

THE EPISTLE OF JAMES

BRIDLING THE TONGUE VSS.1-12

WARNING CENTERED ON TEACHING VS.1

EXEGESIS VERSE 1:

^{GNT} James 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα λημψόμεθα.

^{NAS} James 3:1 **(Revised) Let not many of you become teachers, my brothers, knowing that as such we shall incur a greater judgment.** *Μή (neg. +) πολλοὶ πολὺς (ap-nm-p; "Let not many") γίνεσθε, γίνομαι (vImpPd--2p; "become") διδάσκαλοι διδάσκαλος (n-nm-p; "teachers/instructors"; used 59x; 49x in the Gospels) μου, ἐγὼ (npg-1s; ref. James) ἀδελφοί ἀδελφός (n-vm-p) εἰδότες οἶδα (adj.ptc./PF/a/nm2p; "knowing/understanding") ὅτι (ch; intro. the knowledge; "that accordingly/that as such") λημψόμεθα. λαμβάνω (vfm--1p; "we will receive/incur") μείζον μέγας (a-man-s; "greater"; if denoting degree then "stricter/more severe"; if denoting quantity then "abundant") κρίμα (n-an-s; "judgment")*

ANALYSIS VERSE 1:

1. James presents chapter 3 to further define the gravity of representing the true faith (religion) initially introduced in 1:26-27.
2. Following on the heels of the importance of Ph₂ faith in chapter 2, chapter 3 cohesively assumes its designed effect to represent Christianity.
3. The witness of the life begins within the local church as the forum for what is taught and expected of believers representing the POG.
4. As such, James will readdress the importance of speech (vss.1-12 cp.1:26) and conclude with that which establishes true Christian character sponsoring our actions (vss.13-18 cp.1:27).
5. While James has impressed upon his readers the importance of overt application (action with honor + inhale/exhale faith), he now directs attention to what they say.
6. This remains apropos as verbal communicating instructs others as to the Faith itself.
7. In fact, our speech reveals what's in our hearts (Mat.12:34-37) articulating what we are and do overtly.
8. Operation tongue assumes the importance of communicating the truth to others filling in the gap of other overt applications in the CWL.
9. Hence the importance of subduing and controlling the tongue.
10. James first addresses speech under the concept of teaching, **"Let not many of you become teachers, my brothers"**.
11. The teacher of doctrinal work is performed primarily through the tongue.
12. It is the teaching of BD that is the platform to educate believers as to what they are to think, say and do in the Christian life.

THE EPISTLE OF JAMES

13. The term “**teachers**/διδάσκαλος – didaskalos” looks to one able to educate, instruct or articulate a particular subject(s) at a level for others to learn.
14. Contextually, it is one that is given or assumes responsibility and authority over another to instruct them in the POG.
15. The admonition is clearly a restriction of the number of **teachers** that are to function within the local church.
16. James is not restricting the number of communicative gifts that are given to believers and their function within the church.
17. James has no say in that regard as all spiritual gifts are sovereignly bestowed upon believers by GHS at salvation. 1Cor.12:11
18. There were a variety of temporary communicative gifts given to the early church such as apostles, prophecy, tongues, interpretation of tongues, knowledge and wisdom. 1Cor.12:8,10,28 *See Doctrine of Spiritual Gifts*
19. Paul, in addressing abuses of the gifts at Corinth, did not squelch the application of the communicative gifts, only to place them in their proper perspective of importance and orderly execution. 1Cor.14:26-33
20. The primary extant spiritual gift given to the Church for teaching BD is the gift of teaching. 1Cor.12:28,29; Rom.12:7
21. The gift of teaching is fulfilled through the office of Pastor-teacher (Eph.4:11; one per church [Joh.10:1-5; Mat.6:24] and males only [1Tim.3:2])/evangelist and others (females included) such as instructing in the prep school.
22. So James is not advocating a suppression of spiritual gifts or communicative office.
23. Neither is he promoting lesser obligations of parents teaching BD to their children. Deu.4:10; Pro.1:8
24. Whom and what James is addressing is a more general sense of the term **teachers**.
25. The fact is, all adjusted believers with maturity under sound teaching obtain knowledge sufficient to teach others.
26. Hebrews acknowledges the concept of teaching in such fashion. Heb.5:12
27. James is censuring a misguided mania that can occur through intellectual arrogance.
28. With the variety of temporal gifts in the early church, the doors were open for various people to share some word.
29. The downside is those conceited or nonqualified also had opportunity.
30. Some desire the prestige or esteem to look like **teachers** without exercising the self-discipline demanded by the position. Cp.1Tim.1:6-7
31. He is limiting believers in general from taking upon themselves the role of trying to teach BD to fellow believers when they are not otherwise qualified or have authority.
32. This is a believer that assumes authority over another taking the role of instructing them as to the correct interpretation and application of God’s word (proclaimed exegete).
33. James is not saying there is no place for exhortation and articulating the WOG to others.
34. Only to restrain oneself to not extend their counsel beyond what they have learned within the scope of the teaching ordained by God.
35. The believer is to generally refrain from the dogmatic (authoritative) approach one sees from the pulpit or classroom setting.

THE EPISTLE OF JAMES

36. James is saying to leave that responsibility to the qualified, as seen in the phrase “**not many of you become**”.
37. There can be a tendency with knowledgeable believers to assume a role that they have the Bible figured out apart from the qualified **teachers** given to the church.
38. Maturing believers must fight any urge to interact with the royal family on a level reserved for those holding communicative offices or gifts.
39. The primary approach to others by believers is to be manifested by the character of their works and appeal to doctrine with gentleness. Jam.3:13
40. The phrase “**my brothers**” contextually is to remind them that rank and office is designated by God, just as he designates all believers as being His family.
41. **Teachers** and students alike equally share in the family of God as potential heirs of His kingdom. Jam.2:5
42. James then reminds them of the appropriate doctrine to help overcome this tendency, “**knowing that as such we shall incur a greater judgment**”.
43. The perfect tense of “**knowing**/οἶδα – oida” is a doctrinal understanding previously taught that one should never forget.
44. The plural of the verb “**we shall incur (receive)**/λαμβάνω – lambano” places James as an example of a qualified teacher in association with others.
45. The middle voice denotes that **teachers** assume the **judgment** upon themselves.
46. James gives a doctrinal warning to all that assume the teaching role.
47. The principle is that communicators are judged with a **greater** level of culpability.
48. The phrase “**greater judgment**” can be viewed as either qualitative or quantitative.
49. Qualitative has the sense of stricter or more severe **judgment**.
50. Quantitative has the sense of abundance or plentiful.
51. In reality, both senses can be applied as a teacher has **greater** culpability and liability for what they say.
52. As a teacher one assumes authority over another (culpability) and depending upon the number of his students increases his responsibility (liability).
53. The communicator’s “feet is put to the fire” per se dependent upon the integrity of his teaching or its lack.
54. The teacher *receives* a **greater judgment** when he stumbles in what he says for he has an audience.
55. If he misrepresents the POG he encourages others to do so thus acting as a stumbling block to them.
56. The teacher affects the students and to the degree he leads them astray, to that degree is the **judgment** multiplied and more severe.
57. Christ taught the principle of culpability respecting communicators. Luk.12:42-48
58. For those that are stumbling blocks to otherwise +V, they are destined for the “woe” of **judgment**. Mat.18:6-7
59. The **judgment** expected is both in time (DD) and eternity (loss of reward).
60. For the P-T of BD not maintaining fidelity in his teaching, it can cost him his wreath. Phi.4:1; 1The.2:19
61. The NT is full of various situations in which false **teachers** and prophets were taking others down with them. 2Cor.11:13-14; 1Tim.1:7; Tit.1:10-11; 2Pet.2:1-3; 1Joh.4:1
62. Christ said that every word would be judged. Mat.12:36-37

THE EPISTLE OF JAMES

63. The false **teachers** of Jesus time were to be most severely judged. Mat.23:13ff; Mar.12:38-40; Luk.20:46-47
64. The damage done today by false **teachers** is rampant.
65. The false teaching is a result of inserting human viewpoint leading with the STA.
66. The boast of an adjusted teacher should be that of Paul in 2Cor.4:2.
67. While most simply envision this mania at the level of pastors, evangelists and other public speakers, the gravity of James exhortation is not to be missed.
68. That is the culpability and liability starts at the micro level of the local church individually.
69. Each time a believer instructs another believer as to the POG they assume the liability of a teacher.
70. Any time a believer gives false doctrine they place themselves in the shoes of **greater judgment**.
71. This believer instills false teaching into others.
72. To the degree leaven is spread within the church, to that degree the church corporately will experience **greater judgment** (compound DD and loss of reward).
73. The witness of the life is misrepresentative to the POG.
74. This warning should go to heart for P-T's, prep-school **teachers**, parents and any others that have to function in this role.
75. Each adjusted local church has the work of a trained exegete with the proper spiritual gift to guide them in the CWL.
76. Why assume additional liability of **judgment** to superimpose your own ideas or speculations to others contradicting God's ordained teacher at hand?
77. The adjusted P-T is expected to keep his speech clear of these infirmities, so are the sheep.
78. The principle of student to teacher is stated in Luk.6:40.
79. The local church is to constantly keep their ear to the ground to ensure there are not too **many teachers** beyond those God sponsors.
80. One that teaches false doctrine to another is one too **many**.
81. James has now laid the ground work to expound upon the importance of bridling the tongue in vss.2-12.

THE EPISTLE OF JAMES

THE STA AFFECTS SPEECH AND SPEECH IS A PRIMARY GUAGE OF MATURITY

EXEGESIS VERSE 2:

^{GNT} James 3:2 πολλὰ γὰρ παταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ παταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

^{NAS} James 3:2 **(Revised)** For we all stumble in many ways. If anyone does not stumble in what he says, he is a mature man, able to bridle the whole body as well.

