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**A0734 – August 26, 2007 – Jas 3:3-6 – The Tongue: The World Of
Iniquity**

James 3:3-5a ³Ἴδε, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ⁴Ἰδοὺ, καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. ⁵Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ.
(BYZ)

James 3:3-5a ³Consider, we place bits in the mouths of horses so that they obey us, and we lead the whole body. ⁴Behold, also ships, being so large and driven by fierce winds, are being led by a very small rudder wherever the inclination of the pilot desires. ⁵So also the tongue is a small member, yet it boasts great things. (Author's Translation)

James 3:3-5a ³Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. ⁴Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. ⁵So also the tongue is a small part of the body, and yet it boasts of great things. (NASB95)

Verse 1 is the general command in chapter 3, "Do not many of you become teachers". This is speaking of entering the profession of teaching, on par with becoming a rabbi in Judaism, a position that held high prestige. Even today, a great Jewish scholar is considered the most prestigious position in all Israel. The great scholars are supported by rich patrons so they can devote their entire lives to study of the Scriptures and these rich patrons give their beautiful daughters to them in marriage. It is a great honor for a woman to marry a great scholar. Because of the lust for power and prestige, James warns, don't rush into the position of teacher because teachers will incur

stricter judgment. With great responsibility comes greater judgment. The judgment here refers to the judgment seat of Christ. As we said last week there are two kinds of teachers being referred to here, two kinds who could speak professionally to the whole congregation. *First*, those who have the spiritual gift of teacher or pastor-teacher. Pastors are a sub-class of teachers. All who have the gift of pastor have the gift of teacher but not all who have the gift of teacher have the gift of pastor. The gift of teacher is not the gift of gab. It is not the ability to tell a lot of good campfire stories or find an illustration for everything. The gift of teacher has two aspects. *First*, the ability to study. Study requires intense mental focus and sweat in research. His primary source material is the word of God in the original Greek and Hebrew along with any tools that can enhance his understanding. He is not supposed to spend his week visiting the sick and looking for illustrations or stories to perk up his sermon. The vast majority of his time is to be spent in his study studying the word of God. The *second* aspect of the gift of teacher is the ability to communicate the word of God. He must be able to communicate the word in such a way that he does not mar God's word. He is to accurately divide the word of truth. The second kind of teacher is those who are able to teach. This refers to believers who have spiritually advanced over time to the point of spiritual maturity. ALL believers should advance to spiritual maturity (Heb 5:12). All who hold the office of elder must be "able to teach" (1 Tim 3:2). This means they must be able to systematically organize and communicate Bible doctrine. They do not have to have the spiritual gift of teacher. No specific spiritual gift is required for being an elder but certain spiritual gifts may enable a man to enter that office at an earlier age or be more effective in that office. Now, the term that corresponds to teacher is "disciple". A disciple is a student who wants to learn from a teacher. So, there is a teacher/disciple relationship. Paul had disciples, Apollos had disciples, Peter had disciples but we are never to get to the point where we say "I am of Jeremy" or "I am of MacArthur". The disciple will have a fondness for his favorite teacher but must remember that his teacher is a mere man and can make mistakes (1 Cor 1:12; 3:4). I think it is wise to listen to a number of teachers and not only one. There are three different kinds of disciples in the NT. The curious disciple is a person who has not believed the gospel but is curious about the teachings of Scripture. The convinced disciple is a person who has been convinced of the gospel and is therefore regenerate. The committed disciple is the believer who has counted the cost and made the once for all decision to commit himself to a lifetime of studying Bible doctrine

and applying Bible doctrine. The committed disciple will pursue the teacher and the teacher is responsible to respond by offering advanced teaching. As Paul instructed Timothy, “entrust these things to faithful men who are able to teach others also” (2 Tim 2:2). It is my responsibility before God to study and communicate the word of God. So, if you are a believer the first thing you need to ask is, “What is the cost of discipleship?” The answer is, “It requires your whole mind and body.” You must be willing to follow the teaching of the word of God in every area of life even in the face of life-threatening circumstances. Committed discipleship is not to be taken lightly. It is a serious, life-long endeavor. Second, you must pursue the teacher. The teacher is not to chase down students. The student is to chase down the teacher.

