

## Bondservant of Christ = Wisdom

### Key Verses:

*“But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways.” James 1:5-8*

*“Who among you is wise and understanding? Let him show by his good behavior his deeds in gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.” James 3:13-18*

### Teaching Outlines:

- A. But if any of you lacks wisdom, let him ask of God (1:5a)
  - 1. Who gives to all generously and without reproach (1:5b)
    - a. And it will be given to him (1:5c)
  - 2. But he must ask in faith without any doubting (1:6a)
    - a. For the one who doubts (1:6b)
      - 1) Is like the surf of the sea driven and tossed by the wind (1:6c)
      - 2) Being a double-minded man, unstable in all his ways (1:8)
    - b. For that man ought not to expect that he will receive anything from the Lord (1:7)
- B. Who among you is wise and understanding? (1:13a)
  - 1. Let him show by his good behavior his deeds in the gentleness of wisdom (3:13b)
  - 2. This wisdom is not that which comes down from above but is earthly, natural, demonic (3:15)
    - a. But if you have bitter jealousy and selfish ambition in your heart (3:14a)
    - b. Do not be arrogant and so lie against the truth (3:14b)
    - c. For where jealousy and selfish ambition exist, there is disorder and every evil thing (3:16)
  - 3. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy (3:17)
    - a. And the seed whose fruit is righteousness is sown in peace by those who make peace (3:18)

The first chapter of James introduces the reader of the epistle to the overall themes that he will address further in the following chapters. The next theme James introduces in verses 5 through 8 is wisdom. In the introduction to the epistle, we discussed how James was influenced by wisdom literature and formatted his epistle similar that genre, with short speeches punctuated by one-liners intended to help the reader remember his main points. There are some who put forth that wisdom is the main purpose of the epistle, in that James wrote this epistle with the intent to encourage his audience to pursue wisdom so that they would persevere and become mature in their faith. They present James 1:5 as a central verse to the epistle. Wisdom is a main theme of the epistle, and James was influenced by wisdom literature, especially the Proverbs. But I do not believe the epistle was written with the intent to encourage and communicate wisdom. James' purpose was to promote unity. Let me explain this within the historical context of the epistle.

James was the leader of the Messianic mother church in Jerusalem, a position he seems to have taken around 44 AD and held until his death in 62 AD. The Jews who were converting to belief in Jesus Christ were being persecuted in Jerusalem by the leaders of Old Covenant Judaism, perhaps the Pharisees, and were leaving the region as a result. They were fleeing to other lands and that is why James addresses his letter to "the twelve tribes who are dispersed abroad" (1:1), and not only to Jews, but to Messianic Jews. James refers to them as "my brethren" who have "faith in our glorious Lord Jesus Christ." (2:1) He wrote to the scattered believers in Christ and, I believe, the motivation for writing his epistle was generated by what he heard and learned at the Jerusalem Council in 48 AD. This event is documented in Acts 15.

We get the context for the Jerusalem Council in Acts 15:1-2. *"Some men came down from Judea and began teaching the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved. And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue."* They went to Jerusalem and were welcomed by *"the church and the apostles and the elders."* The meeting was contentious as is noted in verse 5, *"But some of the sect of the Pharisees who had believed stood up, saying, 'It is necessary to circumcise them and to direct them to observe the Law of Moses."* Peter then gave testimony of seeing Gentiles believe in the gospel message and then given the Holy Spirit by God, *"and He made no distinction between us and them, cleansing their hearts by faith."* (v. 9) Peter summed up by stating, *"we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."* (v. 11) After Peter, Barnabas and Paul related what God was doing among the Gentiles through their missionary efforts. There was sharp disagreement over what should or should not be required of the Gentile converts who had believed in the gospel of Jesus Christ, and a decision was needed by the apostles and elders who led the believing community in Jerusalem.

