

Intro To James

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[0 : 00] We are starting a series on the book of James, and I'm going to do an introduction to the book of James. How soon before, let's see, is it two weeks from now that we actually start going through it chronologically? Is that correct?

So in two weeks, Adam's kicking us off with chapter one. So just by way of introduction, according to church history, the book of James is written by not the disciple James, but rather by Jesus's brother James. And I'm just going to assume that church history is correct here.

The early church fathers reference the brother James as being the one, but also to further back that up, it's also the case that the disciple James is actually the first one who is martyr of the 12 disciples in the book of Acts. So it seems very likely that the brother James is in fact the author.

It seems that in the early days of the church, that's their assumption. That's going to be my assumption as well. I'm actually going to back up a little bit and give some context rather than starting in the book of James.

I'm actually going to start in the book of John. I'm going to start in John chapter 7. All right. After this, Jesus went about in Galilee. He would not go about in Judea because the Jews were seeking to kill him.

[1 : 30] So the Jews that opposed Jesus were seeking to kill him. Now the Jews' feast of booths was at hand. This is actually as an aside, my in-laws celebrate a lot of the Jewish feasts.

And the feast of booths is either happening this week or last week. And that is the feast where they await the Messiah. They've set up these booths that have no top on them and they await the Messiah's return.

So that's the feast that they're celebrating. Now the Jews' feast of booths was at hand. So his brothers said to him, Leave here and go to Judea that your disciples also may see the works you are doing.

For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world. So Jesus is being very conservative. He's being careful.

He's trying not to get killed. And his brothers are like, No, no, no. Come on, go for it. Don't you want everybody to know? And then it says, For not even his own brothers believed in him.

[2 : 37] So according to this, Jesus' own brothers were not his disciples. His own brothers rejected him as the Messiah. Among those would be two authors of the New Testament.

Book of Jude, Jesus' brother. Book of James, Jesus' brother. So according to the scripture, his own brothers were among those who did not believe him and did not follow him as disciples.

Now we're going to go ahead and scoot on down to 1 Corinthians chapter 15. 1 Corinthians 15. This is the first creed, so to speak.

It is articulated. It's articulated by Paul. 1 Corinthians 15, starting in verse 1. Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you, unless you believed in vain.

As an aside, Paul uses the term believed in vain. James, later on in this book, uses the term dead faith. I think this is kind of a reference to we can affirm things, but it can be totally empty.

[3 : 52] That's Paul's phrase. Unless you have believed in vain. For I delivered to you as first importance what I also received. That Christ, this is this first creed, as a lot of people say.

That Christ died for our sins in accordance with the scripture. That he was buried. That he was raised on the third day in accordance with the scriptures. That he appeared to Cephas, that's Peter. Then to the twelve, so the twelve disciples. Then he appeared to more than 500 brothers at one time. Most of whom are still alive. That's really cool.

Though some have fallen asleep. And this is the really important part while I'm reading this. Then he appeared to James.

Then to all the apostles. And last of all, as to one untimely born, he appeared also to me. That last phrase, the Lord appearing to Paul, kind of tends to steal the end of this paragraph.

[4 : 54] And it can kind of fly under the radar. That Jesus went and appeared to his own brother, according to scripture, at least at one time did not believe him. And really, there's no other testimony. So I think we're in good position to believe.

James did not believe in Jesus. And then Jesus sought him out. And showed himself to him. And James was converted. At least, I think in church history, that's normally how it is read and believed. That Jesus not only stunned Paul on the way to Damascus by way of persuasion. But he also did it to his own brother. Who so happened to be one of the future most important leaders in the first century.

You know, you have Paul. You have Apostle John. You have Peter. But then when Paul goes to meet with them, according to Galatians, James, brother of Jesus, is now in this position of great leadership.

That Jesus goes and appears to these men. Two of which, according to my interpretation, didn't believe in him. And his revelation, his appearing before them, is what shifts these men's life.

