

The God Kind of Wisdom

El tipo de sabiduría de Dios

How can we practice the wisdom of God?

¿Cómo podemos practicar la sabiduría de Dios?

1. Let's do good deeds in _____.

Hagamos buenas obras con _____.

James 3:13 (Santiago 3:13)

Matthew 5:14-16 (Mateo 5:14-16)

Matthew 7:24-27 (Mateo 7:24-27)

2. Let's reject the wisdom of the _____.

Rechacemos la sabiduría del _____.

James 3:14-16 (Santiago 3:14-16)

Philippians 2:3-5 (Filipenses 2:3-5)

Mark 8:34-37 (Marcos 8:34-37)

3. Let's sow seeds of good _____.

Sembremos semillas de buenos _____.

James 3:17-18 (Santiago 3:17-18)

Galatians 6:7-8 (Gálatas 6:7-8)

Galatians 5:22-23 (Gálatas 5:22-23)



Life Group Discussion Questions

Week 6: June 15-22

James 3:13-18

We live in an age of advanced technology and artificial intelligence. We have smart phones that can find information about any subject and put it into our hands instantly. And yet, with all these advancements, our society really doesn't seem to be any wiser. That's why we must seek God's wisdom. In James chapter 3, we see a stark contrast between the wisdom of the world and the wisdom of God. God wants us to seek His wisdom. In James 1:5, we have this promise, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him." But it is not enough to ask for God's wisdom; we must also put it into practice.

Read James 3:13-18

1. How do people show that they are wise and understanding? (3:13)

Gary Holloway writes,

If one is truly wise, he will show it by his conduct, just as one shows faith by deeds (James 2:18). A merely verbal claim to wisdom is no better than a verbal claim to faith. Biblical wisdom is never intellectual attainment alone; it is a way of living in harmony with God and others. Jesus said, "Wisdom is proved right by her actions" (Matthew 11:19). (Holloway, 86)

2. What is the relationship between humility and wisdom? (3:13)

Charles Swindoll observes,

People today view "meekness" and "gentleness" as marks of weak, spineless folks who let others walk all over them. Not so in Scripture! "Gentleness" is a fruit of the Spirit in Galatians 5:23 and it's closely tied to "self-control." It's a word used to describe a high-spirited horse brought under control. He hasn't lost his natural strength, but he carries that strength with gentleness and humility. That's biblical wisdom. (Swindoll, 78)

3. What are we told not to boast about in verse 14?

4. Where does the "wisdom" of envy and selfish ambition come from? (3:15)

Holloway comments,

There is “wisdom” or common sense in ambition and self-promotion. “Looking out for number one” seems to work well in the world. Such wisdom, however, does not come down from heaven (in Greek, “from above”). It is not one of the good and perfect gifts of the Father above (James 1:17). Instead, it progresses (or rather, digresses) from earthly to unspiritual to demonic. (Holloway, 88)

5. What do we often find together with envy and selfish ambition? (3:16)

Douglas Moo writes,

The Greek word translated “disorder” (akatastasia) is another form of a word that James has used in 1:8 and 3:8 to describe the “double-minded” person and the “double-speaking” tongue. These words are rendered, respectively, “unstable” and “restless” in the NIV. The noun that James uses connotes a restless, unsettled state. (Moo, 218)

6. What is the first quality of the wisdom that comes from heaven? (3:17)

Holloway explains,

Wisdom calls for purity. Pure implies moral and spiritual virtue as well as singleness of will. The double-minded person cannot receive wisdom from God because he lacks that purity of will (James 1:6-8). Later, James will exhort the double-minded to purify their hearts (James 4:8). Since the character of God is described as pure (1 John 3:3), then only those pure in heart will see him (Matthew 5:8). (Holloway, 90)

7. What are the other qualities of wisdom from heaven? (3:17)

Kent Hughes observes,

James, the unrelenting moral theologian, ties wisdom (seemingly so cerebral and esoteric) to action. Thus, we may teach the Bible and be viewed by everyone as fountains of wisdom, refreshing those around with pithy sayings and sage advice. But if we are not full of mercy and good works we are not wise! How radical and countercultural this is. It condemns many twentieth-century dispensers of so-called “wisdom.” (Hughes, 143)

8. How can we raise a harvest of righteousness? (3:18)

9. What does it mean to “sow in peace”? (3:18)

Holloway notes,

James ends his list with what sounds like a proverb: the one who sows peace reaps righteousness. The repetition of different forms of “peace” shows that this is the central characteristic of wisdom to James. Wisdom from above always strives for harmony.

Worldly wisdom, marked by envy and ambition, always disrupts relationships. (Holloway, 91)

10. Who is someone that you believe to be a wise person? Why?

11. Who is someone that you believe to be a humble person? Why?

12. What is the difference between earthly wisdom and God’s wisdom?

13. Why do people boast about their envy or selfish ambition?

14. How can we see envy or selfish ambition leading to disorder and other evil practices in our world today?

15. Why must our wisdom be “first of all pure”?

16. What are some practical ways we can sow seeds of peace?

17. How does sowing in peace produce a harvest of righteousness?

18. How can we let go of bitter envy or selfish ambition in our hearts?

19. What will you do this week to seek God’s wisdom?

20. What can you do this week to practice God’s wisdom?

Sources cited:

Holloway, Gary. *James & Jude*. College Press, 1996.

Hughes, R. Kent. *James: Faith that Works*. Crossway, 2015.

Moo, Douglas. *The Letter of James*. Eerdmans, 2000.

Swindoll, Charles. *Insights on James, 1 & 2 Peter*. Tyndale, 2014.