Knowing how the prestige of being a teacher among the Jews could lure them into that position prematurely He also reminds them of something well-known. “that” teachers “will incur a stricter judgment.” In verse 2 he gives the explanation, “For we all stumble in many ways,” that is, “we all sin in many ways” but, “If anyone does not stumble in what he says, he is a mature man”. In other words, don’t expect a teacher or pastor-teacher to never sin. But one way in which a teacher must not be prone to sin is with the tongue because the tongue is the main way the teacher interacts with people around him. Most of his life is spent in solitude as he studies so he must be careful when he comes before the people and speaks. Not only is the word of God the very word of God and the most important information in the entire world, but also what is taught from an authoritative position is very influential in the lives of others. And thus can have profound effects in people’s lives. A misinterpretation can lead to misapplication. Concepts, teachings, doctrines we believe demand a response and so the teacher is responsible to get it right. For example, you remember Waco, David Koresh and the Branch Davidians, here are a people who have an eschatology, they believed in historicism, the idea that Revelation 6-18 was being fulfilled throughout Church history. So, they thought they were the remnant at the end of the Tribulation. They thought the police and FBI and all that were the warriors of the Anti-Christ. So, what we teach has profound implications for people’s lives. It has the power to direct people’s lives and the power to destroy people’s lives. So, it’s important to get it right. Thus, if a man does not sin in what he says, he is a mature man. “perfect” confuses because it implies sinlessness but James already said “we all stumble in many ways” so it’s best to translate this “mature”. He’s a believer who has advanced to spiritual maturity. What a

man says is the measure of his spiritual maturity. And, maturity is what is required to qualify as a teacher. He's not required to be perfect. Your pastor-teacher sins every day. Sorry to disappoint you. But if a man can control his tongue he is mature and he can control his whole being. James argues from the greater to the lesser: if a man can control the greater thing, his tongue, then he can control the lesser thing, his body. From here I think we can reason to the principle "think before you speak". 99% of the time when we foul up in speech it is because we have failed to think. So, this goes all the way back to a way of thinking, the doctrine in our soul. A mature man will measure very carefully what he says before he says it.

A careless word may kindle strife;
A cruel word may wreck a life.
A bitter word may hate instill;
A brutal word may smite and kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.
—Author unknownⁱ

If anyone does not stumble in what he says he is...able to bridle the whole body as well. There are two sides to the tongue. On one side it has the Power to Direct (vv 3-5a), this can be a very positive thing. On the other side it has Power to Destroy (vv 5b-8) and this is a negative thing. It can direct us in a life of righteousness or it can destroy us in wickedness. The point here is that, restraint of the small thing implies ability to control or direct the larger thing. Mature lips build lives. Immature lips wreck lives. The man who directs us in righteousness is like a cool drink of water but the man who destroys is like a raging fire. "A person makes an unguarded statement and suddenly finds himself involved in a fight. His tongue has forced the rest of his body to defend itself."ⁱⁱ

We often make the mistake of thinking that if something is small it is trivial but look at the horses bit and the ships rudder! Each is very small but directs a great thing. So, also the tongue is very small but directs the whole course of our life. John Chrysostom gained a good reputation by his eloquent use of the tongue and was called "golden-mouthed". On the other hand "Men have been

ruined by the tongue; many the fair name of a woman has been wrecked by some gossipy tongue.” James says the tongue can direct the whole body toward either good or evil.