γάρ (explan. conj.; "For") *ἅπαντες*. *ἅπας* (ap-nm-p; "everybody/all of us"; expresses totality; at the end of the sentence for emphasis) *παταίμεν* *παταίω* (vipa--1p; "keeps on stumbling"; same as 2:10) *πολλὰ* *πολύς* (ap-an-p; "in many things/ways") *εἴ* *εἰ* (part. intro. 1st class cond.; "If") *τις* (indef.pro./nm-s; "anyone") *οὐ* (neg. +) *παταίει*, *παταίω* (vipa--3s; "does not stumble") *ἐν* (pL) *λόγῳ* *λόγος* (n-Lm-s; "word/speech/what one says") *οὗτος* (near dem.pro./nm-s; "this one/he") *τέλειος* (pred.adj.--nm-s; "is a mature") *ἀνὴρ* (n-nm-s; "man") *δυνατός* (a--nm-s; "able/capable") *χαλιναγωγῆσαι* *χαλιναγωγέω* (inf./purp/aa; "to bridle"; lit. of a horses bit or bridle; fig. to hold in check/guide/restrain/control; same as 1:26) *ὅλον* *ὅλος* (a--an-s; "the whole/entire") *τὸ* *σῶμα*. (d.a. + n-an-s; "body") *καί* (adjunct.; "also/as well")

ANALYSIS VERSE 2:

1. James now gives further explanation for his censure of many teachers.
2. His reasoning is stated with a truism, **“For we all stumble in many ways”**.
3. The term **“stumble”** literally means to trip; metaphorically to sin.
4. The Bible completely supports the fact that believers sin in **many things**. 1Kgs.8:46; Pro.20:9; Ecc.7:20; Rom.7:15-23; Gal.5:17
5. Those that advocate otherwise are self-deceived, blasphemers and BD is not in them. 1Joh.1:8,10
6. The term **“we all”** blankets believers in totality; there are no exceptions.
7. This includes teachers as the **“we”** also indicts James.
8. James’ universal statement is designed to highlight the affect and influence the STA has over believers.
9. STA activity covers a plethora of activity including MAS’s, S/T and overt sins. *See Doctrine of the Old Sin Nature/STA*
10. The principle is that the more teachers in a local church, the more potential of STA activity to insert its leaven.
11. The fact of the STA does not disqualify a communicator from being heard i.e., James.
12. This fact should never foster an attitude of indifference or rationalization among us.
13. The fact is, the adjusted teacher, functioning under their spiritual gift, diligently ensures the isolation of the STA in their studies and teaching.

THE EPISTLE OF JAMES

14. It is a fact of disciplined practice.
15. Otherwise the spiritual gift is not functioning and any attempt of exegesis is only a matter of academic practice.
16. Apart from the FHS, there is no guide into all truth. Cp.Joh.14:26; 16:13
17. To the degree the STA leads, to that degree Scripture will be skewered.
18. The teacher's discipline co-joined with students also willing to isolate the STA during the teaching ensures the transmission and reception of pure teaching. 1Joh.4:1
19. While a student may fail to R_B, the teaching via the FHS will maintain its character of truth.
20. Though truth may be rejected or distorted by the student, no one is otherwise misled.
21. Unless the STA driven student teaches others.
22. Undisciplined and immature believers that assume teaching roles with others place BD at its greatest risk of being misrepresented.
23. They act as immature children trying to explain adult thinking.
24. A sound teacher of necessity must be mature enough to properly exercise authority over others and instruct them in the way under isolation of the STA.
25. Without the attribute of maturity (you pick the doctrinal subject), the instruction will wane and often fall short of sound counsel.
26. For all believers that instruct others in BD, this is a warning to not let the STA rule.
27. Otherwise, it is best to appeal to sound teaching heard by the disciplined teacher.
28. While anyone can parrot doctrine taught, even out of fellowship, at least they do not run the risk of greater judgment.
29. James in the remainder of vs.2 then expounds on the principle of speech in its relationship to maturity as it applies to all believers.
30. He states his premise with a 1st class condition, **"If anyone does not stumble in what he says, he is a mature man, able to bridle the whole body as well"**.
31. The 1st class condition assumes the conclusions as true.
32. His conclusion for **anyone** that can doctrinally control their speech is two-fold:
 - A. It is a measure of their maturity.
 - B. It is a measure of the fact they are keeping the STA overruled in general.
33. James conclusion places our speech as the pinnacle of evidencing our success in the CWL.
34. To **not stumble in** our speech looks to the fact that **what** we say is **not** driven by the STA, rather Divine viewpoint..
35. Verbal failure reflects itself morally through the S/T (lying, flattery, gossip, sowing discord, emitting human viewpoint, anything generally not edifying).
36. The believer that refrains from espousing lies to others (intellectual honesty about self, others and the truth of BD), utilizing deceptive practices (flattery), meddling (gossip), destroying the unity doctrine promotes (sowing discord) or promoting STA activity (not edifying) are believers engaging in action with honor making appropriate and proper application in the CWL.
37. This does not mean that the believer is perfect negating the fact everybody sins **in many ways**.
38. However, our speech reflects our doctrinal orientation.
39. Doctrinal orientation (FHS + faith + works) equates to the MAJG.

THE EPISTLE OF JAMES

40. Believers that consistently emit the Divine viewpoint across the board adequately controlling the tongue are believers giving evidence of having grown up spiritually.
41. These are believers that can be trusted in counsel to others orienting them to the Divine viewpoint and not catering to any lead of the STA.
42. The term “**to bridle**” literally looks to a bit placed in a horse’s mouth to control or hold the horse in check.
43. The “**whole body**” looks to the potential of all other overt STA activity.
44. The STA is here metaphorically pictured as a strong-willed horse.
45. Like a horse under stiff reign, the believer controlling their tongue is a believer holding their STA in check turning the **body** into tools of righteousness. Rom.6:13
46. The principle here is one must learn to “talk the talk” before they can “walk the walk”.
47. Evidence that one is “walking the walk” is seen in the control of the tongue.
48. One that grows into paying such close attention to their speech as to not allowing the rulership of the STA to dictate what they say reveals one that is disciplined in running their course.
49. In spite of the plethora of isolated STA failures, the believer that keeps BD at the forefront in all communication is a believer fighting the good fight having victory over the STA.
50. The premium standard for the tongue is the articulating BD to others refraining from human viewpoint.
51. James recaptures the significance of bridling the tongue so as not to be self-deceived in representation of the Faith in 1:26.

THE EPISTLE OF JAMES

CONTROL OF THE TONGUE ILLUSTRATED

EXEGESIS VERSES 3 – 4:

^{GNT} James 3:3 εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

^{NAS} James 3:3 **Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well.** *δέ (cc; "Now") εἰ (part. 1st class cond.; "if") βάλλομεν βάλλω (vipa--1p; "we cast/throw/put"; has the nuance of "forcing movement with power") τοὺς ὁ χαλινοὺς χαλινός (d.a. + n-am-p; "the bits/bridle"; used 2x; Rev.14:20) εἰς (pa) τῶν ὁ ἵππων ἵππος (d.a. + n-gm-p; "the horses") τὰ τό στόματα στόμα (d.a. + n-an-p; "mouths") εἰς (pa; before infinitive indicates purpose; "for/so that") αὐτοὺς αὐτός (nram3p; ref. horses; "they") τό πείθεσθαι πείθω (d.a. + inf. purpose/ppa; "to be persuaded/convincing/may obey us") ἡμῖν, ἐγώ (nrd-1p; emphatic; "we ourselves") μετάγομεν. μετάγω (vipa--1p; "direct/guide"; used 2x; Jam.2:4) αὐτῶν αὐτός (nrgm3p; "their") ὅλον ὅλος (a--an-s; "whole/entire") τό σῶμα (d.a. + n-an-s; "body") καί (adjunct.; "as well/also")*

^{GNT} James 3:4 ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὀρμὴ τοῦ εὐθύνοτος βούλεται,

^{NAS} James 3:4 **Behold, the ships also, though they are so great and are driven by strong winds, ἰδοὺ (part. interject.; "Behold") τὰ τό πλοῖα πλοῖον (d.a. + n-nn-p; "the ships/sea going vessels") καί (adjunct.; "also") ὄντα εἰμί (circ.ptc./p/a/nn-p; concessive; "although being/though they are") τηλικαῦτα τηλικούτος (intensive demonstrative adj.-nn-p; "so great") καί (cc) ἐλαυνόμενα, ἐλαύνω (circ.concess.ptc./p/p/nn-p; "though being driven/propelled"; used 5x) ὑπό (pAbl; "by") σκληρῶν σκληρός (a--Ablm-p; "harsh/fierce/strong/ powerful") ἀνέμων ἄνεμος (n-Ablm-p; "winds") are still directed by a very small rudder, wherever the inclination of the pilot desires. μετὰγεται μετάγω (vippp--3s; "each being directed/driven"; same as 3:3) ὑπό (pAbl; "by") ἐλαχίστου ἐλάχιστος (a-superlative as a diminutive/Abln-s; "very small") πηδαλίου πηδάλιον (n-Abln-s; "rudder"; used 2x; Act.27:40) ὅπου (cs; "to whatever place/wherever") ἡ ὀρμὴ (d.a. + n-nf-s; "the impulse/inclination"; used 2x;**

THE EPISTLE OF JAMES

Act.14:5) τοῦ ὁ εὐθύνοντος εὐθύνω (d.a. + subs.ptc./p/a/gm-s; "the one guiding"; contextually "the pilot/captain") βούλεται, βούλωμαι (vipd--3s; "desires/wishes/wills")

ANALYSIS VERSES 3 – 4:

1. James now gives two illustrations, both of which picture the influence of the tongue over our whole self.
2. The first illustration feeds off the metaphor of “bridling” (vs.2), “**Now if we put the bits into the horses’ mouths so that they may obey us, we direct their entire body as well**”.
3. James again uses a 1st class condition to parallel his conclusions of bridling the whole body in vs.2.
4. The parallel is designed to illustrate the working mechanics of how the controlled tongue keeps the STA in check evidencing maturity.
5. Common experience shows that pressure against the back of the **horses’ mouths** is effective in controlling such a large and strong animal.
6. The noun “**bits/χαλινός** – chalinós” is the same term to reference bridals placed around the animal’s head connected to the reigns. Cp.Rev.14:20
7. It is the cognate of the verb “χαλιναγωγέω – chalinagogeō” translated “bridle” in vs.2.
8. That it is placed into the mouth specifies the bridal’s cross piece that gives the bridal its maximum power for control.
9. The verb “**we put**/βάλλω – ballo” literally means to cast or throw.
10. It indicates that the placing of the **bits** is a matter of forcing the horse to accept the bridle.
11. Apart from being trained, a horse does not naturally take to the bit.
12. The bit is naturally uncomfortable and when pulled by the reigns with force it can be painful to the horse’s soft back lips and gums.
13. The purpose of the bit is to first train the horse to allow the rider to control its movements.
14. The infinitive “**obey**/πείθω – peithō” means to be persuaded or convinced into obedience.
15. The persuasion is at the will of the rider.
16. By pulling back, right, left or giving slack, the horse’s head is reigned into the proper position for its body to be directed accordingly.
17. Through training and often painful experience, the horse is developed into an obedient and productive means of transportation.
18. A well trained horse needs little pressure placed upon the bit to respond to the riders commands.
19. The horse’s bit is analogous to the believer controlling the tongue.
20. The horse’s **body** is analogous to other overt STA activity overall.
21. The implied rider looks to the will of the believer asserted over the desires and lusts of the STA by controlling the tongue.
22. Placing the bit in the mouth looks to teachable +V willing to overrule the STA accepting the Divine viewpoint as that which will govern their lives.
23. The mechanics is therefore +V isolating the STA under MPR (MAJG). Cp.Jam.1:19
24. Over time the believer is persuaded as to the truth that is evidenced in their speech.

