

James Chapter 3

1. My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

A. My brethren,

1. brethren- Gr **adelphos**- *sharing the same womb*

- a. Terms of endearment are good to use when bringing admonition or correction. Relationship needs to be in place before correction can be administered effectively in most cases.

B. let not many of you become teachers,

1. become- Gr. **ginomai**

2. teachers- Gr. **didaskalos**

- a. [1 John 2:27](#) says that the anointing teaches us all things and we need not have a man teach us. This does not mean that God does not need people to be involved in the teaching process. The anointing does the spiritual work of teaching but God needs a man or woman he has called to be his mouth piece. God has set teachers in the body of Christ for the anointing to teach through. [Eph. 4:11](#), [1 Cor. 12:28](#)

C. knowing that we shall receive a stricter judgment

1. knowing- Gr. **eido**- *to know by perception, accurate knowledge*

2. receive- Gr. **lambano**

3. stricter- Gr. **meizon**- *greater, larger, elder, stronger*

- 1. To whom much is given, much is required. [Luke 12:48](#)

4. judgment- Gr. **krima**

- a. This should cause those who are not called to teach to refrain from calling themselves!

2. For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

A. For we all stumble in many things.

1. stumble- Gr. **ptaio**- *to stumble, to err, make a mistake, to sin*

2. many things

- a. There are many areas of life in which we come short of God's glory. [Rom. 3:23](#)

B. If anyone does not stumble in word,

1. stumble- Gr. **ptaio**

- a. For a Christian a sin is seen as a stumble. We do not complete fall

before the Lord. Lord will uphold us so we don't totally fall. [Rom. 14:4](#)

2. **word-** Gr. **logos**

C. **he is a perfect man,**

1. **perfect-** Gr. **teleios-** *brought to its end, finished, wanting nothing necessary to completeness, consummate, human integrity and virtue, full grown, adult, of full age, mature*

a. A mature man or woman controls their tongue. They refrain from using it for evil, but also know how to use it for good.

2. **man-** Gr. **aner**

D. **able also to bridle the whole body**

1. **able-** Gr. **dunatos**

a. It is the grace of God that makes us able to do what we can't do in the natural. We need the grace of God to use our tongue to control our body.

2. **bridle-** Gr. **chalinagogeo-** *to lead by a bridle, to guide, hold in check, restrain*

3. **whole-** Gr. **holos**

4. **body-** Gr. **soma**

a. Our body can be controlled by our words.

3. **Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body.**

A. **Indeed,**

B. **we put bits in horses' mouths that they may obey us,**

1. **bits-** Gr. **chalinos-** *that which curbs, restrains, or compels*

2. **horses-** Gr. **hippos-** we get the English word "hippo- water horse" from this.

3. **obey-** Gr. **peitho-** *to be persuaded*

C. **and we turn their whole body**

1. **turn-** Gr. **metago-** Gr. *to transfer, transport, to turn about, direct*

2. **whole-** Gr. **holos**

3. **body-** Gr. **soma**

a. Our body is seen like a wild horse that needs to be controlled with a bridle. Our tongue is a bridle for our flesh. As we speak and take authority over our flesh it will come into subjection. This is how we can fulfill [1 Cor. 9:27](#).

4. Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.

A. Look also at ships

1. **look-** Gr. **idou-** *lo, behold!*

2. **ships-** Gr. **ploion**

a. A horse is animate. The horse speaks of our unruly flesh. A ship is an object. Here a ship speak of our situations we face in life. Often strong winds of circumstances blow against us. If we are led by our emotions and circumstances we will be blown off the course God has for us and detour us from our destination. Both our body and our situations can be changed by our tongue and words.

B. although they are so large and are driven by fierce winds,

1. **large-** Gr. **telikoutos-** *of so great a size, in bulk*

2. **driven-** Gr. **elauno-** *to drive, urge forward, spur on,*

3. **fierce-** Gr. **skleros-** *hard, harsh, rough, stiff*

a. Sometimes the winds of our circumstances blow fiercely against us.

We can be unmovable by speaking God's Word over them. [Matt.](#)

[8:24-26](#)

4. **winds-** Gr. **anemos**

C. they are turned by a very small rudder wherever the pilot desires

1. **turned-** Gr. **metago-** *to transfer, lead over to direct, convey from one place to another, to change direction,*

2. **very small-** Gr. **elachistos-** *smallest, least*

3. **rudder-** Gr. **pedalion-** *steering paddle, rudder*

a. Our tongue

4. **pilot-** Gr. **euthuno-** *to lead or guide straight, to keep straight or direct; of the steersman or helmsman of a ship*

5. **desires-** Gr. **boulomai-** *to will deliberately, have a purpose, be minded*

a. We must live and speak deliberately. Instead of speaking what we see and presently have, we need to speak what and where we want to have and go.

5. Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles!

A. Even so the tongue is a little member and boasts great things.

1. **Even so-** Gr. **kai houto-** *also in this way*

2. **tongue**- Gr. **glossa**

3. **little**- Gr. **mikros**

4. **member**- Gr. **melos**

a. Our tongue is the smallest of our members but is the most powerful.

It contains the power of death and life. [Prov. 18:21](#)

5. **boasts great things**- Gr. **megalaucheo**- *to boast great things, to bear one's self loftily in speech or action*

B. See how great a forest a little fire kindles

1. **see**- Gr. **idou**- *lo, behold!*

2. **great**- Gr. **helikos**- *as great as; how great,*

3. **forest**- Gr. **hule**- *a forest, a wood*

a. Gossip, backbiting, and criticism is like wood to a fire. If one refuses to gossip, backbite, or criticize then the fire of strife runs out of fuel to burn. [Prov. 26:20](#)

4. **little**- Gr. **oligos**- *little, small*

5. **fire**- Gr. **pur**

a. A little spark of gossip can burn down relationships, reputations, and ministries.

6. **kindles**- Gr. **anapto**- *to light up, kindle*

6. And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

A. And the tongue is a fire,

1. **tongue**- Gr. **glossa**

2. **fire**- Gr. **pur**

B. a world of iniquity

1. **world**- Gr. **kosmos**- *any aggregate or general collection of particulars of any sort*

a. Often we look at the world around us and behold its iniquity.

However, we need to look first at our own tongue which is a world of iniquity. We often want to clean up the world of iniquity around us but do nothing with the world of iniquity between our lips.

2. **iniquity**- Gr. **adikia**- *injustice, of a judge, wrong; iniquity, falsehood, deceitfulness, evil; unrighteousness; wicked*

C. the tongue is so set among our members that it defiles the whole body,

1. **tongue**- Gr. **glossa**

2. **set**- Gr. *en- in*

3. **members**- Gr. *melos*

4. **defiles**- Gr. *spiloo-* **to spot, soil; to contaminate, defile**

a. If our tongue can be used to contaminate our whole body, then our tongue can be used to cleanse our whole body! We can cleanse our whole body by the washing of the water of the Word. [Eph. 5:26](#)

5. **whole body**- Gr. *holos soma*

D. and sets on fire the course of nature,

1. **sets on fire**- Gr. *phlogizo-* *to set in a flame, kindle, inflame, start a blaze*

2. **course**- Gr. *trochos-* *a wheel*

a. Our life is seen as a wheel that is interconnected. This wheel starts rolling at birth and stops at death. All of our life and activities are interconnected. Our tongue can either bring life and health to all of the wheel of our life, or it can destroy and spread fire to the whole wheel. If you light up a tire on one place on the tire it will eventually spread to the whole wheel. That is how it is without life. It cannot be stressed strong enough that we need to be careful with our words.

3. **nature**- Gr. *genesis-* *origin, source, birth, successive generation, descent, lineage, life,*

E. and it is set on fire by hell.

1. **set on fire**- Gr. *phlogizo*

2. **hell**- Gr. *gehenna-* *Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.*

7. For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

A. For every kind of beast and bird,

1. **every kind**- Gr. *pas phusis-* *every native species, kind*

2. **beast**- Gr. *therion*

3. **bird**- Gr. *peteinon*

B. of reptile and creature of the sea,

1. **reptile**- Gr. *herpeton*

2. **creature of the sea**- Gr. *enalios-* *in the sea*

C. is tamed and has been tamed by mankind

1. **tamed**- Gr. **damazo**- *to subdue, tame*
 - a. This accords with God's command to subdue and have dominion over all the earth and all that is in it. [Gen. 1:28](#)
2. **been tamed**- Gr. **damazo**
 - a. Man has been able to subdue the outward world but has not been able to subdue the inner world of the tongue. Only through the Holy Spirit can that be done. We subdue our tongue every time we worship and pray in tongues by the aid of the Holy Spirit! We can speak in new tongues as Jesus promised every believer. [Mark 16:17](#)
 - b. We can tame animals but we can't tame ourself or other people. [Mark 5:4](#) Only God can do that.
3. **mankind**- Gr. **anthropinos phusis**- *human kind*