[5 : 59] And this is two of the writers of the New Testament, most influential men in the entire first century. I think the only others we could say who have that level of influence is probably John and Peter.

But Jesus, he is going and using his actual appearing and presence to persuade these men. It's very, very beautiful. Very beautiful. My interpretation is correct. Which, again, it's actually saying that he appeared to the twelve, which is the disciples.

He's showing his first appearing. He already has accounted for the twelve disciples, which would have included the disciple James. And then he's making an extra point. He also appeared to James.

I think it's pretty clear. From my perspective, he's referring to his brother. Okay. So, with that said, that's who we're talking about here. That's who the author of this book is, according to church history.

And now we're going to go ahead and hop over to James chapter one. James chapter one. James, a servant of God and of the Lord Jesus Christ.

[7 : 02] What a beautiful thing. He came to believe in his own brother, his own brother's divinity. James, servant of God. Actually, as a quick aside, there is a handful of things that are really powerful.

And if it is the case that the Lord's appearing is what persuades James, it actually, to some extent, adds to the credibility of the resurrection. Because the people like Paul and James who oppose the Lord and his appearing is what persuades them, they are not in the position of people who are already following and anticipating Jesus' resurrection.

These are people who didn't believe in Jesus' resurrection. These are people who weren't followers of Jesus, but that the Lord persuaded them regardless. Okay? So anyway, James chapter one. James, a servant of God and the Lord Jesus Christ to the 12 tribes in the dispersion. That is, that many of the Jews were dispersed throughout Europe, either because of persecution or because they were already dispersed because of the exile.

Now, greetings. Count it all joy, my brothers, that you may, when you meet various trials of various kinds, for you know that the testing of your faith produces steadfastness. Let steadfastness have its full effect, that you may be perfect and complete, lacking nothing.

[8 : 14] And this is the emphasis. This verse is, the next verse is the emphasis. If any of you lack wisdom, let him ask God who gives abundantly to all who reproach, and it will be given them.

But let him ask in faith with no doubting, for the one who doubts is as the waves of the sea that is driven and tossed by the wind. For that person must not suppose that he will receive anything from the Lord.

He is a double-minded man, unstable in all of his ways. James starts this book off, the first paragraph is he gives a call to wisdom. He actually articulates it as a promise from the Lord. Wisdom is something that we can ask the Lord for, and that he has promised to us. We need only ask. This is something that is made available to us for the taking.

If you, believer, want wisdom, you need only ask. When you ask, ask in faith. This call to wisdom is echoed throughout the Old Testament.

[9 : 15] But also, I would say that this call to wisdom is really ironic because the book of James itself is something of a fulfillment of this promise.

When we partake of the book of James, the Lord instills wisdom in us. It is extremely concerned with wisdom. It's extremely concerned with the practical matters of wisdom in the Christian's life.

So as we begin this book, let's begin this book with a spirit of desiring wisdom from the Lord.

Because in the purpose of this book, the Lord is fulfilling that. So let us begin that way.

So now, we are going to switch over. Now we're going to go through a bunch of other passages that talk about the same thing. We're going to switch over. Proverbs chapter 1, starting in verse 1.

We are going to read a lot of scripture, guys. Proverbs chapter 1, starting in verse 1. The Proverbs of Solomon, son of David, king of Israel.

[10 : 16] Now he's telling us why he's writing this book. To know wisdom and instruction. To understand words of insight. To receive instruction in wise dealing.

In righteousness, justice, and equity. To give prudence to the simple. Knowledge and discretion to the youth. Let the wise hear and increase in learning.

And the one who understands, obtain guidance. To understand a proverb and a saying. The words of the wise and their riddles.

And here's another key verse. The fear of the Lord is the beginning of knowledge. Or many translations say of wisdom.

In this verse, the fear of the Lord is the beginning of wisdom. Is echoed throughout the Old Testament. Especially in the book of Proverbs. The fear of the Lord is the beginning of knowledge.

Fools despise wisdom and instruction.