THE EPISTLE OF JAMES

25. This fulfills the desire of the believer's +V.
26. The painful reality of the literal bit denotes the harsh reality of the believer keeping the tongue in check seeking to overrule the STA.
27. The STA does not want to be controlled. Cp.Rom.8:7
28. That it's placed in the mouth denotes that what one articulates verbally (BD) is the first overt line of defense keeping the STA otherwise overruled.
29. For the believer that humbles himself in his speech, their +V will enjoy overall success over the STA.
30. His **entire body** becomes a well disciplined vehicle for +V to run its course.
31. A controlled tongue indicates that the believer is on top of his MA as well.
32. Judging often leads to maligning and gossiping, and a person that checks these verbal sins probably has control of the MA.
33. The 1st illustration emphasis the tongue as the dominant instrument for controlling the STA producing maturity.
34. In vs.4, James uses a sea going vessel for illustration, "**Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder**".
35. The opening "**Behold**" is designed to vividly attract the attention of the reader to this illustration.
36. It denotes that while it is similar in thought with the first, it carries an added emphasis.
37. The emphasis is that the tongue controls our direction in life itself.
38. It is not only an instrument to measure maturity and overruling the STA, but it dictates our course in life (meeting the goal of maturity).
39. This illustration is to serve as the beginning crescendo of the power of the tongue that will climax in the fortissimos of its power and evil vss.5ff.
40. The tongue is likened to a **rudder** on a ship.
41. The smallness of the **rudder** is contrasted with two much greater factors:
 - A. The size of **ships** ("**so great**"). Act.27:37,38 *indicates a merchant ship accommodating 276 passengers and a load of wheat.*
 - B. The **strong winds** encountered on the sea.
42. The point of interest is that this small device could control and direct large **ships** under gale force **winds**.
43. The tiny **rudder** directs the ship for good or bad.
44. It is paramount to retain control of the vessel in the elements.
45. The comparative size of the ship's body is analogous to the immense pressure the STA wields in life and the believer seeking to keep it under control.
46. The fierce wind is analogous to the viewpoints that seek to affect the direction the believer takes in life in dealing with the STA. Eph.4:14
47. In both cases, it is the tongue that is the overt instrument that the believer uses in directing one way or the other.
48. The power key behind the tongue is seen in the final phrase, "**wherever the inclination of the pilot desires**".
49. The terms "**inclination**/ὄρμη - orme" and "**desires**/βούλομαι - boulomai" together indicate the will or volition of the **pilot** applying force in controlling the **rudder**.

THE EPISTLE OF JAMES

50. The ship's **pilot**, by the slightest physical pressure upon the ship's tiller, could alter its course and destination.
51. The destination of the ship was the will of the **pilot**.
52. While the goal was predetermined, the **pilot** had to exercise self-control in reading the **winds** to reach his destination.
53. This is analogous to the believer's volition as key to their direction in life.
54. The individual must choose to overrule the STA (or not) and not allow the human viewpoint of the world that solicits the STA to wreck him spiritually (or not).
55. Again, it is the tongue that articulates the direction and success the believer will enjoy (or not).
56. Our speech reflects the course we've chosen and the doctrines we adhere to.
57. Those that are successful direct their lives to the proper goal.
58. Even in the face of cosmic storms, the adjusted believer overrules the STA sufficient to run their course. 2Tim.4:7
59. Momentary lapses from the determined goal can be corrected.
60. The cosmic **winds** may affect the STA, but the +V believer will reorient using the prevailing wind of doctrine to stay on course.
61. The tongue, like a **rudder**, follows the will of the owner.
62. A tongue that is full of evil is directing a life that is out of control and headed for disaster.
63. The content of speech points to where the life is headed.
64. As goes the **rudder**—so goes the ship; as goes the tongue—so goes the life.

THE EPISTLE OF JAMES

EXEGESIS VERSES 5 – 6:

THE TONGUE'S COMPARATIVE POWER

^{GNT} James 3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα ἀύχει. Ἴδου ἡλίκον πῦρ ἡλίκτην ὕλην ἀνάπτει·

^{NAS} James 3:5 **So also the tongue is a small part of the body, and yet it boasts of great things.** οὕτως οὕτω (adv.; "Even so/in this way") καί (conjunct.; "also") ἡ γλῶσσα (d.a. + n-nf-s; "the tongue"; same as 1:26) ἐστὶν εἰμί (vipa--3s) μικρὸν μικρός (a--nn-s; "a small/little") μέλος (n-nn-s; "limb or part of the body") καί (ch; "and yet/but"; logical adversative force) ἀύχει. ἀύχέω (vipa--3s; lit. to lift up the neck, hence; "it boasts/declares loudly/haughty speech to stir up strife or provocation"; hapax) μεγάλα μέγας (ap-an-p; "of great things") **Behold, how great a forest is set aflame by such a small fire!** Ἴδού (part. interject.; "Behold") ἡλίκτην ἡλίκος (interr.adj./af-s; "as big as?/how great"; used 3x; Col.2:1; sets up a rhetorical question comparatively answered with an exclamatory declaration) ὕλην ὕλη (n-af-s; "a forest/woods"; hapax) ἀνάπτει· ἀνάπτω (vipa--3s; "is lit/set aflame") ἡλίκον ἡλίκος (interr.adj./nn-s; "compared to such a small?") πῦρ (n-nn-s; "fire")

THE TONGUE'S EVIL DESCRIBED 4-FOLD

^{GNT} James 3:6 καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέεννης.

^{NAS} James 3:6 **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.** καί (cc) ἡ γλῶσσα (d.a. + n-nf-s; "the tongue") πῦρ· πῦρ(n-Pred.nn-s; "is a fire") ὁ κόσμος (d.a. + n-nm-s) τῆς ἡ ἀδικίας ἀδικία (d.a. + n-gf-s; "of iniquity/unrighteousness") ἡ γλῶσσα (d.a. + n-nf-s) καθίσταται καθίστημι (vip--3s; "is being set/conducted/put in charge") ἐν (pL; "among") ἡμῶν, ἐγώ (npg-1p; ref. James and believers) τοῖς τό μέλεσιν μέλος (d.a. + n-Ln-p; "members/bodily parts") ἡ σπιλοῦσα σπιλώω (d.a. governs all 3 participles + adj.ptc./p/af-nf-s; "which is defiling/disgracing/making shameful") ὅλον ὅλος (a--an-s; "the entire/whole") τὸ σῶμα (d.a. + n-an-s; "body") καί (cc) φλογίζουσα φλογίζω (adj.ptc./p/af-nf-s; "setting on fire/igniting"; fig. to operate destructively" used 2x, both in our verse) τὸν τὸ τροχὸν

THE EPISTLE OF JAMES

τροχός (d.a. + n-am-s; lit. a wheel; fig. as an ordered pattern of events; "the course/the whole cycle"; hapax) τῆς ἡ γενέσεως γένεσις (d.a. + n-gf-s; "of existence/life") καί (cc) φλογιζομένη φλογίζω (adj.ptc./p/p/nf-s; "having been ignited/been set on fire") ὑπό (pAbl; indicates agency; "by") τῆς ἡ γέεννης. γέεννα (d.a. + n-Ablf-s; lit. Gehenna in the valley of Hinnom, a ravine south of Jerusalem for refuse being burnt; fig. "hell"; used 12x)

ANALYSIS VERSES 5 – 6:

1. The adverbial conjunctive phrase “**So also**” asserts that the **tongue** is like the illustrative models of vss.3-4.
2. As **small** and important the bit and rudder are to control the mass and size of the whole, in this way “**the tongue is a small part of the body**”.
3. What we say (**the tongue**) is the primary bodily instrument that controls the believer’s life.
4. The two illustrations were designed to highlight the power of speech in isolating the STA and giving the believer direction in life.
5. While it’s illustrative ability to do so was perceived either good or bad, the analogies prompted +V to use it for their spiritual good feeding off vs.2.
6. James now explicitly contrasts its proclivity for evil, “**and yet it boasts of great things**”.
7. This to highlight the destructive power of an uncontrolled **tongue**.
8. The term “**boasts/αὐχέω** – aucheo” means to inflate oneself with speech.
9. The term is a hapax in contrast to the other primary Greek term for boasting, “καυχάομαι – kauchaomai” used 39x.
10. “Kauchaomai” is general in use and can be used for sin boasting (1Cor.3:21; Jam.1:9; 4:16) or sanctified boasting (Rom.5:3,11; 1Cor.1:31, etc.).
11. It emphasizes the pride or glory received as a result of boasting.
12. “Aucheo” literally means to “lift up the neck” and emphasizes the self-elevation or arrogance/pride that sponsors sin boasting.
13. James uses the kauchaomai term with the principle of arrogance in 4:16 to denote such association as that which results in self-glory.
14. The “**great things**” are the many forms that the arrogance factor can take touting the superiority of STA/human viewpoint speech.
15. Arrogance/pride underwrites all STA activity.
16. The uncontrolled **tongue** has a penchant for reveling in STA/human viewpoint accomplishments.
17. The **tongue** cannot refrain from talking about successes the –V cosmos holds in high esteem (immorality or human good).
18. Arrogant boasting is the practice of –V unbelievers. Rom.1:30
19. Boasting in what we do or are about to do is to maladjust to God’s will for our lives.
20. Boasting is maladjustment to grace. Eph.2:8-9
21. BD warns against the evil of boasting. Psalms.75:4,5; Jer.9:23 cp.24

