

James 3:1-12

- Speech already mentioned in 1:19 and 1:26
- Four sections:
 - 3:1-2a – teachers
 - 3:2a-6 – great influence of the tongue
 - Great influence
 - Great destruction
 - 3:7-8 – untamed tongue
 - 3:9-12 – divided tongue
- Evil comes from thought in the soul as in Matthew 15:10-20
 - Sin nature
 - Soul
 - Thought, mind
 - Tongue
 - Words
 - Results in the world

James 3:1 – **“Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.”**

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| 3361 [e] | 4183 [e] | 1320 [e] | 1096 [e] | 80 [e] | 1473 [e] | 1492 [e] | 3754 [e] | 3173 [e] | 2917 [e] | 2983 [e] |
| Mē | polloi | didaskaloi | ginesthe | adelphoi | mou | eidotes | hoti | meizon | krima | lempsometha |
| 1 Μή | πολλοί | διδάσκαλοι | γίνεσθε | , ἀδελφοί | μου | , εἰδότες | ὅτι | μείζον | κρίμα | λημψόμεθα . |
| Not | many [of you] | teachers | let be | brothers | of mine | knowing | that | greater | judgment | we will receive |
| Adv | Adj-NMP | N-NMP | V-PMP-2P | N-VMP | Pro-G1S | V-RPA-NMP | Conj | Adj-ANS-C | N-ANS | V-FIM-1P |

1. “not many” – *me polloi* – (*me* with the present imperative of *ginesthe*) indicates too many people were trying to be teachers, but were not qualified
2. “judge” refers to level of evaluation in the end and day to day
3. Teachers use tongue and people follow their words. The results can be devastating since “we all stumble in many ways”

3:2 – **“For we all stumble in many ways.”**

And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body.

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| 4183 [e] | 1063 [e] | 4417 [e] | 537 [e] | 1487 [e] | 5100 [e] | 1722 [e] | 3056 [e] | 3756 [e] | 4417 [e] | 3778 [e] |
| polla | gar | ptaiomen | hapantes | ei | tis | en | logō | ou | ptaiei | houtos |
| 2 πολλά | γάρ | πταίμεν | ἅπαντες | . εἴ | τις | ἐν | λόγῳ | οὐ | πταίει | , οὗτος |
| In many ways | for | we stumble | all | If | anyone | in | what he says | not | does stumble | this one [is] |
| Adj-ANP | Conj | V-PIA-1P | Adj-NMP | Conj | IPro-NMS | Prep | N-DMS | Adv | V-PIA-3S | DPro-NMS |

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| 5046 [e] | 435 [e] | 1415 [e] | 5468 [e] | 2532 [e] | 3650 [e] | 3588 [e] | 4983 [e] |
| teleios | anēr | dynatos | chalinagōgēsai | kai | holon | to | sōma |
| τέλειος | άνήρ | , δυνατός | χαλιναγωγῆσαι | καί | ὅλον | τὸ | σῶμα |
| a perfect | man | able | to bridle | indeed | all | the | body |
| Adj-NMS | N-NMS | Adj-NMS | V-ANA | Conj | Adj-ANS | Art-ANS | N-ANS |

1. “for” indicates the explanation for 3:1

2. “we all stumble” refers to universal sin and the inability to escape it. So, you are failing at some point when you teach.
3. “if” is first class condition, if and it is true, is an exception to the opening statement in the verse
4. But, no one can reach sinless perfection in speech

3:3 – “If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well.

