

Is Your Life Cultivating a Harvest of Heavenly Wisdom? (James 3:17-18)

Preached by Pastor Phil Layton at Gold Country Baptist Church on November 22, 2009

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Last Thanksgiving I shared with you part of the first official US continental congress proclamation of a holy day of prayer and thanksgiving. This morning I want to read another early legal proclamation by our government about the day we celebrate this week, which like the text we'll be studying in James 3 today, mentions the "*wisdom from above/on high*" that we still need 230 years later.

1779 By the United States in Congress assembled. A PROCLAMATION:

"Whereas it becomes us **humbly** to approach the throne of Almighty God, with gratitude and praise for the wonders which his goodness has wrought in conducting our forefathers to this western world ... above all, that he hath diffused the glorious light of the gospel, whereby, through the merits of our gracious Redeemer, we may become the heirs of his eternal glory: therefore, Resolved, That it be recommended to the several states, to appoint ... a day of public and solemn thanksgiving to Almighty God for his mercies, and of prayer for the continuance of his favor and protection to these United States; to beseech him that he would be graciously pleased to influence our public councils, and bless them **with wisdom from on high** ... that he would grant to his church the plentiful effusions of divine grace, and pour out his holy spirit on all ministers of the gospel; that he would bless and prosper the means of education, and spread the light of Christian knowledge through the remotest corners of the earth ... that he would graciously be pleased to turn the hearts of our enemies, and to dispense the blessings of **peace** to contending nations; that he would in mercy look down upon us, pardon our sins and receive us into his favor ..."

THANKSGIVING DAY 1866, PROCLAMATION OF THE PRESIDENT OF THE UNITED STATES OF AMERICA

"... national blessings demand a national acknowledgment. Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend ... a day of thanksgiving and praise to Almighty God ... [to] **humbly** and devoutly implore Him to grant to our national councils and to our whole people that **divine wisdom which alone can lead any nation into the ways of all good**. In offering these national thanksgivings, praises, and supplications we have the divine assurance that "the Lord remaineth a king forever; them that are **meek** shall He guide in judgment and such as are **gentle** shall He learn His way ... and the Lord shall give to His people the blessing of **peace**."¹

Please take God's unchanging Word and turn to James 3. The book of James began with saying that any who lack wisdom should ask God for His wisdom from above to be given us, and in James 3 you'll recognize some of the same key terms as our early govt. used instituting Thanksgiving. In this week where our nation again celebrates Thanksgiving, we still need to pray that prayer, as our congress and presidents used to say; with humility, meekness, and gentleness pursuing peace (terms from our text in James 3).

James 3:13-18 (NASB95) ¹³*Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness [meekness / humility] 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.* [ESV “harvest of righteousness”]

In this week where our nation commemorates the harvest festival celebration of the Mayflower survivors at Plymouth Plantation in 1621, it’s quite appropriate in God’s Providence that the next text in our verse-by-verse study in James is about spiritual harvesting. As we think back this week let’s also look forward to what type of spiritual harvest and fruit we are cultivating and sowing by our life. Last week we studied what James has to say about worldly wisdom and today we’ll see what he has to say about heavenly wisdom.

2 sources of wisdom in contrast: heavenly (v. 17) vs. earthly (v. 15); supernatural/spiritual vs. natural/unspiritual (v. 15); godly vs. demonic; from above vs. from below; from heaven vs. from hell.

2 heart attitudes contrasted:

v. 13b *in the humility* [meekness] *that comes from wisdom* (NIV)

v. 14 *bitter jealousy, selfish ambition in your heart ... arrogance*

Which of the two wisdoms does your heart show in your life?