THE EPISTLE OF JAMES

22. Consider Satan's boast of his 5 "I wills" (Isa.14:12-14); Antichrist's excelling in this verbal sin (Dan.7:11).
23. Our speech reveals the struggle between following the lead of the cosmos with our STA's and seeking to keep the bridle and rudder in place and lives on course.
24. James again uses an interjectory particle to now highlight the full destructive power the **tongue** wields, "**Behold, how great a forest is set aflame by such a small fire!**" (*the fortissimos of the beginning crescendo "Behold" vs.4*)
25. Again, he uses an illustrative analogy to drive home the point.
26. The unusual Greek vocabulary of the term "ἡλίκος – helikos" translated both "**great**" and "**small**" describing the **forest** and igniting **fire** is noteworthy.
27. The adjective is used as an interrogative and sets up both a rhetorical and comparative idea.
28. Literally translated it is "what size **a forest?**" is **set aflame by** "what size **a fire?**"
29. The NAS has captured the basic idea in the fact that it only takes a spark to ignite and burn up an entire **forest**.
30. However, the fullest expression of its comparative nature is that the size of the igniting **fire** also has a direct affect on ensuring to what degree the woods are ignited and how rapidly it spreads.
31. James point is that to the degree we lack control, the quicker and surer its destructive impact.
32. The principle is that sins of the tongue are responsible for initiating other STA activity (both internal and external) and to the degree of its lack of control, the more assuredly the impact is felt.
33. Just like a spark or bonfire to wood, an uncontrolled **tongue** can initiate forces and movements just as destructive.
34. A healthy prayer life is key to guarding our speech. Psa.141:3
35. In vs.6, James gives a portfolio of the evil nature of the **tongue**.
36. He describes its evil four-fold in two parts.
37. The first part description relates to its remote impact, "**And the tongue is a fire, the very world of iniquity**".
38. The phrase "**the tongue is a fire**" is a metaphor of the tongue's destructive nature. Psa.57:4; 120:3,4; Pro.16:27; 26:18-21
39. Uncontrolled speech is potentially very dangerous.
40. James' presents it with a stronger statement not found, "**the very world of iniquity**".
41. Uncontrolled speech is a vast **world** of unrighteous behavior.
42. Its various expressions constitute an entire realm of evil in general, personal sins, human good and false doctrine (E_{1,2,3,4} respectively).
43. It incorporates within itself the ability to spawn or incite the whole gamut of STA activity.
44. It can express every evil thought and desire with no other part of our body comparably having this range of influence for evil.
45. That speech is used to communicate to others, it looks to the fact that an uncontrolled **tongue** feeds the very evil of others that make up the –V cosmos.
46. Uncontrolled talk is not in the least edifying and serves to inflame –V and the STA.
47. Speech can arouse a whole nation, setting classes into conflict; it can stir international passions leading to war.

THE EPISTLE OF JAMES

48. Believers refusing to control their speech only emulate the evil that makes up this unrighteous **world** and gives it support.
49. The second descriptive part relates to the tongue's personal impact as "**the tongue is set among our members**" described with 3 participial phrases:
 - A. "**As that which defiles the entire body**".
 - B. "**And sets on fire the course of our life**".
 - C. "**And is set on fire by hell**".
50. The last two participles "**setting on fire**/φλογίζω – phlogizo" expands upon the first "**defiles**/σπιλώω – spiloō".
51. The personal nature of the second part is further seen in the use of the personal pronouns "**our**" which includes James.
52. The **tongue** is a part of the anatomy that in size seems insignificant as to giving the **body** its ability to accomplish the feats of life.
53. However, the term "**is set**/καθίστημι – kathistemi" has the nuance of "put in charge" (Mat.24:45,47; 25:21,23) or "appointed" to a station of authority (Luk.12:14; Act.7:10, 27,35 "*made governor, ruler or judge*"; Tit.1:5).
54. Further, it has the sense of conducting or controlling (Act.17:15).
55. This verb denotes that the **tongue** is given influence and control over what the **body** does.
56. While God gave us our **tongue**, it was not for the purpose of conducting our bodies in evil.
57. The first consequence of an uncontrolled **tongue** is that it "**defiles**/σπιλώω – spiloō" or disgraces/makes shameful **the entire body**.
58. Impure and vicious utterances infect the whole **body** influencing all its **members**.
59. Speech incites various passions such as monetary, sexual, jealousy, hatred, power, antinomianism, misacclimation to niche, etc.
60. Uncontrolled speech has the ability to turn our bodies into unholy temples. 1Cor.6:19 cp.Mat.15:11
61. This in turn truly brings about the 2nd impact of setting **on fire the course**/τροχός – trochos/**wheel of our life**.
62. Again we see a cause and effect logic applied.
63. Uncontrolled speech fueling the STA in turn fuels the very cycle of human existence.
64. And just as **fire** is destructive, so the uncontrolled **tongue** sets the believer on a course of destruction and SUD.
65. It guides a life destined for Divine good or human good under the STA.
66. The final participle "**set on fire**" is passive indicating the ultimate agency behind verbal sinning and **life** of evil.
67. The term "**hell**/γέεννα – geenna (Gehenna)" looks to the unseen fallen spiritual world and their domain of jurisdiction.
68. It is here used symbolically of those that represent it. Cp.Mat.16:18
69. It is reference to Satanic and demonic influence that provides the human view point that accompanies rulership of the STA.
70. The doctrine of demons is the antithesis to BD. 1Tim.4:1
71. The influence comes as a result of –V under the STA not GAPing the truth (1Cor.2:14) and not able to subject itself to the law of God (Rom.8:7).
72. The uncontrolled **tongue** habitually permits itself to be influenced by satanic evil.

THE EPISTLE OF JAMES

73. Satan and his demons sponsor vicious lies, slander, propaganda, slanted news, popular doctrinal errors, etc.
74. Believers not willing to control the **tongue** are believers following the realm of darkness and acting no better than their unbelieving counterparts.
75. In fact, they promote the very agenda set forth by Satan's rule.
76. The uncontrolled **tongue**:
 - A. Sponsors the **world** of unrighteousness.
 - B. Disgraces our witness of the life through promoting STA actions of our **entire body**.
 - C. **Sets** the believer on a road of destruction.
 - D. Is ignited and fed by the satanic forces of **hell**.

THE EPISTLE OF JAMES

EXPLAINING THE INCORRIGIBLE NATURE OF THE TONGUE

EXEGESIS VERSES 7 – 8:

^{GNT} James 3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἔρπετῶν τε καὶ ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ,

^{NAS} James 3:7 **For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.** γὰρ (*explan.conj.*, "For") πᾶσα πᾶς (*a--nf-s*; "every/each") φύσις (*n-nf-s*; *lit. according to nature, native condition, genetically or essence bound, hence; "species"; used 14x*) θηρίων θηρίον (*n-gn-p*; "of beasts/animals/four-footed creatures") τέ (*enclitic part. denoting close association; +*) καί (*cc*; "and also") πετεινῶν, πετεινός (*ap-gn-p*; "winged creatures/birds"; used 14x) ἔρπετῶν ἔρπετόν (*n-gn-p*; "creeping or crawling creatures/cold-blooded vertebrates/reptiles"; used 4x; *Latin, reptilis*) τέ (*enclitic part.+*) καί (*cc*) ἐναλίω ἐνάλιος (*ap-gn-p*; "that belonging to the sea/aquatic animals"; *hapax*) δαμάζεται δαμάζω (*vipp--3s*; "have been subdued/brought under control/tamed"; used 4x, 3x *Jam.3:7,8 and once Mar.5:4*) καί (*cc*) δεδάμασται δαμάζω (*viPFp--3s*; "has been constantly tamed/subdued") τῇ ἢ ἀνθρωπίνῃ, ἀνθρώπινος (*d.a. + a--If-s*; "by the human/that common to man"; used 7x) τῇ ἢ φύσει φύσις (*d.a. + n-If-s*; "race/species")

^{GNT} James 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων, ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.

^{NAS} James 3:8 **(Revised) But no one can tame the tongue of men; it is a restless evil and full of deadly poison.** δέ (*ch*) οὐδεὶς (*neg.card.adj./nm-s*; "no one/not even one") δύναται δύναμαι (*vipd--3s*; "is able/can") δαμάσαι δαμάζω (*compl.inf./aa*; "to subdue/tame") τὴν ἢ γλῶσσαν γλῶσσα (*d.a. + n-af-s*; "the tongue"; *forward in the Greek for emphasis*) ἀνθρώπων, ἄνθρωπος (*n-gm-p*; "of men") ἀκατάστατον ἀκατάστατος (*a--nn-s*; "a restless/unstable/fickle/unruly"; *same as 1:8*) κακόν, κακός (*ap-nn-s*; "evil thing/lacking in good") μεστὴ μεστός (*a--nf-s*; "full/preoccupied with"; *denotes a quantity beyond what could or should be expected*; used 9x) θανατηφόρου. θανατηφόρος (*a--gm-s*; "death-bringing/deadly"; *hapax*) ἰοῦ ἰός (*n-gm-s*; "poison"; used 3x; "Rom.3:13; Jam.3:8; 5:3)

THE EPISTLE OF JAMES

ANALYSIS VERSES 7 – 8:

1. James now explains why the **tongue** has such propensity for **evil**.
2. That because of its incorrigible (persistent) and rebellious nature.
3. James uses the animal kingdom to contrast the tongue's lack of control, "**For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race**".
4. Man displays an amazing and ingenious ability to dominate the animal world.
5. James classifies this kingdom into its 4 basic categories, warm blooded land mammals, birds, reptiles/amphibians and marine life.
6. The verb "**tamed**/δαμάζω – damazo" does not necessarily mean to domesticate.
7. It looks to subduing and keeping under control. Cp.Mar.5:4
8. Man was given dominion over the animal kingdom. Gen.1:28; 9:2; Psa.8:6-8
9. Man was given authority to rule over animal life which is ongoing (present tense) and nothing new (perfect tense).
10. Man's rule indicates the superiority of the will and reason of man over lower creation.
11. While all animals have not been domesticated, man has always subjected them under his control.
12. However, his ability to tame the species even beyond simple subjection is prolific.
13. The wild land animals such as lions, tigers, elephants, kangaroos, etc. are evidence.
14. The birds such as hawks, parrots, doves, etc., show our rule of the sky.
15. Snakes (cobras), lizards and other reptiles become docile.
16. Sea World shows our vast accomplishments regarding dolphins, whales, seals, etc.
17. The domesticated animals such as horses, dogs, cats, sheep, cattle, parakeets, etc., speak of the centuries of which man has shown successful efforts in this realm.
18. One would think that the display of this kind of power by **men** would indicate that they could also subdue the tiny little **tongue**.
19. **But** as vs.8 makes clear, "**no one can tame the tongue of men**".
20. In spite of what men can accomplish through will and reasoning with the creatures of this earth, they lack and are weak in controlling their speech.
21. Unlike the animal kingdom, they cannot completely subdue its nature nor domesticate its feral independence.
22. This because it is the verbal extension and expression of the STA.
23. Just as we all stumble in many ways with the STA, so the **tongue** reflects its rebellious nature towards God.
24. As persistent the STA is running amok, so the **tongue** emulates it in speech.
25. As long as the STA exists, complete control of the **tongue** is non-existent.
26. While **men** retain dominion over the animal kingdom, since the fall, **the tongue** is evidence that in a very real sense, he has lost dominion over himself.
27. Once obtaining a sin nature, man no longer retained the willful power and ability on his own to totally subject their words and actions to conform to the truth of God.
28. The first recorded words of man after the fall are verbal communication from the STA as evidence. Gen.3:9,10
29. It denotes that man's weakness resides in his own flesh. Mat.26:41
30. This does not mean one cannot have any control, only that the power to completely subject it and rule over it with disciplined perfection will not happen.