[11 : 15] So Solomon here, in opening up the book of Proverbs. Is actually giving another call to wisdom. He's saying the purpose of this book is to instill wisdom. Just as James says, those who ask for wisdom as believers.

We know that we have a promise to receive it from the Lord. Also, one other aside. He says, this is right before that last verse. The words to understand a proverb and a saying.

That's the purpose of this. The words of the wise and their riddles. So Solomon here is articulating wisdom as something that does pertain to knowledge.

But he's also saying it pertains to something that relates to riddles. That life is something of a mystery. Something about wisdom has to do with untangling the mysteries and riddles of life.

Okay, we're going to keep on going. Now, we're going to go to Proverbs chapter 8. Proverbs chapter 8, starting in verse 1. This is immediately after the chapter about the seductive woman.

[12 : 21] The strange woman. Chapter 8, we hear about another woman who is, to some extent, trying to seduce us as well. But to a good end. Proverbs chapter 8, starting in verse 1.

Does not wisdom call. Does not understanding raise her voice. On the heights, beside the way, at the crossroads, she takes her stand.

It's a very similar analogy to the seductive woman. Besides the gates, in front of the town, at the entrance of the portal, she cries aloud. To you, O men, I call.

And my cry is to the children of men. O simple ones, learn prudence. O fools, learn sense. Hear, for I will speak noble things.

And from my lips will come what is right. For my mouth will utter truth. Wickedness is an abomination to my lips. All the words of my mouth are righteous.

[13 : 25] There is nothing twisted or crooked in them. They are all straight to him who understands. Again, using an analogy of not being crooked, but being straight.

This is the way of wisdom. To straighten and untangle things. They are all straight to him who understands. And right to those who find knowledge. Take my instruction instead of silver.

So contrast to precious jewels. And knowledge rather than choice gold. For wisdom is better than jewels. Remember this analogy. There's going to be enormous contrast between wisdom and jewels.

And all that you may desire cannot compare with her. All that you desire is not as good as wisdom. I, wisdom, dwell with prudence and find knowledge and discretion.

Here's another theme. The fear of the Lord is hatred of evil. So we've already heard the fear of the Lord is the beginning of wisdom. But now we're hearing the fear of the Lord opposes evil. So the

Lord's wisdom has something as pertains to the opposition of evil.

[14 : 29] It's not just ideas in our head. It actually has to do with how we relate with life. How we relate with evil. Pride and arrogance are the way of evil. And perverted speech I hate.

I have counsel and sound wisdom. I have insight. I have strength. By me kings reign and rulers decree what is just.

By me princes rule and nobles. All who govern justly. I love those who love me. Which is kind of interesting. And one thing it says in the book of James.

It says when we draw nigh unto God, he draws nigh unto us. Here she's saying if we love her, she will love us. And those who seek me are diligent to find me.

Again, another promise. To seek wisdom. Riches and honor are with me. Enduring wealth and righteousness. My fruit is better than gold.

[15 : 26] Even fine gold. And my yield better than choice silver. Again, a contrast with worldly treasure. I walk in the way of righteousness. In paths of justice. Granting an inheritance to those who love me.

There's an inheritance for wisdom. And filling their treasuries. Okay, now this is another little run. Remember Job's answer or God's answer to Job out of the world.

There's a lot of parallels here. The Lord possessed me at the beginning of his work. The first of his acts of old. Ages ago, I was set up at the first.

Before the beginning of the earth. When there were no depths, I was brought forth. When there were no springs abounding with water. Before the mountains had been shaped.

Before the hills, I was brought forth. Before he had made the earth and its fields. Or the first of the dust of the world. When he established the heavens, I was there.

[16 : 24] Which is actually an interesting thing. Because God's asking Job, where were you?

Where were you? Lady Wisdom is saying I was there. When he established the heavens, I was there.

When he drew a circle on the face of the deep. When he made firm the skies above. When he established the fountains of the deep. When he assigned to the sea its limits. Again, very similar poetic way of explaining things as God's answer.