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

A. But no man can tame the tongue.

1. **no man**- Gr. **oudeis anthropos**- *not one man*
 - a. This is speaking of natural unregenerate man.
2. **tame**- Gr. **damazo**- *to subdue*
 - a. The grace of God and the Spirit of God can tame the tongue. [Col. 4:6](#), [Acts 2:4](#)
3. **tongue**- Gr. *glossa*

B. It is an unruly evil,

1. **unruly**-Gr. **akataschetos**- *that which cannot be restrained*
2. **evil**- Gr. **kakos**- *of a bad nature*

C. full of deadly poison

1. **full**- Gr. **mestos**- *replete*
 - a. And it never runs out!
2. **deadly**- Gr. **thanatephoros**- *death bearing*
3. **poison**- Gr. **ios**
 - a. The tongue of man is likened to that of a poisonous serpent! [Ps. 140:3](#), [Rom. 3:13](#)
 - b. The tongue is full of poison from the Serpent- Satan. He is the Father of lies and all evil speech.

9. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.

A. With it we bless our God and Father,

1. With it

a. The tongue

2. **bless**- Gr. **eulegeo**- *to speak well of, ascribe praise and glorification*

B. and with it we curse men,

1. **curse**- Gr. **kataraoimai**- *to curse, doom, imprecate evil upon*

2. **men**- Gr. **anthropos**

a. We have the allusion to a serpent continued. A serpent has a forked tongue. So natural man has a forked tongue. One part praises God and the other curses men and things.

b. Peter was an example of this. He praised His Lord but also cursed and denied Him the next minute. [Mat 26:74](#),

C. who have been made in the similitude of God.

1. **made**- Gr. **ginomai**- *to come into a state of being*

2. **similitude**- Gr. **homoiosis**- *a being made like, resemblance, comparison, simile,*

a. Man is made in the image of God in his spirit. He is made in the likeness of God in his appearance. [Gen 1:26-27](#)

10. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

A. Out of the same mouth proceed blessing and cursing.

1. **same mouth**- Gr. **autos stoma**

2. **proceed**- Gr. **exerchomai**- *to come out*

3. **blessing**- Gr. **eulogia**- *to speak well of*

4. **cursing**- Gr. **katara**

a. The allusion to a serpent continues here. A snake has a forked tongue. Mankind also has a forked tongue. One side speaks praises to God and the other speaks curses towards man. We should have a unified tongue towards God and man.

b. We are called to bless only and curse not. [Rom 12:14](#); [1Pe 3:9](#)

B. My brethren,

1. **brethren**- Gr. **adelphos**- *sharing the same womb*

a. Brethren speaks of believers. Only a believer can control their tongue by the Word and Spirit.

C. these things ought not to be so

1. **ought not-** Gr. **chre ou**

- a. There are many things that Christians do that ought not be so, but unfortunately, they are so. [1 Tim. 5:13](#)

11. **Does a spring send forth fresh *water* and bitter from the same opening?**

A. **spring-** Gr. **pege-** *fountain; a well fed by a spring*

B. **send forth-** Gr. **bruo-** *to abound, gush forth, to send forth abundantly, to teem*

C. **fresh-** Gr. **glukos-** *sweet*

- a. This speaks of our reborn spirit.

D. **bitter-** Gr. **pikros**

- a. This speaks of the flesh.

E. **same opening-** Gr. **autos ope**

- a. A believer is hooked up to two wells or sources. A believer can speak from their spirit or from their flesh- fresh [sweet] and bitter.

12. **Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.**

A. **Can a fig tree,**

1. **fig tree-** Gr. **suke**

- a. The fig tree is a type of the flesh and religion.
b. Adam and Eve covered their nakedness with fig leaves. [Gen. 3:7](#) I believe they ate the fruit of the fig not an apple and covered themselves with the leaves of that tree.
c. Jesus pictured religious Israel as a fig tree. [Matt. 24:32](#)
d. Jesus came to a fig tree hoping to find fruit but all he found was leaves. [Mark 11:13](#) This was a type of religious Israel and the flesh.

B. **my brethren,**

1. **brethren-** Gr. **adelphos**

- a. James repeatedly uses this familial term when bringing correction. Paul did the same. Correction without relationship will prove ineffective and potentially harmful.

C. **bear olives,**

1. **bear-** Gr. **poieo-** *to make*

2. **olives-** Gr. **elaia**

- a. The olive and its oil are types of the Holy Spirit.

- b. Olive oil was used in the holy anointing oil and incense of God.
- c. Olive oil was used to anoint kings, priests, and prophets. This is a type of the Holy Spirit's anointing.

D. or a grapevine bear figs

1. **grapevine-** Gr. **ampelos**

- a. Grapes and wine are also a type of the Holy Spirit. There is a new wine of the Spirit!