THE EPISTLE OF JAMES

31. James makes clear that bridling the **tongue** as evidence of maturity (vs.2) does not demand complete perfection.
32. In fact, that is impossible.
33. Yet, we are expected to control it to the level necessary to reach and maintain maturity.
34. The astute believer is constantly aware of the tongue's instincts to free itself from the restraints of BD.
35. James then relates to the tongue's inveterate (habitual) nature with two descriptions, "**it is a restless evil and full of deadly poison**".
36. That it is a "**restless evil**/ἀκατάστατος κακός – akatastatos kakos" means that it is unstable, fickle (unpredictable) and naturally inclined to be unruly.
37. It has a propensity to not shut up at times when it should.
38. Parents should teach their children this early on.
39. Even an idiot that keeps silent is considered prudent. Pro.17:28
40. "**Full of deadly poison**" describes it as the member of our body that possesses an inordinate ability to do potential harm.
41. The linking of the uncontrolled **tongue** with **poison** is also analogized elsewhere. Psa.58:3,4; 140:1-3 cf. Rom.3:13
42. Proverbs also relates to the destructive nature of the **tongue**. Pro.12:18; 13:3; 17:4
43. James makes crystal clear that words are not harmless, but lethal if not controlled.
44. Things we say can result in the ruining of others.
45. Being driven by self-righteousness, the tongue becomes a bone of contention and thread that weaves discord among the ranks (ex. Pharisees with John the B. and Christ; Mat.11:18,19).
46. The only sure control to manage the **tongue** is BD (vss.13ff).
47. The power of man's will over the **tongue** is insufficient without this vital fuel.
48. BD gives our reasoning the support of the good conscience that sensitizes us to all STA failure and the need to abstain or repent of its destructive nature. Cp.1Tim.1:19; Heb.13:18
49. Without the combo +V & BD, speech control is an exercise of futility.
50. Just as a horse can buck to the bridle or a ship fight the control of the rudder, so the STA/**tongue** will rear its ugly head rebelling against the will of God and its owner. Rom.7:18-19

THE EPISTLE OF JAMES

THE DUPLICITY OF THE TONGUE DECLARED

EXEGESIS VERSES 9 – 10:

^{GNT} James 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας,

^{NAS} James 3:9 **With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;** ἐν (pI; "With") αὐτῇ αὐτός (npIf3s; ref. the tongue) εὐλογοῦμεν εὐλογέω (vipa--1p; "we praise/bless") "our" supplied based on the plural of the verb that includes James τὸν ὁ κύριον κύριος (d.a. + n-am-s; "Lord") καί (cc) πατέρα πατήρ (n-am-s; "Father") καί (cc) ἐν (pI) αὐτῇ αὐτός (npIf3s) καταρώμεθα καταράομαι (vipd--1p; "we curse/speak against for bad, evil or harm to occur/utter imprecations"; such as with an oath, verbal vendetta; used 5x) τοὺς ὁ ἀνθρώπους ἄνθρωπος (d.a. + n-am-p; "the men") τοὺς ὁ γεγονότας, γίνομαι (d.a. + adj.ptc./PF/a/am-p; "having been made) καθ' κατά (pa; "according to") ὁμοίωσιν ὁμοίωσις (n-af-s; "a likeness/resemblance"; hapax) θεοῦ θεός (n-gm-s)

^{GNT} James 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρεῖ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

^{NAS} James 3:10 **from the same mouth come both blessing and cursing. My brothers, these things ought not to be this way.** ἐκ (pAbl; "from") τοῦ ὁ (d.a./Ablns +) αὐτοῦ αὐτός (a--Abln-s; identical pro.; "the same") στόματος στόμα (n-Abln-s; "mouth") ἐξέρχεται ἐξέρχομαι (vipd--3s; "comes forth") εὐλογία (n-nf-s; "blessing/praise") καί (cc) κατάρα. κατάρα (n-nf-s; "cursing/imprecation"; cognate nouns of the verbs bless and curse of vs.9) μου, ἐγώ (npg-1s; ref. James) ἀδελφοί ἀδελφός (n-vm-p) ταῦτα οὗτος (near dem.pro/nn-p; "these things") οὐ (neg. +) χρεῖ, (vipa--3s; "should not/ought not/not appropriate"; hapax; old impersonal verb from χράω) γίνεσθαι. γίνομαι (compl.inf./pd; "to be") οὕτως οὕτω (adv.; "this way/in this manner")

ANALYSIS VERSES 9 – 10:

1. James now extends the thought of the tongue being unstable (*restless evil*) and destructive (*deadly poison*) ending vs.8.
2. He does so in terms of its inconsistent and dual nature.
3. This fits the theme of the tongue in that it is either controlled by BD or the STA.

THE EPISTLE OF JAMES

4. He contrasts the believer's speech towards God and man, "**With it we bless our Lord and Father; and with we curse men**".
5. The prepositional phrase "**with it**" references the tongue as the only instrument the speaker uses to express himself.
6. The plural "**we**" of the verbs "**bless and curse**" includes James himself in its misuse hereinto referred.
7. All believers are guilty of contradictive speaking about **God** on the one hand, and about **men** on the other.
8. The first example illustrates the right thing we say regarding **God**.
9. The title "**Lord and Father**" is unique to the N.T.
10. It is governed by one definite article constructing a hendiadys in the Greek (the expression of one idea through two formally coordinate terms joined by "**and**").
11. It is a form of the Granville Sharp rule where the titles are hyphenated indicating a dual function in a singular idea or person.
12. The emphasis is actually on the latter noun and could be translated "*the Father who is Lord*".
13. Christ referred to **God** in similar manner. Mat.11:25 cf.Luk.10:22
14. "**Lord** emphasizes God's authority and power.
15. "**Father**" emphasizes God's love and provision.
16. The term "**bless**/εὐλογέω – eulogeo" means to give praise or speak well of someone.
17. Believers rightly so verbally give praise to God in song, prayer and witness.
18. It illustrates doctrinal orientation to whom and what God is and the provision of His plan.
19. On the opposite end of the coin, believers **curse men**.
20. The term "**curse**/καταράομαι – kataraoimai" does not mean the use of idiomatic (colloquial slang) language as implied today.
21. To **curse** someone in the Bible is to express intentions for one's harm or destruction in an imprecatory manner.
22. It withdraws grace from its declared intentions. Cp.Mat.25:41; Mar.11:21
23. It is the opposite of speaking well or with good intention/favor. Rom.12:14
24. The verbal sin of cursing an individual is to articulate the MAS of hate (speaking out of unrighteous anger, bitterness, etc.). Rom.3:14
25. Profanity spoken in hate towards another is a form of cursing (that so-and-so).
26. It reveals an innate desire to by-pass grace orientation (I hope you go to hell!).
27. Hateful speech desiring evil upon another equals cursing.
28. This STA activity is seen as repugnant because it is **men**, "**who have been made in the likeness of God**".
29. At creation, God imparted a divine **likeness** to humanity. Gen.1:26,27
30. "**The likeness of God**" refers to the soul, not the body. Cp.Gen.2:7
31. Man, like **God**, possess invisible, immaterial but real attributes.
32. He possesses volition, self-consciousness and conscience i.e., the ability to know and serve **God**.
33. While the divine likeness has been marred by sin, it has not been obliterated.
34. Mankind possesses "an indestructible dignity/stateliness".
35. While fallen man is "the scandal", he is also God's appointed representative over creation. Psal.8:4-8

THE EPISTLE OF JAMES

36. To **curse men** is the antithesis of grace orientation towards **men**.
37. It disrespects man's eternal nature and God's desire for their salvation. 1Tim.2:4
38. We are not to return evil for evil. Rom.12:17; 1The.5:15
39. Verbal evil towards man is an attack on **God**, whose **likeness** man still bears.
40. Instead, we should exude good will and respect under doctrine even towards those that anger and even harm us.
41. This type of verbal sinning and bitterness detracts from and contradicts our praise of **God**.
42. It is a form of hypocrisy to talk doctrine regarding God's grace plan and yet let the STA rule in hateful speech towards others.
43. It is obviously okay to deplore the evil of man, but to speak harmful evil of them is a sin.
44. Yet, that is what our tongue does as James restates in vs.10a, "**from the same mouth come both blessing and cursing**".
45. James uses the cognate nouns of the verbs in vs.9 for "**blessing and cursing**".
46. The added point is to emphasize the contradiction of terms.
47. "**Blessing**" emphasizes the power of Divine love (Jam.1:12); "**cursing**" emphasizes hateful condemnation of others.
48. It reflects opposing desires.
49. It is incongruous to give allegiance to **God** and condemn **men** with hate. 1Joh.4:20,21
50. To speak good of **God** and to speak evil of **men** are opposing forces.
51. The first is sponsored by BD, the second by the STA.
52. Because of the STA the tongue is unpredictable and willfully vile.
53. James then rebukes this sin with gentleness "**My brothers, these things ought not to be this way**".
54. Again, the phrase "**My brothers**" points to the spiritual kinship afforded believers by God's grace.
55. It here highlights the grace we are to verbally exude towards all **men** in representation of the Royal family under grace. Cp.Gal.6:10
56. The gentle nature of rebuke thus emphasizes the necessity of grace applied for all believers, since all fail (Jam.3:2a).
57. James further recognizes the need for himself to also control his tongue as necessary.
58. The presence among them of "**these things**" constitutes a moral abnormality.
59. It should **not** be the norm to speak doctrine out of one side of our mouths and speak evil, spiteful **things** toward others from the other.
60. It is entirely inappropriate and unbecoming of believers.
61. James will next illustrate that this is not natural nature of doctrine in vss.11-12.