So that the waters might not transgress his command. When he marked out the foundations of the earth. Then I was beside him. Like a master workman. And I was daily his delight.

Rejoicing before him always. Rejoicing in the inhabited world. Delighting in the children of man. And now, oh sons.

Listen to me. Blessed are those who keep my ways. There's a way of wisdom that you can keep. Uh oh. Sorry, I lost my spot.

[17 : 29] And now, oh sons. Listen to me. Blessed are those who keep my ways. Hear instruction and be wise. Do not neglect it. Blessed is the one who listens to me.

Watching daily at my gate. Waiting beside my doors. For whoever finds me. Finds life. And obtains favor from the Lord. But he who fails to find me.

Injures himself. We who don't pursue wisdom. Injure ourself. All who hate me. Love death.

One of the things. Sir Isaac Newton. One of my favorite quotes from him. He says. This is coming from. Let's say. Perhaps the most. Capable minds of all time.

He was like. Isaac Newton. In like maybe Da Vinci. Or something. One of his quotes is. If he was a believer. What we know. Is a drop. What we don't know.

[18 : 29] Is an ocean. What we know. Is a drop. What we don't know. Is an ocean. This is a man. Who believed. That the Lord. Knew all things. He didn't have an arrogance.

In his own mind. About his own knowledge. Now. So we did. Proverbs chapter 1. Proverbs chapter 8. Now we are going to go to the end of Ecclesiastes.

Chapter 12. This is the first paragraph Solomon writes. In Proverbs. And then we're going to now we're going to read the last paragraph that Solomon writes.

The end of Ecclesiastes. Look at all the parallels. Starting in verse 9. Ecclesiastes 12. Starting in verse 9. Verse 9. Besides being wise.

The preacher also taught the people knowledge. Weighing and studying and arranging many problems with great care. The preacher sought to find words of delight.

[19 : 36] And uprightly he wrote words of truth. The words of the wise are like goads. And like nails firmly fixed are the sayings. Are the collected sayings.

They are given by one shepherd. Which is kind of a cool reference. The shepherd. My son. Be aware of anything beyond these.

This is a really. He's about to say a really good critique of our modern day definition of wisdom. This is a very different kind of definition that scripture is talking about. Than what we normally think of as wisdom. My son.

Be aware of anything beyond these. Of making many books. There is no end. And much studying is a weariness to the flesh.

How much do we ascribe wisdom to people who just endlessly study? He's actually warning him not to do that. This is a father trying to instill wisdom.

[20 : 33] He's warning his son to not just endlessly study. And of books there is no end. Okay. And of much studying is a weariness to the flesh.

The end of the matter. All has been heard. Fear God. And this is his final statement. Fear God. This is just what he said at the beginning.

The fear of the Lord is the beginning of wisdom. Now he's saying the end of the matter. Fear God. And keep his commandments. For this is the whole duty of man.

For God will bring every deed into judgment. With every secret thing. The Lord sees every secret thing. Whether good or evil. The bookends of Solomon's teaching are.

Fearing the Lord is the beginning of wisdom. And the end of the matter. Is fearing the Lord. And keeping his commandments. I believe the teaching of scripture. Is a wisdom that pertains to our real life.

[21 : 34] Not an articulation of clever things. I think we live in a day and age. That has bought the lie. That good wisdom. Is just knowledge and cleverness. The Lord and the authors of the scripture.

Stand in stark contrast. In a very serious critique of that. In fact I think it's even fair to say. That the way that they care about wisdom. Is how you live it out.

A wise person is known to be wise. By the fruit of their life. The keeping of the commandments of the Lord. Their relationship to evil. These are the ways in which you know what person is wise.

Not by how clever and knowledgeable that person is. This is a different kind of wisdom. This is a wisdom whose center is the Lord. The Lord. Not ourselves. Alright.

Now we're going to hop over to the book of Job. Job 28. As we read through these. You guys will notice a lot of parallels. Between one another. As well as the book of James.

