words *teachers* in these six verses. Ultimately, though, such a question is only hypothetical; it’s impossible to imagine these verses applying only to teachers and not to anyone else!

A. Good Teachers (v. 13)

13. Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.

By speaking of the one *who is wise and understanding*, James likely continues to have the teachers in mind. He introduces

the issue in a confrontational way: “So you think you’re wise and understanding?” he seems to ask. “Then prove it by living a *good life*.” The word in the original language refers to one’s entire way of life or lifestyle. This word occurs in a dozen other New Testament passages.

The teacher’s pattern of life must manifest good *deeds*; a teacher must put into practice personally what is taught. We see this idea of matching talk with way of life repeatedly in the New Testament: the truth of Christian teaching is verified by the way of life of those who teach it.

The apostle Peter seems equally concerned with the relationship between good deeds and one’s lifestyle (1 Peter 2:12). A teacher’s understanding—or claims of having understanding—must be backed up with evidence (see James 2:18; lesson 11). There is a word for those who say one thing but do another. That word is *hypocrite*.

The word translated *humility* carries much overlap in meaning with the word *gentleness*. Paul connects the two Greek words that way in 2 Corinthians 10:1 and Titus 3:2 (there translated “considerate” and “gentle”).

What Do You Think?

Which will you focus on more this week: gaining wisdom that gentleness may result, or the other way

around? Why?

Digging Deeper

What lessons can you take from the examples of others in this regard?

WHAT MINISTERS MUST KNOW

In the confidence of youth, many preachers and teachers who are fresh out of Bible college or seminary are tempted to trust in their recently acquired knowledge. That was true of me when I first entered ministry. It took some difficult relationships with critical church members to convince me that knowing all the right answers to doctrinal questions wasn’t the sole qualification for having a blessed ministry.

Yet God blessed me with one or more wise elders in every one of those churches. Their years of life had taught them some things about ministry that I had not learned in the classroom. I had knowledge that they didn’t have; but they had wisdom that I didn’t have.

James doesn’t make wisdom and knowledge mutually exclusive. The good teacher will have both! Do you?

—C. R. B.

B. Earthly Wisdom (vv. 14-16)

14. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.

not boast about it or deny the truth.

Envy translates a word that can also be rendered “zeal,” as it is in [John 2:17](#)—that’s zeal in a good sense. The lesson verse before us portrays zeal in a bad sense, as an attitude that crosses over into inappropriate jealousy ([Romans 13:13](#); etc.). That such envy is *bitter* suggests that it manifests itself in anger and harsh speaking.

It is conceivable in this context that teachers might harbor envy of each other’s gifts. This would result in strife, as it had in Corinth (compare [p 444 1 Corinthians 1:10–13; 11:18](#)). If this is the case, there is no reason for any of James’s readers to *boast about* their understanding or their (so-called) wisdom. Such behavior will seem from the outside to prove that their teaching is a lie. Thus it brings disrepute to *the truth* of the gospel they proclaim.

15. Such “wisdom” does not come down from heaven but is earthly, unspiritual, demonic.

James has articulated the standard: lives must match words. But the reality is that at least some among James’s readership do not meet this standard. They adhere to their own *wisdom*, a wisdom that *does not come down from heaven*, meaning that it is not from God (contrast [James 1:17](#)). All one has to do is consider its fruits in [3:14](#) to see this! We might say

that *earthly* wisdom is “worldly.” The idea is the same: it does not originate from God.

Unspiritual is the very opposite of spiritual (see also [Jude 19](#))—devoid of the Spirit of God. The condemnation *demonic* reinforces the identity of its source (compare [1 Timothy 4:1](#)).

What Do You Think?

How should we handle wisdom principles that seem to be at odds with one another? (Example: [Proverbs 26:4](#) in contrast to [26:5](#)?)

Digging Deeper

How should your reaction differ, if at all, when someone quotes folk wisdom as advice? (Example: *Look before you leap* versus *He who hesitates is lost*.)