THE EPISTLE OF JAMES

NATURE ILLUSTRATES THE ABNORMALITY OF THE INCONSISTANT TONGUE

EXEGESIS VERSES 11 – 12:

^{GNT} James 3:11 μήτι ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὸν καὶ τὸ πικρὸν;

^{NAS} James 3:11 **Does a fountain send out from the same opening both fresh and bitter water?** μήτι (*interr. neg.part. expecting an emphatic negative answer; "Surely it does not?"*) ἡ πηγή (*d.a. + n-nf-s; "the spring/fountain/well"*) βρύει βρώω (*vipa--3s; "send forth/send out"; hapax*) ἐκ (*pAbl*) τῆς ἡ αὐτῆς αὐτός (*d.a. + a--Ablf-s; "the same"; used as identical pronoun*) ὀπῆς ὀπή (*n-Ablf-s; "opening/hole"; used 2x; Heb.11:38*) τὸ γλυκὸν γλυκός (*d.a. + ap-an-s; "sweet/fresh"; used 4x; Jam.3:11,12; Rev.10:9,10*) καί (*cc*) τὸ πικρὸν; πικρός (*d.a. + ap-an-s; "bitter/sharp to the senses/brackish"; used 2x; Jam.3:14*)

^{GNT} James 3:12 μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἄλυκὸν γλυκὸν ποιῆσαι ὕδωρ.

^{NAS} James 3:12 **Can a fig tree, my brothers, produce olives, or a vine produce figs? Neither can salt water produce fresh.** μὴ (*neg. used as interr.; "It cannot, can it?"*) συκῆ (*n-nf-s; "a fig tree"*) μου, ἐγώ (*npg-1s; ref. James*) ἀδελφοί ἀδελφός (*n-vm-p; "brothers"*) δύναται, δύναμαι (*vipd--3s; "is able" +*) ποιῆσαι ποιέω (*compl.inf./aa; "to do"; hence "produce"*) ἐλαίας ἐλαία (*n-af-p; "olives"*) ἢ (*cc; "or"*) ἄμπελος (*n-nf-s; "a grapevine"*) σῦκα; σῦκον (*n-an-p; "figs?"*) οὔτε (*cc; "Neither"*) ἄλυκὸν ἄλυκός (*ap-nn-s; "salt water"; hapax*) ποιῆσαι ποιέω (*compl.inf./aa; "can produce"; governed by the main verb "is able"*) γλυκὸν γλυκός (*a--an-s; "fresh"*) ὕδωρ. (*n-an-s; "water"*)

ANALYSIS VERSES 11 – 12:

1. James now appeals to the natural order to emphatically underscore the abnormality of the believer utilizing their speech for both doctrine and STA articulation.
2. It follows Jesus teaching illustration of Mat.7:16-20.
3. James here uses similar illustration applied to one's speech as evidence of adjustment or maladjustment to God.
4. James presents 2 rhetorical questions both expecting negative answers in vs.11,12a followed with a negative declaration vs12b:
 - A. **Does a fountain send out from the same opening both fresh and bitter water?**
 - B. **Can a fig tree, my brothers, produce olives, or a vine produce figs?**
 - C. **Neither can salt water produce fresh.**

THE EPISTLE OF JAMES

5. All 3 clauses have a common denominator of principle behind the illustrations.
6. That is, the tongue's inconsistency is not by Divine design.
7. It is not in harmony with the Divine nature.
8. Still, all 3 also have a distinct added emphasis paralleling James' teaching on the tongue.
9. The order of the 3 clauses summarizes his teaching working back in order of the general principles taught.
10. The first question is most emphatic.
11. No where in the natural world would one expect to find a spring that will alternate between sweet drinkable **water and bitter** undrinkable **water**.
12. The mention of the source being from the "**same opening**" parallels the "**same mouth**" of vs.10 that denotes our dualistic use of the tongue.
13. The **fresh and bitter water** illustrate Divine and human viewpoint the tongue emits.
14. This illustrates vss.9-10.
15. God wants the tongue to lead with the Divine viewpoint/BD.
16. This as a result of having inherited a new nature given of God. 2Cor.5:17
17. God's will is for the believer to **produce** the principles of our new eternal life (Joh.4:13-14) via the creation of the human spirit via God the H.S (Eph.4:24).
18. This is the true spiritual nature from which the believer should draw in speech.
19. To speak otherwise is contrary to our new eternal nature and spiritually abnormal.
20. The second question illustrates that orchards and vineyards also are not inconsistent.
21. The phrase "**my brothers**" again appeals to the grace of God's plan.
22. Each setting of the illustration produces in harmony with its own nature.
23. This illustrates that the nature of the tongue operates either within the realm of our divine nature (FHS/hs) or the nature of the flesh. Gal.6:6,7
24. There is no admixture between the two, it is either **or**.
25. What God wants is the consistency of the nature He sponsors in grace.
26. This underscores the struggle of the Christian life not allowing its destructive nature to rule in vss.5-8.
27. The final declaration that "**neither can salt water produce fresh water**" is an allusion to the Dead Sea of which his readers would be most readily familiar.
28. The Bible refers to the Dead Sea as the Salt Sea. Gen.14:3; Deu.3:17
29. The Dead Sea is the traditional site and result of God's judgment upon unbridled STA activity from Sodom and Gomorrah. Gen.13:10; 19:1-26
30. Jebel Usdem (Mount of Sodom) is a salt mountain extending ~7-8 miles along the Southwest shore.
31. "**Salt water**" here illustrates the STA in that it cannot **produce** anything that pleases God or ultimately benefits man.
32. All that STA speech can sponsor is all of the spiritual and literal ramifications of evil that James has heretofore addressed.
33. This highlights the necessity to control the tongue of vss.2-4.
34. Further it indicates that uncontrolled speech is a target for God's judgment.
35. This brings us full circle to vs.1 to not let many become teachers.
36. All the illustrations naturally declare that God expects the believer to control the tongue.
37. *Review the Doctrine of the Sins of the Tongue.*

THE EPISTLE OF JAMES

THE CONTRAST BETWEEN HUMAN VIEWPOINT AND DIVINE VIEWPOINT AND RESPECTIVE BEHAVIORS VSS.13-18

EXEGESIS VERSE 13:

^{GNT} James 3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

^{NAS} James 3:13 **Who among you is wise and understanding?** *Τίς (interr.pro./nm-s; "Who?") ἐν (pL; "among") ὑμῖν; σύ (npL-2p; "you all"; ref. the recipients of the epistle) σοφός (a--nm-s; "wise/learned"; used 20x; doctrinally of conduct and action governed by Divine viewpoint given insight and moral integrity) καί (cc) ἐπιστήμων (a--nm-s; "understanding/discerning/prudent"; hapax) **Let him show by his good behavior his deeds in the gentleness of wisdom.** δειξάτω δείκνυμι (vImpaa--3s; "Let him show/evidence/display") ἐκ (pAbl; "by/from") "his" supplied τῆς ἡ καλῆς καλός (d.a. + a--Ablf-s; "good"; that which is intrinsically good) ἀναστροφῆς ἀναστροφή (n--Ablf-s; "manner of life/conduct/behavior"; used 13x) αὐτοῦ αὐτός (nprgm3s; ref. the wise and understanding believer) τὰ τό ἔργα ἔργον (d.a. + n-an-p; "the works/deeds") ἐν (pL) πραύτητι πραύτης (n-Lf-s; "gentleness/meekness/humility/consideration"; same as 1:21; here as strength that accommodates another's weakness") σοφίας. σοφία (n-gf-s; "of wisdom")*

ANALYSIS VERSE 13:

1. James tags a transition in subject with the interrogative pronoun “Τίς – tis/**Who**” following his grammatical pattern of chapter 2 cp.vs.14.
2. Only 2:14 and 3:13 use this pronoun to begin a new paragraph in the Greek text of James’ epistle and effectively divides both chapters into two parts.
3. As before, while it denotes a change of subject, the subject remains apropos to the 1st section of the chapter.
4. The close of chapter 3 presents two kinds of wisdom or viewpoints and two kinds of **behavior**.
5. The theme of vss.13-18 is that adherence to Divine viewpoint vs. human viewpoint are the governing factors of the modus operandi and vivendi for the believer.
6. He first depicts the **behavior** when human viewpoint rules in vss.14-16.
7. The he depicts conduct when BD is in control in vss.17-18.
8. It is adherence to Divine viewpoint that is the prescription for the believer controlling their tongue providing the connection with vss.1-12.
9. Further, that **behavior** is of issue ties back into the proper conduct one will find in representing a *pure and undefiled religion...unstained by the world* of 1:27.

THE EPISTLE OF JAMES

10. In both cases of speech and behavior, leading with BD is the mitigating force for a successful Christian life.
11. Adherence to BD assumes isolation of the STA is effective based on the contrasted behaviors of vss.14,16 cp. to vs.17.
12. James first challenges these believers, “**Who among you is wise and understanding?**”
13. The challenge is for all claiming to be **wise and understanding** to subject themselves to a critical self-examination.
14. The standard for the test is laid out in the imperatival clause, “**Let him show by his good behavior his deeds in the gentleness of wisdom**”.
15. The essence of the test is that all that are +V are informed and will reveal it by their appropriate **behavior**.
16. Letting BD rule governs our conduct of life.
17. It is a call to all that claim +V to therefore prove BD rules.
18. The phrase “**wise and understanding**” is unique to James’ epistle in the NT.
19. The term “**wise/σοφός** – sophos” indicates an informed believer having or showing good judgment.
20. It denotes a learned believer soundly understanding the doctrine of the importance of BD.
21. They are able to ascertain the many facets of God’s plan sagaciously (keenly perceptive) in tune with its precepts (principles) and concepts (ideas).
22. The more BD one possesses, the wiser they should be as to God’s plan for their lives.
23. “**Understanding/ἐπιστήμων** – epistemoon” is a hapax in the NT.
24. It indicates one that is experienced and skilled.
25. It is translated in the LXX as discerning (Deu.1:13), experienced (Deu.1:15), **understanding** (Deu.4:6) and clever (Isa.5:21).
26. It would be equivalent to the knowledge of a specialist or professional.
27. As such it refers to a completed knowledge required for application.
28. Together the terms indicate a believer claiming a solid frame of reference to BD having the resources to apply it with a high degree of accuracy and consistency.
29. It highlights the result of +V maintaining their MPR over time possessing a clear read on the intricacies of BD.
30. It is an accomplishment desired by all +V striving for MAJG. 1Tim.2:4
31. James then demands that all such claimants **show** themselves by their application.
32. The consensus is that if you have this ability to apply, then you are liable to apply.
33. Ph₂ +V will manifest in application the doctrine they know. Cp.Jam.2:18
34. The aorist imperative of the verb “**show**” calls for an effective demonstration.
35. The demonstration is first evidenced by *the* (with the d.a.) **good behavior**.
36. The adjective “**good/καλός** – kalos” indicates the intrinsic (inherent/inner) value of their conduct.
37. This emphasizes isolation of the STA.
38. Application must be from the source of the FHS or it is action without honor. Cp.Jam.2:9 cp.vs.8
39. The noun “**behavior/ἀναστροφή** - anastrophe” is used 13x in the NT.
40. It is translated:
 - A. Manner of life. 2x; Gal.1:13; Eph.4:22

