LESSON FIVE: James 3

 **REVIEW**

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| 30 CE | Crucifixion/Resurrection/Day of Pentecost | Gospel is Preached Only to the Jews | **Jesus Appears to JAMES** (1 Cor. 15:7) |
| 31 | Stephen Martyred  | PAUL Persecutes the Church |
| 32 |  |
| 33 |  |
| 34 | PAUL’S Conversion | Churches of Judea don’t know Paul | Paul is in Arabia & Damascus 3 yrs. then meets with Peter for 15 days in Jerusalem & **meets James** (Gal. 1:18-20) |
| 35 |  |
| 36 |
| 37 | Gospel to the Gentiles | PAUL in Syria and Cilicia Ministering to the Gentiles  |
| 38 |  |
| 39 |
| 40 |
| 41 |
| 42 | Barnabas sent to Antioch | Paul Receives the Revelation of Grace |
| 43 |  |  |  |
| 44 | **James Mentioned as Leadership** |  |  |
| 45 |  |  |  |
| 46 | **BOOK OF JAMES** to the Twelve Tribes (Jews) |
| 47 |  |   | Paul rebukes Peter (Gal.2) | **PAUL’S** 1st Missionary Journey |
| 48 |
| 49 |  |
| 50 | **JERUSALEM COUNCIL ACTS 15: GENTILES NOT UNDER LAW, James Writes Letter to the Gentile Believers**  | **PAUL’S** 2nd Missionary Journey  |
| 51 |  |
| 52 | **GALATIANS: Righteousness by Faith Not Law** |
| 53 |  | **PAUL’S** 3rd Missionary Journey |
| 54 | Paul in Ephesus |
| 55 |
| 56 | **2 CORINTHIANS 12 “14 years ago” (42CE)** |
| 57 | **ROMANS: Righteous by Faith Not Law, Paul’s Great Love for Israel** |
| 58 | **ACTS 21: Paul Submits to James to Appease Jews** | Paul Arrested in Jerusalem |
| 59 |  |
| 60 |  | **PAUL IMPRISONED** in Rome; Writes Philippians, Philemon Colossians,  **Ephesians** |
| 61 |
| 62 | **JAMES EXECUTED by priestly authorities in Jerusalem** | **HEBREWS** is thought to have been written by Paul shortly before CE 64.  |
| 63 |  |
| 64 | Nero’s Persecution  |
| 65 |   |
| 66 |  |
| 67 | **Peter and Paul Executed** by Nero |
| 68 |  |
| 69 |  |
| 70 | Destruction of the Temple in Jerusalem ☼ Church is Scattered |

1. The revelation of the gospel of grace came to the church gradually.
2. They understood that salvation came by faith in Jesus Messiah and belief in His resurrection, but only preached to the Jews.
3. Paul was converted four years after the resurrection but initially only preached to Jews (3 years).
4. Seven years after the resurrection (three years after Paul’s conversion), the gospel was preached to the Gentiles via Peter due to a divine revelation.
5. Paul most likely began to preach salvation to the Gentiles at about this time.
6. There was a rift in the church for many years. Many Jews believed that in order to be saved, the Gentiles had to be circumcised and keep the Law of Moses.
7. About 7 years after Paul’s conversion, he had a vision and was taken up into heaven and we believe that is when he received the full revelation of the gospel of grace (that both Jew and Gentile were equal and free from all of the law).
8. For 20 years Jewish believers were likely taught to continue keeping the law.
9. Most Jews were still living under the law until the destruction of the temple in Jerusalem, but the book of Hebrews was written 7-8 years before that, so it is thought that the believers were being delivered from the law via Paul’s letters.
10. Notice the many writings of Paul could have come to James’ attention after the scene in Acts 21. All of them spoke clearly of the gospel of God’s grace and freedom from the Law of Moses (Phil., Eph., Col., Heb.)
11. The early Church understood the facts of the Gospel, 1 Cor. 15, but until Paul’s revelation no one understood the full implication of the Gospel, i.e complete freedom from sin and the sin nature, and that we are to not look inward to perfect ourselves, but walk in His perfection.