[22 : 39] And I'm going to finish with a passage out of the book of James. That's really going to bring all these together. Because I think these guys are all talking about the same thing. They're all wanting to instill the same thing. This is the Lord.

This is the Lord at work here. Job chapter 28. Starting in verse 1. This is one of my favorite chapters in the whole Bible. He's going to start with something of a parable.

He's going to start with a parable about wisdom. Verse 1. Surely there is a mine for silver and a place for gold that they refine.

Again, think about it. This is a reference to treasure. Surely there is a mine for silver and a place for gold that they refine. Iron is taken out of the earth and copper is smelted from the ore.

Speaking to finding it in the deep. And then taking it out. And then actually having to purify it in order to come up with a final product. Man puts an end to darkness.

[23 : 38] And searches out to the farthest limits that ore. Searches out to the farthest limit. The ore in gloom and deep darkness.

That is to say he has to go to places you cannot see under the ground into darkness. He opens shafts in a valley away from where anyone lives.

They are forgotten by travelers. They hang in the air far away from mankind. They swing to and fro. As for the earth, out of it comes bread.

But underneath it, it is turned up as by fire. It stoves out of the places of sapphires. And it has dust of gold. That path no bird of prey knows.

And the falcon's eye has not seen it. This is in reference to birds who are the ones who have piercing vision. And are aware of many things. And in fact, probably have the best vision. The proud beasts have not trodden it.

[24 : 34] And the lion has not passed over it. Man puts his hands to the flinty rock. And overturns mountains by its roots. He cuts out channels in the rock.

And his eyes see every precious thing. He damns up the streams so that they do not trickle. And the thing that is hidden, he brings out to light. This is speaking to the great lengths to which men will go in order to acquire treasure of this earth.

Now here comes the contrast. But where shall wisdom be found? And where is the place of understanding? Man does not know its worth.

And it is not found in the land of living. The deep says, it is not in me. And the sea says, it is not with me. It cannot be bought with gold.

And silver cannot be weighed as its price. It cannot be valued in the gold of Ophir. Its precious onyx or sapphire.

[25 : 35] Gold and glass cannot equal it. Nor can it be exchanged for jewels or fine gold. No mention shall be made of coral or of crystal.

The price of wisdom is above pearls. The topaz of Ethiopia cannot equal it. Nor can it be valued with pure gold. In pure gold.

From where then does wisdom come? This is the fundamental question. What's the source of wisdom? And where is the place of understanding? It is hidden from the eyes of all living.

And concealed from the birds of the air. Abaddon and death say. Abaddon is abyss. So the abyss and death say. We have heard a rumor of it with our ears.

God understands the way of it. And he knows its place. For he looks to the ends of the earth. And sees everything under the heavens.

[26 : 34] When he gave the wind its weight. And apportioned the waters by its measure. Again, think of the Lord's answer from the whirlwind. When he made a decree for the rain. And a way for the lightning of the thunder.

Then he saw it and declared it. He established it. And searched it out. And he said to man. Behold. The fear of the Lord. That is wisdom. And to turn away from evil. That is understanding.

So again. All of these different passages. Are coming back to the same thing. The Lord is a source of all wisdom. And the way we know wisdom. The way we acquire wisdom.

Is seeing the Lord. Is high and lifted up. And the wisdom that the Lord cares about. Pertains to our real life. The Lord's commandments. Our relationship to evil.

[27 : 31] The Lord wants to impart to us. A wisdom. That comes from him. That begins with us. Seeing him. High and lifted up.

And terrible. Over and above all things. Over and above. The thoughts. The knowledge. The cleverness of men. How much. In this day and age.

And even us. Do we seek. This is like. We're like the podcast. And YouTube generation. You know what I mean. You can find people. That will teach you many things.

But. What. The actual source. Of wisdom is. Is not found in knowledge. It's not found in books. It's not found in endless study. It's actually found. In the Lord.

Being exalted above everything. The Lord being exalted. Above everything. Such that it changes. Our life. It even reminds me of the Shema. Hero Israel. The Lord our God is one.