THE EPISTLE OF JAMES

B. Conduct. 4x; 1Tim.4:12; Heb.13:7; 2Pet.2:7; 3:11

C. **Behavior.** 6x; Jam.3:13; 1Pet.1:15; 2:12; 3:1,2,16

D. Way of life. 1x; 1Pet.1:18

41. **Good behavior** is what underwrites the CWL.
42. From the source of the FHS then what manifests the FHS and possession of BD is works.
43. Your works then showcase your CWL.
44. What we see is what you are.
45. What you do evidences being ruled by BD (FHS) or ruled by the STA.
46. The ultimate proof of the +V believer's declared position is how he conducts himself in daily affairs.
47. Your social behavior must be recognized as **good**, noble and right (not running with an unbridled STA or human viewpoint).
48. Daily conduct should commend itself to those in your periphery.
49. You should demonstrate that you are in control of your niche and eager to apply.
50. The believer's works of Divine good production are the acid test of his spiritual progress.
51. Your production is how you showcase your spiritual standing in the A/C.
52. Application of BD towards family, job, social life, local church and testing demonstrates what you are before God.
53. Works provide the proof of your "**good behavior**" (FHS/obedience to BD).
54. If works are not in evidence it shows you are not on top of your priesthood.
55. Stop and ask yourself, "What is the perception others have of me with respect to my works"?
56. The works are then said to be performed "**in the gentleness of wisdom**".
57. The term "**gentleness/πραΰτης** – prautes" means meek and is translated humility in 1:21.
58. Meekness or **gentleness** is the quality our works in BD exhibit.
59. It reflects the FHS in our application towards others (vs.17-18) and is how we are to apply BD.
60. It does not mean weakness when dealing with others.
61. It is the opposite of arrogant self-assertiveness or selfish ambition.
62. It's a reflection of humility under the FHS applying with grace orientation.
63. The believer has the right MA in life.
64. The gentle man is patient, not overbearing and intolerant of others.
65. He is not boastful (3:5) and controls the tongue.
66. He is modest, unobtrusive and willingly forgiving.
67. He knows that God will prosper what is best.
68. His social behavior is appealing and attractive to others.
69. The +V adjusted believer is to be a role model representing God's plan.
70. His actions will show he is not self-deceived rightly applying the Faith. Jam.2:26-27
71. It reflects the true commitment to let BD control every facet of life.

THE EPISTLE OF JAMES

THE MANIFESTATIONS OF HUMAN VIEWPOINT BEHAVIOR VSS.14-16

EXEGESIS VERSES 14 – 16:

^{GNT} James 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

^{NAS} James 3:14 **But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.** δέ (cc) εἰ (part. intro. 1st class cond.; assumed true; "if") ἔχετε ἔχω (vipa--2p; "you keep on having") πικρὸν πικρός (a--am-s; "bitter"; same as 3:11) ζῆλον ζῆλος (n-am-s; "zeal/eager rivalry" in a bad or good sense; "jealousy/envy"; used 16x) καί (cc) ἐριθείαν ἐριθεία (n-af-s; "self-interest/selfish ambition/strife/disputes"; used 7x) ἐν (pL) ὑμῶν, σύ (npg-2p; ref. believers) τῇ ἢ καρδίᾳ καρδία (n-Lf-s; "the heart") μὴ (neg. governs both verbs +) κατακαυχᾶσθε κατακαυχάομαι (vImppd--2p; "do not boast against/exalt/be arrogant"; same as 2:13) καί (cc) ψεύδεσθε ψεύδομαι (vImppd--2p; "lie/speak falsely") κατὰ (pg; "against") τῆς ἢ ἀληθείας. ἀλήθεια (d.a. + n-gf-s; "the truth")

^{GNT} James 3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.

^{NAS} James 3:15 **This wisdom is not that which comes down from above, but is earthly, natural, demonic.** αὕτη οὗτος (near dem.pro./nf-s; "This") ἡ σοφία (d.a. + n-nf-s; "the wisdom/particular or kind of wisdom") οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; periphrastic +) κατερχομένη κατέρχομαι (+ compl.ptc./p/d/nf-s; "is not that coming down/is not descending") ἄνωθεν (adv.; "from above") ἀλλὰ (ch) ἐπίγειος, (a--nf-s; "earthly"; used 7x) ψυχικὴ, ψυχικός (a--nf-s; "natural/fleshly"; used 6x) δαιμονιώδης, δαιμονιώδης (a--nf-s; "demonic")

^{GNT} James 3:16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

^{NAS} James 3:16 **For where jealousy and selfish ambition exist, there is disorder and every evil thing.** γάρ (cs; explan.) ὅπου (cs; "where/in what place") ζῆλος (n-nm-s; "jealousy"; same as 3:14) καί (cc) ἐριθεία, (n-nf-s; "selfish ambition"; same as 3:14)

THE EPISTLE OF JAMES

"exist" supplied ἐκεῖ (adv.; "there/in that place") ἀκαταστασία (n-nf-s; "turmoil/disorder/confusion"; used 5x) καί (cc) πᾶν πᾶς (a--nn-s; "every") φαῦλον φαῦλος (a--nn-s; "worthless/bad/evil"; used 6x) πρᾶγμα. (n-nn-s; the result of activity having been done; "matter/affair/thing"; used 11x)

ANALYSIS VERSES 14 – 16:

1. In vss.14-16, James now expounds upon the concept of conduct and application "in the gentleness of wisdom" closing vs.14.
2. It was this phrase that characterized the humility of applying BD with the right MA.
3. True humility/gentleness begins in the MA.
4. It demands intellectual honesty critiquing our thought processes.
5. All sin begins in the MA (with thought).
6. It is the MA that further underwrites the true character of our conduct expressed overtly through our speech and actions.
7. James is now set to expose the fact that the good behavior of works cannot be faked before God, though men might be otherwise taken in.
8. Good behavior demands the complete isolation of the STA to include mental attitude (MA) sins.
9. It further parallels his teaching on the S/T since MA sins influence our speech. Cp.Jam.4:1-2
10. As such, James points to the fact that there existed among them those not accurately dealing with this aspect of the STA, "**But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth**".
11. The metaphorical "**heart**" looks to the core of the real you constantly manifesting itself via the brain computer.
12. It at all times and presently reflects the true "guts" of volitional makeup.
13. God reads our hearts. Luk.16:15
14. The phrase "**in your heart**" defines these sins as MA sins.
15. Jesus made the same reference with respect to MA adultery. Mat.5:28
16. MA sins are inherent among negative false teachers. 2Pet.2:1 cp.vs.14
17. Those that harbor MA sins can be deceptive seeking to influence others. 2Pet.2:13
18. James makes reference to two dominate MA sins found common in churches.
19. The first class condition (**if**) and 2nd person plural verbs and pronoun (**your**) reveal a corporate problem amongst these saints.
20. The singular of the noun "**heart**" is collective illustrating the rampant nature of this activity.
21. The description "**bitter jealousy**" refers to a prevalent MA sin towards one another.
22. It denotes believers jealous of others fostering antagonism.
23. "**Jealousy**" manifests disorientation to grace.
24. We are not to be jealous of one another's position, gifts and station in life.
25. The **jealousy** among these believers was especially strong.
26. This assumingly as a result of the extreme financial testing in the early church.
27. "**Selfish ambition**" is the rivalry sparked by such **jealousy**.
28. It parallels the attitude today of "keeping up with the Joneses".

THE EPISTLE OF JAMES

29. From this competition arise factions and cliques, strife and dissension.
30. When believers function under **jealousy** and self-interest they set aside spiritual principles that establish priorities and what is for the common good.
31. Unworthy and divisive means are employed to promote one's views or interests.
32. James then tells them to halt and desist from this MA sin and, "**do not be arrogant and so lie against the truth**".
33. Arrogance is the antithesis to humility.
34. It has the nuance of boasting in victory over another.
35. Those of this MA ilk have the propensity to gloat in their jaded **wisdom**, attitudes and actions.
36. Assumed but false superiority is the ground for boasting.
37. When one self-exalts in imagined advantages, he lies **against the truth**.
38. Sound BD does not sponsor such things.
39. Those that do not arrest these MA sins are not truly humble and are being intellectual dishonest.
40. They are deceiving themselves, overt appearances aside, with respect to what BD requires for good behavior before God.
41. Believers that only put emphasis on the overt, yet laden with MA sins, are not fooling God.
42. There is no room for competition among believers within the church.
43. Doctrine does not say that you are a better Christian due to geography, race, schooling, prosperity, profession and credentials, details, etc.
44. Believers misrepresent BD when they make an issue of nonessentials.
45. Only genuine orientation to **the truth** gives one an advantage.
46. Think of all the things that do not commend us to God that some consider essential to the CWL (how big is your church, how prosperous are you, talents, intellectual capability, popularity, physical accomplishments, etc.).
47. In vs.18, James makes clear the origination of **wisdom** that sponsors such a MA, "**This wisdom is not that which comes down from above, but is earthly, natural, demonic**".
48. "**This wisdom**" in view refers to the human viewpoint thinking represented in vs.14.
49. Such **wisdom** is devoid of true humility (failure to isolate the STA) and produces nothing more than arrogance and self-interest.
50. It is the kind of MA sin that sponsors self-righteousness and judging.
51. Negatively, **this wisdom** cannot be viewed as coming **from** heaven.
52. It is in stark contrast to **truth** (strong adversative "**but**/ἀλλά - alla").
53. James then describes **this wisdom** with three adjectives to denote human viewpoint cosmic **wisdom**. Cp.1Cor.1:20-21; 2:4-13
54. **This wisdom** produces a line of thought and conduct that alienates man from God.
55. This points to the importance of reprogramming our mind with the mind of Christ (1Cor.2:16), thinking in terms of doctrine and taking captive every thought (2Cor.10:5 cp.Col.2:8).
56. The term "**earthly**/ἐπίγειος – epigeios" looks to that which is a natural part of life on planet earth. Joh.3:12
57. It is viewpoint man follows by natural birth and inclination.
58. It is the common consensus.

