

### **191222-1 Ja 3, Be not Many Teachers-CThurman**

The two major points of the second chapter of this letter is, render judgments with mercy and exhibit faith with works. Now James commands the brethren of the early church, which were in the main constituted of Jewish members not to be so many teachers. Not every man in the assembly should desire to teach.

There are things in this chapter that every member can and should apply personally whether a man or woman. That said, a right interpretation will note that James directs his remarks specifically to the men; especially toward those who have assumed a teaching role in the congregation.

There are two main divisions in this chapter. The first two verses open with the main idea. Verse 3-13 expand on that idea. Then verse 13, as it were, appeals to the conscience of the brethren to judge in themselves whether they should assume a teacher's role by examining the motivations. Verses 14-18 expands on this idea both negatively and positively. To sum up verses 1, 2, & 13:

Be not many teachers, for we all offend in many things. Let the wise and versed or understanding exhibit from a good manner of life their works with meekness of wisdom. (Pastoral instruction, cf. 1Corinthians 4; 1 & 2Timothy; Titus; 1Pe.5:1-4)

James' focus is not upon the doctrine, but upon the teacher's manner of life. The life of the teacher is to complement the doctrine of Christ.

*Tit.2.10 ... adorn the doctrine of God our Saviour in all things.*

The tongue, the manner of our speech reveals who we are. The words we use & how we use them make up part of the ministry of teachers. Teachers must not only study the Scriptures, but they must study their manner of life, and for the gospel's sake master it, or be .

*1Co.9.16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!  
17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*

18 *What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.*

19 ¶ *For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.*

20 *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

21 *To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

22 *To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

23 *And this I do for the gospel's sake, that I might be partaker thereof with you.*

24 ¶ *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

25 *And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*

26 *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:*

27 *But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

*castaway, ἀδόκιμος, tss. reprobate (unable or unwilling to judge one's own life), castaway, rejected; and means, one that has failed to prove before others the reality of his profession or calling; the verb δοκιμάζω, (without the negative particle) is tss. to discern, approve, to like, approve, allow, and examine.*

There is more to teaching than expressing opinions and citing the various bible doctrine and even delivering good Bible lessons. A teacher should manifest a faith that alters the course of his own life along with his teaching. If no one else hears the teaching, receives the benefit of the doctrine taught, the teacher should.

**1 ¶ My brethren,**

Notice the term *brethren*. This refers to men. As we have just cited the topic of this chapter has to do with *teachers*. In the churches, and by this phrase I mean in the churches during their gatherings for the purpose of public worship, men are teachers. A woman is never shown to be a teacher in the times that the church gathers for public worship. As we know, women are instructed *not to teach over men*, and *not to speak* during the time of the church's public assemblies. (1Co.14.34; 1Ti.2.11, 12) Teachers should be mature men in the congregation. (cf. v.2, *the same is a perfect man*, which refers to the matured male, ἀνήρ) Paul's instruction to the gentile churches were in harmony with James' letter to the Jewish churches.

**be not many masters,**

'Be not many of you teachers.' *Barnes*

*be*, γίνεσθε, 2pl. pres. imper. of γίνομαι, to be.

*masters*, διδάσκαλοι, nom. pl. of διδάσκαλος, a noun tss. *master* (46), *teacher* (10), *doctor* (1).

'Stop becoming many teachers" (so many of you). There is thus a clear complaint that too many of the Jewish Christians were attempting to teach what they did not clearly comprehend. There was a call for wise teachers (verse 13f), not for foolish ones.' *Word Pictures in the New Testament*, A. T. Robertson, vol.VI, p.39

It is probably a common misunderstanding. I too have thought this, that the text was commanding that we should not be a master of many things, or a *jack-of-all-trades*. James doesn't say any such thing. Rather he is commanding so many of us against being teachers in the sense of leading, instructing, and teaching the word of God. The Lord calls some men, not all men, into this work.

*1Co.12.17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

*18 But now hath God set the members every one of them in the body, as it hath pleased him.*

*19 And if they were all one member, where were the body?*

*20 But now are they many members, yet but one body.*

*21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

This was not an issue that only troubled the early Jewish churches, but as the Lord moved into the nations the Gentile churches manifested a similar problem.