16. For where you have envy and selfish ambition, there you find disorder and every evil practice.

All of this should be no surprise: worldly wisdom leads to bad outcomes. In this case, it leads to *disorder and every evil practice* (compare [Galatians 5:19–21](#)). The communal impact of this “wisdom” is damaging in the extreme. It threatens the very integrity of the churches.

C. Heavenly Wisdom (vv. 17, 18)

17. But the wisdom that comes from heaven is first of all pure; then peace-

loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

There is a better choice! The adjectives that James applies to *the wisdom that comes from heaven*, from God, call to mind Paul's list of the fruit of the Spirit ([Galatians 5:22, 23](#)). Most of these terms are clear because they are used in a manner that is consistent with the other writers of the New Testament.

Submissive means something like "willing to yield" or "open to reason." To be *impartial* goes hand in hand with having sincerity (compare [James 1:22, 26; 2:1-4, 9](#)).

A PEACEFUL APPROACH

As my late wife, Pat, declined in health, we bought a "lift chair" for her. It both reclined and boosted her into a semi-standing position. Within a week the chair quit working. I called the furniture store to demand an immediate repair. I was told that a repairman would be out in a week. At my insistence, he came the next day. But the defective part would take weeks to arrive. I then demanded a new chair. My insistence was met with refusal.

But soon Judy arrived. I expressed my frustration, and she volunteered to help. I listened as she sweetly explained the situation. Within a few minutes, Judy

received the promise that a new chair would be delivered the next day.

Judy's approach to the problem was a perfect example of wisdom. Her gentleness contrasted with my brashness; her peaceful approach countered my anger. Judy showed me how to practice what James said. Are you a Judy, or do you *need* a Judy?

—C. R. B.

18. Peacemakers who sow in peace reap a harvest of righteousness.

The desired goal of one who seeks true wisdom is peace. Heretofore, the teachers may have been fostering (or at least haven't tried to stop) conflicts among themselves ([James 4:1](#)). Those who are *peacemakers*, however, are said to sow *in peace* (compare [Matthew 5:9; Romans 14:19](#)). A *harvest of righteousness* can be both what is sown and what is harvested as a cycle of peace begins. Righteousness p 445 is inclusive of one's words and one's works (compare [Philippians 1:11](#)).

What Do You Think?

What will you commit to doing this week to promote the healing of a divide, either between you and someone else or as a mediator for two warring parties?

Digging Deeper

Under what circumstances should you enlist the aid of someone in your

healing effort versus trying to go it alone? Why?

II. In Persecution (JAMES 5:7-12)

In order best to understand James's directives in 5:7-12, next, we have to understand that these are in response to the first six verses of the chapter. A strong argument can be made that 5:1-6 is spoken against landlords who are unbelievers. We notice that they are not called to repent but to "weep and wail" in light of the coming judgment (James 5:1; contrast 4:7-10).

Such landowners come from the handful of rich outsiders who make life miserable for many of their tenant farmers and/or day laborers. It is unlikely that such landlords ever hear or read these words themselves. Instead, the accusations are written for the benefit of impoverished Christians of Jewish background to whom the letter as a whole is addressed (note the 14 uses of the phrase "brothers and sisters"; James 1:2, 16, 19; 2:1; etc.).

A. Be Patient (vv. 7-11)

7. Be patient, then brothers and sisters, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop, patiently wait-

ing for the autumn and spring rains.

James is writing to a group of believers who have cause to be angry and despondent. The phrase *brothers and sisters* indicates that James's words are not intended for the rich landlord unbelievers of James 5:1-6 (see above), but for Christians who suffer at their hands.

James points the oppressed believers to *the Lord's coming* as the ultimate solution. This might seem like a cop-out to some modern readers who are used to enacting change through the democratic process. But we have to remember that the world of the first century AD has no such process. Appeal for change might be made to the consciences of those who have the power to make a change (see Philemon 8-17). But hope for change ultimately resides in taking the long view, which looks to the return of Christ.