After hearing both side of the argument, James delivered his decision to all present. *"Therefore, it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood."* (v. 19-20) James and the elders composed and sent a letter with Paul and Barnabas to the Gentile believers basically stating what James had said to the council. The letter was delivered with this result, *"When they had read it, they rejoiced because of its encouragement."* (v. 31) The instructions regarding idolatry, morality and food that Jews would find offensive was not for the Gentiles, but indirectly for the Jewish believers. James wanted to maintain unity among all the believers in Christ, so he asked that the Gentiles observe these basics from the Mosaic Law. This is the context out of which James decided to write his epistle to the scattered Jewish believers. He became aware of conflict, confusion and disagreement as was stated in the

letter to the Gentiles. *“Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls.”* (v. 24) He would have also heard about the *“great dissension and debate”* that Paul and Barnabas had with those men who were attempting to influence the new believers. This argumentation and confusion were being instigated by Jews from Judea and it must have been causing disturbances and problems within the Messianic Jewish community as well. When James became aware of all this, and because he had sent a letter to the Gentile believers, I believe he decided to send a letter to the Jewish believers as well. That is also why I believe the basic purpose of his epistle, much like the letter sent to the Gentiles, was one of unity within the believing community.

You may ask why James only addressed the Messianic Jews rather than all the believers, both Jew and Gentile. I believe it was because he knew Paul was going to pen a letter to Gentiles, which is the book of Galatians. It is believed that Paul wrote his epistle to the Galatians around 48 AD and may have penned it just after the Jerusalem Council while he was in Antioch. Paul wrote about attending the council in chapter two of Galatians. In verse 9 he states that *“James and Cephas and John... gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.”* Also, Paul had previously spent time in Jerusalem with James. After his conversion on the Damascus Road, Paul went into Damascus and Arabia for about three years. In Galatians 2:18-19 Paul tells us, *“Then three years later I went up to Jerusalem to become acquainted with Cephas and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord’s brother.”* I will not get into the details here, but I believe that James and Paul shared similar beliefs regarding the spread of the gospel message and used similar phrasing and wording in their epistles. James and Paul had probably not seen each other in about fourteen years leading up to the Jerusalem Council but would have had the opportunity to talk and catch up. Then, at the end of the council, Paul and Barnabas were sent out with the letter to the Gentiles. James could have spoken with Paul about each of them addressing the respective believing communities, Paul the Gentiles and James the Messianic Jews. The letter from the elders to the Gentiles and Paul’s letter to the Galatians contain similar wording: *“we have heard that some from our number to whom we gave no instruction have disturbed you with their words, unsettling your souls”* (Acts 15:24) and *“there are some who are disturbing you and want to distort the gospel of Christ.”* (Gal. 1:7) They both use the same Greek word *tarasso*, meaning to be disturbed or troubled, only in different derivations, and Paul only uses it in Galatians.

I believe that from this overall historical context we can see support for James writing his epistle just after the Jerusalem Council in 48 AD with the implicit understanding that Paul was going to address the Gentile believers in Galatia with his own letter, allowing James to address his epistle specifically to the Messianic Jewish community scattered outside Palestine. The motivation for his letter grew out of what he heard during the Jerusalem Council, that believers were being misled and confused by being told they had to be circumcised and follow the Mosaic Law, which was causing arguments, conflict, and disunity within the believing community. James wrote to instruct Jewish believers on how to live as believers, as new followers of Jesus Christ, using his own base of knowledge which came from the wisdom literature and from the teachings of Jesus, such as the Sermon on the Mount.

And with all that we get to the two sections of James that address the theme of wisdom, 1:5-8 and 3:13-18. But within this theme of wisdom, there may be another message that James really wanted to get across to his audience.

James begins by making a simple statement, *“But if any of you lacks wisdom, let him ask of God.”* (v. 5a) God possesses the wisdom a person needs, so they can ask for it *“and it will be given to him.”* God grants wisdom consistently and “without reproach.” This Greek word *oneidizo* means “heap insults on, denounce, find fault with or rebuke.” In other words, God is not going to revile or insult you because you ask Him for wisdom. If you need wisdom, just ask.