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| 1487 [e] | 1161 [e] | 3588 [e] | 2462 [e] | 3588 [e] | 5469 [e] | 1519 [e] | 3588 [e] | 4750 [e] | 906 [e] | 1519 [e] | 3588 [e] | 3982 [e] |
| Ei | de | tōn | hippōn | tous | chalinous | eis | ta | stomata | ballomen | eis | to | peithesthai |
| 3 Εἰ | δὲ , | τῶν | ἵππων | τοὺς | χαλινούς | εἰς | τὰ | στόματα | βάλλομεν | εἰς | τὸ | πειθεσθαι |
| If | now | of the | horses | - | bits | into | the | mouths | we put | for | - | to obey |
| Conj | Conj | Art-GMP | N-GMP | Art-AMP | N-AMP | Prep | Art-ANP | N-ANP | V-PIA-1P | Prep | Art-ANS | V-PNM/P |

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| 846 [e] | 1473 [e] | 2532 [e] | 3650 [e] | 3588 [e] | 4983 [e] | 846 [e] | 3329 [e] |
| autous | hēmin | kai | holon | to | sōma | autōn | metagomen |
| αὐτοὺς | ἡμῖν , | καὶ | ὅλον | τὸ | σῶμα | αὐτῶν | μετάγομεν . |
| them | us | even | all | the | body | of them | we turn about |
| PPro-AM3P | PPro-D1P | Conj | Adj-ANS | Art-ANS | N-ANS | PPro-GM3P | V-PIA-1P |

3:4 – “Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs.

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| 2400 [e] | 2532 [e] | 3588 [e] | 4143 [e] | 5082 [e] | 1510 [e] | 2532 [e] | 5259 [e] | 417 [e] | 4642 [e] | 1643 [e] |
| idou | kai | ta | plōia | tēlikauta | onta | kai | hypo | anemōn | sklēron | elaunomena |
| 4 ἴδου , | καὶ | τὰ | πλοῖα , | τηλικάυτα | ὄντα | καὶ | ὑπὸ | ἀνέμων | σκληρῶν | ἐλαυνόμενα , |
| Behold | also | the | ships | so great | being | and | by | winds | strong | being driven |
| V-AMA-2S | Conj | Art-NNP | N-NNP | DPro-NNP | V-PPA-NNP | Conj | Prep | N-GMP | Adj-GMP | V-PPM/P-NNP |

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| 3329 [e] | 5259 [e] | 1646 [e] | 4079 [e] | 3699 [e] | 3588 [e] | 3730 [e] | 3588 [e] | 2116 [e] | 1014 [e] |
| metagetai | hypo | elachistou | pedaliou | hopou | hē | hormē | tou | euthynontos | bouletai |
| μετάγεται | ὑπὸ | ἐλαχίστου | πηδαλίου | ὅπου | ἡ | ὄρμη | τοῦ | εὐθύνοντος | βούλεται . |
| are turned about | by | a very small | rudder | wherever | the | impulse | of the [one] | steering | resolves |
| V-PIM/P-3S | Prep | Adj-GNS-S | N-GNS | Adv | Art-NFS | N-NFS | Art-GMS | V-PPA-GMS | V-PIM/P-3S |

3:5 – “So also the tongue is a small member, yet it boasts of great things.

How great a forest is set ablaze by such a small fire!

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| 3779 [e] | 2532 [e] | 3588 [e] | 1100 [e] | 3398 [e] | 3196 [e] | 1510 [e] | 2532 [e] | 3173 [e] | 3166 [e] | 2400 [e] | 2245 [e] |
| Houtōs | kai | hē | glōssa | mikron | melos | estin | kai | megala | auchi | idou | hēlikon |
| 5 Οὕτως | καὶ | ἡ | γλῶσσα | μικρὸν | μέλος | ἐστὶν | , καὶ | μεγάλα | αὐχεῖ | ἰδοῦ | ἡλίκον |
| Thus | also | the | tongue | a small | member | is | and | exceeding things | it boasts | Behold | a small |
| Adv | Conj | Art-NFS | N-NFS | Adj-NNS | N-NNS | V-PIA-3S | Conj | Adj-ANP | V-PIA-3S | V-AMA-2S | Adj-NNS |

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| 4442 [e] | 2245 [e] | 5208 [e] | 381 [e] |
| pyr | hēlikēn | hylēn | anaptei |
| πῦρ | , ἡλίκην | ῥήλην | ἀνάπτει |
| fire | how great | a forest | it kindles |
| N-NNS | Adj-AFS | N-AFS | V-PIA-3S |

3:6 – “And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.