[28 : 24] We shall love the Lord. That God with all your heart. Mind. Soul and strength. There is an extent. To which. The Lord speaks to us. As a parent. Speaking to their child. And says. Listen to me.

Not listen to me. Like. Understand the things. That are coming out of my mouth. But listen to me. With your person. Hear me. With every part of you.

Listen to me. That your life. Might reflect. The wisdom. And truth. That's being imparted. Listen to me. Because.

The fear. Of the Lord. The exaltation. Of the Lord. The part of the Lord. That transforms. Every part of our person. Is the only way. In which we can acquire.

Acquire. The wisdom. The Lord wants us to acquire. Okay. Now finally. We're going to. Switch back over. To the book of James. James chapter 3.

[29 : 25] Starting in verse 13. Verse 13. James chapter 3.

Verse 13. Who is wise. And understanding among you. And this is the. Very key verse here. By his good conduct.

Let him show. His works. In the meekness. Of wisdom. So much meek. In that sentence. By his good conduct. Which is another way of saying.

In the way. That he is conducting. His life. Let him show. In his works. Doesn't say. Let him. Give a defense. Of how he's wise. He says.

Let him show. By his works. In the meekness. Of wisdom. I also like that phrase. The meekness. Of wisdom.

[30 : 28] How much. Of the spirit. Of the worldly definition. Of wisdom. Has nothing to do with meekness. It has to do with arrogance. Even like. You look at like. Scholars. In this day and age. When someone gets up. To give a lecture.

Or talk. Someone goes. Else goes up. For them. And gives their whole resume. Of why they're so impressive. You know what I'm saying? It's like. We got to display. All of the trophies. Before we play the game. You know what I mean?

But what James is saying. Is. In the meekness. Of wisdom. Demonstrate. Your wisdom. In your good conduct. In your real life. Who are the people.

That we should be looking to. For wisdom. The people. Whose life. Represents. The meekness. Of wisdom. Again. This is one of the big issues. In this day and age. We follow all these.

Celebrity pastors. And we know nothing. About their life. I feel like. And I feel like. I too. Am someone who likes to listen. To the podcast. And everything. But I feel like. The most precious thing.

[31 : 24] Is when you find someone. Who's living their life. In wisdom. And you can actually. Be a part of it. That's the most powerful thing. Those are the people. I think we should really. Be seeking out. You know what I mean?

Not the endless studying. Right? In the meekness. Of wisdom. But if you have bitter jealousy. And selfish ambition. In your hearts.

Do not be. Do not boast. And be false to the truth. Again. Selfish ambition. How much. Of how we acquire knowledge. In this day and age. Is so much about. How people perceive us.

How much of it. Is because of our own ambition. That we want to be seen. As intelligent. We want to be seen. As wise. Right? But if you have bitter jealousy. And selfish ambition. In your hearts. Do not boast.

And be false to the truth. This is not the wisdom. That comes down from above. It's earthly. Unspiritual.

[32 : 18] And demonic. It's quite the accusation. Where jealousy. And selfish ambition. Exist. There will be disorder. In every vile practice.

Amen. If that ain't true. Here's this. This is the. Key. That refers to.

Everything we've read. But the wisdom. That comes from above. The wisdom. That comes from the Lord. The wisdom. From.

Above. Is first. Pure. Think about that. It's even kind of a cool reference. If you think about the or. Think about or. That's unrefined. It's not pure. This is wisdom.

And I even think about it. As an analogy in our life. There are people. That the wisdom they live. Was refined by fire. They went through. And walked through things.

[33 : 15] And what they understand now. The wisdom. That you can receive from them. Has been purified. How many people. Do we only hear. That are regurgitating other ideas.

They have not lived it. They know nothing. It's not pure wisdom. It hasn't been purified. The people. Whose wisdom is pure. It's been purified. But the wisdom from above.

Is pure. Then peaceable. Also. What a powerful word. Wisdom is not. The wisdom that comes from above. Is not divisive. It's peaceable.