*1Co.12.27 ¶ Now ye are the body of Christ, and members in particular.*

*28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

*29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

*30 Have all the gifts of healing? do all speak with tongues? do all interpret?*

*1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying (edification, the building of the congregation.)*

Pastors must be apt to teach. A Bible teacher teaches the Bible. He doesn't need to study how to be a spokesman, how to be personable and encouraging. Every God-called man needs a heart that is after God. He needs a burning desire to be a servant of God. Less than this and our sights are too low.

It isn't necessary that teachers be loud, eloquent, & pound upon the pulpit. But it is vital that a teacher be able to lead a congregation into the doctrine of Christ. He must prove the doctrine of election. He must prove the doctrine of water baptism. He must prove the doctrine of the inerrancy of Scripture, inspiration, illumination, revelation. He must prove the doctrine

of justification, sanctification & glorification. He must prove the doctrine of the Lord's Supper. He must prove the doctrine of godly living. He must prove the doctrine of child-rearing. He must prove the doctrine of marriage, homosexuality, fornication, and idolatry. He must prove the doctrine of the second coming of Jesus Christ, etc., etc., etc. He must apply himself to the goal of preaching the whole counsel of God.

*1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ... (2Ti.2.24)*

*Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

*2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

By *master*, teachers, it would refer to the office of the paster-teacher. (cf. Eph.4.11) James was certainly a *master*, teacher, διδάσκαλος, being the first pastor of the church at Jerusalem. (Ac.12.17; 15.13; 21.18; Gal.1.19; Ja.3.1, *we*) He experiences this first hand.

'[B]e not fond, and forward, and ambitious of being preachers of the word, but rather choose to be hearers of it ...' *Exposition of the Old & New Testaments*, John Gill, vol.9, p.510

'James is warning against the too eager and general assumption of the privilege of teaching ...' *Vincent's Word Studies in the New Testament*, vol.3, p.746

Listen dear brethren, if you can do anything else don't enter into the realm of teaching. But if you have a desire to teach, don't sit on your hands and wait until the Lord gives you a church and then begin applying yourselves to the work. Applying yourself to these things now. And prayerfully be discerning about what you will read!

***knowing that we***                                 ***shall receive the***         ***greater condemnation.***  
  masters/teachers                                 ‘severer judgment’ *Barnes*

Notice the 1<sup>st</sup> ppl. pronoun *we*. James knows from personal experience as a teacher of Jesus Christ that there is a greater condemnation, a more severe judgment that comes to those who will teach others the truths of God’s word.

1 Μή πολλοὶ διδάσκαλοι γίνεσθε ἀδελφοί μου εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα

**2 For *in many things we offend all.***

‘In many things we all offend.’ H. A. Ironside; Gill agrees.  
... we all stumble or fall in many things.

*all*, ἅπαντες, nom. pl. masc. of ἅπας, hapas, tss. *all, all things, every, whole, every one.*

*offend*, παίομεν, 1ppl. pres. ind. of παίω, twice in this verse, and tss. *to stumble, offend, fall; in the LXX, it is tss. to offend, to fall, to be overthrown, to be put to the worse.*

*For*, we note a reason for severer judgments coming upon teachers of the word: offenses. In many things we (teachers) all offend.

James knows that offenses come. In this place he leads us to consider that we might offend, not because the substance of our message is right or wrong, but because we do not give enough consideration to the manner of our speech as well as to our manner of life.

‘Teachers are necessary, but incompetent and unworthy ones do much harm.’ *Word Pictures in the New Testament*, A. T. Robertson, vol. VI, p.39

‘Few govern the tongue well ...’ *JFB*, vol.3, p.590

It requires strong grace to learn to communicate to others without creating offense.

*Lu 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!*

τέλειος ἀνὴρ

***If any man offend not in word, the same is a perfect man,***  
mature male

*perfect, τέλειος, adjective tss. perfect, of full age, and men (meaning of matured understanding).*

*man, ἀνὴρ, tss. husband, man, sir, fellow; and so a male person of full age; ἀρσὴν, would refer specifically to being a male. (Mt.19.4; Ro.1.27)*

A perfect man is a male which has reached maturity.

***and able also to bridle the whole body.***  
to lead with a bit

*bridle, χαλιναγωγῆσαι, aor. infin. of χαλιναγωγέω, χαλινός Ja.3.3, bits; Re.14.20, bridle + ἄγω, to lead, keep go, bring; cf. 1.26*

This is true of every man, but the topic particularly would have us understand the scope of the teachers' task. He must not only convey the truths of Christ, but he must learn to convey them with the skill of an aged man in the faith. God's messenger must give deliver the message God's way.