2 different results:

Wisdom of the world – (v. 16) “*disorder/confusion and every evil*”

Wisdom of God’s Word – (v. 18) “*peace/harvest of righteousness*”

Which result do you want in your life? This passage argues that the result is already what’s showing in your life, and apart from a change in your heart, in your thinking, your life will continue to grow and produce from whatever you are filling it with today:

- The thoughts you plant today will grow tomorrow and will continue to grow the more you feed and fertilize and give them attention and an environment where they can grow
- Where are you sowing seeds of worldly thinking? And are you recognizing those roots of bitterness and pride and selfishness as they sprout? Are you pulling out the weeds?
- When God’s Word is sown, what type of soil are you? Do you do what James 1:21 says: “*in humility, receive the Word implanted*” (another farming image)? Humility / meekness is the plowshare that plows our heart to make it ready to receive wisdom from the Word planted within us
- And just as the sun and rain must come down from above if there will be a crop, something the farmer himself cannot do and must rely on from heaven, God’s wisdom is also only something that He can give from above and that we cannot produce ourselves. But we want to be preparing the field of our life to be ready to receive what we pray for

OUTLINE:

1. Where True Wisdom Comes From
2. How True Wisdom Shows Itself

1. Where True Wisdom Comes From (v. 17a)

Verse 17 begins with the little phrase “*the wisdom from above ...*”

This reminds us of verse 17 of James chapter 1: *Every good and perfect give is from above, from the Father ...*”

So to say true wisdom is from above is to say it’s from God the Father, and also to emphasize it is completely outside of us and not something from (or found in) this world, or anything at the end of v.16: *Earthly* (from this earth), *natural / sensual* (observed by natural senses), *demonic* (lies, half-truths, truth-twisting, etc.). The wisdom of v. 17 is not revealed by the world, the flesh, or the devil – it’s not found inside us or around us, it’s above us. God’s ways are not man’s ways, as high as the heavens are above the earth, so are God’s ways higher than man’s ways or wisdoms.

Turn to 1 Corinthians 1 to see maybe the best comparison/contrast between the 2 types of wisdom. Paul is writing to a Greek culture that elevated and idolized those they perceived to be wise or smart or good with words (like politicians today, self-help gurus, talk-show hosts, self-appointed experts, etc.). But Christianity’s exclusive claims and its counter-cultural message is so counter-intuitive to worldly wisdom, it’s seen as foolish/ridiculous/bigoted.

1 Corinthians 1 ²⁰ *Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?* ²¹ *For since in the wisdom of God the world through its wisdom did not come to know God* [that’s the fatal problem of worldly wisdom], *God was well-pleased through the foolishness of the message preached to save those who believe ...* ²⁴ *but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.* ²⁵ *Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.* ²⁶ *For consider your calling, brethren, that there were not many wise according to the flesh ...* ³⁰ *But by His doing [or “of him” / “because of him”] you are in Christ Jesus, who became to us wisdom from God ...*

^{2:1} *And when I came to you, brethren, I did not come with superiority of speech or of wisdom* [i.e., what man considers wisdom or skillful rhetoric] ... ⁴ *and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,* ⁵ *so that your faith would not rest on the wisdom of men, but on the power of God.* ⁶ *Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away;* ⁷ *but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory;* ⁸ *the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory ...* ¹³ *which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts [or truths/things] with spiritual ...*

There’s a clear contrast between God’s wisdom and ways vs. man’s, which are as different as the heavens are from the earth. No comparison, combination, integration, supplementation needed with God’s truth. I said last time that for spiritual issues, God’s wisdom and God’s Word is sufficient and we don’t need Dr. Freud or Dr. Phil; we need the Great Physician!

As Psalm 1:1 says, the blessed man “*does not walk in the counsel of the ungodly.*” But for so many Christians that’s right where they walk (or run) when they have problems, rather than immersing themselves in God’s Word, as the Psalm says, “*meditating on it day and night.*” It’s the person who delights in what Scripture says rather than secular experts, who the Psalm says will be firmly planted and fruitful and spiritually growing and helping others.