THE EPISTLE OF JAMES

59. It stamps human viewpoint as the thoughts related to and relegated by the cosmos.
60. It is not spiritual thoughts of God and permeates the minds of –V. Phi.3:18-19
61. It is earth-bound and why man will never live in true peace and harmony.
62. The 2nd term “**natural**/πσυχικός – psuchikos” refers to the body belonging to the soul.
63. It is translated “**natural** man/body” (1Cor.2:14; 15:44) and “worldly-minded” (Jud.19).
64. It relates to the soul being ruled by the ISTA.
65. The STA has a **natural** affinity for such **wisdom**.
66. The brain computer is made of flesh and naturally inclined to hostility and rebellion to BD. Rom.8:5-8
67. It explains why man cannot understand or assimilate Divine viewpoint apart from the H.S. 1Cor.2:14
68. Human viewpoint is thinking sponsored by the STA.
69. It produces distorted concepts, desires and aspirations.
70. The final term “**demonic**” declares such human viewpoint as mirroring the viewpoint of demons.
71. This is the way demons think and operate.
72. All false doctrine is ascribed to demons. 1Tim.4:1
73. All human viewpoint is related to cosmos diabolicus and the ISTA.
74. Thus, human viewpoint only sponsors –V and STA activity.
75. Those that think they can effectively serve God and not isolate MA sins are part of operation human viewpoint.
76. The true character of their behavior reveals a STA driven soul.
77. In vs.16, James then explains the consequence of adhering to such **wisdom**, “**For where jealousy and selfish ambition exist, there is disorder and every evil thing**”.
78. Again, the stress is that human viewpoint equates to sin.
79. Such **wisdom** is condemned by its awful results.
80. The adverbs of place “**where**” and “**there**” mark the correlation between the manifestations of human viewpoint and the social consequences.
81. **Where** you see the STA manifestations of **jealousy** and its sister **selfish ambition**, you see social chaos.
82. **There** exists **disorder** in the circles and societies in which these MA sins reign.
83. Many of the social ills of our society can be traced to this STA activity.
84. The cosmos thinks it OK to resent a humble niche and do what’s necessary to climb the ladder to fame, fortune, goals, etc.
85. Media and professions exalt the competitive spirit adopting a condescending attitude towards the “under achievers”.
86. Remove **jealousy** and rivalry and the world would be vastly different.
87. The phrase “**every evil thing**” emphasizes the “good-for-nothingness” of events arising from such behavior.
88. It has no redeeming qualities before God and precipitates judgment.
89. Such behavior precludes a world of peace and harmony by man’s efforts.
90. Human viewpoint **jealousy** and self-interests spawn strife, contention, hatred, anger and every feasible lust in the book.
91. It promotes pursuing the details and physical things in life at the expense of BD taking a back-seat.

THE EPISTLE OF JAMES

MANIFESTATIONS OF DIVINE VIEWPOINT BEHAVIOR VSS.17-18

EXEGESIS VERSES 17 – 18:

^{GNT} James 3:17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

^{NAS} James 3:17 **But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.** δέ (ch) ἡ σοφία (d.a. + n-nf-s; "the wisdom") ἄνωθεν (adv. of place; "from above") ἐστίν, εἰμί (vipa--3s) πρῶτον πρῶτος (ord.adj.; "first"; of importance/rank/value) μὲν (intensive part.; "indeed/surely"; not translated; emphatically declares the importance of the following noun) ἀγνή ἀγνός (a--nf-s; "pure/innocent/free from sin"; used 8x) ἔπειτα (adv.; "then/after that/next") εἰρηνική, εἰρηνικός (a--nf-s; "peaceable/peaceful"; used 2x; Heb.12:11) ἐπιεικής, (a--nf-s; "gentle/forbearing"; used 5x) εὐπειθής, (a--nf-s; "easily persuaded/compliant/open to reason/reasonable"; hapax) μεστή μεστός (a--nf-s; "very full") ἐλέους ἔλεος (n-gn-s; "of mercy") καὶ (cc) ἀγαθῶν, ἀγαθός (a--gm-p; "good"; that pertaining to character/beneficial) καρπῶν καρπός (n-gm-p; "fruits") ἀδιάκριτος, (a--nf-s; "unwavering/without uncertainty"; hapax) ἀνυπόκριτος. (a--nf-s; "without hypocrisy/genuine/straight forward"; used 6x)

^{GNT} James 3:18 καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

^{NAS} James 3:18 **(Revised) And the fruit of righteousness is sown in peace by those who make peace.** δέ (cc) καρπός (n-nm-s; "the fruit") δικαιοσύνης δικαιοσύνη (n-gf-s; gen. of apposition; "of righteousness") σπείρεται σπείρω (vip--3s; "is sown"; used 52x) ἐν (pL) εἰρήνῃ εἰρήνη (n-Lf-s; "peace") τοῖς ὁ ποιούσιν ποιέω (d.a. + subs.ptc./p/a/Imp-p; instrumental ptc.; "by the ones making") εἰρήνην. εἰρήνη (n-af-s; "peace")

ANALYSIS VERSES 17 – 18:

1. In vs.17, James now contrasts the characteristics stemming from Divine viewpoint.
2. This **wisdom** has a heavenly origin, "**But the wisdom from above**".
3. It is the viewpoint God sponsors and is a.k.a. BD, doctrine, God's word or the WOG, the Bible, Scripture, the Faith, the mind of Christ and hereinto simply referred to as "the truth" (cp.3:14).

THE EPISTLE OF JAMES

4. James lists 7 characteristic (one with a double element) of this heavenly **wisdom** that it “**is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy**”.
5. The virtue “**pure**” is listed **first** to emphasize its prominence or importance.
6. The Greek inserts the intensive particle “*μέν* – *men/indeed/surely*” before “**pure**” to highlight its true value.
7. Divine viewpoint is **pure** and free from sin not promoting any of the vices associated with the human viewpoint **wisdom** of vs.15.
8. BD is inherently **pure** denoting its inner or intrinsic quality.
9. It is the viewpoint that is to sponsor the “*good* (kolos –intrinsicly good) *behavior* of works in vs.13.
10. When Divine viewpoint rules, it is not associated with the STA and is a product of expression via the FHS and human spirit. Eph.4:24
11. “**Then peaceable**” names the 1st of overt qualities manifested by **pure wisdom**.
12. BD promotes peace between man and man and between man and God.
13. We are to pursue peace with all men if at all possible. Rom.12:18
14. However, it does not compromise with human viewpoint evil since it is **pure**.
15. +V promotes peace between hostile parties by expressing God’s plan for peace in salvation.
16. The term “**gentle**” carries with it the nuances of considerate, forbearing, courteous and kindly. Phi.4:5; 1Tim.3:3; Tit.3:2; 1Pet.2:18
17. It conveys the thought of sensitivity to the feelings of others.
18. In dealing with others that have sinned, there is no place for implacable/inflexible harshness (*gentleness of wisdom*).
19. It reflects grace orientation of the spirit filled believer recognizing all of God’s grace afforded him.
20. “**Reasonable**” has the meaning of easily persuaded.
21. Such a believer is open to new light of doctrine and willing to learn from others.
22. The believer has a conciliatory or comforting attitude (laid back) and is ready to cooperate when a better way is shown.
23. It is the opposite of being stubborn and unyielding.
24. In relation to superiors, it is compliant and willing to obey.
25. The double description “**full of mercy and good fruits**” stands in direct contrast to “*every evil thing*” of vs.16.
26. “**Mercy**” is the attitude of compassion that leads to practical help.
27. It deals with people in terms of what they need rather than what they deserve.
28. It is one of the functions of Divine essence. Eph.2:4 cp.Psa.86:5; 100:5; 103:8
29. God desires and approves the practice of **mercy** in human relations. Mic.6:8; Mat.23:23; Luk.10:37
30. **Mercy** triumphs over judgment. Jam.2:13
31. The adjective “**full**” states that BD has an abundance of **mercy**.
32. The “**good fruits**” is the product of helping others in need.
33. It is Divine good production that will be multiplied over time.
34. “**Good**” indicates the beneficial nature and the plural the many varieties of applications made.
35. “**Unwavering**” means those that let doctrine rule act and apply consistently.

THE EPISTLE OF JAMES

36. Such **wisdom** does not vacillate in doctrine, its pursuit or its applications.
37. Finally, Divine viewpoint is **without hypocrisy**.
38. It is free from all pretenses and has nothing to hide.
39. It is literally an open book that anyone can read.
40. It always has a straightforward approach.
41. It does not speak to make palatable nor does it reverse itself.
42. It puts on no airs, what you see is what you get.
43. In vs.18, James then adds the thought of the results of **wisdom** in the lives of +V.
44. It focuses on the reconciliatory terms that accompany Divine good production, “**And the fruit of righteousness is sown in peace by those who make peace**”.
45. The phrase “**fruit of righteousness**” means the **fruit** that consists in **righteousness** being appositional in grammar.
46. The **righteousness** of the +V believer is the **fruit** that is **sown**.
47. It denotes that Divine good production manifests God’s +R.
48. The statement that this “**fruit is sown in peace**” is slightly unusual.
49. We think of seed being **sown**, not **fruit**.
50. The statement anticipates the final harvest.
51. Farmers speak of sowing a crop.
52. Sowing illustrates application. Gal.6:7-9
53. When we apply the Divine viewpoint we are sowing God’s **righteousness**.
54. The phrase “**in peace**” is before the verb “**sown**” in the Greek stressing the circumstances necessary when we sow or apply.
55. “**Peace**” is our posture toward others.
56. We cannot sow **righteousness** amid strife and turmoil.
57. It stresses the principle of the necessity to forgive in order to apply Divine good. Mat.6:14-15
58. We cannot effectively function under the FHS and at odds with another under hate.
59. The resultant crop depends on whether we sow **in peace**.
60. The final crop is SG₃ if what we sowed complies with God’s demands for forgiveness.
61. **Peace** is established in the believer with men and God.
62. The last phrase identifies **those** that are doers of BD.
63. The phrase “**by those who make peace**” is instrumental indicating the applying adjusted believer.
64. The phrase establishes a tautology (a repetitious statement).
65. The effect is to say that the believers that are in fact doing righteously in application are those that are making **peace**.
66. The believer that lives in harmony with others sows or applies in **righteousness**.
67. Jam. 2 & 3 have pragmatically illustrated all of the primary STA areas the believer must address to effectively be in FHS and apply Divine good in doctrine:
 - A. Overt sins of commission and omission. Chapter 2
 - B. Sins of the tongue and MA sins. Chapter 3:1-17
 - C. Forgiving others. 3:18