There are issues that the church must hear and the teacher should learn to frame them with grace in word and deed so that if there is offense it will not be a fault in the speaker, but in the hearer.

'It is a serious thing indeed to attempt to influence men either for good or for evil. He to whom such a ministry is committed needs to

be much before God as to how he fulfils it. Far greater condemnation than that to which his listeners are exposed will be his portion if he fails to teach the truth as God has revealed it in His Word. No man should therefore presume to take the place of a teacher who has not been called by the Lord to this work and gifted by Holy Spirit in order that he may minister to edification.' *Notes on James & Peter*, H. A. Ironside, vol. James & Peter, p.34 (underlining added)

Vss.3-12, The tongue of teachers must be governed. The wise king Solomon said:

*Pr 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*

*Pr 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.*

2 πολλά γὰρ πταίομεν ἅπαντες εἴ τις ἐν λόγῳ οὐ πταίει οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα

**3 Behold, we put bits in the horses' mouths,  
thrust**

*we put, βάλλομεν, 1ppl. pres. ind. of βάλλω; to cast, send, put, lay, pour, throw, strike, thrust.*

**that they may obey us; and we turn about their whole body.**  
change the direction of their whole body.

*may obey, pres. inf. mid. of πείθω, to obey*

*we turn about, μετάγομεν, 1ppl. pres. ind. act. of μετάγω, μετά after, change + ἄγω, to lead, keep go, bring*

3 ἰδοῦ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν



**4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm,**

change direction

ref. to a steering mechanism

*are ... turned about, μετάγεται, 3ps. pres. ind. pass.*

*helm, πηδαλίου, gen. sing. of πηδάλιον; Ac. 27.40, rudder (bands).*

**whithersoever the governor listeth.**

*governor, ὁρμή τοῦ εὐθύνοντος; ὁρμή, is the impetus; the gen. τοῦ, of; εὐθύνοντος, is a gen. sing. masc. part. pres. of εὐθύνω, to make straight; together, as Wigram notes: lit. 'wheresoever the purpose of the helmsman willeth.'*

*listeth, βούληται, 3ps. pres. subj. of βούλομαι; to be minded, to will intend, to be disposed.*

4 ἰδοῦ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν ἡ ὁρμή τοῦ εὐθύνοντος βούληται

**5 Even so the tongue is a little member,**

And so ...; or, So also, 'in the manner as just illustrated': something very little changing the direction of something that is much, much larger.

**and boasteth great things. Behold, how great a matter a little fire kindleth!**

*matter, ὕλην, acc. sing. of ὕλη & only by James; Wigram, 'a material;' LXX, Job 19.29, substance; 38.40, woods (meaning forest).*

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μέγалаυχεῖ ἰδοῦ, ὀλίγον πῦρ ἡλικήν ὕλην ἀνάπτει

**6 And the tongue is a fire, a world of iniquity:**



*of hell*, or Gehenna is a place outside the city where a fire is kept burning so that the dead bodies of criminals and animals, and all of the trash of the city of Jerusalem might be consumed. The allusion is that an unregulated tongue is lit with the fires of the world's trash pit.

*Eph.4.29 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.*

*Ps 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

6 καὶ 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

**7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:**

*is tamed*, δαμάζεται, 3ps.pres. ind. pass. of δαμάζω, & only in James, *to tame* (3); only once in the LXX, *to subdue* (2), Theodotian Ver. of Dan.2.40.

*man*[kind], ἀνθρώπινος, tss. Ro.6.19, *after the manner of men*; Ja.3.7, *mankind* (marg. human nature); 1Co.2.4, 13; 4.3; 1Pe.2.13, *man's*; 2Co.10.13, *common to man*

7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ

**8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.**

*unruly*, ἀκατάσχετον, nom. sing. neut., ἀ + κατά + ἔχω; this once in the N.T.; see the Gr. verb without the negative particle, κατέχω, tss. *to seize, to stay, to hold, to keep, to withhold, retain, to hold fast*, and so the tongue cannot be held fast, stayed, kept, withheld, seized. It must always be under restraints.

The tongue directs the course of one's life. Like bits in horses mouths, like a little rudder which turns a much larger vessels so the tongue turns the whole body down a certain way. It is not that the Christian cannot direct the use of the tongue, but like the governor of a ship at the wheel, or the rider that turns the horse by means of bit and bridle, the teacher must restrain the use of the tongue or else he will leave a terrible path of destruction in his wake.