*1 Corinthians 15:1-3
Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures.*

**This Gospel was known and believed and preached, and turned the world upside down. In A.D. 42 Paul received the Revelation of the Gospel. The facts of the Gospel were already known, but what Paul received was the implication of what the facts mean. Paul was given the fullness of what the facts of the Gospel mean.**

James Chapter Three

**Verses 1**

Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.

1. **James now makes some important observations about “teachers”.**

*In the early Church, the teachers were of prime importance. Wherever they are mentioned, they are mentioned with honour. In the church at Antioch, they are ranked with the prophets who sent out Paul and Barnabas on the first missionary journey (Acts 13:1). In Paul’s list of those who hold great gifts within the Church, they come second only to the apostles and to the prophets (1 Corinthians 12:28; cf. Ephesians 4:11). Barclay*

*Christian teachers entered into a perilous heritage. In the Church, they took the place of the Rabbis in Judaism. There were many great and saintly Rabbis, but the Rabbi was treated in a way that was liable to ruin the character of any man. His very name means ‘My great one’. Everywhere he went, he was treated with the utmost respect. It was actually held that a man’s duty to his Rabbi exceeded his duty to his parents, because his parents only brought him into the life of this world but his teacher brought him into the life of the world to come. Barclay*

1. **While teachers in the body of Christ were to be treated with honor, they were not to be deemed as superior to any other believer for no matter what our calling in Christ, we are to serve each other.** While previously, the Jews referred to their teachers as “Rabbi”, it is not to be so under the New Covenant. For example, Paul was simply called “Paul” in the book of Acts. When he identified himself in his letters, he said, “Paul, an apostle” not “Apostle Paul”. Even so, we can observe within the church today the ease at which leaders take on titles. The problem with this is that while it is a form of showing respect, it tends to set the person at least one step higher than others and the person is seen as knowing God more or hearing from Him better. We need to guard ourselves against the human tendency to want to set up others as kings. Jesus is our King. He is our Teacher. We each have equal access to God through Jesus. Those who are called to be teachers or any other ministry gift, must humble themselves and serve.

***Matthew 23:5-12***

*But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. 6They love the best places at feasts, the best seats in the synagogues, 7greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ 8But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. 9Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10And do not be called teachers; for One is your Teacher, the Christ. 11But he who is greatest among you shall be your servant. 12And whoever exalts himself will be humbled, and he who humbles himself will be exalted.*

1. **This judgment takes on two forms.**
	1. **First and foremost, teachers will be judged more strictly by God.**
	2. **Secondly, it must also come from the hearers who are instructed to “prove all things and hold fast to that which is good”.**

***Galatians 1:6-9***

*I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.*

***1 Corinthians 6:5-17***

*Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? 6I planted, Apollos watered, but God gave the increase. 7So then neither he who plants is anything, nor he who waters, but God who gives the increase. 8Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. 9For we are God’s fellow workers; you are God’s field, you are God’s building. 10According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it.* ***But let each one take heed how he builds on it.*** *11For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13each one’s work will become clear; for the Day will declare it, because it will be revealed by fire;* ***and the fire will test each one’s work, of what sort it is.*** *14If anyone’s work which he has built on it endures, he will receive a reward. 15If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

*16Do you not know that you are the temple of God and that the Spirit of God dwells in you?* ***17 If anyone defiles the temple of God (through improper teaching), God will destroy him.*** *For the temple of God is holy, which temple you are.*

*In the New Testament itself, we get glimpses of teachers who failed in their responsibility and became false teachers. There were teachers who tried to turn Christianity into another kind of Judaism and tried to introduce circumcision and the keeping of the law (Acts 15:24). There were teachers who lived out nothing of the truth which they taught, whose lives were a contradiction of what they taught and who did nothing but bring dishonour on the faith they represented (Romans 2:17–29). There were some who tried to teach before they themselves knew anything (1 Timothy 1:6–7), and others who pandered to the false desires of the crowd (2 Timothy 4:3). Barclay*

**Verse 2**

For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

1. While James shares in this section some very important thoughts about our words, Verse one is connected to Verse two and the rest of his discourse on words. He begins with a warning about a stricter judgment for teachers of the gospel. What do teachers use? WORDS. James is saying that words are POWERFUL. We need to be very careful about what we teach as truth and conform our tongue to the truth of the gospel.