2. **bear-** Gr. **poieo**

3. **figs-** Gr. **suke**

- a. A type of religion and flesh

E. Thus no spring yields both salt water and fresh

1. **spring-** Gr. **pege**

2. **yields-** Gr. **poieo**

3. **salt water-** Gr. **halukos hudor**

- a. Type of the flesh.

4. **fresh-** Gr. **glukos-** *sweet*

- a. A type of the spirit

- b. A natural spring can't produce salt water and fresh water at the same opening. However, a believer can speak and act from the spirit one moment and then the flesh at another moment. Again, Peter proved this when he spoke his revelation of Jesus as the Son of God and then right after rebuked Jesus for saying he was going to the cross to die. [Matt. 16:16-23](#)

13. Who *is* wise and understanding among you? Let him show by good conduct that his works *are done* in the meekness of wisdom.

A. Who is a wise and understanding among you?

1. **wise-** Gr. **sophos-** *skilled, expert, forming the best plans and using the best means for their execution*

- a. It takes knowledge to know that a tomato is a fruit, but it takes wisdom not to put it in a fruit salad!

2. **understanding-** Gr. **epistemon-** *intelligent, experienced, one having the knowledge of an expert, versed in something*

B. Let him show by good conduct that his works are done in meekness and wisdom

1. **show-** Gr. **deiknuo-** *to show, expose to the eyes, to give evidence or proof of a thing, to show by words or teach*

- a. No one can see our righteous spirit. They can only see a righteous lifestyle to witness of Christ's power in natural manifestation.
 - b. The book of James does not deal with positional truth in Christ but practical Christianity that is displayed for all to see and be benefited from.
2. **good**- Gr. **kalos**- *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable, honorable, conferring honor*
 3. **conduct**- Gr. **anastrophe**
 - a. Good conduct is a fruit of salvation not a means to salvation.
 4. **works**- Gr. **ergon**
 5. **done**- Gr. *not in the Greek [omit]*
 6. **meekness**- Gr. **prautes**- *mildness of disposition, gentleness of spirit, meekness, forbearance*
 - a. This is a fruit of the Spirit not a production of effort or the flesh.
 7. **wisdom**- Gr. **sophia**- *ability, practical wisdom, prudence, skill in matters of common life, learning*
 - a. Wisdom is the skill of using knowledge and understanding correctly for the right thing at the right time for the right purpose.
 - b. Wisdom is justified in its production. [Luke 7:35](#)

14. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

A. But if you have bitter envy and self-seeking in your hearts,

1. **bitter**- Gr. **pikros**
 - a. Bitterness comes from the flesh, which is rooted in self. Sweetness comes from the spirit, which is rooted in Christ.
2. **envy**- Gr. **zelos**- *an envious and contentious rivalry, jealousy*
3. **self-seeking**- Gr. **eritheia**- *electioneering or intriguing for office, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts, partisanship, fractiousness*
 - a. Another way of saying this is "playing politics". Many churches are filled with politics. Politics are usually occasioned by lies, accusation, and false fronts to gain a position for one's self. We need to allow God to promote us to the position he has for us. We do not have to compete with others for the position God has for us and has prepared us to fill.

4. **hearts-** Gr. **kardia**

B. **do not boast and lie against the truth.**

1. **boast-** Gr. **katakauchaomai**

- a. Boasting is a fruit of the root of bitterness, envy, or self-seeking.
- b. If you boast in your great wisdom and understanding but are bitter, jealous, or given to playing politics for obtaining a position of honor then you are lying against the truth of God's Word and are in truth foolish.

2. **lie-** Gr. **psuedomai**

3. **truth-** Gr. **aletheia**

- a. The truth of God's Word which states we are to humble ourselves under the mighty hand of God who will exalt us in due time. [1 Pet. 5:6](#)

15. **This wisdom does not descend from above, but *is* earthly, sensual, demonic.**

A. **This wisdom does not descend from above,**

1. **wisdom-** Gr. **sophia**

- a. The wisdom of the world that is devoid of good and skillful conduct.
- b. It is wise to have good conduct in the world and with people. It takes skill to live and work with people. Wisdom is not just a spiritual thing but is displayed practically in good and skillful daily living.
- c. Godly wisdom descends and is filled with humility and lowliness of mind.

2. **descend-** Gr. **katerchomai-** *to come downward*

3. **above-** Gr. **anothen**

B. **but is earthly,**

1. **earthly-** Gr. **epigeios-** *existing upon the earth*

- a. This kind of wisdom can only be found on earth; it is absent in heaven.