8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι ἀκατάσχετον κακὸν μεστὴ ἰοῦ θανατηφόρου

**9 Therewith bless we God, even the Father; and therewith curse we men,**  
at

*curse we*, καταρώμεθα, 1ppl. pres. ind. of καταράομαι, κατά at + ἄρά, an unexpressed adv.?

*Therewith* means 'with that'. What that tongue we bless God ... and curse we men ...

**which are made after the similitude of God.**  
were

*which are made*, γεγονότας, acc. pl. masc. part. pref. of γίνομαι, to be; the part. perf. is tss. as *which was done, were made, were*, and *which are made*.

In what way do we curse at men? The context would be by the manner in which teacher has allows unrestrained use of his tongue to communicate the word of God. He should do all that is in His power to refrain from words that offend the hearers. Every teacher, every Christian has in them the desire to strive for perfection of speech; to be kind, gentle, loving, and beseeching; that or else we keep reliving offend others over the same issues again and again and again.

9 ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας

ἐξέρχεται

**10 Out of the same mouth proceedeth blessing and cursing.**  
goes forth

ἐξέρχεται, 3ps. sing. pres. ind. of ἐξέρχομαι

**My brethren, these things ought not so to be.**

It is unfitting that these things [giving blessing & cursing] be so [with us].

*ought*, χρή, impersonal verb, (only here by James); Moulton defines, *there is need or occasion, it is necessary, it is requisite; it behooves, it becometh, it is proper.*

*to be*, γίνεσθαι, pres. infin. of γίνομαι, *to be.*

The minister, and yes we all should, come to maturity so that our speech bless the hearers.

10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα οὐ χρή ἀδελφοί μου ταῦτα οὕτως γίνεσθαι

**11 Doth a fountain send forth at the same place sweet water and bitter?**  
teem

*send forth*, βρύει, 3ps. pres. ind. of βρύω; only used by James! Thayers, '1. intrans. *to abound, gush forth, teem with juices ...* 2. more rarely trans. *to send forth abundantly ...*'

11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν

**12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.**

The obvious answer is no. Will we apply ourselves to become matured in Christ? Teachers? Brethren?

12 μὴ δύναται ἀδελφοί μου συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα οὕτως  
οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

**13 ¶ Who is a wise [man] and endowed with knowledge among you?**  
understanding or knowing [about  
the importance of  
this issue in their  
lives?]

*endued with knowledge*, ἐπιστήμων, only by James; tss. *to understand, know*; Moulton, *to be versed in, to be master of, to be acquainted, to remember, comprehend*; LXX, @ Deu.1.13, 15, *understanding* [men]; 4.6, *understanding*; Is.5.21, *knowing*.

**let him shew out of a good conversation his works with meekness of wisdom.**

*let him shew*, δειξάτω, 3ps. aor. imper. act. of δείκνυμι; **Ja.2.18; 3.13**; to show as in to present or put on display.

*conversation*, ἀναστροφῆς, a noun and always tss. with the English *conversation*; the behavior; below, cf. to He.13.7.

*meekness*, πραΰτητι, dat. sing. of πραΰτης; only tss. *meekness* (Ja.1.21; 3.13; 1Pe.3.15); **James' main point is that as the tongue must be bridled, so the teacher's life will be directed in meekness. This is not a natural inclination. This is a spiritual work in spiritual people, especially so among teachers. Naturally, knowledge puffs up. (1Co.8.1) To gain knowledge aright it should be accompanied with grace. (2Pe.3.18)** Many preacher/teachers know much, but have little grace when it comes to differences.

Who among you is wise and versed in the importance of this issue of the tongue? Let him exhibit from his good manner of life his works with meekness of wisdom (not just with a claim to faith). (cf. Ja.2.17, 18, 24) Let the man whose calling is truly of God manifest from his life a meek course

of life. This is the man that trusts God to work while maintaining the witness of Christ in his life with meekness.

*Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, (ἀναστροφῆς).*

Verses 14-18 defines what is *meekness of wisdom* is not (14-16) and is (17-18).

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας

**14 But if ye** (of whom so many desiring to be teachers) **have bitter envying and strife in your hearts, glory not, and lie not against the truth.**

*bitter*, πικρὸν, adjective; the verb πικραίνω, is always tss. *bitter*; the adv. πικρῶς, is tss. *bitterly*; the noun πικρία, is always tss. *bitterness*; there are four basic taste sensations, *salt, sweet, sour,* and *bitter*, and perhaps synonymous to *bitter* is the verb *galling*. (cf. Jer.23.15) Sweet is contrasted to *bitter* in Is.5.20. James contrasts *salt* with *sweet* (or fresh) waters.