Let me clarify that when I said last week God’s Word is sufficient for spiritual issues, life, and godliness, that doesn’t mean that for troubled hurting people, just tell them “read your Bible and pray; have a good day” (2:16). There is a place to seek counsel and for spiritual issues you need spiritual wisdom (one skillful at applying God’s Word in their own life). Seek someone wise who knows God’s Word and will *use it* when they seek to help you, rather than just use their own words or the words of others instead of the truly hope-giving, sin-confronting, life-transforming Word of God.

We do believe in counseling / discipleship and have been focusing on that this year (training, etc.) and want to do so more. Any of the Elders are called to do this as part of our shepherding role, and you can talk to any of us anytime. We all need caring, compassionate, and wise Christians in our life, whether formally or informally, those who know the Word of God and have wisdom in applying it. True wisdom comes from above (point #1), in the person of Christ and in His Word, which is where we must point people for wisdom

2. How True Wisdom Shows Itself (v. 17b)

Those who are heavenly-minded will be of earthly good. Verse 13 has already said that when someone is truly wise it shows itself in good behavior, in other words in a life with right attitude and actions. And verse 17 shows more specifically what that looks like. There are 7 characteristics of true wisdom in v. 17. If you cultivate these and see these growing in your life, you’re growing in wisdom.

FIRST PURE – In the original language structure, this is not only the first characteristic on the list; many scholars believe this is *the* overarching term, or umbrella over which all the other terms in the verse are under. God’s wisdom is pure first and foremost, holy, undefiled, unmixed. We don’t just want to take the world’s wisdom and tweak it a little bit, or mix in some of God’s ways some of man’s; we want as much as possible the unmixed pure wisdom of God resulting in pure unmixed lives and hearts in us.

Ps 12:6 says *The words of the LORD are pure [LXX agnos] words; As silver tried in a furnace on the earth, refined seven times.*

You can’t get more pure wisdom from a more pure source. As one writer explains it: ‘It is no accident that James said, “first, pure.” He means exactly that. First and foremost, the wisdom that comes from God must be pure. The word pure was originally applied by ancient Greek writers [one example we have from a pagan temple has this inscription “He who would enter the divine temple must be **pure**; and **purity** is to have a mind which thinks holy thoughts”²] ... not just outward ceremonial purity, but purity of heart. That is the way New Testament writers use it.

Wise words come from a pure heart, pure in every sense of the word, a heart that has been cleansed of error, moral impurity, bitter jealousy, selfish ambition and ulterior motives. Our words are a reflection of what goes on inside us, so if our hearts are impure, our words will ultimately betray us. We may be able to fake it for awhile, but eventually the truth will be known. Good communication begins with a cleansed heart³

The root word is used as a verb at the end of James 4:8: ... *purify your hearts, you double-minded.*

Pharisees and other false religions foolishly focus on looking pure on the outside (as some Christians do as well) but a truly wise person will focus on purifying his heart, and repenting of any double-mindedness or inconsistency in his life. Do you need to?

Philippians 4⁸ *Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is **pure**, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, **dwell on these things.***⁹ *The things you have learned and received and heard and seen in me, **practice these things, and the God of peace will be with you.***

Which brings us from the first term pure to the second: **PEACE**

As we choose to set our mind on or dwell on what is pure, and the things of God's Word, and as we put it into practice as doers and not merely hearers, wisdom cultivates purity as well as peace (or we might say, true wisdom cultivates a pure peace).

The word order is important: *pure, then peaceable* ... James is not talking about peace at any cost, peace at the expense of purity or truth, or compromising holiness for the sake of superficial happiness and comfort. But as one commentator explains it: 'This simply means that a wise man loves peace, and will do all he can to maintain peace without sacrificing purity. This is illustrated by Luther's story of the two goats that met on a narrow bridge over deep water. They could not go back and they did not dare to fight. "After a short parley, one of them lay down and let the other go over him, and thus no harm was done. The moral," Luther would say, "is easy: be content if your person is trod upon for peace's sake; your person ... not your conscience."⁴

Are you trying to cultivate these attitudes and actions? If not, you aren't wise biblically here, no matter what truth your mind knows. And the first half of James 3 argues that how your tongue speaks at home to others reveals your heart (don't blame your outbursts on stress or circumstances or sin of others, recognize it as God's Word does, *as your sin, showing your lack of wisdom*, and repent and come to the Prince of Peace for wisdom to make you peaceable.