However, the main point James wants to make in this short speech relates to the mindset of the person doing the asking. James is not that concerned about someone getting wisdom. He plainly states that if you need wisdom, ask for it and God will give it to you. Simple enough. But he uses this as a context to get at his main concern, which has more to do with the opposite of wisdom. Some antonyms of wisdom are dullness, foolishness, idiocy and silliness. Remember that James composed his epistle in the format of wisdom literature. The wisdom literature that he would have known was a collection of moral lessons, riddles and philosophical inquiries. This paragraph (1:5-8) is an example of James doing just that. Also remember that James wrote this epistle within the context of believers being influenced by distortions of the gospel message, the matter addressed at the Jerusalem Council. James stated it in his own way, but one can almost hear him echoing what Paul asked of the Galatian believers. *“I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.”* (Gal. 1:6) Paul had a way of clearly stating what he was thinking. James was a bit more tactful, but he is incredulous just as Paul was. We will see this later in the study when James basically invents his own words to call these believers out. He is very direct. The false teachers were clearly influencing the Gentiles and Messianic Jews with a different message than the one they believed and accepted. It is as if James is asking, “do you not recognize this? I mean, if you need wisdom on the matter, just ask for it!” But they don’t. And the reason? Doubt. They are already doubting the message of the gospel. And this is when we get his one-liner, *“for the one who doubts is like the surf of the sea, driven and tossed by the wind.”*

James stated that if a person lacks wisdom, just ask God and He will give it *“generously and without reproach.”* But his audience doesn’t have wisdom because they are being influenced by the distorted message of the gospel. This is why he wrote some of the other things in the epistle, such as: *“Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.”* (1:21) and *“What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so, you commit murder. You are envious and cannot obtain; so, you fight and quarrel. You do not have because you do not ask. You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.”* (4:1-3)

Recall that Paul and Barnabas had been sent to Jerusalem by believers due to the debate going on as to whether Gentiles should be circumcised and be following the Mosaic Law. The senders were seeking wisdom on the matter from the leadership in Jerusalem. That is why James states, *“if you lack wisdom, ask of God... and it will be given.”* In other words, you send delegates here asking for wisdom. Why? Just ask God and He will give it. But it seems they had been asking God for wisdom but not receiving it. And why would that be? Doubt. He is addressing believers who are filled with doubt, who are confused as to what they believe, and with all this James gets to his point in this short speech of 1:5-8: *“But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that man ought not to expect that he will receive anything from the Lord.”* (vv. 6-7) What is interesting in 1:7 is that James expands this negative to include things other than wisdom. He doesn’t say, this person will not receive wisdom. He says, *“that man ought not to expect that he will receive anything from the Lord.”* Anything! The Greek word

translated “anything” is *tis* which is an indefinite pronoun meaning it is unstressed and points at something vague. James means to say that whatever a doubter asks God for will not be granted.

Then James uses two terms to describe this type of doubting person that are unique to this epistle. These Greek terms are used two times each in the New Testament, and all uses are only by James. It seems that he constructed the words and inserted them here to make a point. After he says that one who doubts will not receive anything, he describes them as being double-minded and unstable. We need to unpack these two Greek constructions and will see how direct James is being.

First, double-minded, although this translation doesn’t truly communicate what James is saying to his audience. The Greek term is *dipsychos* [δίψυχος] and literally translates “double breather”, but could also be translated “two souled, inconstant or fickle.” It is a construction of the adverb *dis* meaning “twice” and the verb *psucho* meaning “to breathe or draw breath”. If a person is “double breathing” they are taking in breaths that they do not need and for their own benefit. They are not just taking in what they need but more than is needed. And if a doubter is praying in this way, they are praying for what they do not need. It could also describe a person who lacks stability, who is erratic, impulsive and unpredictable. This type of individual would ask God for a variety of things all the time based on what is right in front of them or what is influencing them now. They are all over the place, like the surf tossed about by the wind on the sea. They treat God like some type of oracle, asking for signs and “wisdom” because they are like an addict in need of a hit so they can feel good. This doubter is praying inconsistently and erratically, being motivated with the flavor of the moment, and God will not answer such requests.