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| 2532 [e] | 3588 [e] | 1100 [e] | 4442 [e] | 3588 [e] | 2889 [e] | 3588 [e] | 93 [e] | 3588 [e] | 1100 [e] | 2525 [e] | 1722 [e] | |
| kai | hē | glōssa | pyr | ho | kosmos | tēs | adikias | hē | glōssa | kathistatai | en | |
| 6 καὶ | ἡ | γλῶσσα | πῦρ | , ὁ | κόσμος | τῆς | ἀδικίας | . | ἡ | γλῶσσα | καθίσταται | ἐν |
| Also | the | tongue [is] | a fire | the | world | - | of iniquity | The | tongue | is set | among | |
| Conj | Art-NFS | N-NFS | N-NNS | Art-NMS | N-NMS | Art-GFS | N-GFS | Art-NFS | N-NFS | V-PIM/P-3S | Prep | |

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| 3588 [e] | 3196 [e] | 1473 [e] | 3588 [e] | 4695 [e] | 3650 [e] | 3588 [e] | 4983 [e] | 2532 [e] | 5394 [e] | 3588 [e] | 5164 [e] | 3588 [e] |
| tois | melesin | hēmōn | hē | spilousa | holon | to | sōma | kai | phlogizousa | ton | trochon | tēs |
| τοῖς | μέλεσιν | ἡμῶν | , ἡ | σπιλοῦσα | ὅλον | τὸ | σῶμα | , καὶ | φλογίζουσα | τὸν | τροχὸν | τῆς |
| the | members | of us | - | defiling | all | the | body | and | setting on fire | the | course | - |
| Art-DNP | N-DNP | PPro-G1P | Art-NFS | V-PPA-NFS | Adj-ANS | Art-ANS | N-ANS | Conj | V-PPA-NFS | Art-AMS | N-AMS | Art-GFS |

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| 1078 [e] | 2532 [e] | 5394 [e] | 5259 [e] | 3588 [e] | 1067 [e] |
| geneseōs | kai | phlogizomenē | hypo | tēs | geennēs |
| γενέσεως | , καὶ | φλογιζομένη | ὑπὸ | τῆς | γεέννης |
| of nature | and [itself] | being set on fire | by | - | hell |
| N-GFS | Conj | V-PPM/P-NFS | Prep | Art-GFS | N-GFS |

1. Notice “his” as in “his whole course of life” is not in the Greek or the ESV. Meaning, it is not a man setting his course of life on fire, but a man setting the whole cycle of existence in the *kosmos* on fire (see *genneseos* “of nature” referring to the whole “becoming”, “to happen”, “to come into being.” Or, “the course of existence” NAB says, “Its flames encircle our course from birth”
2. “set on fire by hell” (Gehenna) speaks of the punishment for corrupt speech from the tongue.
 - a. The tongue is a fire that burns through history
 - b. But, the tongue itself will ultimately be set on fire in Gehenna,

3:7 – “For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind,

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| 3956 [e] | 1063 [e] | 5449 [e] | 2342 [e] | 5037 [e] | 2532 [e] | 4071 [e] | 2062 [e] | 5037 [e] | 2532 [e] | 1724 [e] | |
| Pasa | gar | physis | thēriōn | te | kai | peteinōn | herpetōn | te | kai | enaliōn | |
| 7 Πᾶσα | γὰρ | φύσις | θηρίων | τε | καὶ | πετεινῶν | , ἑρπετῶν | τε | καὶ | ἐναλίων | , |
| All | for | kinds | of beasts | both | and | of birds | of creeping things | both | and | things of the sea | |
| Adj-NFS | Conj | N-NFS | N-GNP | Conj | Conj | N-GNP | N-GNP | Conj | Conj | Adj-GNP | |

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| 1150 [e] | 2532 [e] | 1150 [e] | 3588 [e] | 5449 [e] | 3588 [e] | 442 [e] | |
| damazetai | kai | dedamastai | tē | physei | tē | anthrōpinē | |
| δαμάζεται | καὶ | δεδάμασται | τῇ | φύσει | τῇ | ἀνθρωπίνῃ | , |
| is subdued | and | has been subdued | by the | race | of the | human | |
| V-PIMP/3S | Conj | V-RIMP/3S | Art-DFS | N-DFS | Art-DFS | Adj-DFS | |

1. God gave man dominion over animals and all creation. And, man has demonstrated this.
2. But, the sin nature dominates man, thus man cannot have dominion over the tongue (which speaks for the sin nature in man.)