Visual for Lesson 13. While discussing 3:17, ask the class to prayerfully consider their answer to the question on this visual for one minute or less.

The patience this requires is illustrated by an analogy of a *farmer*. To await Jesus' return requires *patiently waiting* on the part of believers (compare [Galatians 6:9](#)). Just as the farmer waits patiently for his crop, the poor, oppressed believers are to wait patiently for the coming of God's judgment. Because God can be trusted to send a harvest in its time ([Deuteronomy 11:14](#); [Jeremiah 5:24](#); [Joel 2:23](#)), Jesus can also be trusted to return as he has promised.

The seasons of rain mentioned may not be similar to our experience. In Israel it is quite rare for rain to fall between May 1 and October 15. Thus *the autumn and spring rains* refers to rain that comes during the rest of the year (compare [Song of Songs 2:11](#)). Since James's addressees are "scattered among the nations" ([James 1:1](#)), their experience will differ by location. But they probably know of the crop and weather cycles of the land of Israel, at least from what Scripture tells them about it.

p 446 8. You too, be patient and stand firm, because the Lord's coming is near.

Just like the farmer of verse 7, James's audience is to be *patient*. This no less applies to us today. The counsel to *stand firm*, or be strengthened, speaks to one's inner resolve. Christians must be resolute and courageous in earthly circum-

stances while awaiting *the Lord's coming*. Such resolve will involve rejecting the negative views of skeptics ([2 Peter 3:3-15](#); etc.).

What Do You Think?

Without giving directive advice, how would you counsel someone who comes to you admitting a problem with impatience?

Digging Deeper

How would your approach differ for someone who obviously displays impatience, but seems unaware of the problem?

9a. Don't grumble against one another, brothers and sisters, or you will be judged.

Why would James's addressees be holding grudges *against one another*? Based on what James has said about their oppressors, we could certainly understand how many in James's audience might be tempted to hold grudges against those who have mistreated them. But that is not what James deals with in this verse.

One possibility is that those to whom James writes are taking out their frustrations with their rich oppressors on each another. Perhaps they disagree about how to handle the situation. Perhaps their oppressive situations are unequal, resulting in covetousness of a fellow

believer's assets or circumstances. Regardless, they are in danger of being *judged* unless they stop holding grudges (compare [James 4:11, 12](#)). It would be tragic indeed if the judgment that God has prepared for their oppressors also comes on some of them because of failure in this regard.

9b. The Judge is standing at the door!

This warning implies the imminent return of the Lord (see on [James 5:8](#), above). That he is *standing at the door* can mean “expected very soon” or “can happen at any time.” Either understanding is cause for repentance! Sin must be put aside immediately. When Christians harbor bitterness toward one another, they lose their witness.

10. Brothers and sisters, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.

Because of the strong opposition they faced, *the prophets* are examples to James's readers (and to all future generations of believers) *of patience in the face of suffering*. They endured so much ([Matthew 5:12](#)). As [Hebrews 11:33, 37, 38](#) says, these were men

who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions.... They were put

to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—he world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

The prophets are thus examples to all Christians of all eras in their faith-based manner of life. They did not merely speak the words of God; rather, they lived out their faith and trusted in him by action.

But above all, the prophets were patient. The nations of Israel and Judah heard the words of the prophets and ignored them. We know that this was frustrating for the men who were called to prophetic ministry. It required a great deal of patience for them to keep preaching God's message of repentance to people who would not listen and would not obey—to their own destruction.

What Do You Think?

Which of the prophets best serves as an example for you to emulate personally with regard to patience? Why?

Digging Deeper

Which kind of earthly suffering seems to vex Christians the most? Why do you say that?

11a. As you know, we count as

blessed those who have persevered.