In Proverbs 3:17, wisdom is pictured poetically as a woman, and it says "*Her ways are pleasant ways, and all her paths are peace.*"

GENTLE

'if peace is to be achieved and kept, then there is need to be *gentle*, tolerantly though not weakly, acceptive of the other person, graciously amenable, yielding wherever yielding is possible rather than standing up for one's rights.'⁵

This goes against the whole grain of our culture that is so rights-based, and against a number of your personalities (strong-willed or strongly-opinionated or assertive or dominant or whatever you want to call it, it's the opposite of what this biblical word means).

Would your friends and family describe you as one who often yields, you don't have to always get your opinion or way or point across? Is your reputation someone who accommodates and gives up your preferences for the sake of others? When you do disagree, do you communicate it gently and kindly as the general pattern of your life? We're not talking about perfection but patterns of life. If the answer is no to these questions, you're not wise in this area, more importantly, you're not like Christ in this area. Don't laugh and say, "Yeah, that's just the way I am" – wherever you are not wise and not like Christ is where you need to change by His grace. As we saw last week, the key is to yoke ourselves to Jesus who was Himself gentle and humble in heart and to learn from Him.

This Greek word has been defined as 'noncombative ... [to] not get angry, combative, or defensive even under provocation.'⁶

Aristotle: 'to pardon human failings, and to look to the law-giver and not to the law, to the spirit and not to the letter, to the intention and not to the action, to the whole and not to the part, to the character of the actor in the long run and not in the present moment, to remember good rather than evil, and good that one has received rather than good that one has done, to put up with injurious treatment ...' ... 'sweet reasonableness,' one who does not stand on his rights, but is ready to give way to the wishes of others.'⁷ Titus 3:2 says we are *to be peaceable, gentle, showing every consideration for all men.*

The NIV in James 3:17 has "considerate" instead of gentle. It's a different word than the word in v. 13 in the NASB; this is gentle in the sense of forbearing and showing kindness and consideration to others. I can speak autobiographically unfortunately that when there's lack of peace in my relationship with my wife, more often than not, my lack of consideration for her was a significant factor.

These words *peace ... gentle/considerate* not only follow each other closely in the text, but have a close relationship in our lives.

In the Greek text of v. 17, the words are strung together with a number of plays on words, rhyme, and alliteration in this sentence:

- In the phrase after the word "pure" 5 words in a row start with the same letter / sound "e" and 4 in a row end with the long "e" sound (ἔστιν, ἔπειτα εἰρηνική, ἐπεικής, εὐπειθής)
- Then there are 4 other words with short a-sound to close out the sentence, with 2 rhyming pairs (καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος) – he wants it to be memorable

Don't forget this point if the Holy Spirit is convicting you. Jerry Bridges gives practical help on this point: 'What are some steps we can take to develop a gentle spirit? First we must decide that this is a trait we really do want to develop. We have to decide that we want to be mild and sensitive in our dealings with others, that we are willing to live without a rigid structure of black-and-white rules. We have to decide if we really want to *care* about people.'

Second, we can ask those who know us best and will be honest how we come across to other people. Are we dogmatic and opinionated, blunt and abrupt? ... Do people feel ill at ease in our presence because they think we are silently judging their weaknesses and correcting their faults? If any of these traits are characteristic of us, we must face them honestly and humbly.