3:8 – “but no human being can tame the tongue. It is a restless evil, full of deadly poison.

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| 3588 [e] | 1161 [e] | 1100 [e] | 3762 [e] | 1150 [e] | 1410 [e] | 444 [e] | 182 [e] | 2556 [e] | 3324 [e] |
| tēn | de | glōssan | oudeis | damasai | dynatai | anthrōpōn | akatastaton | kakon | mestē |
| 8 τὴν | δὲ | γλῶσσαν | οὐδεὶς | δαμάσαι | δύναται | ἀνθρώπων | ; ἀκατάστατον | κακόν | , μεστή |
| - | but | the tongue | no one | to subdue | is able | of men | [it is] an unruly | evil | full |
| Art-AFS | Conj | N-AFS | Adj-NMS | V-ANA | V-PIMP/3S | N-GMP | Adj-NNS | Adj-NNS | Adj-NNS |

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| 2447 [e] | 2287 [e] |
| iou | thanatēphorou |
| ἰοῦ | θανατηφόρου |
| of poison | deadly |
| N-GMS | Adj-GMS |

3:9 – “With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God.

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| 1722 [e] | 846 [e] | 2127 [e] | 3588 [e] | 2962 [e] | 2532 [e] | 3962 [e] | 2532 [e] | 1722 [e] | 846 [e] |
| En | autē | eulogoumen | ton | Kyrion | kai | Patera | kai | en | autē |
| 9 Ἐν | αὐτῇ | εὐλογοῦμεν | τὸν | Κύριον | καὶ | Πατέρα | , καὶ | ἐν | αὐτῇ |
| With | it | we bless | our | Lord | and | Father | and | with | it |
| Prep | PPro-DF3S | V-PIA-1P | Art-AMS | N-AMS | Conj | N-AMS | Conj | Prep | PPro-DF3S |

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| 2672 [e] | 3588 [e] | 444 [e] | 3588 [e] | 2596 [e] | 3669 [e] | 2316 [e] | 1096 [e] | |
| katarōmetha | tous | anthrōpous | tous | kath' | homoiōsin | Theou | gegonotas | |
| καταρώμεθα | τοὺς | ἀνθρώπους | , τοὺς | καθ' | ὁμοίωσιν | Θεοῦ | γεγονότας | . |
| we curse | - | men | those | according to | [the] likeness | of God | being made | |
| V-PIMP/1P | Art-AMP | N-AMP | Art-AMP | Prep | N-AFS | N-GMS | V-RPA-AMP | |

3:10 – “From the same mouth come blessing and cursing. My brothers, these things ought not to be so.

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| 1537 [e] | 3588 [e] | 846 [e] | 4750 [e] | 1831 [e] | 2129 [e] | 2532 [e] | 2671 [e] | 3756 [e] | 5534 [e] | 80 [e] |
| ek | tou | autou | stomatos | exerchetai | eulogia | kai | katara | ou | chrē | adelphoi |
| 10 ἔκ | τοῦ | αὐτοῦ | στόματος | ἐξέρχεται | εὐλογία | καὶ | κατάρρα | οὐ | χρή | , ἀδελφοί |
| Out of | the | same | mouth | proceed forth | blessing | and | cursing | Not | ought | brothers |
| Prep | Art-GNS | PPro-GN3S | N-GNS | V-PIM/P-3S | N-NFS | Conj | N-NFS | Adv | V-PIA-3S | N-VMP |

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| 1473 [e] | 3778 [e] | 3779 [e] | 1096 [e] |
| mou | tauta | houtōs | ginesthai |
| μου | , ταῦτα | οὕτως | γίνεσθαι . |
| of Me | these things | so | to be |
| PPro-G1S | DPro-NNP | Adv | V-PNM/P |

1. Double minded of 1:5-8 will receive nothing
2. The double tongue reflects the double mind that is not committed to God
3. Double minded is not faith. Likewise, double tongued is not the tongue of a believer.