This phrase speaks of the prophets as those *who have persevered*. The language is reminiscent of the blessing found in the Sermon on the Mount at [Matthew 5:11, 12](#):

p 447 Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

11b. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

This leads James to another example of *perseverance* and patience: that of *Job* (see [Job 1:20–22; 2:10](#)). *What the Lord finally brought about* refers to the Lord's purpose in allowing Job to suffer as he did (compare [Hebrews 10:36](#)).

Consider the outcomes of *Job's* suffering (see [Job 42:10, 12–17](#)). Those outcomes cause us to see the grace of the Lord, that he is *full of ... mercy* (see [Exodus 34:6; Numbers 14:18; Psalm 103:8](#)).

B. Do Not Swear (v. 12)

12. Above all, my brothers and sisters, do not swear—not by heaven or by earth or by anything else. All you need to say is a simple “Yes” or “No.”

Otherwise you will be condemned.

Jesus appears by name only twice in this letter ([James 1:1; 2:1](#)). Even so, James regularly alludes to his teachings, particularly as recorded in Matthew and Luke, and frequently from the Sermon on the Mount. The verse before us offers the clearest connection in that regard, which features a direct quotation from [Matthew 5:34–37](#). Elsewhere the teachings of Jesus bubble just below the surface of James's discussions of wealth and poverty, suffering, wisdom, the control of the tongue, and much more.

The verse at hand caps off this section of James' letter. The phrase *above all* implies that the swearing of oaths is the most egregious sin that the original readers are engaged in. Some commentators argue that oath-swearing is the most serious because a broken oath directly involves God in a lie. We can envision situations in which poor Christians are tempted to swear oaths in order to obtain credit for food, all the while knowing they might not be able to pay the bill when it is due. In other words, the swearing of an oath involves them in behavior that does not glorify God—quite the opposite! We note the negative outcomes of oaths in [Matthew 14:6–12; 23:16–22](#); and elsewhere.

Conclusion

A. From Above

Today's lesson brings two disparate passages together under one unifying theme: the supremacy of the wisdom from above, and the need for it in a variety of situations. Teachers, then as now, can wreak great spiritual damage through the spoken word among those they teach. Ordinary believers, suffering greatly under economic oppression, negate the gospel and its power by harboring bitterness against fellow Christians. Both circumstances damage Christian witness to others.

The solution is for Christians to seek "the wisdom that comes from heaven" (James 3:17). When armed with it, we can put suffering into a larger perspective and be empowered with perseverance to endure until Jesus returns.

We all face challenges over the course of our lives. The real question is how we will react when those times come. Will we pause to seek wisdom from above? Or will we rely on earthly wisdom in our response?

The need for wisdom from above and perseverance go hand in hand as our discipline and resolve are tested. All this has a very real bearing on our spiritual well-being in this life; continual rejection of God's wisdom has eternal implications. As we heed James's call to seek wisdom from above, we will experience a harvest

of righteousness.

Guaranteed.

B. Prayer

Heavenly Father, by the power of your Holy Spirit this day, help us to focus our hearts and minds on the wisdom that is from above—your wisdom. We ask this in the name of the wisest person who ever lived: Jesus. Amen.

C. Thought to Remember

Choose God's wisdom.

p 448 INVOLVEMENT LEARNING

Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Acrostic. Write the word *WISDOM* vertically down the center of the board. After you remind learners that wisdom has been the theme in the past several studies, ask, "What are some single-word descriptions of wisdom that have one of that word's letters in common?" As learners suggest words, write them on the board, making sure that each description

intersects with one of the letters of the word *WISDOM*. After you have six words to complete the acrostic, ask which one is most accurate. Discuss.

Make a transition by saying, “Today we consider more of what James has to say about wisdom as we look at two passages from his letter.”

Into the Word

Point out that [James 3:13](#) both asks a question and implies the answer. Ask half the class to read the question out loud in unison and the other half to respond in unison with the second half of the verse. Then distribute handouts (you prepare) featuring two blank columns, one headed *Godly Wisdom* and the other headed *Worldly Wisdom*. As you read today’s text aloud, ask students to note behavior that belongs under either heading. Have study pairs or triads discuss and resolve differences or omissions in entries.