To use it for the good we must learn to master it. “Both the bit and the rudder must overcome contrary forces. The bit must overcome the wild nature of the horse, and the rudder must fight the winds and currents that would drive the ship off its course.”ⁱⁱⁱ The tongue must overcome the world, the flesh and the devil that wants to control us and make us sin. The answer is the filling of the Holy Spirit. “Greater is He who is in you than he who is in the world.” The Horses Bit and the Ships Rudder are daily reminders of the tongues ability to direct the whole course of our lives. We are wise if we put these objects in our pedagogical toolbox and pull them out frequently as reminders to ourselves and teaching devices for our children and grandchildren. Things we encounter every day in God’s creation are not a thing to *ignore*, they are a thing to *explore*. Let us explore the bit and rudder, two parallels to the tongue, small but with the Power to Direct.

Power to Direct (vv 3-5a)

Pedagogical Tool # 1: The Horses Bit. For those accustomed to life on the land; engaged in agriculture, farming or ranching **...if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well.** The bit may seem to be a trivial thing but it gives us control over the whole horse. Even a high-spirited horse can be controlled by a small bit. What a marvelous invention. If only we could learn to bridle our own tongues as well. Throughout the Bible horses are presented as one of the most majestic and powerful animals. They are almost always referred to in connection with war operations. I gained my appreciation for this animal several years ago when reading Job 39:19-25, “Do you give the horse *his* might? Do you clothe his neck with a mane? ²⁰“Do you make him leap like the locust?” This points out the tremendous jumping ability of horses. “His majestic snorting is terrible.” This refers to the daunting fear of a horse in battle. ²¹“He paws in the valley, and rejoices in *his* strength;” Very powerful animals. “He goes out to meet the weapons.” For centuries horses were placed on the front lines of battle and thus we have the cavalry. ²²“He laughs at fear and is not dismayed; And he does not turn back from the sword.” Something God created intrinsic to the horse is his ability to charge into battle in the

midst of chaos without fear. ²³“The quiver rattles against him, The flashing spear and javelin.” He can be struck from all sides and remain stable, unafraid. ²⁴“With shaking and rage he races over the ground,” He is swift, much swifter than a man. “And he does not stand still at the voice of the trumpet.” That is, he responds to military trumpet signals. ²⁵“As often as the trumpet *sounds* he says, ‘Aha!’ And he scents the battle from afar,” another sense God gave the horse. “And the thunder of the captains and the war cry.” Yet, the majestic, powerful, fearless horse is able to be controlled by a small bit. If you are old enough or if you’ve seen a few westerns, you may have seen a horse-and-buggy. At times “you have seen a horse run away, turn over a buggy, and bring death and destruction to a family. In the same way, the tongue can run away.”^{iv} On the other hand, you have seen how a horse master is able to guide and direct a horse to do amazing things. I recall the movie *The Man from Snowy River*, how Jim was chasing that wild stallion and he took his horse down that steep embankment. Now, I don’t know how they filmed that scene but it illustrates the remarkable ability for the horse master to direct a horse wherever he leads. So, whether you see the horse on the battlefield, in the arena or in the wild be reminded that the tongue, like the bit, is able to direct the whole course of our lives. Children are naturally inclined to have a fascination with horses. What an opportunity for parents and grandparents to teach them about the small Horses Bit, able to direct the whole horse just as our small tongue is able to direct the whole course of our lives. These are living and powerful pictures we can pull out of our pedagogical toolboxes each and every day. I love teaching with pictures and I find the OT full of such pictures. It was also one of the key ways the Lord Jesus taught. Think of the vine and the branches, the fig tree and any other number of nature illustrations He used. James, more than any other NT author, picks up that method and I think we should too. It would make every day full of little reminders. If we can direct our tongues properly we are also able to direct our whole body. Mastery of the tongue comes by a mature understanding of its dangers, its purpose, to glorify God, and the means of glorifying God, being filled by the Spirit.