As we face our overall need, we should also ask the Holy Spirit to make us aware of specific situations in which we fail to act with gentleness or considerateness. It is not enough to concede in a vague sort of way that we may be lacking in this godly virtue. We need to identify specific instances in which we fall short. Only then will we be driven to pray fervently for the grace of gentleness. And, as always, we ought to memorize one or more passages of Scripture on this topic [ex: Phil. 4:5 *Let your gentle spirit be known to all men. The Lord is near*, or Titus 3:2] ... put this need on your private prayer list, and pray that God will so work in your life that by His power you will demonstrate the fruit of gentleness.⁸

REASONABLE – this 4th word is translated “willing to yield” in NKJV, or “easy to be entreated” (KJV), or “submissive” (NIV). It is similar to the last word but with the nuance of an approachable person, a man or woman who is pliable and persuadable and open to perspectives of others. It’s not the unwise Christian who makes up his or her mind on something and doesn’t want to be confused by any more facts. It’s not the stubborn attitude that doesn’t moderate or alter their stand no matter how much new evidence is presented, or no matter how many people disagree.

This word doesn’t indicate a person without convictions who agrees with everyone and sways with the wind (cf. 1:5–8), but the person who gladly submits to true teaching and listens carefully to the other instead of attacking⁹ Prov. 29:11 “*A fool vents all his feelings*” (NKJV). Do you want to make sure everyone knows all your feelings no matter what or do you strive to ensure you know the feelings of others? How do you respond to constructive feedback or criticism?

‘Apollos submitted himself to others’ instruction. Luke tells us that Apollos was a learned man, with a thorough knowledge of the Scriptures, who had been instructed in the way of the Lord, and who spoke with great fervor and taught about Jesus accurately ... When Priscilla and Aquila, a godly “lay” couple in the church at Ephesus, heard Apollos, they invited him to their home and explained the way of God more adequately (Acts 18:24–26). It is evident that Apollos received their instruction ... What a commentary on the humility of Apollos! What a sermon by example on what it means to submit to one another! Apollos was a capable, gifted minister; yet he was not above receiving instruction from Priscilla and Aquila. (It is not too hard to imagine in passing with what gentleness and consideration Priscilla and Aquila must have instructed Apollos ...)

Peter provides us with an example of submitting to the correction of another believer. Paul records that when Peter came to Antioch, he found it necessary to rebuke Peter because of his hypocrisy in regard to the Gentile Christians. Not only was Paul’s rebuke severe; it was done openly before the other believers. The Scriptures do not tell us what Peter’s reaction was, but apparently Peter did not harbor any resentment toward Paul. In one of his own letters he later refers to Paul as “our dear brother” and speaks of Paul’s letters as Scripture—that is, as part of the divinely inspired writings of the word of God (2 Peter 3:15–16). Peter had evidently accepted Paul’s rebuke. He had humbly submitted himself to the correction of another believer, even though that believer was “younger in the Lord” than he.¹⁰

FULL OF MERCY AND GOOD FRUITS – Both attitude (merciful heart) and actions (good fruits produced from the heart).

This is more than just a mark of wisdom, this is a mark of faith, a distinguishing mark between true and false religion. It's an evidence of true salvation (really the key theme of James). A life without fruit doesn't have the root of saving faith. A life that's not known by mercy may indicate it doesn't truly know God's mercy.

James 1:26 talks about worthless religion, and then v. 27 says *Pure and undefiled religion in the sight of our God is this, to visit orphans and widows in distress [mercy in action] and to keep oneself unstained by the world [keep your heart holy and good]*

2:13 *judgment will be merciless to one who has shown no mercy ...* 2:14ff says those with a type of faith without mercy or works that accompany saving faith are showing they're not truly saved. Their faith is fruitless, barren, useless, dead. There is a type of faith that is demonic (v. 19), and a type of wisdom that's demonic (3:15b). The best way to cultivate mercy is to contemplate God's mercy:

Ephesians 2:4 *But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.*

That's how we're to be as well: rich in mercy and grace and kindness to others. A wise person is full of mercy and good fruits.

The last marks: **UNWAVERING AND WITHOUT HYPOCRISY**

Unwavering – some versions have “impartial / without partiality”

Not wavering between one person and another, dual allegiances, not a double-minded (1:6-8) or double-tongued (3:1-12) person, but a consistent Christian with an undivided trust in the unmixed and unadulterated wisdom of God, and unhesitant to live it out.