After several minutes, reconvene for a whole-class discussion. Compare the lists and discuss differences. Ask, “What can you do to contribute godly wisdom to the church today?”

Option. Distribute copies of the “Commentary from Scripture” exercise from the activity page, which you can download. Let half of the class, in pairs or triads, consider the first passage noted as

the other half considers the second. Call for whole-class sharing after several minutes.

Point the class to [Galatians 5:22, 23](#), and ask a volunteer to read it aloud. Ask, “Which items from this list are also in James’s list in [3:17](#)?” Wait for responses, then ask, “What does this tell us about how to achieve the wisdom that James describes here?” (*Expected response:* we need the help of the Holy Spirit in order to demonstrate godly wisdom.)

Option. Distribute copies of the “Wisdom of the Sages” exercise from the activity page. Allow one minute for learners to complete Part 1 with quick first impressions. Then put learners into groups of three or four to complete Part 2.

Into Life

Ask students to conduct a search in contemporary sources for examples of godly wisdom and worldly wisdom. Do this in one of two ways:

- *Newspapers and/or magazines.* Bring an assortment of these for students to use for searches.
- *Internet.* Ask students to use smartphones or tablets to search for examples from news items of the last seven days.

With either approach, ask students to complete the activity in the same pairs or

triads formed earlier for Bible study. Allow at least eight minutes to work in groups before calling the class together to share discoveries.

Discuss: “Which kind of wisdom was easier to find, and why?” Ask the class to decide on the best example of worldly wisdom and the best example of godly wisdom they found.

Point students again to **James 3:17**. Ask class members to decide which of the qualities listed there is the biggest challenge to them personally. Have volunteers suggest one particular action step they could take to manifest their chosen attribute of wisdom.

Distribute paper and ask learners to complete the following sentence: “I can demonstrate godly wisdom this week by _____.” Close with sentence prayers, asking that God will give wisdom to those who seek it.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(August 30—Two Kinds of Wisdom\)](#)

TWO KINDS OF WISDOM

Lesson 13, James 3:13-18; 5:7-12, NIV

WISDOM OF THE SAGES

PART 1. James isn't the only one who has written about wisdom. Give each of the following either a plus (+) if you agree with it, a minus (-) if you don't agree, and both (±) if you're not sure.

- _____ A. "Science is organized knowledge. Wisdom is organized life." —Immanuel Kant
- _____ B. "Knowledge is knowing what to say. Wisdom is knowing when to say it." —Anonymous
- _____ C. "The invariable mark of wisdom is to see the miraculous in the common." —Ralph Waldo Emerson
- _____ D. "It is the province of knowledge to speak, and it is the privilege of wisdom to listen." —Oliver Wendell Holmes
- _____ E. "A loving heart is the truest wisdom." —Charles Dickens
- _____ F. "The wise man hath his thoughts in his head; the fool, on his tongue." —Ivan Panin
- _____ G. "Wisdom is the right use of knowledge." —Charles Spurgeon
- _____ H. "When anger enters the mind, wisdom departs." —Thomas à Kempis
- _____ I. "Patience is the companion of wisdom." —Augustine

PART 2. Now read James 3:13-17 and 5:7-12, and compare and contrast each quote above with the instruction found there. Circle the quotes that match teaching from Scripture.

COMMENTARY FROM SCRIPTURE

Sometimes the best commentary on one section of Scripture is another section of Scripture. Each of the following passages illuminates a section of today's text. For each one, write a sentence or two to summarize it. Then write another sentence or two to express how it enhances our understanding of what James has to say.

Hebrews 11:32-38 _____

Matthew 5:33-37 _____

Copyright © 2019 by Standard Publishing. Permission is granted to reproduce this page for ministry purposes only. Not for resale. Reproducible Student Activity Page 511