Pedagogical Tool # 2: The Ships Rudder. For those accustomed to life on the sea; merchants, sailors, fishermen, world travelers, consider the rudder. Though it may appear a trivial thing **Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.** The

great size of ships and the great winds that drive them render control by such a small thing as a rudder seemingly impossible. Yet, the pilot can take a great ship wherever he wants by simply turning the **rudder**. In the same way the tongue can also change the course of our whole lives. James' readers were well-accustomed with merchant marine ships that traveled across the Mediterranean Sea to the West, through the Red Sea to the Indies to the South as well as the dangerous waters of the Sea of Galilee where Peter and the other disciples often fished. Storms on the Sea of Galilee were a common occurrence and very dangerous. Once the disciples were caught in a storm while Jesus slept on the boat. They became greatly afraid and woke Jesus. He calmed the winds and waves. The tongue is more dangerous than a storm at sea. James, like Jesus, used phenomena from our daily experience to serve as daily reminders. When you go on a Cruise, ride the ferry at Aransas Pass, go fishing or see a movie about pirates or searching for treasure lost at sea, remember that little rudder. It is a testimony to the directing power of the tongue. And just as the horses bit it is a teaching opportunity with our children and grandchildren so the Ships Rudder is another tool to add to your pedagogical toolbox. Children are equally fascinated with ships, their size, their sails, yet we often forget the rudder, that which guides the great ship to its destination. I wonder how often the Lord puts things like horses and ships before us and we miss out on a wonderful teaching opportunity or a timely reminder. Probably we miss them because we ourselves are not well versed enough in these lessons from Scripture. Nor are we observant enough of our surroundings. We have all known someone with a lashing tongue and how easily that tongue, like a broken rudder can result in disaster. Yet, with a working rudder the course is set and we are off to our destination.

James concludes in verse 5, **So also the tongue is a small part of the body, and yet it boasts of great things.** The **tongue** is small like the Horses Bit and the Ships Rudder, **yet it boasts of great things.** That is, its great boasts direct the whole course of our lives. This interpretation seems preferable to the one that takes verse 5a as a statement that the tongue can make pretentious claims. James did not state that idea previously, but this sentence claims a connection with what precedes.^v “Pride goeth before destruction, and an haughty spirit before a fall” (Prov 16:21). We might wonder why James uses the Greek verb **boasts** (*auxei*) here rather than the Greek verb “direct”. In verses 4 and 5 he used the exact same verb “direct” (*metago*) to show that the small thing “directed” the greater thing. So, we

would expect James to use the same verb. Indeed he is making an exact parallel between the tongue and these things. The word “boasts” is a figure of speech in the Greek called metonymy, where the cause is used for the effect. What he could have said is “the tongue is a small part of the body, and yet it directs our whole life.” But with colorful flare he refers to what the tongue is capable of, great boasts, which results in our lives spinning out of control and into a world of wickedness and carnality. The tongue has divided husband from wife, father from son, mother from daughter, friend from friend, denomination from denomination and so on. The tongue is a world of iniquity, more dangerous than a wild horse or a rudderless ship because its end is destruction. Heed the proverb, “Pride *goeth* before destruction, and an haughty spirit before a fall.”

Though small and comparatively insignificant, the tongue can affect great change out of all proportion to its size. The bit, the rudder, and the tongue, even though they are small, all have Power to Direct.

Power to Destroy (vv 5b-8)

James 3:5b-8 Ἰδοὺ, ὀλίγον πῦρ ἠλίκην ὕλην ἀνάπτει. ⁶Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης. ⁷Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· ⁸τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου.

James 3:5b-8 Behold, how a small fire sets aflame an entire forest!
⁶And the tongue is a fire, the world of wickedness; the tongue is become in our members, as that defiling the whole body, even setting on fire the wheel of life, and is being set on fire by gehenna.

James 3:5b-8 See how great a forest is set aflame by such a small fire!
⁶And 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. ⁷For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. ⁸But no one can tame the tongue; *it is* a restless evil *and* full of deadly poison.

Second, the small tongue not only has the “Power to Direct” but it also has the “Power to Destroy”. Fire, animals and the tongue all have the Power to Destroy. Add these two tools to your pedagogical toolbox and draw from their examples.