Second term, unstable. This is the Greek term *akatastatos* [ἀκατάστατος] and is not simple to translate. It is constructed from the negative particle *a* and a derivative of *kathistemi* which means “to set down or set in order, to appoint, to apply, to employ.” With the negative particle added it means to not be set down, to unappoint, to not apply or to be unemployed. We get the idea that James is referring to someone or something that is useless. If you cannot set down, apply or employ, there is not much you can do with it, whatever it is. And James is using it to refer to someone with doubt and is double-minded. Their praying is useless, and God will not answer such prayers. As I stated above, James is not as direct as Paul, but he is just as indignant with how easily these believers are swayed by a distorted and untrue gospel message.

What we get from this brief speech is that anyone lacking wisdom can simply ask God for wisdom and he will grant it. If you are a believer in Jesus Christ, a follower of Christ, and have the Holy Spirit dwelling in you, then you have authority to go directly to God and ask him for wisdom. He will not refuse your request. However, the main point that we get from this paragraph is that lack of wisdom is not the core problem, it is doubt. Doubting God, doubting faith or belief, doubting the resurrection, doubting whether salvation is by grace or following the Law, is problematic for the believer. James does not offer a solution for the doubter, but he does give a very clear and direct analysis of what doubt is.

First, the prayers of the doubter will go unanswered. Why?

Their prayers will go unanswered because of two things. First, the doubter is not praying from need but from some other motive. It may be coveting, greed, self-fulfillment, curiosity, comfort, leisure, etc. These prayers tend to be erratic, impulsive and unpredictable. They are not founded on the character of God but on the disorganized emotions and appetites of someone tossed about like a wave on the sea. It is like a person sitting and watching commercials all day, taking in all types of marketing for products and services, and praying, “Oh, I need that. Or maybe I should get that instead. Oh my! I really need that! That’s the answer to all my problems right there.” Second, the doubter’s requests

are useless. The requests are not organized, applicable, or employable. Keeping with the person watching the commercials, they also define things as something they need, when they are really nothing more than convenience or curiosity. This person defines what they want as a need and attempts to manipulate God into giving it to them. These prayers will not be answered. It doesn't mean the prayer won't go out and spend their money, or credit, to get the item. But that is not the same as God answering your prayer.

In chapter three, James returns to the theme of wisdom with a brief speech in 3:13-18. In this passage he will develop one of the main points of the epistle found in James 2:17, "*Even so faith, if it has no works, is dead, being by itself.*" What James develops in 3:13-18 is that wisdom without good behavior is dead, or useless. Throughout his epistle, James continually digs into a believer's exterior to find what is beneath. He wants his audience to understand what authentic faith is, and here he is examining authentic wisdom. He states in verse 13, "*Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.*" In the previous section we saw James tell someone in need of wisdom to ask God for it. Now he explains what wisdom from God looks like, dividing his explanation as wisdom from above on the one hand and wisdom that is not from above on the other.

James looked first at inauthentic wisdom. "*This wisdom is not that which comes down from above, but is earthly, natural, demonic.*" (v. 15) He uses three adjectives in this verse to describe this type of wisdom:

1. Επιγείος (*epigeios*) meaning "on the earth, terrestrial, earthly, low, groveling" and is the opposite of *epouranios* which means "heavenly." Both words indicate point of origin rather than as a reference to a character trait.
2. Ψυχικός (*psychikos*) meaning "animal, as distinguished from spiritual substance, occupied with mere animal things" and could literally be translated "animalistic." Jude, the brother of James, used this word in his epistle, "In the last time there will be mockers, following after their own ungodly lusts.' These are the ones who cause divisions, *worldly-minded*, devoid of the Spirit." (Jude 1:18-19)
3. Δαιμονιώδης (*daimoniodes*) meaning "pertaining to or proceeding from demons; demonic." Only James uses this form of the Greek word *daimonion*, and it is here in this verse.