3:11 – “Does a spring pour forth from the same opening both fresh and salt water?”

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| 3385 [e] | 3588 [e] | 4077 [e] | 1537 [e] | 3588 [e] | 846 [e] | 3692 [e] | 1032 [e] | 3588 [e] | 1099 [e] | 2532 [e] | 3588 [e] | 4089 [e] |
| mēti | hē | pēgē | ek | tēs | autēs | opēs | bryei | to | glyky | kai | to | pikron |
| 11 μήτι | ἡ | πηγὴ | ἐκ | τῆς | αὐτῆς | ὀπῆς | βρύει | τὸ | γλυκὺ | καὶ | τὸ | πικρὸν ? |
| Not | the | spring | out | of the | same | opening | pours forth | - | [both] fresh | and | - | bitter |
| IniPrtl | Art-NFS | N-NFS | Prep | Art-GFS | PPro-GF3S | N-GFS | V-PIA-3S | Art-ANS | Adj-ANS | Conj | Art-ANS | Adj-ANS |

3:12 – “Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

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| 3361 [e] | 1410 [e] | 80 [e] | 1473 [e] | 4808 [e] | 1636 [e] | 4160 [e] | 2228 [e] | 288 [e] | 4810 [e] | 3777 [e] | 252 [e] |
| mē | dynatai | adelphoi | mou | sykē | elaias | poiēsai | ē | ampelos | syka | oute | halykon |
| 12 μὴ | δύναται , | ἀδελφοί | μου , | συκῆ | ἐλαίας | ποιῆσαι ? | ἢ | ἄμπελος , | σῦκα ? | οὔτε | άλυκὸν , |
| Not | is able | brothers | of me | a fig tree | olives | to produce | Or | a vine | figs | Nor | a salt [spring] |
| Adv | V-PIM/P-3S | N-VMP | PPro-G1S | N-NFS | N-AFP | V-ANA | Conj | N-NFS | N-ANP | Conj | Adj-NNS |

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| 1099 [e] | 4160 [e] | 5204 [e] |
| glyky | poiēsai | hydōr |
| γλυκὺ | ποιῆσαι | ὔδωρ . |
| fresh | to produce | water |
| Adj-ANS | V-ANA | N-ANS |

1. The idea of fruit from trees and vines was familiar to people in this culture and who worked the fields.
2. The use of illustrations like this was common in the day being used by Jesus, but even Epictetus (50 AD-135 AD), a Greek Stoic philosopher who was born into slavery and lived in Rome, said:
“How can a vine be moved to act, not like a vine, but like an olive, or again an olive to act, not like an olive, but like a vine? It is impossible, inconceivable.”

3. Jesus said in Matthew 7:15-20 – *“Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.”*
4. We have the disadvantage of having two natures at this time:
 - a. Fallen in Adam, the sin nature, nothing “good”
 - b. Alive in Christ, born again, righteous, indwelt by Holy Spirit
5. Paul dealt with this personally and theologically in Romans 7:14-24 -

“For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.”
6. Notice at the end of 3:12 James returns once more to the salt and fresh water to say:

“Nor salt (*halukos*, meaning “salt”, translated “salty, bitter”) fresh to produce water.”

 - a. Salt is not fresh
 - b. A salt spring cannot produce water that can only come from a fresh spring.
 - c. The source of salt cannot produce something fresh.
 - d. Though they are both water, fresh water does not come from the same source as fresh water.
 - e. Salt water cannot be considered fresh water.
7. And, the next example James will move to is wisdom. There are two types:
 - a. Worldly wisdom
 - b. Wisdom from above