***1 Peter 4:10-11***

*As each one has received a gift, minister it to one another, as* ***good stewards*** *of the manifold grace of God. 11****If anyone speaks, let him speak as the oracles of God.*** *If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.*

**Verses 3-6**

Now if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well. 4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

1. **We must all be aware of the power of words.** With words revolutions have been sparked throughout history. The tongue of a teacher in the body of Christ is small, but powerful. It can correctly guide God’s people into the grace of God, or it can set them on a path of destruction. Let teachers take these things into consideration and recognize the responsibility that is theirs to correctly teach God’s sheep.
2. **It also is fair to note that this truth extends to every member of the body.** We all have the ability to bring about life or death in others with our tongues. Our words, especially to those under our care, such as children, students, and employees are STRONGLY affected by what we say. If a parent badgers his child instead of encouraging him, the child will suffer. Surely each person in the church is responsible for how they speak to each other**.**

***1 Peter 3:7-9***

*You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.* ***8To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.***

**Verses 7-12**

For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.

1. **It is important not to leave the context with which James began his discourse on the tongue that of being teachers in the church.** Consider the picture that is being presented here. Shall a teacher of God’s grace bless God but then turn and curse men who are made in the image of God? Certainly not. Shall a parent lift his hands in worship, and then go home and curse his wife and children, or a wife her husband and children. Shall we lift our hands to worship God for his grace and then not extend this same grace to each other? Certainly not!
2. **We should be as a fountain of water sending out only fresh water and as a fig tree which produces figs and not some other fruits. OUR WORDS MATTER. WHAT WE TEACH MATTERS.**
3. **Notice in verse James speaks of both blessing and cursing coming from the same mouth.** We don’t know his full intent when he wrote this, but consider the following application. Shall we teach both the law and grace? Paul called the law the “ministry of death” and the “ministry of condemnation”. Shall ministers of grace teach both the ministry of death and condemnation from the same mouth that teaches mercy and grace? Certainly not! Shall we on the one hand declare that God has forgiven our sins and remembers them not more, and then condemn someone to hell for sins? It just makes no sense.
4. **While James is specifically addressing teachers, this passage also takes on a proverbial admonition about the way anyone can stumble by the words he speaks.**

*The word stumble means “to slip up”. Barclay*

*So James says that if we can control the tongue we can control the whole body, but if the tongue is uncontrolled the whole life is set on the wrong path. Barclay*

1. **James is probably recalling the teaching of Jesus when He rebuked the Pharisees for attributing His works to the devil.**

***Matthew 12:33-37***

*“Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. 34 You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. 35* ***The good man*** *brings out of his good treasure what is good; and* ***the evil man*** *brings out of his evil treasure what is evil. 36 But I tell you that every careless (idle) word that people speak, they shall give an accounting for it in the day of judgment. 37 For by your words you will be justified, and by your words you will be condemned.”*

1. **Jesus is rebuking the Pharisees who had said many worthless and careless things about Him. Thus, He is speaking of words specifically meant to discount Jesus.**
2. **Christian are not broods of vipers. God forbid. He is speaking to the Pharisees.**
3. **Christians are not evil. We are good. Our hearts are filled with good and thus good proceeds from our mouths.**

**

1. **Will Christians have to give an account for their words?**
	1. **Without any doubt, those who teach within the Body of Christ WILL give an account for what they teach (James 3:1, 1 Cor. 6:15-17, Gal. 1:6-9).**
	2. **Jesus said that men will give an account for every idle word we speak. This is NOT referring to discussion about the weather, our favorite foods, or this that and the other thing that have no spiritual value but do not spiritual harm. We concur with Ellicots Commentary that “idle” words refers to something far more devious than random thoughts.**