These were meant to clearly explain to his audience what James thought about wisdom that is not from God. James read the wisdom literature and composed his epistle in the format of that genre. He understood the difference between authentic and inauthentic wisdom, and this is how he described inauthentic wisdom – from the earth, animalistic, and demonic.

I am putting verses 14 and 16 together to better understand James' description of someone who has inauthentic wisdom and seems to be mistaken about the type of wisdom they possess. "*But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth... For where jealousy and selfish ambition exist, there is disorder and every evil thing.*" There are two traits that are not compatible with wisdom from God, bitter jealousy and selfish ambition.

James uses the adjective *pikros* meaning "sharp, poignant, or bitter" to describe jealousy. Only James uses this adjective in the New Testament. He had just used it in 3:11 to explain that two opposites cannot come from the same source, "*Does a fountain send out from the same opening both fresh and bitter water?*" In the same way, bitter jealousy is sourced from wisdom that is "from the earth." It is not sourced out of wisdom from God. The adjective *pikros* describes the noun *zelos* that derives from comparing one's situation with that of someone else and then wanting what the other has. And this isn't a simple matter of "keeping up with the Jones'" but describes a vicious envy or

jealousy where one is doing what they can to take what is wanted from the other. This type of behavior is not compatible with authentic wisdom but is compatible with selfish ambition. This is translated from the Greek noun *eritheia* and is derivative of a Greek noun that is not used in the New Testament, *erithos*, which refers to a dayworker or hired hand. The noun *eritheia* describes someone who performed labor for their own personal interest. It was not something done for the benefit of the community or for others, but purely out of self-interest. Other than selfish ambition, it could also be translated “feud, faction, or contentious disposition.” In the parable of the laborers in the vineyard, a person such as this is described in Matthew 20:3, “*And he went out about the third hour and saw others standing idle in the marketplace.*” These individuals were loafers who stood around waiting to be offered labor to perform for a wage. That is all they wanted, to get paid. And that is what James is describing, someone who performs a task simply for what benefit they can get from it.

James stated that these traits are *εν τη καρδια* or “*in the heart.*” The Greek *kardia* does not refer to the physical heart, but to the emotions and internal makeup of a person. James did not describe a person having a bad day or momentary outburst, but one possessing these traits as part of their constitution and character. He could be referring to the ones who had gone down from Judea and were stirring up strife and confusion because of their distortion of the gospel message, telling new believers that they had to be circumcised and follow the Mosaic Law. I say this because of how he goes on to describe them. James identifies them as arrogant and lying against the truth. He uses two Greek constructions:

First, *Κατακαυχάομαι* (*katakauchaomai*) brings together the preposition *kata* meaning “down upon” and the verb *kauchaomai* meaning “to confidently or emphatically declare.” Here is another word that only James uses in the New Testament. This literally means to “confidently declare down upon” and could also be translated “to shout down, to triumph over, to boast, to assume superiority over.” We get the picture of someone attempting to speak or say something but being “shouted down” by opposing voices. James instructed his audience that someone who is “wise and understanding,” who demonstrates this with “good behavior” and “in the spirit of gentleness,” does not behave in this way. And because he was making a distinction between two types of wisdom, that from the earth and that from above, there is room to assume that he incidentally referred to those who were causing trouble. That would give his audience a clear, specific example of what not to be doing.

Second, *Ψευδεσθε κατα της αληθειας* or literally “to speak untruth down upon the truth.” This is a person purposefully misleading others by lying about the truth. Again, it seems like James is making an implicit reference to the ones causing all the trouble, those who are distorting the gospel. Someone with true wisdom does not mislead and lie about the truth, and his audience has an example to refrain from copying.