Pedagogical Tool # 3: A Fire’s Spark. “See how great a forest is set aflame by such a small fire!” All it takes is a spark to destroy a forest. One of the great catastrophes of history was the Chicago fire of 1871. Tradition has it that it started when Mrs. O’Leary’s cow kicked over her lantern. Whether or not that was true, the fire burned for three days over three and one half square miles of the city. It killed 250 people, made 100,000 homeless, and destroyed property valued at \$175,000,000. The tongue is like a small lighted match or a turned-over lantern.^{vi} It was the largest forest fire in American history. Maybe even the largest forest fire ever. No one knows for sure, but even now, it is hard to put into words what it did. Perhaps the largest forest fire in American history occurred in northern Idaho and western Montana in 1910. For two terrifying days and night’s...the fire raged across three million acres of virgin timberland. Many thought the world would end, and for 86, it did. Most of what was destroyed fell to hurricane-force winds that turned the fire into a blowtorch. Re-constructing what happened leads to an almost impossible conclusion: Most of the cremation occurred in a six-hour period.

A forester named Edward Stahl wrote of flames shooting hundreds of feet in the air, “fanned by a tornadic wind so violent that the flames flattened out ahead, swooping to earth in great darting curves, truly a veritable red demon from hell.” Ranger Edward Pulaski, who became a hero at a place called the War Eagle Mine, led men with prayers on their lips through a pitch-black darkness punctuated by exploding trees and waves of flames that arced across the night sky. One survivor later said, “The fire turned trees and men into weird torches that exploded like Roman candles,” James warns that the tongue is like that. It is small, it is just a spark but that spark has the power to destroy your life and the lives of others. Of course, if a fire is controlled then it can be a great benefit just as the tongue, when controlled can be a great benefit. As Paul said, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph 4:29).

Verse 6, **the tongue is a fire, the very world of iniquity**, literally, “the world of wickedness”. While the tongue is not the source of wickedness it is the arena most prone to display wickedness. For this reason James calls it “the world of wickedness”. That is a powerful statement. He does not say “alcoholism or fornication or murder is the world of wickedness but the tongue!” We may not all be alcoholics or fornicators or murderers but we all have a tongue. And it is the world of wickedness. The Greek word for “wickedness” or “iniquity” is *adikia* and means “an act that violates a standard”. It is the opposite of *dikaion* which means “an act that upholds a standard”. What is the standard? The standard is not something which stands outside of God to which both He and man must adhere. Something is not good in and of itself but something is good because God says it is good. God’s character is the standard for what is right and wrong.

The tongue is set among our members, the Greek word **set** is *kathistetai* and it literally means “to set down”. Here it’s in the passive voice and should be translated “is become”. In other words, out of all the “members” or parts of our human body, the tongue has become that which does two things; defiles the body and sets on fire the wheel of life. How is it set on fire? By hell itself. In other words, “The tongue is the gate through which the evil influences of hell can spread like fire to inflame all the areas of life that we touch.”^{vii} Let me explain, by virtue of the sin nature, “It is as though the tongue is at the center or hub of the wheel of nature and, like a fireworks display, the wheel is **set on fire** at the center. The more it burns, the faster it revolves until the whole wheel spins in a blaze, spitting fire in all directions. But the tongue is only the fuse; the source of the deadly fire is **hell** itself.”^{viii} So, the first thing the tongue does is continually defile the body. The word **defile** is in a present participle. It is continually defiling the body. To understand this phrase turn to Jesus’ parable in Matt 15:10-20,