The Elephant in the Room

*Every idle word that men shall speak.—The teaching, though general in form, still looks back to the* ***hard, bitter words of the Pharisees which had been the starting-point of the discourse****. Our Lord does not speak, as we might have expected, of “every evil word,” but of “every idle—i.e., useless and purposeless—word,” the random utterances which, as being more spontaneous, betray character more than deliberate speech. Such an “idle word” had been the passing taunt, “He casteth out devils by Beelzebub.” It is not said, however, that for every such random speech a man shall be condemned, but that he shall give an account for it. It will enter into that great total which determines the divine estimate of his character, and, therefore, the issues of the great “day of judgment.” Ellicots Commentary*

* 1. **We further believe that the idle words of which Jesus spoke are in reference to dismissing Him. Consider this. Jesus said, “By your words you will be justified and by your words you will be condemned.” How could this be true of us if we are justified by faith in Christ and there is now no condemnation for those who are in Christ?**

***Romans 5:1-2***

*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.*

***Romans 8:1-4***

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*

* 1. **Furthermore, consider that it is by our words, our confession of Jesus as Lord, that we are justified (made righteous), and that by denying Jesus, we are condemned. We believe this to be a fuller understanding of what Jesus meant since His discourse was directed at the unbelieving Pharisees.**

***Romans 10:8-10***

*“The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): 9that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

***John 3:18***

*“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. 19And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.*

***Matthew 12:37 AMP***

*For by your words [reflecting your spiritual condition] you will be justified and acquitted of the guilt of sin; and by your words [rejecting Me] you will be condemned and sentenced.”*

* 1. **Addionally, since believers are given one commandment of the new covenant, that is; to love one another, it is reasonable to assert that how we speak to and treat each other under this covenant is of utmost importance. Yes, our sins when it comes to our words are forgiven, but shall we not make every effort to guard our words toward each other?**
1. **We must constantly be aware that our words do have power.**

*But I say unto you,... This form of speaking is used, the more strongly to asseverate the truth of what is after said; and the rather, because men are apt to indulge a liberty with their tongues; fancying no great crime is committed, when only words are spoken, and no facts done; Gill's Exposition of the Entire Bible*

* 1. **Our words reflect our heart condition. Since we are new creations, our words will reflect that truth.**

***Matthew 12:34***

*For the mouth speaks out of that which fills the heart.*

* 1. **If we as believers find ourselves being critical or hurting others with our words, it is likely because our hearts need to be filled with good news, the Gospel.**
	2. **Again, salvation is in our words**

***Romans 10:10***

*For with the heart a person believes, resulting in righteousness, and* ***with the mouth he confesses, resulting in salvation****.*

* 1. **Life and death are in our words**

***Proverbs 18:21***

*Death and life are in the power of the tongue,*

*And those who love it will eat its fruit.*

* 1. **Our words should reflect the grace we have received.**

***Ephesians 4:29-32***

*Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. 30And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.*

***Colossians 4:6***

*Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person.*

**Verses 13-16**

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness 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.

1. **James contrasts “natural” wisdom with God’s wisdom.**
	1. **We know if our “wisdom” is natural if we have bitter jealousy or selfish ambition.**
	2. **This natural wisdom can justify itself for bad behavior, looking down on others, self-promotion, causing disorder, and even evil.**
	3. **The context continues to be that of teaching. A teacher’s behavior toward the church is an indicator of what is in his heart. Jealousy and selfish ambition should not characterize a teacher in the body of Christ. These are indications of evil not good.**

**Verses 17-18**

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.