In verse 16 James describes this wisdom from below as disorderly and evil. First, he describes it as *ακαταστασια* which is a situation lacking in purpose or objective. It could be translated “pandemonium.” This is what the ones distorting the gospel message are doing within the believing community. It is also another clue as to James’ true purpose for his epistle, to encourage and maintain unity within that community. Second, he states that it is *φαυλον* (meaning vile, evil, wicked, vulgar) *πρᾶγμα* (meaning a thing done, work, deed, transaction). It is the idea that not only are bad things being done but that what is being done is a waste of time and resources being spent on vulgar trivialities. Again, we get the sense that James is indirectly referring to the distortion of the gospel and the effect that is having on the believing community.

Now that we have looked at the wisdom that is from the earth, what is the wisdom from above like?

*“But the wisdom that is from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.”* (v. 17) Following are the Greek words James uses:

1. ἁγνός (*hagnos*) meaning pure, chaste, modest, innocent, blameless
2. εἰρηνικός (*eirenikos*) meaning peace loving, peaceable, disposed to peace
3. ἐπιεικής (*epieikos*) meaning fair, reasonable, gentle, patient
4. εὐπειθής (*eupeithes*) meaning easily persuaded, compliant, obedient (only used here in NT)
5. μεστη ελεους (*mestos eleous*) meaning full of or satiated with mercy (describes a mind that is filled with certain aspects or feelings – a mind filled with mercy)
6. ἀδιάκριτος (*adiakritos*) meaning impartial, free from prejudice (only used here in NT)
7. ἀνυπόκριτος (*anupokritos*) meaning sincere, genuine, without hypocrisy

*“And the seed whose fruit is righteousness is sown in peace by those who make peace.”* (v. 18) This verse, by itself, seems out of place but makes sense when placed within the historical context discussed in the introduction to the theme of wisdom. The literal translation of the verse reads, “Now the fruit of righteousness is sown in peace to the making of peace.” The translation above is from the NASB. The ESV translates it, *“And a harvest of righteousness...”* The NKJV translates it, *“Now the fruit of righteousness...”* The Greek word translated “fruit” is *karpos*. The use of the word in the New Testament describes the fruit of trees and plants (Matthew 3:10; John 12:24), the harvest of the field (2 Tim. 2:6), and the yield of a vineyard (Matthew 21:41). The word *karpos* has a broader meaning than just fruit. There is an understanding of the return on investment, thus the varying translations. I believe the ESV captures it best with *“a harvest of righteousness.”* The yield of the harvest is δικαιοσύνη which is “the state of being in proper relationship to God, the investiture with the attribute of righteousness, acceptance as righteous.” This harvest is not attained by those with the wisdom from below, that which is of the earth, animalistic and demonic. This harvest is attained by those with the wisdom from above, who demonstrate the attributes of purity, peace, gentleness, reasonableness, mercy, impartiality, and sincerity.

Within the historical context established in the beginning of this theme, James wanted his audience to understand a few things pertaining to wisdom while addressing the problems being caused by the men who had gone down from Judea and were spreading a distorted gospel based on works of the law instead of grace.

First, if someone is lacking wisdom they can simply ask God and He will grant it.

Second, God answers prayers offered in faith and absent of doubt.

Third, doubt is a symptom of someone who is erratic, impulsive and unpredictable. Individuals such as this often pray for useless things that are really requests based on covetousness, comfort, and leisure. Prayers from such a person will not be answered by God.

Fourth, there are two sources of wisdom – one from above, God, and the other from below, that is of the earth, animalistic and demonic.

Fifth, those relying on wisdom from below exhibit behavior based on vicious envy or jealousy and are motivated only by personal gain or benefit. They create and promote conditions that are disorderly and chaotic, that tend to waste time and effort without any real accomplishment. They emphatically lie and shout down the truth.

Sixth, those relying on wisdom from above, from God, exhibit behaviors such as peace, sincerity, mercy and reasonableness.

Seventh, only those relying on wisdom from above lead others into a proper relationship with God.