Matthew 15:10-20¹⁰After Jesus called the crowd to Him, He said to them, “Hear and understand. ¹¹*It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.*” The people were all concerned about the right foods. Oh, we better obey the Mosaic Law, that’s where we get righteousness. Well, hardly, they were wrong. ¹²Then the disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this statement?” Jesus wasn’t there to impress anyone. He wasn’t there to

win a popularity prize with the Pharisees. He was there to give them the truth. ¹³But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted. ¹⁴"Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit." ¹⁵Peter said to Him, "Explain the parable to us." ¹⁶Jesus said, "Are you still lacking in understanding also? ¹⁷"Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?" The Pharisees had defined defilement in terms of externals when defilement really begins in the heart. ¹⁸"But the things that proceed out of the mouth come from the heart, and those defile the man. By the heart, the NT means the very center of a person's being, the mind. This is where the evil comes from. As the OT taught, "The heart is desperately wicked, who can know it?" ¹⁹"For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. ²⁰"These are the things which defile the man; but to eat with unwashed hands does not defile the man."

In other words, if there is defilement within the heart then it will come out through the mouth. It is that defilement within that manifests itself through the tongue. Earlier Jesus had taught, in Matt 12:33ff that "the mouth speaks out of that which fills the heart." And that one's words are the fruit but one's heart is the root. Thus, the measure of maturity is a man's words. If he has mastered the greater thing, the tongue then he is able to master the lesser thing, the body. Many claim the measure of maturity is one's deeds but the Bible teaches it is one's words. For the mouth speaks out of that which is in the heart. Further, even though false teachers are wolves they appear in sheep's clothing. That is, they appear to be among the faithful, doing good deeds. This can be deceiving. What must be measured is a man's words, what he says. His words will be his betrayer. This is why the word of God is so important. You must measure a man's words by the standard of Scripture. Does he teach what is good? Does he teach what is in the word of God. If not he is a wolf in sheep's clothing. Do not be deceived by good works. The Anti-Christ will have many. But what he says will reveal his true heart, full of evil thoughts, murders, hatred of God, adulteries, fornications, etc...So, the measure of maturity is a man's words.

Second, in James 3:6, second participial phrase, the tongue is that which sets on fire the course of our life. Literally, the phrase says “wheel of existence” or “wheel of life”. Our lives are like a wheel rolling through the corridors of time. The tongue is able to set afire the hub of the wheel and as it rolls forward the flames begin to spread along the spokes of the wheel eventually catching the rim aflame and casting fire in every direction. Friends, if you don’t master the tongue it will destroy everyone and everything in your life. It will reduce everything to ashes leaving nothing in its wake. The tongue can cut deep and it leaves scars so deep people never forget. You can destroy a marriage, a friendship, a church and yourself by a few misplaced words. Even more important than that is to not have a defiled heart for the mouth speaks out of that which fills the heart. Believer, what fills your heart? Is it the pure milk of the word or is the pure milk of the world? We’ll talk next week about what kindles this fire to begin with. As we close,

“Moreover, **by hell** indicates that Satan can put words in the believer’s mouth by putting ideas in his mind (Mark 8:33; Acts 5:3).”^{ix}

ⁱ J. Vernon McGee, *Thru the Bible Commentary*, Based on the Thru the Bible Radio Program., electronic ed. (Nashville: Thomas Nelson, 1997, c1981), 5:655.

ⁱⁱ Warren W. Wiersbe, *The Bible Exposition Commentary*, "An Exposition of the New Testament Comprising the Entire 'BE' Series"--Jkt. (Wheaton, Ill.: Victor Books, 1996, c1989), Jas 3:1.

ⁱⁱⁱ Warren W. Wiersbe, *The Bible Exposition Commentary*, "An Exposition of the New Testament Comprising the Entire 'BE' Series"--Jkt. (Wheaton, Ill.: Victor Books, 1996, c1989), Jas 3:1.

^{iv} J. Vernon McGee, *Thru the Bible Commentary*, Based on the Thru the Bible Radio Program., electronic ed. (Nashville: Thomas Nelson, 1997, c1981), 5:655.