*Pr 5:4 But her end is bitter as wormwood, sharp as a twoedged sword.*

*Mt 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.*

*envying*, ζῆλον, acc. sing., and so a noun; **cf. v.16**; tss., *zeal, indignation, envy, fervent mind, emulations*; the verb ζηλώω, is tss. *to move with envy, covet earnestly, to envy, to be jealous over, zealously affected, to desire*; **the context will determine whether these are used in either a good or bad sense.**





*confusion*, ἀκαταστασία, ἄ negative particle + κατά by, down, at + ἵστημι, to be set, appointed, established; καθίστημι, is to make ruler, to appoint, conduct, ordain, so to negate this would be to dethrone, fail to appoint, conduct, or ordain. ἀκαταστασία, noun tss. commotion, confusion, tumult; see also ἀκατάστατος, unstable.

*evil*, φαῦλον, acc. sing. neut. of φαῦλος; tss. adj. tss. evil (4); the LXX has this tss. with vain, worthless, evil, wickedness.

work, πρᾶγμα, tss. [any] thing, [those] things, [this] thing, business (Ro.16.2), a matter (2Co.7.11), [immutable] things, [of] things [hoped for]; not like doing a deed, ποιέω, but business or activity πρᾶγμα.,

16 ὅπου γὰρ ζῆλος καὶ ἐριθεία ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα

### **17 But the wisdom that is from above**

Rather than being earthly, sensual or devilish ...

**is first pure, then (afterward) peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.**

*pure*, ἀγνή, nom. sing. fem. of ἀγνός; tss. clear (2Co.7.11), chaste (2Co.11.2), pure (Phl.4.8)

*then*, ἔπειτα, adv., tss. then, after, afterward.

*peaceable*, εἰρηνική, nom. sing. fem. of εἰρηνικός, & only other place in the N.T. is He.12.17, below; εἰρήνη, is tss. peace, quietness, and rest.

*Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

*gentle*, ἐπιεικής, ἐπί + εἰκός,,; tss. *moderation* (Phl.4.5), *patient* (1Ti.3.3), *gentle* (Tit.3.2; 1Pe.2.18); ἐπιείκεια, is tss. *clemency*, *gentleness*,

*easy to be entreated*, εὐπειθής, εὖ adv. well + πείθω, *to persuade*, *trust*, *obey*, *agree*, *believe*, *to have confidence*, *to be assured*; εὐπειθής, is only this once in the N.T.

*full*, μεστή, nom. sing. fem. of μεστός, and always tss. *full* (8); the verb, μεστόω, is also tss. *full* (of new wine).

*of mercy*, ἐλέους, gen. sing. of ἔλεος,,

*fruits*, καρπῶν, gen. pl. of καρπός; always tss. *fruit*; often of that which a tree produces; of that which labor brings forth; fruit certainly evidences the kind of tree, but more, it evidences the state or condition of the tree, whether it is healthy or diseased.

*without partiality*, ἀδιάκριτος, ἀ + διά + κρίνω,,,,; Moulton, *undistinguishing*, *impartial*.

*without hypocrisy*, ἀνυπόκριτος, ἀ + ὑπό + κρίνομαι; Moulton, *unfeigned*, *real*, *sincere*; without the negative particle, cf. 2.4, *partial* (there referring to prejudice, carnal judgment).

This describes a very beautiful person. I think it is what we understand of our Lord Jesus. I think that this is the desire to that we have in us to be like.

17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστὶν ἔπειτα εἰρηνικὴ ἐπιεικὴς εὐπειθὴς μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν ἀδιάκριτος καὶ ἀνυπόκριτος

**18 And the fruit of righteousness is sown in peace of them that make peace.**

*is sown*, σπείρεται, 3ps. pres. ind. pass. of σπείρω; see also, σπέρμα, σπορά, σπόριμος, σπορός,

*make, ποιῶσιν, dat. pl. masc. part. pres. act. of ποιέω; tss. to do, to bring forth, to cause, to work, to ordain, to make, to continue, to purpose.*

Righteousness is produced of those that do things that promote peace through the manner of the tongue's use and the manner of life lived.

18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιῶσιν εἰρήνην