C. **sensual-** Gr. **psuchikos-** *pertaining to the soul, soulish*

- 1. A lot of preaching stirs up the emotions but does not end in good and skillful conduct.
- 2. Earthly wisdom often is very intellectual but is founded upon principles that are against the Word of God. You can have intricate calculations but if the premise of those calculations is wrong then the answer from the

calculations will be off.

3. A soulish person cannot receive the things of God which includes His wisdom. [1 Cor. 2:14](#)

D. **demonic**- Gr. **daimoniodes**- *resembling or proceeding from an evil spirit, demon-like*

1. Demons come to divide, confuse, and lie. Wisdom that leads in division, strife, or confusion is a work of demons not the Spirit of God. God's wisdom leads to peace and unity.

16. **For where envy and self-seeking *exist*, confusion and every evil thing *are* there.**

A. **For where envy and self-seeking exist,**

1. **envy**- Gr. **zelos**- *an envious and contentious rivalry, jealousy*

2. **self-seeking**- Gr. **eritheia**- *electioneering or intriguing for office, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts, partisanship, fractiousness*

B. **confusion and every evil thing are there**

1. **confusion**- Gr. **akatastasia**- *instability, a state of disorder, disturbance, confusion*

a. God is the not the author of confusion. [1 Cor. 14:33](#)

b. Babel means confusion. The men who built that city sought a name for themselves. [Gen. 11:4](#)

c. The city was Ephesus was full of confusion. [Acts 19:29](#) It was because of the jealousy they had over Paul and his popularity.

2. **evil**- Gr. **phaulos**- *vile, refuse, evil, wicked, mean, worthless*

a. The word "foul" comes from this. Every foul thing comes from envy and self-seeking.

b. Cain's did evil because of jealousy. [1 John 3:12](#)

3. **thing**- Gr. **pragma**- *a matter, question, affair, a deed*

17. **But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.**

A. **But the wisdom that is from above is first pure,**

1. **wisdom**- Gr. **sophia**- *ability, practical wisdom, prudence, skill in matters*

of common life, learning

2. **above-** Gr. **anōthen**

3. **first-** Gr. **prōton**

a. There are many qualities of divine wisdom but the first and chiefest is purity.

4. **pure-** Gr. **hagnos-** *pure, chaste, modest, innocent, blameless, innocent; pure, purity*

B. then peaceable,

1. **peaceable-** Gr. **erenikos-** *pertaining to peace; peaceable, disposed to peace*

a. A person who causes strife is not a wise person.

C. gentle- Gr. **epieikes-** *suitable; fair, reasonable; gentle, mild, patient*

D. willing to yield,

1. **willing to yield-** Gr. **eupeithes-** *easily persuaded, compliant*

a. A key to gentleness and to yielding is to listen to God and to others.

b. You can't be persuaded easily if you don't listen.

c. An unyielding person is a not a wise person.

E. full of mercy and good fruits,

1. **full-** Gr. **mestos**

2. **mercy-** Gr. **eleos-** *mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them*

3. **good-** Gr. **agathos-** *divine good, intrinsic goodness*

4. **fruits-** Gr. **karpos**

a. God's wisdom has fruit with it. If the fruit of someone's supposed "wisdom" is not what is listed here it is worldly wisdom which is soulish and devilish.

b. Fruit comes from a root. God has planted Christ in our Spirit. From Christ we bear fruit. He is the vine we are the branches. [John 15:5](#)

F. without partiality and without hypocrisy.

1. **without partiality-** Gr. **adiakritos-** *undistinguishing, impartial*

a. A partial person is not wise.

2. **without hypocrisy-** Gr. **anupokritos-** *unfeigned, real, sincere*

a. A hypocrite is not wise.

18. Now the fruit of righteousness is sown in peace by those who make peace.

A. Now- Gr. **de**

B. fruit- Gr. **karpos**

C. righteousness- Gr. **dikaisune**- state of being as one ought to be.

1. We bear the fruit of righteousness from the root of righteousness in us.

D. sown- Gr. **speiro**

1. We are to sow the fruit of the Spirit into the lives of others. Fruit contain seeds that can reproduce. When someone partakes of our fruit they get the seeds of it planted in their lives.

E. peace- Gr. **eirene**

F. make peace- Gr. **poieo eirene**

1. Making peace is sowing the fruit of peace from our heart into the field of another.

2. Sowing peace is a manifestation of heavenly wisdom.

3. When we ask God for peace it will always lead to peace with others and over our situations. If you wonder if a plan of action is a wise one ask yourself, "Will this make or facilitate peace?" If not, it is not God's wisdom but man's wisdom.