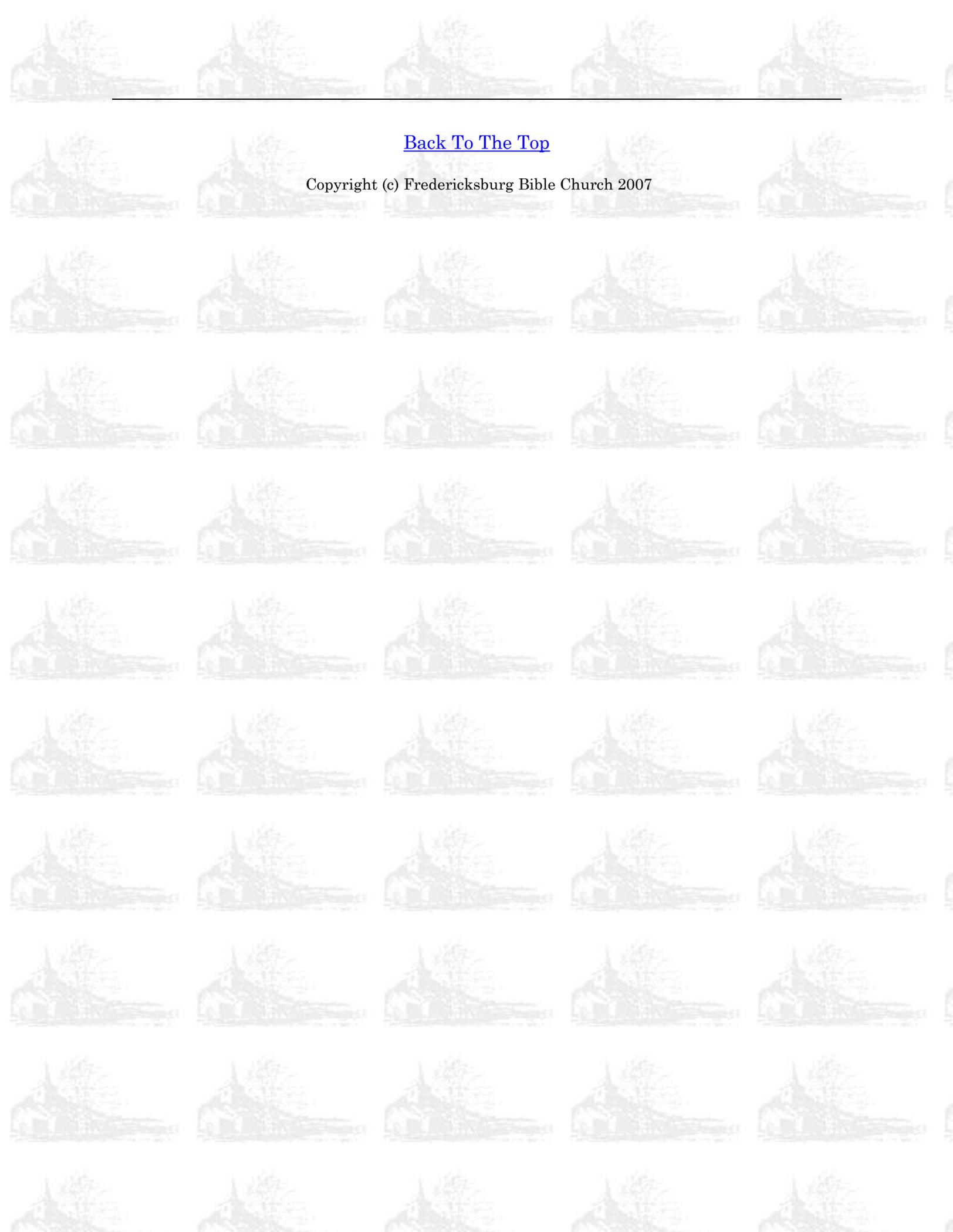
^v Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Jas 3:5.

^{vi} William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995), Jas 3:5.

^{vii} Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Jas 3:6.

^{viii} John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary : An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:828.

^{ix} Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), Jas 3:6.



[Back To The Top](#)

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