1. **James shows eight things that comprise God’s wisdom and this wisdom is to be present in our teaching, in how we relate to each other, and will be present in the guidance of the Holy Spirit within each believer.**

***The true wisdom is pure.*** *The Greek is hagnos, and its root meaning is pure enough to approach the gods. Barclay*

* **Our teaching that we hear should be pure. How we speak to each other should be pure. God’s guidance/wisdom to us will be pure.**

***Peaceable,*** *The true wisdom is eirēnikos. We have translated this as peaceable, but it has a very special meaning. Eirēnē means peace, and when it is used in a human context its basic meaning is right relationships between individuals, and between individuals and God. The true wisdom produces right relationships. Barclay*

* **Our teaching that we hear should be peaceable. How we speak to each other should be peaceable. God’s guidance/wisdom to us will be peaceable.**

*Gentle, The person who is epieikēs is someone who knows when it is actually wrong to apply the strict letter of the law. Such a person knows how to forgive when strict justice dictates that there is a perfect right to condemn. Barclay*

* **Our teaching that we hear should be gentle. How we speak to each other should be gentle. God’s guidance/wisdom to us will be gentle.**

***Reasonable,*** *Eupeithēs can mean easy to persuade, not in the sense of being pliable and weak, but in the sense of not being stubborn and of being willing to listen to reason and to appeal. Barclay*

* **Our teaching that we hear should be reasonable. How we speak to each other should be reasonable. God’s guidance/wisdom to us will be reasonable.**

***Mercy, good fruits,*** *We take the next two terms together. The true wisdom is full of mercy (eleos) and good fruits. Eleos is a word which acquired a new meaning in Christian thought. The Greeks defined it as pity for the one who is suffering unjustly; but Christianity means far more than that by eleos. (a) In Christian thought, eleos means mercy for those who are in trouble, even if the trouble is their own fault. Barclay*

* **Our teaching that we hear should be merciful and full of good fruits. How we speak to each other should be merciful and full of good fruits. God’s guidance/wisdom to us will be merciful and full of good fruits.**

***Unwavering,*** *The true wisdom is adiakritos, undivided. This means that it is not wavering and swaying; Barclay*

* **Our teaching that we hear should be unwavering. How we speak to each other should be unwavering. God’s guidance/wisdom to us will be unwavering.**

***Without hypocrisy,*** *The true wisdom is anupokritos, without hypocrisy. That is to say, it is not a pose and does not deal in deception. It is honest; it never pretends to be what it is not; and it never acts a part to gain its own ends. Barclay*

* **Our teaching that we hear should be without hyposcrisy. How we speak to each other should be without hyposcrisy. God’s guidance/wisdom to us will be without hyposcrisy.**

***‘The harvest of righteousness is sown in peace by those who make peace.’*** *This is a highly compressed sentence. Let us remember that peace, eirēnē, means right relationships between individuals. So, what James is saying is this: ‘We are all trying to reap the harvest which a good life brings. But the seeds which bring the rich harvest can never flourish in any atmosphere other than one of right relationships between individuals. And the only people who can sow these seeds and reap the reward are those whose life work it has been to produce such right relationships.’ Barclay*

* **Our teaching that we hear should be sown in peace by those who make peace. How we speak to each other should be sown in peace by those who make peace. God’s guidance/wisdom to us will be sown in peace by those who make peace.**
1. **If we want to reap a harvest of righteousness from our teachings and in our relationships, let us consider our words and see to it that they reflect the characteristics of God’s wisdom.**
2. **God’s wisdom is available for us:**
	1. **In the Bible.**

***2 Timothy 3:15-16***

*And that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.*

* 1. **By asking for it in faith.**

***James 1:5-8***

*If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. 6But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. 7For let not that man suppose that he will receive anything from the Lord; 8he is a double-minded man, unstable in all his ways.*

* 1. **Through prayer/revelation.**

***Ephesians 1:17***

*While making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.*

* 1. **Through knowing who you are in Christ in this Covenant.**

***1 Corinthians 1:30-31***

*But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, “Let him who boasts, boast in the Lord.”*

* 1. **In Christ.**

***Colossians 2:3***

*Christ Himself, 3 in whom are hidden all the treasures of wisdom and knowledge.*