

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.”**

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 Mḗ	πολλοὶ	διδάσκαλοι	γίνεσθε	, ἀδελφοί	μου	, εἰδότες	ὅτι	μεῖζον	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	PPro-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.

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 πολλὰ	γὰρ	πταίομεν	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

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	ἄνθρωπος	, δυνατὸς	χαλιναγωγῆσαι	καὶ	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.

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	τούς	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

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.

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

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	ἐλάχιστου	πηδαλίου	ὅπου	ἡ	ὀρμή	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!

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	auchēi	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

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.

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	

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

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,

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	

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.”**

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

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.”**

1722 [e]	846 [e]	2127 [e]	3588 [e]	2962 [e]	2532 [e]	3962 [e]	2532 [e]	1722 [e]	846 [e]
En	autē	eulogoumen	ton	Kyriōn	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

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.”**

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	stomatou	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

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 tonged is not the tongue of a believer.

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

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	πηγῆ	ἐκ	τῆς	αὐτῆς	ὀπῆς	βρύει	τὸ	γλυκὺ	καὶ	τὸ	πικρὸν ?
Not	the	spring	out	of the	same	opening	pours forth	-	[both] fresh	and	-	bitter
IntPrtd	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.”

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	ἄλυκὸν ,
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

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