Again. Think about the intellectual climate. We live in. All of our echo chambers. Think about how divisive. The different perspectives. That we can. Then repeat. Think about the. The assumption of divisiveness.

In the. Worldly versions of wisdom. That surround us. It's peaceable. And gentle. Gentle. Think about gentle. Versus harsh. Feel like.

[34 : 12] It's like. An assumed aspect. Even on the conservative. Christian side of things. Of just being harsh. Like that's just. How you're supposed to be. As an intellectual Christian. It's just like. Harsh.

And dogging on people. All the time. The wisdom that comes from above. Is gentle. Open to reason. Another good one. We should not be an echo chamber.

We should desire. And be open. To hear. Other people's perspectives. We should give. Perspective. It's light in the sun. We should not be these people. That are trying to silence others. We should be open to reason.

That's the wisdom. That comes from above. Full of mercy. Again. Character trait. The Lord's wisdom. Is concerned with our character. Also. How much.

Of the spirit of the age. How much. Our perspectives. Primed for judgment. Those who don't agree. Those are the ones we judge. It's full of mercy. And good fruit.

[35 : 07] Again. A reference to conduct. Impartial. Impartial. This is like. Not showing favoritism. How much are we. In this day and age.

So. Primed. To show favoritism. To those who agree with us. And to condemn those who don't. And sincere.

I feel like sincerity. Is such a. Sincerity is such. A powerful thing. Especially because we live in a day and age. So superficial.

We live in the Instagram day and age. Where everything's a performance. When you find people that are sincere. What a powerful fruit. What a powerful fruit of the spirit. Also. Think about how powerful sincerity is.

In context of faith. When you see people whose faith is so sincere. This is totally an aside. But one of the things that I notice. Even in the lineage of faith. One of the things that I've always noticed.

[36 : 06] Is children who tend. To go down the path. Of their parents faith. The parents tend to be sincere. There's something about insincerity.

When combined with faith. That's a really hard time. Reproducing itself into the next generation. You know what I'm saying? There's something about sincerity. That is so. This is no scripture that says this. But it's so good at reproducing itself.

Sincerity. So powerful. And a harvest of righteousness. Is sown in peace. By those who make peace.

So James' definition of wisdom. Is a lot closer. To maybe some of Paul's definition. Of let's say the fruit of the spirit. Or of love. This is not the kind of definition.

That this day and age would assign wisdom. The wisdom of this day and age. Has a lot to do with knowledge and cleverness. But James. Almost all of it has to do with character. Wow.

[37 : 03] I'm doing way better on time. Than I thought I was going to. Glory. Hallelujah. Okay. So. Just to bring this all back around. When I was in early high school.

I first started really following the Lord. The first book. That really captivated me. Well the first two books. Were the Gospel of John. And the Book of James. I love the Book of James.

I read it constantly. And there was about a two year window. Where I probably read the Book of James every month. And anytime I read it. That first paragraph. Where it gives the call to wisdom. I always prayed. That the Lord would grant me wisdom. Because it's like. He's given us that as a promise. And I believe. The best way. To be primed. And to think about the Book of James.

Is to receive it. Like I said. As something that is fulfilling. That very call. James is concerned about. Instilling wisdom in our very life. And as we trek through wisdom. Or trek through the Book of James.

[38 : 01] Notice. Notice. That almost everything. He refers to. Is something that can be practically. Lived out in wisdom. Almost every single passage.

Pertains to something that is practiced. In the Christian life. James is concerned. About a wisdom. That is lived. James is concerned.

About a wisdom. That comes. From the Lord being exalted. He's concerned. About a wisdom. That is from above. A wisdom.

That is connected. To integrity. A wisdom. That proceeds from the Lord. And I think. The best way for us. To think about the Book of James.

As we're getting into it. Is to receive it. As the Lord's epistle. To us. To live. A more wise. A more refined.

[39 : 00] And wise. Christian life. Built up. By the wisdom. That comes. From above. I'm going to go ahead. And close in prayer.