This concept is closely related to the last word “without hypocrisy” or “sincere” (NIV/ESV). Unwavering can refer to dual-mindedness and hypocrisy or insincerity can refer to dual-living, a double life.

This root Greek word **ὑποκριτής** (*hupokrites*) sounds like the English word hypocrites, and it adds the prefix “a” (not / non). In ancient Greece the *hupokrites* were actors on a stage who played a part and typically wore a mask, but were of course a different person in real life away from that environment. James knows there are many Christians that way as well, but a true Christian who is truly wise will be fighting his hypocrisy, insincerity, and wavering.

And if we fight sin in our own heart more, we wisely won't be fighting with others as much. Rather than sowing seeds of discord as we grow in wisdom we will sow in peace which will grow a harvest of righteousness which should multiply our thanksgiving.

ESV: ¹⁸*And a harvest of righteousness is sown in peace by those who make peace.* [NASB has "fruit" but harvest image fits seed]

We'll look at that peace more next week in relation to the conflict in 4:1-2, but let's close with considering what is our life cultivating?

Galatians 6 ⁷ *Do not be deceived, God is not mocked; for **whatever a man sows, this he will also reap.*** ⁸ *For the one who sows to his own flesh will from the flesh reap corruption, but the **one who sows to the Spirit will from the Spirit reap eternal life.***

⁹ *Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.*

In 5:20, the 3rd word and following are the opposite of peace's fruit ... **enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,** ²¹ *envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that **those who practice such things will not inherit the kingdom of God.*** ²² *But the **fruit of the Spirit** is love, joy, **peace, patience, kindness, goodness, faithfulness,*** ²³ **gentleness, self-control;** *against such things there is no law.*

Which list are you cultivating and practicing and living by? If your life is marked by the sins listed here, Paul says clearly those aren't the marks of those who will be in the kingdom of heaven. You need the Spirit of God to save you and change you and if you truly repent and trust in Christ as your Lord, the Spirit of God will take up residence in your life and the way you know He has is that He produces the fruit we read in v. 22 by grace, not mere human effort

But for those who have been saved by God's Spirit, there is effort required of us to cultivate the fruit of the Spirit, like a wise farmer, so that they can grow more, reaping a harvest of heavenly wisdom.

Let's pray, and as we do, I want to pray the words of a former US president from his official public Thanksgiving Proclamation:

I, FRANKLIN D. ROOSEVELT, President of the United States of America, do hereby designate Thursday [11/21/1940], to be observed nationally as a day of thanksgiving ... let us pray: "Almighty God, who hast given us this good land for our heritage; We humbly beseech Thee ... Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way ... Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; Amen."

¹ <http://www.pilgrimhall.org/ThanxProc.htm>

² William Barclay. *The letters of James and Peter* (1976). The Daily study Bible series, Rev. ed. Philadelphia: The Westminster Press, p. 95.

³ R. L. Strauss. *Getting along with each other: Communication, relationships*. San Bernardino, CA: Here's Life Publishers (1985).

⁴ MacDonald, W., & Farstad, A. (1995). *Believer's Bible Commentary : Old and New Testaments* (Jas 3:17). Nashville: Thomas Nelson.

⁵ Motyer, J. A. (1985). *The message of James : The tests of faith*. The Bible speaks today. Leicester, England; Downers Grove, Ill., U.S.A.: Inter-Varsity Press, p. 135.

⁶ Davids, P. H. (1982). *The Epistle of James : A commentary on the Greek text..* Grand Rapids, Mich.: Eerdmans, p. 154.

⁷ J. B. Mayor. *The Epistle of St. James the Greek text with introduction, notes and comments, and Further studies in the Epistle of St. James*. 1913. London: Macmillan and co., limited, p. 126.

⁸ Jerry Bridges (1983). *The Practice of Godliness*. Colorado Springs, CO: Navpress, p. 185.

⁹ Davids, 154.

¹⁰ Bridges, 80.